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Honduran Americans

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officials in the Mexican-era government of Arizona, and they used land ownership as a path to become ranchers and farmers. Land ownership also preserved their political strength in a region where they were quickly becoming a minority.

Mormons

Racially “white” but religiously “other,” Mormons banded together to resist the hostility of outsiders, practice a common faith, and develop collective agricultural practices necessary in their arid settlements. The Homestead Act’s openness to women claimants was a boon to Mormon families, leaving space for wives in polygamous marriages to claim land in their own names. These claims might serve to expand the husband’s landholdings or they could provide a measure of independence for plural wives and their children.

Native Americans

The displacement of Native Americans attendant to the Homestead Act is well known. For example, in Kansas, a center for white and African American homesteading, the federal government shrank the reservation lands of the Kansa Indians in 1859; by 1877, all of the Kansa Indians had been removed to the Indian Territory. Even as the act subsidized their displacement, its provisions allowed American Indians to claim land if they took up settled agriculture. Some Native Americans applied. In 1869, 25 families from the Santee Sioux tribe, which had been removed by the federal government to the Dakota Territory after a bloody rebellion, formed the Flandreau Sioux colony. They surrendered their tribal land claims and, with the help of government officials and missionaries, entered individual land claims under the Homestead Act. A similar Indian land policy would underlie the Dawes Severalty Act of 1887.

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See Also: African Americans; Agriculture and Ethnic Diversity; Alien Land Laws; American Indian–U.S. Government Treaties; Civil War, U.S.; Dawes Act (1887); European Americans; German Americans; Great Plains Tribes; Indian Territory; Mexican Americans; Mormons; Native Americans; Reservations, Native American; Sharecropping; Sioux.

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Honduran Americans

The majority of Honduran Americans live in “mini-Honduran nations” throughout the country, in cities such as New York; Houston, Texas; Los Angeles and Miami; Charlotte, North Carolina; Dallas, Texas; New Orleans, Louisiana; Atlanta, Georgia; and Chicago, Illinois. According to the 2000 U.S. Census data, 218,000 Hondurans made up 0.6 percent of the total Hispanics living in the United States. Whereas the overall Hispanic population of the United States grew 43 percent between the 2000 and 2010 censuses, Honduran American population grew 191 percent to a total of 633,401 in 2010.

During World War II, Hondurans began coming to the United States as employees of the United Fruit Company, following the merchant marine trade routes and remaining in port cities such as New York, New Orleans, Boston, and Miami, and cities in New Jersey. They arrived as housemaids, gardeners, and the children of Honduran managers. They learned English, married U.S. citizens, remained in America, and became part of the nation’s growing middle class in the

1950s. Many were not integrated into Latino or Honduran communities, and therefore they assimilated into the “mainstream” U.S. culture, received a college education, and began working as professionals—teachers, nurses, lawyers, and engineers.

In the 1960s and 1970s many Hondurans entered the United States as students, tourists, or participants of family reunification programs. During this time frame, no strong Honduran communities existed; therefore, more resources were necessary to survive in the United States as members of the middle class. The most common immigrants from Honduras were single men between the ages of 20 and 34, considered by many to be the prime working age. Many left children and spouses behind with family members in Honduras to come to the United States to work. After establishing themselves here, some married U.S. citizens and formed families, while others brought their Honduran families to live with them.

In the 1980s, in the shadow of broader global economic restructuring, the Honduran economic market changed drastically. Moreover, civil wars in two bordering countries, El Salvador and Nicaragua, spread into the Honduran countryside. *Campesinos* (rural farmers) moved into the capital city of Tegucigalpa looking for work. When work became scarce across the entire country, many made the journey to the United States (including many who were undocumented, or *mojado*), looking for work to support family members left behind in Honduras.

Hondurans entering the United States during this period depended on family networks and compatriots for work and housing. This was the beginning of the trend of undocumented Hondurans entering the United States for economic reasons that still existed in the early 21st century. In 2012, there were 11 Honduran consulates in the United States serving compatriots. They were located in Washington, D.C.; Atlanta; Belmont, Massachusetts; Chicago; Houston; Los Angeles; Miami; New Orleans; New York City; Phoenix; and San Francisco.

Hurricanes Mitch and Katrina

The effects of Hurricane Mitch, which destroyed the infrastructure of Honduras in October 1998, increased the number of immigrants coming

to the United States for economic reasons. This group of immigrants also tended to stay in established Honduran communities, working in the service and agricultural industries, and not becoming part of the mainstream middle class. In August 2005, when Hurricane Katrina hit New Orleans, there were approximately 120,000 Hondurans living there, many of whom had come to the United States to escape the economic disaster of Hurricane Mitch. Many fled the area during the mandatory evacuation and relocated in other mini-Honduran nations like Houston, Texas. Many returned to New Orleans as part of the reconstruction efforts. Some Hondurans were part of the federal government’s Temporary Protected States (TPS) program, while at the same time other undocumented Hondurans experienced heightened fear of deportation during the uncertain economic effects caused by Hurricane Katrina. The TPS program is sponsored by the secretary of Homeland Security for individuals from specific countries that are facing civil war, environmental disasters or epidemics, and other extraordinary and temporary conditions. Employment authorization is generally granted and has been a resource for Hondurans entering the United States for the past several decades.

Garifuna

The Garifuna are descendants of Carib Indians and escaped black African slaves who settled on the island of Saint Vincent. In the 17th century when the British colonized the island, the Garifuna resettled along the Caribbean coasts and islands of Belize, Guatemala, and Honduras. But in 2012, there were mini-nations of Garifuna, mainly from Honduras, living in Chicago, Miami, Los Angeles, and New York City. In the past, the census may have been misleading when counting the number of Honduran Americans living in the United States because the Garifuna may have been counted as blacks rather than Hispanics. The Garifuna community takes great pride in cultural, historic, and linguistic preservation. One of the most famous cultural contributions of the Garifuna is the traditional music and dance called the *punta*.

Culture

Catracho(a) is a nickname that all Hondurans call themselves. The Liga Nacional de Fútbol

(National Soccer League) is an important part of the Honduran American culture, as is displaying flags of favorite soccer teams and the national flag. The Honduran flag is blue and white striped with five blue stars representing all of the Central American countries centered on the middle white stripe. Favorite dishes found at local Honduran restaurants include rice and beans, *baleadas*, *chismol*, *sopa de caracol*, *pupusas*, *mondongo*, *plátanos maduros*, and *carne asada*.

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See Also: Guatemalan Americans; Hispanic/Latino Categorization (Essay); Hispanic Americans; Latinos; Nicaraguan Americans; Salvadoran Americans.

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Hopi

The Hopi are a federally recognized tribe whose reservation was created by executive order in 1882. They primarily live on the Black Mesa escarpment in northeastern Arizona. Their 2.5-million-acre reservation is surrounded by the larger Navajo

Nation with whom the Hopi have had varied relationships over the years.

Most recently, concerns have dealt with sovereignty and gaining exclusive control of previously jointly used lands that were not identified by the federal government as exclusively Hopi in the 1882 treaty or subsequent executive orders. This created a jurisdictional problem that has led to years of turmoil and conflict. The Hopi consider their lands to be sacred and believe it is their duty to preserve and ensure that it is not desecrated or overused; they have felt the Navajo had let sheep and cattle overgraze the land.

In addition, the Hopi felt they had not received their share of royalties from the Peabody Coal Mine on Black Mesa in the disputed area. The federal government stepped in and passed the Navajo-Hopi Land Settlement Act of 1974, which led to the generally peaceful partition of 1.8 million acres, a freeze on any development in the disputed area, and the relocation of numerous Navajo and Hopi families. On May 9, 2009, President Barack Obama ended the dispute with the repeal of the freeze so that families can now repair their homes and obtain electricity.

The Peaceful Little Ones

Hopi is an English abbreviation of Hopituh Shinu-mu (The Peaceful People, or Peaceful Little Ones). The Hopi use it to refer to individuals who behave appropriately, are respectful, well-mannered, civilized, peaceable, polite, and follow the Hopi way—a philosophy and set of values that permeates all areas of life, including the setting of political policy and how one learns. The Hopi speak an Uto-Aztecan language that is related to Southern Paiute, Ute, and O'odham; culturally, they are related to Zuni, Acoma, Laguna, and the Rio Grande Pueblos.

Settled agriculturalists, the Hopi are the westernmost Puebloan peoples whose ancestors lived on the Colorado Plateau for thousands of years. They moved to their present homes following a history of clan and band migrations that are well documented in Hopi oral narratives and archaeological record.

The Hopi refer to the numerous sites and cliff dwellings as the footprints of their ancestors. One Hopi town, Oraibi, is the oldest continuously inhabited town in the United States; in the 1540s

the Spanish estimated it was home to between 2,500 and 3,000 people.

Through the years the Hopi have provided asylum for many people. Following the Pueblo Revolt of 1680, the Hopi gave sanctuary to Tewa-speaking migrants who feared reprisals from the Spanish when they returned to New Mexico in the 1690s. The Hopi allowed them to stay but they had to promise to contribute to Hopi culture, assume religious responsibilities, and live the Hopi way. Their contribution was to serve as warriors and protect the First Mesa Hopi village of Walpi from raids by Utes, Navajos, Apaches, and Spaniards and to serve as a buffer against Euro-American intrusions. The Hopi and Hopi-Tewa's calculated resistance to colonization, isolated location, tenacity, and belief in their culture has kept their traditions, language, religious beliefs, and rituals alive.

According to the 2000 U.S. Census, the Hopi had a population of 6,946 people, which by 2010 had risen to 12,580, with another 6,000 individuals self-identifying as having partial Hopi heritage, a reflection of increased intermarriage outside the Hopi community and matrilineality.

The Hopi as a sovereign nation is a creation of the federal government, which wanted to deal with a single entity when discussing governance, land, mineral development, educational, and welfare issues. Under the Indian Reorganization Act, the Hopi Tribal Council was established in 1935 and a constitution was written by Francis LaFarge in 1939. This government has been accepted by the Progressive faction, or those who favor working with the federal government by using a democratically elected representative form of government or who have been Christianized. In contrast the Conservative faction feel that the Hopi should follow their traditional theocracy with complete village self-governance. This political factionalism still continues.

The Hopi nation is comprised of village communities located on three mesas and outlying towns. Moving from east to west are First Mesa (Hano a Hopi-Tewa village, Walpi, Sichomovi) with Polocca at the base of the mesa, Second Mesa (Shipaulovi, Mishongnovi, Shungopavi), and Third Mesa (Oraibi, Bacavi, Hotevilla) with Kyakotsmobi at the foot of the mesa. Lower and Upper Moencopi, agricultural summer villages,

are sited near Tuba City and are home to a resort center. The tribal offices are located at Kyakotsmobi (previously called New Oraibi) at the foot of Third Mesa. Indian Service offices are located at Keam's Canyon, east of First Mesa. Today, many families live at the foot of the mesas where they can access amenities like electricity, water, and roads, using the mesa-top villages as ceremonial centers. Others who live off-reservation throughout the United States return regularly to fulfill family, clan, and religious obligations.

The Hopi are one of the best-known and most written about American Indian peoples. Every American has seen their beautiful pottery, painting, basketry, and silver and turquoise jewelry. People have also heard about or gone to see the katsina plaza dances or the famous snake dance, although most parts of Hopi religion are held in private and not meant to be seen by uninitiated individuals. Famous Hopi individuals are also well known: from the potters of the Nampeyo family to historic religious leaders and, finally, to Lori Piestewa, the young soldier who was killed in Iraq.

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See Also: Agriculture and Ethnic Diversity; American Indian Categorization (Essay); Apache; Indian Reorganization Act (1934); Native Americans; Navajo; Navajo-Hopi Land Dispute; Reservations, Native American.

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