

# Guatemalan Minnesota

*This brief is about Guatemalan Minnesota as a people — guatemalteco, guatemalteca — and as Maya nations inside a republic, not as a Mexican variant and not as the Latino / Hispanic umbrella. K'iche', Mam, Q'eqchi', Kaqchikel and other Mayan languages are in this state. A Spanish interpreter can still be a closed door. This is not Mexican. It is not Salvadoran. It is not Puerto Rican. Shared Spanish is not shared culture. A full mosaic is not a stereotype. A stereotype is when this page becomes the person in the lobby.*

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## History and place

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### Origins and the Founding of a People

Guatemalan peoplehood is not a Mexican origin story with different mountains. Maya nations — K'iche', Mam, Q'eqchi', Kaqchikel, and others — are older than the Spanish colony and older than the republic. The republic is Spanish-language, ladino-dominated, and has both claimed and hunted those nations. Minnesota's community includes Maya households and ladino Spanish-speaking households. Ask. Do not lecture a Willmar family about taxonomy they did not ask for.

### History for the meeting

Spanish colonial rule, Catholic mission, independence with the other Central American republics (15 September 1821), a nineteenth- and twentieth-century plantation state, and the civil war that followed — that is literacy for the desk. It is not a speech you give the family. Do not start with a huipil, a volcano postcard, or a Heritage Month sentence.

### What people brought

Writing in Spanish is the state's public literacy. Mayan languages are languages, not dialects of Spanish. Some people read Spanish. Some do not. Some U.S.-born adults do not read Spanish either. Oral skill is not print. Some Maya literacy is oral and in a language the building has never put on an interpreter line.

What people brought: language (Spanish varieties and Mayan languages), kinship, costumbre and later evangelical church, farm skill, a memory of a state that used them and of villages that were emptied. What they met in Minnesota: an English form, one "Latino" checkbox, often one interpreter labeled Spanish, and a plant town that had not studied Mam.

### The Geography of the Guatemalan World

Homeland is not one flag on a classroom map. Highlands, coast, Petén; K'iche' country, Mam country, Q'eqchi' country — geographies that do not match the republic's departments as the person in the lobby may name them. Confirm the place if they name it. Do not referee Quetzaltenango versus San Marcos in a waiver meeting. Listen.

## Homeland

The U.S. Guatemalan map includes California and also the Upper Midwest plant and dairy belt that a Minneapolis default still treats as leftover. Compass: 53.5 percent Twin Cities, 46.5 percent Greater Minnesota. Nearly half. Worthington, Willmar, Austin, Albert Lea, and dairy counties are names you should be able to hold without turning them into a tour.

## Minnesota

Metro pockets exist. They are not the whole. Do not assume Minneapolis. Do not assume the person in front of you has been to Guatemala. A Greater Minnesota household is still this people. Open rural literacy beside this page when place is the gate.

## Minnesota and Guatemalan History

Minnesota holds a Guatemalan community large enough that this department will meet it on waivers, child welfare, health care, cash, food, aging, and employment — and nearly half of it is Greater Minnesota. Compass: 17,172 (ACS 2019–2023); 46.5 percent Greater Minnesota. Do not write this people as a Minneapolis anecdote.

## Places

Places, not a blob: plant and dairy towns in southern and western Minnesota; Worthington, Willmar, Austin, Albert Lea; metro pockets. Markets are public life. They are not consultation. A food visit does not make you the expert.

## Partners

Partners: rural parish and worker centers — name the local one; do not assume Minneapolis. CLUES is a Twin Cities door; it does not automatically reach a dairy county. Churches are often the actual safe channel. CECLC is a department door, not the whole community. Pay the partner this household actually uses.

Guatemalan staff are not unpaid interpreters and not the community. Identity is not a staffing plan. A fiesta visit is optional professional development if you are invited. You are a guest. It does not make you the expert.

## Culture and everyday life

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### People, place, and perspective

This brief is about Guatemalan Minnesota as a people — guatemalteco, guatemalteca — and as Maya nations inside a republic, not as a Mexican variant and not as the Latino / Hispanic umbrella. K'iche', Mam, Q'eqchi', Kaqchikel and other Mayan languages are in this state. A Spanish interpreter can still be a closed door. This is not Mexican. It is not Salvadoran. It is not Puerto Rican. Shared Spanish is not shared culture. A full mosaic is not a stereotype. A stereotype is when this page becomes the person in the lobby.

### Who this is

Open the Latino umbrella only as adjacent. That page is the mash and the CLAS Spanish line. This page is Guatemalan. If you leave this door and file the household under “Latino” or under Mexican because that is the Minnesota default, you have left this door.

### **Who this is not**

Minnesota Compass (ACS 2019–2023) puts the Guatemalan cultural community at 17,172. Twin Cities 53.5 percent; Greater Minnesota 46.5 percent — nearly half. About 47.3 percent age 17 or younger. Compass suppresses 65+ in this vintage — do not invent it. Foreign-born 46.7 percent. Language other than English (age 5+) 58.8 percent; English less than “very well” 33.7 percent. Date the number you use. Compass does not count K’iche’ or Mam speakers. Do not invent that count. A rate is not the person.

The diversity inside this people is the point. A K’iche’-speaking mother in a plant town who does not use Spanish as a home language, a Mam dairy worker, a ladino Spanish-speaking professional in the Cities, a U.S.-born child in an English school, an evangelical grandmother, a person who left the highlands in the 1980s and still will not open the door to a badge — share a passport word and do not share a Tuesday.

### **How to read this**

Always defer to the person in front of you. This page is a hypothesis you still test on this family.

### **War, Maya Flight, and Plant Towns — Foundational Event**

If IRCA-era settlement is a foundational stack for Mexican Minnesota, the Guatemalan civil war (1960–1996) and the 1980s scorched-earth campaigns against Maya communities are the foundational political event of much of Guatemalan Minnesota. That is literacy for the desk. It is not a speech you give the family. It is not an icebreaker. Do not ask a person to narrate massacre for your professional development.

### **Foundational events**

Later streams carry gang and state violence, family reunification, and ordinary work migration into food processing and dairy. Plant and dairy towns in southern and western Minnesota built households that a Twin Cities default will miss. Nearly half of Guatemalan Minnesota is Greater Minnesota. That is not a metro leftover.

### **Who you meet**

The desk in 2026 does not only meet a 1980s arrival. It meets U.S.-born children translating for parents, mixed-status households, and a Mam speaker who has been in a plant town for years and still cannot get Mam in the lobby. If you only know “immigrant,” you will miss them. If you only know “Mexican labor,” you will mash them.

Enforcement is current structure. When raids or rumored raids spike, people skip clinic, school, and waiver meetings. That is not noncompliance. Do not collect status you do not need.

### **Family**

Family is often larger than a nuclear English form. Compass: average household size about 3.51. Elders, in-laws, adult children, padrinos, and cousins who are household in practice sit in the same week. Who cares for the child may not match the waiver checkbox. Ask who should be in the room.

## Who is in the household

Mixed-status is structure. Do not collect status you do not need. Do not treat unmatched last names, a grandmother as caregiver, or a missing SSN as fraud until you have a reason. Hour caps and “natural supports” language can dump unpaid work onto women in that network and call it culture.

## Who speaks

Who speaks in the lobby may be a child with the best English — or the only Spanish. That child is not the qualified interpreter. If the home language is K'iche' or Mam, a Spanish-speaking child is still a closed door. CLAS still stands. Using a child as the go-between is a harm: it reverses respeto, it leaks adult business, and it is not language access.

Minnesota law still stands. Domestic violence is not culture. Do not skip mandated reporting and call it humility.

## Guatemalteco / Maya — the heart of a people

To be Guatemalan in Minnesota is to be filed under a U.S. checkbox that defaults Mexican, and often to be a Maya person inside a republic the building has never studied. K'iche', Mam, Q'eqchi' are peoples. Face, kin, costumbre, and not shaming the name travel into a waiver meeting. Harmony can look like agreement and then a plan nobody follows. Ask whether they agree. Do not take a smile as consent.

## In this state

The Mexican default in this state is a count fact on another page. It is a harm on this one when staff copy Guadalupe, norteño, and “Mexican Spanish” onto a Maya household.

In the United States another fact sits on the same desk: Hispanic is ethnicity, not race. Maya people are indigenous. Colorism and ladino hierarchy are real. Do not bleach this household into a mestizo Latino story.

This guide is a working orientation. Individual variation always supersedes group generalization. Always defer to the person in front of you.

## Core Concepts

Mayan languages. K'iche', Mam, Q'eqchi', others. Not dialects of Spanish. A Spanish interpreter can still be a closed door. Compass does not count speakers. Ask. Name the language on the request.

## Traje and huipil

Public at fiesta and ceremony in some rooms, not a daily uniform, not yours to request for Heritage Month. Do not rank indigeneity off clothing.

## Costumbre

Maya practice beside Catholic and evangelical church. Hypothesis, not a case plan. Do not make an ajq'ij, a priest, or a pastor the plan unless this family asked.

## War memory

Foundational for much of this Minnesota community. Not a personality for the person in the lobby. Not an icebreaker.

### **Familismo and two surnames**

Hypotheses you still test. The database that keeps one surname invents a person.

### **Plant-town settlement**

Greater Minnesota 46.5 percent. Work and school as a family project in a county the St. Paul meeting will not reach.

### **Religion**

Catholic, evangelical, and Pentecostal streams are all large in Guatemalan Minnesota. Maya costumbre lives in some homes and is not a souvenir. The parish or the iglesia may be the trusted channel for information, mutual aid, and a room people will enter when they will not enter yours. Our Lady of Guadalupe is Mexican Catholic literacy — do not install it as the default on this page. Ask.

### **Streams**

Do not make a priest, a pastor, or a traditional practitioner the case plan unless this family asked. Do not BCC one church and call it consultation. Do not treat evangelical growth as the evolved version of Catholic, or Maya practice as witchcraft.

### **Practice**

Holy Week, funerals, and fiesta obligation can collide with your calendar. You still keep medical and legal time. You name the conflict instead of punishing it. Do not photograph an altar or traje as a souvenir.

Help that looks like a report is not help. Religious framing of disability, mental health, or gender can sit next to a fierce wish for services. You can hold both.

### **Greetings**

Elders first. A handshake is common in many rooms. A slight nod with an older person is safer than a hard first-name hello you assume is warmth. Follow this room.

### **Titles**

Titles until invited: Señor, Señora, Don, Doña. Use the last name you were given — and remember there may be two. Do not use a first name with an elder because the form printed it. Usted versus tú is respect in Spanish; a qualified interpreter matches register. In a Maya-language room, the interpreter matches that register. You do not correct it.

### **This room**

Do not import Somali right-hand rules or the Black nod onto this page. This is not those grammars. Cross-gender touch with elders is not a default. A hug from staff is not warmth if the household did not offer it.

### **Naming Conventions**

Two surnames is the default in much of Spanish-language naming: apellido paterno then apellido materno. A U.S. database that keeps one surname invents a person. That invented name then follows them through MHCP, child welfare, and school. It is a gate.

## **How to file**

Ask how to file. Ask how to say it. Pronounce it. Given names may be Spanish, Maya, English, or both. Some people use a middle given name as the call-name. Ask. Do not anglicize as a convenience.

Women may or may not take a husband's surname in U.S. records. Children may carry two surnames that do not match a parent's U.S. "last name" field. That is not fraud until you have a reason.

Do not treat unmatched last names in a household as a fraud flag by default. Do not invent a hyphen and then punish the person when the hyphen moves.

## **Dates of Significance**

15 September — independence with the other Central American republics. Literacy for the desk. Not Mexican 16 September. Not Cinco de Mayo. Do not put a restaurant calendar on a case note.

## **Calendar**

Holy Week is large in many Catholic streams. Funerals and fiesta days will not be on your state calendar. Ask. Maya calendar dates (Cholq'ij and related observances) live in some rooms — ask this family; do not invent them as universal and do not put "Maya holiday" on a file as color.

Hispanic Heritage Month is the umbrella calendar. It is not this people's day and not consultation. A calendar click is literacy for scheduling. It is not community engagement and not a day off the work. Do not put "Latino holiday" on a case note.

## **Etiquette**

Elders first. Titles. Accept a little food if offered. Hospitality is a virtue. You still keep medical and legal time.

## **In the home**

Do not walk into a living room and photograph an altar or traje. Do not touch ritual objects. Do not ask an elder to explain "your culture" as entertainment, or to model a huipil for Heritage Month. Shoes: follow the household.

## **Time**

On-time for appointments. Plant shifts and multi-household logistics are real. So is a pattern of courtesy-yes then no-show when the plan was never agreed. Ask whether they agree. Confirm in the language they use.

Do not use a child as the go-between and call it family values. Book the interpreter — Spanish if that is the language, K'iche' or Mam if that is the language.

## **Language and Communication**

This is the CLAS gate that the Mexican default will miss. K'iche', Mam, Q'eqchi' and other Mayan languages are in this state. A Spanish interpreter can still be a closed door. Name the language on the

request. A scarce interpreter is a gate, not an excuse to proceed in English only without recording the failure. Compass does not count Mayan speakers. Do not invent that count.

## **Language**

Guatemalan Spanish is not Mexican Spanish and not one interpreter accent test. Book a qualified Spanish interpreter AND ask this household. Register matters: usted, not a buddy tú, until the room says otherwise.

Compass: among those 5 and older, about 58.8 percent speak a language other than English; about 33.7 percent speak English less than “very well.” Date the number. Literacy in any language is not guaranteed: oral skill is not print.

A long answer may be story. A short English yes may be exhaustion or courtesy. Do not take a smile as consent. Ask whether they agree with the plan. Do not use a child as the interpreter. Do not make a Guatemalan coworker the interpreter.

## **LGBTQ**

Queer and trans Guatemalan Minnesotans exist. Conservative family, parish, and evangelical climates can mean silence or exile. Maya queer people exist. Some people live a public English life and a private K'iche' or Spanish life. You use the name they use. You do not out them to an elder as cultural humility.

## **This person**

Minnesota's Human Rights Act still applies. So does the duty not to treat a whole people as a family-values exhibit. Do not use this chapter to raid a household. Do not pretend the tension is not there.

Face and parish climate do not get a veto over this person. Always defer to the person in front of you.

## **Hair, Dress, and Body**

Traje and huipil are public at fiesta and ceremony in some rooms. They are not a daily uniform and not yours to request for a Heritage Month photo. Second generation looks like Minnesota. Do not ask a woman in clinic whether she “still wears the costume.”

## **Dress**

Colorism is real. Ladino default beauty is a hierarchy. Name it if it is in the room. Do not rank indigeneity off clothing. Do not touch.

Plant and dairy work may mean stained hands. That is labor. It is not a joke and not a race trait. Quinceañera dress, baptism white, evangelical modesty — celebration and devotion, not a case note.

## **Music**

Marimba, church music, later pop. Named variation, not a playlist. A Mexican mariachi default in this waiting room is the mash in speakers.

## **Variation**

A festival stage is not engagement. A playlist is not language access. Church music is not staff entertainment.

Knowing that music is public life will not write the waiver. It will stop you from treating one Heritage Month speaker as the community.

## **Sports**

Fútbol is common public sport. School sport is ordinary for the second generation. Do not assume the kid plays. Do not make sport the only excellence you can see.

## **Not the whole person**

Leagues and pickup games are social infrastructure in plant towns. They are not language access and not a case plan. Greater Minnesota teams are still this people.

A Saturday tournament does not replace a Mam interpreter on Monday.

## **Literature**

Maya oral literature is older than the Spanish file and is not “no letters.” Spanish-language letters exist. That fact does not mean the person in the lobby can read your form — in English or in Spanish. Literacy in any language is not guaranteed.

## **Literacy in the lobby**

Rigoberta Menchú is literacy for the desk. It is not a speech you give the family and not a quote for a case note. You do not need to quote a testimonio in the lobby. You need the language this person hears.

Print Spanish from Mexico or a machine translation is not automatically this household's Spanish, and Spanish is not K'iche'. CLAS is qualified language, not Google and not a child.

## **Art**

Traje, huipil, and weaving are art and memory, not a mascot for the unit's Heritage Month table. Plant-town public life is not a West Side mural tour copied over from Mexican Minnesota.

## **Guest**

Guest, not researcher. Do not photograph traje or an altar because it is pretty. A textile is not a case plan. A market visit is not consultation.

Heritage Month that mashes this with mariachi or a Mexican ofrenda has already mashed the adjacent peoples.

## **War, the State, and Deportation Climate**

The civil war (1960–1996) and the 1980s campaigns against Maya communities are the political event. Historical-record bodies named genocide; you do not need to litigate that in a waiver meeting. You need to know why a badge is not automatically help. Later: ordinary policing, and deportation of people with records. That is current structure.

## **The badge**

Do not use the war as a personality. Do not ask a person to narrate dying, crossing, or a village emptying for your professional development. Intra-community ladino and Maya difference is real. You do not referee

it on a case note as color.

When enforcement spikes, people skip clinic, school, and waiver meetings. Do not collect status you do not need. SSN on the first screen is a gate. Mandated reporting still exists. So does the duty not to treat a whole people as a deportation score.

### **Adjacent Peoples — Do Not Mash**

Not Mexican. Not Salvadoran. Not Puerto Rican. Not the Latino / Hispanic umbrella. Open that CI as adjacent — CLAS Spanish, the mash, the other origins as a list. This page is Guatemalan. Do not file this household under “Latino” or under Mexican and call it done.

### **Adjacent doors**

Not K’iche’, Mam, or Q’eqchi’ as dialects of Spanish. Those are languages and peoples. A Spanish interpreter is not those languages. Not Honduran. Not Nicaraguan. Not Ecuadorian. Name the origin.

Not Somali. Not historic African American. Afro-Guatemalan and Garifuna people exist in the wider Central American map — ask, do not mash, and do not invent a Minnesota count Compass does not have. Never one Latino module.

### **Counts, Dated**

Minnesota Compass, ACS 2019–2023, Guatemalan cultural community: 17,172; Twin Cities 53.5 percent; Greater Minnesota 46.5 percent (nearly half); age 17 or younger 47.3 percent; 65+ suppressed — do not invent it; foreign-born 46.7 percent; language other than English (age 5+) 58.8 percent; English less than “very well” 33.7 percent; high school or higher (25+) 60.8 percent; bachelor’s or higher 15.5 percent; median household income about \$55,927; poverty 13.6 percent; owner-occupied 47.1 percent; average household size 3.51; disability 4.9 percent.

### **Counts**

K’iche’, Mam, other Mayan languages may be in the home. Compass does not count speakers. Do not invent that count. Date Compass. Do not invent other rates. Counts disagree across ACS vintages and definitions. Date the number you cite.

### **What the count is not**

A young age structure is not a personality. Language and child-as-interpreter are gates. Greater Minnesota 46.5 percent is not an afterthought. A rate is not the person.

### **Doors and Sources**

Minnesota Compass Guatemalan profile (ACS 2019–2023) — <https://www.mncompass.org/topics/demographics/cultural-communities/guatemalan>. Date the retrieval. Rural parish and worker centers — name the local one; do not assume Minneapolis. The parish in a dairy county may be the actual door. CLUES — <https://clues.org/> — Twin Cities services, not automatic reach into Greater Minnesota.

### **Public doors**

CECLC is a department door, not the whole community. Open the Latino umbrella CI as adjacent, not as

this page. Open Mexican, Salvadoran, Puerto Rican when that is the household. Open a K'iche' or Mam interpreter request when Spanish is the wrong door.

## **Learn on your own time**

Learn on your own time. Do not make a Guatemalan colleague your unpaid tutor. Do not BCC a metro org and call it consultation for a plant town. Pay partners. Report back. Hispanic Heritage Month is not the work.

## **Services, opportunity, and participation**

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### **Education**

Compass (ACS 2019–2023): among Guatemalan Minnesotans 25 and older, about 60.8 percent high school or higher; about 15.5 percent bachelor's or higher. Date Compass. About 46.7 percent of the community is foreign-born. A large share of children are U.S.-born and in English-dominant schools. The IEP still has to reach the parent who does not read it.

### **School and language**

A parent who speaks fluent K'iche' or Mam and limited English — or limited Spanish — is not illiterate. A Spanish IEP is not a Maya-language IEP. The English-only form is the gate. Do not use a child as interpreter.

Second-generation educational mobility is real. So is a gap that a room that treats everyone the same will call “culture” instead of language access plus poverty plus enforcement fear plus a school that never learned the second surname. Do not treat a college student as proof the waiver household needs no interpreter.

### **Other Considerations — unvarnished, not Minnesota Nice**

Unvarnished, because Minnesota Nice is how a room that treats everyone the same deletes facts.

### **Named harms**

ICE and enforcement climate is structure. Mixed-status households skip clinic, school, and waiver meetings when a relative can be moved. That is not noncompliance. Do not collect status you do not need. SSN on the first screen is a gate.

Maya erasure under “they all speak Spanish” is a named harm. K'iche', Mam, Q'eqchi'. A Spanish interpreter can still be a closed door. Colorism and ladino hierarchy are real. The Mexican default in this state will talk over this household if you let the umbrella page do this page's job.

Machismo is a named harm, not a joke and not “that's culture.” Domestic violence is not culture. You follow mandated reporting. You still see a family.

LGBTQ Guatemalan Minnesotans exist. You use the name. You do not out someone to kin and call it familismo. Staff who share this community may add facts. They do not get to delete a fact because it is hard to say.

## Health

Believe reported pain. Do not invent stoicism. War and flight trauma sit in some rooms. They are not a personality. They are not a reason to skip screening. They are a reason a government badge is not automatically help. Do not fold this history into Tuskegee or into a generic immigrant-mistrust slide.

## Access

Uninsured and delayed-care patterns sit here. Date Minnesota figures when you have them. Do not invent a rate. Compass poverty (ACS 2019–2023) is 13.6 percent — a poverty figure, not an uninsured rate. Disability 4.9 percent — date it. Do not invent a 65+ rate; Compass suppresses it in this vintage.

Fear of the lobby is a health access fact. A badge, a form that asks for SSN, a child called to interpret a diagnosis, an interpreter who does not speak this Spanish or this Mam — these are clinical events. When enforcement spikes, people skip clinic. That is not noncompliance.

Traditional healing and parish prayer can sit next to a fierce wish for biomedicine. If they name a healer, listen. Do not make the healer the case plan unless they asked. Gender match may be requested in maternal and intimate care. Offer it. Do not use a child as interpreter.

## Work, Markets, and Government

Food processing, dairy, agriculture, construction, service, professional second generation, public employment. Rural plants can sit next to a metro cousin. A small-business owner and a waiver recipient may be the same household.

## Work

Worker centers and parishes may be the trusted channel in Greater Minnesota. Name the local one. Do not assume Minneapolis. Do not assume CLUES reaches a dairy county. Relationship may precede a signature. That is not permission to skip a notice.

## Staff

Guatemalan staff exist inside DHS and counties. They are not unpaid interpreters, not the K'iche' or Mam pool, and not “the community.” Identity is not a staffing plan. Do not make a Guatemalan colleague your unpaid tutor.

Remittance to kin in Guatemala is obligation for many, not a disposable luxury. A budget that treats it as optional has already chosen a household type.

## Health-care and Human-service Encounters

Language including Mayan. Book qualified Spanish AND ask. Confirm K'iche', Mam, Q'eqchi' when that is the home language. A Spanish interpreter can still be a closed door. Do not use a child as interpreter. Do not make staff the interpreter.

## Language

Who is in the room. Gender match in maternal and intimate care if they want it. Titles. Two surnames. SSN on the first screen: if you do not need it, do not demand it as theater. Mixed-status: do not collect status

you do not need. Enforcement climate: skipped appointments are pattern.

## The meeting

Believe reported pain. Do not skip screening. If they name a healer or a church, listen. Do not make either the case plan unless they asked. Mandated reporting still exists. Rural access is a gate: distance, clinic hours, one interpreter contracted from the Cities who does not speak this language. Greater Minnesota 46.5 percent is not an afterthought.

## Connections to human services

Workplace culture and service delivery are both candidates.

Language: CLAS Spanish is not one Spanish. K'iche', Mam, Q'eqchi' and other Mayan languages are in this state. A Spanish interpreter can still be a closed door. Still book a qualified interpreter. Name the language. Do not use a child. Gender match may be requested in maternal and intimate care.

Names: two surnames. The database that keeps one invents a person. Unmatched last names are not fraud by default.

Hour caps, exception processes, SSN on the first screen, and life-sharing matches without language are not culturally neutral. Mixed-status households will bounce if the first field feels like enforcement. Do not collect status you do not need.

Child welfare and disability: help-seeking that becomes a report is part of why people wait. Mandated reporting still exists. So does the duty not to treat a whole community as a risk score. Domestic violence is not culture. You follow law.

Enforcement climate: people skip clinic, school, and waiver meetings when a relative can be moved. That is not noncompliance. Do not collect status you do not need.

Notices and comment: an eList and an English PDF is not how this community was reached. Empty follow-up cells are theater. Greater Minnesota is 46.5 percent — a St. Paul meeting is not the whole channel.

Workforce: Guatemalan staff are not the interpreter pool, not the Maya-language pool, and not the community. Staff are colleagues, not the curriculum. Do not treat them.

Latino mash: opening Mexican, or the umbrella, because the checkbox says Hispanic is a closed door.

Legislation, funding, rule: you cannot advocate for a channel you will not study. This cultural intelligence exists so the 40% has a household in it — not a paternalistic program designed in a building that never learned that a Spanish interpreter can still be a closed door.

## Continue the connection

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- **Equity Analysis Toolkit** — program page </learn/equity-toolkit>
- **Community engagement and connections** — program page </learn/community-connections>
- **Learning and resources** — program page </learn>