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Hispanic Population in the USA:  
The opportunity to create a shared brand

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*Empezar es ya más de la mitad del todo*

ARISTÓTELES



## **Resumen**

El tema de este trabajo de investigación ha surgido gracias a la experiencia vivida en Carolina del Sur (EEUU) como estudiante y trabajador. Es un hecho que la población hispana en Estados Unidos cada vez es más importante, lo que ha provocado un cambio de mentalidad en las empresas del lugar. Se han dado cuenta de que no es suficiente con seguir la estrategia de comunicación que tenían anteriormente, y ahora deben prestar más atención a un nuevo público objetivo. Saber cómo deben hacerlo es la meta de este trabajo.

## **Resum**

*El tema d'aquest treball de recerca ha nascut gràcies a l'experiència viscuda a Carolina del Sud (EEUU) com estudiant i treballador. És un fet que la població hispana als Estats Units és cada cop més important, el que ha provocat un canvi en la mentalitat de les empreses del lloc. S'han adonat que no és suficient amb seguir l'estratègia de comunicació que tenien anteriorment, i ara han de fer més cas a un nou públic objectiu. Saber com han de fer-ho es la fita d'aquest treball.*

## **Abstract**

*This research paper has born because of the experience abroad in South Carolina (USA) as student and worker. It is a fact that the raising Hispanic population in United States is more important. This has caused a change of mind in the local businesses. They have realised that the previous followed communication strategy is not enough and they have to pay more attention to the new target public. The main goal of this research is know how to do that.*

## **Palabras claves / Keywords**

Hispanic – Brand - Changes – United States – New target – Differences
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# Summary

Introduction .....	9
1. Analysis of the Hispanic Population in the USA.....	10
1.1. Why Hispanics are Hispanics? Roots of colonization.....	10
1.2. America: A nation of Immigrants.....	15
1.3. The growing Latino Population in the USA, and Politics.....	21
1.4. Why not think of Immigration as mixture of amazing colors?.....	22
1.5. Stats of Hispanic Population and Prevision.....	24
1.6. Important data and Conclusions.....	25
2. Investigation and Survey in South Carolina.....	26
2.1. Some figures to take into consideration.....	26
2.2. The Survey.....	27
2.3. Results and Conclusions from the market study.....	30
3. Special Case: The Irish-American Population.....	32
3.1. General Information.....	32
3.2. Sense of Heritage.....	34
3.3. Irish Symbols.....	35
3.4. Irish products and things related to Ireland in the USA.....	41
4. Creation of the possible Hispanic Brand and Communication.....	45
4.1. What all the Hispanics have in common?.....	45
4.2. Festividad del Cinco de Mayo .....	45
4.3 Hispanic American Influence on the American Food Industry.....	47
4.4 Creation of a brand and a logo to identify Hispanic products.....	49
4.5 Products and communication strategy.....	50
Conclusion .....	52
Bibliography.....	53
Anexs .....	55





## Introduction

Each research is preceded by a need. In this case, the need has been created by a change in demographics and immigration. Originally, the United States was an anglosaxon country. The main population are still anglosaxon but many different subpopulations are growing. The first most important to develop was the African American population, powered by the slavery. After decades of being the biggest non-anglosaxon population, afroamericans have been exceed by the Hispanic inmigration wave.

Through the experience in the United States, it can be said that there are some specific markets which are different of each other. For example, there are a large number of products that are made specifcly for people with Irish roots. There are also some TV channels made exclusively for afroamerican people and some other examples that will be analised in the thesis.

Hispanic and Latin population have a different culture in their countries but, are they still having the same culture and behaviour inside the USA? Are they adapting to the new place of living or they keep the same behaviour? Have the companies to treat them in a different way? These are questions that will be answered after this investigation.

The procedure that we are going to follow is make a compilation of information about the Hispanic and Latin population in the USA and more specific in South Carolina. Then, it will be necessary to understand their behaviour and for this reason a survey will help us to reach our goal. After analising the results, we will try to give some business solutions to the companies that want to advertise or have some kind of professional relationship with this public. The preferred solution is the creation of a shared brand for all the Hispanics in the USA in order to give business advantage to different firms interested in this public segmentation.

Furthermore, a comparison with other specific strategies followed by different companies to communicate with an specific ethnic target, in this case Irish-American population, will be analysed.

# 1. Analysis of the Hispanic Population in the USA

## 1.1 *Why Hispanics are Hispanics? Roots of colonization*

The Spanish colonization of the Americas began with the arrival in the Western Hemisphere of Christopher Columbus (Cristóbal Colón) in 1492. From early small settlements in the Caribbean, the Spanish gradually expanded their range over four centuries to include Central America, most of South America, Mexico, the South of what today is Southern United States, the Western part of what today is Central United States, the Southwestern part of what today is British Columbia in Canada, and even reaching Alaska, eventually ending with a series of independence movements in the Nineteenth Century, including ultimately Cuba and Puerto Rico in 1898 as part of the Spanish-American War.

### Christopher Columbus

The Spanish Crown's search for a route across the Atlantic Ocean occurred in the context of the rivalry with Portugal to establish trade routes to Asia. Portuguese explorers had recently been establishing new routes north along the West African coast, and it seemed likely that the Portuguese caravels would shortly reach the rich trading areas of Asia by traveling east. Christopher Columbus was able to convince the recently crowned monarchs of the Kingdom of Castille and the Kingdom of Aragon, Isabella and Ferdinand, to finance his novel idea: to reach the trading partners in Asia by traveling directly west across the Atlantic Ocean. There was no idea in that era of the actual size of the globe, and the expectation was that Asia could be reachable directly with the small sailing ships of the day.

Columbus's voyages were also taking place at the end of seven centuries of the Reconquista, in which the last Moorish kingdom on the Iberian Peninsula (in Granada) was finally brought under direct Christian control. The Native Americans, similar to the remaining Moors in Spain, were for a time considered without rights as long as they were not converted to Catholicism.

Columbus was made governor of the new territories and made several more journeys across the Atlantic Ocean. He profited from the labour of native slaves, whom he forced to mine gold; he also attempted to sell some slaves to Spain. While generally regarded as an excellent navigator, he was a poor administrator and was stripped of the governorship in 1500.

### Early settlement

Early settlements by the Spanish were on the islands of the Caribbean. On his fourth and final voyage in 1502, Columbus encountered a large canoe off the coast of what is now Honduras filled with trade goods. He boarded the canoe and rifled through the cargo which included cacao beans, copper and flint axes, copper bells, pottery, and colorful cotton garments. He took one prisoner and what he wanted from the cargo

and let the canoe continue. This was the first contact of the Spanish with the civilizations of Central America.

In 1513, Vasco Núñez de Balboa crossed the Isthmus of Panama, and led the first European expedition to see the Pacific Ocean from the west coast of the New World. In an action with enduring historical import, Balboa claimed the Pacific Ocean and all the lands adjoining it for the Spanish Crown. It was 1517 before another expedition from Cuba visited Central America, landing on the coast of the Yucatán in search of slaves. This was followed by a phase of conquest. The Spaniards, just having finished a war against the Muslim Moors in the Iberian peninsula, began toppling the local American civilizations, and attempted to impose Christianity.

It is important to distinguish between the Spanish conquest of Mexico and the Spanish conquest of Yucatán. Although the Yucatán Peninsula is part of the modern-day country of Mexico, the Spanish conquest of Mexico refers to the conquest of the Mexican/Aztec empire by Hernán Cortés from 1519 to 1521. It is April 22, 1519, the day Hernán Cortés landed ashore and founded the city of Veracruz, that marks the beginning of almost 303 years of Spanish hegemony over the region. The Spanish conquest of Yucatán, on the other hand, refers to the conquest of the Maya states from 1511 to 1697.

Ferdinand Magellan set foot in the Philippines in 1521.

#### Effect on natives

European diseases (smallpox, influenza, measles and typhus), to which the native populations had no resistance, and systems of forced labor (such as the *encomienda*, and the mining industry's *mita*), decimated the native population. The diseases usually preceded the Spanish invaders, and the resulting population loss (between 30 and 90 percent in some cases) severely weakened the native civilizations' ability to resist the invaders.

However, Spain was the first European colonial power to pass laws protecting the natives of its American colonies as early as 1542 with the Laws of the Indies. The Laws of the Indies consisted of many regulations on the *encomienda* system, including its prohibition of the enslavement of the Indians and provisions for the gradual abolition of the *encomienda* system. It prohibited the sending of indigenous people to work in the mines unless it was absolutely necessary, and required that they be taxed fairly and treated well. It ordered public officials or clergy with *encomienda* grants to return them immediately to the Crown, and stated that *encomienda* grants would not be hereditarily passed on, but would be canceled at the death of the individual *encomenderos*.

The Spaniards were committed to converting their American subjects to Christianity, often by force, and were quick to purge any native cultural practices that hindered this end. However, most initial attempts at this were only partially successful, as American groups simply blended Catholicism with their traditional beliefs. On the

other hand, the Spaniards did not impose their language to the degree they did their religion, and the Roman Catholic Church's evangelization in Quichua, Nahuatl and Guarani actually contributed to the expansion of these American languages, equipping them with writing systems.

Many native artworks were considered pagan idols and destroyed by Spanish explorers. This included the many gold and silver sculptures found in the Americas, which were melted down before transport to Europe.

In most areas, the Natives and the Spaniards interbred, forming a *Mestizo* class. These and the original Americans were often forced to pay taxes to the Spanish government and were punished for disobeying their laws. In other areas, the Natives stayed ethnically distinct, and continued to resist for more than two centuries. Nowadays, descendants of Native Americans constitute a major part of the population of the countries that comprised most of the Spanish Empire in America (with the exception of Argentina, Uruguay, Costa Rica and the countries of the Caribbean). Two Amerindian languages, Quechua and Guaraná, have reached rank of co-official languages in Latin American countries. There have been and are Latin American Presidents of Native American origin, such as Benito Juárez in Mexico, Alejandro Toledo in Peru, and Evo Morales in Bolivia.

In other parts of the world being colonized, the North American and Australian native populations (under the control of other European countries) the impact of the colonizers was in many ways more severe (many tribes disappearing entirely), while in Spanish-held areas, the native or mixed populations maintained sizeable numbers (in many areas they are actually the main population, such as in Bolivia, Perú, Guatemala, some areas in Mexico).

The accounts of the ill behavior of Spanish conquistadors from both inside and outside were part of the source material for the stereotype of Spanish cruelty that came to be known as the Black Legend spread mostly by Protestant foes, such as the Dutch and the English. As a result of this political propaganda campaign against the Spanish, little is known outside the Hispanic world about some Spaniards, such as the priest Bartolomé de Las Casas, who defended Native Americans against the abuses of conquistadores. In 1542, Bartolomé de las Casas published *A Short Account of the Destruction of the Indies* (*Brevísima relación de la destrucción de las Indias*). His account is largely responsible for the passage of the new Spanish colonial laws known as the New Laws of 1542, which was used in an attempt to protect the rights of native inhabitants (the governor and men sent to enforce them were killed by rebellious conquistadores). These New Laws of 1542 established a very early, compared to British or French colonies, abolishment of native slavery.

### Spanish colonies

Regions that have been under Spanish rule.

Areas in the Americas under Spanish control included most of South and Central America, Mexico, parts of the Caribbean and much of the United States.

The initial years saw a struggle between the Conquistadores and the royal authority. The Conquistadores soldiers and officers were given vast territories and Indian labourers (Encomiendas and Repartimientos) in place of payment or loot. Rebellions were frequent. The Spanish Crown resorted to several systems of government, including Adelantados, Captaincy General, Viceroyalties, Lieutenant General-Governors and others.

### *Caribbean*

Spain claimed all islands in the Caribbean although they did not settle all of them. They had settlements in the Windward and Leeward Islands and:

- Antigua and Barbuda
- Cuba
- Hispaniola, the modern Dominican Republic and Haiti
- Jamaica
- Puerto Rico

### *South America*

- Argentina: Buenos Aires founded in 1536. Re-founded in 1580 as it was forcefully abandoned in 1541; de facto independent in 1810, officially declared in 1816.
- Bolivia: La Paz founded in 1548. Independent in 1825.
- Chile: In 1541, the Spanish conquered the Incas in Perú, opening the way to the South, however, Spain could only advanced as far as the Itata River, where they met the fierce Araucanians. Chile won its independence from Spain in 1818.
- Colombia: In 1510, Spaniards founded Darien, the first permanent European settlement on the mainland of the Americas. In 1538, they established the colony of New Granada. Independence in 1810.
- Ecuador: Conquistador Francisco Pizarro conquered the land in 1532; left Spain in 1809 to form Greater Colombia.
- Paraguay: Asunción was founded in 1537. Independent from 1811.
- Peru - Conquered from the Incas in 1531 by Francisco Pizarro. Peru won its independence from Spain in 1821.
- Uruguay - Taken by Spain from Portugal in 1778. Part of Brazil from 1821-1825. Independence in 1825.
- Venezuela - Caracas was founded in 1567. Left Spain 1811 to form Greater Colombia.

### *Central America*

- Costa Rica

- El Salvador
- Guatemala - Settled by Spanish in 1523,
- Honduras
- Nicaragua - Founded in 1524 by Francisco Hernández de Córdoba

(These above countries became independent from Spain in 1821 during Mexico's war of independence)

- Panama - As part of Colombia, independent in 1821. Declared independence from Colombia in 1903.

### *North America*

- New Spain, all or parts of today's Mexico, Texas, California (Alta California and Baja California), Arizona, Utah, Colorado, Oklahoma and New Mexico. In the 1819 Adams-Onás Treaty Spain traded its claims in the Pacific Northwest north of the 42nd parallel (today's northern border of California) to the USA, in exchange for the USA's giving up of its claims south of that line. The Treaty also established border lines along the Arkansas River and the Red River.
- Spanish Florida: Modern-day Florida including parts of modern-day Alabama and Mississippi.
- Louisiana (consisting of all or parts of the present-day U.S. States of Louisiana, Arkansas, Oklahoma, Missouri, Kansas, Iowa, Nebraska, Minnesota, North Dakota, South Dakota, Wyoming, Montana, Colorado and Idaho): Spain owned this territory from 1762 to 1800 and based its administration in New Orleans. The north and interior was only sparsely settled by French inhabitants and new immigrants. Nomadic Indians, newly horsed, made up most of the new residents on the Great Plains where Spanish control was confined to the south. A system of forts and frontier posts, inherited from the French, protected Spanish interests along the Mississippi as far north as Michigan.

### *Independence*

During the Peninsula War, several assemblies were established by the criollos to rule the lands in the name of Ferdinand VII of Spain. This experience of self-government and the influence of Liberalism and the ideas of the French and American Revolutions brought the struggle for independence, led by the Libertadores. The colonies freed themselves, often with help from the British Empire, which aimed to trade without the Spanish monopoly.

In 1898, the United States won the Spanish-American War and Cuba, Puerto Rico and the Philippines were occupied by them, ending Spanish rule in the Americas.

Still, the early 20th century saw a stream of immigration of poor people and political exiles from Spain to the former colonies, especially Cuba, Mexico and Argentina.

After the 1970s, the flow was inverted. In the 1990s, Spanish companies like Repsol and Telefonica invested in South America, often buying privatized companies.

Currently, the Ibero-American countries and Spain and Portugal have organized themselves as the Comunidad Iberoamericana de Naciones.

### *1.2 America: A Nation of Immigrants*

America's earliest settlers, who came in search of religious freedom, passed on a vision of America that still shines today. Between 1820 and 2001, more than sixty-seven million people came to the United States from every corner of the globe, attracted by the promise of liberty and opportunity.

Still there are some Americans who don't want newcomers in the country; and even some of the newcomers, once they get settled, don't want any other immigrants to come. Usually the newest immigrants are poor, and willing to work hard and for less money than those who have arrived earlier. So some people want to stop immigration because they fear competition for jobs.

There are other reasons, too. Because the newcomers are poor and can't speak the language, they need help in school. That costs money-tax money. The cities where many immigrants live are overcrowded and filled with crime, so there is a need for extra police and extra city services. Some people say, "Why should we have to pay for the problems of these poor people?" They don't stop to think that the newcomers are often doing jobs no one else wants to do- scrubbing floors, washing dishes, or building houses."

Although a bit uneasy and disturbing, this quote accurately describes in a completely politically incorrect way how many Americans currently feel about new immigrants, particularly Hispanics.

The above, present tense day quote, reflects what was going on back in the mid-1800's - the thoughts and feelings of a growing nation towards the immigrants of the era. Back then they were digging ditches and building railroads instead of mowing lawns or building homes; apart from this, I was surprised by the timelessness of the feelings and worries of the American citizens.

History keeps repeating itself. Back then as well as today, there was a lack of understanding, a misjudgment of the new immigrants, a fear that their culture and customs would change all that was familiar, a fear of losing jobs to the new comers. People forget that these individuals make up the building blocks of America. They don't stop and look around to see that what they are fighting against is actually what has made the United States the largest economy in the world today.

You need to always remember that this country is made out of immigrants-both voluntary and involuntary (that is, those brought over by the slave trade). The only people indigenous to the US are Native Americans, which now comprise less than one percent of the total population. For this reason, everyone in this country, aside from those who are 100% of Native American descent, is an immigrant or a descendant of immigrants.

From the pilgrims on the Mayflower to those who yesterday set his foot for the first time in the United States searching for a better life for themselves and their loved ones, all of them and their descendants are the essence of America.

People have flocked to the United States believing in the promise of the famous words that appear on the plaque at the base of the Statue of Liberty:

"Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tossed to me,  
I lift my lamp beside the golden door!"

Many of those who came, regardless of their country of origin, were running away from poverty, from political, religious or social oppression, or from lack of opportunities in their homeland. They, in one way or another, were discriminated against, struggled to make ends meet, felt lonely and desperate. They overcame all these and worked their way up, achieving success, independently of how it was measured. You are the living proof that all their efforts were not in vain.

Germans, British, French, Scottish, Irish, Italians, Swedes, Hebrews, Australians, Norwegians, Spaniards, Dutch, Mexicans, Portuguese, Poles, Africans, all shaped America into what it is today. All came with a dream, with a hunger for freedom, craving for a shot at the opportunities that only this great country has to offer.

The Hispanic community, from the early beginnings of this nation, has been an integral part of America. Latinos (Spaniards and/or Mexicans) were among the first to settle in, or at some point in history rule over, many areas of North America that now constitute States of the Union: Texas, Nevada, Utah, New México, Florida, California, Arizona, Louisiana, Mississippi. In fact, many ancestors of current day Hispanics never crossed the border, the border crossed them! One day they were part of México, the next they were US citizens.

When first arriving on American soil, almost all immigrants have landed at the basement of the socio-economical system. Either because of a lack of marketable skills and/or little or no knowledge of the English language, they end up taking all those jobs that second generation immigrants (and beyond) have outgrown, due to



the rapid upward mobility that the strong, relentless US economy consistently sustains.

Still, new immigrants, once established, tend not to want more people to come as they, too, perceive that immigrants will change their way of living and dilute the opportunities for them and their children. A good example of this is the Irish Immigration sparked by the potato famines in 19th century Ireland.

In the early 1800s the Irish, who spoke English but were Catholic (in an overwhelmingly Protestant society at the time) immigrated in large numbers to the new world. Poor and with not many marketable skills, they became servants and laborers, being responsible for most of the canals, railways, rural highways, city streets, sewers, and waterworks built back then. They were discriminated against because of their religion and for being foreign-born.

By the late 1800s the Irish had joined the ranks of the other “native-born” and were against embracing new waves of immigrants, claiming that the new immigrants took away jobs from Americans by working for low wages.

Up until recently, it was expected that every group of immigrants that came to America adopted the culture, beliefs, social structure, language and way of life of the male, white, Anglo-Saxon, protestant dominated society. Every group of immigrants, from Albania to Zimbabwe, had to set aside their customs, beliefs, traditional food, clothing, language and any other vestige of who they were, and adapt to the mainstream in order to fully function in this society. For some it was not such a difficult task as to others who barely clung to it only in the privacy of their own homes and in that microcosm tried to pass them along to new generations.

Still, for the most part it happened as expected. During the 19th and early part of the 20th centuries, even if reluctantly, immigrants became part of the “American Alloy”. Means of transportation and communication were neither as abundant nor sophisticated as they are now, impeding frequent contact with all that was left behind in the old country. With the passing of time, everyone became part of the mainstream American melting pot.

From the first English settlers to today, English has been the language of choice. Still not until recently was it declared the “national” language, politically staying short of calling it “official”. Independently of all the spin, it is a fact that in order to be part of mainstream America and totally enjoy all that this nation has to offer, you need to master the English language to a certain degree. From recent surveys, and as I contend later on, language does not define culture. In their majority, immigrants consider learning English a good thing, not seeing it as an impediment in their efforts of preserving their own culture.

On this postmodern era, thousands and thousands of persons are coming to America from all over the world, with the same hopes and dreams as this nation’s earliest members, facing the same challenges of yesteryears. Yet, due to today’s reality it is

a completely different ball game regarding the assimilation and acculturation processes.

First consider methods of transportation: Back in 1620 it took 36 days for the Mayflower to travel from Plymouth, England to Plymouth, Massachusetts (3,242 miles), even though the duration for the transatlantic voyage became shorter as time went by; at its fastest time it was still significantly longer than the 8 to 8 ½ hours it now takes to air travel a similar distance from London to New York (3,470 miles).

Now let's take a look at the forms of communication. Back then, staying in touch with family and friends from the homeland was a great feat. During America's early days, people stayed in touch mainly through letters. Mail was carried on ships from the US to Europe, taking a little less than a month to arrive. Then the transatlantic telegraph became the method of choice for all rapid long-distance communications until 1927, when commercial telephone service (using radio) began between New York and London. A three-minute phone call cost \$16 at the time (or \$182.35 in 2006 currency). You can see why back then it was not so difficult to let go of your "roots" and merge into the dominant culture.

Now, in first decade of the 21st Century, communication options are almost unlimited, and most are very affordable: Postal service, Couriers, telephone (land lines, calling cards, and cellars), email, instant messaging, chat, VIOP (voice over internet protocol; Skype and the like), video conferences, air travel, buses, cars... Without spending too much time or money an immigrant can easily preserve, on a daily basis, very close interaction with their country of origin's people and culture.

Not only can an immigrant maintain a relationship with their family and friends back home, with all the media options now available they can nourish and preserve their culture through TV & radio (broadcast, cable, satellite, and internet), newspapers & magazines (printed and online), websites, movies, and blogs. Anywhere you turn, you can find a variety of sources presenting information and entertainment specifically directed to a given group of persons.

There is a whole industry around catering, through events, to all the different cultures and tastes in America: Festivals, concerts, plays, etc.

Because of the growing demand and the efficiency and number of transportation options, there is a humongous surge in "Nostalgia Marketing", providing everything from ethnic food to home décor, clothing and anything else you can think of that immigrants (primarily 1st generation) are longing from their homelands.

Due to the constant influx of immigrants from all over the world and all that each of their individual cultures brings to the table, the face of America will continue its intrinsic evolution; it will keep on changing. Not that there is anything wrong with that, given that it is this very fact that has brought America to the place where it is today.

It is not more a melting pot, but a mixture of elements, all combined and living symbiotically, but each maintaining their own individuality. It brings out the best of

each culture and catalyses the American Experience. Only in America can you find the best of every culture in the world.

What about other “traditional” American cuisines? In 1905 pizza was considered a “foreign food”; by 1947 the New York Times stated that “Pizza could be as popular a snack as the hamburger if Americans only knew about it.” Hot Dogs were introduced in the 1860’s; the sausages brought by European butchers of several nationalities; very likely Germans introduced the practice of eating sausages with bread, which is a long-practiced tradition in their homeland. The ancestor of the modern hamburger arrived in American shores in the 19th Century when German immigrants brought with them a dish called Hamburg style beef.

All these foods that we now consider building blocks of American cuisine were actually introduced by immigrants at some point in the Nation’s history; each one being part of the culture and tradition of their homelands. I can foresee a time in a not too distant future, when someone will say, “It’s as American as Tacos”, when referring to something considered “native” to the country, and it will make perfect sense to everyone who’s listening.

### The Latino Wave

The reasons for today’s immigration wave are not at all different to those of the past. Many immigrants are poor and want a better life for them and their families; are running away from the status quo of political/religious/racial persecution, from the endemic “classism” of their native countries; from having no feasible sources of income. Nowadays all this is happening in different parts of the world; i.e. Latin America.

It is a matter of sheer numbers. With the release of the 2000 Census, and all the media hype surrounding it, you would have to live under a rock to not be aware that Hispanics are now the largest minority in the United States, and their numbers are only about to grow bigger. It is estimated that by 2050 (not too far from now), almost 25% of the entire United States Population will be comprised by Latinos.

As discussed above, the methods of communication and media options available today make it easier for immigrants and their US born offspring to maintain a link to their culture. This is especially true in the Hispanic Market. Geographic proximity, present technology, and media/entertainment options guarantee the omnipresence of the Latino culture.

Please note that we are using the term “Latino Culture” not Latin American Culture. Being Latino/Hispanic is different from being Latin American; it is the merging of what the United States has to offer with what Latin Americans bring to the table when coming to America. If the United States and Latin America were the primary colors blue and yellow, Hispanics would be the many shades of green that resulted through their blending.

This is one of the first things you have to understand. Latinos are not all one and the same. Even if they come from the same country, their socio-cultural realities can be so diametrically different that they might as well be from different planets. Now consider different countries (22, including the US, Spain and Brazil), how many years they have been living in the United States (or were they born here), and in which part of the country do they live (There is a big difference in the Hispanic community from Los Angeles compared to that of Cheyenne, WI, Trenton, NJ, Billings, MT, Charlotte, NC, or Miami).

Also you might have noticed that we said, “Latino Culture” not Spanish Language. Even though there are many Spanish speakers among Latinos, the language does not define the group. Some Hispanics only speak Spanish, others have different levels of bilingualism, and there is a good percentage of the Hispanic population that doesn’t speak Spanish at all. All of these are members of the Hispanic Community and you need to be aware of the fact that simply translating a document from English into Spanish is by no means an effective or persuasive way to reach Latinos with your marketing message; you need to understand the culture. You have to reach them with a well crafted message that could be pretty much indistinguishable from one directed to the general population, but taking into consideration not necessarily what Hispanics do, but what they don’t do or don’t appreciate, or consider inappropriate within their cultural framework, be it in English or Spanish.

In no way this means that the pillars of the American Society will be completely replaced. Instead they will be colorized by what the Hispanic culture (as well as all other cultures living side by side in this country) brings to the table. People coming to the United States, in some way or another, are searching for what America has to offer, and a pivotal part of it are its principles, values, laws, and rules; the freedom, the opportunities. New immigrants don’t want to change that, they are longing for it; it is what attracted them here in the first place. Still they don’t want to completely erase their identity either. They know that there are some customs/values/traditions they call their own that will contribute to the never-ending construction of the American society.

As with all that was brought by the first immigrant waves, that eventually became part of the mainstream, so America has to give a chance to the many hundreds of individual quirks that new members of the society are bringing along with them. Some of them will disappear through the passage of time; others will become the future pillars of this society. If we don’t give them an opportunity, how will we ever know if they were any good? Think Sushi, Falafel, Tamales, Empanadas, Tequila, Vodka, Spring Rolls, Pearl Tea...The US is a nation of newcomers; its food reflects its origins. Also think of qualities like increased warmth and the value of family (and extended family).

It is imperative for America to maintain its edge, let’s not castrate progress by narrow-mindedly opposing the American evolution. Again, this country is a country of immigrants and through their contributions its how America can continue to be the great country it is, maintaining and increasing its lead in the Global Economy.

### *1.3 The Growing Latino Population in the USA, and Politics*

After so much attention given to the Latino population after the last presidential election it is necessary to discuss a little of the history, nature and political implications of this important and growing segment of the US population.

Let's make it clear from the beginning, this community brings cultural and economic vigor to USA. The increasing numbers challenge all to forget new social contracts as they cooperate to build a strong society.

The Latino work ethic drives parts of the service, manufacture and agriculture sectors of the American economy. The varied participation in the marketplace and cultural life has become integral part of the U.S. life. Yet, for the most part the Hispanic contribution is still behind the scenes.

To most, "Latino" and "Hispanic" mean the same. However, for many of them these terms represent different identities. Recent debates over these names reflect a healthy struggle for identity within a community that has largely emigrated from Latin America and the Caribbean. Those who reject the Hispanic label attempt to discard the legacy of Spanish colonialism.

By choosing Latino instead, they give name to a new settled community in the U.S. that embraces its Latin-American hybrid heritage. One problem, however, is that Latino accentuates patriarchalism since it is a masculine noun. Additionally, the title wrongly implies that they speak the archaic Latin language, a Roman colonial legacy.

On the other hand, those preferring the name Hispanic underline the community's broad preference for the Spanish language, a legacy of Hispanic colonialism. Problematically this label pulls us closer to the colonial past and rejects the diversity of their origins (indigenous, African, Asian and Spanish). It also fails to include those Latinos who do not speak Spanish.

The fact is that no label can easily represent the languages and cultures of our people. Despite its shortcomings the term Latino represents a conscious decision to create an identity separated from the painful colonial experience. Yet, it is important to honor each group's self-representation. So, if some call themselves Hispanics that is well and good too. The people in each group matter more than the labels.

Often people think about Latinos as a unified block, but the reality is that the histories make them the most diverse ethnic group in the nation. The Chicanos (mexicans) are by far the largest Latino group. They have effectively settled across most of the country in their gradual emigration from Mexico. However, some trace their heritage to the Southwest before U.S. occupation (1848). Thus, not all Chicanos are immigrants.

Central Americans, who have concentrated along the East Coast and in Washington State, are recent additions to the multiregional Latino community. Overlapping

occasionally with Central Americans, the Caribbean Diaspora has brought people to Florida and the New York tri-state area.

Most Cuban-Americans choose political exile after the beginning of the Cuban Revolution (1959), while Puerto Ricans (by birth U.S. citizens) started immigrating earlier motivated mostly by economic hardships. Both Caribbean groups today are at extremes of the economic spectrum with Cubans being the richest. Dominicans, who have quickly taken positions of leadership, are the latest Caribbean Latino immigrants.

Taken as a whole, U.S. imperial interventions have led to waves of immigrants. The various socio-economic levels reveal the problems of sorting the Latino communities into pre-packaged definitions. There are Latino millionaires and a growing middle class. Most of them still earn our living working on a day to day basis, however. Working-class Latinos balance a tenacious dedication to family with a busy workload that commonly includes more than two jobs per person.

Unique challenges affect this people. For example, recent immigrants do not yet possess a Latino identity, which defines us as members of the U.S. larger society. It takes time for this identity to sink in. This issue thus explains our minimal political participation.

Latino students, moreover, tend to drop out of school more often than students from other groups. From education to the business sector, language barriers frequently obstruct the expansion of Latino talent. Dire economic needs often force families to sacrifice education and quality housing. And time and again, at all levels, prejudices powerfully harm this segment of population.

With its stress on social responsibility, spirituality, and work ethic, the Latino Community promises to be at the center of this nation's future, despite all obstacles. Not only have Latinos become the largest ethnic group, but they have consciously modeled themselves into a new hybrid and inclusive group.

#### *1.4 Why not think of immigration as a mixture of amazing colors?*

It is understandable that the world works in a utilitarian view of events and decisions. And the immigration reform is not an exception of a postulate that is trying to figure out what would happen to the 35.2 million immigrants that are in the U.S. legally or illegally as published Steven Camarota back on December 2005 in the Backgrounder of the Center for Immigration Studies. A number that surely has increased a million more by now.

And so we have as a result, illegal immigration numbers that simply escape from a person's ability of comprehending a cosmos of millions of people coming every year under the hot sun or the cold night through the 2,000 mile border with Mexico. Those millions of people just become numbers that Americans imagine will override their streets, works and lives. Soon and afterwards, they imagine a United States of

America in which they will no longer be able of speaking English. A country where we may see people from different colors and ethnicities entangled in a multicultural community that transacts every day millions of dollars in goods and services. But haven't Americans seen that already occur in their more than two centuries history of Independence?

It is time for Americans to reconcile their thoughts and beliefs, and create a united response to this modern wave of migration from Latin America. It is time to decide what America will do about those migrants that amount about 700,000-900,000 of settlers that get every year a green card of permanent residence.

Are those almost million people still under the stigma of being identified as aliens as many refers correctly to those that are still illegal in the country? Are Americans still going to call them Latinos as many other call them incorrectly by the elaboration of an abstract construct of a superficial term that wrongly refers to no particular race; but that refers to a population that is nothing but the product of Spaniard colonialism and a mix of races from around the world that is related by the common sharing of the Spanish language? Are Americans going to call them erroneously labor subsidies to companies because they are willing to get a lower wage for the product of their work? Are Americans going to refer to those new immigrants by a lot more demeaning names, or are those of them in fact Americans and will be treated equally by people without dividing them because of their color and their distinctive accent while speaking English.

Americans will have to understand that the immigration reform is not only a problem of whom are they letting in through our borders. It is a problem of how are they going to integrate those people in their community. As the last great immigration wave of 1910 had to do so by slowly integrating once they earned citizenship of the United States of America.

Cultural identity and the subsequent cultural identification to a new and different society is in fact a long term process that will start most commonly with the born of the second generation of migrants to the country. It happened before and it is happening just right now in the American Society with the immigration of the growing Hispanic population in the United States.

What Americans have to question themselves is what they are going to do to be part of that metamorphosis of the American culture. Are they still going to be precluded in Hispanic neighborhoods while at the same time forced to learn English? Are Americans still thinking that the blue collar jobs are only for Hispanics? Are Americans ready to understand and live with the idea that a new intellectual wave of 2<sup>nd</sup> or 3<sup>rd</sup> generation of Hispanics is being educated in our most important Universities? Are Americans going to accept them as representatives of our Congress and our Senate? Whatever may happen, and we are truly looking forward to see the American landscape in ten or twenty years from now and remember how was it that the culture transformed into a beautiful and colorful butterfly that shares in its wings a palette of races united in the land of freedom and dreams.

1.5 Stats of Hispanic Population and Prevision

<b>Hispanic (in thousands)</b>	<b>July 1, 1995</b>	<b>July 1, 2000</b>	<b>July 1, 2005</b>	<b>July 1, 2015</b>	<b>July 1, 2025</b>
Alabama	32	37	42	51	63
Alaska	25	31	37	47	59
Arizona	868	1.071	1.269	1.641	2.065
Arkansa	27	33	40	54	67
California	9.206	10.647	12.268	16.411	21.232
Colorado	507	594	682	859	1.067
Connecticut	248	288	332	447	574
Delaware	19	25	29	38	48
District of Columbia	37	40	46	62	80
Florida	1.955	2.390	2.845	3.828	4.944
Georgia	150	189	226	279	346
Hawaii	100	107	119	149	186
Idaho	72	96	121	160	205
Illinois	1.090	1.267	1.450	1.840	2.275
Indiana	119	140	162	199	243
Iowa	46	54	61	78	96
Kansas	114	138	166	220	281
Kentucky	27	32	38	47	55
Lousinana	105	119	138	179	227
Maine	6	8	10	16	20
Maryland	172	214	258	345	438
Massachusetts	355	437	524	719	934
Michigan	233	261	289	355	431
Minnesota	73	95	114	150	193
Mississippi	19	21	24	30	39
Missouri	74	90	105	137	172
Montana	16	20	26	30	39
Nebraska	50	61	72	89	111
Nevada	192	277	350	460	583
New Hampshire	13	17	20	28	34
New Jersey	896	1.044	1.196	1.513	1.861
New Mexico	657	736	821	1.011	1.241
New York	2.541	2.805	3.071	3.664	4.309
North Carolina	100	121	139	169	210
North Dakota	4	6	8	11	14
Ohio	162	183	206	257	319
Oklahoma	104	124	143	193	245
Oregon	150	195	237	323	429
Pennsylvania	279	334	391	507	639
Rhode Island	60	76	92	133	176
South Carolina	36	42	50	65	81
South Dakota	7	8	9	12	14
Tennessee	45	57	67	82	104
Texas	5.173	5.875	6.624	8.294	10.230
Utah	110	138	164	210	265
Vermont	4	6	6	10	12
Virginia	209	269	322	429	538
Washington	284	360	437	605	797
West Virginia	9	11	15	19	24
Wisconsin	114	136	156	192	236
Wyoming	27	35	42	57	74
<b>Total</b>	<b>26.921</b>	<b>31.360</b>	<b>36.059</b>	<b>46.704</b>	<b>58.925</b>



### *1.6 Important data and conclusions*

There are some studies that have established the Hispanic population of United States as 50 million people, 17 percent of the total population in USA (301 million). Then, comparing with the number of 36 million censused in 2005, we can conclude that there is a difference of 14 million which are probably ilegal. This fact represents one of the major problems in USA: the illegal inmigrants.

Another important issue is that with only three states (California, Florida and New York) have 50 percent of the total Hispanic population in USA. If we add texas to this three, then the figure rises until 70 percent. For this reason, it is easy to focus the business with this segment of the population in only 4 states within the entire country.

## 2. Investigation and Survey in South Carolina

### *2.1 Some figures to take into consideration*

It can be interesting to have an idea of the importance of the Hispanic population in South Carolina. For this reason let's see some general figures:

- In South Carolina 62 percent of Latinos in South Carolina are of Mexican origin.
- Latinos' average stay in South Carolina is 4.8 years, as compared to 7.9 years nationally.
- 68 percent of Latinos live with non-immediate family members, and the average household size is 5.1 persons.
- 37 percent of Latinos in South Carolina do not speak English; more than 50 percent speak no or only a few words of English.
- According to 2006 data, only 3.7 percent of all South Carolina public school students are Hispanic. The largest enrollment of Latino children are in Greenville County, followed by Beaufort, Spartanburg, Horry, Lexington, Charleston, Richland, Berkeley and York counties.
- 40 percent of Latino students are fluent in English and fully integrated into "mainstream" classrooms.
- Latino students in South Carolina graduate at a rate of 68 percent, close to that of American-American students.
- 84 percent of Latinos characterize their health as "good" or "very good." Nearly half of Latinos don't seek medical treatment either because of a lack of health insurance or because lack of need.
- In 2005, Latinos in South Carolina made up 1.6 percent of all hospital discharges and appear to not be overwhelming the system.
- While South Carolina employers are more apt to offer health benefits than other benefits to service workers, few Latinos take the benefit, reporting their decision as an "economic impossibility" due to cost.
- Of Latino workers in South Carolina, only 16 percent have completed high school. Some 39 percent of males, age 25 or older, had attended school less than nine years.

- From 2000 - 2005, median wages for full-time white South Carolina workers increased by 1.2 percent. It fell by 1 percent for black South Carolinians and by 9.6 percent for Hispanics.
- Median annual earnings for Latinos is \$20,400, far below median earnings for South Carolinians in general.
- Construction is the primary employment sector for Latinos, followed by animal slaughtering and landscaping services. Overall, for each of the three largest sectors with a Latino work force in South Carolina, African- Americans either lost jobs, saw earnings decline, or both.
- 25.7 percent of Latinos in South Carolina live in poverty, a figure that has increased slightly. Black poverty levels in the state fell to 25.1 percent in 2005. In contrast, whites have a poverty level of 9.3 percent.
- 8 percent of Latinos received food stamps in 2005, as compared with 23 percent of African-Americans and 5 percent of whites. Early 2007 data from the Department of Social Services indicate the following breakdown of food stamp recipients: 2.3 percent, Latino; 62.6 percent, African American; and 34.5, white.

The percentage of Hispanic Population in South Carolina in 2003 was 2.6%.

## *2.2 The survey*

There are certain cultural characteristics that you need to be aware of in order to better understand the Latino frame of mind:

- Degree of intimacy
- Level of interaction
- Social harmony
- Personal contact
- Respect for authority

These are extremely important and a great starting point for truly connecting with Hispanics. Then again, the Latino community is so diverse, that if you limit yourself to only these general characteristics, it will still be quite challenging to effectively and efficiently reach out to the market you specifically are trying to attract.

You also need to be aware of additional variables that influence Latinos, both as distinct groups and as individuals. Here, in no particular order, are some of the traits to consider when identifying the group (or groups) of Latinos on whom you will focus your marketing efforts in order to tailor a message that resonates with them:

1. Country of Origin / Heritage: There are many differences between Hispanics, depending upon the person's country of origin or heritage: Food and music preferences, as well as the Holidays they celebrate are some of the most obvious. The actual words they use to describe persons, places, actions and things can vary immensely as well.
2. Language Preference: What is the actual language that your target group prefers? Do they usually speak and read in English or Spanish? Are they fully bilingual or closer to either end of the English-Spanish language spectrum? This is of utmost importance when developing your message. Will you talk to them exclusively in English or Spanish? Will you talk to them in both languages? Will you utilize Spanglish (code-switching)?
3. Generation: It is a completely different worldview depending how far away, generationally, Hispanics are from their country of origin/heritage. First generation (foreign-born) Latinos have experienced life outside the U.S., have gone through the immigration experience, and to different degrees, have embraced or become acquainted with living in America. Second generation Latinos encounter a mixed experience, being born and growing up in the United States, but brought up by immigrants and thus heavily exposed and influenced by their parents' culture. Finally, Latinos who are third generation and beyond are the sons and daughters of U.S.-born parents. They are very much influenced by the general market, but still connect to their roots through the values, traditions, and culture passed on by their parents and grandparents.
4. Place of Residence: Latinos living in different parts of the country have completely different life experiences. It depends on the size of their city or town, its demographic composition, and how much or little interaction they have with fellow Latinos. Hispanics living in Los Angeles, Houston, Miami or New York have a vastly different experience and easier access to all things Hispanic than if they reside in Boise or Billings.
5. Socio-Cultural Level: In most cases, foreign-born Latinos obtain a higher income level and greater buying power than they experienced in their home countries. Still, even while their wallets or bank accounts tell one story, their buying habits and overall lifestyles could tell a different story. Their mind-set may cause them to retain financial habits learned in the past, meaning they may be spending less than their buying power would indicate. In other cases, immigrants may arrive in the U.S. with a high socio-cultural and economic level and broader world-view, which creates a completely different set of needs.
6. Acculturation: How much have Hispanics modified or adapted their attitudes and behaviors as a result of contact with mainstream America? What new systems of thought, beliefs, emotions and communication systems have they embraced in order to exist in a new cultural environment without abandoning their heritage?

7. Assimilation: While often used interchangeably with acculturation, this is actually the process of giving up a cultural heritage and becoming absorbed into the mainstream culture. How much has a Latino "forgotten" about their heritage in order to see him/herself as part of a larger national family?
8. Income Level: In general terms, the higher a person's income level (this applies to all people, not only Latinos) the likelier they will have their basic needs fulfilled. The wants and/or needs addressed in your targeted marketing message will need to take this into consideration.

As you can see, it is a combination of all these distinct variables that defines the Hispanic group (or groups) that we will focus on. A good way to understand the interaction between these variables is considering each as an element of a matrix, and the point of intersection of all these variables defines the part of the market you are trying to reach.

As mentioned before, this analysis could be executed down to an individual level, but for marketing purposes it is completely cost prohibitive and would deliver a dreadful ROI. The idea behind this explanation is that we need to perform our due diligence and understand where the majority of the people we are trying to reach land on this matrix, modifying our message according to this insight.

Taking into consideration this points and after studying the information about the Hispanic population in South Carolina, we decided to go further and have a direct experience with this segment.

For this reason, we have created a survey to know some other issues related with the behaviour of the Hispanic inhabitants in Charleston, South Carolina. This has been done to obtain some conclusions about them and which is the better way to communicate them.

There were some information that we wanted to know. First of all, it was interesting to know about the country of origin of the different people which participated in the survey. With this data is easy to check and know the amount of different Hispanic and latin nationalities living in Charleston.

Another relevant question was the amount of years of the survived people living in the United States. With this figure we were able to relate the years inside a country with the level of adaptation to this new place, new culture and new language.

Related with the consumer behavior of Hispanic population we asked the percentage of American products versus latin products buyed by them. Also, if they buy in specific latin shops, which ones. The rest of the questions are made to know the cultural level, the level of english that they have and some hobbies.

The sample of the survey is the following (see annex 1).

### *2.3 Results and conclusions from the market study*

The survey has been done to 33 people living in Charleston, South Carolina, with Hispanic roots. Everybody in this study is immigrant in the USA, legal and also illegal. That is why we are going to keep the names of the surveyed people.

#### The country of origin of the people

- Mexico
- Spain
- Cuba
- Costa Rica
- Colombia
- Honduras
- Brazil
- Paraguay
- Guatemala
- Ecuador
- Uruguay
- Argentina

#### Average period of time living in the USA

The average of years living in The United States of America of the people surveyed is between 9 and 10 years.

With this data we can obtain another two important conclusions. The first one is the people who have problems speaking, writing and understanding English, have been living in the USA between 1 and 4 years. The other is the people are completely adapted to USA culture, language... after 20 years or more.

#### People who buy Latin products

On one hand, 63 percent of the people buy Latin/Hispanic products inside USA. The products that the people buy the most are food from their country of origin and phone cards to call to their countries.

But, on the other hand, the comparison between American and Latin products bought in USA is the following:

*70% American Products versus 30% Latin Products*

### Information related with the consumption of commercials

English in commercials and advertising is a handicap for Hispanic people. They have more problems if the thing that is being advertised is a service instead of a product because services have more features to understand and they are not physical.

The type of commercials preferred for the Hispanic people are the funny ones. They want to be entertained and informed at the same time.

### Preferences and media consumption

Coinciding with the more educated segment, 40 percent of the people surveyed use Internet to get the news.

Although, the less educated segment use television as the preferred media to get the news.

Fourteen percent of the surveyed people use newspapers to be informed.

Surveyed people prefer American tv-programs instead of Spanish ones. Maybe because there are not enough Spanish channels and there is not good content in Spanish.

The favourite sport by far for Hispanic people in the United States is football (soccer).

### General ideas and next steps

- Create a special brand or identification for Latin and Hispanic population.
- Create more TV channels (there are more specific for Afro-American people than for Latin)
- Advertise in Spanish on TV. Internet doesn't matter.
- Better content on TV to create attention to this public.
- Use Latin celebrities to advertise.
- Use humor as the best strategy to create attention to this target.

### **3. Special case: The Irish-American population**

Before defining the strategy to follow with the Hispanic population, it is necessary to study the case of other minorities integrated in the American society. One of the minorities which is more proud of their roots is the Irish-American one. Let's know more about them.

#### *3.1 General Information*

March is a significant month for Irish- Americans. March 17th honors Saint Patrick, the patron Saint of Ireland. Saint Patrick is commemorated for introducing Christianity to Ireland in the 5th Century.

Coinciding with Saint Patrick's Day is Irish American Heritage Month, which was first proclaimed by the United States Congress in 1995.

The 2000 United State Census reports 30,528,492 persons claiming Irish ancestry, 10.8% of the total American population. This is over 7 times the population of Ireland itself, which was 4 million in the year 2003.

Irish-Americans are the largest ancestral group in Washington DC, Delaware, Massachusetts, and New Hampshire.

The states with the largest Irish-American populations are:

- California- 2,611,449
- New York- 2,451,042
- Pennsylvania- 1,981,106
- Florida- 1,645,585
- Illinois- 1,511,569

According to the United States Census, Irish-Americans are better-educated and more financially sound than the American population as a whole. Thirty percent of Irish-Americans age 25 or older have bachelor's degrees or higher, and their annual median household income is \$48,900. Compare this to the Americans population as a whole, with a \$42,000 median household income and 24% having bachelor's degrees or higher.

Here is a complete breakdown of the Irish-American population, by state:



<i>State</i>	<i>Irish-American population</i>	<i>Irish-Americans as a percentage of total population</i>
Alabama	342,274	7.7
Alaska	67,578	10.8
Arizona	524,306	10.2
Arkansas	254,773	9.5
California	2,611,449	7.7
Colorado	525,507	12.2
Connecticut	565,290	16.6
DC	28,081	4.9
Delaware	129,701	16.6
Florida	1,645,585	10.3
Georgia	640,729	7.8
Hawaii	52,755	4.4
Idaho	129,407	10.0
Illinois	1,511,569	12.2
Indiana	655,530	10.8
Iowa	395,506	13.5
Kansas	309,181	11.5
Kentucky	423,237	10.5
Louisiana	314,647	7.0
Maine	192,344	15.1
Maryland	621,779	11.7
Massachusetts	1,426,453	22.5
Michigan	1,067,474	10.7
Minnesota	552,172	11.2
Mississippi	195,224	6.9
Missouri	711,120	12.7
Montana	133,952	14.8
Nebraska	229,506	13.4
Nevada	219,974	11.0
New Hampshire	240,295	19.4
New Jersey	1,335,535	15.9
New Mexico	132,997	7.3
New York	2,451,042	12.9
North Carolina	594,798	7.4
North Dakota	49,346	7.7
Ohio	1,445,668	12.7
Oklahoma	354,233	10.3
Oregon	406,431	11.9
Pennsylvania	1,981,106	16.1
Rhode Island	193,097	18.4
South Carolina	317,490	7.9
South Dakota	78,379	10.4
Tennessee	526,571	9.3
Texas	1,502,841	7.2
Utah	131,510	5.9
Vermont	99,880	16.4
Virginia	694,263	9.8
Washington	669,861	11.4
West Virginia	198,108	11.0
Wisconsin	582,316	10.9
Wyoming	65,622	13.3

### 3.2 Sense of heritage

People of Irish descent, particularly Roman Catholics, retain a sense of their Irish heritage. A sense of exile, diaspora, and (in the case of songs) even nostalgia is common in Irish America. It is unclear to what extent the sense of kinship with Ireland is embraced or resented by the actual Irish Citizens of Ireland, now that the country is strengthening its ties to Europe and becoming increasingly multi-racial.

The term "Plastic Paddy", meaning someone who was not born in Ireland and who is separated from their closest Irish-born ancestor by (often) many generations, but who still likes to think of themselves as "Irish", is occasionally used in a derogatory fashion towards Irish Americans, but is more often used good-naturedly. It should be noted that the term is freely applied to relevant people of all nationalities, not solely Irish Americans.

Many Irish Americans were enthusiastic supporters of Irish independence; the Fenian Brotherhood movement was based in the United States and launched several attacks on British-controlled Canada known as the "Fenian Raids".

The Provisional IRA received significant funding for its paramilitary activities from a group of Irish American supporters — in 1984, the US Department of Justice won a court case forcing the Irish American fundraising organization NORAID to acknowledge the Provisional IRA as its "*foreign principal*".

Irish Catholic Americans settled in large and small cities throughout the North--railroad centers and mill towns especially. They became perhaps the most urbanized group in America, as few became farmers. Strongholds include the metropolitan areas of Boston, Philadelphia, New York City, Chicago, and San Francisco, where most new arrivals of the 1830-1910 period settled. As a percentage of the population, Massachusetts is the most Irish state, with about a quarter of the population claiming Irish descent.

The most Irish American town in the United States is Milton, MA, with 38% of its 26,000 or so residents being of Irish descent. Boston, New York, and Chicago have neighborhoods with higher percentages of Irish American residents. Regionally, the most Irish American part of the country remains central New England. Massachusetts, New Hampshire and Delaware are the three states in which Irish heritage is the most dominant.

Interestingly, in consequence of its unique history as a mining center, Butte, Montana is also one of the country's most thoroughly Irish American cities. Greeley, Nebraska (population 527) has the highest percentage of Irish American residents (43%) of any town or city with a population of over 500 in the United States. The town was part of the Irish Catholic Colonization effort of Bishop O'Connor of New York in the 1880's.

### 3.3 Irish symbols

#### Shamrock ("three-leaf clover")

The Shamrock (traditional spelling: seamróg, meaning summer plant) is a three-leafed clover that grows in Ireland. A common image in Celtic artwork, the shamrock is found on Irish medieval tombs and on old copper coins, known as St. Patrick's money. The plant is also reputed to have mystic, even prophetic powers for instance the leaves are said to stand upright to warn of an approaching storm. It is commonly believed the shamrock is a clover, the Gaelic word seamrog means "little clover", but the botanical world is not so sure.

There is much debate about which species is the real thing and some of the likely candidates are not even classified as clover.

This confusion is partly down to the mythology of the shamrock and the different representations that have appeared in Celtic artwork through the centuries.

According to Irish legend, the druids in Ireland looked at the shamrock as a sacred plant because its leaves formed a triad. Three was a mystical number in the Celtic religion.

Then St Patrick, who was thought to be born in Wales, used the shamrock in the 5th century to teach people about Christianity as he travelled around Ireland. He told people that each of the three leaves illustrated the Father, the Son and the Holy Spirit of the Holy Trinity. To the Druids who came before, it symbolized a similar "three in one" concept, the three dominions of earth, sky, and sea, the ages of man, and the phases of the moon.

The seamróg is a big part of Irish history, as the Shamrock was used as an emblem by the Irish Volunteers in the era of Grattan's Parliament in the 1770's, The Act of Union. When it became an emblem of rebellion in the 19th century, Queen Victoria made wearing a seamrog by member's of her regiments punishable by death by hanging. It was during this dark time that the phrase "the Wearing of the Green" began.

Today the *seamróg* joins the English Rose and the Scottish Thistle on the British flag and is an integral part of Saint Patrick's Day celebrations.

#### Colour Green

The Celts called their idea of heaven "Green Erin" a nickname eventually given to Ireland.

Green is the symbolic color of St. Patrick's Day because of his ministry as the 2nd Bishop to Ireland, also known as the "Emerald Isle" due to the lush ground cover of

clover over the entire country, and because of Patrick's creation of the Order of the Green martyrs-those who were missionaries to Ireland, Scotland, Wales and Britain.

In Saint Patrick's day, everyone has to wear something green for tradition. If not, people wearing something green have the right to pinch him/her.

### Saint Patrick's day

Saint Patrick's Day (Irish: *Lá 'le Pádraig* or *Lá Fhéile Pádraig*), colloquially *St. Paddy's Day* or *Paddy's Day*, is an annual feast day which celebrates Saint Patrick, one of the patron saints of Ireland. It takes place on March 17th, the date on which Patrick is held to have died.

The day is the national holiday of the Irish people. It is a bank holiday in Northern Ireland, and a public holiday in the Republic of Ireland, Montserrat, and the Canadian province of Newfoundland and Labrador. In the rest of Canada, the United Kingdom, Australia, the United States and New Zealand, it is widely celebrated but is not an official holiday.

It became a feast day in the Roman Catholic Church due to the influence of the Waterford-born Franciscan scholar Luke Wadding in the early part of the 17th century, and is a holy day of obligation for Roman Catholics in Ireland. The date of the feast is occasionally moved by church authorities due to March 17th falling in Holy Week; this last happened in 1940, when Saint Patrick's Day was observed on 3 April in order to avoid it coinciding with Palm Sunday, and will happen again in 2008, when it shall be held on March 15th to avoid the second day in Holy Week.

Saint Patrick's Day is celebrated worldwide by Irish people and increasingly by many of non-Irish descent (usually in Australia, North America, and Ireland), hence the phrase, "Everyone wants to be Irish on St. Patrick's Day." Celebrations are generally themed around all things green and Irish; both Christians and non-Christians celebrate the secular version of the holiday by wearing green or orange, eating Irish food and/or green foods, imbibing Irish drink (usually Guinness), and attending parades.

The St. Patrick's Day parade in Dublin, Ireland is part of a five-day festival; over 500,000 people attended the 2006 parade. The largest St. Patrick's Day parade is held in New York City and it is watched by over 2 million spectators. The St. Patrick's Day parade was first held in Boston in 1737, organized by the Charitable Irish Society. New York's celebration began on March 17th 1762 when Irish soldiers in the British army marched through the city.

The predominantly French-speaking Canadian city of Montréal, in the province of Québec is the oldest Saint Patrick's day parade in North America. The city's flag has the Irish emblem, the shamrock, in one of its corners. Ireland's cities all hold their own parades and festivals. These cities include Dublin, Cork, Belfast, Derry, Galway,

Kilkenny, Limerick, and Waterford. Parades also take place in other Irish towns and villages.

Other large parades include those in Savannah in Georgia, New London in Wisconsin (which changes its name to New Dublin the week of St. Patrick's Day), Dallas, Cleveland, Manchester, Birmingham, London, Coatbridge, Montreal (the longest continually running St. Patrick's Day parade, celebrating its 183rd consecutive parade in 2007), Jackson, Mississippi, Boston, Houston, Chicago, Cincinnati, Kansas City, Rolla, Philadelphia, Indianapolis, Pittsburgh, Denver, St. Paul, Sacramento, San Francisco, Scranton, Seattle, Butte, Detroit, Toronto, Vancouver, Syracuse, Newport, Holyoke and throughout much of the Western world. The parade held in Sydney, Australia is recorded as being the largest in the Southern Hemisphere.

As well as being a celebration of Irish culture, Saint Patrick's Day is a Christian festival celebrated in the Catholic Church, the Church of Ireland, and some other denominations. The day always falls in the season of Lent. Some bishops will grant an indulgent, or release, from the Friday no-meat observance when St. Patrick's Day falls on a Friday; this is sometimes colloquially known as a "corned-beef indulgent".

When 17th March falls on a Sunday, church calendars (though rarely secular ones) move Saint Patrick's Day to the following Monday—and when the 17th falls during Holy Week (very rarely), the observance can be moved to the previous week or all the way to April, after Easter.

In many parts of North America, Britain, and Australia expatriate Irish, those of Irish descent, and ever-growing crowds of people with no Irish connections but who may proclaim themselves "Irish for a day" also celebrate St. Patrick's Day, usually by drinking larger amounts of alcoholic beverages (lager dyed green, Irish beer and stout, such as Murphys, Beamish, Smithwicks, Harp or Guinness, or Irish whiskey, Irish cider, Irish coffee, or Baileys Irish Cream) than they normally would, and by wearing green-coloured clothing.

The eating of Irish soda bread (which is sold in supermarkets for the occasion, but not sold during the rest of the year except in specialty stores) is also common. Some recent American twists on the holiday, reflecting its growing popularity among the non-Irish, are the making and selling of green bagels and popcorn on and near the day.

2007 marked the first annual St. Patrick's Day parade and festival in the Scottish city of Glasgow. Despite Glasgow having a large Irish community, a parade was never thought feasible due to potential sectarian issues.

In the recent past, Saint Patrick's Day was celebrated only as a religious holiday. It became a public holiday in 1903, by the Bank Holiday (Ireland) Act 1903, an Act of the United Kingdom Parliament introduced by the Irish MP James O'Mara. O'Mara later introduced the law which required that pubs be closed on March 17th, a provision which was repealed only in the 1970s. The first St. Patrick's Day parade

held in the Irish Free State was held in Dublin in 1931 and was reviewed by the then Minister of Defence Desmond Fitzgerald. Although secular celebrations now exist, the holiday remains a religious observance in Ireland, for both the Church of Ireland and Roman Catholic Church.

It was only in the mid-1990s that the Irish government began a campaign to use Saint Patrick's Day to showcase Ireland and its culture. The government set up a group called St. Patrick's Festival, with the aim to:

- Offer a national festival that ranks amongst all of the greatest celebrations in the world and promote excitement throughout Ireland via innovation, creativity, grassroots involvement, and marketing activity.
- Provide the opportunity and motivation for people of Irish descent, (and those who sometimes wish they were Irish) to attend and join in the imaginative and expressive celebrations.
- Project, internationally, an accurate image of Ireland as a creative, professional and sophisticated country with wide appeal, as we approach the new millennium.

The first Saint Patrick's Festival was held on March 17th, 1996. In 1997, it became a three-day event, and by 2000 it was a four-day event. By 2006, the festival was five days long.

The topic of the 2004 St. Patrick's Symposium was "Talking Irish," during which the nature of Irish identity, economic success, and the future were discussed. Since 1996, there has been a greater emphasis on celebrating and projecting a fluid and inclusive notion of "Irishness" rather than an identity based around traditional religious or ethnic allegiance. The week around Saint Patrick's Day usually involves Irish speakers using more Irish during *seachtain na Gaeilge* ("Irish Week").

Many Irish people still wear a bunch of shamrocks on their lapels or caps on this day or green, white, and orange badges (after the colours of the Irish flag). Girls and boys wear green in their hair. Artists draw shamrock designs on people's cheeks as a cultural sign, including American tourists.

Although Saint Patrick's Day has the colour green as its theme, one little known fact is that blue was once the colour associated with this day.

The biggest celebrations on the island of Ireland outside Dublin are in Downpatrick, Northern Ireland, where Saint Patrick was buried following his death on 17 March, 461. In 2004, according to Down District Council, the week-long St. Patrick's Festival had over 2000 participants and 82 floats, bands, and performers, and was watched by over 30,000 people.

The day is celebrated by the Church of Ireland as a Christian festival. Saint Patrick's Day as a celebration of Irish culture was rarely acknowledged by Northern Irish

loyalists, who consider it a festival of the Irish Republicans. The Belfast City Council recently agreed to give public funds to its parade for the first time; previously the parade was funded privately. The Belfast parade is based on equality and only the flag of St. Patrick is supposed to be used as a symbol of the day to prevent it being seen as a time which is exclusively for Republicans and Nationalists. This allowed both Unionists and Nationalists to celebrate the day together.

The Unionists (orangemen) wear orange instead of green on St. Patrick's Day; both colours are in the Irish flag (although this the Irish flag is not an official flag in Northern Ireland, it being part of the United Kingdom), and orange often but not always represents the Protestants of Northern Ireland.

### Irish Druids

#### *Who were the Druids?*

This question has agitated the minds of the learned for a long period; and various, as well as contradictory, have been the replies. Tradition preserves their memory as of a pious and superior race, prominently associated with the British Isles and France, and, in a lesser degree, with Belgium, Holland, Germany, and the lands of Scandinavia.

Much romance has been long attached to them. We hear their chants in the Stone Circles. We listen to the heaven-inspired utterances of the Archdruid, as he stands on the capstone of a cromlech, in the eye of the sun, surrounded by the white-robed throng, with the bowed worshippers afar.

We see the golden sickle reverently cutting off the sacred mistletoe. We follow, in imagination, the solemn procession, headed by the cross-bearer. We look under the old oak at the aged Druid, instructing disciples in mystic lore, in verses never to be committed to writing. We gaze upon the assembly of kings and chieftains, before whom the wise men debate upon some points of legislation.

Then, again, we recognize the priests as patriots, resisting the invaders of their homes, and loudly chanting the Battle Hymn. We are at the convocation of Brehons, in their deliberations on law, and, awestruck, wait upon the observers of sun and stars, or of the signs of the times in the investigation of terrestrial phenomena. We go with them to the judgment upon offenders of an unwritten code, and witness the dread ordeal, or the fiery human sacrifice.

But our inquiry is, What has Irish tradition or literature to say to these interesting details concerning Druids?

Were the Irish Druids like those of whom we read belonging to other lands? Did they spring up from among the Irish people, or were they strangers from another and distant shore? Could they have formed a distinct community, like the tribe of Levi, intermarrying among themselves only? Amidst much ignorance, and even barbarism,

can the Druids have been distinguished by the learning and refinement attributed to them?

With our conceptions of the ancient religions of Ireland, should we credit the Druids with the introduction 'of Sun worship, Serpent reverence, and the adoration of Idols? Were they, on the contrary, new comers, arriving subsequent to the establishment of these various forms of paganism, and merely known a little before the rise of Christianity in Erin?

### *Irish Druidism*

Turning to Irish Druidism, we may discern a meaning, when reading between the lines in Irish MSS., but the mystery is either not understood by the narrators, or is purposely beclouded so as to be unintelligible to the vulgar, and remove the writers (more or less ecclesiastics) from the censure of superiors in the Church. Elsewhere, in the chapter upon "Gods," History, as seen in lives of Irish heroes and founders of tribes, is made the medium for the communication, in some way, of esoteric intelligence. If the Druids of Erin were in any degree associated with that assumed mythology, they come much nearer the wisdom of British Druids than is generally supposed, and were not the common jugglers and fortune-tellers of Irish authorities.

As the popular Professor O'Curry may be safely taken as one leading exponent of Irish opinion upon Irish Druids, a quotation from his able Lectures will indicate his view: "Our traditions," says he, "of the Scottish and Irish Druids are evidently derived from a time when Christianity had long been established. These insular Druids are represented as being little better than conjurers, and their dignity is as much diminished as the power of the King is exaggerated. He is hedged with a royal majesty which never existed in fact. He is a Pharaoh or Belshazzar with a troop of wizards at command; his Druids are sorcerers and rain-doctors, who pretend to call down the storms and the snow, and frighten the people with the fluttering wisp, and other childish charms.

They divined by the observation of sneezing and omens, by their dreams after holding a bull-feast, or chewing raw horseflesh in front of their idols, by the croaking of their ravens and chirping of tame wrens, or by the ceremony of licking the hot edge of bronze taken out of the rowan-tree faggot. They are like the Red Indian medicine men, or the Angekoks of the Eskimo, dressed up in bull's-hide coats and bird-caps with waving wings. The chief or Arch-Druid of Tara is shown to us as a leaping juggler with ear clasps of gold, and a speckled cloak; he tosses swords and balls into the air, and like the buzzing of bees on a beautiful day is the motion of each passing the other."

This, perhaps, the ordinary and most prosaic account of the Irish Druid, is to be gathered from the ecclesiastical annals of St. Patrick. The monkish writers had assuredly no high opinion of the Druid of tradition; and, doubtless, no respect for the memory of Taliesin or other members of the Craft.



Nevertheless, we should bear in mind that these same authorities took for granted all the stories floating about concerning transformations of men and women into beasts and birds, and all relations about gods of old.

### Leprechauns

In Irish mythology, a leprechaun (Irish: *leipreachán*) is a type of male faerie or elf said to inhabit the island of Ireland. They are a class of "faerie folk" associated in Irish mythology and folklore, as with all faeries, with the Tuatha Dé Danann and other quasi-historical peoples said to have inhabited Ireland before the arrival of the Celts.

Leprechauns and other creatures of Irish mythology are often associated with "faerie forts" or "faerie rings", often the sites of ancient (Celtic or pre-Celtic) earthworks or drumlins. Although the Leprechaun has a significant body of literature reaching back into the 19th century and perhaps beyond via oral history there is no direct reference to the Leprechaun in what are known as "ancient Irish tales". One reference from the life of St. Brendan of Clontarf does mention an island of little people however, they do not have the cultural traits of the Leprechaun.

They usually take the form of old men who enjoy partaking in mischief. Their trade is that of a cobbler or shoemaker. Prior to extensive working of metals the leather worker as tanner as well as producing such things as shields as well as clothing, bowls and buckets would have been an important figure in ancient Ireland. The Leprechaun therefore, is a craft specialist- a professional in the community.

The Leprechauns are said to be very rich, having many treasure crocks buried during war-time. Therefore, Leprechauns are not only professionals but thrifty. According to legend, if anyone keeps an eye fixed upon one, he cannot escape, but the moment the gaze is withdrawn, he vanishes. If one captures a Leprechaun he must be truthful and honest and tell you where he has hidden his treasure. The Leprechaun although honest and obeying the laws is crafty. This is an important skill any person who wishes to make the best of any legal system.

The Leprechaun therefore, has worked hard to become a professional, saves his money, is honest and follows the laws while being careful to maximize the use of legal loopholes. He is essentially a very good role model well suited to the genre of what are called "peasant tales" of the 18th and 19th century in Ireland. For literature reflecting these values see.

### *3.4 Irish products and things related to Ireland in the USA*

#### Irish Spring

This product is a soap with Irish-based packaging. The colour of the bottle is green and it is directly related with Irish people. (See picture annex 2)

### Lucky Charms

This brand produces cereals related with Irish culture. A little leprechaun with the green suit and a clover on his hat appears on the packaging appears. There is some related merchandising keeping the colour green and the leprechaun as the most important symbol to identify these products with Irish stuff. (See pictures annex 2)

### Pot of Gold

Chocolate brand inspired in an Irish legend of the pot of gold. This legend tells us the wee Irish folk called leprechauns make fairy shoes for a living. They are said to stash their gold in a pot at the end of a rainbow. The best way to find a leprechaun is to follow the tap of a shoemaker's hammer. If you catch him, he must take you to his treasure if you can keep him in sight. If the leprechaun can trick you into looking away, he will vanish and so will hopes for finding the leprechaun's treasure. (See picture in annex 2)

### Guinness (beer)

Imported beer from Ireland. The preferred beer of Irish-Americans because of its precedence. The marketing and communication highlight this origins. (See pictures in annex 2)

### Whiskey

Irish Whiskey is a whiskey made in Ireland. There are several types of whiskey common to Ireland: Single Malt, Single Grain, Pure Pot Still and Blended Whiskey.

The word whiskey is an Anglicisation of the ancient Gaelic term "uisce beatha" which translates as "water of life". (*The Craythur* is a modern Irish term for whiskey, from 'the creature', as in 'created'...) The Irish spell the drink "whiskey" while the Scottish drop the "e".

Although it is similar to scotch whisky in many ways, the main difference is that Irish whiskey is distilled three times, whereas Scotch is distilled only twice. Another way Irish Whiskey differs is that peat is almost never used in the malting process, so the smoky, earthy overtones of Scotch are not present. A notable exception to this is Connemara Peated Malt whiskey.

### Bailey's

Baileys Irish Cream (the registered trade mark omits the apostrophe), is an Irish whiskey and cream based liqueur, made by R. A. Bailey & Co. of Dublin, Ireland. The

trademark is currently owned by Diageo. It has a declared alcohol content of 17% alcohol by volume.

Introduced in 1974, Baileys was the first Irish Cream liqueur on the market but there are now a growing number of other brands available.

The packaging keeps the colour green and the celtic symbolism. (See picture in annex 2)

### Potatoes

For Irish people potatoes are one of the most important food. They feel that potatoes are a typical dish of Ireland. (See picture in annex2)

### Corned Beef & Cabbage

According to the US department of Agriculture Originally "Corned Beef and Cabbage" was a traditional dish served for Easter Sunday dinner in rural Ireland. The beef, because there was no refrigeration at that time was salted or brined during the winter to preserve it, It was then eaten after the long, meatless Lenten fast.

However other Irish people feel that Corned Beef and cabbage is about as Irish as Spaghetti and meatballs. That beef was a real delicacy usually served only to the kings.

According to Bridgett Haggerty of the website Irish Cultres and Customs she says that their research shows that most likely a "bacon joint" or a piece of salted pork boiled with cabbage and potatoes would more likely have shown up for an Easter Sunday feast in the rural parts of Ireland.

Since the advent of refrigeration, the trend in Ireland is to eat fresh meats. Today this peasant dish is more popular in the United States than in Ireland. Irish-Americans and lots of other people eat it on St. Patrick's Day, Ireland's principal feast day, as a nostalgic reminder of their Irish heritage.

Corning is a form of curing; it has nothing to do with corn. The name comes from Anglo-Saxon times before refrigeration. In those days, the meat was dry-cured in coarse "corns" of salt. Pellets of salt, some the size of kernels of corn, were rubbed into the beef to keep it from spoiling and to preserve it.

Today brining -- the use of salt water -- has replaced the dry salt cure, but the name "corned beef" is still used, rather than "brined" or "pickled" beef. Commonly used spices that give corned beef its distinctive flavor are peppercorns and bay leaf. Of course, these spices may vary regionally.

### Touch of Ireland

Specialized chain of stores around USA with Irish products like:

Bargains, Hot Deals, Belleek China, Childrens Gifts, Irish Clothing, For the Irish Bride, Guinness Apparel, Irish Bar Ware, Irish Brass Ware, Irish Dance Wear, Irish Gifts, Irish Jewelry, Irish Music, Irish Sweaters, Lamps, New Edit, Picture Frames, Seasonal Merchandise, Sweatshirts, T-Shirts, Wall Prints, Waterford Crystal...

### Music Bands

The Chieftans (folk band), The Pogues (punk band), Drop Kick Murphy's (punk band), Flogging Molly (folk rock band)...

### Different kinds of merchandising

Clothing such as T-shirts, sweaters, shirts, hats; complements like sunglasses, necklaces, rings and a long etc.

## 4. Creation of a Possible Hispanic Brand and Communication

After studying the case of the Irish in the United States of America, our goal is the creation of a brand and a new way to communicate to the Hispanic population. For this reason we are going to follow the Irish example with Spanish stuff and symbols and communicate in the same way as Irish or even better.

### 4.1 What all the Hispanic have in common?

Reaching the heterogeneous Hispanic population in the U.S. can be as simple or intricate as the advertiser's budget and strategy allows us, as well as the size of the market we are trying to reach (a city, state, region, or the whole country). We could be trying to reach a Spanish-dominant, fully bilingual, or English-Dominant audience; fully acculturated, bi-cultural, or non-acculturated customer; people descending from various countries or mostly from one country; different socio-economic levels, etc.

It could go from a simple reference (in English), which only someone with a Hispanic heritage would get, on your regular, English-language media to an ad in Spanish, on Spanish media that specifically addresses Latinos...

There isn't a simple turnkey solution to effectively reach Hispanics; it all depends on the specifics of each situation. It is the job of the advertiser and its advertising/marketing consultant to see the business real and approach the situation in the best way possible.

But there are some common things that would make the Hispanics to feel united in a foreign country:

- The Spanish Language.
- The fact that they come from the Spanish colonization.
- They are all immigrants.
- Most of them like the same sport (football-soccer).
- They feel identified with famous people from their country and they are proud of them.
- They like the food from their country of origin.

To target them in an efficient way let's try to focus the strategy to follow.

### 4.2 *Festividad del Cinco de Mayo*

*Cinco de Mayo* (Spanish for "5th of May") is a regional holiday in Mexico, primarily celebrated in the state of Puebla. It is not an obligatory federal holiday. The holiday commemorates an initial victory of Mexican forces led by General Ignacio Zaragoza over French forces in the Battle of Puebla on May 5, 1862. The date is observed in the United States and other locations around the world as a celebration of Mexican

heritage and pride. Nowadays, this day is also a reference for the rest of hispanic minorities living in the USA.

A common misconception in the United States is that Cinco de Mayo is Mexico's Independence Day; Mexico's Independence Day is actually September 16 (*dieciséis de septiembre* in Spanish), which is the most important national patriotic holiday in Mexico.

The full story about the battle is that in 1861, Mexico had stopped making interest payments on loans that it had received earlier. In response, in late 1861, France (and other European countries) attacked Mexico to try to force payment of this debt. France decided that it would try to take over and occupy Mexico. France was successful at first in its invasion; however, on May 5, 1862, at the city of Puebla, Mexican forces were able to defeat an attack by the larger French army.

In this Battle of Puebla, the Mexicans were led by General Ignacio Zaragoza Seguín. Although the Mexican army was victorious over the French at Puebla, the victory only delayed the French advance on Mexico City; a year later, the French occupied Mexico. The French occupying forces placed Maximilian I, Emperor of Mexico on the throne of Mexico. The French were eventually defeated and expelled in 1867. Maximilian was executed by President Benito Juárez, five years after the Battle of Puebla.

According to a paper published by the UCLA Center for the Study of Latino Health and Culture about the origin of the observance of Cinco de Mayo in the United States, the modern American focus on that day first started in California in the 1860s in response to the resistance to French rule in Mexico. The 2007 paper notes that "The holiday, which has been celebrated in California continuously since 1863, is virtually ignored in Mexico."

In the United States, Cinco de Mayo has taken on significance beyond that in Mexico. The date is perhaps best recognized in the United States as a date to celebrate the culture and experiences of Americans of Mexican ancestry, much as St. Patrick's Day, Oktoberfest, and the Chinese New Year are used to celebrate those of Irish, German, and Chinese ancestry respectively. Similar to those holidays, Cinco de Mayo is observed by many Americans regardless of ethnic origin. Celebrations tend to draw both from traditional Mexican symbols, such as the Virgen de Guadalupe, and from prominent figures of Mexican descent in the United States, including César Chávez. To celebrate, many display Cinco de Mayo banners while school districts hold special events to educate pupils about its historical significance. Special events and celebrations highlight Mexican culture, especially in its music and regional dancing. Examples include *ballet folklórico* and *mariachi* demonstrations held annually at the Plaza del Pueblo de Los Angeles, near Olvera Street. Commercial interests in the United States have capitalized on the celebration, advertising Mexican products and services, with an emphasis on beverages, foods, and music.

This day could be the perfect day to introduce the possible brand that we want to create and make it, definitely, the "Saint Patrick's Day" of Hispanics in the USA.

#### *4.3 Hispanic American Influence on the American Food Industry*

Across the country, American consumers are seeing a large selection of Hispanic foods in restaurants and grocery stores. As we have studied the reason that has caused the increased interest in Hispanic foods is the fast-growing Hispanic population in this country, and the influence Hispanic spending patterns have had on the food industry.

Hispanic purchasing power has influenced the marketplace. Hispanic shoppers spend more on food purchases because their families are usually larger. Hispanic families are more likely than other families to prepare and serve food at home.

Food plays an important role in the Hispanic culture. In some Hispanic cultures, the people believe that foods, herbs, illnesses, and bodily states are characterized by degrees of "hot" and "cold." A good meal will be balanced. Those who eat foods whose temperatures are wrong for them can get sick. A good appetite is associated with good health. Children are not forced to eat foods that they resist because their preferences are respected. As a mother or grandmother observes that a food causes an illness, she will withhold it from her children's diet. A list of harmful foods is passed along from generation to generation, with other food beliefs, from mother to daughter.

Hispanic shoppers look for fresh and authentic fruits, vegetables, and other foods in supermarkets. Younger Hispanic shoppers do not necessarily restrict their food selection to foods from their country of origin. The market is not static.

One market which has seen change is the dairy industry. Growing ethnic diversity, particularly an increase of Hispanics, may decrease per capita consumption of dairy products by American consumers. The California dairy industry has attempted to change the attitude of Hispanics toward milk by launching a program aimed at Latino mothers and grandmothers. In the "Family, Love and Milk " ad campaign, key elements included celebrating the traditions of milk recipes in Hispanic cooking.

To understand different Hispanic-American food consumers, we must first look at the diversity of Spanish cuisines.

Hispanic cuisine varies from region to region, from town to town, and from family to family. Although there are foods that are enjoyed by many Hispanic families, regional variations in heat, spiciness, pungency, and sweetness make it difficult to define what "authentic" Hispanic cuisine is. For example, sofrito, the cooking sauce used to flavor beans, rice, fish, and stews, can vary in flavor depending on the region responsible. The Spanish sofrito is sweet and made with tomatoes, while the Puerto Rican sofrito is pungent and made with cilantro (*Eryngium foetidum*), and the Cuban version is mild and made with parsley.

Certain Hispanic groups prefer certain types of foods. Mexicans favor corn and amaranth. South Americans favor wheat, quinoa, and potatoes. Rice is preferred by Hispanics from the Caribbean and coastal regions of Latin America.

According to figures derived from the U.S. Department of Agriculture's Continuing Survey of Food Intakes by Individuals, U.S. consumers of Mexican descent eat the greatest amount of dry beans, 34 pounds per capita, compared to non-Hispanic whites who consume only six pounds per capita.

Different Hispanic cultures prefer different beans. Cubans, Southern Mexicans, Central Americans, and Venezuelans use black beans in their cooking. Northern Mexicans, Dominicans, and Puerto Ricans use pinto or pinta beans. Cubans, Central South Americans, and Hispanic Caribbeans use red kidney beans. Puerto Ricans and Dominicans also use pigeon peas. Chick peas or garbanzo beans are popular with Venezuelans and Brazilians.

Not all Hispanic foods are hot. Cooks from Cuba, Puerto Rico, and the Dominican Republic use more oregano, tomato, garlic and black pepper than chilies to flavor dishes. If chilies are used, they tend to be the mild varieties.

Yucca, also called yuca, manioc, or cassava, is preferred in Hispanic cooking like the potato is in North American cooking. Because it absorbs little oil when fried, a company in Florida promotes its yucca chips as a healthy alternative to potato chips. Toasted manioc flour, called farofa, is a must on the Brazilian meal table.

Food preparation techniques of the Hispanic regions vary as well. Tortillas are prepared differently in different Spanish-American cultures. Some Mexican cooks put the corn through a lime bath to prepare masa harina. Venezuelans pre-cook the corn through a special process to yield harina pan, giving the tortilla a different texture. In areas of Mexico where more wheat than corn is cultivated, cooks prepare flour tortillas.

Some Hispanic foods have a European influence. In Spain, the cuisine is as varied as the country. Regional influences include Moorish (using spices, herbs and oranges), the north of Spain (hearty dishes, sausages, beans), east coast of Spain (pastas, risoto, paella), the interior of Spain (roasts, lamb, suckling pig), and Madrid (seafood and shell fish).

There are regional influences in "Mexican-American" foods. For instance, in Texas you find more beef, cumin-infused beef gravy, and anchos and jalapenos. In Arizona, you see burritos and chimichangas made with dried, shredded beef, and seasoned with chilies. In New Mexico, the preferred meat is pork, and they use both fresh (green) and dried (red) chilies. "Tex-Mex" restaurants are more likely to grind their meat than shred it. Many restaurants serve their dishes in casseroles rather than in tortillas.

Mexican food (often confused by Americans with "Tex-Mex" food) is one of the most popular ethnic foods in this country. Most of what we see in Mexican-American



restaurants is derived from Mexican recipes that have been adapted using cooking techniques and ingredients common to American Southwestern style cooking that combines Mexican, Native American, Asian and European influences.

"Nuevo Latino", also called Nuevo York, New California, or Floribbean, encompasses foods from Latin America, the Caribbean, and Mexico. It is characterized by a mixture of several nationalities, and is often referred to as traditional Latin American cooking with an American twist. This style of cooking typically uses finer cuts of meat and modern American cooking methods. "Pan Latin" cooking, a combination of several Latin regional cooking styles, is also gaining in popularity in the United States.

As you can see from this short introduction to Spanish cuisine, it involves more than the tortilla-based specialties like enchiladas, tacos, and tamales we see at fast-food chains all over America. Hispanic Americans have made their foods mainstream food service menu items. From salsa to plantains to fruit-based beverages and flan, Hispanic American foods have become very popular among all Americans. Restaurant chefs play an important role in popularizing Spanish-American food choices. More and more, food chains, food manufacturers, and grocery chains in the United States are adding to the number of foods that have a Spanish flavor.

#### *4.4 Creation of a brand and a logo to identify Hispanic products.*

First of all, it is necessary to find some images related with the Hispanic community. They must have a symbolic background to make them feel identified with their country of origin and, at the same time, with the Hispanic heritage.

We made a brainstorming and different ideas came out but only one was the final decision. Some of the ideas were the following:

- A Bull: Not good enough because it is very related to Spain but not to the different countries of origin and the different cultures inside the Hispanic community.
- A Mexican hat: This image was not taken into consideration because it only had a significant meaning for a part of the immigrants. However, this segment of the Hispanic population is the biggest in the USA.
- The letter Ñ: Again it is the same situation with the bull. But, in this case was better because is a letter commonly known to be unique in Spanish. The language is another issue that relates every Hispanic country. The problem was that is not marketable enough. It is not attractive to create a brand around that.
- Columbus' finger: Colonial symbolism started to show up. In this case, this image is hard to understand without an specific explanation. That's why we decline using it.

- Christian cross: Christianity was imposed on the native Americans. This reason plus the religious relation that this item has, were the main reasons to avoid using it.
- Colonial soldier's helmet: Another negative symbolism. It is very related to war and it is necessary to avoid negative feelings in people.
- A caravel: It could be another symbol of the colonial empire of Spain, but in this case is more neutral. This image can be dangerous but it is the only one which relates the countries of origin of Hispanic people and at the same time with the heritage of the Spanish language. The relation with colonization could have negative reaction but the people in general have good feelings with the idea of Spain as the motherland. This image is very marketable and, as I have said before, it is neutral.

Once we have decided the possible image and the shape of the logo, it is necessary to decide the colours. In this case, the decision was kind of easy. The colours chosen were both red and gold (yellow) in relation with the Spanish flag.

These colors will be used for merchandising as the color green is used to identify Irish people and culture. These colors would be mandatory to wear for everyone during Cinco de Mayo.

The final result (See annex 3).

#### *4.5 Products and communication strategy*

After studying the results of the survey, we saw that the most bought products are food and phone cards. For these reasons, the best strategy to follow is to classify the main products imported from Hispanic and Latin countries. Then we will negotiate with the companies who manufacture these products the chance to put our logo on the packaging of their products. There is a list of few examples of typical products from different Hispanic countries:

Mexico: Tequila, salsas, tacos, burritos, spices, restaurant chains (La Hacienda, Taco Bell, Chili's, etc.)...

Argentina and Uruguay: Mate, dulce de leche...

Brazil: Granola, coffee...

Colombia: coffee...

And so on...

With this strategy, Hispanic people will relate easily the products which are real Hispanic.

In addition, there are some products that are not food which can be related with our Hispanic brand. For example shampoo, cologne, clothes, pencils, and some different merchandising items.

Following the example of Irish products and the different communication strategies that the companies follow, we must adapt them to the Hispanic examples. Making this brand marketable and memorable is going to be a big deal but this is not the issue of this thesis.

## Conclusion

After this research and study we have found that there is a real opportunity for the creation of this Hispanic brand. For this reason is economically viable this result.

With a shared brand in products of different countries but focused in the same segment, companies could reach the same advantages:

**Economies of scale:** They would be able to buy large amounts of products under the same brand and because of that, the price would be reduced so far. For example, buying products to export to the US is more expensive than buying them for the entire world because the bigger the amount, the lower price is going to be per unit of product.

**Power of negotiation:** Related with the price too, having a reliable brand for different products would give us a big power of negotiation and the prices would also be lower. Also, an organization of hispanic products around the world can be created to defend and help the development of this global brand.

**Transportation:** This brand would create bigger amounts of products to import to the USA and, taking advantage of this issue, transportation per unit would be so much lower too. In this same issue, new routes can be created to transport different products, through different countries to create a common path for hispanics products.

**Same line of communication:** Creating the shared brand would increase the interest of people from different Hispanic or Latino countries to consume products in a crossed purchasing. For example, a Brazilian buying Mexican products or a Mexican buying Cuban products.

This shared brand would encourage Hispanic countries to export more products around the world and all of the reasons above would be even more powerful. So, globalization of Hispanics is going to be even more important than it is right now.

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## Annexs

1- Survey sample

Name: \_\_\_\_\_

Country of origin:

Years in USA:

1- Do you go to specific Latin shops to buy some products?      YES      NO  
Which? Why?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2- Which % of American vs Latin products do you buy?            %

3- Of the TV Commercials that you have seen in the last year, which ones did you like the best? Why?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4- The language of advertisements is a handicap for Latin people.

(Agree 5   4   3   2   1 Disagree)

5- Where do you get your news?

\_\_\_\_\_

6- What's your favourite TV program?

\_\_\_\_\_

7- Who is your favourite celebrity? (if not American, then which American)

\_\_\_\_\_

8- What is your favourite sport?

\_\_\_\_\_

2- Pictures





3- Suggested Logo

