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CUBANS IN CITY CONTEXT: THE WASHINGTON CASE

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By
Margaret Stanley Boone, A.B., M.Ed., M.A.

* * * * *

The Ohio State University
1977

Reading Committee:
Dr. John Friedl
Dr. Erika Bourguignon
Dr. Daniel T. Hughes

Approved By

John Friedl
Adviser
Department of Anthropology
To my adviser, John Friedl,
my father, Arthur Robinson Boone,
and my mother, Ann Knowles Boone.
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VITA


1968 . . . . . . . . A.B., Biology, George
Washington University,
Washington, D. C.

1969-1970 . . . . . Research Assistant, Institute
for the Development of Human
Resources, University of
Florida, Gainesville, Florida

1970 . . . . . . . . M.Ed., Social Foundations of
Education, University of
Florida, Gainesville, Florida

1970-1972 . . . . . Instructor in Social Science,
Edward Waters College,
Jacksonville, Florida

1972-1975 . . . . . Graduate Teaching Associate,
Department of Anthropology,
The Ohio State University,
Columbus, Ohio

1975 . . . . . . . . M.A., Anthropology, The Ohio
State University, Columbus, Ohio

1975-1977 . . . . . Instructor, Prince George's
Community College, Largo,
Maryland

PUBLICATIONS

Forthcoming, "The Use of Traditional Concepts in the
Development of New Urban Roles: Cuban Women in the U.S.,”
in A World of Women, ed., Erika Bourguignon.

"Archeological Uses of Natural and Induced Radioactivity,"
Matrix, an Inter-science Review of the George Washington
University, 1969.
FIELDS OF STUDY

Major Field:  Urban Anthropology.  Professor Friedl

Minor Fields:  The Anthropology of Women.
                Professor Bourguignon

                The Caribbean.  Professor Bourguignon

                Role Analysis.  Professor Hughes

HONORS

1965 . . . .  Alpha Lambda Delta, George Washington University

1967 . . . .  Phi Beta Kappa, George Washington University

1970 . . . .  Phi Kappa Phi, University of Florida

1970 . . . .  Pi Lambda Theta, University of Florida

PROFESSIONAL MEMBERSHIPS

American Anthropological Association

Washington Association of Professional Anthropologists
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CHAPTER I
INTRODUCTION

This is a study of Cuban immigrants in the Washington D. C. area. Although the city has served previously as a location for anthropological research, most studies focus on poor, inner city groups. Benderly's review of studies in the Washington area focuses on this typical research problem. She writes, "The Chevy Chase Club or the Loudoun County Hunt may have customs and ritual every bit as fascinating as those of welfare mothers, but they also have stronger defenses for avoiding nosy outsiders, among whom researchers must regrettably be counted" (Benderly 1977:82). In light of this previous research bias toward "an anthropology of the poor"--not only in Washington, but elsewhere--it was desirable to design a project focusing on another type of ethnic group, most of whose members belong to the middle socioeconomic levels. This goal presented new and different methodological problems. The recent Cuban immigrant influx into the United States provided a ready sample for this newer type of study. Cubans are not ghettoized, nor are their numbers great, in the Washington metropolitan area. Therefore, a traditional urban community study was not possible.

The recent city-as-context approach in urban anthropology offered the best theoretical framework with which to handle the study of a predominantly middle class, mostly suburban, dispersed immigrant group. Although they share important cultural characteristics with other Latin and Caribbean immigrant groups (for example, Puerto Ricans), it was hypothesized that their experiences in Washington have been shaped largely by the interaction of the city culture, the receiving national context, and certain broad cultural and social characteristics of the specific group of Cubans who settled in Washington. This research strongly suggests that their adjustment is conditioned by a specific type of Latin culture which has roots in the history of Cuban society. Latin American ethos components figure prominently in the following analysis, but the Cuban experience in Washington also derives from the class identity of the majority, and Washington's attitudes toward the foreign born.
The Washington city culture encourages an atmosphere of acceptance of immigrants, although at the same time it encourages rapid assimilation because of the availability of jobs. Washington's urban ethos can be characterized with relative ease, compared to many other North American cities. Its administrative function and its large black population simplify the descriptive task of the urban anthropologist in the city-as-context tradition. Therefore, the interaction between a city culture and an immigrant culture is further simplified. In cities with no overarching urban function, or with a multiplicity of large ethnic groups, or a history of immigrant concentration, such an analysis would be more difficult.

The present research also attempts to test some of the most recent generalizations about the roles of women in the immigration process. However, it was felt that an understanding of the feminine experience would be deeper if research did not focus entirely on women, but rather on the experiences of the entire group. Women are the main informants in this study, but their insights aid in analyzing not simply one gender, but both sexes and all ages. The validity of research into feminine role changes during the immigration process cannot be questioned. However, at this time in the history of cultural anthropology, the study of only women is considered somewhat "reductionist" (Leeds 1976). Perhaps as theory and methodology advance, generalizations about feminine roles can be made with more certainty than is now possible. Some recent hypotheses by students of the Anthropology of Women are explored in the following pages. However, the data on Cuban women in Washington serve principally as illustrative information which can be used in the future to develop a systematic theory.

Several initial comments should be made concerning quotations, translations, and definitions. The term "second generation" is used in a way which is most useful for the study of Cuban women. A woman is considered in the second generation if she was born in the United States of parents who were born in Cuba, or, if she had not begun dating when her family immigrated. This occurred typically between the thirteenth and the fifteenth year. A woman was considered in the first generation if she was born in Cuba and began socializing as an adult before she immigrated. Although this usage is somewhat unusual, it best reflects the social experiences of the women in this study.

Quotations from the women in this research project are used throughout the following paper. They are presented in English, except for a few terms which are translated with
great difficulty. In fact, most women conversed in English, and only rarely shifted to Spanish in order to express themselves better. The bilingual nature of the interviews varied widely throughout the project. Certain comments are changed slightly for clarification, but their content remains essentially the same as the original.

At times certain details are omitted or rearranged to preserve anonymity. Quotations are inserted as examples of the attitudes of a group of women. Individual cases are used to illustrate broad generalizations, never as particular explanations of particular people.

Lastly, it should be noted that the greater part of Chapter IV, A Role Analysis of Cuban Women, will appear as a selection in the forthcoming reader, A World of Women, edited by Dr. Erika Bourguignon.
Latest Developments in Urban Anthropology

Anthropologists encounter a series of problems as they leave the relative isolation of tribal and peasant villages. In Africa and Latin America they have followed migrants as they move to the city, and observed the changes they undergo. More recently, studies of immigrants to new societies have multiplied. Anthropologists have joined historians and sociologists in trying to understand the processes of assimilation and acculturation. They offer a unique approach to solving some of the research problems surrounding immigrant adaptation.

In trying to develop a useful and meaningful field of urban anthropology, one of the most difficult problems has been standardizing the units of analysis. Urban studies of ethnic, tribal, village, regional, racial, occupational and class groups have revealed the many ways in which communities of people can be defined in a complex society. Urban anthropologists also have faced the problem of retaining the best of the participant observation method, in addition to a holistic emphasis, in circumstances that strain these more traditional techniques and concepts. However, the major method for achieving these goals has been provided usually by the group itself. In one way or another the ethnic enclave has solved the community boundary problem and at the same time allowed the traditional techniques of participant observation. Geographically defined urban communities—the ghetto, the working class neighborhood, and the city streetcorner—have all served, quite problematically, as substitutes for the band and the village. Dense populations joined by common cultures and multiplex relationships have replicated the conditions met by earlier field workers in nonmodern villages. However, all modern anthropologists, whether they study an urban, peasant, or tribal group, are becoming increasingly aware of the hierarchy of inclusive and overlapping social units in which the people interact. With other cultural anthropologists, urban researchers have been forced to acknowledge the importance of non-local powers in the lives of conceptually isolated cultural or ethnic groups.

Nevertheless, the ethnic enclave, or some other geographically defined unit, has provided the best possible situation for intensive participant observation in the city. However, it is becoming increasingly obvious that the
conceptual isolation of the urban neighborhood is not paralleled by its actual isolation. This has made the community or neighborhood study faulty to a degree that challenges its usefulness. Urban anthropologists have focused on the levels of family and neighborhood, without exploring the relations of people to the wider contexts of city and nation.

Leeds is one of the major proponents of strategies that would correct this problem. He calls for an interpretation of urban behavior in light of national or even international processes (1968;1973;1976). Gulick interprets this requirement as an extension of traditional anthropological holism.

Leeds sounds a very important warning: that the tendency of anthropologists to assume (or seek) maximally autonomous cultural conditions must be resisted and counteracted in urban research. Indeed, to be faithful to the holistic tradition, urban anthropologists must take into account their subjects' relationships to the total city environment (Gulick 1968:96).

Leeds himself points out the necessity of this strategy from a theoretical viewpoint in calling for an attempt to link conceptually the "locality" or community to the larger social units that affect the urbanite.

Doing such research requires specification of those forms of national structures and institutions which are almost always, at best, treated peripherally in anthropological studies, though it is specifically the supralocal or national character of these entities that ties communities or localities into a single system (Leeds 1973:36).

Liebow's study of urban streetcorner men in Washington, D. C. was an early attempt to deal with the effects of the larger society on an urban group. He saw the sporadic employment of these men as a result of the society's system of economic rewards, and their "shadow" values as an altered reflection of society's general value system (Liebow 1967). Epstein, as well, took a step beyond "squatter settlement anthropology" when he discussed the effects of elite values and labor requirements on the formation of slum areas in Brasilia (1972). Urban anthropologists are now becoming increasingly aware of the need
to look at specific group behavior, in a specific city, as the result of city and national power structures, and elite and middle class values. Contrary to what one might suspect, this leads not to greater particularism, but to an improved comparative technique in urban anthropology, and in cultural anthropology, generally (Fox 1975).

The main problem with community, or enclave, level analysis--by itself--is that the most important scientific technique in anthropology, the comparative method, becomes impossible. Without reference to the city itself, the experience of one migrant group cannot be compared with another, whether in the same city, or the same ethnic group in another city. Each piece of research remains an isolated case study.

This problem has not been easy to solve. Some of the holism achieved through intensive participant observation within the conceptually isolated community has had to be abandoned for holism in a wider context. The focus is shifting from long descriptions of detailed family life, to broadly conceived adaptive strategies which are determined by an interplay between the ethnic group and the specific city culture. The isolated community study of the marginal and exotic is now being left behind. In fact, an urban, peasant, or tribal community study is now considered somewhat inadequate if it does not deal with the group's position within the larger contexts of city, region, or society. Immigrant and ethnic group studies by urban anthropologists do not now necessarily refer to neighborhoods, streetcorners, and boundaries, except for the city's. In one light this can be seen as a retreat from the restrictive community study. However, urban anthropologists have so far failed to consider the geographical movements of ethnic group members in the city at large, according to cultural variables.

Nevertheless, the "city-as-context" approach is being used by an increasing number of anthropologists. Smith's recent study of Portuguese immigrants to two northeastern American cities compares the adaptive strategies of two populations by considering the historical differences between the two cities (1976). The diversification of jobs and ready avenues for social climbing created a different experience and a different local culture among immigrants in one city. Portuguese in the other city provided the cheapest labor for an essentially one-industry town, and this affected not only their level of acculturation but also the mechanisms for dealing with each other. Smith's concern is with the populations in the cities rather than the populations in their respective neighborhoods, in their respective cities. With this focus, comparison is
possible. She was also interested in the varying qualities of social life in the two cities, that is, the different urban milieus, rather than the city as simply a one-dimensional research locale.

Rollwagen, in his work on Puerto Rican immigrants, emphasizes an important fact about the use of the comparative method in urban studies. The urban context is not constant in a manner previously assumed in so many earlier studies. Cities differ, and the interaction between an ethnic group and the larger populations in two different cities can result in adaptive strategies that differ widely.

There are certainly different reasons for the existence of the Puerto Ricans in Rochester than for the existence of Puerto Ricans in Lorain, Ohio, or in New York City. The populations differ greatly in size; the opportunities in the respective environments differ greatly, also. How then can we write articles such as "The Puerto Ricans of Rochester" unless we include some mention of these aspects of Rochester that relate to the Puerto Rican group (Rollwagen 1975:56).

Although this particular type of comparative technique is new, the analysis of urban experience from a wider viewpoint is not. Redfield's folk-urban continuum, which he introduced in 1941, and Wirth's essay on "Urbanism as a Way of Life" (1938) showed that both of these men conceived of adaptation to city life in broad, sweeping terms. The city typologies of Redfield and Singer (1954) and Arensberg (1968) laid a basis for the type of research goal that Smith, Rollwagen, and others are now pursuing. And, although Redfield and Wirth were wrong in stating that an urban lifestyle is one of anonymity and isolation at the family and neighborhood levels, they were correct—or at least thought-provoking—at the more inclusive level of the city. However, their main contribution is the implicit assumption in their work that the city is a social unit that is amenable to cultural analysis. This idea is re-emerging as a major theme in the very recent studies of urban anthropologists.

A new kind of holism is developing in anthropology. It includes the notion that each city has a particular "ethos," a distinctive mix of cultural components, and a definite identity which must be captured by the urban anthropologist. Yet, the idea of a city typology has not been abandoned, and the classification of cities into generalized types is conceivable. Among the most recent researchers to use the city-as-context approach, Price has
been the most effective in defining a city type. In his study of Tijuana, he discusses the concept of a "border culture" and the cities that lie in these regions. Tijuana is placed in a category with other cities along the Mexican-United States border, as well as more distant cities like Hong Kong (1973a).  

Harris' initial use of the term "urban ethos" referred to certain ideological components that he found in a Brazilian town, and which qualified the town as "urban" (1956). This study, and Redfield's comparison of four communities in Mexico (1941), tried to place the various towns and cities at different points along a folk-urban continuum, that is, to define the degree of "urbanness" that characterized each. Urban anthropologists are now using a larger number of variables to analyze the cultural life of cities. Many of the most recent studies betray a sometimes tenuous but persistent notion that a city has a culture, and that this culture can be described as a cluster of ethos components.

The actual foci of the new urban holism are summarized by Gulick in the following methodological suggestion. After underlining the importance of "traditional" anthropological methods in the city, Gulick summarizes the actual focus of the new urban holism in the following comment.

The second research strategy might be called an institutional inventory of the city, including mapping (literal and figurative), relevant historical materials, relationships of the city and its institutions to the larger society, and elements of ethos which seem outstanding . . .

(Gulick 1968:96).

The ethos of a particular city derives from two processes; the interaction of the city with its hinterland, and the interactions of the communities within the urban area. Redfield and Singer were among the first anthropologists to delineate these processes, but Fox restates the problem as it would apply to a wider variety of cities and hinterlands. He describes two viewpoints.

One way is to focus on the ideological ties which bind the city to the countryside and vice versa, to measure how the ideological motifs of the larger society are embedded in the culture of its cities . . . Is there any difference between studying belief systems as they affect carvings on a totem pole or as
they arrange urban space and condition urban values? The other viewpoint is interactional: the city is a socio-economic and political factor in the organization of the society (Fox 1975:48).

Fox includes in his comments the idea that not only do relations with a city's hinterland fashion the urban ethos, but also urban space. This is a very basic idea in the works of urban ecologists all the way back to Park. It is yet to be explored by the urban anthropologist. Fox's own study of the cities of Charleston, S. C., and Newport, R. I. of "Nabobs and Nonpartisans," perhaps provides a precedent for anthropologists to research these processes (1975). In this study, he describes the history of the relationships between city and countryside, and how they give rise to certain ideological and behavioral "traditions" in each city. His main point is that different city types are associated with different kinds of hinterlands, and that this interaction conditions a dominant set of attitudes and behaviors. Whereas Smith's study began from this same point, she applied it to the experience of a single ethnic population. Fox applies it to the elite and middle class power groups.

Price and Pelto accomplish the same in single-city studies. Price's analysis of Reno, Nevada, focuses on the concept of the "New West" and the ideal of personal freedom among those who form the "majority" (1975:71-85). However, his ethnographic team dealt with more specific issues such as gambling, divorce, and other functions which fashioned Reno's "symbiosis" with California. The team also considered topics that cross-cut all segments of Reno life, including women. Pelto has made a clear case for this type of team ethnography in urban anthropology in his own study of a new industrial city in Mexico (1972:5-20). Using this technique, both he and Price have had a great deal of success in achieving an even more holistic viewpoint than can be achieved with a single city. Pelto's "multi-community strategy" in central Mexico and Price's "regional anthropology" along the Mexican border (1973a;1973c) include ethnographic statements about these entire areas, including their cities.

The concept of an "urban ethos" comes under a variety of rubrics. Price uses terms like "style of life," "philosophy," and "tradition" (1975:71-85). Press, in an ethno-historical study of Seville, uses "style of interaction" and "'national' cultural phenomena" such as "active provincialism" and "personalism" (1975:27-34). Indeed, the
terminology used to deal with the new holism is still developing. However, despite problems with such abstract terms, there is an increasing effort to discover these ethos components and to use them in understanding the behavior of different segments of the urban population.

The issue of a "dominant ethos" points to another problem in urban anthropology. Researchers are beginning to realize that the discipline can never be complete, or achieve its goal of holism, if studies are restricted to the poor and struggling. "Slum studies," "shanty town research," and "the anthropology of the poor" are coming under increasing criticism. Some authors interpret this research trend as a legacy from cultural anthropology's early years. They suggest that anthropology as a discipline should not be defined by its subject matter, or, by its search for the exotic and foreign. As the contexts in which urban anthropological studies broaden, it becomes necessary to include the "boring" middle classes. After all, this is the next most logical step for the anthropologist who "follows" the progress of migrants. As they adapt to the socially competitive life of the city and national cultures, they tend to move away from the inner city or the shanty town and disperse into the middle class areas. At this point, studies in urban anthropology too frequently come to an abrupt conceptual stop. When a member of an ethnic group enters the broadstream of city and national life, he is forgotten; when he assumes middle class status, he becomes unimportant. Where does the Italian go after he moves out of Gans' urban village? And what happens to the more numerous Washington inner city black neighbors of Liebow's streetcorner men, who get government jobs? The answers to these questions are only beginning to appear in studies by urban anthropologists, although they are clearly needed.

The populations which urban anthropologists study often impede a recognition of the links between city and society or a holistic approach to urban organization and form. To see the city through recently detribalized peoples or newly arrived peasants is extremely difficult. Urban nomads and ghetto men also participate minimally in the city (Fox 1975:66).

The studies which seem to fill this gap are widely dispersed in the literature. Jacobson's study of the "culture of friendship" among both elite and non-elite men in the city of Mbale, Uganda, is an excellent example (1973). In it he focuses on the non-marginal, central participants in
city life, and, succeeds in relating an adaptive strategy for making, breaking, and reforming friendships to a national system of job replacement in the government bureaucracy. Jacobson's study shows how the study of middle class and elite participants in city life necessarily implies coming to grips with wider contexts. It also shows how very difficult it is to follow and contact the more active and less localized urbanites. The logistics of middle class research by the anthropologist are extremely difficult, next to the relative ease of participant observation in a slum or in the tightly knit networks of a working class neighborhood. It is no wonder that anthropologists are now encountering some real and conceptual difficulties in tracing the progress of migrants as they begin moving up the social scale, and out into the suburbs to participate in the broader contexts of city and nation. It is somewhat ironic that the movements away from the central cities in the United States sometimes involve a greater participation in the life of the city. This is true, for example, of the Cuban immigrants in Washington.

Team ethnography, as Price and Pelto show, is now being used by urban anthropologists to deal with the complexities of the city context. The concept of the social network, popularized by Bott in 1957, suggests yet other methods of research within large and complex city environments (1957;1971). Instead of focusing on the geographically bounded community, Bott found that it was more useful to study kinship and friendship as a set of relationships. Later authors found that they could characterize these networks by properties such as density, range, and intensity (Mitchell 1969).

However, the use of the social network is helpful to the urban anthropologist only if the wider context of the city is not forgotten. Fox finds great fault with the narrow use of the social network in anthropology. He sees it as one aspect of a larger problem in urban anthropology: using the city as simply a research locale rather than as an object of study itself.

Mitchell builds this nonconception of the urban into an analytic virtue. He believes that treatment of African towns as single social systems has no heuristic value. He also negatively evaluates comparative studies of African urban types, and treats investigations of processive or historical change as "of limited interest" to African urban sociology (Fox 1975;61).
If, however, social network analysis is used with care, and within an urban context, it can go far in helping to understand certain types of change among immigrants to a new society. For example, Bott's hypothesis that conjugal relationships vary with network density has led to a great deal of research. In addition to showing the importance of primary relationships for immigrants to new cities, the research often underlines the creativity and ingenuity involved in role change. In fact, if the study of social networks is taken as one aspect of role analysis, then it can provide yet one more conceptual tool for the urban anthropologist. Bruner's work on the urban Batak of Indonesia is a good example of the usefulness of the concepts that characterize network analysis (1973). He simply omits much of the jargon. Banton (1965) and Southall (1973) make a much more intensive use of the terms and concepts of role and network analysis, at times ignoring the differences between cities themselves.

A rather startling fact emerges from the more recent studies in urban anthropology. It appears that network analysis is used in many different places, virtually as the result of urban anthropological research itself. Stack uses the concept of a network, and describes network activation among black families in a Midwestern city, without referring once to Bott or network analysis (1974). The concept of a network seems naturally applicable to a wide variety of social relationships in urban areas, especially among the more mobile and less geographically bounded populations in the city. As Suttles has shown in his study of Italians, Negroes, Mexicans, and Puerto Ricans in Chicago, the degree of mobility within an urban area can vary with ethnicity (1968). Some groups make more wide-ranging use of urban space than do others. And, it goes without saying that mobility varies between the inner city resident and the middle class automobile-owning suburbanite.
Cuban Women in the Nation's Capital

The Cuban population of recent immigrants in Washington, D.C. has proved to be an excellent group with which to follow up some of the trends in urban anthropology. The research presented here follows the "city-as-context" approach, but more as a necessity than an arbitrary luxury. Life styles and ethnic groups are highly varied in Washington, but the city remains essentially a "company town." The federal government conditions and shapes, either directly or indirectly, the lives of all residents in the metropolitan area. The Cuban population is not treated here as an isolated unit, but as a population adjusting to a particular city at a particular time. However, the nature of Washington is such that the context was unavoidable. No community or population could possibly be isolated from the central fact of the federal bureaucracy.

At the same time, this study focuses particularly on Cuban women, and their own unique adaptive strategies. Life in Washington is seen, for the most part, through their eyes. The importance of women in the process of immigration is hypothesized, but the mode of their influence is open to question. Smith, in her brief discussion of women's roles among Portuguese immigrants in the northeastern city of "Texton," points to the need for this kind of research.

... it is difficult to find cross-culturally substantiating data for the argument that females play an extremely active role in the emigration/immigration process and in the formation of networks, general as well as optative. It is simply that the data have been overlooked... Is the Texton study skewed to reveal the female emphasis because, in the migration process, women become temporarily more visible and/or important? Do women play more important factorial roles during periods of instability and/or rapid cultural change? (Smith 1976:25-26)

The data from the Washington research indicate that Cuban women were extremely important in the process of immigration. The role analysis in Chapter IV views their activities in Washington as a set of creative although difficult
adjustments that have generally served them and their families well. In addition, each role is presented in a framework of cultural continuity. Role change is viewed as a strategy of playing out old themes in a new context.

Therefore, the study focuses on two main levels of analysis: the city, and the ethnic group, particularly its female members. The wider context of the society comes into play as well, since the urban functions of Washington, D. C. so frequently involve national processes. The national ethnic group of Cubans serves as a useful basis for comparison at different points. And, as neighborhoods with higher densities of Cubans differ within the Washington area, the neighborhood level also becomes important at different junctures. At all these levels, however, adaptation is viewed as a process of interaction between the Cuban population and the city culture of Washington.

As of 1970 there were approximately 7,000 people of Cuban origin in the Washington metropolitan area, which includes the District of Columbia, and parts of the neighboring Maryland and Virginia suburbs. Most of them have come since the beginning of the Cuban Revolution in 1959, although a minority were living in the capital before. The following chart shows the distribution of Cubans within the area, and the percentages of the total immigrant population in the United States.

Table 1. **Cubans in the Washington SMSA and the U.S., 1970**

<table>
<thead>
<tr>
<th></th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>United States</strong></td>
<td>560,628</td>
<td>100.00</td>
</tr>
<tr>
<td><strong>Washington</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>District of Columbia</td>
<td>902</td>
<td>.16</td>
</tr>
<tr>
<td><strong>Balance</strong></td>
<td>6,055</td>
<td>1.08</td>
</tr>
</tbody>
</table>

(From U.S. Bureau of the Census, PC(SI)-30, 1973;17,19).

As the chart shows, approximately 7/8 of the Cubans in the Washington area live in the residential counties of Maryland and Virginia.

Nationally, Cubans now form the third largest group of Spanish-speakers in the United States, after Mexicans and Puerto Ricans. From 1970 to 1975, when this research began, the national population increased to about 743,000 (U.S. Bureau of the Census, Series P-20, No. 283, 1975;5).
Interim census figures for the Washington area specifically are not yet available, but the general impression among Cubans living in the area was that the population had grown. It was felt that much of the growth was in the downtown area, and that the class level of the newer immigrants was lower than that of the earlier arrivals.

Many of the early immigrants to Washington after the Cuban Revolution in 1959 first located in a near-northwest Washington area called either the "Columbia Road area," or the "Adams Mill-Morgan area." This is a highly heterogeneous section of the city, which borders on the embassy area of the northwest quadrant, the bohemian area north of Dupont Circle, and the black areas to the east. Most Maryland and Virginia suburbanites who came in the early waves of Cuban immigration settled in the District, and then moved outward. Those who came early with substantial financial reserves, or had relatives already living in the suburbs, bypassed the downtown area and settled directly in Virginia.

One of the most interesting aspects of the Cuban exile immigration to the United States is the composition of this very early wave. Fagen uses the years 1959 to 1962 to delineate a fairly restricted time frame in which the upper strata of Cuban society were heavily represented in the exile population. During these years the professional, semi-professional, and managerial Cubans composed almost one-third of all immigrants, whereas by 1966 it had dropped to slightly more than one-fifth (Fagen et al. 1968:115). There is a similar downward trend in other social status indicators. Thirty-six percent of the first wave had completed the twelfth grade of school or more. This is compared to a national rate of only four percent according to the 1953 Cuban census (Fagen et al. 1968:19). The income figures for the first immigrants also show an overrepresentation of the upper Cuban strata.

Although single, divorced, childless, and black Cuban women offer cases for comparison, the basis for much of the data presented here comes from the more typical white, married, suburban women. Of the 23 women who participated in in-depth interviews, fifteen came between 1959 and 1962. Of the white, married suburbanites with children, fourteen out of seventeen came between these years. Demographically, they stand as good examples of the first, higher status group which immigrated to the United States between 1959 and 1962. The suburbanites, much like their black Cuban counterparts in the Columbia Road area, have become active participants in the city life of Washington—not infrequently as leaders. Few women remain isolated homemakers.

Entering the world of work for the first time has created
contacts with other Cubans and with Americans. The activities of their children have drawn other women into networks of friendship and necessity. However, their general proclivity for action and talk has cultural roots that are common to all. These factors, in combination with the "working life style" of Washington itself, has meant that Cuban women are always busy.

The population of Cubans in Washington is relatively small compared to the concentrations in Miami and West New York, New Jersey. This is significant because the size of the population may well determine certain aspects of Cuban adjustment to the nation's capital. Studies of similarly small communities in two other cities, as well as my own exploratory study in Columbus, Ohio, suggest that the smaller the group, the greater the integration (Prohías 1967; Portes 1969; Boone 1974).

It seems that maximum integration has been found among refugees in communities such as Indianapolis and Milwaukee, where only a small number of Cubans reside and where many former professionals and white-collar workers have managed to move close to their pre-exile levels of achievement in terms of occupation and income. Much less integration seems to characterize areas such as Miami and West New York, where strong ethnic communities exist and most of the refugees are employed in unskilled and blue-collar type occupations (Casal and Hernández 1975:31-32).

The relatively high proportion of white collar workers, level of social mobility, and degree of integration of Washington Cubans may reflect the actual size and dispersion of population within the city. Rogg, in her study of the large, dense Cuban population in West New York, New Jersey, illustrates a different type of community.

The formation of a strong concentrated community where immigrants are able to perpetuate some features of their native culture ... favorably influences the adjustment of first-generation Cubans although it may slow their acculturation in the short run (1974:130).

She goes on to suggest that the strength of the ethnic community is responsible for some of the more favorable indicators of adjustment: low dropout and delinquency
rates, and minimal use of the hospital and welfare system. Her explanation revolves around the ethnic community as a "buffer," shielding the immigrant from too rapid and traumatic integration into American society. In Washington, where no such large community exists, other mechanisms have been used to ease integration.

The type of Cuban integration in Washington also relates to its social and geographical distance from cities with concentrated communities. Casal and Hernández suggest that resettlement away from the major population centers has important implications for the immigrant.

Resettlement is perhaps selective as is the choice of city for resettlement: those with fewer marketable or transferable skills and less adaptability tend to remain in Miami or choose other cities with large Cuban communities. The interaction among type of community, occupational mobility, and integration is complex because resettlement away from a strong ethnic community may favor integration and upward occupational mobility (1975:32).

Thus, size, marketable skills, and the particular mix of ethnic group with a type of city are all specific factors in explaining group adjustment. More generally, the decision to leave—or not to settle in the first place—in a center of Cuban population may say a great deal about the people who make such a decision. Without doubt, the Cuban women in Washington certainly perceive themselves as very different from their counterparts in Miami.

The absence of a single, geographically bounded ethnic enclave also distinguishes Washington from Miami. Cubans are dispersed in five distinct nuclei within the metropolitan area—a pattern that suggests the cohesiveness that they demonstrate in their "communities of interaction." In spite of the geographical dispersion of the nuclei, and of households within each neighborhood, Cubans maintain a high level of interaction with each other. Communication networks span the distances within the city mainly through the use of the telephone, and are maintained principally by women who act as the "social nodes" in these patterns of interaction much like Smith's Portuguese females (1976:22). Because of these circumstances, concepts coming out of network analysis have proved extremely useful. Where there exists no single dense community, yet interaction levels are high, the social network becomes an unavoidable research tool. However, women are the focal points not
only in communication systems, but also in the "social fields" or "general networks" that provide a backdrop of familiarity and security for men, women, and children (Bott 1971).

Unlike so many studies in urban anthropology, the data presented here do not come from a ghettoized, poverty-stricken group of people. Cubans in Washington fail, on many counts, to qualify as "marginal and exotic." Few Cubans work in manual occupations, and despite some low individual incomes, family incomes are such that few could be called "working class," especially the suburbanites. Washington is not a city dominated by industry or industrial working class neighborhoods. The nature and rewards of many government and government-related jobs automatically qualify them as "white collar." An office job of any type carries with it a certain status even though the actual financial compensation may be relatively small. This is especially true in the eyes of many Washington Cubans, who carry with them a traditional Hispanic disdain for manual labor. Cuban women have fit very well into the strict job hierarchies of the city of Washington, although there is some evidence that their spouses prefer the professions and other types of jobs that allow more individual action. In some cases, both husband and wife work together in some independent enterprise, although the federal government and other large associations employ the majority of both sexes.

The entrance of Cuban women into the labor force is the single most important change in their lives as immigrants. As Casal and Hernández summarize the findings, Cuban women have entered the American work sphere in "massive" proportions; they have the highest rate among any Spanish-speaking group, and even higher than the rate of white women in the U.S. (Casal and Hernández 1975, 94). Two-thirds of the sample of women in this study are employed, all in capacities that put them in contact with Americans. For the women who work, their jobs form a central focus in their lives that goes beyond simply adding to the family income. The work itself, commuting to and from work, friends at work, and the money earned for their work, all condition the lives and perceptions of Cuban women. Even those who do not work know of others in terms of their jobs. It is the primary mark of identification for persons of both sexes in the Washington area, and Cuban women--traditionally the focus of family groups and the communicators of social information--have been quick to pick this up.

As in all studies of urban migration, the data here suggest a combination of old and new, of continuity and change, and of "push" and "pull" factors. This is the
dominant theme in the investigation of role adaptations in Chapter IV. The principal "push" factors, whether they be the motivation to escape a dangerous political situation or to find better employment, are national in origin. They shape the strategies of Cuban migrants once they have made the move. As a political haven from communist take-over, offering a good job market for those with moderate skills, the United States was an excellent choice. However, the question must then be asked why, specifically, Washington? Even in the role analysis the effects of the city itself become evident. According to the women in Washington, the central roles of wife and mother vary with the city; more specialized roles vary even more.

Very practical factors come into play in an immigrant's choice of a specific city: a job, a friend, a relative. These are the terms in which the choice of Washington is understood by the Cubans in this study. However, other more covert processes must be hypothesized. A particular set of congruent factors—elements of Cuban culture and of the city culture of Washington—must be hypothesized in order to explain the fact that Cubans stayed in the city at all. It is anything but an obvious choice—distant from the major point of entrance in Miami, "cold" in climate and hospitality, work rather than leisure oriented, and dominated by a universalistic, bureaucratic code of competition and evaluation. Gillin's Latin American "ethos components" of dignidad, machismo, and personalismo, could hardly be expected to survive (1965:509). And for the most part they have not. How have Cubans in Washington made the required mental shifts, and how have they come to "succeed" in this most unlikely destination?

Smith offers a useful definition of "success" in her discussion of Portuguese immigrants. She notes that "The process of migrating . . . requires one crucial mechanism in order to make that move seem even minimally successful: one must establish a new network of relationships with those in the strange environment" (Smith 1976:20). If the same yardstick is applied to Cubans in Washington, then they could be called extremely successful. They have established city-wide contacts with Cubans, Americans, and other Hispanics in their efforts to adjust. Network formation in Washington is not easy. A natural process of splitting occurs as those who have met for work during the day leave one another and travel back to their widely dispersed homes. Networks of kin and friends, and a continued, renewed—even exaggerated—emphasis on the nuclear family household as a refuge have provided the necessary "buffer."
Where these protective mechanisms fail, Cuban women have changed. Their lives revolve around the five-day work week, the eight-hour work day, commuting time, and the "free weekends." They, like thousands of other Washingtonians, lead very private lives while taking advantage of the very public city at tangential points. A significant few are influential in the more public efforts of organizing Cuban associations, or fighting for the rights of Hispanics in the District. However, for the most part, when not working, they socialize at home, visit, gather for dinner, or for a party. They place high value on "their own home," "a safe neighborhood," and the "convenience" of anything at all—which is important in a city where the cycles of traffic congestion are unavoidable. In general, their lives are conservative, yet they are open to unending controversy and talk. It is perhaps this combination of conservatism without constriction, of a strong work ethic combined with quiet though intense and gay social life, which makes the Cubans in Washington able to survive in the city.

They have had to survive a type of isolation that their Miami and New York counterparts do not know. Some of the most dominant modes for personal interaction have had to change. Time, space, and even conceptions of beauty have been radically altered. The reward has been "success" in terms of standard of living, for above all Washington offers money and a job. From this there really is no return; once achieved, a level of living must be perpetuated or the Cuban family must face a set of disorganizing, destructive changes that would be reminiscent of the initial changes after immigrating. One such experience in a lifetime is enough. For those who have managed to stay in Washington and accommodate to its patterns, both the rewards and the prices have been great.

The residential patterns and migration routes of Cubans in the Washington area reveal some important aspects of their adjustment to the city and suburbs. Using census data, maps, and the subjective reports of Cubans in this study, Chapter II analyzes the broad outlines of the integrative process. This demographic view is followed by a more detailed ethnographic sketch in Chapter III. However, both chapters make full use of a mixture of qualitative and quantitative data. Chapter IV provides an even more intimate glance at the daily role adjustments of Cuban women in Washington.
CHAPTER II

CUBANS IN THE WASHINGTON CONTEXT: DEMOGRAPHY AND MIGRATION

Methodology: A New Mix

A major theme in the recent surveys of urban anthropological studies is methodological variety. Whether implicit or explicit, anthropologists are struggling to preserve the unique and useful techniques developed in small societies, while they pursue their goals in a city environment. At the same time, there is an attempt to make the best use of statistics available through governmental sources, as well as the theories and techniques developed in other disciplines. It is a mixture of these quantitative and qualitative, objective and subjective methods which characterizes urban anthropology. Studies at all levels of society are increasing in scope. Anthropologists now make use of many more quantitative techniques and data sources than they once did. The complexity of the urban setting gives added impetus to the use of statistics. However, in making use of census data, urban anthropologists are following a trend in the general field of cultural anthropology. Like students of peasant and tribal groups, urban anthropologists now juxtapose the techniques of interviewing and participant observation with the use of census materials. The result of this interplay is that urban anthropology offers explanations which have more depth than those from either the isolated community study, or the strictly statistical survey.

Pelto's comments on the "Ciudad Industrial" project in central Mexico clearly underscore the desired continuity in the developing methodology of the urban anthropologist. New techniques have developed out of the general theory and methodology of cultural anthropology.

The goals of the research project reflect the long-standing orientation of anthropologists in two major respects: (1) the descriptive aim is multipurpose, as in traditional ethnography, and not merely limited to a specific schedule of questions; and (2) the theoretical goal of
developing and testing hypotheses is open-ended and inductive, rather than being based on a pre-established deductive system (Pelto 1972:6).

The best studies in urban anthropology forsake only some of the color and depth of traditional ethnography. A humanistic element remains in writings of anthropologists as they discuss strategies for adapting, and the contemporary expression of ancient cultural patterns. Pelto suggests that qualitative, impressionistic materials be "inter-related" with quantified materials such as those from survey work and official archives. He calls for a "weaving back and forth" between qualitative and quantitative research strategies (1972:11). In following this procedure, not only is continuity achieved in both anthropological theory and method, but more importantly, the different types of data can find mutual support in each other and so produce more satisfying conclusions.

Gulick's conception of a methodological mixture is slightly different, although it, too, includes a blend of traditional ethnography and the more modern and innovative applications of some traditional ethnographic techniques. He lists two "research strategies."

The first is simply the use of "traditional" anthropological methods in the city, investigating familiar topics such as kinship and culture and personality . . . the holistic, personal, and intensive approach is feasible in city research . . . The second research strategy might be called an institutional inventory of the city, including mapping (literal and figurative), relevant historical materials, relationships of the city and its institutions to the larger society, and elements of ethos which seem outstanding (Gulick 1968:96).

Gulick's own study of modern Tripoli is an excellent example of the particular mixture of quantitative and qualitative techniques which he espouses (1967).

However, the realization of an ideal subjective and objective combination is not a simple matter, and carries with it a number of problems for the lone field worker. In discussing his field work in the favelas of Rio de Janeiro, Leeds makes the following observation on a logistical problem which is familiar to anyone who would attempt anthropological research in the city.
Given the general precepts of anthropology and its methods regarding all field work (e.g., participant-observation, thorough ethnography), the anthropologist working in the city is logistically constrained to working at most in two or three sites given any standard amount of time that he is likely to have. This constraint is the more severe, the larger the city and the fewer the co-workers he has, and especially if he is alone (Leeds 1968:35).

The nature of qualitative techniques such as participant observation and in-depth interviewing is such that they require extended periods of relatively unstructured time. As Pelto notes, "The crucial commodities that are always in short supply are research manpower and intellectual stimulation" (1972:16). The use of a number of field workers in a single project has been one solution to this particular problem in urban anthropology which is favored by both Pelto ("multiperson, multidiscipline research," 1972) and Price ("team ethnography," 1973b). The intellectual feedback between field workers, the relative ease of obtaining a proper quantitative-qualitative mix, as well as the theoretical advantage of more closely approaching an ideal of holism--are all reasons for team work in urban anthropology. Indeed, the lone field worker must make contact with a variety of informal "co-workers" in obtaining the necessary types of data. However, in discussing his field work in urban Lebanon, Gulick points out one very practical aspect of working alone as an urban anthropologist.

... if the time ever comes when both survey research and studies of the Oscar Lewis type are feasible in Middle Eastern cities, I think that the practitioners of these very different methods are likely to continue to talk past each other rather than to each other, unless they both can find a way to relate themselves to the same holistic conception of their subject. This conception, so far, seems to have been produced by individual minds. Perhaps computers will make these holistically-thinking minds obsolete, but before they can do so, far more information than is now available will have to be fed into them, at least as far as places like Tripoli are concerned (Gulick 1970:151).
No doubt Gulick is expressing a viewpoint in some ways different from that of Pelto and Price. However, both should be kept in mind as the individual field worker attempts to combine subjectivity and objectivity in urban research. Although the use of census materials and the consultation of other specialists provide necessary data, an interplay of qualitative and quantitative in the mind of the urban anthropologist may still provide the best avenue toward the required holism. It also provides a solution to the problem which lies behind the logistical difficulties mentioned previously by Leeds. The real balance in techniques must come in the mind of the individual field worker. As Hutchinson notes, "the anthropologist prides himself on the production of qualitative data, and he seems to be fearful that urban research will take this away from him" (1968:25). In each case, for each worker, this problem must be solved, and a balance found.

The research presented here has been influenced by the recommendations of methodological mixture. Intensive interviews of as much as four to five hours, and participant observation at social events and a church ceremony are used together with data obtained from the U. S. Bureau of the Census (1970; 1973; 1975) and other scattered publications, both popular and academic, on Cuban immigration to the United States. A definite effort will be made to clarify the source of the data in the following pages, whether subjective or objective. The text will follow Pelto's suggestion of "weaving back and forth," in an attempt to demonstrate how the qualitative and quantitative data are mutually supportive.

At times the data can be called neither, as many of the informants in this sample are well educated and deeply introspective about the experiences of exile and adjustment. Individual women offer information in different areas of "expertise," both "cultural" and "professional." At many points the emic and etic viewpoints blur as their areas of sophistication and naiveté overlap. There was constant feedback not only between anthropologist and informant, but between the various sides of the informant. Only rarely did this self-examination become crippling and interrupt the interview process. However, this did at times occur. At these points, the informants would usually become defensive, saying that they "felt" one way, but "knew otherwise." They would resume their usually high level of talkativeness only when the subject changed.

In summary then, it will be a combination of data sources that eventually lead to some understanding of the Cuban experience in Washington. Their adjustment to the city is in some ways unique. At the same time, it shares
elements with the adjustments made by other Cubans in other cities. To begin an analysis of this adjustment, a portrait of Washington as a type of city should be drawn. Knowledge of the specific urban context in which acculturation has taken place is prerequisite to understanding the Cuban woman's conception of her successes and failures in a particular city.
The City of Washington: The Objective Context

In general, Cuban women like the Washington area a great deal, and their adjustments have certain common elements. Although a number of these changes are equivalent to those made by immigrants in other American cities, many are determined by Washington's unique features. Which aspects of Washington life shape the major perceptions and activity patterns of Cuban women? What are the city's unique role, functions, and ethos components?

The City-Type. Throughout the anthropological, sociological, and historical literature, the city of Washington is portrayed as unusual, and frequently as an "exception to the rule," whatever that rule might be at the time. In Redfield and Singer's essay on the "Cultural Role of Cities," they classify Washington by placing it in a category which includes only several other examples (1954). As opposed to the pre-industrial, "orthogenetic" city where a literati perpetuates a traditional indigenous culture, Washington is definitely a "heterogenetic," post-industrial city which integrates a variety of cultural elements and re-interprets them for a large hinterland. Further, they distinguish Washington, D. C. as a member of a group of "Cities of modern administration (cities of the new bureaucracies)" which also includes New Delhi and Canberra. They separate this group from a type which they label "Metropolis--cities of the world-wide managerial and entrepreneurial class (Park's cities of the main street of the world)" (Redfield and Singer 1954:57). However, their discussion also centers on another dimension that differentiates Washington's city-type.

The distinction Hoselitz takes from Pirenne between political-intellectual urban centers on the one hand and economic centers on the other, points in the direction of the distinction necessary to us . . . But the distinction we need does not fully emerge until we refine the classification by (1) separating the political function from the intellectual and (2) giving new content to the term "intellectual" . . . Let us now add that there are cities with political functions and without significant intellectual
functions: New Delhi, . . . Washington, D. C. and Canberra (the new university there may require a qualification) . . . New Delhi and Washington, D. C. do not have, significantly, literati; in spite of its schools and universities Washington is not a city of great intellectual leadership; these are cities without major intellectual functions. In respect to this lack, New Delhi and Washington, D. C. belong with cities with predominatly [sic] economic functions
(Redfield and Singer 1954:56).

These anthropologists find that the primacy of administrative function, without a complementary industrial base or a strong intellectual tradition, is Washington's most salient feature. As will be seen, Cuban women have sensed this combination of qualities, favoring the lack of industry and in some cases deploiring the lack of a cosmopolitan ambience. Most importantly, their lives are shaped by the administrative function in many varied and penetrating ways.

Leeds offers some provocative ideas about the particular role of the administrative city and the type of lifestyle it may encourage (1968:31-47). As one of a group of forward-looking urban anthropologists, he is interested in the task of developing urban typologies, a process which, in anthropology, has not progressed much past Redfield's early attempts. Arensberg, noted for his American community typologies (1955;1961), stresses the importance of this task in pursuing anthropology's traditional goals.

It is necessary to remember that the special skill of anthropology is comparison and that comparison is worldwide and evolutionary as well as crosscultural . . . It is founded as well on a recognition and classification of the forms of human settlement and of the units of human social organization. The settlements called cities are at best only one class of these, to be distinguished empirically and comparatively from the others (Arensberg 1968:3-4).

Leeds follows this and other broad suggestions with the specific example of São Paulo and Rio de Janeiro. He begins his comparison by first restating the problem of urban function quite simply. He asks, "Why the city at all?" and "Why this city?" (1968:32). While the answer to the first would come in some general universal functions of all cities
The answer to the second question involves this general law and some corollary or corollaries of limiting reference which should predict the characteristics of this city, or, possibly, at least a class of such "This Cities," for example, a class of administrative cities (non-industrial capitals like Brasilia or Canberra . . . . (Leeds 1968:32-33).

In his discussion of Rio and São Paulo, Leeds develops the concept of a city's "role." He relates the roles of the two cities to their respective histories, social entities within the cities, and their ethos components. Perhaps the dimension of contrast most germane to a discussion of Washington, D. C. is the "ethos of being a functionário público" (Leeds 1968:38). He finds that in Rio de Janeiro, any job which involves working for a public body carries its own prestige, especially if it is "tenured." He notes that this is true "even for the tenured janitors of a ministry or the pick-up drivers of a repartição pública (a public agency), especially if compared with their non-tenured equivalents in private employ." (1968:38). The difference between Rio and São Paulo lies not only in the relatively small size of the public bureaucracy but also in that the "ethos" of working for the government is much less important in São Paulo. Most important for his study of favela life in Rio, Leeds finds that this type of theme or "ethos" affects life in all social segments of the city.

The ethos and its action manifestations permeate all associational life in favelas and other delimitable aggregates . . . . The point is that the highly differentiated roles in the nation of these two cities (here used simply as particular examples of the generic problem in question) seen as total systems significantly affect what happens to the specific variables or entities under study (Leeds 1968:38).

The Washington "Ethos." Like migrants to Brazil's favelas, Cuban immigrants in Washington are unavoidably affected by the bureaucratic ethos which permeates the city. The security and stability of the civil service job are highly prized, and, too, carry their own brand of prestige. However, as for so many people who reside in the Washington area, the effects of government employment extend beyond the bounds of the bureaucracy. For example, other businesses and associations must compete with the federal government in the area of wages and benefits. Health and
retirement benefits for federal employees are extraordinary. Not only must all other employers compete in these areas, but many actually benefit from the government's protections. Insurance programs subsidize, through the sum total of all payments, a myriad of doctors, businesses, and associations in the Washington area. In one sense, this process could be compared to a selective "welfare system" for the federal employee. Its major effect, however, is stability of lifestyle. The type of prestige offered by government employment is available to any civil service employee. Ironically, it is not, itself, a "public" form of prestige that involves open exhibition. Instead, it is a type of status that gears the individual and the population of the Washington area to a regular rhythm of work, responsibility, and, at times, a lack of spontaneity.

In their suburban-based lifestyles, most Cuban immigrants have, in the past ten years, created a unique mixture of these Washington ethos components, and a native Cuban joviality and sociability. However, they may be likened to so many other Washingtonians who, in conforming to the outward guidelines of routine and conservatism, manage to maintain a high level of gregariousness and full, well-rounded lives within governmental confines. Because of the stability of lifestyle, a great deal of innovation is possible in off-hours, if it remains private.

And, too, Washington has evolved in a role as a more important intellectual center since Redfield and Singer's observations in the 1950s. Unfortunately, it would appear that the riots in 1968 marked the turning point. The difference between city and suburbs intensified, with the loss of the "small town" quality in downtown Washington. The growth of the role of blacks in power positions within the city, and the growing acceptance of ethnicity (a trend throughout the country in the 1970s) had a strong effect on the development of theatre, art, and music. The completion of the Kennedy Center in the late 1960s also contributed to the proliferation of the arts.

Active Cubans participate in these activities, and the less active at least know of their existence. Because intellectual pursuits focus so strongly on ethnic participation in Washington, Cubans are in no way excluded--nor by their reports do they feel excluded--from full participation in the more public events. In the more private spheres, multi-national, multi-ethnic, and multi-racial attendance carries its own prestige in Washington. Counter-balancing this, however, is a strong, dominant, in-group type of socializing, especially in suburban life, which Cubans feel more comfortable with and actually participate
in more intensely. The most important criterion for group inclusion in the Washington area is, not surprisingly, occupation, although for Cubans, ethnicity and class seem to play more important roles. However, these factors come into play only after race, although tokenism at all types of gatherings is being slowly supplanted by true representation along occupational lines.

More like Sjoberg's pre-industrial city (1960), Washington is a city with a very large population of people who were not born in, did not grow up in or develop their sense of values in the area itself. A native born Washingtonian is greeted with surprise when his birth place is discovered, even in other parts of the country. In noting the importance of migration in the development of urban America, Vandiver writes that in all urbanized areas, less than two-thirds lived in the state where they were born. In Washington, D. C. this figure dips to below one-third, and is listed just before St. Petersburg, Florida! (Vandiver 1970:62).

The high level of migrant residence contributes to the predominance of private, intimate socializing. Washington is a city of people with extremely diverse backgrounds, people who come from the various countries of the world, but perhaps more importantly, from the various states and cities of the country. The multi-racial mixtures are easy to visualize. Less obvious are the various behavior patterns and interaction styles that people bring to Washington from the Mid-West, the South, and New England. In a very real sense, the security afforded by re-creating and playing out the patterns learned as a child and adolescent, can only be achieved in a small social setting. Washington is a city of many people who left a great deal behind them.

It is also a city of "comers," those out to succeed in the new bureaucracy, which, unlike other American cities, undergoes a "cultural revolution" every four or eight years. The variegated Washington population is one which fits nicely into the type of post-industrial system outlined by Sjoberg in his book on the pre-industrial city (1960). The ethos components of post-industrial cities include a set of attitudes that, out of necessity, the total Washington population must adopt. Sjoberg's comments about government bureaucracies are particularly applicable to the Washington case. He emphasizes the appeal to science, rationality, and men of expertise, "which lays stress upon negation of traditional thinking" (1960:340). In the cities of the new government bureaucracies, life is oriented around formal rules and roles rather than the "person"; around clear-cut
lines of authority rather than any type of patron-client system; and around the universalistic patterns of handling large numbers of people. The tone is set by the political leaders, whose social power derives chiefly from an appeal to the governed, and to experts (Sjoberg 1960:340).

Foremost in Sjoberg's treatment of the post-industrial governmental ethos is his positive attitude. He has successfully freed himself of the pastoral ideals, the "rural world view," and the negative attitudes toward urban life that characterize the work of Wirth (1938) and so many that came after him. Sjoberg points toward the benefits of continuous change, flexibility in norms and experimentation in lifestyle. He concludes that the post-industrial city encourages "man's ability to manipulate and revise the natural order" (Sjoberg 1960:341).

However, he also goes on to point out the "contradictory elements" in the post-industrial city, ones which help in understanding Washington's conservatism.

Earlier we chanced the observation that although the trend is toward fluidity in the class system, countervailing forces operate. For example, the industrial city requires well-developed status hierarchies in the governmental and economic realms . . .

Then too, concurrent with the demands for permissive religious norms is the need for societal "integration." The dilemma is that the latter may be approached more readily through the medium of traditional religious systems than through more secular ones (Sjoberg 1960:341).

Along with these, Sjoberg mentions the necessary emphasis on social mobility in order for bureaucratic roles to be adequately filled. Yet, this very theme creates strain and despondency.

Because of Washington's overarching administrative function, its urban ethos is a perfect example of those themes and contradictions Sjoberg emphasizes. The extreme representation of these elements conditions the type of adjustment that any migrant to Washington must make, whether he be from the West Coast or the Caribbean. Although the migrant cannot live every aspect of his life according to civil service dictates, life in Washington is shaped by this model. Formal rules, entrance requirements, behavior codes, and even "public responsibility" act as mechanisms of social control for the federal employee. The political leader's
"appeal to the governed" requires fairly conservative public
behavior. Scandal for the public servant is to be avoided,
not because of any traditional, indigenous value system,
but because of the sum total of all value systems in
Washington's nationwide (and to some extent worldwide)
hinterland." Although informal lines of authority, appeal
to favoritism, tradition, even racism and sexism all
abound in Washington, the overt appeal is to rationalism,
universalism, and scientism--on the job and off. The
extent to which this ethos conditions the lives of all
Washingtonians is enormous. The government defines the
system, one in which the job is all-important and the grade
level the mark of status. The penalty for failure is the
loss of that job, which, in terms of this system, is the
ultimate failure (and actually, very difficult to do).

Mobility in Washington assumes a gigantic importance.
However, it is a peculiar kind of competition which mini-
mizes risk-taking at the expense of "staying in the game."
Because keeping one's job is so important and affords so
much security, the civil servant is not likely to show a
high level of innovation and experimentation, except in
the upper bureaucratic levels where job security is low
anyway because of the continual change in administrations.
However, it should be remembered that proportionately few
Washingtonians operate at these high levels. The vast
majority continue in their low- and middle-level bureau-
cratic posts, and innovate as they can in other activities.

As the final destination of virtually every kind of
migrant and immigrant, Washington absorbed the population
of 7,000 Cuban immigrants with barely a ripple. Their
arrival is not noted in the Washington Post, nor are most
Washingtonians even aware of their presence. As a popula-
tion whose backyard is the nation and the world, they are,
however, quite aware of their existence and successes in
Miami. There are numerous articles on international Cuban
relations in Washington newspapers, but somehow, immigrant
influx is something which "happens to other cities."
Because of the large international population in Washington,
the concept of "immigrant" has really very little meaning.
In a city now famous for its multiplicity of fine restau-
rants, ethnicity is best known for most who reside in the
Washington area through food.

Cubans fit into the dominant ethos patterns of the
city with a certain amount of predetermined success.
Because the majority of them belong to the early wave of
middle and upper middle class urban immigrants, they are
accustomed to the occupational determination of success.
Those who locate here do not speak well of the patron-client
relationships that have re-formed in Miami, and seem more comfortable with Washington's universalism. They are a very socially competitive group, who, like other Washingtonians, enjoy privacy for social relationships. In coming from the Caribbean, they find no fault with the lack of strong religious emphasis, although most are nominally Catholic and many use their Catholicism to organize the basic outlines of their many activities. Secularism as a dominant way of life is familiar from their experience in urban Cuba in the 1950s. And lastly, Cubans share with so many other white Washington suburbanites a very strong racist attitude toward black Washington--although their conceptual system differs somewhat from the duality of American racial distinctions. However, both black and white Cubans, each for their own reasons, find the system different in the United States from the one they knew in pre-revolutionary Cuba.

Race in the Nation's Capital. The importance of racial attitudes cannot be underestimated in the post-industrial metropolises of modern America. This is especially so for Washington, D. C. In outlining the factors (other than economic) that are important in the organization of urban space, human ecologist Alvin Boskoff mentions the "culture of racial attitudes" (1970:33ff.). In fact, this is a primary element which he uses to classify the major types of cities. Under this heading he includes the distinctive values which determine how all nationalities and minority groups integrate into city life. He finds that these values are determined by the "resident majority" (Boskoff 1970:34).

Washington, D. C. is unusual in that this resident majority is a national minority. As a city which has served as the final destination of virtually every type of migrant and immigrant, Washington has been affected most importantly by the tremendous influx and concentration of blacks. Northward migrations after World War II, along with the increasing suburban residence of whites, laid the foundation for the demographic profile of Washington in the 1970s. The very large black population in the District--which has given rise to its 1970s bumper-sticker nickname "Chocolate City"--is an overriding fact that determines many aspects of Cuban residence patterns.

Among 30 large American cities surveyed by Osborne, Washington had the largest black population in 1950, except for the southern cities Memphis and Atlanta (1974:204-5). In 1960 and again in 1965 it had the largest of all. Washington compares in the following way to two other northern cities with significant black populations.
Table 2. Percentage of Blacks in Washington and Two Other Cities

<table>
<thead>
<tr>
<th>Percentage of Black Population</th>
<th>1950</th>
<th>1960</th>
<th>Estimated 1965</th>
</tr>
</thead>
<tbody>
<tr>
<td>Washington, D. C.</td>
<td>35</td>
<td>54</td>
<td>66</td>
</tr>
<tr>
<td>New York City</td>
<td>10</td>
<td>14</td>
<td>18</td>
</tr>
<tr>
<td>Detroit</td>
<td>16</td>
<td>29</td>
<td>34</td>
</tr>
</tbody>
</table>

(from Osborne 1974:204-205).

Lewis confirms this trend in his bicentennial history of Washington, noting that 76% of the residents were black in 1976, and that two years before, 97% of the school children were black (1976:76;175).

The cultural impact of this black population is enormous. Two major anthropological ethnographies that, to date, have been based on research in Washington both focus on "black urban culture." Liebow's Tally's Corner (1967) is a landmark in urban anthropology. As studies on urban blacks accumulate, it is viewed increasingly as an accurate portrayal of a ghetto lifestyle. Hannerz' Soulside (1969) analyzes not only the poor segment of the black population, but also the action-seeking "swingers," and the foundation of black middle class Washington, the "mainstreamers." The urban neighborhood is balanced in Hannerz' ethnography to provide a less depressing, more liveable mode for the majority of Washington's population. However, the poverty, the crime, the economic and political oppression are still the dominating factors in the lives of most Washington blacks.

In a very real sense, Washington lifestyles revolve around two axes, one determined by the government bureaucracy, and the other determined by the large black population. The two sets of factors coincide at several points: in the growing number of blacks employed in federal positions; in the "bureaucratization" of the upwardly mobile black who moves to the suburbs along with his white counterpart; and in black arts. However, the two axes are usually seen as Washington's "two sides," or, more critically, as Washington's "hypocrisy." In her history of the city, Green explains the title, Washington D.C. A Tale of Two Cities (1962). She traces the history of the difference between monumental Washington and black Washington in the following way.
That duality, only faintly perceptible in the 1880's and not pronounced until World War I, sharpens with the sloughing off of federal responsibility for District finances in the 1920's and becomes thereafter the single most compelling factor in Washington's civic development (Green 1962II:ix).

The lack of home rule is the single most significant political fact that underscores the power position of the Washington black population. "Washington, D. C.... is an urban anomaly in that its resident population is wholly dependent on a congressional committee, which is not at all answerable to the community it administers" (Boskoff 1970:35). The relationship between the Washington population and the Congress reflects not only racial attitudes at the city level, but at the national level as well. Black historian David Lewis restates the problem this way.

Translated into the blunt language of earlier times, Kiplinger's statement is a warning that, if Washington's blacks are perceived as being too uppity, Congress may strike down their rights once again.... Race has been the District's nemesis of local autonomy for decades (Lewis 1976:195).

Lewis goes on to say that the future of Washington depends very much on the way its "hinterland," the entire nation, perceives the city. Through their Congressional representatives, the citizens of the United States as a whole will determine the political autonomy of the city and the power position of its large black majority.

The composition of Washington is important not only for its large black segment, but because Washington was not the haven for large numbers of European immigrants earlier in the twentieth century. Lacking industry, it did not have jobs to offer, except in the bureaucracy, for which most immigrants could not qualify.

From 1880 down to World War I, the years of heaviest European immigration to the United States, the city attracted far fewer foreigners than did rapidly growing northern industrial centers. Like a number of southern cities, she escaped the social problems brought in the wake of the waves of non-English-speaking aliens, but at the same time she lost the enrichment of their varied cultural backgrounds (Green 1962II:ix).
The Hispanic population is the only other cultural minority which has any significant impact on lifestyles in entire Washington neighborhoods, and this is very recent. However, its influence has grown to a point of citywide recognition in the 1970s. Associations have formed, newspaper coverage is extensive, and efforts toward bilingualism are increasingly stressed. The eventual effects of this growing Hispanic awareness are yet to be realized.

In their analysis of five ethnic groups in New York City, Glazer and Moynihan suggest the possible development of a cultural role for Puerto Ricans as mediators between the black and white segments of population (1970).

The Puerto Ricans introduce into the city a group that is intermediate in color . . . And second, they carry a new attitude toward color--an attitude that may be corrupted by continental color prejudice but it is more likely, since this is in harmony with the trends that are making all nations part of a single world community, that the Puerto Rican attitude to color, or something like it, will become the New York attitude (Glazer and Moynihan 1970:132).

They go on to describe a set of values that, although not entirely free of prejudice, allows intermarriage especially among the lower classes, and understands race in historical perspective (Glazer and Moynihan 1970:132).

The development of an analogous role for Latins in Washington should be considered a possibility. At the same time that a growing proportion of migrants from city to suburbs are black, relatively more attention is paid to the problems of inner city Hispanics. However, if the development of this role is indeed a possibility, the process will differ in several ways from the evolution of the Puerto Rican role in New York City. Most important is the difference between the relative sizes of the populations. The black population in Washington forms such a majority that no amount of Hispanic influence could drastically alter the major power plays between white and black Washingtonians, except on a local neighborhood level. This may indeed be occurring in the Adams Mill-Morgan area of the District, one of the five nuclei of Cuban residence. Secondly, Hispanics in Washington would form a sub-group along with other nationalities from the Near and Far East, from Africa, and from India. Immigrants from these areas can also form "buffers" of the type suggested by Glazer and Moynihan. The problem is that as all of these nationalities undergo assimilation and upward mobility, they leave the District along
with middle class blacks. Therefore, lastly, the development of the role of Hispanic mediator may well be usurped by a group within the black community: those middle class blacks who choose to stay in the city itself. In the mid-70s the most important function of the Hispanic community appears to be to defuse the clash between black and white, and to re-focus some of Washington's concerns for the poor and powerless on Hispanics rather than on blacks.

Glazer and Moynihan mention yet another developing role of Puerto Ricans in New York City. It is a role which Cubans have already filled in the city of Miami according to the popular press ("Cuba's Exiles Bring New Life to Miami" in National Geographic 1973; "Miami: the Cuban Flavor" in Nation 1971).

But if the prognosis for high culture is doubtful, New York's folk culture--and in time, one feels sure, its commercial culture--is already deeply affected by the Puerto Rican migration . . . As the group becomes larger and more self-conscious, the special Puerto Rican passion for music and dancing will mark the rather cold and sharp city more and more.

Indeed, if one spreads the word "culture" to include "ethos," one sees even more significant effects. The Puerto Ricans add to a rather tough and knowing cast of New York characters a new type, softer and milder, gayer and more light-hearted (Glazer and Moynihan 1970:130-131).

Again, this type of Latin urban role is developing in Washington, but only on a neighborhood level. The type of music, stores, and activity noted by these two authors mixes with a rougher, and more manipulative and fast-moving streetcorner culture at the intersection of Columbia and Adams Mill Roads in Northwest Washington. Of more importance to a larger number of Washingtonians are Latin restaurants, and Latin arts and folk events. Cuban suburbanites are as much strangers to the Hispanic life in the Adams Mill-Morgan area as most residents of Maryland and Virginia. There are few intersections between the networks of Cubans in the District and in the suburbs. Those that do exist are usually remnants of relationships formed in pre-revolutionary Cuba (now fifteen years in the past), or, more rarely, formed through participation in Cuban events that are open to any who wish to come. A minority of contacts also develop in the Cuban business establishments in the District, or through the political maneuvers of those who wish to be Cuban and/or Hispanic community leaders.
The City of Washington: The Subjective Context

Cuban women in Washington experience life in the city in certain common ways. Through a process of selective perception they view their adjustment to the urban area through a screen that has a dual origin: first, the objective context of the city itself, and secondly, their common Cuban background. Gulick points out the broad importance of understanding subjective impressions among urbanites of a single nationality. The same should be kept in mind for immigrants from one culture to another.

Urban anthropologists should make a point of eliciting the native definitions of the city in the cultures they study. Eventually, an analysis of such definitions might be of assistance in establishing the boundaries of cross-cultural research (Gulick 1968:95).

In understanding how an ethnic group adjusts to a new culture, it is necessary to explore why they like the locale they have chosen (either actively or passively), and why they do not. Their tastes and preferences, as well as their dissatisfactions, underscore the syncretistic elements in their acculturation. In addition, an analysis of their perceptions of Washington provides a necessary background to the discussion of individual roles in Chapter IV.

Washington as a Capital City. Cuban women have a surprisingly positive view of life in the Washington area. Their attitudes are unexpected because Washington's climate is very different from the subtropics of Cuba or Miami, and the city life is extremely different from that in Havana and other Cuban cities. According to their reports, it is also very different from Cuban life in Miami.

The women in this study tell of other immigrants who have "tried it" in Washington, and then return to Miami where the climate is more favorable and the concentration of Cubans greater. However, some Cubans enjoy Washington in spite of its obvious drawbacks. Hispanics who come from countries with a "primate city pattern" of population distribution favor capitals, at least ideally. This pattern--where one city has a disproportionate amount of the population, and functions as the major economic, political, and cultural center--does not characterize the
industrialized United States. However, the strength of the primate city pattern led one informant to reply, when asked why Cubans live in Washington,

It's the capital city. Hispanics have a hang-up about capitals. The rest is interior... the attitude may cross over.

However, most women do not base their contentment with the Washington area on the fact that it is the capital city. Instead, they emphasize that they or their husbands got jobs in Washington. Even the woman who commented on the "hang-up about capitals" went on to say that this did not initially influence her family, or anyone else she knew. They found jobs in Washington. The importance of the city as the capital of the nation figures in only secondarily, as a matter of pride and satisfaction with the location they have chosen. It is one reason they remain satisfied with the city.

Selective Migration. The small percentage of all Cubans in the United States who live in the Washington area suggests that they are a somewhat select group. In not settling in southern Florida, the Cubans in Washington made decisions that run counter to those made by the majority of their fellow exiles. The city of Miami has the largest percentage of those with Cuban origin in the United States. It contains 38.87%, as opposed to Washington's 1.24% (U.S. Bureau of the Census 1973:19). This reflects the very natural process of settling in the area nearest the entry point.

The geographic concentration of the Spanish origin population in the U.S. reflects the historical pattern of settlement of immigrants in this country... persons of Mexican origin... in the Southwestern States, those of Puerto Rican origin in the New York and New Jersey area, and those of Cuban origin in Florida (U.S. Bureau of the Census 1973:II).

According to the 1970 census, the entire state of Florida contained 45.04% of all Cuban Americans (U.S. Bureau of the Census 1973:17). This demonstrates the tendency for Cubans to remain in Florida. In fact, this trend led to what Rogg terms the "Crisis in Miami," and the development of the Cuban Refugee Program in 1961 (Rogg 1974:165-172). One element of this program was the guided resettlement of refugees away from the concentrated community of Cubans in Dade County. Rogg summarizes the problems inherent in the resettlement process in the following way.
Difficult factors included the high rate of American unemployment, the Cubans' desire to remain in warm climates (complicated by their lack of clothing for colder areas), their fears of leaving their Spanish community in exile, and finally their desire to remain as close as possible to Cuba. There was also a problem of finding opportunities for Cuban refugees to use their educations and professions (Rogg 1974:166-67).

In a very real sense, all Washington Cubans had to resist or ignore some of these problems in order to decide to settle in Washington. In only one case in this study was a woman resettled through the government sponsored program, and this was to New Orleans, from which she later came to Washington. Therefore, in all cases the factors of school, employment, and kin and friends figured as the "pull factors" in attracting this sample of exiles to the area. In appreciating the decision process, however, the forces attracting a Cuban exile to southern Florida should not be underestimated.

The subjective reports of the women in this study suggest that they have molded to Washington's dominant patterns of life with considerable success despite initial difficulties. The Cuban women in this study have an unusually negative view of certain aspects of Miami life. These two facts support the notion that the Cuban population in Washington is somewhat atypical. They also express dissatisfaction with New York City, although many are tied to Miami and New York through relatives and friends. Their comments suggest that Washington is a "compromise" between the hectic life of New York City and the "stifling" competitive social life in Miami. Their suburban lives offer those aspects of urban life that they require, as well as the slower, more tranquil neighborhood life to which they were accustomed in Cuba.

The better educated Cuban women in this study perceive Washington as a city, but not an extremely cosmopolitan one. A woman from Havana said, "It's a big town, not a city," while another noted that it was not "fully industrial." In comparing Washington to Havana, a college educated teacher offered the following description.

Havana is more colorful and the people are more open. There's more "life" [Hay más vida]. Havana is a real city in a way that Washington is not. People do not go on the street here. There's not as much night life in Washington. It is a big town.
Despite this negative comparison, all the informants described Washington as a beautiful city, and many emphasized its "cultural" aspects.

Washington as a Cultural Center. Although Washington is only beginning to develop its role as a center for arts and music, the Cuban women in this study are extremely aware of the facilities it has to offer. Their enjoyment of urban life includes participation in "cultural" activities, even if on a sporadic basis. This was neither superficial nor lightly noted. It is not a characteristic peculiar only to the better educated. The same informants who dislike Washington because of its large black population, like the city's parks and museums. One black informant who had recently migrated from the city to a suburb mentioned how she had enjoyed going to the zoo. In her home she had clipped out articles from the newspaper about a dance recital. The poorest woman in the study, who lives in a rundown, overcrowded apartment building in the Columbia Road area, was interested in a trip to one of the city's art galleries as repayment for help with the research. This same woman is enthusiastically involved with a number of bilingual educational programs that are developing in the area.

The appreciation of Washington's cultural facilities that these women exhibit is extremely consistent, and characteristic of black and white, rich and poor. It appears to be intimately involved with the emphasis they place on education, and differentiates them—in their eyes—from their Miami counterparts. This perception may in fact be an exaggeration and a form of self-flattery. However, there is a consistent impression that the following comment by one informant is true, both in general and specifically for Washington Cubans.

Cubans try to emphasize education more to their kids. There are professionals in the area, and there could be more than in Miami.

Although no census data are yet available to support her observation, a strong subjective impression developed in the course of the research that the proportion of Washington Cuban professionals is quite high. This would not be surprising considering the educational requirements for many government-related jobs, and the lack of heavy industry and large groups of industrial workers. In this, Washington Cubans reflect the larger demographic profile of the city itself in the mid-70s.
The average level of education is the highest among large American cities. Nor is this one of those tricky statistics so inflated by legions of economists and lawyers and GS-14s west of the park or diploma-bearing aids and technicians in Southwest and on Capitol Hill as to have dubious value. Washington's blacks are also exceptionally well educated (Lewis 1976:194).

The impressions of the women in this study are that the class spectrum and the educational levels of Cubans in Washington are high. Their reflections should not be taken lightly, as they are the "traditional Cuban experts" when it comes to surveying a social scene.

It is interesting that "cultural facilities" has a broader meaning for these women than it does for many Americans. "Cultural" includes outdoor as well as educational facilities. They speak of museums and parks in the same breath, and betray an appreciation for the physical beauty of Washington, as well as for its colleges and theatres. Social and educational life are not as separate in the minds of Cuban women as they are among some Americans. Edification and recreation are considered in the same class. Parks, museums, plays, concerts, and even some religious events form an inclusive category that reflects not only their interest in learning, but a full social life. In the more hospitable climate of Cuba, social, educational, and recreational events took place more often in the open air. The major element in this category of experience that Cuban women find lacking in Washington is the "night club." The "bar" or even the good "restaurant" simply cannot replicate the type of socializing in the pre-revolutionary Cuban night club. It was the epitome of gaiety, friendship, class, and even the closeness of family.

Washington's Climate: Physical and Social. One of the most unusual reasons for Cuban women's contentment with Washington is the climate. Although they make a number of complaints about the "cold," no one found it incapacitating, and several actually liked the cold. However, climate was a difficult aspect of their initial adjustment, equal to the anxieties they had about employment. One informant combined these difficulties in a tale about her first job in Washington, working in a bank that was being remodeled in the middle of the winter.
Fall is another matter. One woman voiced the opinions of many in the following comment, and at the same time showed exactly how fundamental their adjustment has been.

I like the changes from summer to winter. The vegetation is more beautiful than in Cuba.

Even the Cuban woman's fondness for plants and flowers has altered along with her preference for climate. In homes and apartments there are plants, flowers and bright colors. But in their conception of the outdoors, many have changed their tastes. They now like the four seasons, the changes from one to another, and they compare Washington's climate favorably to Cuba's. A small minority of women in this sample still find the cold difficult, but they are more likely to complain about pollution, along with other Washingtonians.

There is another aspect of "climate" to which Cubans are not yet accustomed. The "North," where Washington is located in their minds, is a place not only of physical but of social distance. As one informant expressed this concept,

In the North, there are more distances up here . . . There is a feeling that the people in the North are "cold" [frijo] . . . In the North people are in a hurry. Everyone is in a hurry. They don't take care of anyone here.

The distances between important locations are longer in the North. Of course this is not a perception of the actual dispersion of cities in the North and South, but stems in part from the distance they feel from important clusterings of Cubans in Miami and New York. However, the sense of social and geographical distance in the North may well be the result of the actual dispersion of the Cuban population outside of Florida, both between cities and within cities. The type of closely knit social community that Rogg describes for West New York, New Jersey, and that the women in this study describe for Miami are different from those in Washington, Indianapolis, and Milwaukee (Casal and Hernández 1975:31). In Washington, Cubans live mainly in the five concentrations indicated in Figure 1. However, these nuclei are in no way homogeneous. Cubans are dispersed not only between the five general areas, but within the areas as well. They live among other suburbanites in Maryland and Virginia, and within a
highly heterogeneous population of Latins, American blacks, and other nationalities in the District. The fact remains that southern Florida is the major location where Cubans are in close proximity to a great many other Cubans.

Geographical and social proximity combine in Cuban women's conceptions of the South vs. the North. A fascinating parallel exists in the minds of a great many American southerners. They perceive northerners as always in a hurry, isolated, unconcerned--in a word--frijo. For the Cuban, to be in a hurry and to be "cold" are one in the same. The parallel conceptions among southerners may well have contributed to the development of Cuban women's attitudes about the two regions. However, it is more likely that the parallel social history of the two "societies" is the crucial factor. The traditional South and traditional Cuba both had two-class aristocratic systems based on a plantation economy. In both, the extended family was important, and the relations between the classes quite close. Such a system imparts a certain sense of security not only to the higher status group, but to the lower as well. The "isolated nuclear family" of the northern industrial city was nonexistent. The adjustment of both Cuban blacks and whites to this family form has been difficult. One black Cuban informant in this study arrived in the South at the time this system was undergoing radical changes. She voiced resentment and bitterness at the treatment she received as an "American black," preferring the security of the system she had known in Cuba.

The sense of distance, isolation, and "coldness" that are found in the North are foreign to Cuban women. So is a sense of the "hectic life" that they perceive in the North. After first voicing a general contentment with life in Washington, one informant made the following comment about the city itself.

I hate Washington because I work there--the traffic! I fight with the wheel when I drive.

She perceives her own neighborhood as a great deal more tranquil, and this is the major source of her satisfaction with it. Other women use New York City as an example of the fast, competitive pace that is considered characteristic of northern life. Despite the consistently expressed dislike for Washington's traffic, they compare it favorably to New York. As one woman said, "It's not a rush town like New York." Another expressed the difference this way.
It's "accessible" if you work, not like New York City. I wouldn't like New York City if I worked. You have to spend time commuting. It's easier here.

Again, Washington appears to be something of a compromise, where life can be interesting but not frantic, in a location which is urban but not, as one woman put it, superpopulado like New York.

**Washington's Dual Nature.** Although they do not say so, the women in this study are focusing on the attractive, western parts of the city, those "west of the park," that is, Rock Creek Park. They are failing to picture the poorer neighborhoods with inadequate housing and high population densities. And, although they do not draw a vivid comparison between the monumental beauty of official Washington and the ugliness of inner city blight, they know and sense the difference. As one suburban housewife-student said,

> It's beautiful, but I wouldn't like to live in it. I like the sites. It looks like Paris . . . some sections are pretty. It's a city of contrasts.

The more recent arrivals to the United States and to Washington are quick to pick up this duality. The most recent immigrant woman in the sample voiced the predominant opinion of Cuban suburbanites when she was asked if she liked Washington: It is a beautiful place to show visitors, but it is no place to live. It is interesting that this same informant had not yet adjusted to the idea of living in the "Washington area." Whenever she spoke of her move from Florida, she mentioned coming to "Maryland" rather than to Washington. She was an exception in holding to this idea. Despite their objections to the city of Washington, all other Virginia and Maryland residents clearly conceived of themselves as residing in the Washington area, and in the nation's capital.

Washington's dual nature was an issue that some women spoke openly about, although never without a certain amount of self-consciousness. One informant from the wealthiest of the five Cuban nuclei said flatly that she did not like the city itself—that it was beautiful, but that she did not "like the people." Other women were even more blunt in making it clear that the people they dislike are in fact the District's blacks.
I like city life, but not Washington because of the "situation." I don't like downtown, but I would live there if I could. I rarely go there except to dinner or the Kennedy Center . . . It's dangerous. I don't like the Negroes.

In this as in so many of their comments, Cuban women show a definite preference for urban life. The majority of Cubans in this study came from Cuban cities. They find urban life stimulating, and enjoy the facilities that cities offer. However, the women in this study were accustomed to a set of cultural values about relations between the races and the classes that afforded them some protection in the city. In Washington they find no such protection, and therefore are truly afraid of the crime. Their feelings betray a certain amount of realism, for crime is a serious problem in the city. As Hannerz points out in his Washington ethnography, black "mainstreamer" families who live in the inner city are critical and fearful of street crime just as the Cuban women in this study. However, it should be remembered that part of their reaction is to a different set of behavioral cues. They find the friendly, the respectful, and the threatening signals to be different from the ones to which they were accustomed in Cuba. In their memories, the safety of Havana's streets lay primarily in the aristocratic system where black and mulatto men were at times protective of white, upper status women. Accountability was widely held in the neighborhoods where they lived and to which they traveled. Everyone knew everyone else's business, or so they remember it.

These women enjoy city life, but they are discouraged by the deteriorated and dangerous sections that form the inner city of Washington. Although most of the above informants were white, and one described her fear of the city in terms of "Negroes," it is interesting that a black woman who had just moved to a heterogeneous neighborhood in Maryland voiced the same concern for safety. When asked if she liked Washington, she said,

Yes, it's nice and quiet. [Pause.] Not as quiet sometimes . . . killings, hold-ups. When I used to live on Street, I used to walk to 14th Street. It was beautiful. Now it's very dangerous.

It is also significant that when a black Cuban woman from the Adams Mill-Morgan area--a leader in her Hispanic community--was asked if she liked Washington, she replied enthusiastically, "Everybody is great!" ["¡Todo el mundo es bueno!"] However, her pleasant house had windows with
iron gratings, and there were multiple locks on the door. When I left her, I had to be "let out" with a key that her husband held.

The ambivalence of Cuban women toward the city of Washington is obvious. Most women in this study come from Cuban cities, and were accustomed to taking walks in parks, and going out at night in relative safety. In the minds of the older immigrants safety is related to accessibility. They find comfort in being able to walk to the store, and being close to the major routes of transportation. One suburban informant commented that she would never move to a "new development" as many second generation Cubans have, because in her mind it would reduce the accessibility of the bus routes, and therefore her feeling of safety. She felt this way despite the fact that she commuted daily to downtown Washington from her Maryland suburb to work. Cuban women are used to a smaller scale of city—as well as country—and to shorter distances, and urban neighborhoods that allow more and safer mobility.

Washington vs. Miami. The most revealing comparison made by women in this study is between Washington and Miami. Their comments indicate not only the degree to which Cubans have adjusted to the bureaucratic ethos of Washington—its conservatism and universalism—but just how much they have relinquished the social system from which they came. Life in Miami is not a mirror image of pre-revolutionary Cuba, but it is the location where restoration has been the truest. It is not that Washington women totally reject the Cuban life in Miami. For the most part they have friends and relatives there, and as a group, visit there often. However, because of their choice of Washington and the experiences they have had in the city, Miami is viewed with a certain negative cast. It is still in every sense a "Mecca"—perhaps because it is closest to Cuba—but it, like downtown Washington, is "no place to live."

The social climate among Cubans in Washington is the most favorable aspect in their comparative descriptions. A picture of the difference between the two cities emerges from many and varied comments. Nevertheless, it is a consistent and very real image in the minds of the middle class and professional suburban informants. Washington's universalistic ethos is reflected positively in a number of different ways. It appeals to a distinctive ideal of "fairness" among the women in this study. It also provides a good backdrop for their strong sense of individualism. One woman expressed a sense of relief held by many. She said that she likes to say what she thinks, and she feels she can in Washington. In general, the United States has
proved to be a haven for Cubans who fled a communist takeover, and Cubans enjoy the freer atmosphere. However, the women in this study find a different kind of freedom in Washington as opposed to Miami. One informant put the problem this way:

I love it [Washington]. I have friends here. My husband would like to live in Miami because of the weather. Me too. but I'd rather have lousy weather than pressure from a higher social group.

Her comment gains significance from the fact that she is not extremely upwardly mobile. Her natal family is professional, and resides in the highest prestige nucleus in the Washington area.

There are several motifs that emerge from descriptions of the social atmosphere in Miami. The total negative view of Miami reveals a good deal concerning why the Cuban families in Washington have elected to stay in the area rather than move closer to southern Florida. Only one woman in this study said that she would prefer to move there, and this was because so many of her family live there. The dissatisfaction she expressed was due partly to her difficulties in making a recent move within the Washington area.

The most prevalent motif that women expressed in their negative attitudes toward Miami was one of exaggeration: exaggerated social competition based on wealth; exaggerated traditions from pre-revolutionary Cuba; and exaggerated social patterns borrowed from Americans. A second generation woman whose family still resides in southern Florida said that her mother is constantly providing her with information about her age mates in Miami who have a new or bigger house, a new boat, or a maid. As she said, "In Miami, the signs of success are things." She felt a certain amount of disgust about these criteria for social status. She and other women in her own social group and age bracket favor occupation over wealth. This is entirely consistent with the general basis for determination of prestige in Washington. As one Cuban woman put it,

Money doesn't matter so much here. Those without it are still part of the group. Money doesn't matter so much with friendship groups—as much as it would there [Miami] . . . Some of my group are in a lower economic bracket. They either couldn't or didn't study.
This woman is known for her leadership in organizing social activities among a group of younger first, and second generation Cuban couples. A friend of hers clarified the criteria for inclusion in their group. The lower line below which one is not included is determined by family status. This is the initial basis for inclusion, while occupation comes second. Family status is widely known among all Cubans in the Washington area. The inter- and inner-city "grapevine" functions to reveal a newcomer's family position. Without this grapevine, one of the informants in this study would not have been included in the social group to which she now belongs. The criterion of family status is most important among the higher status Cubans in Washington. Education and occupation serve to unify other groups, and wealth alone functions in only a minor way. Language is the basic criterion among the poorer black and mulatto inner-city immigrants. They therefore tend to include other Latins more frequently in primary friendship groups than do their suburban counterparts.

The women in this study perceive an exaggerated polarity between the two social classes in Miami. The pattern was prevalent in pre-revolutionary Cuba, so in a sense it is traditional. However, Miami Cubans have exaggerated this polarity in a way that Washington Cuban women find offensive. They do not believe the same situation exists in Washington, and they are glad it does not. They perceive a very large middle class in Washington, and believe that most suburban Cuban immigrants belong to it. They associate this class identity with a generally conservative attitude which excludes exaggeration of any type. One informant believes that a serious drug problem exists in Miami among lower class Cubans. This led to the following comparison between the Miami and Washington social systems.

In Miami there is a big drug thing with the Cubans. Not here! . . . more prudish in that respect. I have very few friends there. I would hate to live there. They are less educated, more ordinary there. In Miami there are two classes. There are very sophisticated Sweet Sixteen parties, that cost thousands of dollars. I'd never live among them, or the lower class.

These lower class people have the medallion of the Virgin Mary and tee-shirts on. There are two poles. There is little
of the happy medium [that you find] in Washington. My cousins complain of the two extremes. My second sister complained of the same, and her friends were Americans! There is a Club 5 which costs $5,000 to enter. They like to show off their money . . .

We laugh at the Cubans there. They play dominoes in the middle of the street. You don't see this here. There are not enough [lower class ones] here.

Cubans up North are different. They are more adjusted to American ways of life. There is no Little Havana, like in Miami. There are more lower class people in Miami than here . . . lots of overweight people with tee-shirts on.

This informant is from a family with a high status in the Washington area, and her class bias is evident. However, it is significant that she would not like to join the competition in Miami for which she could be socially and now financially qualified because of her husband's success.

This comment reflects not only that there is more of a continuum between upper and lower class Cubans in Washington, but also that they are of a higher social standing in general. This conclusion could stem from this informant's limited contact with lower class Cubans in Washington. However, most suburbanites believe that more Cubans live in the city of Washington itself, than is the case. They are surprised when they see the distribution map showing most Cubans residing in the suburbs. Therefore, their perception that the average social standing of Cubans in the Washington area is relatively high, is probably correct. This perception may in fact be an understatement rather than an exaggerated view based on their own social contacts.

The same notion is expressed by another woman who does not socialize with the most prestigious Cubans in Washington, but who is quite well educated. She complained of the Spanish radio station in Washington, saying that the people do not speak correctly and appear uneducated. Furthermore, she said,

Most Spanish-speakers in Washington are blue collar. Cubans are not so much blue collar. There are more blue collar Cubans in Miami--those that would not have English.
This impression is supported by two factors other than the actual class composition of Cubans in the two cities. First, Washington is not a "blue collar city." There is little heavy manufacturing, and most individuals are involved in service occupations of various types. The Cuban in this study who had the lowest income was involved in education as a teacher's aide. This type of job pays relatively little but has its own status, which is consonant with traditional Cuban values. It does not involve manual labor, and it does involve learning, on which Washington Cubans put a great emphasis. Income, occupation, and status do not correlate highly for this type of employment. In addition, education may have a very significant effect on a person's present and future status. The husband of this woman was going to college so that he could qualify as a full-time teacher.

The second factor which supports the notion that Cubans in Washington are in general of a higher social standing is the way in which status is determined. One does not have to make an extraordinary amount of money to be considered socially successful. In fact, social success by itself is of great importance to only a minority. Where customs like large Sweet Sixteen parties are played down, and social competition is moderate, a person may appear "successful" in earning a modest income and attaining only an average social standing. The husband of one woman in this study earns his living in a "blue-collar trade." However, he brought in enough money on his own, without his wife's help, to sponsor a fifteenth birthday party for his daughter. His family was able to create an impression of fairly high middle class standing despite his occupation. He complained of the padrino system in Miami, which he said was active and strong. He had a very hard time entering this system in Miami, and suggested that it was because of the system of "favors" that exists there. He emphatically stated that despite the fact he fulfilled certain universalistic criteria, he encountered difficulties because he asked no one for any favor. He was evidently unable to satisfy his desire for upward mobility in Miami, so he moved to Washington where he has been successful.

Conceptions of Miami also include a number of other negative characteristics. One of the more astute observers of Miami life--herself a well educated woman of relatively high social standing--spoke of the "mannequin syndrome" among Cuban females in Miami. She said that this meant "pretty on the outside but nothing on the inside." She said this was very prevalent in Miami, but not in Washington where people are "more in tune with the times." In explaining this, she gave an example of ten or twelve age mates
who, in getting together for lunch, would have a butler to serve the meal, and fine china. Although she is from a Miami family with a high social status, she said this was "just too much." She quoted her mother, who still resides there, concerning the young Cuban women that she knows in Miami who have some higher education. Her mother said that "although they may go through college, college doesn't go through them." Throughout this comparison, she implied that the Cuban women she knows in Washington are better educated and/or more interested in education for their children. She also implied this was the main criterion for social status in the Washington area. Her implications are equally evident from the many and varied comments about the value placed on education by all informants in the study. The difference in emphasis on education, especially among women, led this same woman to say that the Miami Cubans are more "provincial," at her own social level.

I would go to a party in Miami with other professional women, and all the conversation would be about babies and diapers... Women here [in Washington] are more civilized.

This was supported by another, older informant who reported that Cuban women in Miami have children at a younger age.

Although these statements must be considered as possible overgeneralizations, they do, however, exemplify a consistent, rather negative attitude toward Miami Cubans. Most importantly, they reflect a self concept among so many Cuban women in Washington, that they are somehow better educated and more modern. And, although these informants were describing the women of their own social standing, they were in fact voicing the interest in education and cultural facilities characteristic of all the informants in the study.

Several women mentioned the exaggerated Sweet Sixteen parties in Miami, which are celebrated on a girl's fifteenth birthday according to Cuban custom. Some families spend an extraordinary amount of money on these parties, and frequently go into debt. This is characteristic of the nouveau riche rather than Cubans whose status is determined in a more traditional way through family name. As one woman put it, this distinguishes Washington and Miami in the following way.

In Miami money does make a big difference. Miami has a bunch of snobs. They have the "15th loan." They give big parties and
take out big loans for them when a girl reaches fifteen . . . Los nuevos ricos; they didn't have money in Cuba. They are here [in Washington] but because the real rich are here, no se dan esos plantas [they don't put on airs]. They don't feel this way here. Others don't have to live up to it.

The difference between the classes is underplayed in Washington, although not forgotten. The custom of the fiesta de quince años, which has characteristics of both a puberty rite and a feast of conspicuous consumption much like American debutante parties, has taken on exaggerated proportions in Miami. The women in this study describe parties where the girl arrived in a fancy carriage, one where the girl arrived in a helicopter, and another where she came out of a cake. These women report that this is necessary to "make it" among the wealthy in Miami. They play down this custom, and scoff at the exaggeration. As one woman whose family lives there said,

My parents didn't believe in that. Most of my group don't go for it. It's a past custom.

This is an example of the general attitude of the Cuban professionals and middle class individuals in the Washington area. They are quite disinterested in the exaggerated competitive modes that characterize Cuban social life in Miami. One informant said that Miami Cubans "still believe they are living in the 1950s," that is, before the Revolution. What is apparent from their comments is that a traditional custom has been magnified by the wealthy and upwardly mobile in Miami. This is occurring only to a moderate degree in Washington.

The same theme of exaggeration is evident in their comments concerning relations between the sexes. Cuban women in this study betray a negative attitude toward the type of acculturation occurring in Miami, especially among women. One woman offered the following story.

My brother went to Florida to visit friends. His impression was that things have changed in Miami . . . He visited a wife and husband . . . He told me, if I go to Florida again, it's to have a good time, never to visit friends! He invited the husband out for a drink. The wife said, "No! If he goes, I go!"
She then went on to comment about this incident, and to contrast Washington and Miami Cubans.

How could she go out? This hasn't happened here. We mingle more with Americans. In Miami, they think they're still in Cuba. They don't act like Americans. They are taking the freedom of American women, but not in the normal way. They have exaggerated it, magnified it. I take parts I like at my convenience. My American neighbor wouldn't say no, her husband couldn't go out for a drink with him . . . The Cuban women I know here haven't taken "the new freedom," like __________ [a friend].

We were in Miami and some women were talking. A Cuban friend had already taken "the new freedom"—and only eighteen months here! I wanted to talk to her. I told her husband to go out [so I could talk to her].

Another woman of a higher social standing said that women in Miami are beginning to "act differently." She reported that they meet each other at bars after work. She also said that she mentioned this to a younger Cuban woman in Washington. The latter said this is also a pattern that is developing in Washington, just in a younger age group. However, it is definitely not considered appropriate behavior by the first or second generation women in this study. Relations between the sexes is the one area of concern where second generation women remain conservative.

Cuban women in this study also report a high divorce rate among Cubans in Miami. An older woman said this was true among women in her age bracket, "even people who used to have nice marriages." She went on to describe how a professional friend of hers, who is in his sixties, divorced his wife and married another Cuban woman in her thirties. This was reported with a certain amount of astonishment. When a younger informant spoke about divorce, she focused mainly on her own age group, those in their thirties. She said there is an "incredible amount" of divorce in Miami, and that she had to revise her address book because "everyone is either dead or divorced." When I asked why divorce is so prevalent in Miami, she replied that it occurs mainly among Cubans who are now in their middle and late
thirties. She said that these are the Cubans who came to the United States when they were young, and were engaged and married here. She went on to explain that,

These people had all the mental framework about what a woman should be and do. They are now realizing that they missed the boat. The husband can't understand why the wife isn't happy, with house, home, and family. It is the women who came in their teens, their late teens, who have had the hardest time—the "in-betweens."

She went on to repeat one of her mother's observations concerning women in Miami. She recently had told her that "Anybody can get married here; everyone who wants to get married in this country, gets married." The implication made by this informant was that there was a certain loosening of the system of engagement and marriage, especially in Miami.

These comments concerning changes in feminine behavior, marriage and divorce in Miami, reflect not only a perception of Miami social life but also something about social life in Washington. These women perceive that they lead their lives with a certain amount of moderation and decorum that is absent in many of their Miami counterparts. Their comments show that they hold strongly to Cuban customs concerning relations between the sexes, dating, marriage, and divorce. They have adapted to American patterns by selectively choosing those customs that are most consistent with the suburban, middle class values of their American neighbors in the Washington area. Although they lead very full social lives in general, there is a lack of strong social competition, ostentatious show of wealth, and exaggeration of any type. Their conceptions of Miami are no doubt formed from selective communications and contacts with friends and relatives in Miami. However, it must be concluded that the social system among Cubans in Washington is different from that in Miami, and that the Cuban women in this northern city prefer the former. In doing so, they see themselves in a favorable light, one that is consistent with the type of lifestyles and the criteria for social status that predominate in Washington.

Lastly, there is a difference in the degree of acculturation among Miami and Washington Cubans. The lower income Cubans are more acculturated in Washington, as are the wealthy. This is evident partly from their disavowal of any hope of returning to Cuba. In picturing themselves
as part of mainstream America, the women in this study claim that only a few Washington Cubans have political ambitions. Some men are described as "racking up political IOUs" through their efforts in the Cuban associations in Washington. In explaining their activities, one woman said that a few Washington Cuban men have ambitions of

... going back in a blaze of glory.
There are two ways for a Cuban to reach you: by his death, through martyrdom; and by "entering in a blaze of glory."

However, this is not an ambition held by many Washington Cubans.

The hope of returning to Cuba is not prominent in the visions that the women in this study have of the future. All of them would like to return for a visit, but no one voiced a strong belief that Cuba could again be free of communist rule, and that the traditional system under which they once lived would be reinstated. They left a strong impression that they have given up the general myth that they could go back. When asked whether Cuban Americans actually believe in this notion of returning, or simply pay lip service to it, one woman replied,

It's hard to tell. If you're at all involved in local politics, or are a leader in any way, then you have to use this cover story in order to get anywhere. This is especially true in Miami. They have to give the impression that they are for the Cuban Cause, if they want to keep any influence. There are a lot of people in Miami making a lot of money who would never go back, but need this cover story.

This same woman went on to describe the hope and belief in returning to Cuba as the Camelot Myth, or the Myth of the Cuban Cause. She said this was definitely stronger in Miami, where one is constantly "bombarded" with "return to Cuba politics." It is less strong in the Washington area, but is still prevalent among the "middle and lower classes." The truth of this statement is questionable. Reports from informants with lower incomes, both those who came long before the Revolution and those who just recently immigrated, did not corroborate her information. This particular informant is more familiar with the professionals in the Washington area. She reported that they are just not interested in the Camelot Myth, any more than they are
in the ostentatious show of wealth. In fact, other women in this study left a strong impression that adherence to a strong political stance that favors returning to Cuba was not adaptive in the Washington area. They are not under pressure to assume this stance in the absence of a cohesive, dense Cuban population.

The woman who reported on the Camelot Myth also pointed out that the professionals she knows did not attend the presentation at the Kennedy Center, held during the week of celebration for the patron saint of Cuba. This show was organized by one of the Cuban associations in the area whose cause is to create a feeling of pride in Cuban identity. Other informants reported that professionals and members of the upper middle class, in their words, may be members of this association, but usually in name only. Although they socialize mainly with other Cubans in the suburbs, they are not generally interested in Cuban nationalism as such. This is not to say that they, or their inner city counterparts, are not anti-communist and pro-Cuban. In their efforts to succeed in Washington their lives have developed around work and family, not politics. This reflects a distinct difference between the wealthy in Washington and Miami. There is not a strong pressure in Washington to exhibit one's Cuban identity or engage in political activities, except among the upwardly mobile and a few ambitious men. This difference led one woman to perceive Cuban men in Miami as generally "provincial" in terms of politics, and the women in terms of relative emphasis on education. These factors differentiate Cubans in Washington and Miami as to degree of acculturation; they do not differentiate these immigrants as to assimilation, if that is defined as participation with the greater population in primary groups such as family and friendship groups. As one woman in this study said, Washington Cubans are "more in tune with the times," that is, more integrated into American culture as it is reflected in urban and suburban Washington lifestyles. They are still highly endogamous in Washington, and still, as one woman put it, "feel the tug of Miami."
Cuban Nucleation in the Washington Area

In light of the conceptions that Cubans have concerning the city of Washington, it is not surprising that most are dispersed in the suburbs fifteen years after the Cuban Revolution. Their suburban residence is an indication of their economic success and a measure of their acculturation. These, in turn, are a reflection of the type of Cuban immigrant who came to Washington. Their residence patterns conform to the patterns that already exist in the metropolitan area, and they are involved in other patterns which are developing. Their distribution has changed somewhat since 1970, as they become more mobile and integrated into American lifestyles, and as the second generation Cubans fan out into the newer developments beyond Washington's Beltway.

The basis of the following discussion will be both objective and subjective. It will consist of the census figures for the Washington SMSA for 1970, as well as data from questionnaires, and life histories. Personal opinions and culturally based perceptions of the women in this study will support the generalizations made.

Up to this point Washington has been considered as one in a group of similar administrative cities, with certain ethos components that both tie it to others in its class, and set it apart as unique. Cuban conceptions of Washington as an urban context set the basis for a further discussion of their value system, and how it has determined their residence in particular parts of the area. Not only do the Cuban women in Washington live in the city, but in specific neighborhoods within that larger landscape. Their families' choices are conditioned by their background of Cuban values, their education and status positions, and the degree of economic success in the United States. Their neighborhoods have a reciprocal effect in determining how they perceive their lives in Washington, and their own personal successes and failures.

The following discussion is mainly an exploration into Cuban migration and residence patterns according to symbolic, cultural variables—as well as strictly economic ones. The final choice of where to live is preceded by, and made up of, many smaller decisions about a multitude of factors. It is determined by feelings of comfort and
familiarity, and by the closeness of kin and friends. Urban sociologists have been most active in researching the residence patterns of ethnic groups in urban regions. However, the urban anthropologist is following a long tradition in the field of cultural anthropology by including this type of problem in his own research. Anthropologists have long been mapping villages, distributions of moieties, and exceptions to ideal residence patterns. The theoretical basis of this undertaking is that the spatial organization of the people reflects their values and social structure. Even in the complexity of the modern metropolis, this same principle is valid. Fox states the parallel for the urban anthropologist in a slightly different way.

One way [to perceive the city in the context of the larger society] is to focus on the ideological ties which bind the city to the countryside and vice versa, to measure how the ideological motifs of the larger society are embedded in the culture of its cities, . . . This approach is no great departure for anthropology. Is there any difference between studying belief systems as they affect carvings on a totem pole or as they arrange urban space and condition urban values? (Fox 1975:48).

Human ecology, a branch of urban sociology, is most concerned with the processes that determine patterns of residence in large, complex urban regions. The emphasis of the human ecologist is different in some respects from the anthropologist mapping his village. This is partly due to theoretical differences, and partly to methodological differences. The sociologist uses a very large mass of census and survey data, which has enabled him to quantify his hypotheses, at times in formulas, and discuss his conclusions using statistics. The theoretical differences are more fundamental. Because human ecology seems, at times, to bypass the individual who makes a decision or the group with a particular ethnic preference, the field has faced the criticism of being "subsocial." The focus is on "rational economic man" and seems to relegate "the cultural" to a secondary position. Burgess' theory of concentric zones radiating out from a central business district (1925), or Hoyt's conception of radial sectors fanning out from the central city along major arteries (1939)—seem so sweeping that they leave little room for
values or for "culture." Firey describes the dialectic within the school of human ecology itself at an early date.

Systematization of ecological theory has thus far proceeded on two main premises. . . . The first premise postulates that the sole relation of space to locational activities is an impeditive and cost-imposing one. The second premise assumes that locational activities are primarily economizing, "fiscal" agents . . .

Given the contractualistic milieu within which the modern city has arisen and acquires its functions, such an "economic ecology" has had a certain explanatory adequacy . . .

. . . the data to be presented . . . do suggest an alteration in the basic premises of ecology. This alteration would consist, first, of ascribing to space not only an impeditive quality but also an additional property, viz., that of being at times a symbol for certain cultural values that have become associated with a certain spatial area (Firey 1945:140).

He goes on to demonstrate the cultural values that determine the desirability of certain sections of the city of Boston. Firey deals with values that are basic to the "resident majority." Jonassen later demonstrated the same principles for an immigrant Norwegian group in New York City (1949). He adds a thoughtful note to the problem Firey discusses, by calling for a resolution between the "classical" ecologists and the "sociocultural" ecologists, in empirical research. He points out the benefits of studying an immigrant group in relation to the issue.

The study of an ethnic group in an American urban environment seems particularly suitable for such a project. Such a group has a distinct culture which can be described and characterized, and the reaction of such a group to the American environment is more readily observed since it is set apart from the general population in the Census and other governmental reports (Jonassen 1949:33).
He then proceeds to show how cultural characteristics with a history back to Viking days determined their initial location, and subsequent migration from Manhattan to Brooklyn. His concluding comment concerning the debate in human ecology is germane to this discussion of Cuban residence in Washington. Of "rational economic man" he makes the following remark.

It is quite evident now that this ecological creature was the product of the same intellectual miscegenation which begot the now somewhat extinct "economic man." The men and women observed in this study are not abstract entities; they are very real persons with physical needs. But they are also governed and motivated in the pursuit of culturally determined goals by culturally determined habits and ways of living (Jonassen 1949:41).

In following his suggestion to rely on the empirical research in judging the usefulness of theory, it was found that principles of both classical and sociocultural ecology are helpful. The Cuban data from Washington are best understood using a combination of the following: a cost-distance concept determining the distance of Cuban neighborhoods from the central city; principles of radial migration, and succession; factors involved in ethnic nucleation; and a variety of values, concepts, and preferences that stem from a common Cuban background. The discussion of Cuban nuclei in Washington will focus on the cultural variables that determine neighborhood choice. Human ecologists who come thirty years after Firey are less likely to argue for "purely economic" motives. The employment success of Cuban women in Washington is certainly one of the most fundamental determinants of neighborhood choice. However, the cultural variables that precede their success, and operate after it in choosing where to live, are difficult to separate from the success itself.

Urban anthropology attempts to understand not only the relationships that a city has with the wider context of the society, but the processes that occur within the context of the city. Leeds points out that there is a relationship between the two levels of analysis (1968). In discussing Brazil's urban favelas, he stresses the importance of labor markets, metropolitan transportation, and salary structures for urban migrants. "Boundary conditions which delimit a favela population and give it some coherence as an aggregate or as a sub-community are created and maintained by variables such as these" (Leeds 1968:34).
His point is that national and urban processes relate to the formation of migrant, and by extension, immigrant communities. However, he emphasizes that these processes must be empirically demonstrated for any urban "community."

... some segment of the society, like the Puerto Rican minority ... is chosen for study and treated as if it were a self-contained, more or less autonomous community ... the fact that it is a community must be empirically shown, and the mechanisms which create and maintain the boundaries of that community as over against the rest of the city empirically analyzed as part of the total social process (Leeds 1968:32).

These broad processes should be kept in mind in discussing Cuban neighborhoods, because Cubans in Washington are only vaguely aware of their existence. No informant in this study had a clear picture of where Cubans live in the area. Social processes that involve aggregate actions—rather than self-conscious clustering—must be used in any explanation of Cuban neighborhoods. Cubans are making common choices that have certain effects that they are not aware of.

The Five Cuban Nuclei: Methodology. The Cuban population in Washington is distributed in five general areas, only one of which is in the District itself. This conclusion was formed not from subjective statements, but from the construction of a distribution map based on the 1970 Census of Population, Figure 1 (U.S. Bureau of the Census 1970c). Comments and explanations from the women in this study did, however, help in understanding the processes of nuclei formation, and how the distribution map may have changed from 1970 to 1975.

The Washington SMSA is divided into census tracts, and figures are published giving the exact number of Cubans in each tract. The map on the following page was constructed using this data. The Census Bureau gives data on just over 700 tracts and parts of tracts in the Washington area. Cubans are distributed in only 198 of these, with a range of from four to 295 people per tract (U.S. Bureau of the Census 1970c).
Figure 1. Distribution of Cubans in the Washington SMSA.
In order to visualize the concentrations of Cubans in the Washington area, and hypothesize the mechanisms of their formation, a large map approximately 2½' x 3½' was constructed. It is based on a distribution table of the 198 Cuban tracts which indicates the least to the most concentrated of these census tracts. The most concentrated, those with 90 Cubans or more, were colored red on the original map. Together, these contained about one-third, 32.2%, of the Cuban population in the Washington area. Those tracts with 39 to 89 Cubans were colored either pink (those adjacent to red tracts), or orange (those that were isolated). This took in another quarter of the population, so that the red, pink, and orange tracts together included about 55% of the entire Cuban population in Washington. These tracts appear in black on the smaller map on the preceding page. The rest of the tracts were colored yellow on the large map, and appear as grey on the small map. Lastly, an overlay was made for the large map to aid in understanding the processes of nuclei formation. The Capital Beltway was added, along with other major arteries. The locations of individual informants were marked and numbered.

This same process was repeated using distribution tables and maps for three other sets of census data: (1) the Puerto Ricans in Washington (U.S. Bureau of the Census 1970c), (2) all Spanish-speakers in Washington (which includes Cubans, Puerto Ricans, and others) (U.S. Bureau of the Census 1970c), and (3) the average house costs in the Cubans tracts (U.S. Bureau of the Census 1970d). Using these data, in conjunction with informant reports, a number of different processes can be demonstrated, which are important in understanding the Cuban adjustment to Washington. A Neighborhood Value Questionnaire was given to a sample of sixteen Cuban men and women, which was also helpful in reconstructing probable migration routes of Cubans within the metropolitan area. (A copy appears as Appendix A.)

The Five Cuban Nuclei: Urban and Suburban. In analyzing the distribution map, Cuban residence falls into five natural areas. The centers of each of the five are the (originally) red census tracts with 90 or more Cubans per tract. Clustered around these are the tracts of lesser density. The tracts of fewer than 39 Cubans per tract appear to be scattered randomly throughout the SMSA, with one exception. There is a large empty space that extends from the downtown area eastward to include almost all of the Northeast and Southeast sections of the District. This is the location of the densest black populations in
Washington. This sparseness continues, for the most part, out into Prince George’s County, Maryland, to the east.

The only Cuban nucleus in the District itself is located in Northwest Washington near the intersection of Columbia and Adams Mill Roads. In the mid-70s this is a neighborhood of blacks and Spanish-speaking residents. The largest and most concentrated area of Cubans is located just outside the District, and straddles the Montgomery-Prince George’s County line. In the following discussion it is referred to as the Takoma Park nucleus. Farther out in Montgomery County is the Rockville nucleus, beyond the Beltway. Within the Beltway are two concentrations: one in north Arlington, and, the highest prestige grouping, the Barcroft nucleus which straddles the Fairfax County (Virginia) and Alexandria City line. All of the high concentration census tracts, those colored red on the original map, fall within these nuclei to produce a fairly neat clustering of Cuban residence in the area. The following Table clarifies the distribution of population within these five neighborhoods. Each nucleus includes the high concentration red tracts, as well as the adjacent tracts of lesser density, but excludes the non-adjacent tracts of 39-89 persons, as well as the very low density tracts with fewer than 39 persons.

Table 3. The Five Cuban Nuclei in the Washington Area

<table>
<thead>
<tr>
<th>Nucleus</th>
<th>Number Tracts in Nucleus</th>
<th>Number Cubans in Nucleus</th>
<th>Average Cubans per Tract (Density)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams Mill-Morgan (D.C.)</td>
<td>2</td>
<td>146</td>
<td>73</td>
</tr>
<tr>
<td>Takoma Park Maryland</td>
<td>12</td>
<td>1381</td>
<td>115</td>
</tr>
<tr>
<td>Rockville Maryland</td>
<td>3</td>
<td>181</td>
<td>60</td>
</tr>
<tr>
<td>Arlington Virginia</td>
<td>5</td>
<td>463</td>
<td>93</td>
</tr>
<tr>
<td>Barcroft Virginia</td>
<td>12</td>
<td>1115</td>
<td>93</td>
</tr>
</tbody>
</table>

Not all Cubans live within these nuclei. Some live in areas which are even farther out than Rockville, such as
Bowie, Maryland. Some live in areas where the average house cost is very high, such as Potomac, Maryland. Some Cubans live in areas that are often mentioned by other Cubans as areas of high concentration, but which are not, such as Bethesda. Cubans consider it one of the choicest locations. However, the existence of this distribution demonstrates that Cubans tend to cluster together in the same general areas of the city. This is all the more evident when the distribution of Puerto Ricans is compared. They are much more widely scattered in Washington, within and outside the Beltway, and into sections of the area where no Cubans dwell. However, a large blank appears on the Puerto Rican distribution map as well, in Northeast and Southeast Washington, within the District Line where there are very high concentrations of blacks.

It has already been noted that most Cubans live outside of the central city. However, it should also be emphasized that, as of 1970, the vast majority of Cubans lived inside the Beltway. Therefore, they continue to maintain a definite urban orientation, and a preference for city life. Suburban residence is a compromise between this preference and a desire to avoid Washington's central city. In comparison to the Puerto Rican distribution, Cubans live closer to downtown despite their suburban residence. Census data include two sets of figures to demonstrate Cuban urbanity. The "Spanish Origins Question," Number 13.b. in the 1970 Census of Population, requires that a person state his "origin or descent" as "Cuban" (U.S. Bureau of the Census 1970a). According to the data from this question, the ratio of Cubans in the city to Cubans in the "balance" of the SMSA is approximately 1:5. According to the "Birth and Parentage Question," Number 13.a. on the 1970 Census Questionnaire, Cubans are required to state their exact place of birth (U.S. Bureau of the Census 1970a). "Origin or descent" is not subject to any interpretation in question 13.a. The data from this question results in a 1:7 ratio between city and balance, which would place a larger percentage in the suburbs. This is the question which the previous chart is based upon (U.S. Bureau of the Census 1973).

There is some reason to believe that the Birth and Parentage Question offers a better reflection of actual Cuban residence, and therefore preference. For exiles from a country to which they can never return, the assumption of an "American" identity may be more adaptive, especially when they become citizens. Almost all of the informants, their husbands, and relatives in Washington are legal citizens in the mid-70s. In addition, there is a tendency
for Cuban children to assimilate very quickly. Second
generation Cubans would more likely report themselves as
Americans, especially if they are young, married, and
bringing up children themselves. Because of these tenden-
cies, a question requiring the exact place of birth gives
a more accurate picture. The "city" to "balance" ratio of
1:7 based on the data from Question 13.a. gives a better
estimation of actual residence. It could best be termed
"near-suburban," especially for first generation Cubans
whose responses form the basis of this research, and
slightly more suburban for the second generation, according
to informant reports.

The urban orientation of Cubans can be demonstrated
from other sets of data (U.S. Bureau of the Census 1973).
Of all Cubans who live in the states of Maryland and
Virginia, about two-thirds, or 66%, live in the Washington,
D. C. suburbs. This includes those living in the other
SMSAs of Baltimore, Norfolk-Portsmouth, and Richmond,
demonstrating the preference of Cubans for large, important
urban centers. However, the city to balance ratios for
these SMSAs are enlightening, as well. For Baltimore and
Richmond both, the ratio is approximately 2:3, demonstrating
again that Cubans live more often in the suburbs. However,
the smaller sizes and lower concentrations of blacks change
the distributions somewhat toward a more urban residence
pattern. In Norfolk-Portsmouth the ratio is reversed,
giving a 4:1 proportion for city and its balance. This
Virginia city is the least metropolitan of the cities men-
tioned, and once again demonstrates a Cuban preference for
city life, and an avoidance of actually "rural" areas
(U.S. Bureau of the Census 1973). When the data for Mexicans,
Puerto Ricans, and Cubans are compared as to rural-urban
residence, the Cubans show up as the most urban of the
three. The following Table summarizes this comparison.

Table 4. Cuban, Puerto Rican, and Mexican
Rural/Urban Residence

<table>
<thead>
<tr>
<th></th>
<th>Cuban</th>
<th>Puerto Rican</th>
<th>Mexican</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maryland</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rural</td>
<td>7%</td>
<td>9%</td>
<td>16%</td>
</tr>
<tr>
<td>urban</td>
<td>93%</td>
<td>91%</td>
<td>84%</td>
</tr>
<tr>
<td>Virginia</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rural</td>
<td>6%</td>
<td>11%</td>
<td>23%</td>
</tr>
<tr>
<td>urban</td>
<td>94%</td>
<td>89%</td>
<td>73%</td>
</tr>
</tbody>
</table>

(from U.S. Bureau of the Census 1970b).
The Adams Mill-Morgan Nucleus. In the minds of Washingtonians, the area around Columbia and Adams Mill Roads in the District is the location of the densest concentration of Latins in the Washington area. It is, in fact, one of the two densest, the other being in the area of Takoma Park. However, because the intensity of Spanish street life is greater in the District, the Adams Mill-Morgan area is the best known. There are Spanish-speaking storefront churches, as well as larger Catholic churches with many Spanish speakers as members. There are grocery and sundry stores catering to a Spanish-speaking population, as well as a local Spanish newspaper. It is the location of the first all-Spanish movie house in the Washington area, where one of the women in this study was employed. In very close proximity to each other are three Latin restaurants: the Omega, the first Cuban restaurant in Washington; the El Dorado, a bit more expensive; and the El Caribe which appeals to a broader taste than simply Cuban.

It is a densely populated area with an extremely heterogeneous population. There are blacks, both American and Hispanic, white students and bohemians who reside in this northward extension of the Dupont Circle area; an amalgam of individuals of many nationalities who are associated with the embassy area to the west; and an assortment of young government workers and the aged. Although apartments dominate the cityscape to the south, toward the boundary of Florida Avenue (an old northern boundary of Washington), single family homes increase toward the north. Rock Creek Park forms a natural boundary to the north, and contributes to the beauty of the area. The National Zoological Park is near this nucleus, and constitutes part of Rock Creek Park. To the west the area is bounded by the fashionable Connecticut Avenue, beyond which lies the embassy area of Washington and expensive homes and apartments. To the east the area is bounded by 16th Street, N.W., beyond which lies the remainder of Washington's Northwest quadrant and the large black areas in Northeast. In many senses, the entire area is a boundary, forming an interface between black Washington and the white areas in Northwest Washington.

The poorer Cubans began coming into the Adams Mill-Morgan area about 1970-71 (Plugge, personal communication). The impression of most Cubans who live in the suburbs, is that there are a great many of their nationality in this area. Not until they see the distribution map, does their actual dispersal become evident. Suburban perceptions are also that most Cubans in the Adams Mill-Morgan area are black and relatively poor, and these assumptions are more accurate. In talking with a black Cuban woman who lives in
Figure 2. Local Map. Adams Mill-Morgan.
the Takoma Park nucleus, she made it clear that most black Cubans live in the Adams Mill-Morgan nucleus, and secondarily, in the Takoma Park area. She noted the relation between these two Cuban clusters.

It's an easy migration route. You go up Columbia Road to the Takoma Park apartments. [If you] get good luck, you can get out to the lower income houses. My uncle was helped by someone to get there.

This second generation, young black woman is referring to lower income, government-sponsored housing projects which acted as a "pull" factor for those moving from the District to the suburbs. She also noted another connection between the two areas.

Or, you stay on the routes of transportation. I bet the West Indians aren't in east Washington either--more out where the Latins are, and around Columbia Road.

That's why the Takoma Park area is there [referring to the map]. It's crowded down there in the Columbia Road area. Too many Latin riff-raff, and no space for children. The rents are too high, so they went up 16th Street where the rents were lower and the transportation easy. It's pleasant, playgrounds, and safer. And the apartments will accept children. Families go out that are future-oriented. They go to a safer environment.

Again, this woman shows an amazing amount of insight into the process of migration from a dense urban neighborhood where rents are inflated and children unwelcome, to a family-oriented, safer neighborhood. The process of migration from the Adams Mill-Morgan (or Columbia Road) area to Takoma Park is a natural process of following a main artery from the city outward.

This migration process is best understood in terms of the ecological theories of Park, Burgess, and Hoyt. Schwirian summarizes the basic aspects of the classic models of Park and Burgess.

In describing the process of residential site selection, Park, who was associated with Burgess in the development of the concentric zone model, in particular
emphasized the operation of the broader contextual forces. He argued that the city is a broad constellation of natural areas or neighborhoods each of which has its own unique characteristics and unique niche in the city's ecological organization. He argued that the city is "... a great sifting and sorting mechanism" which selects the individuals best suited to live in each area.

(Schwirian 1974:5-6).

Competition is basic to these theoretical models, as the price of land increases toward the Central Business District. Although the concentric zone arrangement introduced by Burgess in 1929 was based on an industrial city, the southern parts of the Adams Mill-Morgan area nevertheless conform to some aspects of his definition of "Zone II, the Zone of Transition." He described it as an area

. . . of first-settlement immigrant colonies, of rooming-house districts, of homeless-men areas, of resorts of gambling, bootlegging, sexual vice, and of breeding-places of crime . . .

(Burgess 1929:114-123).

In Washington there is no factory area pushing out from the central city. However, there is a bona fide transition zone from the central city of offices and shops, to the residential areas further out in the District, and on into Maryland. The areas of this Cuban nucleus near Florida Avenue can best be seen as part of this transition zone. Lewis reports that the Adams Mill-Morgan area is indeed in a zone in the city (Service Area Seven) with the heaviest concentration of the District's poor (1976:154).

However, the Adams Mill-Morgan area, specifically, is one of the most varied in all of Washington.

The real variety in this part of Washington comes with the Adams-Morgan area . . . This is the unique part of town reminiscent of sections in most large cities of the United States—ethnic areas where English has to compete, where customs are exotic, the food in the markets and restaurants superb, and the locals contagiously alive (Lewis 1976:156).

In discussing the series of successions within this area, Lewis goes on to say that from 1965 to 1975 the population
changed from half white and half black, to a slightly
greater concentration of blacks. Older white residents
have been replaced by "the poor, the marginal, and the
upwardly mobile, almost all nonwhite and a near majority
from Central or South America" (Lewis 1976:157).

The northern parts of the Adams Mill-Morgan area
change into Burgess' classic "Zone III, a Zone of
Workingmen's Homes." Toward the higher elevations in the
area that go down sharply to Rock Creek Park, the streets
are lined with well kept and attractive homes. This was
the location of one of the principal Cuban subjects in
this study, who, along with her husband, owned her own
home. They were quite happy and settled in the neighbor-
hood, and well integrated into the friendship networks of
three generations. However, not all of the Cubans con-
tacted in this research were happy with the area. They
expressed a consistency in their reasons for wanting to
leave, much like the comment of the young black woman who
spoke of "riff-raff."

Two white Cuban males were contacted using the
Neighborhood Value Questionnaire. They both expressed
similar dislikes about the area: "the predominance of
Negroes, the high crime rate, and the low class style of
living." They also both had the same attractions to the
area: "the Spanish stores, Spanish type of people and
places of entertainment, the relative ease of communicating,
and the convenience of everything." Both show a desire to
leave the area, although the single man wanted to leave
more. They show a similarity in their reasons for wanting
to leave: "a cleaner, higher class lifestyle, a safer
neighborhood, tranquility," and a desire "to become more
integrated in white American society." Despite these
desires, neither had children.

Two other Cubans from this area responded to the
Neighborhood Value Questionnaire, and they were black
women. Neither wanted to leave the area, and neither
expressed any "dislikes" except that the apartment-dweller
complained of the noise and the police. Both of these
women were quite active in Hispanic neighborhood activities,
both had grandchildren and lived in multi-generation house-
holds. In comparing their responses to those of the white
males, it is evident that race is important in determining
community integration, and, whether there is a desire to
move to the suburbs.

Some of the white Cubans in this study first located
in the Adams Mill-Morgan area of the city fifteen years
before. They, too, moved to the suburbs as they integrated
into American life and learned English. Now they are strangers to this area, and tend to conceive of it as a place unfit to bring up children. However, it remained, in 1970, a location for almost one-eighth of all the Cubans in the Washington SMSA. And, according to informal reports, the concentration has risen from 1970 to the mid-70s.

The latest development in the vicinity of Columbia Road is part of the frequently noted "return migration" from the suburbs to the cities. During the sixties, "Washington's local establishment realized that Adams-Morgan was too well endowed and too strategic to the city's core to lose" (Lewis 1976:157). There followed a decade of attempts at urban renewal which failed. Now it is a place where young professionals and other individuals are renewing some of the existing structures, and expensive trends and fads are being followed. Lewis makes this final prediction concerning the resident population and its fate.

Adams-Morgan is still a decade away from massive middle-class displacement of the blacks and Hispanics, but, in the absence of a comprehensive plan . . . only a depressed national economy will delay its certain embourgeoisement (1976:160).

Despite its present high crime rate, the Adams Mill-Morgan area has its own beauty and charm. As one informant said in comparing Washington to Havana, hay más vida--life is intensely Spanish. However, the area also has its own natural beauty in the form of parks, large old trees, and solid homes. The area is criss-crossed not only by greenery that is absent in the more eastern parts of the city, but by diagonal roads that relieve the monotony of the square blocks. Because of its elevation, and the streets that wind down to Rock Creek Park, its topography differs, again, from many black neighborhoods in the District. These characteristics--parks, green places, and a varied topography--are consistently found in all Cuban nuclei in the Washington area.

The characteristics of the Adams Mill-Morgan area suggest that it conforms to Park's classic concept of the "natural area" (1952). Boskoff restates the requirements of this ecological concept. It is

... an unplanned segment of urban development marked by definable physical features (topography, and boundaries supplied by hills, rivers, railroad tracks, streets and highways) . . . (Boskoff 1970:82).
More recently other conceptual units of urban space have emerged that help to understand the Adams Mill-Morgan area. The "natural area" requires a high degree of cultural uniformity which does not characterize the neighborhood. However, it does have an extremely high level of "ethnicity," which is now measured by the relative concentrations of minority groups (Schwirian 1974:8). The segregation that develops from ethnic status must be considered important in differentiating the Adams-Morgan area from the surrounding neighborhoods. Obviously, social rank—which along with ethnicity and urbanism are the dimensions used by the more recent social area analysts—sets it apart from the higher status areas to the west. Adams Mill-Morgan is differentiated from the black areas to the east, not by "segregated ethnicity" alone, but by its immigrant ethnicity. In light of this characteristic, it is highly unlikely that the poorer and black Cubans would have settled anywhere else. It is an immigrant area; it is Spanish; it is part of an old, beautiful, green and hilly section of northwest Washington; and its majority of residents are now black.

The Takoma Park Nucleus. The Burgess concentric zone model of urban organization was amended by Hoyt in 1939 to include "homogeneous wedges running from the city's center to the periphery" (Schwirian 1974:6). The consistency in these wedges is based on a migration process outward from the central city. The concentric zones were homogeneous according to the distance from the central city. Hoyt, himself, points to Washington, D. C. as a prime example of this pattern.

In a survey of the entire Washington D. C. metropolitan area in 1954 it was found that the main concentration of high-income families was in the District area west of Rock Creek Park, continuing into the Bethesda area of Montgomery County, Maryland (Hoyt 1974:241).

This particular observation is germane to the discussion of Cuban, and more broadly, Latin residence in Washington. If, as Boskoff describes them, sectors are "a series of residential fingers expanding in radial fashion around major transportation routes toward the outskirts of the city," (1970:83) then there are two possible migration routes outward from the Adams Mill-Morgan area: the expensive Northwest quadrant described by Hoyt, and, the next most accessible area, the Takoma Park-Silver Spring area which straddles the line between Prince George's and Montgomery Counties just outside the District Line. Cubans did not
migrate eastward because of the large expanse of black American neighborhoods, and they were blocked to the south by federal office buildings and to the southeast by the Potomac River (although those who chose to cross the bridges did so into north Arlington, forming a sparser nucleus). Therefore, in choosing to settle in Takoma Park, Cubans "leap-frogged" over the remainder of northwest Washington out along three main arteries: 16th Street, Georgia Avenue, and New Hampshire Avenue. A minority of Cubans migrated outward using the "other choice" of the Northwest Quadrant, but this was not a valid option for most. The distribution map shows medium density tracts in northwest Washington and on into Bethesda, and Potomac, Maryland. The cost of living in all of these sections is high.

The migration of Cubans to Maryland can be shown using several examples. Although there are a variety of individual, personal reasons given for choosing this nucleus, the fact remains that Cubans have converged in this suburb in an aggregate way.

Case 1. Single woman, white. After arriving in the United States at the time of the Revolution, this Cuban woman moved very quickly from Miami to Washington to attend college. She lived in several downtown locations before beginning to work. She moved out into Silver Spring because of the ease of commuting on the bus. She and other relatives have lived in several locations in the Silver Spring area, and although they complain about individual locations, would not move from the neighborhood.

Case 2. Married woman, black. After moving back and forth from Florida to Cuba before the Revolution, this woman moved to Washington to join siblings. She lived on three different streets in the Adams Mill-Morgan area before moving out to a heterogeneous Takoma Park neighborhood where she and her family are buying a house.

Case 3. Married man, white. A series of moves took this man from Cuba to New York before the Revolution, thence to Washington to a residence near Georgia Avenue, back to Miami, and then back to Washington to another northwest residence near 16th Street. This man now lives with his wife in a home in __________, Maryland. It is a community
outside the Beltway which forms a natural extension of the Takoma Park-Silver Spring nucleus, along Georgia Avenue.

It is obvious from the last example that migration did not stop at Takoma Park. About one-third of the informants in this study live either in the area, or in extensions of it just outside the Capital Beltway. Furthermore, migration did not cease even in these northern parts of Silver Spring. The Rockville nucleus lies directly in the confluence of University Boulevard (coming directly out of Takoma Park), and Connecticut Avenue extended. One woman in this study lives in Olney, along a far northward extension of the same avenue. In general, the dispersal of the women contacted in the mid-70s is farther out than the distribution in 1970, according to the census data.

Takoma Park-Silver Spring is another highly heterogeneous area within metropolitan Washington. It contains whites and blacks, single family homes and apartments, and now, a large number of Spanish speakers. The distribution map for all Spanish speakers shows a heavy concentration similar to that on the Cuban map. It is the location of a very recent Spanish language film theatre, the Teatro Takoma. There is an association, TESS (Takoma Park-East Silver Spring), which is organized to offer social services to Spanish speakers. There are several stores offering Spanish foods, and several apartment complexes that are known for their high concentrations of Cubans. In the minds of the Cubans in this study, Takoma Park-Silver Spring stands out as the location of a large number of their nationality. It is not, however, a particularly high prestige area, and even the Cuban women in the northward extensions of the nucleus point to "Virginia" or to "Bethesda" as areas where the wealthy and high status Cubans live. Some women believe that Cubans in these areas are too involved with social activities, too snobby, too formal, and too little interested in all-Cuban events and church activities. One woman expressed her conception of the difference this way.

The ones in Fairfax like you to know that they have money. They have a Cuban club—there's not a club here. Here we have dances, not Cuban, but Latin American. They are at the church. Here, it is more simple, not a matter of seeing whether you dress better.
It is interesting that her feelings about Virginia Cubans overshadowed the actual distribution of the membership in the club to which she referred. In reality, there are almost as many members from Maryland as from Virginia. Other women deny that there is any social difference between the Maryland and Virginia Cubans, and that networks of friends cross the state line. However, these Cuban women tended to be younger, and to use the Beltway as the major artery for socializing. Friendship groups are much more widely dispersed for the second generation, younger couples.

A house cost map of the dense Cuban census tracts indicates that there is some reality behind the impressionistic statements made by the older, first generation women. In 1970 the Takoma Park-Silver Spring area contained Cuban tracts with house costs from $20,000 to $29,000. To the west, the average house costs increase. The Cuban tracts which form extensions out from the expensive areas of northwest Washington are between $30,000-$35,000 and $50,000 and up. In Virginia, they are equally high in the Barcroft area of Fairfax, but about the same as Takoma Park in the closer nucleus in Arlington. There are no specific data yet published on Cubans by census tract. Therefore, house cost can be used as only a rough approximation of prestige and wealth. It is significant that the subjective reports of Cuban women in the Washington area reflect the house costs of the different Cuban nuclei. Cubans are extremely status conscious, and quickly pick up the indicators of prestige. (U.S. Bureau of the Census 1970d).

The Barcroft Nucleus. Not all Cubans who settled in Washington's suburbs migrated from northwest Washington. Some settled directly in Maryland or Virginia at the time of the Revolution. The Barcroft nucleus is the location of Cubans who came early with financial resources. They are perceived by Cubans in other areas of the city to be involved in a different type of social life. Couples gather often for dinner parties and to play dominos. Many are professionals who follow quiet, low profile suburban lives, except within their own circle of friends. The Barcroft nucleus does not stand out in the minds of other Washingtonians as a concentrated Spanish area. Very few Puerto Ricans coexist with the Cubans there, and although the map of all Spanish speakers shows a density in the area, it is due very likely to the Cuban presence.

There are two discernable origins of the population in the Barcroft nucleus. Not all Cubans who settled in this area came with, or now have, considerable funds. The informants who are familiar with the first Cubans who came to Washington after the Revolution remember that one group
Figure 3. Cuban Tract House Cost Map: A Status Indicator.
of Barcroft apartments was called "Little Havana." The concentration was so great that it required a grocery store. The parents of one woman in this research began their business by taking orders from the many Cubans who lived in this area, and then delivering the special foods that they required. Their business grew, and they bought a store which they now operate in the Adams Mill-Morgan nucleus. Their daughter reports that relatively few Cubans patronize the store now, but that other Latinos, and Africans from the embassy area, form the clientele. The story of their success is typical of so many types of immigrants to the United States. The Cuban influx created a demand for food types that could not easily be found. The owner would go to New York City once a week in order to get these special foods. His wife took orders on the telephone, and, according to her daughter, made the real difference between success and failure. In fact, she talked so much and so long in selling their merchandise, that she developed nodes on her vocal cords. They worked long, hard hours and are now older, but still working hard. They all now live in a three generation household in a home in Bethesda, Maryland.

There are other Cubans in the Barcroft area who still live in apartment buildings and who are not wealthy. However, the group which is best known consists of the home-owning and socially prominent first generation, professional Cubans. The uncle of a second generation woman in this study (who lives in an extension of this nucleus outside the Beltway) was the first to settle in the area. She offered the following insights into the settlement of this neighborhood, and the factors that attract Cubans to Barcroft.

As far as I know, no one who started downtown moved out to the Barcroft area. They stay put. My parents have had three houses--the first one rented, then they bought one, and then one built by an architect. Maybe they love the water there. My parents were one of the first there. My uncle was the very first one there, in 1960. He is a [a professional]. I went to St. School there. It is parochial. They thought we were weirdos. The concentration grew up by word of mouth . . . "Oh, the [ ]s live there! So let's try there!" . . . then others followed. They went where things are--Seven Corners.
Figure 4. Distribution of Spanish Speakers in Washington.
The last reference is to a large shopping center, the first
large one in the Virginia suburbs. The area of Barcroft
was much less developed in 1960 than it is in the mid-70s;
it was considered quite suburban, much like the suburb in
which this second generation woman now lives. She, too,
was something of a pioneer, and settled far outside the
Beltway in a time when house prices were low and her friends
and relatives considered her strange for settling so far
away from Barcroft. However, she will not mingle with her
American neighbors, in that she does not "care for their
personalities." She has her own circle of Cuban friends
and confines herself to them. This has no bearing at all
on her fondness for the neighborhood. She likes its "looks
and atmosphere."

In her original comment she suggested that Cuban resi-
dence is quite stable, and that they tend to remain in one
area even though they might change domiciles. In a sense,
even migration outward within one of Hoyt's homogenous
sectors could be seen as stability of residence. However,
those in the Barcroft nucleus are particularly anxious to
remain where they live. Socially, they cannot improve their
status, unless it is to move toward the wealthier sections
of Maryland. For the first generation, the Maryland/Virginia
line is more important than for second generation Cubans.
A woman who is extremely active with Cubans from the entire
Washington area noted that "Few move from Maryland to
Virginia or vice versa—it's part of the American custom
they've picked up."

Not only do Cubans in Barcroft favor the area because
of the large lake in its midst, but because the social life
is intense and the networks closely knit. The Cubans who
live on the lake front form a circle of acquaintances. The
daughter of one went on to describe this group in the
following way.

Cubans seem to live on the lake front in
Barcroft. There is a nucleus of friends.
My uncle is a [a professional],
my father a [a professional]—
at least six or seven Cubans on the lake
front. My uncle who settled there first
is a [a professional]. My
father is the only [a pro-
fessional] among the brothers; all the
others are [professionals].
They like to be near the water. My parents' house is twice as big as this one, and they
should leave—but they are next to the
water. They have three boats. My father
is semi-retired.
It is obvious that social status, professional status, and family contacts all entered into the decisions of these people to choose the Barcroft area. However, since these were not limiting factors, they were free to make a decision based on the attractiveness of the area. One cannot help but think that the green Virginia countryside and the large lake were important attractions for exiles from a Caribbean island nation.

Weinstock (1963), in his study of Hungarian refugees, suggests that there is a direct relationship between occupational status and acculturation. He offers the following statement as a basic principle, which is important in understanding the analogous Cuban situation.

... the higher the rank of an occupation on the prestige scale, the more numerous and specific will be the number of role elements connected with that occupational status ... (Weinstock 1963:145).

He finds that these role elements are part of an international system of professionalism that ties immigrant into a new society rather quickly.

... an immigrant who held a high-prestige position in one industrialized society (provided his skill is transferable) will acculturate faster in another industrialized society than a person with a low-prestige position (Weinstock 1963:147).

Although Cuba was not a highly industrialized society, its professional elite was tied to the industrialized United States through visits, education, and professional associations. Cuban professionals have had difficulty in passing professional exams and being certified, although many have done so with success. The sister of the woman quoted before, clarified the settlement process of their family in Barcroft, and showed how important both family and professional ties were in their choice of neighborhood.

Cubans are concentrated because of family. My uncle started one in Falls Church [Barcroft]. My uncle lived near his partner [not Cuban] in that area. He settled in the D. C. area first, because he got a job. He is a [a professional]. In our family, the job came first in deciding where to live. He may have gotten the job just by accident ... My father got one here by coincidence.
The social life among women in the Barcroft area continues throughout the week, especially for those who do not work. A second generation woman explained that this is why they need to live so close together. She contrasted this situation to the patterns among her own friends, who live in Maryland and Virginia, and get together usually at someone's house on the weekend. In explaining whether she thought the distribution map was correct, a second generation woman made the following comment.

It depends on the generation. For my parents' generation, it is probably correct. But my generation has scattered. Four families now in Gaithersburg; four in Potomac. Few still at Lake Barcroft. Some in Reston, Virginia. They go mainly where they're working. We don't socialize during the week like the Americans.

Home entertaining was the most common form for both first and second generation Cubans, and calendars are made up months in advance. No Cuban woman in this research failed to have a calendar.

Barcroft is the area where pre-revolutionary social life has been recreated to the fullest extent possible in Washington. Those who participate in it are, in both American and Cuban terms, upper middle class. This status is first derived from family prestige, and secondly from wealth and education. These factors were highly inter-related before the Revolution, and maintained through marriage. In the Washington area, they are passed on to children, who are brought up knowing the status differences between families, and acting accordingly. Even among the younger second generation Cubans, family status is extremely important in determining friendship circles. The Cuban women in this research who were from this status group were open, unabashed, yet unpretentious in explaining the differences. Like race, class among these upper status Cubans is very much a natural, almost organic part of life that is to be accepted in spite of the lip service paid to egalitarian individualism.

Other upward mobile Cubans sense the class distinctions made by the Barcroft residents. Those who care about such things—and many Cuban women do—call them lijosos, snobs, and even find them "unpatriotic" because of their lack of involvement in Cuban events. Those who belong to this prestige group continue to lead their private, though intensely social and hard-working lives, and to contribute checks to Cuban concerns. Their children socialize with
other Americans and Latin Americans only superficially, and remain very "Cuban" in their social contacts (although "American" in their college educations). If any group in Washington should qualify as "hyphenated Americans," it is the children of the Barcroft Cubans. They are the speakers of "Spanglish," a doubly grammatical combination of Cuban from their natal families, and English from their American educations.
Inter-Ethnic Relations

An analysis of the most densely populated Cuban, Puerto Rican, and all Spanish-speaker census tracts, reveals some interesting characteristics of Cuban residence patterns. In general, large numbers of Cubans are not found where large numbers of Puerto Ricans live. There are six census tracts where Cubans form more than half of the Spanish speakers in the tract. None of these tracts has more than a few Puerto Ricans. Conversely, where Puerto Ricans are more than half of the resident Spanish speakers, there are only a handful of Cubans (U.S. Bureau of the Census 1970c).

Table 5. Mutually Exclusive Residence Distribution of Cubans and Puerto Ricans

<table>
<thead>
<tr>
<th>Tract</th>
<th>Area</th>
<th>% Cuban</th>
<th>% Puerto Rican</th>
</tr>
</thead>
<tbody>
<tr>
<td>4048</td>
<td>Barcroft</td>
<td>51</td>
<td>2</td>
</tr>
<tr>
<td>4051</td>
<td>Barcroft</td>
<td>58</td>
<td>0</td>
</tr>
<tr>
<td>4053</td>
<td>Barcroft</td>
<td>62</td>
<td>0</td>
</tr>
<tr>
<td>1029</td>
<td>Alexandria (Barcroft)</td>
<td>54</td>
<td>0</td>
</tr>
<tr>
<td>8055</td>
<td>Takoma Park</td>
<td>59</td>
<td>13</td>
</tr>
<tr>
<td>7011.01</td>
<td>Rockville</td>
<td>51</td>
<td>0</td>
</tr>
</tbody>
</table>

The Table gains significance from the fact that these are the only tracts in the Washington area where Cubans or Puerto Ricans form more than half of the Spanish speaking population. An examination of these tracts reveals that there is a real sorting out process that favors exclusive distribution of the two Caribbean groups, especially among the higher status Cubans in the Barcroft tracts. The only mixture occurs in the Takoma Park area, which is in the process of being settled by a variety of Spanish groups in the mid-70s.

Casal and Hernández find Rogg's figures on the "lack of relationship" between Cubans and Puerto Ricans in West New York "remarkable" (1975, 40). The data from Rogg's
survey reveal that less than 10% of the Cubans know many Puerto Ricans, and more than a quarter know none (Rogg 1974:81). She notes that

A number of informants have said that Cubans are a class-conscious group and do not want to associate with other Spanish-speaking groups of a lower class. This opinion was not confirmed in this study (Rogg 1974:82).

Rogg goes on to say that a large majority of Cubans in West New York felt that the presence of Puerto Ricans helped the Cuban community, although she does not explain how (1974:82-83). The attitudes of the Washington Cubans are somewhat similar to those in Rogg's study, in that the middle status informants show few attitudes of discrimination (Rogg 1974:82). This is reflected in the previous Table in the Takoma Park tract. However, the Barcroft tracts with many Cubans and few Puerto Ricans suggest that higher status Cubans do segregate themselves, through the mechanism of wealth if none other. The fact that wealth is not the only segregating mechanism is supported by the presence of many Puerto Ricans in the wealthy sections of northwest Washington. However, other segregating mechanisms are best reflected in the consistently, mutually exclusive distribution of the two groups in all areas--except the tracts in the District where the percentages of Cubans and Puerto Ricans are closer.

<table>
<thead>
<tr>
<th>Census Tract</th>
<th>Area</th>
<th>% Cuban</th>
<th>% Puerto Rican</th>
</tr>
</thead>
<tbody>
<tr>
<td>38</td>
<td>Adams Mill-Morgan</td>
<td>24</td>
<td>5</td>
</tr>
<tr>
<td>40</td>
<td>Adams Mill-Morgan</td>
<td>5</td>
<td>7</td>
</tr>
</tbody>
</table>

When the wealthier Cubans are asked about Puerto Ricans, the main point they emphasize is that they are not refugees. In commenting on inter-ethnic relations, the daughter of one professional Cuban stressed the importance of the refugee experience.
The Vietnamese work their tails off, too. They want to get ahead. The Puerto Ricans are not refugees. They are not fleeing from something horrible. I was a spoiled brat, but what my parents went through was brutal.

The wife of a professional, who is now in her fifties, generalized about Puerto Ricans in the following way, betraying some of the prejudice that may account for Cuban-Puerto Rican residence patterns.

Puerto Ricans came for work. They came for different reasons . . . not very nice people. They mix English and Spanish. The Cubans are middle class and professionals, ready to work and study, and to give to their children. Puerto Ricans are more lazy.

Cubans and Puerto Ricans not only live in different areas, but there is a definite difference in their dispersion. A second generation woman offers the most reasonable explanation for this.

We came as refugees, and felt like weirdos. Puerto Ricans don't feel the need to be together as much.

The distribution maps reveal that Puerto Ricans are not as nucleated as Cubans. As Cubans remain in the United States longer, their residences are becoming more dispersed. This is evident from the difference between the 1970 distribution map, and the overlay showing the actual location of the women in this 1975-1976 research.

Although the Cubans in Washington did not mention any actual animosity toward Puerto Ricans, they certainly did not want to be associated with them. Casal and Hernández suggest a reason for Cuban-Puerto Rican tension in Puerto Rico itself.

The Cuban community in Puerto Rico is over-represented in professional, managerial, and white collar sectors, and Cubans are seen as an occupational threat (Casal and Hernández 1975:40).

One informant in this study mentioned that a relative had just opened a jewelry shop in Puerto Rico, and was doing quite well. Another, in explaining the Cuban work ethic,
referred to Cubans as the "Jews of the Caribbean." The Washington Post (Scott 1973:El) and several other magazines including Newsweek ("Havana, Fla." 1969) mention the same occupational threat on the part of Cubans, for American blacks.

Thus, the segregating mechanisms operate in several different ways. In addition to occupational competition, there is a certain amount of discrimination on the part of Cubans toward Puerto Ricans that stems from an ethnocentric, nationalistic feeling. On the part of the wealthier and higher status Cubans, this disdain is partly socioeconomic in its origin. For the poorer and black Cubans, the prejudice is aimed more at American blacks (or else black Cubans would be dispersed throughout the other black neighborhoods of Washington). This leaves a social node of black Latins who form a definite in-group in the Adams Mill-Morgan area of the District. They socialize, intermarry, and consider those who do not speak Spanish as the "out-group." Glazer and Moynihan note a similar attitude on the part of Puerto Ricans in New York City, who do not want to be associated with black Americans and use Spanish to distinguish themselves (1970:92).

The women in this study voiced opinions about other Latins, revealing important self-conceptions that characterize black and white, rich and poor Cubans alike. They believe themselves to be a hard-working people, in contrast to some.

Cubans are more punctual and hard-working than Bolivians, who come late . . . also people from Ecuador. Peruvians are like Cubans, punctual. I sent two invitations for my daughter's wedding, one to Cubans for three o'clock and one to the Latins for 2:30.

Another woman, 30 years younger, a non-professional, and a relatively recent arrival, offered the following anecdotes to support the same general contention: Cubans see themselves, and believe they are seen, as ambitious and aggressive.

There were a lot of different women in the MDTA [Manpower Development Training Act program]. There were lots of Cuban and South American girls, and the teachers were American. One of the teachers said, "I don't know why but I can tell which
are Cuban and which are not." I was embarrassed. I thought she meant we had something strange about us.

In Miami all my friends were Cuban. In Maryland, I met more South Americans. They said they could tell people from Cuba—"Oh, yeah, I knew you were from Cuba." It's something inside, not just appearance I think. We prepared a play in class. And we Cubans seemed to be the leaders.

Other women tell other anecdotes—for example, how the bank officers in Miami can "tell" when a Cuban walks in the door to ask for a loan by his proud bearing—that point to a Cuban self concept as proud, clever, "pushy" (but not pesado, tiresome), and studious. This extends to a certain ethnocentrism about Cuban blacks, on the part of whites.

Cubans like to study more, the poor and the rich. They like to read, to play guitars, more in family groups ... poor, but clean. The black persons smell good. Powder makes them look clean, no shiny nose.

White Cubans are—in some rather unique ways—ethnocentric about blacks of their own nationality. The black Cubans in the Adams Mill-Morgan nucleus feel very little of this, preferring to socialize with all types of Spanish speakers. However, black Cubans do feel discriminatory toward American blacks. One young, black Cuban woman said she would never marry an American man. She went on to say

We see ourselves differently. We have the same color, but more pride ... We're work-oriented.

Cubans in general feel themselves to be justified in considering other Latins inferior. Recently published census data show that Cubans do, in fact, rank very high in certain status indicators (U.S. Bureau of the Census 1975). This may be explained in part by the age profile for Cubans (the oldest for all of Spanish ancestry). Cubans show much higher educational levels than Mexicans or Puerto Ricans, which, when combined with age, suggests there is some real basis to the impressions and observations that "Cubans are more studious." The proportion of white
collar workers is again higher for Cubans than for Mexicans, Puerto Ricans, and Other Spanish. Low income Cubans form a percentage of the population that is smaller than that for Mexicans or Puerto Ricans, but about the same as Central or South Americans. When the higher status Cubans of the Barcroft nucleus mention socializing or intermarriage with other Spanish speakers, they most often mention Latins from these sections of the Americas.

Chapter II has dealt with the general aspects of settlement and dispersion of Cubans within the Washington area, and reasons for their contentment with the city and some of its neighborhoods. Chapter III describes Cuban festivities, social structure, and community life within the Washington area.
CHAPTER III
CUBANS IN THE WASHINGTON CONTEXT: ETHNOGRAPHY

"Metropolitan Ethnography": Some Methodological Notes

Urban ethnography is developing in several directions at the present time, in an effort to sort out those techniques best suited for the goals of urban anthropology in general, and for the particular problem at hand. The classic community study focusing on a geographically bounded neighborhood would have been impractical as a research strategy for studying Cubans in the Washington area. Although a community study of Latins in the Adams Mill-Morgan area would have been possible, it would have omitted seven-eighths of the Cubans in the Washington metropolitan area. Therefore, a balance was needed, not only between objective and subjective techniques, but between different types of participant observation.

In-depth interviews also provided excellent opportunities to observe interaction between women and their husbands, children, and friends. Cuban households are the scene of a great deal of activity, and usually in the course of interviewing for two to five hours a number of different people would interrupt or call on the telephone. Other, more structured and formal activities—the dinner for a shower, the church service, the presentation at the Kennedy Center—all provided different, although equally useful types of experience. The best technique was a combination of the two: attending some formal event with a woman who had previously been visited in her own home. The Hispanic American Folk Festival, the ceremony for the patron saint of Cuba at the Shrine of the Immaculate Conception, and the wedding shower attended by a number of different women were the most useful in this regard.

The logistics of locating, meeting, and then convincing immigrant women who are dispersed throughout a large metropolitan area are problematical. A new—although in some ways time worn—set of techniques are required. Trust is a major issue. It must be said at this point that Cuban women are excellent subjects for an urban project that
involves the anthropologist convincing people to submit to an interview situation with an unseen, unknown person. The process of arranging contact occurred much more frequently on the telephone than in person. Little was it known at the time this project began that Cuban women are masters at the art of telephone usage. It is a natural medium for them. It is something they do all day long, especially with friends and kin. Therefore, the telephone introduction was not a particularly unfriendly or suspicious form of contact.

Secondly, the Cuban women in this study, without exception, loved to talk. After initial uneasiness at meeting a stranger, they very quickly warm to a conversation. As explained in Chapter IV in the analysis of the "chismosa" role, Cuban women very naturally begin arranging social contacts, making introductions, and planning future events. They are gracious, even effusive, but cautious. They are also masters at the art of "trying out an idea" on someone, and then intuiting a general reaction to it. There is a definite cultural bias against being too "forward," that is not limited to women. The other person's feelings are always to be considered. In light of this--and also because Cuban women are excellent at "telling the sad tale bravely" and evoking sympathy--it is noteworthy that in general they are not particularly empathetic themselves. They offer sympathy when the role requires it, and they ease social tensions and act as arbiters. They claim that Latins are more emotional and sentimental than Americans who are always cold and in a hurry. They claim that women especially are guided very often by emotions. However, there are also some culturally based tendencies that complement, even counteract these qualities. Cuban women are clever, circumspect, and wise. They are practical and seem to delight in betraying the actual reasons behind some action or event. It is a skeptical type of wisdom that lies just behind the smiles, talk, and flamboyancy. Lastly, there is also fatigue in their faces, and pain, especially among the older Cubans who lost a great deal in immigrating to the United States, in spite of all their gains. The most sensitive point for these women is, of course, the relatives who remain in Cuba, and the estranged friends with whom they parted ways at the time of the Revolution.

All of these facts, tendencies, and traits had to be taken into account in arranging for contact situations. The process became easier with time, to the point that no woman (except one who had been interviewed in another study) ever gave an irrevocable "no." The major problem was time. A Cuban woman's schedule is constantly filled whether she works or not, is married or single. Another anthropologist
who had worked with a sample of six Cubans from Washington warned that it would be difficult in arranging interviews because of their constant activity (Harrison, personal communication). This was very true, and required a type of light persistence in reaction. However, once contact was arranged and made, the Cuban woman would stick with the situation until the very last possible minute. Once she began talking, time became flexible. The potential point of ending contact was prolonged until another event began, or fatigue set in, sometimes at very late hours by American standards. In recounting tales of pre-revolutionary Cuba, they reinstated the late evening social hours that they had enjoyed before.

The best technique for locating informants was through other informants. The personal introduction facilitated contact almost as much as the same sex identity of the anthropologist. A woman need only mention the name of a friend or female relative as an introduction; no explanation of the relationship is needed. However, the sex of the link is important. A male relative or acquaintance does not serve in the same way. The direct contact of males in order to establish female contacts was useless. This was tried several times, but the suspicion on the part of husbands was too intense. Research conducted by a woman on Cuban women was either discounted as something to do with "women's liberation," and therefore too radical, or greeted with amusement as "child's play." Although the latter was not an issue for women, the former was. They were noticeably more comfortable when the "pure research" goals of the project were explained, and a possible "women's movement" motive discounted. Therefore, the traditional roles of Cuban men and women were important even in arranging contact. Men were not useful as contact links because they felt they should protect the women in their family from "outside influences," and from the action arena of la calle, the street. Despite the female identity of the anthropologist, the approach through a male placed her in this realm. In accepting contact through another woman, however, Cuban women were functioning in a normal role as social nodes in networks of kin and friends.

Participant observation was possible at the social and all-Cuban events. To use Berreman's terms (1962), the scene shifted from interaction between informant and anthropologist, to the relationships among different Cubans. In being allowed to observe interaction among Cubans, the anthropologist was allowed "backstage" even more so than in the deeply personal interview. This had an interesting
reciprocal effect. Once the patterns between Cuban women were observed, they were then played out more easily with the anthropologist. This was most obvious from the changes in nonverbal behavior: touching, distance, and play.
All-Cuban Events

Because of the dispersal of Cubans within the metropolitan area of Washington, there are very few events that draw together the entire Cuban community. In fact, there is no single festivity or celebration that requires the attendance of all Cubans. Therefore, each type of gathering, whether it be a parade, a wedding, or a church service, reflects certain aspects of Cuban social structure, both internally, and within a wider, Latin community context. Most social and cultural events are not public, but restricted by membership or invitation. The following events were not restricted in any way. However, each did provide a different type of experience, and insight into different aspects of Cuban culture and social structure as they now appear in the city of Washington.

Festival Hispanoamericano: An Expression of Racial and Residential Differences. In 1976 there was a week-long celebration in Washington for all the Latin American groups in the city. This week included Spanish Heritage Day, designated by Mayor Walter Washington in 1971 as the last Sunday in July. Activities revolve around both the fine and folk arts, and draw together the Spanish speakers of Washington in a series of public events. The festival culminates in a colorful parade down 16th Street N.W. and onto Columbia Road, along two boundaries of the Adams Mill-Morgan nucleus. The parade ends just past Kalorama Park, where a folk dance recital and competition take place. The park is rimmed with food stalls and people sit on the grass, eat, and visit while the music and activity continue around them. In 1976 it was a hot, dry, beautiful day. The congestion of people was heavy within the blocks marked off by the police.

The Hispanic American Folk Festival is important in understanding certain aspects of Cuban social structure, both internal and external, in a broader, ethnic context. As I picked up one of my principal informants and her mother, and retraced the migration route from Silver Spring down to the Adams Mill-Morgan area, I did not anticipate the leadership role that Cubans play within the Hispanic community. However, it is not so much a "Cuban role" as a leadership role that happens to be filled by Cubans. The Cubans who found their way to Kalorama Park that day were ambivalent about their nationality. The Cuban float, which won first prize, had no sign reading "Cuba," but instead, "A Salute
to the United States in her Bicentennial Year." As the afternoon wore on, Cuban flags appeared on shirts and dresses, but were donned with initial hesitation. A conversation on the grass betrayed the same conflict between loyalties. Who was one to cheer for in the upcoming Olympic boxing matches—the Americans, or Teofilio Stephenson, the eventual Gold Medal winner from communist Cuba? This was a problem for the more affluent Cubans, those who lived in the suburbs and were viewing the parade mainly as a duty toward their already Americanized young children. It was less a problem for the dancers in the parade itself.

The division between those who danced in the parade, and those who watched, was principally racial. Those who participated in the street dancing were black and mulatto, while those who danced in the park included several whites. This reflects a traditional Cuban pattern. Before the Revolution, street dance competitions were held from the beginning to the end of each weekend for four weeks before Lent. Brightly costumed groups from each urban comparsa, or neighborhood, danced day and night, while whites had their own private competitions in social clubs for members only. The parade was the most public of all the events that week. Two plays, a poetry reading (two of the six poets were Cuban), and a piano recital (featuring a Cuban woman) were more private and usually required tickets. The Cuban women who participated in these events were white. According to my principal informant, Cubans were also heavily represented among those who organized and produced these presentations. She said that Cubans were prominent as performers and producers, but not among those who looked on.

The parade itself revealed an interesting admixture of the ethnic and mass society, ward politics, black pride, Latin tradition, and that omnipresent American institution, the telephone company (well used by the Cuban contingent). The famous band from Cardoza High School provided a loud and continuous, if not Latin, beat as it wound its way down Columbia Road. It was enormously popular. The floats of different Latin American countries were draped in national colors but painted with traditional Indian signs. Flowers and fruits were everywhere, some real and some plastic. A District city councilman sat on the back of a shiny convertible and waved because he was up for re-election very shortly. Toward the end of the parade came one of the largest floats, that of the Chesapeake and Potomac Telephone Company. They were publicizing a recent drive to hire more Spanish speakers. The Cuban float was "spearheaded" by the 81-year-old
husband of a Cuban woman in the Adams Mill-Morgan nucleus. He came wandering down Columbia Road dressed in white slacks and shirt with a red bandana, and looking tremendously pleased, long before the unnamed Cuban float came into sight. When it did, the men and women (who also played most of the "men") appeared in white and red costumes, dancing a somewhat haphazard auténtica rumba. They carried large lantern-like farolas fashioned out of lampshades and paper cups, that danced up and down with the music. I later interviewed the dance coordinator in her crowded, three-generation apartment in the Adams Mill-Morgan area, and found the farolas lining the walls as a reminder of the day and the efforts put into their preparation for the folk dance recital in the park.

The recital was an excellent example of the mixture of Latin nationalities in the District, especially, and within the areawide Hispanic associations in the Washington area. The twelve dances performed, included La Bamba and two others from Mexico, two "modern" combinations, one dance from Nicaragua, two from Colombia, and four from Cuba. One of the two featured young dancers was Cuban, as was the director. The Cuban "Manicero" (peanut vendor dance) was especially well received by the crowd. It was performed to a lilting beat which changed the rhythm of the recital. Each type of craftsman in Cuba has his own particular folk dance. The Cuban "Auténtica Rumba" was also semi-theatrical, but was so suggestive that it caused a number of on-lookers to drop their heads in embarrassment.

It was during this piece that my informant mentioned el santo because of the movements suggesting trance, and the repetitive build-up of the beat. She later said that the santería (a traditional black Cuban trance cult) was practiced in the Washington area, but principally among black Cubans, and within a limited circle. There is no botánica, as such, anywhere in Washington, designed to sell only the herbs involved in cult medicine. In spite of the lack of widespread appeal of the santería in Washington, the members of the audience were familiar with the type of trance scenario which the dancers depicted, and responded to its rhythm. My white, suburban informant, in spite of her sophistication and knowledge of Latins in Washington, was very sensitive when questioned about these Cuban customs, although she tried hard to dismiss them as minor and unimportant. White Cubans are embarrassed when the subject of Cuban trance cults arises. They do not like to be associated with black, folk customs.

For most white Cubans, attendance at the Hispanic Folk Festival was similar to sight-seeing. I saw only one other
suburban informant in the park, and she was not pleased at being found there. When I greeted her, she quickly mentioned a mutual friend, the wife of a professional. My companion said that whites do not like to come downtown because of the "danger," although in this case, the social connection with the Adams Mill-Morgan area was danger enough. Interspersed throughout the crowd of various Latin types was a typical, small white family grouping headed by a male. They looked contented and well kept, and one saw them walking back and forth looking, and finally to their cars on the side streets, and heading for Maryland or Virginia. They had come to sample the atmosphere, sip on a snow cone made with the sweet juice of the guanábana, sample the Cuban tamales, and leave before sunset. For them, an afternoon visit to Kalorama Park was more than enough interaction with black Latins in Washington.

In the summertime, it is at sunset that the real life of the Adams Mill-Morgan area begins to stir with its combination of black and Latin street motifs. For the most part, however, black Cuban women are safe at home or escorted in a group. Only a few range widely or alone. According to the former owner of a Cuban house of prostitution, the Cuban women who were prostitutes in Cuba have dropped this trade in the United States, and married. According to a more official grapevine—not a Cuban one—there are one or two who walk 14th Street near Thomas Circle.

Although the Hispanic American Folk Festival did not draw all racial types in proportionate numbers, it did point to the leadership role of black Cubans in the Hispanic community in the District. Participation in the Cuban dancing also pointed to the importance of women in organizing and presenting ethnic programs. The explanation of female participation that was given to me was that Cuban men were working, and only the women had time to practice the dancing, make the food sold in the park, and organize the proceedings. The fact that these black Cuban women in the Adams Mill-Morgan area also work was discounted in this explanation. It is more likely that Cuban women are functioning in a traditional role, as those who hold the "family" together. Glazer and Moynihan point out that "The ethnic group is something of an extended family or tribe" (1970:18). For the black Cubans in the District the ethnic group is extended to include other Latins, although on the day of the festival, ethnicity took on a more definitive national form.
For the suburbanites who visited downtown, the parade and recital could hardly have functioned in this way. Residence, but more importantly, class and mobility, have segregated the suburban Cubans from the type of Cuban ethnic identity exhibited that day. Furthermore, for the professional exile, his own status had long ago separated him from certain elements of Cuban ethnicity, and made him part of an international community to which he still belongs. In the Washington area this process extends not only to the professional, but to most who live outside the District.

Mass and Procession in Honor of Nuestra Señora de la Caridad, Patron Saint of Cuba: An Expression of Religious Beliefs. The first week in September, 1976, was the occasion of a number of events that brought Cubans together from the entire metropolitan area of Washington. The actual festival date for the patron saint of Cuba is September 8, a Wednesday, but this was ruled out because "everybody is too busy during the week." The preceding Saturday was chosen instead, although it turned out that this was not a good choice either as it fell on the Labor Day weekend. In addition, there was a competing event that weekend at the Kennedy Center, a musical presentation sponsored by the Casa Cuba, a Cuban association. Therefore, not only was there a conflict between a Cuban festival and an American holiday, there was a choice to be made between an expensive, entertaining Cuban show and a more somber, yet important religious observance. The result was a crowd which filled only half of the Shrine of the Immaculate Conception, whereas it had been full the year before.

September is a time for Cuban commemorations of the patron saint. The story of Nuestra Señora de la Caridad, Our Lady of Mercy, is a Cuban myth of the Virgin Mary. According to one woman, the story goes that during colonial days when Cubans were struggling against the Spaniards, people began to leave the island. Three men, one freed black slave and two white men, got in a boat to leave. When they got out on the water, a hurricane struck and almost killed the men. They prayed and the sky opened up and the Virgin saved them, and kept them from leaving the island. She also saved all the Cuban people from death in the storm. The Virgin then went from the sea to the mountains, where the Cuban people built a Shrine for her.

The woman who told this myth was not only very involved with preparations for Cuban celebrations in Washington, but also very anti-communist. She had relatives remaining in Cuba who could not leave, and grieved for them. In recounting the tale of Nuestra Señora de la Caridad she
laughed ruefully when she mentioned the mountains. The mountains in which the Virgin took refuge are the same mountains from which Castro came. She went on to say that there is an updated version of the story, but she does not know "whether it is true or not." It is said that the Virgin's shrine was stolen when Castro took over, and will be returned only when communism is overthrown on the island. Therefore, for Cuban exiles the Virgin is not only a religious figure, but a political one. She saved Cuba not only from a natural holocaust, but from Spanish rule, and will symbolize the return of "Cuban rule" when Castro leaves power. The updated version repeats the same dual importance of the patron saint.

The ritual involved in honoring the patron saint took place at the Shrine of the Immaculate Conception. It is located on the campus of the Catholic University of America in northeast Washington, and is often visited by tourists who come to the city. The Shrine is not used simply for collegiate purposes, but for services that draw the entire Washington community. It is a large, ornately decorated Church, one that rises up above the low Washington buildings, and can be seen from miles around.

The Cuban men, women and children who gathered in the Shrine in the late afternoon were not formally dressed. In fact, as the group grew over the space of an hour, a noticeable although quiet joviality arose. However, the tone of the gathering remained respectful in spite of the conviviality. Raffle tickets were sold with hushed voices and some amusement as everyone waited for the procession to begin. The prize was a statue of the patron saint.

A larger image of the Virgin sat at the front of the Shrine, in a white, lace dress that draped down and over the wooden base. I was told that several women had spent hours making this dress, and were quite proud of it. As the procession began, four men picked up the base, and led the group out the side entrance of the Shrine, down the steps, around the circle in front, and then back in the main entrance. The group walked slowly, chanting infrequently in response to the priest, talking and greeting friends in muffled voices. Directly behind the four men carrying the patron saint came six women carrying a large Cuban flag, and then the priest who waved incense in front of the straggling procession.

The structure of the entire event was very loose, not hurried, and not fatiguing. Some of the older Cubans who took part in the procession had difficulty walking, but
this was no problem as there was little order. Most of
the teenagers in the group were dressed in slacks, and
were alternately amused and involved, but never disrespect-
ful or loud. The children were guided along in an informal,
almost unnoticeable way. Few were loud or fussy, and one
little boy about four even noted, in his best American
English, "Gee, this is fun!"

The generational differences were more apparent when
the group re-entered the Shrine for the Mass. The children
and teens knew almost nothing of the chants and prayers.
In fact many of the adults, in spite of the mimeographed
sheets with songs and prayers, participated only inter-
mittently. However, the older Cubans knew the order of
the proceedings, if not the content. As the image of the
patron saint passed down the middle aisle, everyone waved
a white handkerchief at her. When the Cuban flag was
folded, they were all ready to begin the Mass. The older
Cubans behaved as if they were repeating a familiar pattern
of long standing. The automatic quality in their responses
set them apart from their children and gave them an appear-
ance of cohesion.

There was also little apparent segregation in the
Shrine, between blacks and whites, or those who dressed
formally or informally. The priest's long message was both
political and religious. He likened Cuba's communism to
Hitler's totalitarianism. Although he aimed at unification
with this theme, he caused a number of Cubans to squirm
and look around uncomfortably. There are very few data
yet on the political attitudes of Cuban exiles, although
it is known that some were initially in favor of Castro's
movement, only to become disaffected at a later date (Casal
and Hernández 1975:32; Fagen, Brody and O'Leary 1968).

At the end of the Mass, each person shook hands and
offered a greeting of "Paz," peace, to each person who
flanked him: to the sides, and in front and back. Many of
the differences which had been so apparent at the Folk
Festival, and which were later to reappear at other events,
were subdued that afternoon and evening. The ritual had a
unifying, calming effect on those present that was most
obvious in their demeanor, their relaxation, and their
muted joviality.

It is easy to understand why most Cuban women find
religion a centrally important aspect of life, in spite
of the variable reports of attendance at church. They
describe religion in very general terms, such as "Without my faith I would be nobody," or, more poetically, "El hombre sin ella es un ente perdido en un mundo de tinieblas [A man without religion is a being lost in a world of darkness]." Religion has been important in their adjustments to a new society, in accepting a situation in which they are permanently barred from returning to Cuba and seeing some of their relatives. Even if Cuba were to open up to visitors one day, some of the women in this study would find it dangerous even to visit. In speaking of these difficulties, Cuban women sometimes mention prayer or lighting candles as a natural means of dealing with stress.

Illness and mental anguish are also reasons for seeking the aid of religious faith. One woman who worked at Georgetown University would visit the campus chapel twice a day while her father was ill. Her Cuban friends also mentioned "lighting a candle" for him, so that the suffering became a group concern. Health is a major anxiety for Cuban women, one that they cannot go long without mentioning, and religion is an important way of managing the physical and mental discomfort. However, it must be emphasized that the reports of illness were less frequent than expected. Illness is not something that they dwell on in conversations, but mention almost as a matter of duty or ritual. In speaking of a friend, relative, or just an acquaintance, they will automatically mention his or her state of health as an essential "filler." However, they do not focus in on their own health problems in general conversation.

Many informants spoke of instances of sickness in the past tense, along with tales of mental depression soon after they immigrated. When asked the importance of religion, one woman replied that it gave her the courage to go on, to adjust to life in the United States. However, the story of her difficulty does not mention any expression of religious faith. More important was her own strong will, and the help of her husband. When asked whether she liked Washington, she interpreted the question more broadly to mean the United States.

I've gotten used to it, but not at first. I was maladjusted at the beginning: the children, the cooking, dizzy spells. Tranquilizers were ridiculous. I kept my will; I never took tranquilizers because one knocked me out once.
She returned to her story when asked how her husband feels about her working.

For a year I didn't work—when the children were small here. He couldn't stand it. I felt the four walls were falling in on me. He wanted me to get a job. I felt awful. He said I was in a bad mood. He wanted me to get a job even if all the money went to child care! He's very understanding.

Finally, when asked if she would ever go back, her response showed that although she has made an adjustment, it was still difficult to contemplate the past.

I don't think so, because how could they change so much to where your life was, as it was. How go back . . . and tell the people in your house, "That's my house." You'd have to start all over. I'm not of the age to now. I'd like to visit sometime.

This woman was about 50 at the time, and had been in the United States for fifteen years. For women of her age or older, the adjustment was particularly difficult, as their adult lives had been settled when the Revolution broke out. Nevertheless, religion is mentioned with relative infrequency in their stories. It is a mechanism for coping with stress, but not compulsively or with desperation. In spite of statements to the contrary, religion functions to organize social support and social activities. If it provides psychological comfort, then it derives from a feeling of common bonds in a social group rather than from intense and repetitive religious ritual. Pragmatism and personal strength fulfill many of religion's classic functions among Cuban women. The Mass and procession at the Shrine underscored this particular way that religion functions for them.

Presentation at the Kennedy Center: An Expression of Class Differences. A show at Washington's Kennedy Center for the Arts competed with the observance at the Shrine, even though it was very different and held on Sunday rather than Saturday. A key informant explained that attendance at one or the other was "enough," implying that duty played a part in attending either event. Whereas the procession and Mass required an expenditure of time and trouble in reaching the Shrine (centrally located between Cuban nuclei, but not in any one), the presentation by the Casa Cuba required money, and even more trouble. However, on the day of the performance only a few tickets in the upper balcony
were available, and most had been sold for weeks. The Kennedy Center is a large, new theatre complex in northwest Washington, on the Potomac River. It was finished in 1969, and since then has hosted a wide variety of musical and dramatic programs. However, attending a performance can be something of a production itself, not only because of the cost of tickets, but the cost of parking, and the trouble involved in dressing, driving, and arriving on time. Those Cubans who chose to see the Casa Cuba's "Saludo a América" that Sunday afternoon made a considerable effort to express their ethnic identity.

The composition of the audience became clearer after discussing the show with several Cuban women. One woman from the Barcroft nucleus felt that there was a large number of blacks and mulattos. She also noted that there were many different types of Latin Americans there, and felt the proportion of Cubans—especially white Cubans—was small. The large number of blacks in the audience suggests that many were not Cuban. The proportion of black Cubans to white Cubans in the United States was less than one in 35 according to the 1970 Census (U.S. Bureau of the Census 1970b, Table 5). This is smaller than the black representation at the Kennedy Center. It suggests that the audience had a relatively large proportion of black Cubans as well as other black Latins.

The songs and stars had a wide appeal for all Spanish speakers. The best response was to Celia Cruz, identified later as the "Cuban Pearl Bailey." Mexican singer Pedro Vargas was referred to as "the equivalent of Perry Como" by one informant in this study. Nostalgia played a great part in the popularity of the songs they sang. Not all were Cuban, but Puerto Rican, Mexican, Venezuelan, and Santo Domingan as well. However, all of the photographs projected on a large screen behind the singers were of Cuba. One woman noted that Cuban mothers and fathers were busy whispering and pointing out scenes to their children throughout the entire performance.

This same informant criticized the show for its length, the incongruity of the pictures and the songs, and the type of audience. She was from the Barcroft nucleus, and betrayed some of the class bias which is characteristic of Cubans there. She went on to say that none of her friends had gone because they were not interested. She said they felt no desire to support the "political" maneuvers of the Casa Cuba, explaining that some Cubans sought to gain prestige through their activities with the association. She said her friends were "simply not interested in the whole Cuban scene," but, paradoxically, "they hang out with other Cubans."
The distinction she makes is reflected in comments of many other Cubans who find some men "racking up political IOU's" so that they may return to Cuba with power and prestige when communism is overthrown. This idea is known as the Myth of the Cuban Cause, and is less prevalent among the more successful professionals in Washington, and the second generation. The more prestigious Cubans were evidently not heavily represented in the audience at the Kennedy Center, partly because of its affiliation with the Casa Cuba, and partly because of the satisfactory forms of suburban socializing that make attendance at this type of event unnecessary, and even somewhat embarrassing for them.

This is an interesting reaction because some of the entertainment was reminiscent of the type of nightclub production that so many Cuban women fondly recall from pre-revolutionary days. The dance group was the Cuerpo de Baile de Pro-Arte Sociedad Cubana from New York. They offered colorful, lively, rhythmic dance numbers whose choreography was less than professional. Coordination of the dancers did not often equal the amateur production at the Folk Festival. However, the audience responded with enthusiasm at the brightly costumed dancers in the traditional tiered, flounced skirts slit to the hip for women, and very tight shirts and pants for the men. One particular dance number was interesting as a reflection of Latin values concerning the nature of the sexes. It began with a "courting" dance between a female dancer dressed in a long, pure white dress, and a man in a white shirt with ruffled sleeves and black pants. Its tone was light and innocent. As the music increased in tempo, three pairs of dancers in tight, sequined, brightly colored costumes and headdresses appeared on stage. The drumbeat dominated the music as movements became more exaggerated, and the lead male dancer twirled his topnotch. At one point he was approached by six female dancers, each of whom he danced with briefly and then flung away. The finale included six pairs of brightly costumed dancers on one side of the stage, and six pairs of dancers in white on the other.

This dance scenario could be considered a reflection of traditional Cuban courtship customs. The female dancer in white was pursued by several male dancers to a moderate beat of the music, while a more lively beat accompanied the brightly costumed dancer. His choreographed flirtations with six female dancers suggests a traditional macho image so common to Latin American cultures. The courtly pursuit of the more innocent female dancer suggests a value that
is still quite important to Cuban women and their daughters: virginity. Harrison has found that this is an extremely important issue for Cuban immigrants to the United States (1974). The juxtaposition of these two images of relations between the sexes was repeated throughout the dance presentation at the Kennedy Center that afternoon. The enthusiastic response of the crowd to the wild and tempestuous musical numbers suggests the cultural importance of this entertainment form. As the Cuban women in this study complain, there is no club which can duplicate it in the Washington area.

Other Cuban Festivities. There are other occasions which are potentially important to all Cubans, although they are not always celebrated, or are noted by different people in different ways. The Casa Cuba is especially involved in organizing festivities and cultural presentations. In the year preceding this research they had presented a program honoring José Martí, a hero in Cuba's struggle for independence. The guest speaker was a Cuban born professor of Spanish literature, who compared the era of struggle for Cuban independence with the current era of struggle for Cuban freedom from communism. He drew a parallel between subjugation by a colonial power, and subjugation by an internal communist threat. There was no comparable commemoration of José Martí in the year of this research.

Similarly, there had been a Cuban Independence Day celebration the year before on May 20 sponsored by the Casa Cuba. They hosted a patriotic play with actors from New York City and Miami. However, no commemoration was planned for 1976, perhaps partly because of Washington's numerous Bicentennial activities. Other difficulties were suggested by several women in this study, indicating that the Casa Cuba was losing support among many Washington Cubans.

The association also celebrated New Year's Eve with a seated dinner at the Marriott Hotel. Almost 400 Cubans came to listen to a large Cuban band from New York, dance in formal dress, and eat a very "American" dinner of teriyaki steak, fried rice, and chiffon cake. However, the alcoholic beverage was cidre española, which is much like champagne except it is made with apples. The Cubans at this party followed the custom of "the twelve grapes." Each person eats twelve grapes for good luck, each one representing a month in the coming year. When twelve o'clock arrived, the band played the Cuban national anthem along with the American.
Reports from most of the women in this study indicate that the American calendar, and more specifically, Washington's, determines Cuban activities to a greater extent than a schedule of Cuban holidays. In a sense, Cubans would be celebrating a nationality and a political era which is now past. The demands of work and children make it impractical to observe an excessive number of holidays. The impression gained from Cuban women in this study is that their families follow the city's schedule. This involves two very "slack" periods of time, the months of August (and July to an extent), and the month of December. Almost no field work was possible from Thanksgiving onward, as the Cuban women in this study focus on family and frequently on travel to other parts of the United States to see relatives. Crowded calendars become even more crowded, as Cuban women follow official Washington's habit of "putting everything off until after the first of the year." The same happens in the late summer until Labor Day, America's real "New Year," comes and goes (Kimball 1970, class notes).
Ethnic Social Structure

To this point, an ethnographic sketch of Cubans in Washington has focused primarily on events potentially open to all Cubans equally, and festivals that could conceivably tie them all together into one ethnic group. Certain aspects of internal social structure have been suggested, especially class and race. In the following discussion, class will figure prominently in the operation of the "grapevine," the "group," and the "association." These are three forms of organization among Washington Cubans in which women play important roles. Together with the festivities previously discussed, they provide a background of interaction that determines the existence of a minimally defined "Cuban ethnic group." The major break in this interactional field is determined by race, so that the discussion of ethnic social structure begins with this factor. It is race that divides the Washington Cuban population into two fairly distinct sub-populations that fit the most recent anthropological definitions of the "ethnic group."

The Ethnic Group as a Unit. Anthropologists have only recently begun to study the ethnic group in a metropolitan setting. Tambe-Lyche (1973) provides one of the most recent studies, by reviewing the processes which distinguish some of London's ethnic groups. His discussion derives from Barth's ascriptive, interactional definition of the ethnic group (1969:13-16). Instead of being a unit of cultural traits based on some predetermined inventory of behaviors, the ethnic group is understood as an organizational type. Barth focuses on two criteria which are determined both internally and externally: (1) the self- and other-identification of ethnic group members as such, and (2) the maintenance of ethnic group boundaries in spite of some factors that were once thought to destroy them. Barth writes,

First it is clear that boundaries persist despite a flow of personnel across them.
In other words, categorical ethnic distinctions do not depend on an absence of mobility, contact and information, but do entail social processes of exclusion and incorporation whereby discrete categories
are maintained despite changing participation and membership in the course of individual life histories (Barth 1969:10).

Barth goes on to point out stable relationships that are maintained across ethnic boundaries, ones "frequently based on the dichotomized ethnic statuses" (1969:10). Primarily, he does not require that ethnic groups be defined by any necessary cultural, biological, or geographical isolation. In emphasizing the organizational integrity of the ethnic group, he refocuses attention on the boundaries of the ethnic group, rather than its cultural content.

For the anthropologist working in the complex environment of the post-industrial metropolis, Barth's redefinitions are useful if not essential. As the social scientist refines his studies of ethnic groups in urban situations, he must redefine concepts that were once taken for granted. Suttles' concept of "ordered segmentation" in a Chicago slum neighborhood is an equally important, and in some ways, parallel development (1968). Like Barth, he emphasizes the processes of boundary maintenance between ethnic groups.

The overall pattern is one where age, sex, ethnic and territorial units are fitted together like building blocks to create a larger structure. I have termed this pattern "ordered segmentation" to indicate two related features: (1) the orderly relationship between groups and (2) the sequential order in which groups combine in instances of conflict and opposition. This ordered segmentation is not equally developed in all ethnic sections but, in skeletal outline, it is the common framework within which groups are being formed and social relations are being cultivated (Suttles 1968:10).

Again, conceptual and interactional "opposition" figures prominently in an understanding of the ethnic group in the metropolis. Neither Barth nor Suttles dismiss or deny the more traditional criteria for ethnic group inclusion: a biological breeding unit, a group sharing fundamental cultural values, a common language community. However, they find conceptual and interactional opposition, or "sorting out," to be a more pragmatic way to conceive the ethnic group in a metropolis. Tambs-Lyche outlines the result of this opposition among London ethnic groups.
In doing so, he suggests a way to picture the distinctions which Cubans make in Washington. He writes,

Common to all the groups mentioned in this paper, then, is the fact that they are encompassed by units of higher order. It is within these larger units that niches are left to them to fill. Encompassment thus defines a hierarchy between that which encompasses and that which is encompassed . . . Ethnic groupings are such elements, setting themselves distinctively apart, and at the same time, by defining themselves in opposition to the whole, recognizing their encompassment


Opposition is achieved through many different processes among Cubans in Washington. Attendance at the all-Cuban events previously discussed distinguishes some Cubans from some non-Cuban Washingtonians. However, participation in the Hispanic American Folk Festival differed somewhat from attendance at the Mass and procession at the Shrine. Different segments of the Cuban population select themselves out for various types of participation. Nevertheless, of Barth's two basic methods for determining ethnic group boundaries, ascription (or self- and other-identification) plays a primary role, while interaction plays a complementary although secondary role.

It makes no difference how dissimilar members may be in their overt behaviour--if they say they are A, in contrast to another cognate category B, they are willing to be treated and let their own behaviour be interpreted and judged as A's and not as B's; in other words they declare their allegiance to the shared culture of A's (Barth 1969:15).

Among Washington Cubans it is first important to understand how they characterize their own positions, and what shape their conceptual hierarchy takes. In addition, the reciprocal reaction of the "environment" is important in determining ethnic group boundaries, as Barth points out in his own section on "ecological factors" (1969:19). Urban anthropologists following the city-as-context approach emphasize the same principle. Thus, Cuban ethnic group definitions are dependent upon the city environment of Washington. In the following sections, discrimination from the larger Washington area populations becomes most obvious
in the Casa Cuba's experience with prejudice, and the black Cuban's encounters with American racism.

The first ascriptive distinction that Cubans make is the opposition between Americans (or Anglos) and Latins (and more specifically, Cubans). To use Frake's terminology (1961), the Anglo/Latin level of contrast lies even higher (is more inclusive) than race. It is a distinction that black and white Cuban women all make, and one that they are willing to expound on at some length. There is a consistency in their comments that suggests it is a fundamental aspect of self-definition as an ethnic group. However, in spite of its pervasive quality, the Anglo/Latin distinction is operationalized differently by the black and white Cubans. Black Cubans socialize in primary groups with, and marry within an inclusive Latin community located principally in the Adams Mill-Morgan area and Takoma Park. Ethnic group inclusion for white Cubans is much more specifically Cuban. In fact, a continuum of overlapping ethnicity better depicts the actual situation: the higher the status, the more often Cuban exclusivity is maintained; the lower the status, the more often interaction with other Latins is allowed or approved. Within the white segment, status varies according to family (and increasingly, occupation). Within the black segment, status varies according to life style (including community involvement), and somewhat according to color, in an approximation of the more traditional Cuban white-mulatto-black conceptual scheme. The following hierarchy summarizes the self- and other-identification categories that pertain to Cubans in Washington.

<table>
<thead>
<tr>
<th>AMERICANS</th>
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<tbody>
<tr>
<td>Latins</td>
</tr>
<tr>
<td>Other Latins</td>
</tr>
<tr>
<td>black status</td>
</tr>
<tr>
<td>point of ambivalence</td>
</tr>
</tbody>
</table>

Figure 5. Cuban Conceptual Scheme of Ethnic Groups.
The figure is not meant to imply that other Latins are in general of a higher or lower status in the eyes of Cubans. According to the reports of women in this research, this is highly variable, except for the previously noted conceptions of Puerto Ricans. However, other criteria can override these stereotypic ideas; one woman in this study was married to a Puerto Rican school teacher. She conceived of herself in a broad category of Latins and Americans because of her husband's identity, and his contacts at work with Americans. However, she maintained a strong sense of her Cuban ethnicity, as did all the women in this research, with two exceptions. One was a divorced woman with an extremely atypical life history, and the other was a Cuban woman married to an American. Marriage to a Cuban or other Latin maintains a sense of ethnicity, while marriage to an Anglo does not. In the brief interview allowed by the woman married to an American, she said that neither she nor her sister knew very many Cubans or were involved with the Cuban community. Both married Americans. This supports the contention that the most basic ethnic distinction made by Cuban women is between Latins and Anglos. Those who marry Anglos are not involved in a community of Cubans.

The black/white distinction reflects a fundamental dichotomy which is important in the Washington area. The black-mulatto-white scheme is relatively meaningless in the city, except among white Cubans when they refer to black Cubans (not black Americans). There is little ambivalence among black Cubans about black Americans. Black Cuban women exclude black American women unless they are related through a Latin marriage to the in-group. However, there is ambivalence among white Cubans concerning white Americans. The accompaniments of success that white Cubans (especially professionals) enjoy in Washington draw them nearer and nearer to white Americans in their occupational contacts, and among their children at school. School influences are modified somewhat by insistence on parochial schools when possible. The attainment of success among the white Americans cannot be so easily dismissed by white Cubans. As occupation becomes an increasingly important criterion for success in Washington, especially among second generation Cubans, ambivalence will lead to a weakening to ethnic group cohesion. In fact, this has already happened in the past fifteen years, and points to an important aspect of the study of Cubans as an ethnic group. Their evolution from poor immigrant status (where applicable) to successful Washington bureaucrats, tradesmen, professionals, and housewives has occurred so rapidly that it is difficult to conceive of the "ethnic group" as a form
that applies to Cubans. It is for this reason, as well, that Barth's redefinitions of the ethnic group are useful to the metropolitan ethnographer. Concerning the evolution of ethnic units, he writes,

I have argued that boundaries are also maintained between ethnic units, and that consequently it is possible to specify the nature of continuity and persistence of such units . . . However, most of the cultural matter that at any time is associated with a human population is not constrained by this boundary; it can vary, be learnt, and change without any critical relation to the boundary maintenance of the ethnic group. So when one traces the history of a ethnic group through time, one is not simultaneously . . . tracing the history of 'a culture' . . . the group has a continual organizational existence with boundaries (criteria of membership) that despite modifications have marked off a continuing unit (Barth 1969:38).

The primary oppositional concept used by Cubans is between themselves as Latins, and Americans as Anglos. When this distinction is operationalized, the ethnic units in the previous diagram assume some of their boundaries. Then, when interaction is narrowed through social activities and marriage, Cuban ethnicity can be adequately delineated.

**Latin and Anglos.** Unless an informant had been sought out as a "cultural specialist" (on weddings, cooking, holidays, etc.), she was initially asked several questions. The first question concerned her perceived differences between Cuban and American women (which often extended to men and children when they responded). They were asked what their initial impressions of Americans were, which frequently lead into anecdotes about their experiences after immigration. They were also asked if relations between Cuban husbands and wives had changed since immigration. These questions had a relaxing effect which dissipated their uneasiness concerning the interview. They also had the beneficial effect of allowing the woman to respond in critical or controversial ways without being judged. The questions were potentially sensitive, but not to the point of being threatening.
American (American)

1. Domain of Activity: American women enter the public world, la calle, in unnatural ways.
   - Results:
     a. Their morals are questionable.
     b. They do not care about children.
     c. They do not care about husbands.
     d. They are "cold."
     e. They have strange interests.
     f. They are victims of sexism.

2. Results:
   - They are aggressive.
   - They are insecure.
   - They willingly take responsibility.
   - They can "defend" themselves.

3. American Women Are Independent. American Children are Independent. Results:
   - a. The family may be secondary.
   - b. They are affectionate and nurturant.
   - c. They are secure.
   - d. They may avoid responsibility and initiative.
   - e. They cannot "defend" themselves.

4. Results:
   - They look attractive.
   - Their toilette is important and adequate.
   - They are wise about men's "real" motives.
   - They appreciate male attention.
   - They know how to drink and socialize.
   - They are virgins when they marry.

Cuban (Cuban)

1. Domain of Activity: Cuban women remain naturally in the private domain of the house when they can, and enter the public world in conservative ways. Results:
   - a. Women are chaste and proper.
   - b. They care for and about children.
   - c. They care for and about husbands.
   - d. They are naturally emotional
   - e. They are interested in the home.
   - f. They are not victims of sexism.

2. Results:
   - They are victims of sexism.

3. Cuban Women Are Dependent. Cuban Children Are Dependent. Results:
   - a. The family comes above everything.
   - b. They are affectionate and nurturant.
   - c. They are secure.
   - d. They may avoid responsibility and initiative.
   - e. They cannot "defend" themselves.

4. Results:
   - They are victims of sexism.

5. Cuban Women Are Wise. Results:
   - a. They look attractive.
   - b. Their toilette is important and adequate.
   - c. They are wise about men's "real" motives.
   - d. They appreciate male attention.
   - e. They know how to drink and socialize.
   - f. They are virgins when they marry.

6. Results:
   - They are victims of sexism.

Figure 6. Flow Chart of Latin vs. Anglo Cultural Concepts and Their Behavioral Consequences for Women.
Figure 6 is a summary of the conceptual differences that Cuban women make between Latins (Cubans) and Anglos (Americans). "American" is the designation for a political type, a national identity. All of these women were either naturalized citizens at the time of the research, or soon to be. On the other hand, "Anglo" is used here as a cultural designation opposite to "Latin." In the charts of statements which appear as Appendix B, they use "Cuban," not as a national category, but as a cultural category roughly equivalent to "Latin." The fact remains that they are very much "Americans," and in some cases rather "Anglo" in their cultural behavior, as it has evolved since immigration. Figure 6 derives from the statements in Appendix B. Numbers to the left of the figure have counterparts in this Appendix.

If the women in this research were to scrutinize the conceptual flow chart they would no doubt dispute some of the basic statements. However, their own anecdotes and comparisons reveal that they are fundamental to the Latin/Anglo opposition which they all make. This is the primary distinction that sets apart a Cuban ethnic group, and determines marriage patterns. It is not only the relative frequency of endogamy among first and second generation Cubans (and other Latins by extension) which delineates the ethnic group, but their belief in the truth of these statements. Behavior and belief function in a typically circular manner, giving integrity to the Cuban ethnic group in Washington. Marriage between Cubans in order to produce a home for children is often the conceptual beginning or end in the following statements by Cuban women. And, although the fundamental difference is Latin/Anglo, it must be assumed that Cubans believe that they are the caretakers of the purest form of the ideals in the flow chart. As one woman said,

I don't know what happens. They go out with Americans and Argentines, but they marry Cubans.

The ethnocentric quality of the statements in the chart is obvious. Cuban women make utterly basic distinctions between themselves and Americans about the body, sexuality, children, and morality. The insensitivity, immorality, gullibility, and independence of American women make them curious if not vile, at some level. This inclusion/exclusion process can be stated in either basic or superficial terms. One woman did both.
Cubans all stick together, even my brother who has a terrible time speaking Spanish. I don't see why! He wants to stick with "his blood." The Cuban male expects a good wife from Cubans. They say, "The male Cuban has a maid."

In order to present a more accurate picture of Cuban women's feelings, it should be noted that many of their statements concerning Anglo culture come from their own, changed lives. They use the experiences of their own families in America as examples of Anglo cultural behavior. They know they are changing and they are in conflict about it. As women who are sensitive to social situations, they admit that they are coming to "understand" American women. They know that part of their compassion derives from personal knowledge of the pressures that they believe American women are under. They see the problems of work and children in their daughters' lives, as well as in their own. They say they will never change some of their beliefs or actions. Yet, their proclamations are self-conscious, and imply an underlying recognition of the processes of change already at work in their lives.

The Latin/Anglo distinction underlies the existence of both "ethnic groups" to which Cubans belong in the Washington area. The black Cubans socialize with and marry other Latins of many types. White Cubans socialize with and marry other Latins, but Cubans are still much preferred. This is in part due to the actual numbers of the two groups: black Cubans must expand their in-group in order to find suitable mates; white Cubans have the luxury of confining their contacts to a specifically Cuban selection. Therefore, race is the second conceptual distinction to consider, because Latin identity is important to both black and white Cubans. However, it is more important than Latin identity in terms of primary socializing and marriage. In terms of endogamous, in-breeding units who maintain ethnic group boundaries, race is a more important factor than Latin identity.

Race. An important part of this research focused on the Cuban women who are community leaders in the black Latin in-group in the Adams Mill-Morgan area. The process of achieving entrance into this community was an interesting one. It revealed the importance of class and racial distinctions for white Cubans, and the survival of certain social structures among all Cubans in the Washington area.
White Cuban informants made referrals to women of two types: first, relatives or close friends, and second, women of a higher status. Therefore, it proved difficult to arrange contact with any black informant, whether she lived in the District or not. The links which were eventually used were traditional lines of communication for Cuban women. In discussing the gossip network among higher status Cubans, one white informant pointed out that there was a "break" in communication fields between the higher and lower classes in pre-revolutionary Cuba. Two types of individuals served to bridge the gap, and filter information back and forth between the two levels: subordinates from work (usually male), and maids (female). White Cuban women in Washington rarely have maids now. However, a few now find themselves living in the same American metropolitan area with their former maids. Only one such linkage was found in the course of this research, and this provided the entrance into the Adams Mill-Morgan Latin group. The white, suburban wife of a professional provided the link to her former black maid, now living in a mixed suburb. Her daughter accepted the contact, and later made arrangements for contact with a black Cuban woman in northwest Washington.

Thus, the difficulty of communication is obvious. It spanned race, class, occupation, generation, neighborhood, and not least of all, time. The avenue of communication was possible partly because of its strength. The white Cuban woman held the same political beliefs as her former maid, who also left Cuba at the time of the Revolution. The maid sent money to care for this woman's children, who had to stay with a Catholic order until the family could be reunited in the United States. There is a long history of mutual need between the families of these two women. The tie is now maintained ritually through gifts of food and small services. However, the traditional mistress-maid link is repeated now through a second link: the professional husband of the white Cuban woman helped the daughter of the black Cuban in getting a job where he works. Thus, an occupational linkage supports the traditional contact.

Another set of interesting factors provides a basis for the eventual referral into the Adams Mill-Morgan area. The daughter of the black Cuban woman has had some college education, and became interested in the research. At the time of initial contact, she was sorting out her own personal ideas about Latin vs. Anglo morality, and the role she wanted in American society. She spoke with insight and
determination of her own life, and took on the task of contacting her mother's friend in northwest Washington. As her mother is a respected member of the Latin in-group, in spite of her tendency to avoid social interaction, the daughter's efforts were successful. Her determination, and her mother's status were the essential factors in obtaining an interview with one of the leaders in the Adams Mill-Morgan area. As this woman was planning a wedding shower, the ostensible interview topic was weddings. This provided an acceptable focus for a contact that bridged so many social differences. Conversations and contacts branched out from this point.

Among the black Cuban women who served as informants in this research, there was an active espousal of Latins and Latin culture, at the same time that there was a rejection of black Americans and their culture. In characterizing the community of black Latins in the Adams Mill-Morgan area, one woman said that there were all types: people from El Salvador, Columbia, Venezuela, Panama, Santo Domingo, and "even Americans!" Language ability sets the black Cuban and black American apart, as does religion. The black Cuban is likely to be Catholic, whereas his American racial counterpart is not. In spite of the emphasis that black Cuban women place on education for their children and grandchildren, they are less likely than white Cuban women to speak English well. This results in part from their residence in the Adams Mill-Morgan area. Not only do they belong to a local Spanish speaking social group, but they usually work locally, as well. The occupations of the black Cuban women in this research were eased by knowledge of English, but it was required in only one case (a second generation woman). Black Cuban women are less likely to have learned any English before immigrating. White Cuban women frequently had an opportunity to learn English through travel or special education. The higher her social position, the greater the likelihood.

The attitudes of discrimination against black Americans are more covert than the feelings of anger about the overall system of American racism. In a sense, to show overt negative feelings toward American blacks is to support a racist system which black Cuban women deplore. The boldest statements concerning American black culture were made by a black Cuban woman who had experience socializing with American blacks. She betrayed an attitude that was common to black Cuban women, although usually more hidden.

No matter what kind of job it is, at least it's making money. We are work-oriented. We don't feel sorry for
ourselves. We look up and are future-oriented...I've seen so many [American blacks] that are just out of it through alcohol. Not too many alcoholic black Cubans.

Her folk explanation of the absence of black Cubans in northeast Washington also centered on money. She said simply,

Yes, the poverty. Black Cubans aren't associated with that.

However, further comments suggested that the real perceived difference between black Cubans and black Americans concerns lifestyle. Specifically, black Cubans are uncomfortable with the type of cohesion which they see in black American families. Even more specifically, black Cuban women are uncomfortable with the standards of sex and morality. As for the white Cubans, the difference revolves around the presence of a woman "in the street," in the public world.

It's an American idea, to have a lady out of her house. In Cuba, you can't go out. Over there, someone always went with me, an older sister or my parents. It's different. It's hard to see. Most of my friends are Americans. They don't understand me. They say, "What's wrong with you? You're ___ years old. Why can't you stay here?" They tease me. But it's my own free will, my decision, out of respect.

The conflicts for the young, black Cuban men and women appear to be enormous. In holding to the ideal of a strong family, and a guarded morality for women, they find themselves confronted with a black American social system that they perceive as completely opposite. Because they are living in the United States, and in the racially sensitive city of Washington, they are placed in a social category by the larger community and inadvertently forced to consider a lifestyle which is very different from the traditional Cuban. The difference is greater than for the young white Cuban living in the suburbs.

In his ethnographic study of Washington's "ghetto culture," Hannerz offers the following description of the prevalent lifestyle of the "Swinger."
Swingers are usually somewhere between the late teens and the middle thirties in age . . . Swingers typically spend relatively little of their free time just sitting around at home alone or with the family. Weekday nights and particularly weekends are often spent going visiting, whether one travels alone—by private car, taxi, or bus—or in the company of a few friends . . . Of course girl friends visit boy friends and vice versa, for a few hours or over night . . . A fact partially related to periodical unemployment is that of a rather high rate of job changes . . . Yet one more factor in the wide and shifting friendship networks of many swingers is their residential mobility (Hannerz 1969:42-44).

With Washington's large black population, it is easy to understand why this lifestyle has such an impact on the city culture. The action-oriented black swinger may evolve into a more stable, steadily employed, and family-oriented "mainstreamer." Hannerz gives equal treatment to both types in his ethnography. However, the "swinger" mode is one which is particularly attractive to late adolescents and early adults in Washington.

It is difficult to conceive of a lifestyle which is in more fundamental conflict with central Cuban values. It emphasizes a high level of mobility: in daily activities, in jobs, and in residence. It is peer-oriented rather than house- and home-oriented. It offers an equality of action for the sexes that Latins find intolerable. Suttles compares the action modes for blacks and other ethnic groups (the "Latin" Mexicans and Puerto Ricans, and the "provincial" Italians) in his Chicago slum study:

Among the Negroes, the spatial ordering of sex and age groups is not nearly so distinct, and social aggregates are not closely identified with the areas they occupy. Adolescent Negro girls range almost as far from their households as do the boys (Suttles 1968:226).

Suttles also finds that the blacks are the least "provincial" of the four ethnic groups, providing little of the control which close-knit communication networks can exert.
commercial exchanges among the Negroes do not extend the communication network of street life. The extent to which the Negroes have a personal knowledge of one another is correspondingly reduced . . . Also the Negroes are less thoroughly drawn into the area's provincialism and somewhat more adept at handling impersonal relations (Suttles 1968:88).

Cuban culture emphasizes intimate knowledge of stable networks of people as an important mechanism of social control. Black urban culture in the United States, according to Hannerz and Suttles, emphasizes loose-knit, highly changeable networks, especially among the young. In light of these facts, the following comment by a young black Cuban woman in Washington becomes comprehensible.

American men are a disaster. I've only dated black men, and they've got a long way to go . . . They're very present-oriented and materialistic. The male/female ratio is bad here. Men take advantage of that. They go from one to the other.

Both Hannerz (1969:70-104) and Liebow (1967:137-160) describe the patterns and origins of the lover relationships to which she refers. Although these patterns are not common to all classes of all blacks in all sections of the Washington area, they are sufficiently widespread to be noted by two ethnographers, and to affect significantly the impressions of newly arrived black Cubans. Culturally based sensitivity to differences in lifestyle no doubt provides the basis of black Cuban exclusion of black Americans, and also contributes to an understanding of their residence in the Spanish speaking area of northwest Washington. However, both of these patterns must also be understood in light of the larger system of American racism, to which black Cubans have strong reactions. The boundaries that determine their ethnic group develop not only from a local reaction to the lifestyles of some Washington blacks, but from a desire to disassociate themselves from the larger American system of racism.

The older black Cuban women recount tales of their early experiences in America. Their feelings betray a mixture of surprise, incomprehension, and anger. There is little resignation in their voices. One woman offered the following tale.
It's different from in Cuba. They never were separate there. It was very strange when I first went to Florida. I sat in the white area of the bus. Well, I paid my money! My sister said, "Don't sit there." I said, "I pay my money, let me get in trouble. I don't think it's right." My sister said it was the law. I said, "They'll have to take me to court, and I'll ask for an interpreter, and I'll tell them, I paid my money." I felt pretty bad about that. It's not right.

This incident took place in the early 1960s, a time when racial relations throughout the South were strained. She went on to elaborate her view of the American system in general, and her feelings when she encountered American prejudice. Only her own words do justice to her feelings and spirit.

I approve of the changes in the U.S. now. There has to be changes here. I said to my sister, is not nice way to treat the colored. I used to ride the bus from Miami to Washington. There has to be big trouble here to give these colored people their rights. They are American and human. This man said, "You'll never see these changes here." I say, "Pretty soon." Maybe I won't live so long.

What I see on the bus up here was terrible. We stopped at this nice restaurant, but there was a separate entrance. There was a little room with a dirty floor, and picnic tables. There was a little window where we asked for food. "Why?" I ask. Another man, my husband's friend from school, said we had to wait until they finished with the whites. There was no time. The bus was ready. The food was thrown at you. I say, no thank you, rather not eat, and die of hunger. It's not human. Are blacks not human? I grab the food and ran. I was so mad. I said he was living in 1723. I said to him it wasn't human. It really hurt me here. Now they do so many things here that they're not supposed to do, break in and so forth. Why?
The reference to "1723" points to the importance of the rural, independent Cuban spirit displayed in three *veguero*, or tobacco growers', revolts early in the 18th century. Small farmers rose up three times against an early, monopolistic tobacco company which was founded by the Spanish crown to increase production and profit. By 1723, these rebellions had been crushed (Fagg 1965:22). The story also makes an eerie, although retrospective, prediction of another type of rebellion which occurred in Washington. The racial riots after Martin Luther King's assassination changed not only the Washington landscape by increasing a flight to the suburbs, but changed Washington's atmosphere. This woman was living in Washington in 1968 when these riots occurred, and has witnessed the changes since that time. She is puzzled by the crime and violence, and dismayed by America's persistent pattern of racial discrimination. She is no doubt concerned that her own son will become delinquent, a fear that she has carried with her to her new Maryland residence. Although her daughter voices their worry in terms of lost Cuban identity, their reaction is to Washington's version of the American racial system.

________ doesn't want to help out at home. He only wants money to go places. ______ has lost his Cuban identity altogether. He's saying "Cuban Power," but it's too late. He doesn't know Spanish. He refuses to speak Spanish, but has learned a little in class at school. Most of his friends are American.

The rhetoric of social change, like the lifestyle of the "swinger," is available to those who choose them. Black ethnicity, and by extension, other ethnicity, is celebrated in the city of Washington in the mid-1970s. Because of Washington's role as a capital city, and its large proportion of black residents, attitudes toward America's pattern of race relations take on a certain form. Blacks are not a minority of the population, but a large majority. A variety of tolerant in-groups may be found. The federal government employs many blacks in well paying positions. Civil service requirements of equal opportunity are overtly espoused, and in many cases implemented. Yet crime, poverty and unemployment are persistent problems in the city. Real power lies in the hands of Congress and therefore the majority of whites in the nation.
Therefore, two strong trends meet in Washington. First, it is possible to develop a sense of pride in one's black identity. At the same time, there is a muting trend; those who would most likely be dedicated to black ethnicity are those who find little need to be. It is the "problem of the middle class black" which plagues those who would keep a revolutionary vision alive. It is not unusual, and has often been noted. However, its magnitude in Washington is enormous. Whites and blacks are leaving the city at approximately the same rates. Both are participating in the reverse trend of returning to the District to buy brick homes at good prices. In spite of Washington's large percentage of black poor, it is difficult to maintain a sense of rebellion in a city which is fed, clothed, and housed by the federal government, either directly or indirectly, among both urbanites and suburbanites. The bureaucracy is a great leveling force, even in the pervasive system of American racial discrimination.

In this atmosphere, complaints by black Cubans are strong, and deeply felt. In speaking to a white anthropologist, there is circumspection and caution. One woman was firmly hushed by her husband when she continued a bitter denunciation of American injustice. However, the caution, like the complaints, could be greater. The anger is not covered, the comments are not qualified, and there is little feeling of "being backstage." In a sense, discussion of race relations is "the vogue" in Washington. It is a city which has gone at least one step beyond tokenism. The mood was noticeably calmer for the Bicentennial celebrations than for analogous congregations of marchers during the demonstrations of the 1960s.

In such a setting, ethnicity flourishes to the point where it has lost its predominantly inner city quality. Jobs, money, and education are the focal concerns of everyone. Stories of discrimination against black Cubans are often seated in the past, although the anger is reawakened in telling them. There is a strong preference for the Cuban system of racial relations, which is also seated in the past. Nostalgia plays a large part in the stories of black and white women alike. The past is filled with memories of a familiar system. It is likely that the more negative aspects of Cuban racism are selectively forgotten, for they were equally pervasive. Occupational status and literacy were lower for black Cubans than for white before the Revolution (Nelson 1950:154, 243). "More Negroes than white workers were unemployed, underpaid, or employed in the most menial positions, and were recipients of only the most basic schooling" (Blutstein et al. 1971:78).
Nevertheless, both black and white Cuban women favorably recall the security of Cuba's pre-revolutionary aristocratic system. It tempers their perceptions of modern American racism, and causes them to favor the Cuban system because it was familiar. All women in this study have difficulty in coping with the change in values, whether they are reflected in the teenage parties of the white suburbanites, or the "swinger" culture among blacks. They all found certainty, if not equal satisfaction, in the social system that guided their lives in Cuba. One black Cuban woman explains the difference between America and Cuba in terms of the now extinct role of the criada, or "maid." She believes that the criada had certain benefits that the maid does not. She was cherished and cared for by the family of the children she nursed. She did not question the justice of the system. She did find comfort in the memory of paternalistic protection, a sentiment which does not match the zest and initiative of her present roles as community leader and sage.

The complementary vision of white Cuban women also contains an element of romanticism. They are quick to explain how liberal they are in including blacks at family weddings, yet they are equally quick to make the more Cuban distinction of negr o and mulatto. The continuum of color is also a moral scale. In one case, a respected black Cuban was referred to as mulatta, while her scorned husband was negro. The moral quality of color was even further emphasized by referring to the mulatta in English as a "black person with a white soul." When white Cubans extend the color continuum to include the typically deep Spanish complexion, an even more complicated system of identification results, and its cultural nature becomes obvious. One white informant made the following distinctions.

Mulattos are beyond help. But the "olive look" is desired. Like a beautiful suntan.
My sister has the olive look. It's a Spanish look. My husband almost has it.
My mother has blue eyes and blond hair, but still, the olive look.

In contrast to the American racial dichotomy, white Cuban women conceive of a color and moral continuum. This allows them to criticize the American system, and to see themselves as admirably unprejudiced. In a revisionist view of their Cuban past, some women find a certain kinship of interest with blacks. As one said,
They were not communists. They like to earn money, travel, live well... They like to make a dollar. Blacks had a club. They didn't like us in theirs, and vice versa.

Nostalgia and romanticism, as well as class bias and racial prejudice, no doubt contribute toward this selective view of the past.

Blacks form a disproportionately small part of the Cuban immigrant population in the United States (Prohías and Casal 1973:30). The initially small fraction has become even smaller over time, as the Castro government has portrayed racial discrimination in Cuba as a past problem, and race relations in the United States as a present threat (Aguirre, personal communication). Recently, Castro has declared that it will take the education and advancement of new generations of Cubans to overcome the problem of racial prejudice. However, there is every sign that the Revolution is supported by the general black population (Blutstein et al. 1971:80). The contention that blacks were not communists derives not from actual facts, but from a nostalgic view of the past. A second generation woman from a wealthy white family offered a different interpretation of the immigration of blacks and their participation in the Revolution.

Black Cubans stayed. They had no money. There was lots of discrimination in Cuba. That's why communism worked. It's a beautiful thing here--a middle class. In Cuba, I felt sorry for those poor people. My mother doesn't want to admit there was a two-class system.

The black Cubans in this research were more likely to have come earlier than the white, and for economic rather than political reasons. Rogg also found that the residence of black Cubans in West New York, New Jersey, was longer on the average (1974:103). However, she concluded that black Cubans are assimilating more slowly than white Cubans, because they had fewer American friends and were less likely to speak English well (1974:103). Although the same can be said of black Cubans in Washington, this does not affect their apparent satisfaction with the United States. Rogg found that black Cubans in West New York were more likely to express a desire to return to Cuba. This attitude was not found among black Cubans in Washington. They have few American friends, but for the reasons previously discussed.
They do speak English poorly, but they have no need for it in their Latin in-group or at work. Primarily, their children and grandchildren show an involvement equal to that of white Cubans in American schools, sports, arts, and the city life of Washington. Neither second generation blacks nor whites speak English with a Spanish accent. Therefore, the assimilation rate for black and white Cubans in Washington appears to be roughly equal. Black Cubans find comfort in the cushioning effect of the Adams Mill-Morgan neighborhood. White Cubans find equal comfort, although not quite the isolation, in their suburban associations and groups. If the black Cuban population is more isolated to any degree, then it is due in large measure to the broader exclusion practices between the races in Washington. The Cuban espousal of a black Latin group is secondary to this primary process.

Class and Association. Class and race were so intimately associated in pre-revolutionary Cuba that the term "social races" is more applicable to the actual situation. Racial classification was never carried to the extreme of the American black/white dichotomy. Intermarriage between racial types among the lower classes was common.

The Cuban Negro often identified with class lines more readily than with racial grouping. This class identification was intensified by the racial prejudice that existed between Cuban mulattos and Negroes and between Cuban Negroes and all foreign blacks, such as Haitians and Jamaicans (Blutstein et al. 1971:79).

Racial and class bias melded into one system in Cuba. Discrimination of both types characterized the entire Cuban social stratification system. However, there was no conceptual breaking point as in the American "caste" system. There was no absolute racial line which divided the entire population into two strata, as in America. It is this line which separates the two segments of the Cuban population in Washington into two largely separate "ethnic groups." However, the white segment in the suburbs is not homogeneous by any means. Within this more exclusively Cuban ethnic group, distinctions are made according to class.

In pre-revolutionary Cuba, a white upper class was maintained by wealth and family name. According to an informant in this study, membership in the highest social class was determined by an "intact family tree," in which
all ancestors could be traced back to European roots. The number of people in this class was therefore small. According to this woman, few of these families are in the United States, and even fewer in the Washington area. So, the social stratification system in Washington has been "truncated" by removing its uppermost class. In addition, it has been "split in two," and now reflects Washington's dichotomous black/white organization.

The processes of competition and mobility within the white, mostly suburban ethnic group combine elements of both Cuban and American systems. Family name accompanied by wealth remains the most important status indicator for Cubans in the suburbs. The highest status families live in the Barcroft nucleus in Virginia. Like Bethesda, "Virginia" is known as an area where wealthy Cubans live. It also has a reputation which outweighs the actual concentration of Cubans there. When asked where Cubans live in the Washington area, one wealthy Bethesda woman replied that "they mostly live in Virginia." The number and density of Cubans in Takoma Park-Silver Spring is actually greater.

One explanation for this misperception is the association of "Virginia" or "Fairfax" with the Casa Cuba. It is thought of as a "club" for Virginia Cubans, although the actual ratio of Virginians to Marylanders is only about two to one. The problems that the club was encountering at the time of this research, and the attitudes of members and non-members alike, clarify some aspects of social competition within the white ethnic segment. There are only a few District residents who are members, and they live in the upper northwest quadrant. It is also reported that there are "one or two black members," identified as definitely mulatto. Whether this report is true or not, its phrasing alone suggests that the Casa Cuba excludes blacks.

The Casa Cuba is a nonprofit organization which sponsors both social and cultural activities (such as the Kennedy Center presentation and the New Year's party). It has a board of directors composed of three men and one woman. One Cuban informant compared the Washington area club to that in Miami, or Madrid, because they pursue the same goals: to "keep the group together," "to keep their ethnicity," and to "teach their children the customs and language of Cuba." Spanish is taught to the children by women in the association who are also teachers in the area's schools.
The women of the Casa Cuba meet at least twice a year. There is a party for young people at Christmas, and a traditional *espanita* (complete with *pipatas*) for the children. One Cuban woman emphasized that it was not the type of party where the *pipatas* were beaten by the children, but where they pulled strings to free the candies, favors, and confetti. The children's party takes place in March, and is for members and their guests. There is a special women's committee, which is active in making arrangements for all events, especially those for children. The women also socialize in tight-knit groups, and meet informally to discuss a variety of topics from vacation spots, to how to dress, to plans for someone's birthday. According to one woman, the most important topics were: politics, crime and danger on the streets, clothes, and husbands' and children's behavior. The behavior of daughters figures prominently in the last category.

Most members of the Casa Cuba are now American citizens, although they are "still interested in freeing Cuba from communist rule." Membership is restricted to Cubans or those who have married Cubans. One member must now recommend a potential new member, and this person must be approved by the board. In the year of this research there were 160 families who belonged; 103 from Virginia, 55 from Maryland, and two from the District.

The main goal of the Casa Cuba now is to obtain a clubhouse. Their past failures to obtain housing suggest that they have encountered discriminatory practices in the Virginia suburbs. Their latest disappointment was with the Knights of Columbus building in Alexandria. One woman reported that the neighbors "did not want to see people with holes in their pockets." She was insulted that the neighbors had a "poor immigrant" image of Cubans. Nevertheless, the neighborhood denied them a use permit. The Zoning Board explained that the road was not suitable for through-traffic, and that the building could not be used as a school. The neighbors also wanted to impose a limit on the membership, and to restrict usage from 9 a.m. to 9 p.m. Both rules would interfere with the Casa Cuba, which wants more members, and hosts activities that run quite late according to Cuban custom. The Knights of Columbus building would also have been off limits for alcoholic beverages, and they would not allow lights on the grounds or carousels for the children. These restrictions proved untenable for the Casa Cuba. Their severity suggests that the neighborhood was imposing more than "Anglo"
restrictions, and in effect, being discriminatory. The Casa Cuba was returning the $100 deposit from each family, and would henceforth charge an annual fee of only $20.

In retrospect, the history of the Casa Cuba has not been one of unqualified success. According to one woman,

*It was started in 1972 by a group of Virginia men and women. It was an idea of a group, an association, something. We wanted to keep our own traditions, history, and customs, and influence children to learn about Cuban history and culture. It was an organization to organize the dispersed. We wanted to avoid the Melting Pot. We haven't lost anything.*

The sincerity of these motives can scarcely be questioned. The popularity of the Casa Cuba activities is considerable among a certain segment of Cubans in the Washington area. However, because of the general process of rapid assimilation of Cuban exiles in the Washington area, and more specifically, because of the changing functions of the Casa Cuba, it has not lived up to the hopes of its founders. In spite of its association with the wealthier sections of Virginia, it has not gained the full support of the high status Virginia Cubans. The reactions of other women in this research are helpful in understanding exactly why. The explanation also clarifies political views, class criteria, and types of assimilation that distinguish various portions of the white, suburban Cuban group. From her study of the role of class in the assimilation of Cuban exiles, Rogg concludes the following.

Gordon's belief that the middle-class refugees will assimilate more rapidly than those from lower classes is confirmed. Weinstock's hypothesis that Cubans in higher occupations in the United States are acculturating rapidly is also confirmed (Rogg 1974:139).

In light of the Washington data, these statements need clarification.

A young woman from a high status Barcroft family gave this somewhat ambiguous reply when she was asked if she belonged to the Casa Cuba.
No. They sent letters to everyone. It's open. But they rate very high economically. We were not interested ... too far away, and we didn't need the water and golf facilities. It's more a middle class and working class thing. Not so many professionals. One of my father's friends joined because one of his patients approached him. He rarely goes. The people seem to be from Oriente or Las Villas Provinces.

There are several interesting implications in her statement. First, she notes that the members of the Casa Cuba use wealth as an important criterion. However, she also implies that this means wealth without the usual association to family status. In coming from a family of professionals, and being married to one, herself, she connects family and professional status, but disregards wealth as a sole and sufficient means of attaining class position. She then connects social status to urbanity. Her comment concerning the provincial origin of the Casa Cuba membership implies that they do not come from Havana, or, if they do, are considered "provincial" in any case. Lastly, she notes that professionals support the group only nominally.

The true function of the Casa Cuba is to facilitate upward mobility in America according to the more universalistic criterion of wealth. In this respect, the members of the Casa Cuba resemble the nueva rica of Miami. However, their actual socioeconomic position is much lower, because less money is required, and because they find little support among the Washington Cubans with more traditional status. Therefore, it is interesting that they place a heavy emphasis on traditional Cuban customs and morality. Responsibility, self-help, and self-restraint are uppermost. They make great efforts to disassociate themselves from lower class behavior. Although their goals may fall short of professional status, they actually undergo the most rapid social mobility. They exploit the new possibilities offered by life in the United States, and in so doing, embrace traditional Cuban morality to maintain their ethnic in-group position. Like the middle class Cubans in West New York, they are assimilating very rapidly. Because they find little support among Cubans with traditional status, they cannot maintain contacts within an exclusively Cuban circle. However, because of their achieved status and wealth, they can provide their children with a foundation of social status that has both Cuban and American roots. The section in this chapter which discusses the fiesta de quince años provides a detailed example of this process.
Cubans with professional status in Washington also shun the activities of the Casa Cuba because of its "political" in-fighting. A Cuban woman on one of the original committees of the Casa Cuba reported a great split in the original directorship (mistakenly called a "dictatorship" in English). As a woman who is very interested in Cuban cultural activities of every type, she said she was now disaffected with the exclusion practices of the association. It was planned as a cultural organization for all Cubans, but she now believes that the directorship hoped to create a private social club on a traditional Cuban model. She found evidence for this in several incidents. The committee turned down the recommendation for a centrally located housing site that was convenient for everyone in the Washington area. Instead of renting at first, the directorship proposed buying expensive property and building tennis courts and a swimming pool. It became obvious that the entrance fee would be beyond the reach of most Cubans in the area, and would therefore exclude them. Her conception of the Casa Cuba as a cultural organization was very different from the hopes of the original directorship.

The present attitude of the highest status women in this study is one of scorn and amusement. They do not openly espouse the efforts of the Casa Cuba to keep Cuban nationalism alive. They find no necessity of maintaining a group image through planned and purposeful activities. Of all Cubans in Washington, they socialize most exclusively with other Cubans. They do not require an open avenue to express their ethnicity or to achieve upward mobility. They have found their own social activities and sports facilities without the Casa Cuba. They maintain a more quiet and circumspect attitude toward the communist control of Cuba. They do not like the situation, but they acquiesce to it.

The most wealthy Cubans in the Washington area are therefore assimilating in a different manner than their middle class counterparts. Rogg notes that the upper classes are integrating "rapidly," and the data from Washington support this (1974:139). However, their assimilation is based more on a pre-existing set of factors that tied them to an international professional class before immigration. They have seized on the opportunities to re-educate themselves and acquire professional licenses when necessary. However, they have not exploited the more open system of American social mobility to the same degree as middle class Cubans. Their accomplishments are noteworthy for different reasons. They have regained a lost standing instead of achieving a new one. Cuban wives from this level
often work, and help to maintain a standard of living which they enjoy. Their children receive the benefits of college educations, as well as an attitude of class bias. Even the small children of the third generation betray a self-consciousness of their class position (Carswell, personal communication). Their support of the Casa Cuba derives mainly from a sense of duty to support Cuban cultural activities.

There is now another Cuban association in Washington, the Sociedad por Arte y Cultura. It was in the early stages of formation at the time of this research. Its functions appear to be more specifically focused on Cuban arts and theatre, laying aside some of the more social functions of the Casa Cuba. It was reported that there is competition between the two associations, each vying for support from the Cuban community, and from each other.

Several other associations claim the support of specific informants in this study, but these are not exclusively Cuban. Two of the women who teach Spanish belong to the American Association of Teachers of Spanish and Portuguese. One woman in her fifties belongs to the National Organization of Women, but her interest in the women's movement in the United States is atypical. In general, Cuban women do not belong to associations unless they relate to their occupations. They are not "joiners" in a formal sense, although they are very active and gregarious. This is entirely consistent with the lack of emphasis on secondary organizations which characterizes Caribbean societies.

The Grapevine and the Group. The higher status Cubans in Washington secure the boundary of their own social level through residence, and by very selective participation in activities such as those sponsored by the Casa Cuba. These are processes of self-exclusion. They include the accepted members of this stratum through the functioning of two other suburban social structures, the grapevine and the group. A group is local, and functions to bring together a relatively small number of Cuban couples for social activities. The grapevine is worldwide, and functions as a communication network among high status Cubans.

Cubans who use these two structures come from the traditional clase media alta (upper middle class). Those who are undergoing the most rapid mobility come from the clase media baja (lower middle class), and there is little evidence to suggest that they are yet accepted by the upper middle class immigrants. This distinction may dissolve in the second generation, for the children of both classes are obtaining college educations. The clase rica
appears to have lost its function in Washington because of its small numbers. It has joined with the clase media alta through the structures of the grapevine and the group.

The group is a stable collection of married Cuban couples. There were no reports of unmarried individuals or couples taking part in group social activities. Match-making takes place at larger gatherings. The reported size of the group is extremely consistent among informants of all ages, and averages about twelve couples. This is the preferred size for home entertaining, although both larger and smaller congregations take place. Having only one couple for dinner is an unusually intimate gathering, and having a large party requires unusual, although not unwelcome, inconvenience. The younger Cubans identify not only the more immediate group to which they belong, but also with larger groups of people who gather periodically. The size of these larger groups varies with the social activities of each couple. Their boundaries are also more fluid, allowing for the entrance of new couples who move to the Washington area from other parts of the country. Newcomers are discovered through the grapevine, and invited to large parties. Certain women function as leaders in organizing activities and including new arrivals in the wider social groups.

Membership in the smaller groups is usually mutually exclusive. There is overlap at the larger social gatherings, but little at the more exclusive. Including a new couple can be a very sensitive matter. Couples do not belong to two small groups because of the time involved. They cannot adequately fulfill obligations to two groups at the same time. Group activities may occur several times each month, and added to the obligations toward work, children, and other relatives, can become burdensome.

Couples in the groups are bound together not only by almost exclusive Cuban identity, but by class. In this case, status is determined traditionally through family and wealth. One group leader explained that family is more important than wealth, and couples without much money are included at parties. She claimed that the "real rich" in Washington do not flaunt their wealth, or "put on airs"--No se dan esos plantas. As a result, other Cubans have "nothing to live up to." However, another member of her own group contradicted her claim, and indicated that wealth was just as important for the second generation as for their parents.
The groups break down according to a number of differentials. Maryland and Virginia residence provides a general distinction. However, younger Cubans who live farther from the city use the Capital Beltway to travel to friends' homes. Therefore, there is more of an overlap between Maryland and Virginia couples among the younger Cubans than among the older. The husband's profession is also important. For example, one woman reported a "group of economists in Maryland." The frequency of interaction is important. The rigors of socializing are simply too great for some couples, while others thrive on it. It is essential to belong to a group of couples whose expectations can be met. Finally, family membership functions in determining group composition. Sisters, brothers, and cousins are more likely to be found in the same larger groups, if not the smaller ones.

The activities of Cuban couples range from dinner parties, to dominoes and canasta, to the more American cook-outs and baseball games. Some also take trips together to go skiing, or to Miami. They play tennis and swim. However, food and drink are important at all occasions. Cubans delight in good company and good food, and alcoholic drinks ease the social interaction. One of the best known hostesses in this study said she followed her mother's advice for any party: "First, get 'em drunk." However, drinking is not usually an end in itself. It is a natural accompaniment to a social gathering. A fondness for good company extends throughout the entire age range of Cubans. One woman in her late twenties reported that she and her husband sometimes visit a group of elderly Cubans when they are looking for something to do on the weekends. These Cubans meet each Sunday for good company, and the food cooked by her friend's grandfather. The fact that he cooks was reported with astonishment and amusement. However, this younger woman enjoyed the parties as much as those 50-60 years her senior.

One type of party which is not popular is the large fiesta de quince años, which is held for a Cuban girl on her fifteenth birthday. The ostentatious display of wealth which characterizes these parties in Miami is not found in the Washington area. Smaller parties are given by the upwardly mobile, although the women of high status in this study reported that their families "were not interested."

The grapevine, like the group, serves to bind the members of the upper middle class together. One woman characterized the communication network in this way.
There is a grapevine. People talk about divorces, anything scandalous: a divorce, a girl or boy leaving home, or someone who goes bankrupt. The whole city, whole country, whole world! . . . Everybody knows what everybody's doing . . . The grapevine is composed mostly of women. There are chismos (gossips) . . . It's a way to pass the time. And satisfies curiosity.

She went on to report that the "whole world" does not include Cuba. Cuban exiles receive very little information from inside Cuba. They refrain from corresponding with relatives for fear they will endanger their lives or threaten their jobs. Relatives in Cuba do not want to receive letters, and as a result, little information either enters or leaves Cuba.

The main function of the grapevine is to control social behavior and to communicate information that determines the boundaries of inclusion/exclusion. Some informants recognize these functions, and some do not. However, they are more self-conscious about its existence than the group's. Upper middle class women have very little awareness of the widespread and consistent nature of the group. They are amused, and only slightly defensive, about the grapevine. They rationalize its usage in terms of the benefits derived from making sensitive information widely known.

No one is excluded. Some of what I say I get from someone else. If someone calls, I might just, bloop!—tell—about a wedding, who was invited and who wasn't. Last Saturday there was a huge wedding. The older generation was invited, and the friends of the bride and groom. All of my generation was excluded! Just too large a wedding . . . But some people were hurt.

Match-making is also aided by the grapevine, and new Cuban arrivals in Washington are researched as to their marriageability. If a young couple gets to the point of considering marriage, the grapevine has already been at work. As one woman notes, "The grapevine finds out who the family is; you marry the family as well." Social pressure to show attention and respect to elders is severe. If a young Cuban is ignoring the older generation, or not heeding their advice, the information immediately becomes
the affair of everyone in the same social class level. Conformism becomes a community matter. Failure to abide by the group consensus results in the withdrawal of group approval. However, from the examples given by Cuban women in this study, there is also a more covert acceptance and approval of spontaneous, individualistic, and rebellious behavior. There is a widespread consensus that Cuban children's behavior must be guided by American values as well as Cuban. Women are chastised if they remain too staunchly traditional. They are seen to lose some of their feminine wisdom if they do not bend to the present circumstances.

Therefore, in eliciting group opinions concerning the most detailed social behaviors, the grapevine serves a special purpose in the adjustment of Cubans to the United States. They must constantly choose between a new way and an old way. Instead of burdening each individual with a multitude of choices, the group decides how best to moderate the conflicting dictates of Cuban and American culture. The grapevine develops and applies a new, syncretistic set of behavioral guidelines. In so doing, the Cuban community functions swiftly, firmly, but sympathetically to aid its members in deciding how to act. This mechanism operates best among the upper middle class Cubans, but also at lower class levels.

As might be expected, the grapevine's power can become overwhelming. One Cuban woman noted its positive and negative aspects in this way.

It exerts social control, yes. It is subtle but strong. And sometimes not that subtle! You give up privacy and freedom for lots of security. It works so nicely. These four women call me every other day just to find out how I am. And if I should have a cold! They call twice a day! . . . There is a stage of feeling smothered.

In providing security, the grapevine takes over some of the functions of the extended family in Cuba. In spite of distance and mobility, the telephone maintains the close-knit networks of kin and friends to the greatest degree possible. For those who desire this security there is also a price to pay. For those who do not desire it, there is the even higher price of group exclusion. At the time of this research, the evidence suggested that most upper middle class, second generation Cubans choose participation in the grapevine and the group. Although their functioning may at
times be harsh and confining, they bestow upon the Cuban immigrant the luxuries of good company, talk, food, drink, and intimate acceptance.
The Lifestyles of Cuban Women: Pleasure and Work

The lives of Cuban immigrants in the United States reflect a traditional blend of pleasure and practicality. The women in this study speak openly about the Cuban's ability to work hard and his desire to plan for a future. They self-consciously save money to buy a house, excel in the perfection of a job well done, and cultivate an enormous self-pride. One woman in this research claimed that she did not know of a single Cuban woman who did not enjoy her job. Yet, the women who are employed complain endlessly, not so much about being employed, as not being home. Home is the locus not only of security, but of a sensual and appealing lifestyle. It is not "exciting" in the Anglo sense, and personal relationships (with the exception of the new husband/wife bond) may tend toward the shallow. However, it is broadly satisfying and capable of fulfilling the social, emotional, and physical needs that derive from traditional Cuban culture. The concept of "work" is not foreign to this home-centered existence. Cubans in Washington still do not make the strict work/leisure distinctions of American culture. They have not yet been convinced by their American neighbors of the Anglo value of work:

Work is a specific value in American society. It is not so much a necessary condition of existence as a positive good. It is a specific instrumental value through which man strives to reach not only the goal of his own perfectibility but also the goal of mastering a mechanistically conceived universe (DuBois 1955:1234).

Cubans will have none of this puritan attitude toward work. Instead, employment is a means toward pleasure itself; a job becomes a pleasure for Cuban women, and it provides the means for enjoying even more pleasure at home. In his national character portrait, Bosch describes the Cuban concept of "pleasure." It should not be mistaken for the American notion, as work and pleasure form no contrast set in the minds of Cuban immigrants.

His excitement—and this is one of the great mysteries of the national genius—
seems to be a way of collecting all his inner energies in order to direct them single-mindedly toward the conquest of happiness by the jubilant route of hedonism. The Cuban has a talent for pleasure . . .

It requires a special blending of feeling and intelligence such as the Cubans have: the gift of understanding the juicy essence of pleasure in each thing or the correct shade called for to produce the full rapture of enjoyment. From his most tender infancy the Cuban knows how to distinguish between the beautiful and the ugly . . .

An instinctive wisdom directs him toward the pleasant. He lives with his body and he tries not to wear it out. He enjoys dancing as if the music was passing in rapid ascent through his bones and veins. He knows, almost by divination, good food, the better material, the best perfume (Bosch 1966:203-204).

Like all such statements in the national character study tradition, this is an obvious overgeneralization. It is also subject to misinterpretation because of its cor. ast to Anglo morality, which makes little room for "hedonism" of any type. Like work and leisure, morality and pleasure form no contrast set in Cuban thought.


It is difference in the cultural structuring of the food situation which has made it possible for the people in one urban society to bolt unpalatable food at a quick-lunch counter, while the men of another society, fully as urban, have been prepared to close shop for two hours at noon for the sake of having a leisurely meal at home with their families (Lee 1959:155).
In Cuban families where husband and wife both work, little remains of the leisurely noon meal. The upper and middle status woman must now do her own cooking, whereas in Cuba she had a cook. Even the evening meal has lost some of its importance because of the changed relationship between husband and wife. The husband's position as master of the household, in which he is placed above the drudgery of mundane tasks, has changed somewhat. The evening meal is now earlier, especially if there are young children. Dinner is no longer a time of relaxation for both husband and wife because there are no maids and households are smaller. There is seldom anyone else to look after the children or mow the grass. Both spouses complete household tasks during some of their time at home.

However, the extent of these changes varies. The restructuring of the daily schedule to accommodate to American commuting patterns has been unavoidable. The husband's importance vis à vis the entire matter of food has been more fundamental and resistant to change. Although he may come home and help with heavier tasks, he rarely cooks. Sexual distinctions during the meal's preparation and completion are maintained, even though the husband and wife are not as free to enjoy the time surrounding the meal. Cuban husbands reserve the right to request certain foods, and expect to be served their meals.

Cuban women complain constantly about cooking. Unlike sewing, it is not a talent which middle and upper status females were taught as children in school. Two signs hung on the wall of one woman's kitchen: "This kitchen is closed due to illness: I'm sick of cooking," and more simply, "Help wanted." Next to cooking, cleaning is the task most disliked. The women in this research assume a confused and uncomprehending attitude toward both of these activities. Their practicality and cleverness vanish. No matter what their talents, they find themselves inadequate cooks and maids. One woman exclaimed, "One day when I was fixing a picadillo, I washed the ground beef!" They show very little awareness that their confusion and perceived inadequacy serve a positive function. In cooking and cleaning, Cuban women are temporarily assuming the positions of women who are traditionally of a lower status. Although they do not like cooking and cleaning, they rationalize these new responsibilities through a firm belief that they share with their husbands: if anyone must cook, then a woman must cook. The older Cuban women pare down these tasks to a minimum, finding an ostensible model in the American wife. One woman claimed, "I cook more like an American—once or twice a week."
However, Cuban women realize the importance of good food, and gain status and power from providing it. This is most apparent at parties when a Cuban woman has pleased a guest with a special dish. At the fiesta de quince años which was attended during this research period, some of the food was specially made at home. The meat-filled empanaditas, Cuban tamales, and cocitos (a sweet candy like a praline) supplemented the rest of the catered food. Cuban women are very energetic in serving food. The role of food provider gives them the maximum freedom of movement and behavior at a large social gathering. At other times their movements are restricted and they are never alone.

The traditional Cuban diet reflects the tropical climate of the Caribbean. The importance of Cuba's sugar crop is still obvious in the persistent popularity of sweets and fancy desserts among immigrants. Many main dishes are strong, pungent, and spicy. The preparation begins typically with a sautéed blend of butter, garlic, onion, and lemon juice. The traditional black beans and rice are now prepared with several American short cuts. Quick-cook rice is used, and beans are not cooked so long. However, the beans must still be soaked over night, and the stew begins as usual with a traditional sofrito spices, onion, garlic, green peppers, tomato sauce, and vinegar. Cubans find American cooking bland.

Meats, in order of traditional preference, are pork, beef, chicken, and fish. Shellfish are more desired than bony fish. Chicken was expensive in Cuba, and has become popular in the United States because of its relatively low price. Beef was not eaten in Cuba as much as it is now in America. One informant, who was writing a Cuban cookbook, suggested that meat was not as important in Cuba because of the protein in beans. In a sense, beans were more important than meat, and are still an almost essential part of any Cuban meal. However, great care was taken in the preparation of meats. They were usually marinated in lemon, orange, or grapefruit juice. Traditional recipes followed by Cuban women call for marinating meat.

One of the greatest changes for the Cuban immigrant has been from tropical to temperate vegetables. The demand for malanga, yuca, bornato, plantains, and llame was an important factor in the success of the first Cuban grocery in Washington. Older Cubans have difficulty changing from tropical roots to the American vegetables their children enjoy: broccoli, spinach, carrots, and cauliflower. Cubans from the higher classes are more likely to eat a variety
of foods, including American vegetables, because of their experience with them in Havana. Cubans from the lower classes are more likely to take the trouble to obtain the more traditional foods.

The favorite alcoholic drink is still the daiquiri, made with either rum, vermouth, or gin. The piña colada is a favorite on the menus of the Caribbean restaurants on Columbia Road, although its origin is Puerto Rican. One woman reported,

I don't remember it in Cuba. In the interior they probably just use coconut milk and rum, papaya, and yuca. In Havana they drank lots of whiskey. It was the American influence.

Upper middle class immigrants have all types of hard liquors and do not confine their tastes to rum. "Crème de vie" is a special type of Cuban "eggnog" which is unsuspectingly potent. It is made from rum, condensed milk, eggs, and cinnamon.

Open bars are typical at large Cuban gatherings held away from the home. Most Cubans of both sexes drink, although there is always something for the non-drinker. Coffee is not served at parties, but rather in more intimate situations. Most interviews during this research were accompanied by Cuban coffee—hot, sweet, and stimulating. It is made in the "urban" way in a small, drip pot, or in the more rural fashion in a large, metal cone with a filter. It is a token of relaxation and hospitality, and in its social context, works almost like a drug.

Although the custom has been lost in the United States, a special fermented drink was prepared at the onset of pregnancy. Ajiaco is made of sugar, water, anis, cinnamon, fruits (prunes and raisins), and rum. It is offered to guests of the family when a child is born, and the remainder is sealed and stored. After fermenting for fifteen years, it is then opened on the child's birthday. This was a more important custom for the girl than the boy. A girl's maturing is signaled by her fifteenth birthday party among Cuban immigrants, although celebrations are assuming less and less importance among Washington Cubans.

Some Cuban immigrants still make the traditional ajiaco, with a yuca base. The name has an Indian derivation, and as one informant said, "It's not Cuban cooking if it doesn't mention it." Yuca, steamed with onions in parcels of tin foil, was a special treat at the Hispanic American Folk
Festival. Cuban tamales were also popular. They are made of corn meal, spices, and bits of meat throughout the mixture. This type is more common among Washington Cubans than the tamale with a meat center. There is relatively little meat in Cuban dishes made for large crowds.

The most common food at parties among Cubans in Washington is pork, often ham. A roast suckling pig is a traditional dish for the New Year's celebration among those who can afford it. Turkey with white rice is also a typical holiday meal. Bacalo, or salt cod, used to be a staple of interior Cuba, and is now served on Christmas Eve. Like other Cuban dishes, these festivity foods are rich and spiced.

Malanga is frequently given when someone is sick; before and after the flu, for hyperacidity, or any digestive tract ailment. Bananas, or cooked and strained apple juice, are given for diarrhea. Tilo leaves are still used in the lower classes for anxiety; the upper classes use Valium. Espresso coffee is thought to cure everything. "It makes you alert, but calms you down, too," claimed one informant. Another believed that her children must have café con leche, coffee with milk, before they leave the house in the morning, or they would get sick.

No particular food is eaten during pregnancy. Women are simply expected to eat a great deal of everything. The second generation is beginning to be more weight conscious during pregnancy. However, they, like their mothers, are treated with doting attention at this time. Children are traditionally nursed, and then fed baby food in the upper classes, or vegetable mush in the lower. One woman said,

Lower middle class people prepare mashed vegetables; purée beans, and just throw in anything ... You might say that Cuban children just eat beans.

Beyond early childhood children are given any type of food that the rest of the family enjoys, including wine and beer. Mealtime is an important occasion for family solidarity, when children and parents unite. Women consider it their duty to bring all family members together at meals.

Sex and Beauty. In distinguishing different female roles, Cuban women do not hesitate to mention the sexual nature of the wife's role. The concept of sexuality is not one which occurs separate from this role. It is a quality of a relationship, not an aspect of the personality. Sex
is set apart only when it is spoken of negatively, for example, as a threat to their children. "Crime, sex, and drugs" form a single set of dangers, especially for daughters. This is a category separate from the sexual aspects of marriage.

Cuban women's views of sex are in general quite positive. It is not a topic that they dwell on, but neither is it a topic they avoid except with their daughters. Second generation women complain that their mothers gave them little or no information either before or at the time of their marriages. For females, sexuality is not supposed to exist until marriage. For males, it is a sign of masculinity before and after marriage. From all available information, it appears that Cuban women are virgins at the time of marriage, or, if not, have had very limited experience, often only with their fiancés. There is some evidence that this varies by race and class among Washington Cubans, although virginity at marriage is maintained as an ideal among all Cubans.

Among those who indicated their feelings about the sexual nature of their marriages, there was generally a satisfied attitude, with two exceptions. One woman's sexual relationship with her husband had ended long ago as part of a general incompatibility. Another indicated some dissatisfaction with her husband's friends and interests, and an interest in other friends and other men. The sample in this research also included a divorced woman whose sexual relationships with her former husband and her present lover were unsatisfactory, and a widow and spinster who dated little. However, among the white, married, suburban mothers, the attitude toward sex was positive. It was not simply a duty, but a pleasure.

For example, in outlining the rights and duties of the "wife-lover," one woman noted it was her obligation to "be considerate, keep healthy, and attractive (if possible)," while it was her right to "be considered an equal at all times" [emphasis in the original]. Another informant separated out the role of "woman" from that of "wife," and also emphasized appearance:

**Wife:**
Obligation to attend to my husband and make him happy.
Right to be treated equally [igualmente].

**Woman:**
Obligation to take care of my appearance.
Right to use the time to do this.
A bit more obliquely, another woman claimed that it was her obligation to give her husband "sincere affection, and the security of a wife." Cuban women of both the first and second generation emphasize two aspects of their sexual relationships with their husbands. First, they believe that they must remain attractive as a duty to their husbands. Second, they are aware of the appeal of fidelity. Cuban women believe that one of their main attractions is remaining faithful. This also offers them moral and social status in the community, something that the traditional Cuban mistress (who was typically attractive) could never obtain.

Cuban women make an essential distinction between those who are publicly conservative and publicly liberal with respect to sexuality. The distinction is extremely consistent, although expressed in a variety of ways. For example, when asked what different kinds of women there are, one woman replied "those who are open; those who flirt; loose" vs. "those who are homely; the type I am; I'm not sexy." The distinction is a moral one rather than a reflection of reality. The woman who made this statement was young, very pretty, with a handsome husband and beautiful child. Another woman contrasted "those who are more moral" with "those who are more free; those who don't think twice about sex with a man she doesn't know."

Another, very different view of Cuban sexuality was provided during this research by a man who ran a house of prostitution in Havana before the Revolution. His contrast of American and Cuban behavior is similar in some ways to the view of Cuban women. It is equally ethnocentric and just as basic. He said,

Americans have a "prejudice" about love-making. They think there is only one way; one man and one woman. We believe nobody knows what's going on. American people don't do a lot of things Cubans do. American people live by time; do everything at a specific time. Cubans don't. I've been a lot of places, and what I say is true.

It was difficult to ascertain precisely which practices this man was referring to, or how accurate his estimations could be. However, it was more obvious that he was contrasting an entire way of life. He went on to say,
American women got more freedom to do anything. She working; she got education; no one criticizes her. She don't care about rumor. In Cuba, they care about what people say. Cuban women care because of the family. It is difficult to go off on your own. Everybody is in one neighborhood. Everyone knows. The country is too small. They ask where you are from . . .

American women play around more than Cuban women do. American men play around more than Cuban men. All American men play around. Everything is too easy, too big here in America.

It should be noted that this man was in a position in the United States which gave him access to information about American extra-marital behavior. However, it should also be added that this position would contribute to a biased viewpoint on his part, one consistent with his above statements.

His contrast of American and Cuban women was especially interesting. He contradicts Cuban women's views of American gullibility (see Appendix B), and then contradicts himself. He betrays some of the same confusion concerning a hypothetical "game between the sexes" that Cuban women perceive. The issue involves "man's predatory nature." He said,

American women are too smart to believe that; they know men don't want to just talk. Cuban men believe that 99% of all men are "dogs" . . . Hispanic women really believe that men just want to talk. For those that believe men just want to talk, it's hard to find a true friend, real hard, but in some cases you can.

Poor Cuban women believe that men are "dogs." The only thing they have to give and to protect is their virginity. After they are married and divorced, it is different. Before, it is difficult to get to the vagina. For women with more money, it's easier to get to the vagina . . .

Cuban women know all men are dogs. Man is man. If a woman marries, she quits the job and all is done for the man.
There are some obvious contradictions in this man's statements concerning the behavior and beliefs of Cubans and Americans: American women are "smart," but they "play around more"; Cuban women "really believe" that men just want to talk, but the poorer ones are aware of man's predatory nature. These contradictions can best be resolved by understanding the dual nature of the Hispanic female. In man's conception of her, and in her own positive self-conception, she is both a chaste virgin and an attractive seductress. The contradiction cannot be completely explained away, and it gives rise to conflicting statements about the naiveté and wisdom of the Cuban woman.

Concepts concerning the dual nature of women cannot be easily applied to American women. Whereas the Cuban women in this study find American women "gullible" (see Appendix B), this Cuban man finds them "smart." Other statements made by this informant imply that he sees American women as "worldly wise" in a way uncharacteristic of Cuban women. On the other hand, he finds poorer Cuban women "wise," (in a cultural rather than any absolute sense). They know "that men are dogs" (that they are sexually predatory and promiscuous). They have learned an important principle in the Latin system of thought which emphasizes the drastically different sexual natures of men and women. They are more aware of the Latin "game between the sexes," in which a poor woman has mainly her virginity to offer.

The class bias of this man's viewpoint is very obvious. He feels upper class women are "looser" with respect to sexuality. However, evidence from women in Washington gives every indication that upper middle class women are more conservative in their sexual behavior, if for no other reason than the availability of chaperones, and the insistence on supervision of daughters. However, informants of all types in this study agreed that "man is a dog." This is not as much a fault, as it is a natural fact of existence in Cuban thought. In a similar way, class differences also become "basic facts," much like the differences between Americans and Cubans. Conceptions concerning sexual differences mark the deep importance of the social divisions between the classes, the sexes, and nationalities.

Good Company and Dance. On several occasions during the course of this research, it was possible to experience a Latin atmosphere of acceptance and good cheer which is culturally distinct. Although each interview accompanied by espresso coffee provided a hint of this quality, it was most evident in large groups of Latins. Its basis therefore lay in the ethnic group, neither entirely public nor entirely private.
The despedida de soltera [wedding shower] hosted by a Cuban woman in the Adams Mill-Morgan area provides the best example. It was held in her two-story brick home on a street near Rock Creek Park, on a warm May afternoon. The heat contributed to the slowly growing sense of conviviality which, despite the American decorations and gifts, was specifically Latin. The hostess and her sister were Cuban, as well as several guests, but the others were from a variety of different Latin countries. They laughed about the international, bilingual quality of the group of women. Guests would come and go, but most stayed for the long sequence of events.

The formality of the party had a definite progression. Guests assembled for about two hours, exchanged news and gossip, and drank beer and Bloody Mary's. There was little group formation, as movements were restricted by the seats available. The interaction became increasingly fluid as seats filled up. The novia [bride] arrived and greeted the guests, then was seated by the hostess for a period of advice-giving before opening the gifts. Each woman stood out from the crowd for a short time to give her piece of advice and good wishes. She then was immersed in the chatter once more as the group responded to her advice with praise and usually laughter. Comments were translated loosely from English to Spanish, Spanish to English, until everyone understood the advice. Most popular were the comments about how to handle a husband. Although the guests nodded approvingly at the suggestions to love and respect a husband, they overwhelmingly approved of the more covert methods: "Let him think that you're going along with him, and let him believe that he is getting exactly what he wants . . . but go ahead and do exactly what you want." This line of thinking was introduced well into the session. It was as if a secret had been brought into the open. From that point on, the interaction became even more fluid. The women tired, and grew restless in the heat. A jokester emerged from the onlookers to lighten the group. The suggestions of "equality" between husband and wife were especially open to loud, although light, ridicule. One of the two American blacks present suggested that the bride let her husband help in the kitchen. The group responded to this with definite disapproval.

The group broke up for the buffet supper of Latin and American dishes. The latter were barely touched, as women favored the arroz calor [rice with saffron and pimentos], tortillas of corn meal and ham, a chicken pie, and a large, molded, caramel-covered custard, flan. The food relaxed
the group even more, and movements ranged more widely throughout the entire first floor. The party lasted for a total of about six hours, from the middle of the afternoon until late in the evening.

The warmth of feminine companionship at the party provides a security to these Spanish speaking women which is unavailable elsewhere. Its importance in easing integration into American society cannot be overemphasized. Value consensus was most evident in the session of advice-giving. Latin women are dedicated to the role of wife as one who supports and cares for the husband. However, they conceive of themselves as a group set apart by the power relationships of the sexes. They find it necessary to deceive cleverly, but without rancor, "the other side." By setting women in opposition to men, they gain cohesion among themselves. They are an in-group within an in-group. Talk, drink, food, and movements bring them closer together. The cohesion was broken only once during the entire party, and that was when the novio [bridegroom] and his best man peaked in. The chatter lowered in volume, and the jokester faded into the background. Ribald comments and backstage advice were inappropriate in the presence of these two men.

In a sense, the movements of the entire group were an informally orchestrated dance. However, formal dancing played no part at the prenuptial party, as it did at the wedding reception. Only one woman, in a role comparable to the jokester, emerged early in the party as a solo dancer. She careened her way through the group several times, but was not joined or followed. On the other hand, dancing at the wedding reception was very popular. The live band provided both Latin and American music, but always with a heavy beat. Dancing and music remain an important link to the ethnic heritage of the various black Latins who took part in these two festivities.

Dancing was the most central medium of expression at a suburban fiesta de quince años. It contributed to an equally warm, although different type of Latin atmosphere. The presence of both sexes injected a quality of caution that was absent at the shower. The several hundred people paired, grouped, and ranged widely in and out of the main party room. The conviviality reached a maximum point and stayed at that level. The quality of the gathering was much more public, and somewhat less Latin because of the large number of second generation Cubans. The true function
of the fiesta was best served by the formal nature of the events. Not only was the party a celebration of a girl's fifteenth birthday and her attainment of maturity, but a display of the parents' new status and wealth among friends and relatives. The parents showed discomfort and caution at both the party and the interview two weeks before. It was obvious that their sensitivity was in part based on their desires for upward mobility. The couple had left another American city because of the restricted Cuban class and padrino systems there, but had come closer to achieving their goals in Washington, where less wealth is needed for mobility.

Food, drink, and dancing lightened the mood, and helped the hosts smooth over their social motives. The dance floor provided a physical focus for the festivities, and their daughter provided the emotional focus. As the "star" of the evening, she knew the traditional importance of her fifteenth birthday party for herself and her parents. The celebration has certain more obvious aspects of a puberty ritual than the American debutante party. In pre-revolutionary Cuba it marked the point when a girl became marriageable. From the reports of the younger first generation women in this study, they actually began dating at this time, and frequently were engaged within several years, and married by twenty.

Traditionally, the girl began wearing make-up at her fifteenth birthday party. She could pluck her eyebrows, and wear her hair in braids or on the top of her head. She was allowed to socialize more with friends and siblings, instead of going out always with her parents. Some of these customs were followed in modified form by the girl at this party. She said that she would begin wearing more make-up and nail polish. She and her parents felt that she would have more importance in family discussions. They felt her social life would be basically the same; if she went out, it would be with cousins and relatives. Several selected American friends appeared at her fiesta, but they played no part in the festivities. Her social life is more Cuban than American.

The attainment of maturity was symbolized at the party through dance. The girl danced with her father, then with her escort, and then was joined by other adults at the party. Traditionally, the girl is joined first by fifteen other couples of her own age, to symbolize the fifteen years. Although this custom was not followed, there was a special Mass for the girl on the following day. It was traditionally the mother's duty to instruct her daughter about sex at this time. In this case, the mother and daughter both
laughed at this custom, as it seems never to have been followed. It is also a time of gift-giving. Relatives and friends symbolize the girl's maturity and the family's status by giving money, jewelry, or something of value. There is no comparable puberty ritual for the boy, although he was usually given money or a trip.

The party guests in their 40s and 50s were the main dancers. They modified Latin steps to the American rock music, although their sons and daughters in general refused to attempt the Latin steps. Men and women appear to enjoy dancing equally. There are styles that typify each sex, and couples coordinate the two on the dance floor. The woman keeps her body fairly rigid from the waist up, focusing most of the attention on the hips. On the other hand, men keep the entire body fairly straight, and focus most attention on fancy footwork. The man uses his arms more than the woman, in guiding her in and out of dance routines. Clothing emphasizes the two parts of the body most involved in dancing. A cinched waist and full skirt accentuate the woman's hip movements, while the suit of the man falls in a straight line from shoulder to feet.

Women rarely moved alone at this party. They were always accompanied by a son, daughter, husband, or other female. The only females who appeared alone within the imaginary ring of the dance floor were the birthday girl and her American friends. Men are acutely aware of a lone female. There is little fluid movement or talk between men and unaccompanied women. Dancing and fetching refreshments are the only two excuses for movement as a single woman. This restriction produces fewer "wallflowers" than might be expected, as everyone is aware of the customary restrictions. Children and female friends can greatly enhance the mobility of the woman who is not escorted at any particular time by her husband.

In summary, Cuban life is a social life. Bosch writes that the Cuban "would be incapable of enjoying one hour of abundance and pleasure without anyone to share it with him" (1966:202). Food, drink, beauty, sex, dance, and good company all contribute toward the fullness of Cuban lifestyles in the United States. In light of this "talent for pleasure" it is interesting that an equally strong work ethic counterbalances a fondness for the good life.

A Work Ethic. Without exception, the Cuban women in this study work very hard. The same has been noted of Cuban exiles in general. However, some of the women in this study came before the Revolution, and it is important to examine their accomplishments. For example, the sample
included a

(1) Mulatta in her 50s, divorced, raising two children alone. Resides in the Arlington-Alexandria nucleus. Excellent job using bilingual skills. Immigrated 1950s.

(2) Black in her 70s, married, with children and grandchildren. Works part-time in a Latin organization. Community social leader, Adams Mill-Morgan area. Immigrated 1950s.

(3) White in her 30s, married, no children. Secretary for the federal government. Leader in suburban Cuban group. Immigrated 1960s.

The accomplishments of housewives who came before the Revolution are less visible but just as significant. Their children are extremely active in school, sports, and the arts.

The women in this sample who came before the Revolution are usually from a lower status level. Either they or their husbands came to the United States to find work, which is a more common motivation for the Latin American immigrant. However, they share a talent for pleasure and a propensity for hard work with the higher status exiles who came later. Significant social problems plague only those who reside in the Adams Mill-Morgan area and came after about 1970 (Plugge, personal communication). If the past rate of mobility within this neighborhood, and out of it, is any indication, then the more recent Cuban immigrants should be expected to overcome their problems fairly quickly. The responses of two white Cuban men to the neighborhood value questionnaire indicated that they suffer little despair, and are interested in attaining a high standard of living quickly. Most important, they indicate that they understand the mechanisms of mobility.

Portes suggests that the origin of the Cuban exile work ethic can be found in the conservative, anti-revolutionary sentiments of the middle and upper classes (1969, 517). In contrast to revolutionary zeal, he finds another "ethic."

One other ethic in Cuba supported the old capitalistic order. It was the ethic of the upper and middle sectors of the population, of the successful and the dominant.
It emphasized individualism, self-concern, personal rights, and improvement of one's position in the stratification system as one's main worldly goal . . . Most of them came to this country which, among other attractive qualities, was characterized by the institutionalized domination of the same individualistic ethic (Portes 1969:517).

Those Cubans who left before the Revolution share this set of values with later, upper status Cubans. An equally strong work ethic drove pre-revolutionary Cubans to the United States. They have been remarkably successful in accomplishing their goals in Washington, D. C.

Similarly, the psychologicist theory developed by Rumbaut and Rumbaut (1976) can be applied to pre-revolutionary Cubans. They find that in political exile, the Cuban faces

... a vigorous challenge to survive, adapt, grow, and even the opportunity of constructing a new identity in sudden anonymity. Thus, psychologically speaking, the refugee's experience combines elements of premature death and rebirth, a peculiar process in which he is both conscious protagonist and conscious spectator (Rumbaut and Rumbaut 1976:396).

The life histories of all women in this study suggest that this theory is based in fact. The "culture shock" for the lower status, pre-revolutionary immigrant was equally strong, if not stronger, than for the exile. Rumbaut and Rumbaut go on to suggest the mechanism by which struggle is translated into work.

Perhaps a reactive overcompensation to the prolonged feelings of helplessness, sadness, loneliness, estrangement, and handicap--combined with added free time and the need to concentrate rigorously on "making it" in lean and austere circumstances--explains why, beyond the numerous casualties that this process inevitably produces, many of the "survivors" excel in their endeavors (Rumbaut and Rumbaut 1976:397).

Again, all of the women in this study provide support for this theory.
Like Portes, Rumbaut and Rumbaut emphasize the similar work ethics in Cuban and American culture. However, rarely has the exact nature of this value congruence been explored. The "match" occurs at only certain selective points. Cubans share little of the American puritanism. In contrast to an Anglo "Effort-Optimism" (DuBois 1955:1234), there is a tendency toward Cuban "Luck-Fatalism." In contrast to the motivations of "progress and prosperity," Cubans find their way to "Material Well-Being" (DuBois 1955:1235) through hedonism. Cubans simply are not pious. Their lives in Washington are characterized by an attitude very much like Banfield's "amoral familism." Cuban women work for themselves and for their families, rarely because of a basic belief that "work is good." The discussion of the worker role in Chapter IV suggests that the integration of the Cuban work ethic into American work patterns has been a creative process. Chapter IV deals with this and other areas of creativity on the part of Cuban women in the United States.
CHAPTER IV
A ROLE ANALYSIS OF CUBAN WOMEN

Introduction

Since most of the informants in this study were women, and much of the data concerns women's particular adjustments in the process of immigration, a role analysis of Cuban women has been useful in organizing the information. The following chapter includes an examination of certain specific roles, as well as a more general analysis of the Cuban conceptual differences between the sexes. Chapter III on Ethnography includes some data on sex roles. However, since conceptual sex differences lie at the foundation of role assignment among Cubans, it was considered more appropriate to include them in this chapter.

The following discussion, more than any other in this paper, focuses on Cuban women, specifically. The validity of studying "one sex only" is now under some scrutiny. A recent special issue of the Anthropological Quarterly was devoted entirely to the subject of "Women and Migration" (49(1), January, 1976). Collectively, the articles in this volume suggest that certain roles are played more often, or more easily, by women in an immigration situation (Bloch 1976; Smith 1976; Gonzalez 1976; and Buechler 1976). The nature of these selections is exploratory. The women who contributed to this issue are searching for consistencies in the experiences of women cross-culturally, as well as an analytic framework. Buechler makes the following comment on the importance of women in developing new social networks.

In general, it appears that women are able to invest considerable time in the creation and use of social ties with individuals "back home," fellow immigrants, and others who may belong to a different social class and ethnic group . . . Social ties, important to migrant adaptation, are often based on traditional principles or [sic] organization (Buechler 1976:2).
She mentions other experiences common to women in immigration situations. For example, their reproductive role changes through the use of birth control, and work outside the home becomes important (Buechler 1976:1). All of these changes can be traced throughout the following discussion of Cuban women immigrants. They are at the center of newly formed communication networks; they form new relationships based on traditional models; they appear to be reducing their fertility levels; and they frequently work outside the home. The following chapter uses a role analysis to examine these changes, and others, in detail.

Leeds rounds out the issue on "Women and Migration" by noting the difficulties of studying only one sex (1976). In fact, he concludes that this simply cannot be done, because women's activities constantly involve men, and vice versa. In the following discussion, there has been an attempt to balance this critical viewpoint with the valid research goal of discovering consistencies in women's experiences. The following analysis of Cuban women's roles is seated in culture history, cultural conceptions of the sexes, and a definition of "role" which, by its nature, includes men. A role is considered a set of normative expectations (of the women in this study) which are attached to certain "positions." These positions are real only vis à vis men, children, employers, other Cubans, and family members. Therefore, in studying women, one necessarily includes the "other sex," and other social categories of either sex. The women in this study mirror men's and children's expectations. Although men's views are filtered through the eyes of the women in this study, men (or children, or other social types) are in no way omitted from this analysis. A role analysis is a useful way of organizing the data on Cuban women's experiences as immigrants. It provides a ready framework for others who have, or who would, attempt to understand cross-cultural regularities in the adjustments of women in immigration situations. To this point, anthropologists who study women's roles, especially after immigration, have failed to find an analytic framework which can be used successfully from case to case. Role analysis provides one possibility which has not yet been fully explored.

Before discussing specific roles, it is necessary to examine Cuban conceptual differences between the sexes, as they are reflected in the comments of the women in this study. It will be seen that the sexual basis for role assignment has a long history in Cuban society, but that it has changed somewhat in the United States. Tradition and change both figure prominently in the discussion of each individual role.
The Traditional Cuban Female: Continuity and Contradiction

In the United States a Cuban woman's virtue is still defined largely in sexual terms. Next to chastity and modesty, the strengths developed after immigration could be considered secondary. As one woman said,

The best part of a woman is her innocence. If she were exactly like a man, she would be nothing. Every time she is with a new man, something is killed inside of her . . . Women should never lose a delicate way of looking and feeling. If she loses feeling, she gets rough like a man, and loses sensibilidad [sensitivity].

There is an important social corollary to this conception of woman. Without pre-marital sexual restraint, a woman is unfit for a good marriage.

I don't like freedom. One of the best things in life for a woman is marriage. You couldn't get married in Cuba if you were too free. You wouldn't be the right person to be the mother of his children.

The psychological and social importance of sexual restraint before and during marriage has not diminished for the women in this study, even those in the second generation. However, the physical, cognitive, and emotional strengths listed by these women suggest that their self-perceptions have changed. They have found new conceptual bases for the importance of marriage, work, and the family. They have developed a set of roles in the United States which combines old and new values, concepts, and institutions. Traditional roles of wife and mother now involve much new "role content," while the role of "worker" has an almost entirely new content. The roles of "chismosa" and "tia" are based on traditional models, but for the most part are new creations. They serve specific functions in an immigration situation.

The process of role change has been a particularly creative and self-conscious one. Cuban women have strived to maintain a sense of cultural continuity for their families, a sense of cohesion between networks of families, and
a traditional sense of their own self-worth in the face of financial, social, and psychological pressures that would seem crippling. Yet they have succeeded in their attempts to keep families together and recreate a standard of living to which they were once accustomed, with an ingenuity that the social scientist finds interesting if not puzzling. The process of creativity, as psychologist Abraham Maslow suggests, is evidenced in a realm of daily activity that has so far received too little attention.

In a comment on creativity, Maslow focuses on one aspect of the anthropological study of women at all levels of culture.

I have learned recently (through my studies of peak experiences) to look to women and to feminine creativeness as a good field of operation for research, because it gets less involved in products, less involved in achievement, more involved with the process itself, with the going-on process rather than with the climax in obvious triumph (Maslow 1971:61).

A great deal has been written recently on the cross-culturally prevalent difference in the domains of activity for the two sexes: public or "political" for males, and private or domestic for females. Typically, authors emphasize the restrictive or even stifling nature of the private domain, in which women throughout the world play out the roles of wife and mother. This conception of the private domain goes hand in hand with an understanding of women as more passive participants in society. They are said to have weaker ego boundaries than males because of their continued identification with their mothers and their own daughters; because of the necessary nurturant activities of feeding, clothing, and tending to bodily needs of children and husbands; and the continuity in tasks which they perform from the time they are little girls to aging women (Rosaldo and Lamphere 1974; Chodorow 1974). In a cross-cultural survey of sex differences in socialization and personality formation, Chodorow capsulizes the distinction in the title of her paper, "Being and Doing." Thus, "attainment of sex-role identity is that girls and women 'are,' while boys and men 'do'; feminine identity is 'ascribed,' masculine identity 'achieved'" (Chodorow 1971:272). Elsewhere in Maslow's writings, it is evident that he feels, as do many anthropologists now writing on women's roles, that males differentiate themselves by a rejection
of their primary identification with their mothers (1971: 90-91). The derogation of femininity by men follows this, even the femininity in their own personalities. Studies on Latin American machismo depict these processes in exaggerated form. An extreme double standard, an early differentiation between feminine passivity and masculine aggression, and an ideal cloistering of wives and daughters in the household are commonly described. Of course in modern Latin societies sex roles are changing, but slowly. Even in post-revolutionary Cuba conceptions of the sexes are most resistant to change (Rowbotham 1972).

Maslow's comment suggests a different although complementary view that is helpful in understanding Cuban women's manipulation of their roles after immigration and resettlement. In the private domain, where roles are frequently fluid and unnamed, women exhibit a type of creativity that is fostered by the very milieu in which they are forced to operate. Maslow has written that the "prerequisites of creativeness—in whatever realm—somehow have something to do with this ability to become timeless, selfless, outside of space, of society, of history" (1971:62). These characteristics are almost identical to those used by so many authors to describe the private domain of women. Yet as these same writers have shown, talents developed in the private domain are used with ingenuity to achieve personal, social, and political goals in the public domain (Chiñas 1973; Riegelhaupt 1967; Collier 1974).

Cuban immigrant women in the city of Washington have exhibited a great deal of the same creativity described by other anthropologists for women in peasant and tribal groups. The focus on daily process rather than final product, which Maslow's comment suggests, is helpful in analyzing the techniques used by these women in changing roles and domains. Role change can be a creative process, and an adaptive one which contributes to personal and family security especially in a foreign culture. Cuban women have shifted sex roles in such a way that challenges without threatening their own traditional machismo image of the Cuban male, and their own self image as cloistered and protected females. They have entered into the public world of work, but have maintained themselves as anchors in family and friendship networks. A veneer of ideal culture and tradition covers all their many and varied activities. One could term this trickery or "manipulation" in a negative sense, but this would be denying their accomplishments. Creativity is a more positive and useful concept, for their end "product" has been, with certain exceptions, assimilation with a minimum of social disintegration.
Before analyzing certain specific roles now filled by Cuban women, it is necessary to understand the cultural basis of their sex roles, and the social basis from which they draw their fortitude. The stereotype of the cloistered and pampered Cuban female is not consistent with the assertive, decisive, and highly gregarious woman making her way successfully in an urban, Anglo, northern city in the United States.

Inconsistencies between real and ideal culture in the Cuban sex role system have a long history. Descriptions of masculine and feminine behavior are as consistent through time as they are contradictory at any one time. In 1860 García de Arboleya described the upper class Cuban wife as one who was confined to her house or carriage by day, and constantly chaperoned in her outings to selected locations such as the Church, shops, and the theatre. Nelson describes her as "a bird in a cage, a sheltered creature—a victim of the extreme romanticism of the age of chivalry" (1950:175-6).

Early American author and feminist Julia Ward Howe chronicled her travels through 19th century Cuba at the same time. Her account betrays some of the same ideal double standard, but suggests that Cuban women were not quite as submissive as one might think. Her travels through Matanzas Province provided material for the following observation.

A drive by moonlight was now proposed, to see the streets and the masks, it being still Carnival. So the volante [carriage] was summoned, with its smiling Roqué [the driver], and the pretty daughter of the house took seat beside us. The streets around the Plaza proved quite impassable from the crowd, whose wild movements and wilder voices went night to scaring the well-trained horses. The little lady was accustomed, apparently, to direct every movement of her charioteer, and her orders were uttered in a voice high and sweet as a bird-call. "Doble al derecho, Roqué Roqué, doble al derecho!" [Turn to the right!] Why did not Roqué go mad, and exclaim,—"Yes, Señorita, and to heaven itself, if you bid me so prettily!" But Roqué only doubled as he was bid, and took us hither and thither . . . (Howe 1969:155-6).
It is obvious that the nineteenth century upper class Cuban woman may have appeared as a bird at times, but certainly neither submissive nor meek in her "cage."

Bradley goes even further back into Cuban culture history in his colorful book on Havana. He describes one outstanding female figure as "one of those strong-willed women who keeps appearing in Havana history in spite of the general impression that wives and daughters were subjected to a sheltered life . . ." (1941: 77). Furthermore, he notes an early introduction to sexuality among the nineteenth century upper classes that Howe and de Arboleya have described. He quips, that "Albeit the image of the Virgin was the one most prominently displayed in religious processions, there must have been some misunderstanding on the part of worshippers . . . Half-grown children attended adult parties and were permitted such other opportunities for observation and research as are not usually achieved so early" (1941: 326). It appears that despite the traditional Iberian ideal, Cuban women have always shown a certain degree of assertiveness and freedom from restraint. They have also had an early opportunity for marriage. At the same time, the originally Spanish feudal ideal of cloistering women could be maintained by the upper classes because they were not required to enter the world of work (Wagley 1968). Yet women were not entirely absent from the public domain--from the balls, the shops, the paseo [the public walk]. Their confinement to the private domain, such that it was, did not prevent them from developing strong and commanding personalities. In summary, there is a continuity of ideal culture which extends up to the present day among Cuban women in the 1970s, but there is also contradiction of this ideal even in those classes where it is most strong.

Various anthropologists have tried to explain the transmutation of the Spanish ideal in colonial Cuba, and the origin of its sex role system (Nelson 1950; Mintz 1966; Wagley 1968). These explanations focus on the early economic situation in Cuba, the late arrival of the plantation system, an imbalance in the sex ratio, and other factors which fostered a more egalitarian family form. Cuba was settled by a predominantly white Spanish population in which there was a scarcity of women. The Catholic authorities originating in Spain changed their views on interracial marriage and common law marriage very early. Some fluidity in the marriage system developed, except in the highest classes. However, the institution of marriage
remained stronger than in those Caribbean societies where the plantation system attracted a large number of black slaves at an early date. Cuba developed as a small farm society, in which free land was available to most free men. Women and men abandoned certain aristocratic dictates which still prevailed in the urban upper classes, as a more equal status for the female developed. Even in the urban upper classes women had an opportunity to develop their own strengths and freedom despite their adherence to basic sex role ideals. When the urban tradition later extended into rural areas via the plantation system, basic Cuban culture was already established and sex role behavior changed little during the nineteenth century. The origin of the strength demonstrated by present day Cuban women may be understood in light of Cuba's uniqueness in the Caribbean.

By the time the plantation system began to expand in Cuba, that colony had a society, a people, and a culture of its own. We have seen that, for over two centuries, Cuba was able to build its society slowly, without protracted disturbance from the outside . . . Though there were periods of isolation, and attempted invasions by other powers . . . Cuban society gradually took on a special quality: rural in emphasis, anti-Spanish but pro-Hispanic, folk-Catholic, creole . . . Cuba's near-uniqueness rested in her cultural synthesis, in the economic independence of her people, and in the protection she was provided against the spread of the plantation system (Mintz 1966:177-78).

These comments underline the independent nature of early Cuban society. With the security provided by independent farming, a consistent and strong set of sex roles could and did develop. Individuality and self-assertion developed not only for males, but for females as well. Although the ideal was that the wife be sheltered in the domestic domain, the Cuban female retained a great economic importance and therefore a certain status. However, her contribution to the status of the family itself still derived from her chastity before marriage, her faithfulness during marriage, and her role as mother. These ideals persist, despite the entrance of Cuban women into the public domain in the United States or post-revolutionary Cuba. At the time of the Cuban Revolution in 1959 Cuba was essentially a two-class society,
but the importance of the family was common to both. Its importance was maintained by the urban upper classes and the rural plantation families as much as by the rural workers. Although Havana and the lowland sugar plantations had their share of poor, disintegrating families dependent on sporadic wage labor, the cultural ideal of a strong family was too entrenched to change.

The culture history of the Cuban family and its sex role system contributes to an understanding of the contradiction between the ideals voiced by Cuban immigrant women, and their actual behavior. The duality of submission and assertiveness, derogation with status, and sheltered pampering combined with a proclivity for the social, the exciting, the challenging and the colorful, persists today among women in the United States. Their strengths come in part from the hardships imposed by immigration, but it is important to understand that feminine assertion has a definite history, and is not an entirely new phenomenon.

Finally, a word should be said about post-revolutionary national character portraits, as problematical as these can be. In classic national character studies, there has been a definite, although covert, assumption that psychological generalizations pertained more to men than to women. This is the case with respect to recent character portraits of the traditional Cuban personality. Yet, the values expressed by immigrant women in Washington suggest that the female portion of the population reflects the national "Cuban character," as well, especially as they become more involved in the public domain. Among these values are: a belief in the innate worth of the personal and unique qualities of each individual; a belief that personal dignity is maintained through close and trusting relationships, especially those in the family or based on a model of the family (personalismo); a strong belief in personal freedom to be oneself, compete, and express the self in public; a belief in the heroic and dramatic as modes of action; a belief in destiny and a tendency toward fatalism; a belief in honor and duty, but one that rarely extends beyond the family or close friends (and resembles Gans', originally Banfield's, amoral familism among immigrant Italians (1962)); a belief that there is nothing one cannot do if he or she persists; and a fondness for gaiety, a "hedonism," a "talent for pleasure" that find expression in care for personal appearance, dancing, music, food, and talk (Blutstein et al. 1971: 199-207; Bosch 1955).
Generalizations at this level promise to be contradictory because of their very wide scope. The most incongruous of the beliefs listed are a belief in destiny and luck combined with a competitive individuality. Elutstein et al. resolve these in the observation that,

Success in life is measured more in terms of the fulfillment of personal destiny or spiritual potential than by the achievement of a social goal. Destiny is evaluated in terms of the competitive situation and the opportunities that present themselves at any given moment for an immediate improvement in one's personal circumstances. Thus, resignation and aggressive competitiveness are juxtaposed (1971:202).

The contradiction is also resolved by segregating the two beliefs conceptually between the sexes: resignation and passivity for women, and aggression and a "zest for action" as an element of male machismo (Gillin 1965:509). As roles have changed among immigrants, these beliefs and modes of action for the two sexes have blurred to an even greater extent than recorded historically. At the same time, it is interesting to note that a juxtaposition of these beliefs would prove highly adaptive for any group adjusting to a new society. A type of "opportunistic competitiveness," one in which the individual resigns himself to life's tremendous upheavals, is in fact a characteristic of the women studied in Washington.
New Roles, Old Roles

To this point the discussion has focused on the culture history of sex role assignment, and the inconsistency, as well as the continuity, in certain conceptions. In this section it will be seen that both factors are important in the development of new role content for the "wife," "mother," and "worker," and the new immigrant roles of "tia" and "chismosa." These changes are predicated on a shift in sex role conceptions.

Ideals concerning appropriate behavior for men and women are usually so fundamental to a culture's world view that changes in the sex role system can cause enormous conflict and disorganization. However, roles assigned primarily on the basis of sex do change, especially in response to economic changes. Immigration is a traumatic social change which involves economic and many other types of factors, as well.

Important among these factors has been a change in the domain of activity for women. Cubans are faced with necessary changes in the participation of women in the public domain and the necessity of shifting their conceptions of sex differences. Cuban culture in the United States has not been destroyed by these changes, however. This is in part due to the way in which Cuban women have changed their roles. They have been aided by a cluster of inconsistent images of male and female, instead of a unidimensional notion of appropriate sex role behavior. Some of these notions derive from traditional Hispanic culture, and some no doubt developed during the history of colonial Cuba. First generation Cuban women came with a set of contradictory concepts concerning men and women, and the success of their assimilation is due partially to the contradictions. They have not been hampered by an immutable and thus maladaptive idea of what a woman is. When questioned about the basic differences between men and women, the immediate reaction was one of surprise at why such an obvious question should be asked. However, their eventual replies betray a composite of positive and negative qualities assigned to both sexes.

A traditional and a non-traditional picture of the sexes emerged. Many of the positive qualities assigned
to men and the negative qualities assigned to women reflect remnants of an Iberian conception of sex differences (Harrison 1974). Another set of more positive feminine qualities and more negative masculine qualities will aid in understanding the mechanics of their sex role manipulations as immigrants in a northern city in the United States.

Table 7. Cultural Concepts of Sex Differences.

<table>
<thead>
<tr>
<th>Positive Qualities</th>
<th>Negative Qualities</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Men:</strong></td>
<td><strong>Women:</strong></td>
</tr>
<tr>
<td>physically stronger</td>
<td>immigration physically harder on women</td>
</tr>
<tr>
<td>aggressive</td>
<td>sexo débil [the weaker sex]</td>
</tr>
<tr>
<td>like roosters ([gallo])</td>
<td>sentimental</td>
</tr>
<tr>
<td>less sentimental</td>
<td>pessimistic</td>
</tr>
<tr>
<td>less pessimistic</td>
<td>irresponsible</td>
</tr>
<tr>
<td>more responsible</td>
<td>more emotional to a degree</td>
</tr>
<tr>
<td>more sensible</td>
<td>more sentimental</td>
</tr>
<tr>
<td>more wise</td>
<td>more selfish</td>
</tr>
<tr>
<td>more intelligent</td>
<td>more simple</td>
</tr>
<tr>
<td>bossy</td>
<td>insecure</td>
</tr>
<tr>
<td>more knowledgeable</td>
<td>immigration harder on men</td>
</tr>
<tr>
<td>about &quot;the street&quot;</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Women:</strong></th>
<th><strong>Men:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>not as much crybabies as men</td>
<td>harder for men to get sick</td>
</tr>
<tr>
<td>can cope with more pain</td>
<td>impatient</td>
</tr>
<tr>
<td>more realistic</td>
<td>worse observers</td>
</tr>
<tr>
<td>more energetic</td>
<td>so sentimental when women wouldn't react</td>
</tr>
<tr>
<td>able to be themselves sexually now</td>
<td>they feel, but they don't forget more easily</td>
</tr>
<tr>
<td>just as strong as men</td>
<td>feel only for the moment</td>
</tr>
<tr>
<td>more patient</td>
<td>more selfish</td>
</tr>
<tr>
<td>more pragmatic</td>
<td>more simple</td>
</tr>
<tr>
<td>more flexible</td>
<td>insecure</td>
</tr>
<tr>
<td>more involved</td>
<td>immigration harder on men</td>
</tr>
<tr>
<td>clever</td>
<td></td>
</tr>
<tr>
<td>more optimistic</td>
<td></td>
</tr>
<tr>
<td>equal (to men)</td>
<td></td>
</tr>
</tbody>
</table>

A number of the differentiations are entirely consistent with traditional sex role expectations. Men are expected to participate more actively in politics and the public domain, and are therefore thought to be more intelligent and knowledgeable about la calle, "the street," or
the world outside the household. This includes not only business and politics, but traditionally masculine arenas such as the cockfight and the cane field.

The Cuban women immigrants who list these "macho" qualities of men find some security and pride in their existence. Machismo has recently taken on such a negative connotation in the United States that it is easy to forget the "positive" aspect of this traditional Latin American concept. As Gillin writes, "In a sense it corresponds to an ideal type of male social personality . . . The cultural concept involves sexual prowess, action orientation (including verbal action), and various other components" (1965:509). After all, it is the traditional Cuban mother who delights in signs of aggression and domination in her sons, and looks for signs of passivity and a demure bearing in her daughters (Wagley 1968:70-1).

To a large extent these ideas have not changed in the minds of first generation Cuban women. It is not adaptive for either sex to give up pride in one of the sexes. Cuban women have not. However, they have counter-balanced their pride by a recognition of masculine weaknesses, and a type of "borrowing" of masculine strengths. As they are expressed in Table 7, the positive qualities of women are more than sufficient to support their participation in public activities. However, at the same time that many of them work long hours in offices, commute by car and bus, and ferry their children to and fro, they maintain that the ideal would be to stay at home and let their husbands provide and protect. They sustain an altered although traditional masculine image of their husbands, at the same time that they recognize their own strength and competence.

Conceptual consistency would totally undermine many of the tasks they face. If they actually considered themselves the sexo débil they would not be so open about the weaknesses they perceive in men, nor could they rationalize the jobs and salaries they have. However, if they did not maintain an overt acceptance of their dependence on men, their own family ideal would be severely weakened.

Many of the women in Washington who live in the suburbs come from the "upper middle class" in pre-revolutionary Cuba. Most of them had domestic help in the households from which they came. Some of the differences they perceive are reminiscent of the ante bellum aristocratic ideals of
the American South. As both were "plantation societies" a certain degree of congruency should be expected. The traditional "southern belle" is not known for her total submission to masculine domination either. However, she is known for her cleverness and energy. She is painted in the literature as sentimental but strong willed, superficial but pragmatic, irresponsible but realistic. This is very much the way Cuban women perceive themselves. The duality and contradiction in these notions has allowed the Cuban woman to maintain her traditional conceptions of the sexes, but shift her sex role behavior. In this case, change in sex roles has not destroyed the family or the culture.

One tries to find an explanation in the class origin of Cuban immigrants. Why did they not develop a "culture of poverty" while Puerto Ricans frequently have (Lewis 1965)? One important factor must be that so many Cubans came with education and skills, while so many Puerto Ricans have not. Most Cubans were not "marginal" or oppressed in pre-revolutionary Cuba. They came to the United States to reconstitute the lifestyle to which they were accustomed. There is no doubt a great deal of validity in these observations. However, the problem is that the minority of black, or low-income, Cuban women in Washington show an equal involvement in family life, an equal willingness to compete in the public domain, and an equal degree of involvement in an ethnic group. Therefore, part of the explanation of sex role change without the development of a culture of poverty must be found in Lewis' own more impressionistic comments. He writes that "Puerto Rico has a much higher per capita income than Mexico, yet Mexicans have a deeper sense of identity" (Lewis 1965:11). It is a similar strong sense of cultural identity, in addition to the class identity of so many Cubans, that must to some extent explain the Cuban "success story" not only in Miami but in other cities. The changes in the roles that women must assume, and the creativity they express in changing their roles, play a large part in this story.

The following discussion of Cuban women's roles is based on two branches of analysis that converge surprisingly little. Recently, a number of cultural anthropologists have focused on women's roles and feminine prestige from a cross-cultural vantage point. They are included among those in the developing field of "the anthropology of women." There is a strong feeling among these
anthropologists, many of whom are women, that certain types of feminine behavior have received too little attention in the past. Therefore, their role models stress unnamed, "nonformalized" activities (Chiñas 1973:93ff.). Relatively little of their analytical scheme derives from traditional role analysis (i.e., Banton 1965; Goffman 1959, 1969; Gross et al. 1958; Nadel 1953). However, on close inspection it appears that students of the new "anthropology of women" are attempting to solve many of the same problems of the more traditional role analysts. The terminologies and emphases may differ, but the approaches are analogous.

For example, Chiñas and Goffman present schemes that serve the same analytical purpose. Chiñas writes,

If one conceptualizes the social system as made up of roles (defined earlier as bundles of rights and obligations), one might compare a social system to an iceberg. What has been described to this point is the visible part of the iceberg, that part which includes the formalized roles. A large part of the Isthmus Zapotec social system, however, is concealed in the submerged part of the iceberg. The submerged part of the social system, the nonformalized roles, is as crucial to an understanding of Isthmus Zapotec culture as is the visible part, the formalized roles (Chiñas 1973:93).

Goffman's concepts of "performance," "backstage region of behavior," and "impression management" actually serve many of the same purposes as the concept of the "nonformalized role" (1959). In addition, his own reference to Simone de Beauvoir indicates that he recognizes that a great deal of feminine behavior takes place "in private," or "backstage" (1959:112-113). Both the traditional role analysts and the newer students of women's behavior attempt to understand the less obvious, but still predictable patterns of cultural behavior. Chiñas uses the term "nonformalized role" to refer to behavior that is not named, or associated with any overtly recognized role (1973:94). Goffman uses the concept of "backstage behavior" for a similar purpose. Banton and Nadel emphasize that roles are not created by the social scientist, but instead reflect real behavior by real people. This is also an important element in Chiñas' writing.
However, the scheme developed by Chimas stems partially from a complaint concerning methodology and field work. She and others find that women's activities have too often been viewed as simply "women's nature" by members of the social group, and as simply a "sex role" by some researchers. Again, the problem appears to be one of analytical and methodological emphasis, rather than one of theory. In discussing the failure of many anthropologists to delve into patterned feminine behavior, she focuses on technique.

If the nonformalized roles are powerful, there has probably been some attempt to incorporate these into the description, often in an unsystematic way just as they occur in the field notes, leaving the reader to draw his own conclusions as to how to integrate them into the social system. Some attempts have been made to explain nonformalized roles by presenting the formalized roles as the social system and then adding data concerning nonformalized roles as "exceptions to the rules" (Chimas 1973:94).

According to this formulation, both formalized and nonformalized roles of Cuban women are important in their adjustment to a new society. However, a more complete definition of "role" is needed before continuing. Because of the methodology used in this research, the source of data on role "rights and obligations" should be made clear.

Following Nadel and Linton, roles are considered sets of normative expectations. These are the expectations expressed by the women in this study, as a group. Whether stated directly or indirectly, they are broad guidelines for behavior. They include certain definite rights and duties, and Cuban women are not hesitant about making these clear at certain times. However, many of their expectations derive from less pointed and more revealing monologues, anecdotes, and discussions. These are not the expectations of their husbands and children, except as seen through the eyes of the women themselves.

From direct observation of Cuban women in interaction with others, it can be seen that these expectations lead to, and are reflected in, patterns of behavior. Some of these patterns are more widely recognized by Cuban women than others. Therefore, Chimas' distinction between
"formalized" and "nonformalized" has been used to organize the following presentation. However, the following roles remain subjective sets of expectations of the women in this study.

The dichotomy between expectations and real behavior becomes problematical in a group of informants with a high level of self-awareness. Only rarely did behavior and reports of behavior conflict with each other, or with expressions of ideal behavior. More common was a self-conscious expression of the conflicts (when present) between "how things should be" and how they are reported to be. Because of their self-awareness, the women in this study rarely pictured "ideal roles" without comments concerning discrepancies between ideal and real. Therefore, their expectations took on a realistic and pragmatic quality. As explained in the concluding Chapter, the "emic" and "etic" blend in such a case. The self-analytical nature of the women in this study creates a continuity between normative expectations and actually reported behavior. For example, although many women reported that they and their husbands were closer after immigration, they added that some women had nervous breakdowns, left their husbands, and got divorces. The process of adjustment between spouses was not easy. As a group, the women were highly self-critical, a factor which takes away some of the ideal quality of "normative expectations."

Nevertheless, the roles in the following discussion should be considered as sets of ideal expectations, or images, for the sake of clarity. The sections emphasize "roles," rather than "role behavior," the "ideal," rather than discrepant cases of "real" behavior. The examples used in the following presentation come from the women themselves, and take on an ideal quality because they are filtered through their perceptions. Reports of "role behavior" therefore become expressions of normative expectations, that is, "roles." However, it should be kept in mind that there is a problem with the dichotomy between "role" and "role behavior" in a highly self-aware, self-critical group of informants.

The concept of a role as a "position" in a set of relationships is obvious throughout the following presentation. The "wife," the "mother," and the "worker" derive their coherence as roles from opposition to a "husband," a "child," and an "employer." However, others are important to these essentially diadic relationships. The discussion of the Cuban wife emphasizes that the role has importance for other members of her family and her husband's. The Cuban wife is more than a partner in a
conjugal relationship. She is an anchor in a network of kin and friends.

Gross has been especially helpful in providing a definition of role which is consistent with this orientation. He finds that a role is a set of expectations attached to a particular position, rather than simply a "position," or a "location," itself (Gross et al. 1958). This is also important in the discussion of the Cuban woman as a worker. She becomes a worker not simply by virtue of her positional relationship to an employer, but to other workers, and other Cubans who pass judgment on her activities, and affect them.

The roles discussed in the section on "nonformalized roles" are also positional in nature. However, the relationships are less precise in terms of ideal expectations. The "tía" can be an aunt, a cousin, or a grandmother, and still be associated with the expectations that define the "tía." She is usually a resident in the house, but in some cases a "tía" lives in a household different from the one she "serves." She is a combination housekeeper-nurse-dependent. Although she is usually a blood relation, she sometimes is not. Her role comes closest to the traditional Cuban criada, or maid-nurse, although she has a higher prestige. Again, the coherence of the role "tía" derives from the consistency of expectations that Cuban families have of women in particular positions.

Similarly, the position of the "chismosa" is difficult "to locate," relative to the wife or mother. She is a communication link in a wide network of Cuban Americans. The "chismosa" usually shares information with other females in her status level and social groups. However, many other people come into play, "at different distances" from her (Mitchell 1969). Therefore, the positional nature of the role of "chismosa" cannot be outlined as precisely as the role of "wife." This fact contributes to its "nonformalized" quality.

The formalized/nonformalized distinction is a relative one in the following discussion. Both formalized and nonformalized roles are considered sets of expectations attached to particular positions by the women themselves. Both are important in their adjustment in a new society. Some are old roles that have been changed because of new circumstances, and some are largely new. In all cases they have strengthened the security of the women, their families, and to some extent their ethnic group.
The roles are distinguished as to their formalized or nonformalized nature, as well as to their domain of activity. In her study of a peasant group, ChiMas divides roles according to their place in either the public or private domain. However, in a pluralistic society a new domain develops that is personal yet public: the domain of the ethnic group. Cubans in Washington do not all, self-consciously, belong to one national identity group. Although efforts have been made to develop a sense of unified Cuban identity, associations have met with a good deal of apathy, especially on the part of the more wealthy and educated suburbanites. For them, success in the United States is an individual family matter, although they socialize mainly with other Cubans.

The ethnic group as a domain of activity may be divided still further into classes, racial groups, and even occupational groups. However, for present purposes, roles will be distinguished as to their place in the private, ethnic public, or national public domain. The roles of wife, mother, and worker will be considered formalized roles; and the roles of "chismosa" and "tía" will be considered nonformalized. The following figure indicates the predominant domain of each of these roles. There is some overlap between the domains, which is indicated by the arrows.

<table>
<thead>
<tr>
<th></th>
<th>Private</th>
<th>Ethnic Public</th>
<th>National Public</th>
</tr>
</thead>
<tbody>
<tr>
<td>Formalized</td>
<td>wife</td>
<td>mother</td>
<td>worker</td>
</tr>
<tr>
<td>Nonformalized</td>
<td>&quot;tía&quot;</td>
<td>&quot;chismosa&quot;</td>
<td></td>
</tr>
</tbody>
</table>

Figure 7. Female Roles and Their Domains.
Formalized Roles

The "wife," "mother," and "worker" are roles that are readily identified by the women in this research. The expectations of women in these roles are stated with little hesitation. They have specific counter positions: husband, children, employers, and fellow workers. Although wife and mother are roles which are essentially remnants from pre-revolutionary Cuba, they contain much new role content. In the following discussion of the role of wife, the general expectations associated with the position are first considered. Then, two other sets of expectations are discussed separately because of their relatively new nature. First, wives took on the task of making the decision to immigrate in a large number of cases. Second, after immigrating, wives added a new dimension to the role of wife by taking over some of the functions of the traditional Cuban mistress. There are many different aspects of the role of Cuban wife. Although they are segregated into different social fields, they remain part of the general role of wife. In the United States, Cuban women play out different aspects of the role at a party, at home, or in unique situations such as political exile.

The Wife: A Private and Formalized Role. Most first generation Cuban women are married, and immigrated to the United States with their spouses, or at about the same time. With some exceptions, these women consider marriage the most normal and satisfying mode of existence, and value it as an institution over and above the roles of husband and wife. To be a wife has a broad meaning for the Cuban woman, as she came from a society in which the extended family was an important unit of social organization. Cuba, like other Caribbean societies, placed relatively light emphasis on associations outside the family. In some ways the family was more important than the nation itself, in that political leaders fashioned their roles on the contract and trust relationships typical of the family (Blutstein et al. 1971:206). The pseudokinship relations of the patron, the compadre, and the comadre were very important in pre-revolutionary society. Remnants of them persist in networks established by Cuban immigrants in the United States, although they are more important in southern Florida than in Washington, D. C.
For the women in this study, the role of wife implies not only a marriage relationship but a relationship between families, as in most cultures where the extended family is important. The Cuban woman traditionally shows as much concern for her husband's relatives as for those on her side of the family. Cuban women in Washington exhibit this kind of concern for, and interest in, their husband's kin in general conversation. This behavior is an extension of the traditional idea that the wife is more than simply a wife. She is an anchor in family networks. As discussed in Chapter III, the Cuban wife in Washington is a communication link in an extremely effective "grapevine" within and between families of a certain class level, and a source of aid in times of need to a wide range of Cuban friends and kin. The women in this study report many instances of mutual support between all types of relatives. Therefore, her role as wife is not simply a single-stranded link to one man, but an anchor in a system of social relationships.

However, it should be emphasized that according to these women, the wife-husband bond is the most important strand in the network, not the parent-offspring bond as in so many societies where the extended family persists. Cuban women in Washington consider their husbands to be very good and lifelong friends in a manner which would appear atypical for a Latin group, where sexual segregation is rather stringent. In addition, these women generally feel closer to their husbands since the time of immigration. Elizabeth Bott has offered a generalization which explains this. It is termed the "conjugal bond/network density hypothesis" and states that where dense, supportive networks of kin and friends exist outside the conjugal relationship, the latter will be relatively weak, or "segregated." Where these networks are looser, as for the Cuban immigrant woman, the conjugal role takes on variable forms and frequently becomes closer, or "joint" (Bott 1971:290).

In a test of Bott's network density/conjugal bond hypothesis, Cuban women were asked if relations between them and their husbands, and between them and their other relatives had become more, less, or were just as important as in Cuba. In general, they replied that they were closer to their husbands and more distant from other relatives. Geographical distance was the typical reason for a decrease in importance of other relatives. This factor has been shown to be quite significant elsewhere in loosening dense familial networks (Bott 1971:106-8;126-8). In spite of
the constant and interminable use of the telephone to maintain close family connections within and between cities, the fact remains that many Cuban families have "scaled down" to approach a suburban nuclear family. A grandparent or collateral relative is often included in the household; consolidation of generations in one household occurs at times; and no woman ever lives alone. However, the basic family linkage is the husband-wife, and they form the nucleus of the typical household. This is evident not only from the women's subjective statements, but from their reports of household size.

Cuban women explained that their relationships with their husbands had changed somewhat since immigration, and are different from the way they would now be in Cuba. The women say that husbands and wives need each other more now, that they have learned to share and cooperate in ways that they could not have learned and that were not necessary to learn in pre-revolutionary Cuba. They attribute these changes to the hardships of resettlement and the increased mutual need between husbands and wives. There have been some broken marriages due to the shifting role obligations between husbands and wives, but these appear to be minimal in Washington—at least less prevalent than in Miami, according to Washington women.

Bott's hypothesis and the body of theory that developed from studies that followed it show that these changes make a great deal of sense. If the extended family has by necessity assumed less importance despite attempts to reconstitute it, then the husband and wife must find in each other the kinds of aid and reassurance that same-sex relatives once offered. In general the networks of female kin and friends, although still important, have become less dense among Cubans in Washington, and the conjugal relationship has become more important in terms of providing a confidant, a source of emotional and financial support, and one with whom to share household and extra-household tasks. Cuban women have found a ready model in the American suburban lifestyle, but they have chosen selectively those aspects of family and community life that are consistent with their own traditional values.

For example, they have not completely abandoned the value placed on the extended family. When questioned as to their families' reasons for settling in Washington rather than elsewhere, they mentioned primarily the availability of employment. At the same time, they state that
one reason for their contentment with Washington is the presence of kin and friends. These two factors—employment and personal support networks—did not mitigate against one another in the process of resettlement. Frequently the search for a job and the location of relatives overlapped either directly or indirectly. According to their reports, if relatives and friends from pre-revolutionary Cuba did not directly serve in finding employment, then they provided the moral and, at times, the financial support needed for resettlement. The women report that very few Cubans in Washington received government assistance. Very few were relocated under the government-sponsored program to disperse refugees throughout the country and relieve the problems developing in south Florida in the 1960s. Objectively, this attests not only to their relatively high social, educational, and motivational levels, but to the strength of mutual aid networks based on the extended family and on friendship.

Even among the first refugees to arrive, choice played a part in their decision to live in Washington. According to these women, this choice revolved around the location of relatives when the necessity of finding employment was satisfied. Families tended to choose the same city and the same neighborhood when possible. An analysis of their life histories shows that the role of choice played a larger and larger part as families became more settled. Initially, the husband, and sometimes the wife, used a connection formed before the Revolution with an American friend, a government agency, or a Cuban relative to find a job. Then, as a phase of language learning, capital accumulation (although some were able to bring funds with them), and emotional adjustment passed, efforts to consolidate the family persisted. The distribution and location of friends and kin within the Washington area also suggests that their presence is not simply a matter of chance, but choice.

Cuban women say that one basic difference between Cubans and Americans is that a Cuban would always choose to be near his family rather than take employment elsewhere. They view the American mother's encouragement of independence in her children, and the make-it-or-break-it nature of the isolated nuclear family as heartless and unnatural. By exercising the considerable amount of influence they have in the family because of their traditional focal position, Cuban women have helped to reconstitute the extended family to the greatest degree possible. The money made by some and the communication lines exploited by all have facilitated this process. The second generation women find this less important.
One of the basic assumptions of Latin culture which Cuban women espouse is that the weaknesses, or softer virtues, of femininity—such as being more emotional, more sensitive, and "weaker" than men—develop in the context of marriage. The continued value placed on marriage now has an added dimension. Marriage is valued for the support and companionship it provides in difficult times of immigration and resettlement, as well as a milieu in which sensitivity [sensibilidad] and "innocence" can flourish. For the women in this study, the overt conceptual rationale for marriage has shifted from an emphasis on female weakness and male strength, to a combination of strengths and weaknesses for both sexes. Experience has shown Cuban women that they are not physically, intellectually, or emotionally weak. The vulnerable and chaste woman was the Iberian ideal image, and a very effective conceptual basis for marriage. Traditionally, a woman passed from the protective hands of her father to those of her husband. This ideal is still superficially maintained among the women in this sample, but the entrance of women into the public domain has shifted their conceptual basis for marriage. The following figure summarizes this shift.

<table>
<thead>
<tr>
<th>Cultural, Conceptual Basis</th>
<th>Traditional Iberian Model</th>
<th>Non-Traditional Immigration Model</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Women are physically weak and vulnerable to predation.</td>
<td>Women are physically strong and capable of acting in the public domain without danger.</td>
</tr>
<tr>
<td>Social Institution</td>
<td>Marriage needed to protect the moral purity of females.</td>
<td>Marriage needed to provide companionship and support in a new society, where women frequently work, or, are involved in public activities by choice.</td>
</tr>
<tr>
<td>Personal Qualities</td>
<td>Positive qualities of women (emphasis on traditional innocence and sensibilidad)</td>
<td>Positive qualities of women (emphasis on flexibility, pragmatism, cleverness, and involvement)</td>
</tr>
</tbody>
</table>

Figure 8. Traditional and Non-Traditional Marriage Models.
It should be emphasized that the two models coexist. The second does not negate the first, just as contrasting conceptions of each sex exist together and do not negate one another. The continuing importance of marriage has been extremely adaptive for Cuban immigrants. It has allowed women to keep and cherish the traditional feminine qualities, while allowing them to develop the more covert qualities of patience, realism, pragmatism, flexibility, cleverness, and involvement. Without a contrasting set of ideas about women, this shift could not have occurred so easily.

If the creative process were sought in everyday accomplishments, then surely the role of wife among Cuban immigrants could be seen as quite an imaginative product. For example, creativity can be seen in the detailed daily behavior of wives and husbands. In the redistribution of tasks between husband and wife, which was necessary because of the lack of domestic help, wives have become the cooks where there is not a grandmother or maiden aunt to assume some of the burden. In one household the wife had to enter a hospital, so she put little signs on the drawers to help her husband find things in the kitchen. There were even signs on the food containers in the refrigerator.

This behavior follows a traditional male/female distinction, in that one of the privileges of the Cuban husband was coming home to well prepared meals. Cuban wives sometimes find their husbands very demanding about specific dishes or desserts that they enjoy. They feel somewhat burdened by this pressure since they are not accustomed to cooking, and some work long hours. Where no relative resides with the nuclear family, daughters perform some of the cooking, although there remains a general prohibition about sons' performing kitchen tasks. They help at times with other household chores. Among these informants, the notion that females belong to the private domain is still strong, and the most private and domestic part of that domain is the kitchen.

The anecdotes given by Cuban women suggest that the private domain has increased in scope for some families to include all arenas of activity to which the husband does not have access because he works away from the home. Because of longer distances, the work/home differential has increased. Men seldom come home in this northern Anglo city for the traditional midday meal and siesta. Time has
been reorganized around the eight-hour workday for both men and women. The commuter syndrome has been adopted. Socializing occurs mainly on the weekends because of time, distance and fatigue. In one home, the wife extended the household to include washing the cars and having them fixed. Again, this behavior follows traditional guidelines. Men shunned manual labor in pre-revolutionary Cuba if they were of a certain social standing. The gardener or the chauffeur was expected to wash the car. In the United States, the wife—because of her greater conceptual, if not actual, participation in the private domain—has taken on some of the tasks of gardener and chauffeur. However, in some families both husband and wife garden.

The organization of these tasks is highly variable, beyond cooking and child-tending. Families were refinishing rooms in two households, and in both the husband assumed the task of putting up paneling or wallpaper. A number of wives commented upon how helpful their husbands were with household chores, and how they had learned to share these duties. And many—sometimes with surprise—noted how handy their husbands were when they were sick or visiting relatives. Praise and complaints alternate, but in general the comments of these women betray a discomfort with the isolation of the nuclear family household, and pride that they and their husbands have adjusted. The loudest complaints come from those women who work full-time and then come home to take care of a house. They find the time and energy conflict overwhelming, as do many American wives.

Cuban women are extremely talkative and gregarious. They complain about the hardships, but in a context of general conversation, and with a tinge of the martyr syndrome so common among Latin American females. However, their complaints rarely extend so far as to disavow the role of wife or the importance of marriage. They consider it the most favorable form of existence they could assume, no matter how numerous and strenuous the tasks of a wife are. They are culturally "comfortable" with being wives. The role of wife has a dignity steeped in tradition and central to Cuban culture. In attempting a national character portrait, pre-revolutionary politician Juan Bosch made the following impressionistic comment about the honor accorded to women.

The Cuban wants money in order to render homage to his wife. This is the historical theory I have come up with in order to
explain to myself the traditional lack of honesty which exists in the country in the administration of public money . . . And I have come up with my theory, half because of its humor and half because every day the opulent beauty of the Cuban woman amazes me. Hence when a stranger asked me why it happens that in public offices so much money is stolen from the people, I answered, pointing to the first girl who passed by: for that reason--because women so beautiful require, even though they don't ask for it, an environment of comfort and splendor. Her presence alone inclines man to offer her the finest and most beautiful (Bosch 1966:202).

The Cuban wife offers her husband a status that he could not obtain in any other way, even with a mistress (who traditionally offered a different kind of status). The Cuban wife is ideally a combination of chastity and beauty, the Virgin Mary and Caribbean bombshell.

To this point, the general expectations surrounding the position of the Cuban wife have been discussed. However, a new element developed in the role of wife, by virtue of the immigration process. When Cuban women were asked who in their family decided to leave Cuba for the United States, there was an unexpected consistency in their replies. The majority reported that either they had made the decision, or that they had shared equally in the decision-making process with their husbands. In all cases, women had input into the decision-making process. It was not unusual to hear from the wife that she encouraged the husband to leave Cuba in spite of his resistance. In the same way, older first generation women encouraged their brothers, sisters, and cousins to leave and come to the United States. Their reports also suggest that part of the Cuban woman's role as wife and anchor in the extended family is to grieve about those relatives remaining in Cuba, and to express this grief. In that women are considered traditionally more emotional, it would be most appropriate for them to express this emotion, and they do so at times with tears.

Since males would assume the task of providing for their families, it would be expected that they would have made the decision. One explanation for the reported change is found in the division of responsibilities in the Cuban family. Wives either confined their activities to the domestic domain, or believed that their most important
responsibilities lay at home. Whether or not they worked, Cuban women saw themselves as protected by husbands, brothers and fathers. Therefore, it could be that the security of the domestic domain made women more able to take a risk and to make a decision. They could transport their own most important roles, as long as the family were held together.

On the other hand, the husband's most significant roles lay to a greater extent in the public domain, in occupations and activities outside the home. To acknowledge defeat in this sector, and to risk moving to a new public domain, was a burden that weighed heavily on the husbands of these women, according to their reports. Therefore, the women were forced into a decision-maker capacity. There was no informant who said she did not want to come to the United States, although her husband did. There was no woman who said her husband made the decision to leave against her wishes. The women reported that they made or helped to make this decision to immigrate partly on the basis of their anti-communist feelings, and partly because their families faced life-threatening situations.

The decision-maker function of the Cuban wife points once more to the possible selective element in the migration of Cuban refugees. Although their personalities vary tremendously, they are an unusually strong group of women who share a willingness to risk. The ability to make decisions is evident from life histories since the time of immigration. The personal strength of these women is not an insignificant factor nor a peripheral element in the success of Cubans in the Washington area. It is an elusive factor, but one which stands out when their comments are examined in detail.

A Barcroft woman reported that she was "getting nervous" about the political situation. She told her husband she wanted to leave the country. She said firmly that it was her decision to immigrate to the United States, and that she "organized" the process. She talked with her husband and with her brother and his wife. Her husband said he would never leave, but he finally agreed. She ended by saying, "This time, I decided." Yet, she also emphasized her desire to be protected by her husband and to be dependent on him, combining an overt acceptance of her subordinate position as wife, with a pattern of determined action which underscores her capability as a decision-maker.
Another woman, who was also married at the time of immigration, reported,

I was the biggest decision-maker. My husband didn't want to come at first. I told him that if he didn't come, I would leave!

She further stated that the same was true of her own mother and father. Her mother told her father that she would leave with the children by herself if he did not come.

One woman, who is quite well educated, illuminated the process that is required to synthesize the different role contents of dependent wife and active decision-maker. When asked who made the decision to come to Washington, she began,

I did. My husband and myself ... but I did. I'm more resolute. He would never tell me, "We are leaving." He leaves the final push to me. [Then with a laugh] That's to blame me if things go wrong.

But again she showed her ambivalence.

It was sort of a joint decision. But I would tell him, "We are leaving." Other decisions are made in the same way, like the house we bought. I decided. I did not want the children to grow up in Cuba. I question myself some of the time: What is the advantage of growing up in this permissive society? ... I hope they can pull through.

Another woman, who had a much more retiring personality than any of those previously mentioned, said she was "more inclined, but he was not hesitant." It was obvious from her responses to other questions that she was neither as outgoing as most Cuban women in this sample, nor as dominant in her relationship with her husband. She did, however, show the same resolute character as the others as far as her ability to decide to immigrate to the United States.
One outstanding example of this resolute character was a black Cuban woman who engineered not only the immigration of her own immediate family, but much of her extended family as well. This woman showed more evidence of personality conflicts than any other respondent. A member of her family and another woman who knows her reported that she has "problems with her nerves." However, these difficulties did not hinder her effectiveness in organizing the process of immigration. This woman actually left Cuba before the Revolution, to tend a sick relative in the United States. It was from Florida that she heard the broadcasts of the Sierra Maestra radio which the general population in Cuba could not hear.

What they said on the radio is not good . . .
They said they were going to do all these things. I wasn't in any danger, but in November I tried hard to fix papers [to get herself and her husband over here].

At this point she still was willing to return to Cuba if the communists did not come to power.

I said, just send for me if it's alright.
But it was all bad. So my husband decided to join me here. He lost his job before he came.

She is one of a family that includes many brothers and sisters, most of whom now live in the United States. Half of these live in the Washington, D. C. area, most of them near her. She made the initial decision to immigrate to the United States for herself and one sibling. Then she "pushed" two other siblings and a cousin to come. The aid she offered was not simply to her own extended family, but to her former employers. The children of this family arrived before the parents. She sent money to these children each month while they were being cared for in a Catholic school until their parents arrived. In a very real sense these employers, who are white, are conceived of as part of her family, although because of the racial difference they are described as "real friends." These conceptions of "family" and "friend" are broader than those among most Americans, and are reminiscent of a traditional, aristocratic two-class system of relationships that characterized black-white relations in the southern United States.

Other informants suggest more equality in the decision-making process. One woman reported, "We all decided, my
husband and I," while another stated that "We decided together." A second generation woman said of her parents that, "The decisions were made together by my mother and father." Two women reported that their husbands made the decision, but responses to other questions emphasize the joint nature of the decision. In both of these cases their husbands were professionals, one a doctor, and one a lawyer. When asked what were her major reasons for leaving Cuba, one wife replied,

First, we didn't want to live under communism, where we couldn't raise the children. There was no real danger to us, but you never know. All our property was taken away, my own, and my husband's.

When asked who made the decision to come, she said "He and I, but the final decision was from him." When the wife of the other professional was asked, she replied,

My husband. It was bothering him too much. They searched his office and the house many times. There were bombs exploding in the streets. One went off one time when I went to pick him up at the office.

When asked what the major reasons for leaving were, she said,

Oh, the communists. You can't do what you like. You are always afraid. We never believed Cuba was going to be communist. We never believed good friends would go against us.

In these two cases, where the women reported that their husbands made the decision to come, there is a definite note of consensus between husband and wife as to the decision to immigrate. Both husbands held important positions in the public sphere which were being threatened at the time of the Revolution. This threat extended into the private domain of the wife. The two women felt their homes and property to be in danger, and that Cuba had become an unfit place in which to bring up children. The opinions which they held concerning the security of the private domain are completely consistent with their husbands' decisions. In light of other responses, there was undeniably a joint nature to the decision-making process.
for these women and their husbands. There was no hint that the decision to immigrate had been made by a male family member against the wishes of the wife. Conversely, decisions to immigrate were made by some women against the initial wishes of their husbands.

The resolute nature which characterizes the capacity of Cuban women to make decisions permeates their personalities and constitutes an important element in other roles that they play. Their determination was important not only in self-selecting them for immigration, but also in helping them achieve success after immigration. Their capacity to make decisions did not cease after immigration. The capability of Cuban women to make decisions stands out because traditional Latin American culture dictates that the husband make the major decisions with respect to his family's welfare in the public domain. Many anthropologists have mentioned the "influential" role that women play \textit{vis à vis} their husbands. However, Cuban women extended "influence" at times to "ultimatum." The process of wives influencing husbands and other family members is in no way unusual to anthropologists. However, it usually has been referred to as a random and non-patterned activity, a "natural" response to a subordinate position in which power between the sexes is somehow equalized. There is also frequently an implication in the literature that this influence is "covert" in nature, that is, that it is not quite approved of, even though it is known to exist. The overt influence of these Cuban women stands in sharp contrast. They show no reluctance or embarrassment in reporting their active participation in the decision-making process. In this case, a real distinction can be made between "covert influence" and "overt decision-making." In this discussion, the latter has been emphasized. Cuban women also influence their husbands' decisions in a more covert manner. Both overt and covert influence are expressed as role expectations by the women in this study.

Another set of expectations surrounds the role of wife, but they should be considered separately because of their relatively new nature. The immigrant wife has developed a general Cuban value on personal attractiveness, and taken over some of the functions of the traditional Cuban mistress. Therefore, the role content belongs to the role of wife, but the function was partly that of the traditional mistress. As an attractive status symbol for the husband, the immigrant wife turns some of the old expectations of the mistress into new expectations of the wife.

The very high value placed on personal grooming and attractiveness by the women in this study cannot be denied.
The women express constant concern about arranging their hair, polishing their nails, and fixing their make-up. The skin is especially important, and among white Cubans a soft, white, nacra skin combined with dark eyes is the ideal. Except in very relaxed moments at home, care is taken to dress attractively, whether it be in slacks among the more Americanized or in heels and stockings among those who maintain Cuba's beauty ideals of the 1950s. Although the type of beauty standard varies between blacks and whites, the wealthy and the poorer, there is a consistent emphasis on cleanliness, dress, and color. As a result, first generation Cuban women do not feel that they "look their age" according to American standards. One woman notes that the second generation may look older, "because life in this country kills you."

In discussing the role of wife, Cuban women suggest that it is a duty to their husband and to themselves to maintain their looks. They also feel it is important to set an example for their children, who more often than not are seen in jeans and other informal clothes. Teenage daughters generally follow the dress codes of their American peers, although they go back to their mothers' standards in high school. Mothers describe the delight and surprise in their daughters when they switch dress codes and are approached differently by their friends. However, the transition is not always easy, and mother-daughter fights not uncommon. The status of the traditional Cuban family is vested in the chastity of wives and daughters. When modesty becomes an issue related to dress, then traditional standards reassert themselves. Yet they do so in modified form, as Cuban mothers do not absolutely forbid the faddish and the stylish, nor do they shun it themselves. Therefore, part of the Cuban woman's emphasis on attractiveness is not new, and consists of expectations that surround the roles of the traditional mother and wife. However, the comments of the women in this study suggest that they are more concerned with dieting and remaining attractive than they would have been in Cuba.

The importance of remaining attractive is not simply a superficial concern. "To be beautiful" should not imply a plastic, unnatural image, as its social implications are many and varied. Among Cubans, a good personal appearance is important for men as well as women. However, maintaining one's attractiveness has a special meaning for Cuban immigrant women, vis à vis men. The woman serves not only as a model for her children and as a symbol of the family's prestige in general, but as a status symbol for her husband.
In pre-revolutionary Cuba it was common for a husband to take a mistress, although this was by no means true for every man who could afford it. The mistress was frequently slimmer and more fashionably dressed than the wife. In the United States a mistress is a status symbol which Cuban men cannot use in a traditional manner. Having a Cuban mistress could alienate other Cuban families, or count for nothing in the eyes of Americans. In remaining an attractive partner, it appears that the Cuban wife is taking over some functions of the Cuban mistress. Observations of social interaction, for example on a dance floor, strongly suggest that this is the case. Flirtation and exhibition are part of normal interaction, but they are of an extremely mild and shallow nature. There is no doubt in anyone's mind as to the lack of seriousness among those who are married.

A shift in beauty standard supports the existence of the "mistress function" of the role of wife. Women in this study note that Cubans are more weight-conscious than they were in Cuba, where sweet desserts and starchy meals of black beans and rice were the rule. Heavyset people of both sexes were more common. Very few Cubans in Washington are actually fat, and women report that this is a change. In Cuba there was a widespread acceptance of overweight people, as the term of endearment, gordita, implies. It translates "little plump one," and continues to be used even when the person is quite thin. Although the ideal Cuban woman in the United States bears no resemblance to the Madison Avenue American model, she is not fat. According to one man, she has an "opera singer look," with pronounced bust and hips, and hair piled high on the head. Women in Washington are quite diet conscious, a fact which may correlate with the changing role content of the Cuban wife. Women are changing a social role as well as a beauty concept and their diet, all while maintaining a traditional value on general personal appearance. The emphasis on attractiveness combines old functions and new in the ethnic public domain, and enhances women's chances for success in the national public domain, especially in obtaining employment.

The Mother: A Private and Formalized Role. According to their reports, women have a greater difficulty with the role of mother in the United States than with the role of wife. Most of the problems faced by Washington mothers involve differences in the domain of appropriate behavior
for children and adults, boys and girls. From the many stories they tell, it is obvious that they find it difficult to allow their children, especially their daughters, to enter the public domain in ways that they, or American youngsters, do so. Although a number of women voice the opinion that boys should be treated the same as girls, the women's anecdotes and informal comments betray an underlying double standard. They believe that girls should stay close to home until a later age than boys; in fact, they believe that girls should never really leave the protective atmosphere of home and family until they marry. Even when they do marry, Cuban mothers expect to keep in close contact with their daughters, and expect other family members to look after their daughters if they move away from the city where their parents reside. The women report that if a girl should shirk her obligations to stay in close contact with her parents, the news is quickly broadcast. As one woman said, she thinks that girls and boys should be treated the same, but she just doesn't feel this way. The women in Washington explain this in very general terms of "social history" or "just the way we were brought up." They are somewhat defensive about the double standard and afraid of a single standard, but generally remain strongly resistant to change. At the same time that their values remain the same, they feel compelled to change their actions. The result is a great deal of conflict.

When questioned about chaperoning, the conservative nature of their values is obvious. Most women in Washington were chaperoned themselves when they began "dating" in Cuba. Usually a brother, an aunt, or a grandmother would accompany a group of young people to public nightclubs, private clubs or parties. The women in this study recall that pairing off was considered a definite sign of engagement, which was typically several years in length. One woman tells a story of walking home with her fiancé when they were both in college, and her grandmother's admonishment not to be seen alone with him in public in broad daylight. People would talk. In fact, her grandmother had been sent with her to the town where she attended school, specifically to keep an eye on her.

When the Cuban women in Washington were asked if they believed their daughters should be chaperoned, they generally said, "No, but." They believe there are too many temptations for girls who date in the United States, and
several mentioned that their own daughters were frightened and confused by the manner in which American boys made advances. A complementary viewpoint is evidently held by young Cuban men who date American girls. One woman said that her younger brother feels American girls are "just for fun," but that dating Cuban girls is a more serious matter. The mutual comfort about these conforming ideas is evident in the fact that, according to the women in this study, most young second generation Cuban women marry Cuban men or others from Latin America where sex role standards are similar. The age differential, once five to seven years between males and females, is now narrowing.

Cuban mothers feel that some sort of supervision should be continued until the girl is eighteen to twenty. Until this age, they feel that social activities should occur in groups, with parents, relatives, or friends, and preferably in the home. Because of school activities and the greater assimilation of their children into American society, this ideal is frequently not realized. A number of women suggest "double dating" as a compromise, so that a girl will not be alone, but other mothers feel strongly that even this is not enough.

According to the reports of several women, another form of indirect chaperoning is especially prevalent for the second generation. Because the girl is expected to date only young men whose families they know, a girl is chaperoned even when she is alone with a boy. As one woman expressed it, the parents will know who is responsible "if anything happens." So in a sense, the chaperone is present _in absentia_. According to one second generation woman, the first post-revolutionary immigrants in Miami tried to keep the custom of chaperoning alive, but the girls whose families were very strict were, in one woman's terms, "boycotted." The general feeling was that the chaperone was interested in going out to a movie, herself, as many families had little money for entertainment when they first arrived. A young man frequently could not afford this extra guest. So, the chaperone was dropped. The one-piece bathing suit had a similar fate in Miami. Girls whose families forbade their wearing bikinis were also "boycotted."

The cloistering of women and girls is not dead in the United States, but it does take different forms. The perpetuation of courtship customs is the result of two very
strong and traditional belief systems. First, the idea persists that single encounters between boys and girls "who are not mature" invites irresponsible behavior on the part of the girls. Sexual advances on the part of young men are not considered irresponsible as much as they are "naturally mischievous." This does not diminish the concern of the parents, however. Since chastity before marriage for girls is still a mark of family responsibility, if not status, it is highly prized by both males and females. From all accounts, it is not simply an ideal but a reality. Sexual instruction is minimal, although second generation mothers feel some need to be more informative. Sexuality is a matter that mothers traditionally refrain from discussing with their daughters. The eventual husband of the girl, because he is still usually older and supposedly more experienced, is expected to provide all the instruction needed. This is true mainly of heterosexual relations, as most mothers are quite sympathetic and somewhat more informative about menstruation and body development. Discussion of sexual matters is thought to invite experimentation, as is single dating. A belief in male predation persists, and mothers are concerned about their children of both sexes. Cuban women were accustomed to much more stringent supervision by relatives, maids, and school officials in Cuba. In addition, the neighborhood itself functioned as a chaperone as well as a general guardian. In America, Cuban mothers fear their children walking distances to bus stops, or being alone anywhere outside the household.

The second strong belief system which functions to perpetuate conservative notions about dating is the deep pride and joy which all Cubans take in children. Just as the chastity of wives is a symbol of family status, children are a symbol of the wife's and husband's continued integration into a wide family network. The adequate provision for children is a symbol of social responsibility and conformity. The Spanish Civil Code and later Cuban law specified that it was the duty of parents to clothe, feed, and educate their children. Neither men nor women take the responsibilities of parenthood lightly. The strength and security of the family is too important to leave their children's upbringing to outside associations, or chance. Cuban women are uneasy with their children's participation in activities outside the home, although at the same time they desire their assimilation into American society.
Cuban women's comments about the responsibilities of motherhood reveal some conflict. On one hand they describe a system in Cuba where the child's welfare was in the hands of many people: mothers, grandmothers, collateral relatives, older siblings, neighbors, and domestic help. They long for a situation which relieves some of the burden of mothering in the more isolated, suburban household. But they are not sure whom to trust. They try to maintain the old system of caring for a friend's children while she is ill or busy, but as so many American mothers know, this is often inconvenient or impossible. They live in neighborhoods where many people are strangers, and friends are not within walking distance. Those women who do have the time and energy to maintain a general concern about other families are accorded a great deal of respect, and a general attitude of concern is expected of all. Women who isolate themselves are not considered altogether human. One Cuban woman told a story of aiding an American child in a playground when he fell. She said that no one else would help. So she went to his rescue, and his American mother is now a thankful friend. Cuban mothers do not comprehend the lack of involvement on the part of many American mothers. They are accustomed to neighborhoods where all know and care for each other's children.

In a sense, the Cuban mother has taken over the duties that were once not only hers, but those of the rest of the family and neighborhood. They report that the good Cuban mother does "everything" for the child to make him feel more secure, "even to handing him a glass of water." It is probable that not only the mother accorded the child this type of attention. Others were available to assume some of the burden. Therefore, Cuban women are under the strain of maintaining an ideal of constant supervision and protection, while not having the traditionally larger household to help. For the working mother the conflict can be extreme, and in these cases there is often a relative resident in the house who cares for the children. Husbands still maintain their position as dueño de la casa, master of the household, and do not share a great deal in the daily and intimate tasks involved with child tending. From some reports this is changing, but slowly. "Women and children" are still set apart as a category of people whose most appropriate domain is private, and whose status within that domain is subordinate to the father's. The Cuban mother considers it one of her duties to foster respect for the father. However, she is also quick to speak out
for her children's own individual interests. From the reports of women in this study, the mother cultivates the dignity of all household members for each other. Cuban women trace this emphasis back to the extended family in Cuba, where mutual respect was essential if a larger number of people were to live together peacefully.

As a result of the emphasis on the individual although dependent worth of the child, and a conscious and concerted effort to maximize his security, Cuban children appear to have a minimum of adjustment problems. According to the women in this study, no expense is spared for their happiness. In contrast to the second generation among so many immigrants to the United States, Cuban children are reported to be handling the conflict between traditional Hispanic and modern Anglo cultures well. No doubt a great deal of their adjustment can be attributed to the values that derive from the relatively high social class of so many Cubans, and the family-oriented method for regaining lost status and wealth.

When asked if their children have any difficulties in assimilating, Cuban mothers usually report, with a certain amount of envy, "No, they were born here." With some despair they report that their children reply to them in English when Spanish is spoken in the household. From direct observation, it is evident that second generation Cuban children rarely have even a trace of an accent when speaking English, dress in blue jeans and other "unisex" clothes, and play and tease in public. They share their parents' gregarious nature and fondness for gaiety and music. Although they seem to enjoy some of the freedoms of other American youngsters according to their mothers, and worry them when they venture out alone or in groups, they appear to remain conservative in two general areas: relations between the sexes, and the importance of the family. When asked what they would most like their children to retain from their Cuban background, mothers indicated the importance of the family and the Spanish language. Some women hoped their children would retain a "sense of morals," but for most women "morals" and the family are one in the same.

It would be logical that the emphasis on the family creates extremely dependent women and children. However, Cuban women do not feel this is true. They refer to the dependence of the American child on his mother as "pathetic," while criticizing the independence that American mothers cultivate in their children. At the same
time, they believe that the American woman is more subject to sexism than the Cuban. "She is tied to the home because she has no help," is not an uncommon observation of the American woman's condition, and perhaps to some extent of the immigrant Cuban's. However, the women in this study believe the principal difference between Cuban and American women is the American woman's "independence." This is frequently explained in terms of socialization. Cuban women are brought up to be dependent, while American women are taught to be independent. These conflicting ideas suggest that first generation Cuban women are experiencing some frustration with their roles as mother and homemaker. Their responsibilities have multiplied as they strive to maintain their traditional values in the United States.

The role of mother does not require as much of a shift in feminine self-conceptions as much as it requires a shift in conceptions about children. Because they go to school or shopping by themselves in America, children must be seen as somewhat more independent and responsible than tradition dictates. This change reflects back onto the mother. Is she being irresponsible in allowing her children more freedom than she had? The question would not have arisen in pre-revolutionary Cuba in the same, everyday, gnawing form of self-criticism that Cuban mothers face in America. In fact, a number of women report that immigration has increased their level of self-awareness, and has made them question their actions in ways that they would not have in Cuba. Their own children's questions create this necessity. Cuban mothers complain that their children do not obey them in the United States without an explanation. This process itself requires that women become more wise, responsible, and "knowledgeable about the street." They are painfully aware of the problems of drugs, crime, and early sexual experimentation—or as they express it, "morals." Becoming a mother to "American" children, that is, their own, makes it necessary to borrow some of the qualities that are traditionally reserved for men.

When questioned about their first reactions in the United States, they recount tales of physical and emotional stress as newly arrived refugees. However, they maintain that they had a job to do, and they did it. As wives and mothers they held their families together. They did so by changing old roles to fit new circumstances. As they look back now with some astonishment and a certain fatalism, they frequently say that "I just didn't think about it." When they do think about immigration now, it is without doubt the role of worker which was initially the most traumatic and eventually one of the most satisfying.
The Worker: A National Public and Formalized Role.

In general, first generation Cuban women in Washington report that they were not brought up to work. Some lower income individuals grew up with an awareness that they would be employed, but this is a minority. There are professional doctors, architects, and college teachers, who received most of their training in Cuba, but they are a minority. On the other hand, very few first generation Cuban women are totally devoid of skills needed for employment. Most of them finished high school before they immigrated, and learned office skills, facility with another language, or sewing. Talking is a skill which a number of women have used; one as a real estate agent, another as a saleswoman, and another as an employee of the telephone company. Their general facility with language, spoken and written, was obtained before the Revolution and--literally--capitalized upon in the United States. A traditional emphasis on appearance, cleanliness, and beauty has no doubt aided them in their search for employment, and counter-balanced some of their difficulties with English. Lastly, from their reports and from direct observation, they are aggressive and gregarious in the public domain. They are willing and able to stand up for themselves in work situations. At the same time, they balance this stance with a traditional demure bearing. The combination of these factors has meant that work is available for the Cuban woman in Washington if she wants it and her husband will agree.

Cuban women maintain that both they and their husbands would prefer a situation in which they did not work. (The professionals are an exception.) They also report that their children want them to stay home. However, many women explain that their husbands encouraged them to get work and keep themselves busy and happy. The contradiction implies that there was some confusion about the wife's working, on the part of both husband and wife. Where there was an initial cultural resistance to the idea of a working wife, the decision was rationalized in terms of the family. Few women express a long and deep desire for a career, but those who do work enjoy it. In a standard question asking what were the most important things that happened in the past day, week, and year, Cuban women who worked always mentioned something about their job. Their responses show them to be competitive, ambitious, and deeply involved. They frequently mention work situations before they mention family incidents.
The 1970 Census indicated that slightly more than half of the Cuban women in the United States were in the labor force. Although statistics have not yet been published, it appears that a higher percentage of Cuban women work in Washington. Women who do not work are generally of two kinds: those with young children whose husbands can provide adequately, and those who left Cuba with enough resources to continue a desired lifestyle without an intermediate period of lowered income and saving. Women in those upper middle class families who were not able to bring money with them, and who have slowly climbed their way back up to a previous standard of living, continue to work now that they have resumed a higher standard of living. They are faced with a situation that many Americans face: they are dependent on the wife's full-time income in order to maintain an acceptable lifestyle. Washington is an expensive city in which to live. House costs are higher than in any other American city, including New York. In the face of this pressure, Cuban women report that their husbands recognize and accept their working even if they do not prefer it. Women's incomes become the property of the family. The women report that decisions about spending their salaries become family decisions.

Traditional Cuban culture has a strong work ethic, although it differs in some ways from the American Puritan work ethic. The continued Spanish influx into Cuba is partly responsible for the heavy emphasis on work. Spaniards had a reputation for hard work, and a reliance on hard work to succeed. Cubans see this in part as "materialism," which they despise (Blutstein et al. 1971: 203). However, many Cuban women in Washington go to great lengths to stress their Spanish ancestry. The covert implication is that Spanish heritage is a mark of prestige. When asked why Cubans have succeeded in obtaining work, women frequently refer to the Spanish heritage which is indirectly a characteristic of Cuban culture in general, and directly a characteristic of many families in Washington, especially the higher status Cubans.

An interesting contradiction lies in the fact that the person with a very high social status is beyond work. When one woman asked her parents what her grandfather did, they replied, "He had money, he didn't have to work." Therefore, a dual notion of work has been inherited from Spanish culture, and from the Cuban experience with the plantation system. Traditionally, hard work is highly valued, but self-support without work is a definite mark of distinction. Cubans in Washington rarely come from families in which the "ideal of nonwork" was achieved.
The women from the high status families point out that the Cubans in Washington, and in the United States in general, are not those from the uppermost reaches of Cuban society. Many come from the upper middle class (or the "lower upper" in one woman's scheme), but few come from the smaller clase rica, the upper upper class. The women in Washington come from families in which working for one's living was a way of life, no matter how much leisure and comfort were valued.

Blutstein et al. resolve the contradiction between a dislike for materialism and a fondness for high standards of living, in terms of the personal competitiveness discussed earlier.

For those who could afford it, and even for many who could not, a conspicuously extravagant standard of living was essential to the public appearance of success before the Revolution. Expensive cars, hotel entertainments, country estates, clubs, weddings and funerals, clothes, and education were as much marks of distinction in the republican era as noble connections and coats of arms were in colonial times. High standards of living were characteristically a personal competitive accomplishment . . . (1971:204).

In a sense, the combination of a strong emphasis on work, a dislike for materialism ("working just for things, not the family"), and a penchant for the good life, is extremely adaptive for the Cuban immigrant. The goals of the women in this study are clear-cut: to hold the family together, and to achieve a high standard of living. The method for achieving those goals is equally clear-cut: hard work. Combined with a sometimes blustering self-confidence noted among both men and women in this study, Cubans have succeeded where other immigrants often have not.

When the concept of work is extended to women, it takes on a broader meaning. It is true that women have to some extent borrowed from men the values of working for the family and competing in the public domain. However, the totality of women's work becomes an expression of a more general cultural proclivity for action and involvement. Those women who do not work are extremely busy with family, friends, and sometimes clubs. It is rare for a Cuban woman to do little but keep house, unless she has a number of children and no domestic help. Even then, she tends to
busy herself with numerous projects. One Cuban woman recalls that as a little girl she told her grandmother that she had nothing to do. The grandmother punned in reply, No sea burra. This can be translated literally as "Don't be a donkey, a burrow." However, if one slips over the words, it can also be heard and understood as "Don't be bored, or boring," No sea aburrida. In any case, her grandmother found her complaint tiresome, and implied that to be bored and unoccupied was to be like a donkey. It becomes difficult to keep in mind the cloistered, pampered Latin female when Cuban women recount their past and present experiences. It is much easier to picture Julia Ward Howe's mistress in Matanzas Province.
Nonformalized Roles

The roles of "chismosa" and "tía" are new for the Cuban woman. They arise directly out of certain needs among Cuban immigrants. It is important to disseminate knowledge throughout the ethnic group for many practical purposes. As pointed out in Chapter III, the value system is created and reinforced by the activities of the "chismosas" who make up the "grapevine." One can discover important practical information, such as where to look for a house, where to find a job, or where to seek medical aid. Therefore, it is not implied that the "chismosa" is a "gossip" in the negative sense. The role is considered "nonformalized" in a relative sense. The expectations of the "chismosa" are widely held by the women in this study. However, it is seen here as a nonformalized role because of its newness, the imprecision of the other people involved in counter positions with the "chismosa," and because the women in this study do not fully recognize the organized nature of the "chismosa's" activities. The formalized/nonformalized distinction is a relative one, but useful in organizing the data on immigrant women's adjustments.

The role of the "tía" is considered nonformalized for much the same reasons. The expectations of the "tía" are associated with a woman in a particular position. However, her family relationship is more imprecise than, for example, the wife's. The organized nature of the expectations of the "tía" are even less overtly recognized than the "chismosa's." The development of the "tía" role is also relatively new, and due to the dual pressures on immigrant wives to work and care for children. However, like the "chismosa," the new role of the "tía" has roots in the Cuban past. In spite of the new reasons for its emergence, its content remains seated in past expectations of female relatives (especially unmarried ones), and nursemaids.

Unlike the peasant group studied by ChiMas, where nonformalized roles predominate among women, the most important roles of Cuban women are formalized. This is probably true of individuals in all complex, urban societies where roles are standardized through law and communications. This is not to deny the importance of nonformalized roles,
especially among members of an immigrant group. In the case of Cubans, the continued importance of certain non-formalized roles creates a sense of familiarity within the ethnic group and the family, and therefore increases the security of their members. It is through nonformalized roles that Cuban women have maintained a strong sense of their cultural identity. Detailed, intimate, and every-day behavior that goes unnamed is most resistant to change. Where these roles do not mitigate against the fulfillment of formalized roles, they can be extremely adaptive for the group adjusting to a new culture. The anecdotes and responses of Cuban women in this study provide most of the data on the roles of the "tía" and the "chismosa."

The "Chismosa": An Ethnic Public, Nonformalized Role. As discussed in Chapter III, an extremely interesting social structure exists among Cuban immigrants in Washington, in the United States in general, and throughout the world. This is the grapevine, a communications system maintained largely by women. It functions to transmit information about Cuban family members and to create a sense of belonging. It also serves to prevent actions deemed inappropriate to the ethnic group and to the class level of the members of the grapevine.

Not all Cuban women acknowledge its power to check the behavior of family members on the grapevine. "A Cuban does what he wants to" is in keeping with the traditional emphasis on the dignity of the individual, and, especially for refugees from a communist revolution, an emphasis on freedom of action. However, some women admit to the power of the grapevine to check, guide, and prevent certain behavior. They describe its power as "stifling" at times, although they also recognize its usefulness in providing security. Ideally, when a Cuban moves to a new city, the grapevine immediately transfers this information through friends and kin, and the newcomer is at once enmeshed in a network of Cubans. This function is most important among the higher status Cubans in Washington, and extends only down to a certain class level. The dividing line is the status of the family rather than occupation or wealth. The grapevine is partially cross-cut by social groups of couples, and group inclusion is usually mutually exclusive. Group inclusion is not characteristic of all members of the grapevine, as some Cubans choose to socialize more than others. Traditionally, maids and subordinates at work
functioned as vertical communication links between those who are better off, and those who are not. This persists to a minimal extent among immigrants in Washington.

The speed with which information travels the grapevine is at times startling to the Cuban women themselves. One woman told of receiving some information about a friend from a relative in Florida, and then transmitting it to her grandmother. However, her grandmother had been visiting in Paris and had already received the information from a friend there. The telephone is essential in maintaining the grapevine, and letters only slightly less important. Telephone bills for calls to relatives and friends in other cities can be high. Nevertheless, the communication is seen as a method for preserving the family, and is rationalized in terms of it. Through the grapevine the woman's traditional role of anchor in an extended family is to some degree preserved.

Cuban women in Washington recognize the "gossip" in a narrow sense. She is an exaggerated type, a woman who transfers more negative information than positive, and who obviously does so for her own purposes. Beyond this, general gossip is not the object of scorn. In fact, the woman who keeps to herself and who does not engage in chit-chat is considered somewhat abnormal, if not actually ill. Women feel little sense of shame in "just letting something slip." Exchange of information about friends and kin is a normal and necessary role for women. It is part of daily social interaction and helps to cement relations between family members and friends. Within the smaller networks of Cubans in Washington, gossip also serves to check extramarital behavior. There is little way to keep secret a liaison with another Cuban.

The role of "chismosa" is ideally suited to women because of their central position in the family, and some of the basic cultural conceptions about women. Women still perceive themselves as somewhat more superficial and irresponsible than men, and to a degree, present themselves in that way in mixed company. Gossip is a direct outgrowth of this self-perception as well as their importance in the extended family. The Cuban proclivity for talk is also an extension of the general action orientation previously discussed. Cuban women laughingly report that all Cubans place a high value on talk—loud and continuous talk. In traditional Cuban culture the verbal artist and the orator are as much heroes as the military man, the
athlete, and the cane cutter (Blutstein et al. 1971:201). Although women's traditional communication functions lay more in the private domain, they have extended them into the ethnic public domain in the United States. Since the neighborhood can no longer be a real social unit in cities where there is a low density of Cubans, the grapevine must substitute. The telephone conversation replaces the casual walk and talk.

The "Tia": A Private, Nonformalized Role. The role of the "tia," which means literally "aunt," has evolved in the United States because of the dual pressures of working and motherhood. When the wife works and children remain at home, it is not uncommon to find a grandmother, aunt, or cousin residing with the family as a combination housekeeper-nurse. This proves extremely advantageous for the husband, wife, children, and the female relative. All continue to receive well prepared meals and to enjoy a well kept house despite the long absences of the wife at work. The female relative enjoys a home life and care when she is sick that she could not find elsewhere.

The attitude toward these female relatives is oddly mixed. They usually speak little English and only occasionally leave the household. They are therefore considered "old-fashioned" by the younger members of the household, and are sometimes teased or chided. However, they receive a large measure of respect at the same time. They serve as language models for children who speak less and less Spanish, and are sometimes the only ones to whom children must communicate in Spanish in order to be understood. They know traditional remedies for illness, and recount stories of pre-revolutionary Cuba. Their very presence reminds children of the extended family which was once so strong, and of the importance of caring for all relatives. In a small number of cases, the "tia" may actually live with relatives other than the ones for which she cares. Several elderly and unmarried or widowed relatives may live together, and make it their duty to call those relatives or friends that they are "responsible for." Even these actions provide a type of security and closer-knit networks that both first and second generation Cubans enjoy.

The role of "tia" has roots in pre-revolutionary Cuba. Single females rarely lived alone, as it was not considered proper. The morality, however, is more a matter of family responsibility than cloistering an unmarried woman. A
family is not respected if it does not care for its elders, nor do the family members feel comfortable with themselves. Children are taught the respect of relatives at an early age, especially older relatives. The resident "tia" serves to pass on this particular family value.
Summary

The roles of Cuban immigrant women have changed according to the new challenges they face in the United States. There is obvious continuity between their present patterns of behavior and those that were important to women in pre-revolutionary Cuba. Likewise, there are important consistencies between the new role obligations and more traditional conceptions of the sexes. To support these new role elements Cuban women have not become "American" but have used a repertoire of familiar yet more covert notions about the nature of femininity. In addition, they have "borrowed" some of the characteristics of men, especially when they assume the role of worker in the public domain.

The male/female distinction in Table 7 underscores not only the more minute deviations in individual roles, but basic conceptions concerning the two sexes. Cuban women point to a present time orientation for males, as opposed to the longer range and wider view which they believe that women have. Many women claim that men feel or think only for the moment, that they want things rapidly and all at once. One woman uses a standard reply to her husband when these more immediate desires are thwarted. Tú te ahogas en un vaso de agua: "You are drowning in a glass of water." In saying this she is not only encouraging him, but implying that his view of the situation is too narrow. This conceptual difference is most evident in the reports that Cuban women frequently made the decision to immigrate even when their husbands were hesitant. When questioned about this process, women suggested that their husbands were so involved with their positions in Cuba, that they often could not conceive of immigrating to a different country. The implication was that their lesser participation in the public domain in Cuba actually helped them in coming to their conclusions.

This is a strong possibility. With less investment in public roles, they could conceive of moving the entire household because their own most important roles would remain the same. They did not envision the changes that the move would necessitate in their roles as wife and mother, nor did they fully appreciate the economic situation
which would call for their future employment. Their view of the situation was at once wider than their husbands' and more narrow. Their self-conception as protected women allowed them to risk a change, yet they did not fully appreciate the consequences.

Maslow suggests that creativity is fostered by a sense of timelessness, of "being outside of history." In a sense the cloistering of women in the private domain may make this possible. Given a set of conceptions about women that both conform to the ideal of cloistering yet enable them to rationalize activity and competition in the public domain, Cuban women were in an ideal position to create patterns of behavior that aided them in the United States. Their pragmatism and forcefulness is evidently not new. In some ways the Cuban woman was not a "victim of the age of romanticism." Cuban culture history suggests that women were able to develop a parallel set of self concepts that balanced the image of a "bird in a cage." Their traditional cleverness, pragmatism, and involvement served as excellent preadaptations to the situation they face as immigrants in the United States, as did a traditional emphasis on the family, on language ability, and on personal appearance.

The real creativity in the daily manipulations of Cuban women's roles comes in their ability to prolong the importance of certain values in new contexts without an over-reliance on them, of playing traditional roles with certain modifications, and of covering their new and non-traditional behavior with a cloak of idealism. Their own satisfaction with their accomplishments is evident, although the strain on them is obvious as well. Perhaps the best proof of their success are the good adjustments made by their children. In Washington their children display little of the more obvious traits of Cuban culture. However, at a deeper level, they demonstrate the benefits of family solidarity and a strong set of ideals about relations between the sexes.
CHAPTER V

CONCLUSION

Ethnicity in America has almost assumed the proportions of a "vogue" in the 1970s. However, along with the more superficial aspects of a fad, has come an increasing respect for cultural differences. The popular and academic literature on subcultural and immigrant groups in the United States has grown. The research on Cubans in the Washington, D.C. metropolitan area can be considered part of this general increase in interest, as well as one of many efforts by social scientists to understand the general process of immigration throughout the world.

This study also joins the growing body of literature on the Cuban exiles in the United States and throughout the world. Articles, books, and theses are widely scattered and difficult to obtain. The bibliographic journal Estudios Cubanos is now aiding Cuban researchers in the United States. The Washington study also joins several other smaller groups of works. It complements the other studies of relatively small Cuban communities in the cities of Milwaukee (Portes 1969) and Indianapolis (Prohias 1967). As in Washington, Cubans have integrated into American society very quickly, and there are no large, dense ethnic communities in these cities. Immigrants in these isolated concentrations have rapidly approached their pre-exile standards of living, or surpassed them. The Washington study also joins the few studies of Cuban women exiles to the United States (Gil 1968; Harrison 1974; and Richmond 1976). Unlike these works, the sample of Cuban women in Washington includes pre-exile immigrants, and focuses on some of the broader cultural factors that account for the successes of Cubans in America. In general, anthropologists have focused little attention on Cuban culture, the most notable exception being Oscar Lewis (1977). Many of the best insights exist in travel logs, histories, and informal national portraits.

Unlike any of these works, the research on Cubans in Washington focuses on the migration and residential distribution of ethnic group members, according to both
traditional values and the distinctions adopted from the Washington community. This analysis draws from the sociological theories of human ecology, as well as from cultural anthropology. Cubans are not randomly dispersed in the Washington area. They show a definite tendency to cluster in specific areas, along specific migration routes. However, this is only one aspect of an analysis of Cubans in Washington. Most significantly, the research stands as a contribution to the field of urban anthropology, and an example of the city-as-context approach.
The Urban Context of Cuban Adjustment

The adjustment of Cubans to the Washington area is unique. The city and its suburbs provide a backdrop for the meeting of Cuban and American culture in a specific context. However, the syncretism of Latin and Anglo traits in Washington becomes one in a set of adjustments. It is a typical, yet singular, product. Research in the nation's capital provides an unusual opportunity to expand the city-as-context approach. Washington's ambience can be well characterized in words familiar to the anthropologist. The concept of an "urban ethos" takes on a reality in Washington which was absent, for example, in the pilot study of Cubans in Columbus, Ohio (Boone, unpublished seminar paper). The pressures and support of the federal bureaucracy, the strain toward universalism within a cyclical four- or eight-year time frame, and the influence of black urban culture all come together to affect uniquely the adjustments of Cuban immigrants.

Cubans have been able to achieve a large amount of security and stability in Washington. The city ethos of work and responsibility supports a culturally derived emphasis on hard work and individual mobility. Although class and family remain important for the determination of prestige among Cuban immigrants, the strong, middle class, "anyone-can-make-it" ethic in Washington has encouraged the development of universalism. It has also discouraged the development of a widespread system of social competition based on the ostentatious show of wealth. Washington is a city of people "who just arrived," both geographically and socially. It is a city of migrants and immigrants from all over the nation and world. Within this context, Cuban immigrants with even the barest of skills have thrived. Those with professional skills have had the luxury of following lifestyles similar to those they left behind in pre-revolutionary Cuba. Their successes join those of so many other Cubans in the United States, but stand apart because of their context. Washington Cubans provide a variation on a theme of success, which has been heralded by journalists and social scientists alike.

Although the informants in this study joke disparagingly about "Cuban Miamians," the same type of label could just as easily be used for the Washington exiles. Fifteen years after their traumatic departures from Cuba, they are
Washingtonians first, and Cubans second. However, this statement is true only in a Washington context. Ethnicity is not a handicap in Washington as it is in cities with different urban functions, larger immigrant concentrations, or weaker economies. The coexistent white and black power structures—one national and the other urban—gain nothing by suppressing Cuban accomplishments. Time has also been an important factor. In a sense, Washington and its Cuban population achieved an important transition at about the same time. The 1960s were a time of tumultuous changes and angry demonstrations in Washington. After the 1968 riots, Washington lost its small town quality. It began developing as a true metropolitan unit, self-sufficient in many functions, master and dependent of the rest of the country, and a central point of integration for the surrounding communities. Similarly, by 1968 the Cubans who came during the Revolution had begun to settle down as suburban-dwelling, home-buying, and family-focused Washingtonians. Their political and fiscal conservatism, as well as their dedication to the task of rearing children, fit well into the Washington suburban environment. Like so many other Washingtonians, their lives revolve around two axes: their families in suburbia, and their jobs in the city. By the late 1960s, the worst of the language transition was over. Following their self-proclaimed reputation as the "Jews of the Caribbean," Cubans settled down to "make it in Washington." By choice and force, they adopted some of the prejudices of their neighboring urbanites, and perpetuated their own more traditional biases. They molded their own ambitions to the avenues of mobility most available in the city. The large bureaucracies especially claimed the women.
A Review of Their Accomplishments

In Washington, a large, geographically bounded ethnic community has not been necessary to provide the security that Cubans enjoy. The structural arrangements that circumcribe the lives of Cuban women support their integration into American life with a minimum of personal or social disorganization. A highly selective type of acculturation allows them to perpetuate the values of family and sex role behavior in the private domain, while pursuing activities according to universalistic criteria in the public domain.

Cubans fit into the city culture and the social structure of Washington as an ethnic minority, split into two divisions according to the racial divisions of the city. For the most part, they are not noticed by the public or the press. Their ethnic cohesion is achieved through private social events and friendship networks, rarely through open display of Cuban identity. Black Cubans do not openly stand out from other Latin blacks, except perhaps through leadership. Suburban whites conform to the outward and more superficial conventions of home ownership and neighborhood participation. Language sets them apart only from Americans in primary group contacts. However, Latin values have already rendered all Anglos an "out group." Americans are not preferred as friends or marriage partners, whether black or white. The children of the first generation show few signs of Cuban ethnicity, and have no language barrier, except to their own parents and grandparents. On the other hand, family and sexual morality sets them apart from their American peers, and maximizes the chance for marriage to another Cuban or Latin immigrant.

Cubans enjoy a full social life. They socialize mainly with each other or with other Latins. They maintain their ethnic group boundaries through a moral consensus achieved via the structures of the grapevine and the group, and a Latin/Anglo distinction which is as important for blacks as for whites. A Latin flair for talk, good food and drink, music and dance, rounds out lives that are dominated by the Washington work routine.
Women serve as important structural and communication links between families, friends, generations, racial and class divisions. They are the basic units in a communication network that spans the world outside of communist Cuba. They are arbiters, judges, and capable decision makers. Cuban morality is invested in women. Their proper behavior gains respect for themselves and their husbands, and serves as a model for their children. On the other hand, their creativity, competitiveness, and capacity for involvement are highly valued in both traditional and appropriate national public and ethnic public domains in the United States.

Cuban women have worked to keep their families together in America. Among first generation women, individuality is still achieved in a family context. Even as workers, married Cuban women still reflect their achieved status onto their families. A few women are developing independent prestige, but this is not yet recognized by the ethnic group as a worthwhile goal. Factors which draw the attention of women away from their primary family duties are discouraged. This social pressure is not simply a cultural legacy, but a result of immigration. Because of the trauma of exile, and because of the increased economic interdependence of husband and wife, the women in this study report that spouses are emotionally closer after immigration. This finding supports Bott's network density/conjugal bond hypothesis. With fewer friends and kin to rely upon, and a small exile community in Washington, Cuban couples have grown closer. Marriage remains the only "natural state," although its rationale is changing. Cuban women have proven themselves to be capable workers, attractive social partners, and adequate suburban mothers. Immigration to the United States has tested them, and with a minimum of divorce and emotional breakdowns in the Washington area, has proved them able. Creative role changes characterize the general and persistent reaction of Cuban women to their new environment. Role shifts join the broader ethnic group structural arrangements to produce a positive adjustment within the city context of Washington.
New Insights into the Immigration Process

Immigrant success depends on a wide variety of factors, most of which favor the Cuban population in Washington. The following discussion illustrates some of the most important factors in the Cuban experience, and lastly, suggests a new dimension of analysis that is particularly significant for the cultural anthropologist.

(1) The Receiving Context. The nation and the city of Washington have been increasingly dominated in the past fifteen years by a pro-ethnic ideology. The Cuban experience in the United States has often been used to illustrate the "myth of the melting pot." The civil rights and anti-war movements of the 1960s contributed to the realization of this myth by sensitizing the American public to class, racial, and national differences. In the developing atmosphere of social estrangement within mass society, Americans found identity and comfort in ethnic groups.

The city culture of Washington takes an ambivalent attitude toward ethnicity. Principally because of its large black population, Washington's overt stance is to favor and cultivate an appreciation of ethnic differences. At the same time, Washington is a city where all differences come under a monolithic set of guidelines which are only barely felt in the rest of the United States. The federal government's employment qualifications of education and experience affect everyone. As the capital of the most highly industrialized nation, Washington embodies universalism.

The interplay of a pro-ethnic and a pro-universalistic city ethos creates a highly favorable situation for the adjustment of any ethnic group. Instead of destroying the atmosphere of immigrant acceptance, racial prejudice against American blacks actually helps to build it. Latins are often favored over blacks for employment. Immigrant groups are comparatively small and non-threatening to white suburbanites and the white power structure headed by the United States Congress. Given a modicum of drive, and a stable family tradition, the members of an immigrant ethnic group should be expected to acclimate to Washington very quickly.
(2) The Stability and Importance of Primary Groups. Through negative example, Oscar Lewis has demonstrated best the importance of family stability among urban immigrants (1965). However, in most works the importance of the family is related to class and not to culture. It is true that the absence of divorce, the importance of resident role models of both sexes, and a concept of family continuity and breadth are linked to class. However, the critical importance of the family is also a cultural variable, one which to some degree overrides the actual fluctuations in family composition. Cubans share a strong dedication to the nuclear family, and maintain an allegiance to the extended family even in the United States. The activities of women frequently serve to perpetuate these concerns.

Cuban families have been split by the communist Revolution in 1959. They now exist in many States and nations throughout the world. However, the idea of a family is strong among both first and second generation Cubans. As a concept and a focus of commitment, the family shows a few signs of weakening, and even some signs of strengthening. Because of its historical origin and cultural nature, the importance of the family has become a self-perpetuating trait among Cuban Americans. Strong families produce individuals capable of forming strong families once more. The customs of courtship and marriage, and the satisfaction of a full social life maintain a fluidity between the generations that is uncharacteristic of Anglo culture. Although intergenerational conflict may seem traumatic to the informants in this study, it is relatively mild to the objective observer. The importance of the family is essentially a Cuban culture trait. It characterizes the lower, middle, and upper class Cubans in Washington.

Friendship among Cuban women shows a similar persistent importance. Considering the distance between dwellings, the complexity of commuter patterns, and the dispersion of employment locations within the metropolitan area, the social exclusivity demonstrated by Cubans is remarkable. Public and private transportation and the telephone maintain essential contacts. Moral consensus and language are the most important grounds for maintaining exclusive contact for the first generation.

(3) The Self-Conscious Nature of the Immigration Process. Adjustment by migrants or immigrants to a new urban setting is always a process of syncretism of culture traits. Even the peasant migrant to the city brings folk traits that are absent among urbanites. Cuban immigrants to the United States bring a set of Latin culture traits
that they must blend with American culture traits in the process of acculturation. The research on Cubans in Washington suggests that the process of culture change can be a markedly self-conscious one.

Cuban women have the luxury of hindsight in analyzing their own adjustments. They can speak now from a secure vantage point a decade and a half after their adjustment period began. However, they show some of the same high level of insight in their reactions toward daily problems in the present. It is as if the process of acculturation sharpened their senses, and increased their self-awareness. Without prompting, one woman claimed that "I've been exposed to two cultures and have picked the best of the two." When asked if she were conscious of putting the two together, she explained,

Yes: Every day, it's decision-making: the American way (which is very apathetic, both black and white), or the Cuban way (which is very sympathetic, and says you will try to help ... and you lose time or money). Friendship is more important to Cubans.

Her comments were echoed at different times throughout this research. With a great amount of satisfaction, another woman said, "I take parts I like at my convenience." The Cuban women in Washington are aware of the syncretism of culture traits in their own lives.

Immigrants are frequently pictured as "rational men," making decisions in their own blind self-interest. On the other hand, Cuban women are extremely sensitive to the practical choices they make. They persistently, intermittently examine their own actions and thinking. They are more than "informed informants." They are "informing informants," analyzing as they speak. For this reason, their own words often serve best to illustrate the changes and continuities in their lives. This type of analysis lies somewhere between folk knowledge and scientific knowledge, somewhere between the emic and the etic, but neither one entirely.

Anthropological research with this type of individual can be fulfilling, different, and at times, startling. Many ethnographers have "key informants," those who function as both insiders and outsiders, and some of whom are changed (not always for the best) by the experience of working with an anthropologist. It is quite another matter to research a group, most of whom have a remarkable degree
of insight into the process under investigation. Not infrequently the women in this study noted the positive quality in their experience. It was not uncommon to hear comments such as, "I never thought of that before," not so much in response to the anthropologist's questions, as their own statements.

The origin of this insight is no doubt related to class. Most of the women in this study had at least a high school education. No one was suffering from the effects of a culture of poverty. However, its origin must also be partly cultural. Cuban culture emphasizes the dramatic mode of behavior, so that the explanations of Cuban women became, at times, almost theatrical. They share a certain poetic sense of life, and a tendency to view experience with a definite fatalism. However, it is not a fatalism which impedes analysis. Dramatic tragedy always involves long monologues focused on the interplay between reason, fate, and emotion. The experience of immigration no doubt used a cultural potential for this type of expression. The women in this study claim that hardship sharpened their awareness and developed their talents. The degree of self-consciousness among immigrants is a highly significant variable which has so far received too little attention.
Suggestions for Further Research

The investigation of immigrant experiences in an urban context provides an excellent opportunity to develop concepts and discover variables which can be used to describe an "urban ethos." To date, the exact quality of this concept has been elusive. Only by developing community typologies can a standard set of dimensions be outlined for the repetitive use of urban anthropologists. Washington stands out because of the ease with which it can be described. The future description of other cities must rely on the initial city-as-context studies and their development of these dimensions. By using the concept of an urban ethos, anthropologists contribute to urban studies in a highly unique and useful way.

"Metropolitan ethnography" requires a methodology which is now just developing. Not only is it a blend of quantitative and qualitative techniques, but it also includes a particular type of participant observation. Anthropologists working in metropolitan regions should be sharply aware of the logistical problems they face, and the way solutions affect the outcome of their research. Ethnic groups which do not reside in geographically bounded urban neighborhoods provide a different quality of research experience for the anthropologist. An investigation of this new methodology is a natural and worthwhile development in cultural anthropology.

Research into middle class immigrant adjustments has been growing. The settlement of middle class immigrants, especially refugees, is a worldwide process including, for example, Cubans in Spain and Mexico, Vietnamese in France, and Orientals on the west coast of the United States. Class is not simply a matter of wealth, education, and occupation. It significantly affects the life chances of an immigrant in countless ways. The self-conscious quality of the immigration experience is but one example. Further research into middle class adjustments (suburban as well as urban) should reveal interesting variations of the process of adjustment to a new culture. The large metropolitan areas of the United States are particularly suitable to this type of research.
Lastly, parallel research on the development of Cuban values since the Revolution should be pursued by American anthropologists as soon as this is possible. Some aspects of family and sexual morality appear as resistant to the communist Revolution as they are to transplantation in a northern American city. *Washington Post* reporter Sally Quinn offers the following observations from an interview with Fidel Castro. They suggest that a Cuban conception of the female sex is still strongly entrenched.

When Castro speaks about women there is almost a tone of reverence in his voice. He speaks of how women are the factories for human production and how he will not allow women to do dangerous or harmful work in Cuba . . .

"Women," he says with great enthusiasm, "are the first-class citizens of Cuba." And he talks about how he has this wonderful idea, a new plan which he is going to launch in Cuba. The plan, he says, is that men must be gentlemen and treat ladies with respect. For instance, he says, a man should get up and give the lady his seat on the bus. He should open the door for her and should let ladies go first. That, he says, is his new plan and he even has a name for it. The name, he says proudly, is *el Caballero Proletariat*, or "gentleman proletariat." He nods to himself approvingly, savoring the sound of the phrase (Quinn 1977:53).

Indeed, Castro's new plan is really a very old cultural theme. In the end, it is special to neither the upper class nor lower, the proletariat nor the bourgeoisie. Castro's "new plan" and its counterpart value system among immigrants in the United States are fundamentally Cuban in cultural origin, no matter what the time period or the location.

Cuban women in Washington exhibit remarkable strength and ingenuity in adapting to an Anglo culture. Although they maintain a strong adherence to traditional concepts concerning the sexes, they show a capacity to change and adapt which has roots in Cuban culture history, their class identity, and their willingness to painfully examine their own actions. They are watching themselves change, and are aware of a conscious selective syncretism of Latin and Anglo
culture traits. The assimilation period of the exiles who immigrated after the 1959 Revolution will be short-lived compared to most American immigrant groups. The children of the second generation are conserving some remnants of their language, and maintaining a conservative system of ideals concerning relations between the sexes. From the demographic and ethnographic surveys in Chapters II and III, it is obvious that the first generation had made many efforts to preserve Cuban cohesiveness through residence and social activities. The second and third generations will contribute little toward the perpetuation of dense ethnic communities. The Washington city culture does not favor this for relatively small concentrations of ethnic minorities. However, the resilience and creativity of the first generation will leave their mark on the second and third generations. The most adaptive aspects of Cuban culture are, and will be, wisely retained.
APPENDIX A

SAMPLE: NEIGHBORHOOD VALUE QUESTIONNAIRE

Nombre (si quisiera darle)______________________________________________
Dirección completa___________________________________________________
Nombre de la vecindad_________________________________________________
¿Vive en una casa?____ ¿un apartamento?____ ¿otro?_______
¿Alquila?____ ¿Compra?____ ¿Cuánto cada mes?_______________
¿Cuántos personas viven aquí?____ ¿Cuántos cuartos tiene?____

<table>
<thead>
<tr>
<th>Nombre</th>
<th>Edad/Sexo</th>
<th>Lugar nacimiento</th>
<th>Relación?</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td></td>
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<tr>
<td>(6)</td>
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</table>

¿En cuáles lugares vivió desde que llegó a los EE.UU.? 
Dígame las vecindades diferentes en el área de Washington.

<table>
<thead>
<tr>
<th>Lugar</th>
<th>Tiempo</th>
<th>¿Porque se mudó?</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
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<tr>
<td>(5)</td>
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</tr>
</tbody>
</table>

¿Qué le gusta lo más en su vecindad?
¿Qué le disgusta lo más en su vecindad?

Si podría vivir en otra vecindad -- dónde? Porqué?
La vecindad donde yo vivo es...

<table>
<thead>
<tr>
<th></th>
<th>1) Esto es muy importante</th>
<th>2) Esto es un poco importante</th>
<th>3) Esto no es importante</th>
</tr>
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<tbody>
<tr>
<td>agradable................</td>
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<td>2</td>
<td>3</td>
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<tr>
<td>desagradable.............</td>
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<td>peligrosa................</td>
<td>1</td>
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<tr>
<td>seguro....................</td>
<td>1</td>
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<td>3</td>
</tr>
<tr>
<td>no muy cosmopolitana.....</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>cosmopolitana............</td>
<td>1</td>
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</tr>
<tr>
<td>lejos del trabajo por el jefe de la familia...</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>cerca del trabajo por el jefe de la familia...</td>
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<td>aburrida..................</td>
<td>1</td>
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<td>con muchos arboles.......</td>
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<td>con muchos arboles.......</td>
<td>1</td>
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<tr>
<td>cerca de muchas cosas que ver...</td>
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<tr>
<td>lejos de muchas cosas que ver...</td>
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<tr>
<td>lejos de otros cubanos...</td>
<td>1</td>
<td>2</td>
<td>3</td>
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<tr>
<td>cerca de una iglesia que tiene una misa en español....</td>
<td>1</td>
<td>2</td>
<td>3</td>
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<tr>
<td>con personas agresivas...</td>
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<td>simpáticas..............</td>
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<td>vecinos más ricos que yo...</td>
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<td>pobres que yo...........</td>
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SAMPLE: NEIGHBORHOOD VALUE QUESTIONNAIRE

TRANSLATION

Name (if you would like to give it)______________________________

Complete address______________________________________________

Name of your neighborhood________________________________________

Do you live in a house?____an apartment?____other?________

Do you rent?____buy?____How much each month?____________

How many persons live here?____How many rooms are there?____

Name____Age/Sex____Birthplace____Relation_______________________

(1)
(2)
(3)
(4)
(5)
(6)

In what places have you lived since you arrived in the United States? Tell me the different neighborhoods in the Washington area.

Place_____________________Time_____________Why did you move?____

(1)
(2)
(3)
(4)
(5)

What do you like the most about your neighborhood?

What do you dislike the most about your neighborhood?

If you could live in another neighborhood, where? why?
The neighborhood where I live is...

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<tr>
<th>Agreeable</th>
<th>Disagreeable</th>
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<th>Safe</th>
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APPENDIX B

AN EMIC COMPARISON OF CUBAN AND AMERICAN WOMEN

Domain of Activity

In this chart and the following charts, statements are roughly continuous within each unit. They alternate from left to right, as the content emphasizes either Latin or Anglo values. Statements have been modified for readability. The numbers in these charts match the numbers in the flow chart, Figure 8 in Chapter III.

<table>
<thead>
<tr>
<th>Anglo</th>
<th>Latin</th>
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<tr>
<td>My brother came when he was four, but he sticks with Cubans...Girls will have a heck of a time with American guys. That's why my brother sticks to Cubans. American girls are just for fun. But now he's 21 and getting more serious about marriage. He wants another Cuban. Food is the incentive. Cuban men like to be pampered...The Cuban woman stays home. Most Cuban women are virgins when they marry, are &quot;nice&quot; girls. For Cuban men, that's desirable. He knew I had not played the field. I can't compare him with others. I don't know any better. He feels more peace of mind. No desire for anybody else. I'm happy this way.</td>
<td></td>
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<tr>
<td>(l.a.)</td>
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| American women like to go out of the house and work. |
| Cuban women think about their houses and keeping them clean. Cuban women think American women are sloppy. |
| I prefer the American way; let the kids go until bedtime to clean and dress them. |
| (l.b.)        |                |

224
Anglo

(l.b.) (continued) Other Cuban women dress them for bedtime in the afternoon, and if they get dirty, change them again.

(l.c.) The Cuban family—in it the women are very supportive of the house and all of their husband's successes. They are warm in the house. Women keep the house together.

Many women work here. In Cuba they would stay at home.

(l.d.) I think Cubans are a little more emotional than Americans. They follow their feelings first.

Americans think first. Americans think Cubans are bad, too.

(l.e.) Cuban women are more handy here, with things they learned in Cuba (but not the younger generation).

American women don't know how to sew.

They were taught in the first grade how to sew. Up, down, the plain stitches, in the first grade. No cooking classes. Learning English and learning how to sew were really emphasized. I had an English tutor.

(l.e.)

American women have a different attitude about the home.

Cuban women were not used to doing things at home. For example, we had three maids.

Maybe it's because of the TV that American women feel trapped. It tells you you're trapped, even if you aren't. I don't feel trapped enough to go out and get a job, because of the kids. American society is different. Women feel trapped because they stay at home.
In Cuba, women live out of the house a great deal. They don't have to be with the kids. All Cuban girls are trained, anyway, in household things. They can sew, and are familiar with the house. They feel comfortable at home, not trapped. Cuban women enjoy this. They feel they are controlling everybody because they do everything at home. They enjoy the power.

In Cuba, there is no reason not to work... They were free to go outside because others cared for the children, physically as well as spiritually. Nurses had a special relation to the children, in fact all servants did. American women would not feel guilty (about working) if they were not told to feel guilty. It is so much discussed. Maybe Spanish Americans will face the same problem: the dissolution of the family.

In 1962 or 1963 I saw an ad on a bulletin board. There was a different salary listed for a man and for a woman. At Hospital. I gasped, I couldn't believe it.

Cuban women had the option of working. They had no hang-ups about it. American women do.
Syncretism: Relations between Cuban Husbands and Wives

Anglo

(2.)
In Cuba the wife stays home and the husband goes out for a meeting.

Here, they go out together more . . . Together to the movies, dances, visits, shopping.

Latin

In Cuba the husband and wife don't shop together.

Here, most Cuban wives don't drive, so they have to wait for their husbands to take them. When the wife does drive, they don't go shopping together, but do other things together. The husband helps more in the house here.

Some still don't help here. But in some cases they help because the wife works, and also because the men get bored in the house and want something to do. My husband helps.

(2.)

Cuban men who've come over are not gallo (sexually adventurous), which means to be a big man, to have something to talk to friends about. Maybe one case, but rare.

No money for it! Men are more attached to the family.

In Cuba, they would provide the best, but have their own lives.

Here men are part of the family. They go out with children and wife. No affairs after married . . . The big difference between Cuban and American men is that American
men are more family men after they are married. Now it's changing with Cuban men because of the economic situation. They do not go out and have affairs if the wife is working to help. It's really money. Now that women have helped, men are in family life.
Independence/Dependence

Anglo

(3.a.)
There is so much mobility here:
very different from us.

Latin

A Cuban would rather give up better employment than go away from the family.

(3.a.)
I am always hearing from Americans, "Why don't you cut
the umbilical cord?"

I feel the close Cuban family produces secure children.

American children are "just
fending for themselves."

American mothers are like Jewish mothers: they give constant attention . . . Family ties have their rewards, too.

The people I saw in
________________________, California
just ended up a whole bunch of emotionally insecure people.

(3.a.)
Their (women's) upbringing is
different. Right now I don't see much difference. I now understand things that I didn't before. Years ago I felt--this was my impression--that the
American woman, she was very cold. I would see families separate, and I thought they didn't suffer. I thought they were tough-hearted. Now I do understand that they do suffer, and I admire them . . . I think they are so dedicated, to children, to a rough life. The first years of marriage are really hard--maybe because I've known
(3.a.) (continued)
another way of life which is
not so hard. My daughter and
her friends are used to it.
She naturally fits in. I suffer
for her. She went back to school
after two children were born.

---

(3.a.)
Generally I have good impressions
of American women. I didn't know
them when I came. I knew some
socially in Cuba, and that they
had a different upbringing. They
thought that we were too soft, that
we pampered our children a lot.

We did pamper our children. We
pamper them with a strong hand. We
were considered soft, Latin, "all
emotions." We are much more emo-
tional, and we really were more
emotional.

We are changing. We have to.
We are losing but gaining. I'm
less emotional now. This way
of living makes you tougher.

But no matter how, we will always
be different, for our generation.
It would take hours to analyze.

---

(3.b.)
Americans looked like bees--busy.
They don't get still, always fast.

In Cuba, when you walk down the
street, you stroll, stop, talk,
walk, stop, talk.

I got mad at one man here.
He didn't stop when I called
to him. (Why?) . . . He thought
maybe I wanted to pick him up.
Embarrassed!

---

(3.b.)
The faces of the people in buses . . .
I went 45 minutes to work, and I
would be looking at everybody.
They all look like they're mad,
or sad. If you look at them,
they turn their faces. I wanted
<table>
<thead>
<tr>
<th>Anglo</th>
<th>Latin</th>
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<tbody>
<tr>
<td>(3.b.) (continued) to ask, &quot;Why are you mad?&quot; No time to talk to anybody here, or smile.</td>
<td></td>
</tr>
<tr>
<td>(3.b.) American neighbors: you never see their faces. It's hard to say hello. You're afraid to say hello. They are very nice, American neighbors, but they try not to look at you. Nothing wrong; it's just the custom.</td>
<td></td>
</tr>
<tr>
<td>(3.b.) I like the independence of the American woman, but . . .</td>
<td>I am more like a Cuban woman, more concerned about the family, more affectionate. You, as a woman I am telling you, that my niece is not taking care of her mother, but concerned only about her own future. She should be more concerned with her mother.</td>
</tr>
<tr>
<td>(3.b.) The Latin American mother showers a lot of attention on children. My mother got up to fix my meal when I came home late from work, here in the United States.</td>
<td></td>
</tr>
<tr>
<td>I said, &quot;You don't have to do that! I won't do that for my husband.&quot; If I'm watching something really good on the TV, he says, &quot;I'll do it.&quot; He doesn't really mind. It's good for both of us. Americans are very concerned with responsibility from a young age.</td>
<td>Latin Americans are preoccupied with whether the children will stick around. They make the home so good that later on, they will stay. They will stay even if they have to give up something good elsewhere. My husband and I were raised in Cuba.</td>
</tr>
</tbody>
</table>
(3.b.) (continued)

We look back on how they were with us. We came out pretty well.

(3.c.)

We were brought up differently. In a way your parents were trying to keep you as secure as possible, to do everything for you . . . everything for you, to reaching for a glass of water.

Children here are reared differently. American children are more independent, and not secure. They have to be on their own at a younger age. American women, due to circumstances, are different. At a young age, before they marry, they are on their own. They really decide what they want to do . . . They think differently regarding the family. After a daughter is working or married, her problems aren't so much connected with her mother.

In Cuba, a mother would feel she would not only have to help, but that she would interfere. Parents feel always that they have a responsibility. If a girl were married and divorced, her parents always are responsible for her, more so than for American families.

(3.d.)

Here the women have emancipated themselves.

Before, she would have been afraid to stand up for her ideas. She would have been afraid she would get him mad.

Men have had to accept women's aspirations here. For example, they find women's travel upsetting. Men have adjusted. Women have had to indoctrinate their husbands.
It's still pretty much like it was. Men have the final say-so. Cuban women make the men feel that they're the heads of the households. My husband and I can talk. In the end, unless I was very sure, though, he decides. It's important for children to have one figure who has authority. Kids want to see one strong head of the family. In school my best friend—whom I could call on for anything—her family behaved like a Cuban family. She was American. They showered attention on the kids. The mother tried to please them. The father was the head, but very loving, and never would hurt his wife.

In Cuba, children were well chaperoned. They went to the bus stop with the maid, and the mother looked after them. After school she bathed them, and took them to the park.

Here, we have to let them go to school by themselves—walk six blocks by themselves! They had a key to the apartment. When we first came, we lived in a Avenue apartment, with a total of fourteen people in it. One Cuban man was waiting at the door for his son to come home after school. He said, "What? Are they alive?" ... Kids are completely on their own here. There was nothing we could do. There was always someone at the apartment with them. That's how it got to be fourteen people.

American women are very independent.

Cuban women depend always on their husband, if married, or father if single. Brothers next, then uncles,
who are very attached to them. The family is very close, including cousins and everybody.

I don't like to be independent, but I always try to teach my daughters to be independent. I want them to be able to defend themselves, to know what is good and bad, perhaps because the times are different.
Syncretism: Female Role Change and the Americanization of Children

Anglo

(4.)
I came over in 1957, and saw American women as one way. Now I'm changing my mind, and see them as almost the same. I thought American women have children because it had to be done, and they were not much attached to them. Now I see they care just as much, but in a different way . . .

Because of the children I don't go out. We protect the child from things that can harm him: scraping a knee, telling them something we don't want them to learn or hear.

American women leave them alone to defend themselves. They are doing the same thing, but in a different way. I have an American neighbor with four girls and two boys. They care about the daughters as I do. But, they're out any time, having a good time, bicycling. From twelve to sixteen, that's normal for an American mother. It's nice; they know how to defend themselves.

I wouldn't do that. I'd be scared to death. My children wouldn't know how to defend themselves from a nasty person, a kidnapper. They don't look both sides as they cross the street. I drive them back and forth to school.

My American friend sends them walking. I think it's great.
Anglo (4.) (continued)

But all that freedom isn't good.

Latin

I'd never change. I'll keep my way. They do the best they can. If the American way changed a bit, and I can change a bit, there would be the perfect child. My children are too shy, to close to the house. They don't know how to open up and let go.

Together, we'd have a perfect child, but I can't change.
Sex, Wisdom, and Morality

Anglo

(5.a.)

Cuban women look younger than American women.

Maybe the next generation will look old.

Cuban women like to do their nails.
Hand grooming is important. Grooming in general is important. They take care of themselves better.

Latin

(5.b.)

I knew a woman with white, soft, nacra skin, and dark eyes. She was beautiful... engaged to a friend of mine. They broke up. He said that's all she was, that she was an impossible woman. She never went to the beach. Men like women to be always laughing. Cuban men like women well dressed, with perfume, nice hair—but when to the beach, to be natural. Sometimes you don't feel like fixing yourself. My mother says, always fix yourself; always be ready to please the eyes of your husband.

Here in America, you put on slacks and tennis shoes to go shopping. Nobody looks.

Not in Havana! They look at you like you're strange. Used to wear high heels and nylon stockings.

My daughter--I told her to go to school with a dress and make-up. She said the boys looked at her! Men are the same everywhere. Make yourself pretty. That's the way it is. Maybe I'll get more like her! I used to hate jeans. Now I'm planning to buy some for camping. If you can't win, join them!
Anglo

If I have an argument with my husband, as many reasons as I have, I'm not going to win. I expose my reasons, then right away take a second role. Right away, he says, "Well . . ." Very tricky.

Latin

Americans are basically honest, even in politics. Americans know what politicians are doing; how can they be so gullible? Americans are more generous and honest with other countries than other countries would be.

Women don't act to deceive. Like they say, if you can't remove an obstacle, go around it!

At an (American) college, Latin American women were more aware of their real relations with men. Not all things they say are true . . . their gallantry and so forth. Women should have reservations about the veracity of what men say.

American girls are very gullible. They are more naive in that way, more willing to believe. The upbringing of American girls is different. They are more free.

Society is more conservative in Cuba. It was. I was dating there. We were much more concerned with activities, and a lot of talking. We had chaperones, danced and sat around. And, kids didn't work. It was normal to have a gathering of ten people talking about all kinds of things.

In America kids don't talk so much in groups. It's more one to one.
Anglo
(5.d.)
My husband was waiting for
the bus. He saw a pretty,
35-40-year-old woman, well-
dressed. He looked at her
and she got mad. She said,
"Why are you looking at me
like that? I don't like
people to look at me. You
can't look at me." He got
furious: "You're attractive.
You can't keep me from
looking."

Women like men to look at them! In
Cuba, there used to be piropas
(flirtatious compliment). It was a
compliment. A woman goes by and a
boy says, "Hi, doll!" or "Beautiful
baby!" You pretended you were mad
but you enjoy it. They whistled
and you liked it. A friend of mine
and I heard a whistle once. She
turned around and said, "Thank you"--
to a truck driver! She said to me,
"Darling, the day the truck drivers
stop whistling at you, you're lost."

Latin

Men look scared here.

For example, in a restaurant in Cuba,
there's a man at another table. If
you looked twice, he'd come to the
table and introduce himself.

Here, they turn their
heads . . . Nervous,
don't know what to do.
You try . . . just look
straight at him, not like
you're mad. Just turn
your face.

(5.e.)

In Cuba when a child is eighteen,
she is an adult. At fifteen she can
drink socially. She is expected to
behave like an adult. No drinking
problem there, and no restrictions.

It is a problem in
America because of the
pressure of society:
gossiping. Everyone
Anglo
(5.e.) (continued)

knows everything. Also because of their purit­

tanical attitude. At home they teach girls how to
drink.

Here they emphasize no drinking at all. They
think one sip is going to do great harm!

I never saw a drunk girl. That would be the end of her socially.
And the boys are responsible to her family and theirs.

(5.e.)

. . . If you are living in a country where you are
accepted, the United States, you have to do at least part
of the things that Americans do. If they accept us, the
least we can do is to try to understand their customs.

For example, at a Cuban party, a woman dances only with her husband.

At American parties, it's okay to dance with other partners. We have to bend
customs here, if it's nothing too bad . . . My husband wouldn't let another man squeeze me.
But we have to accept the customs of this country.

(5.f.)

I'm lucky because I had a chance of meeting lots of Cubans, and had a chance to marry Cuban.

I dated an American, and when no sex, he dumped me.

With my husband, more open . . . My sister: she thought you could get pregnant just holding hands! I was
(5.f.) (continued)

Anglo

engaged at sixteen, and went with my husband until I was twenty. I started dating at thirteen. Cuban girls like to date much older men. They went to night clubs and dated earlier. They were bigger prudes for a longer time. They socialize a lot; not sex. They socialize once a week, then got married. Usually five years older.

Latin

(5.f.)
Americans are really very simple people; anything goes!—dress, living style. The morals are different.

They've tried to maintain the patterns of group dating. Girls are encouraged to group date, but they are not prohibited from single dating completely. Mothers and daughters and family are so tight here; they come to a compromise. All girls stay home. No girl completely "flaunts."
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