

La Biblioteca

A Latinx Resource Guide: Civil Rights Cases and Events

Episode 1: La Biblioteca and Latina Sterilizations in *Madrigal v. Quilligan*

Library of Congress: From the Library of Congress, in Washington D.C.

Antonia Hernandez: The thing that sticks in my mind today is the courage of these women, many that did not speak English none of them educated, these were poor immigrant Mexican women. And yet, they had the courage to be plaintiffs in a case in which their whole life is going to be exposed.

Maria Guadalupe Partida: Hola, and welcome to La Biblioteca, an exploration of the Library of Congress collections that focus on the cultures of Spain, Portugal, Latin America, and the Hispanic community in the United States. I'm Maria Guadalupe Partida, a Huntington Fellow at the Hispanic Reading Room.

Herman Luis Chavez: I am Herman Luis Chavez, also a Huntington Fellow at the Hispanic Reading Room. Hola Lupita.

Maria Guadalupe Partida: Hola Herman.

Herman Luis Chavez: Season two of La Biblioteca focuses on A Latinx Resource Guide: Civil Rights Cases and Events in the United States, a research guide which has been curated here at the Library of Congress. Season one of La Biblioteca focused on discussions with poets, critics, and experts about a selection of recordings from the PALABRA Archive, a collection of original audio recordings of 20th and 21st century Luso-Hispanic writers. This is our first episode which introduces season two of La Biblioteca and discusses the issue of sterilizations in Latinx communities.

Maria Guadalupe Partida: Happy Hispanic Heritage Month 2021! From Colorado, Texas, and Washington D.C., we would love to introduce to you the second season of La Biblioteca podcast.

Herman Luis Chavez: Brought to you by the Huntington Fellows at the Library of Congress' Hispanic Reading Room, this podcast season will feature scholars, community activists, and Congress members from across the country discussing critical 20th and 21st century Latinx civil rights cases and events, as well as the exploration of the identity term Latinx.

Maria Guadalupe Partida: Today, we are also joined by Dani Thurber, our Latinx reference librarian, mentor, and friend. Hola Dani, and bienvenida to La Biblioteca Podcast.

Maria Daniela Thurber: Hola!

Herman Luis Chavez: Dani, you've been at the Library since 2016. Can you tell us more about the Library of Congress' Hispanic Reading Room and your role as a reference librarian?

Maria Daniela Thurber: Of course. The Hispanic Reading Room is one of the crown jewels of the Library. It is the first area studies reading room founded back in 1939, and the place is such a gorgeous location to study in and research Luso-Hispanic collections. Right now, the Hispanic Reading Room is the primary access point for research related to the Caribbean, Latin America, Spain and Portugal, the indigenous cultures of those areas, and people throughout the world historically influenced by Luso-Hispanic heritage, including Latinos/Latinx the United States, and peoples of Portuguese or Spanish heritage in Africa, Asia and Oceania. We really cover the entire world. As a Reference Librarian, I assist users in navigating our amazing collections, helping them find what they are looking for and make connections in the reading room and online. I also make recommendations for potential acquisitions to build the national collections, recommending materials in all formats from or about Mexico, Central America, Ecuador, and US Latinos.

Maria Daniela Thurber: So, Herman and Lupita what has it been like to be a Junior Fellow and a Huntington Fellow in the Hispanic Reading Room, as we've worked during a pandemic?

Maria Guadalupe Partida: Oh, my gosh! What a ride we have experience together. At first, I was really overwhelmed by the millions of collection items that the library possesses as well as the many divisions and departments found at the Library of Congress. My biggest joy, as a Huntington fellow, has been bridging together research, collection curation, publications, and most importantly, dialogue . Aside from that, connecting and forming collaborations with the rest of the Hispanic Reading Room staff and external and internal organizations and individuals from across the country. And, my role and goal as a fellow is for us to collectively bring more accessibility and inclusivity to users worldwide. We have come to regard ourselves as a Latinx Dream Team. With the creation of a Latinx Civil Rights Cases and Events in the US, which for me was influenced and inspired by the Latino history courses that I took as an undergraduate student. We developed the idea of this podcast season, one which would be tied to the resource guide, and include the voices of the Latinx community that will forever live at the Library of Congress.

Herman Luis Chavez: Yeah, I think a critical point that you mentioned is our the Latinx civil rights libguide, which we will be consistently mentioning throughout this entire podcast season. And, the fact that we are wanting to create multiple points for accessibility, which is a really big part of what the Library of Congress, and in particular the Hispanic Reading Room wants to do.

There's this really interesting aspect of ensuring that the critical information about the Latino history of our country is presented in not only multiple formats, but that engages multiple types of sources. One of the unique aspects of our podcast is that we are engaging in direct dialogue with individuals that have really been on the front lines of the civil rights movements themselves, but also in communicating all of their history to our country now. It could be accessed by anyone. Unlike yourself Lupita, I didn't take a lot of Latino history courses in my undergrad. But, I still think that information like this is critical to know not only for myself as a Latino individual, but for our country to know when it comes to understanding, you know our identity as a nation and how we've developed this far.

Maria Daniela Thurber: I still remember the first time we met and discussed how we wanted to explore Latinx at the Library, making connections and contextualizing the wonderful collection items that we have. There have been attempts before to connect the US Latino collections with users but I don't any has been as successful as the Latinx Civil Rights Research Guide. In many ways, the pandemic has shown us the need AND given us the time and space to create more of this type of electronic resources. As a library and government institution, we are in Washington DC, but we connect with people around the country and worldwide. Creating more of these tools is just fundamental to the work we do. We've experienced our share of technical difficulties and learning curves, just like most people this past year, but at the end I think it's still the conversations and the interactions that make the work possible. In fact, this podcast series achieves many of the goals we set out accomplish from our early days, connecting with people, meeting them where they are, and shedding a light to Latinx stories through the Library's collections.

Maria Guadalupe Partida: From Texas to California to New York to Washington DC, you will hear the voices of community activists, Congress members, and scholars. You will hear about many forgotten stories as well as many ongoing events that are occurring within the Latinx community.

Maria Daniela Thurber: There's so much to learn about Latinx history. I bet you didn't know the U.S. is considered in Spanish country, so this is your chance to learn and meet these amazing individuals that make up Latinx history, so I hope you enjoy.

Herman Luis Chavez: This is such a great opportunity to listen directly to scholars and activists on the ground, working on these issues. And, they include the individuals who you might not have thought would be together in a podcast episode between scholars, activists, and those of us working at the Library of Congress. And, so we look forward to sharing this season with you and learning next to you as we discover Latinx civil rights in the United States.

Maria Guadalupe Partida: Ahora, let's begin.

Herman Luis Chavez: A poster from the Library of Congress' collection created by Rachel Romero and published in San Francisco reads "Stop Forced Sterilization, Alto a La Esterilización Forzada".

Maria Guadalupe Partida: This poster captures a grim chapter of California's past, where women of color—while in labor or in medication—were submitted to involuntary or coerced sterilizations.

Herman Luis Chavez: In California, an estimated 20,000 women and men were sterilized between 1909 and 1964.

Maria Guadalupe Partida: In 1975, 10 working-class Mexican American women—known as the Madrigal 10—filed a civil rights class action lawsuit known as *Madrigal v. Quilligan* against the Los Angeles County-USC Medical Hospital for involuntary or forced sterilization.

Herman Luis Chavez: Among the victims were Dolores Madrigal, who claimed that doctors pressured her into signing a sterilization consent form—completely in English—while she was in labor, and Jovita Rivera, who signed a concession document without being counseled on the consequences of sterilization.

Maria Guadalupe Partida: The women from the Madrigal 10 all shared common characteristics—they were Spanish speaking mothers and immigrants from East Los Angeles; possessed inadequate access to healthcare; and had delivered their offsprings via cesarean section.

Herman Luis Chavez: The convergence of heritage, poverty, immigration status, and gender became distorted by the agency of discriminatory medical practices.

Maria Guadalupe Partida: After a physician exposed evidence on the ongoing discriminatory practices, lawyers Antonia Hernandez and Richard Navarette argued their case on the basis of *Roe v. Wade*, claiming that if women possessed the civil reproductive right to an abortion, they too held the civil right to procreate.

Herman Luis Chavez: In 1978, the California federal court ruled in favor of the county medical center, connecting the women's sterilizations with language barriers, miscommunication between the doctors and the mothers, and the cultural background of the Madrigal 10.

Maria Guadalupe Partida: Despite losing the case, the plaintiffs invoked and influenced public awareness and public policy on forced sterilization. Following the case, the Californian legislature implemented new sterilization procedures, including bilingual informational materials that explained the process and consequences of sterilization and a 72-hour waiting period

between sterilization consent and operation. Most importantly, the Madrigal 10 activated a Chicana feminist campaign.

Herman Luis Chavez: Today, we are joined by Antonia Hernandez, President and CEO of California Community Foundation, one of Southern California's largest and most active philanthropic organizations which holds assets of more than \$1.9 billion. During her tenure, California Community Foundation has granted nearly \$2 billion, with a focus on health, housing, education, and immigration programs.

Maria Guadalupe Partida: Previously, Hernández was president and general counsel of the Mexican American Legal Defense and Educational Fund, or, also known as MALDEF, a national nonprofit litigation and advocacy organization dedicated to protecting the civil rights of the nation's Latinos through the legal system, community education, and research and policy initiatives. It's a pleasure having the lawyer of the Madrigal case with us today, thank you Ms. Hernandez. The Madrigal v. Quilligan case was a civil rights class action lawsuit that involved 10 working-class Mexican-American women, all who had been sterilized at the Los Angeles County-USC Medical Hospital. Mrs. Hernandez, can you tell us more about the Madrigal 10. What happened to them? What conditions were at play that made this community susceptible to being sterilized and being unable to seek adequate health care?

Antonia Hernandez: Language was a barrier, but many of them spoke English, and some of them didn't want to sign because they knew what was going on, but they wouldn't deliver their child, and they were in excruciating pain. When we reviewed the authorization forms, we hired a specialist to decipher the signatures, and there was so badly, it was like scribbled. Some of them were crosses. There were, just, you could tell they were under pressure. Imagine: you're in a public hospital, you're in pain, you're about to deliver a child, and they're pressuring you to sign a form in order for them to give you medical care. This is the '60s and the early '70s, and the eugenics phase was very real. Eugenics is a philosophy that only certain people will improve the quality of humankind. That was evident in Germany, with the extermination of 6 million Jews and gypsies and people that were Polish. So there was this sense of too many Mexicans, too many blacks because remember, at the same time that we will litigating the case, there was the case in South Carolina of them sterilizing girls that were in mental institutions. These doctors didn't think that we're doing anything wrong and, to this day they've been interviewed and they say that they didn't do anything wrong. The thing that sticks in my mind today is the courage of these women, many that did not speak English none of them educated, these were poor immigrant Mexican women. And yet, they had the courage to be plaintiffs in a case in which their whole life is going to be exposed.

Maria Guadalupe Partida: Thank you Ms. Hernandez in making mention of the convergence of different factors and circumstances—eugenics, poverty, language barriers, lack of laws on and awareness of forced sterilization that were all at play against the Madrigal 10 and other women who had also experienced forced sterilizations. Such experiences could be captured in a Library of Congress's digital collection item: a poster by Rachel Romero titled "Stop forced

Sterilizations,” with a Spanish subheading reading “Alto a La Esterilización Forzada.” Four women of color expressing a dissatisfied but empowered countenance appear on the poster. For the audience listening, you can see this poster on the Library of Congress’s digital collections, at loc.gov. Mrs. Hernandez, what do you see on this poster, and what are your thoughts on this poster?

Antonia Hernandez: Conveys a message that poor women are very vulnerable. And with lack of access to quality medical care, they’re basically at the whims of those doctors and public institutions, at times force women and poor individuals to accept medical care that is subpar. And in this situation, you know, for poor Latina women—but it was only not only Latina women—African American women in the southeast. It’s also happened to Native people, and you know it’s happened throughout the world. This case is just one example of doctors and medical professionals forcing their view of the world on poor women and their health.

Herman Luis Chavez: Absolutely Mrs. Hernandez. Thank you for pointing out that aspect of although we’re focusing on this particular court case, this aspect of forced sterilizations and other controls on women’s reproductive health really has happened in so many communities, not only in the United States, and it’s important to recognize that in advocating for this instance the need to give women these rights, it’s something that’s also a broader global and local need. To talk specifically about this case of women’s reproductive health, this was among one of your first cases as a recent law school graduate and as a resident of East Los Angeles, where the case took place. Can you tell us about the origins and development of the *Madrigal v. Quilligan* case?

Antonia Hernandez: In the fall of 1974, a doctor walked in the door of the legal aid office with a box. It was Dr. Rosenfeld and he was trying to get someone to pay attention to him about the abuses going on at County USC Hospital. And, so that’s how I became involved. I was the intake lawyer for that time. I met with Dr. Bernie, with Rosenfeld, he said here’s the box, here are the medical records, women are being sterilized, forcefully sterilized at LA County. Nobody will listen to me, would you please listen to me? And when I got the box, I started reading the files. I was just shocked and amazed. We filed, on behalf of what, 10 women, I believe, but I interviewed hundreds and hundreds of women, all in East LA who had been forcefully sterilized. And the reason we didn’t include them in the litigation is because of the statute of limitations. And in fact, what we did with the women was those women who had been sterilized very recently, we gave them to private lawyers, so they can seek damages for the damage that was done. My case was the civil rights case. Women who were still within the statute of limitation could seek redress. But, it wasn’t a personal injury case. It was a civil rights case, and then there were many women that we couldn’t do anything, because the statute of limitation had run. That’s why it’s called a class action because this was done on behalf of hundreds, if not thousands, that had been sterilized. In many instances, when I went to find the women, the women didn’t know they had been sterilized. I was the first person to tell them that they were sterilized. And you have to understand, for immigrant poor women, or for poor women in general, your ability to conceive is unique and very valued. And when you take away the ability to conceive, you are basically taking from under their feet, their reasons for their existence. And

many of the husbands took pride in the fact that these women could bear children. And so, for the women, it was extraordinarily traumatic. Some of the men left the women. There was a lot of personal pain once they found out they were sterilized, and in fact, some of the women never told their spouses that they had been sterilized.

Herman Luis Chavez: Thank you so much for discussing the details around how forced sterilization specifically impacts the Latino community. What you're mentioning right now really resonates with me when we talk about the Latino experience, and how that aspect of motherhood or even the possibility of motherhood is such a big thing for so many Latino families. Can you speak more on the reproductive institutional cultural barriers that these women faced and the outcome of the *Madrigal v. Quilligan* case?

Antonia Hernandez: This was 1974—much of the activity as far as what happened at County Hospital was in the '60s and '70s, as far as we could document. And at that time, you have to think about not only a country, but a state where we did, it didn't have the clinics that we have today. It didn't have a lot of access, more access to health. In fact, LA County Hospital was the major source of healthcare for the community at that time. You either, you know, went to a private doctor and paid. Very few had insurance because think of it at that time, most of them were laborers, many of these were stay at home mothers who went to LA County Hospital, which was the major source of delivery services for women who were having children, so they didn't have that many choices. And, you have to understand also at that time culture, because it's so important. In Mexico, you know there's the cliché “me van a amarrar los tubos”, they are going to tie the tubes. The tubal ligation, that's what it's called, with the misperception that they are that the tubes can be tied at a later time. It's like having you know a device where they put in a device right now, and then they take it out later on, you can have children. So the misperception is that they were going to untie. In some cases, the nurses, the doctors say, we're going to tie your tubes. Many women were forced to sign documents in the midst of labor otherwise they would not get the needed care that they needed to deliver their babies. That was the big misperception. Yes, they tied the tubes, after they cut them. We had to buy a medical book to decipher the records, because we didn't know what all these things were, and so explaining to the women, yeah they tied your tubes, but they cut your tubes. And that's it, you have lost the ability to conceive. And at that time in 1974, it was the beginning of the Civil Rights Movement of the Chicano Movement. It's not what it is today. And, at the end, as you know, we lost the case. And so they have never received redress. Now, we lost the case for these women, but we won, in the sense that we were able to institute waiting periods and prohibit sterilizing a woman during labor. And there's to this day, there's a waiting period. If I go in and say, I want to be sterilized—whether it's the hospital or doctor—they say, well, first, you have to understand what it is, then you have to sign, and then you have to wait 48 hours before the procedure is done, to really give women time to think about it and not be in a situation where you're going to deliver, you're in pain. For these women, they did not have redress, but for the totality of women in the United States there's federal regulations that prohibit this.

Herman Luis Chavez: I would love to touch on something you mentioned a little earlier when it came to education. You talked about how there is lack of awareness of what actually happened

in the procedure of you know, quote-unquote “tying tubes me, van a amarrar.” Do you know if those education efforts, or that awareness, that even you know that cultural phrase of “me van amarrar,” has any of that changed? Do you feel like there's more of an awareness generally in terms of the education that the those women are culturally receiving, or maybe even even aware of that is occurring now? Has any of that changed?

Antonia Hernandez: You have to think of it from a long-term perspective. First of all, some things have changed: regulations. But you're dealing with poverty. And when you're poor, your outlook is very limited. You cannot know of things that are not part of your world, so, you know, poverty unfortunately, is a factor that limits your ability to have accurate information or even to know where to go to get accurate information. That's why, in many instances, you know the delays and the prohibitions are the most valuable ways of making sure that these women are not taken in by some misperception, you know, some cultural saying, and and and provide them the information. But, even today we have community clinics. We have women empowerment groups. We have all of these resources, and yet when it comes to health, you know you're still dealing with the limitations of accessibility of accurate information for women.

Maria Guadalupe Partida: It is quite impactful to also consider the issue of classism and economic status as a key factor that determines the risk of facing healthcare limitations of accessibility. Although the plaintiffs of the case lost the case, new prohibitions were able to bring awareness to the forced sterilizations among women of color that were occurring during that time. The Madrigal Case occurred at the onset of the Civil Rights era, and it took various individuals from the community to address what was going on to these women and their families. How did the Madrigal v. Quilligan case become part of this larger goal of advancing the Chicano/Chicana community? What role were other members of the community able to play in gaining justice for these women?

Antonia Hernandez: I wasn't looking at from an organizing perspective, I was just a legal aid lawyer, with a case and a bunch of women that I wanted to give some remedy. But as I look back, the case became an organizing vehicle for the Chicano community. Because it's a class action and it's a class action, I had to find organizations that represented Latina women, and I found Comission Femenil, one of the earliest feminist Chicana organizations that took on the case. So, the sterilization case made the public aware of what was happening to poor women, it became an organizing tool for the Movimiento. And I have to tell you that it was two journalists that I hold responsible for keeping the case in the public eye. One of the young journalists was Gerardo Lopez, who was a reporter for La Opinión. He was there every single day reporting it in La Opinion. And the other one was Frank Cruz. He was a reporter for NBC Channel. As a Latino, he covered the case every time there was a hearing. He was there, and he make, where La Opinion covered it and spread the news within the Spanish language community, it was Frank Cruz who kept the issue in the public eye in the traditional English language on television. We had a vehicle to get the information out. If it hadn't been for those two reporters you probably wouldn't know much of this case. And then, you know, with Commission Femenil and the feminist women who kept the issue and you know, would go and speak to the legislature, would testify when we went to Sacramento and

to Washington DC to testify on behalf of the regulations. So, it became a rallying force. You know, in the Latino, in the Mexican-American Chicana community. So it's been a rallying force for a lot of folks to focus on the case and to use it as a way to move forward, you know, improving the quality of healthcare for Latina women and for all women.

Herman Luis Chavez: We would love to ask a little bit about how this you know organizing has, has turned into your current work. So you are the former President of MALDEF, the Mexican American Legal Defense and Education Fund, and now you're a CEO and President of the California Community Foundation. Can you tell us a little bit about your current work with the California Community Foundation and how that either parallels or maybe draws from your your past historical work with MALDEF and in this case?

Antonia Hernandez: First of all, this is the advice I would give to young people. Don't be too set on what your career would look like because you limit your possibilities. I wanted to be a public interest lawyer and I've done that for over four decades, but in entirely different mediums. From you know Model Cities, then I went into heading a legal aid office, which gave me management experience, and then I went to Washington D.C. to be counsel to the United States Senate Judiciary Committee. I didn't know what the hell that was. I really didn't, and I was the first Hispanic ever to serve as Council to the United States Senate. And, in that, I learned the value of legislative work. I learned how to make systemic change. And then what I brought to MALDEF was advocacy, litigation, public policy, how to make systemic change, how to go to the root causes of problems and deal with the root causes to change society for the better. I see CCF like I saw MALDEF. They were vehicles for promoting the advancement of the Latino community. Well in MALDEF, you know I had litigation and public policy and advocacy. At CCF, I have money. And so you know the value of having resources to make change. As young people, you have to consider non-traditional vehicles of your career, the ability to explore different avenues, the ability to go into careers that no others have gone to. Be open to possibilities and take risks. And, you know, I've been at the foundation for 17 years and I'm proud to say that I've been able to help improve the quality of life for a lot of people.

Maria Guadalupe Partida: Thank you for sharing your incredible trajectory as a leading community advocate. Are there any calls to action you would like to convey or anything else you wish to include, Mrs. Hernandez?

Antonia Hernandez: As a Latino community, we have moved forward. And we have young people like you that are entering into the mainstream. That was not the case. In the 70s, I think you know after I graduated from college, I knew two Latina women that were lawyers. But today, there's thousands. We have to look at the past but we have to also acknowledge the progress that we have made us a community. We have a certain responsibility to our community. People before you have opened doors. It is your obligation to open doors for others. You didn't make it on your own. And the final comment I will make is this. So either collectively we all move up or collectively, we all stay at the bottom. And, so I would say to the young people—la familia es la comunidad, es el rancho, es el pueblo. Together we must all rise up and know that it is our collective responsibility to bring up everyone in our community.

Herman Luis Chavez: Wow, so that was a really amazing conversation with Antonia Hernandez. I think there's so much for us to talk about, but I want to start with one of the first things we discuss with her. Lupita, can you tell me a little bit more about the history of the "Stop Forced Sterilizations, Alto a la Esterilización Forzada" poster that we discussed.

Maria Guadalupe Partida: It's a poster by Rachel Romero that was done in 1976, so just two years before the *Madrigal v. Quilligan* case was argued before the Californian State Court. And this poster was actually widely used during the Chicana movement and the rise of protest against sterilization, so. In that time there was a lot of Chicana women who were dissatisfied by what was going on in California, in regards to the massive sterilizations that were being done against women of color. So a lot of chicano activists took out to the streets to to protest against what the injustices that were happening within their community, so this is a very popular poster that the Chicanas brought out and it's a poster that signifies what was going on at that time. During that time there was a major population boom and that brought in public policies that that were being concentrated in population control and family planning. The eugenics movement was in full rise during that time, we have seen in different periods from the Holocaust, as Antonia Fernandez mentioned too, to other similar cases of sterilizations in Puerto Rico and in African American communities. This poster not only captures the Chicana movement and the rise of protests but also captures different episodes throughout time that bring eugenics and sterilizations within poor communities of color, and this poster, of course, speaks a lot about the *Madrigal* 10 the woman who were forcefully sterilized and who served as plaintiffs of the case, and as Antonia and on this mentioned this case did not just involved 10 Mexican American women. It involved hundreds of women who were sterilized at LA County. In the end, all these women faced one common adversary, and that was being forced into sterilizations: an option that they did not want.

Herman Luis Chavez: Speaking of the women that were affected, to me one of the things that really stood out was this cultural misperception between tying the tubes versus cutting your tubes that Antonia Hernandez mentioned was something that the women weren't aware of at that time, and that was an educational aspect, as well as a cultural aspect. As you noted Lupita, there's a lot of cultural levels to the whole sterilization issue at this time, and these are things that persist to this day. This aspect of not necessarily understanding everything because of what, whether that be language barriers or cultural barriers, that were addressed during and after *Madrigal v. Quilligan*, but still continue in terms of the way that they affect Latina women. So, as we heard, the California Federal Court did end up ruling in favor of the County Medical Center, but there were still impacts of the court case that were substantial, such as the institution of waiting periods—you know, that 48 hour waiting period where a woman has the time to consider whether or not she will go through with that process, it gives her the time to really think about it—and materials being produced in both English and Spanish that does address the aspect of some of the language barriers. But, but even so, we see that there are, for example, generational health issues such as the post traumatic stress that these women experienced by not consenting to these sterilizations. And today, healthcare for Latina women remains disproportionately inaccessible, especially for immigrant women. Approximately 61 million females in the United States—which is 38% of U.S. females—are members of a racial or ethnic minority group, or both, and so this is a

population that we absolutely cannot ignore. One of the cornerstones of understanding *Madrigal v. Quilligan* is to understand that, although there are these aspects of educational or cultural difference were addressed in the aftermath of the case, even today, there is still so much more to be done in order to achieve health care equity for Latino women, for immigrant Latina women, for Black and indigenous Latina women, and so this is something that we definitely need to keep in mind as we continue to think about what healthcare will look like for the future in terms of policy and access for our Latina women communities.

Maria Guadalupe Partida: Happy Hispanic Heritage Month 2021! Thank you for tuning in to La Biblioteca, Season 2. I'm Lupita.

Herman Luis Chavez: And I'm Herman. Be sure to tune in to the next episode of La Biblioteca! For more information on the Latinx community and civil rights, visit us online at guides.loc.gov/latinx-civil-rights.

Maria Guadalupe Partida: Hasta pronto!

Library of Congress: This has been a presentation of the Library of Congress. Visit us at loc.gov.