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# Educational Levels and Political Literacy: The case of adults enrolled in the INEA program in El Paso, Texas

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EDUCATIONAL LEVELS AND POLITICAL LITERACY: THE CASE OF ADULTS  
ENROLLED IN THE *INEA* PROGRAM IN EL PASO, TEXAS

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EDUCATIONAL LEVELS AND POLITICAL LITERACY: THE CASE OF ADULTS  
ENROLLED IN THE *INEA* PROGRAM IN EL PASO, TEXAS

by

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THESIS

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## ABSTRACT

The political socialization process is ever-present in our daily lives. Traditional academic philosophies contend that one needs a formal education to achieve a high state of political awareness. This study challenges that traditional belief by proving that adults with little or no formal education can demonstrate a high level of political awareness.

The purpose of this study is to show that, absent a formal traditional education, individuals may be politically active and have an understanding of complex political issues. In order to test this hypothesis, I interviewed participants enrolled in the *Instituto Nacional de Educación para los Adultos*, (INEA) program. INEA is an adult education program that started in Mexico. The sample for this study consisted of sixteen of the one hundred and seventy-eight participants enrolled in the INEA program. The participants interviewed shared their life experiences. Although a few of them had some formal education, they had not completed education levels beyond the primary grades.

My findings indicated that multiple factors created the participant's political socialization. These factors included family, church, life experiences, exposure to political candidates, political participation, media, and engagement with INEA. In addition to the findings, this research indicated that the participants fit into three distinct categories of political awareness. I identified these categories as Profound, Limited, and Conformist. The majority of the participants interviewed have voted in elections in their native country of Mexico. This fact also challenged traditional ideas that, only the well-educated vote. Political awareness more closely related to early political socialization, experiences, and personal drive than a formal education was what this study found.

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## CHAPTER 1 – INTRODUCTION

Different experiences in my life led me to see how people learn regardless of their level of formal education. As a very young girl, when I was learning to read and write, my parents helped me very little with my schoolwork. I thought they wanted me to experience my own challenges through grade school. Unbeknownst to me at the time, my parents had obtained very little formal education in Mexico. My father had left school during the third grade because his family's financial need took precedence over his education. My mother left school in sixth grade when my grandmother sent her to be a housekeeper in a prominent neighbor's house because of similarly difficult familial economic circumstances.

Despite these hurdles, they have attained, at least through my eyes, an enriched education based on experience and self-teaching. My father is a devoted book reader and my mother a habitual newspaper reader. They both kept up with current events as they affected them and the rest of the society eventually becoming prominent business owners in Ciudad Juarez and Chihuahua City, Mexico. After immigrating with my family to the United States in 1978, both of my parents enrolled in the *Instituto Bíblico de Filadelfia*<sup>1</sup> in El Paso, Texas reestablishing a formal, if non-traditional, track of education. After they graduated from this bible school during the late 1980s–early 1990s, both of my parents continued the self-teaching process.

In their own way, my parents imparted some of their knowledge and learning styles onto their children. My father used to make me read Bible passages aloud and repeat the same paragraphs or stories two or three times. This repetitive practice

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<sup>1</sup> Instituto Biblico de Filadelfia. (Translation: Philadelphia Bible Institute)

obviously facilitated word acquisition, recognition, pronunciation, and other factors involved in my mastery of the reading process. For the same reason, I feel that this process also contributed to my father's command and recall of scripture passages.

As the years progressed, their knowledge became more extensive with this interactional learning process. They always seemed to know a little about every single topic we discussed, whether they be facts or simply sharing an informed opinion. These types of experiences lead me to believe that the most fundamental institution of thought is the home. For this, I admire both my parents' life experience and their extensive knowledge about issues and events surrounding them.

As part of my home-life experience, I had personal contact with many adult church members while growing up in a religious environment. My father, a church minister, had a congregation that was primarily comprised of older adults. These adults, *que peinaban canas*<sup>2</sup>, had no measurable formal education. However, when my father discussed scripture passages with his congregation, the people participated in an interesting social-learning process. Having internalized the day's message, they discussed it among themselves. They applied the lessons to their own lives and humorously to the lives of others by attempting to deduce which members of the congregation were the implied transgressors. These types of discussions, occurring during moments of fellowship or in the parking lot after services, also had the tendency to evolve into discussions of current events, history, news, and politics.

It fascinates me to this date how this population of adults with a limited or no basic education could cleverly discuss religion and politics. Some may not know how to

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<sup>2</sup> Que peinaban canas (Translation: combing white hair). In Mexico, this phrase is commonly used and it referred to older adults, as they would be the referents combing their grey or white hair.

read or write, but they ingeniously shared their life experiences and perspectives with me and with each other. Today, this church-based context continues as part of an interaction-based learning process but begins to expand into more of a social environment, where participants share thoughts and ideas in a public realm for the benefit of all participants. Participation not only reinforces one's own ideas and knowledge, but also expands the awareness of those involved in the conversations.

A third set of experiences is associated with my observations at the Juarez coffee shop, *Café Central*.<sup>3</sup> This locale is a popular café opened in 1958 by Chinese immigrants and my parents have taken me there since childhood. I made observations at *Café Central* that made me realize that mass communication resources, such as the newspaper, politically socialized people. When I walk into *Café Central*, I see that most people who are sitting waiting for their morning coffee and *pan dulce*<sup>4</sup> are socializing with friends, acquaintances, and even strangers sitting next to them. It almost seems like a social synchronization where the majority of people, most of which are older adults, are reading *El Diario de Juárez*<sup>5</sup> or *El Norte*<sup>6</sup> newspapers at the same time<sup>7</sup>.

I once approached an older man who had finished reading the newspaper and asked him if I could borrow his paper. With a breeze of sarcasm and yet in a humorous tone told me he had finished reading about the lies of the day as he handed me his paper. Not only what he said but also how he said it caught my attention. Perhaps he satisfied a simple news fix, but I would argue that his commentary also showed complex

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<sup>3</sup> Café Central (Translation: Central Cafe)

<sup>4</sup> Pan dulce (Translation: sweet bread)

<sup>5</sup> El Diario de Juárez (Translation: The Daily from Juarez)

<sup>6</sup> El Norte (Translation: The North)

<sup>7</sup> Refer to Appendix C. Political socialization at Café Central in Ciudad Juarez, Chihuahua, Mexico. Carolina Pallares took photos in spring 2006.

thought and abstraction, reinforced personal belief systems, expanded experience and awareness, and stimulated the expression of emotions concerning the printed media.

On another occasion, I had approached another adult who saw me taking pictures at the Café. When I sat close to him, he found the opportunity to ask me what I was doing. I had previously observed him flipping the open pages of the newspaper, glancing at the headlines and gazing at the photos. When I asked him his opinion about politics, he was excited in sharing his life stories with me. I listened to him talk with passion as he looked back and remembered his travels as a young man. He served during the Vietnam War with the U.S. Army, and recalled how his family and grandchildren had grown fast. During the one-hour conversation, he made it known how excited he was in sharing what he thought or believed to be politics. Perhaps expressing interest in a person's opinion validates their sense of self-worth and reinforces their sense of understanding. He never referred to an academic institution, but he certainly mentioned the government entity, *Los Pinos*, where the President of Mexico resides. He also added that politics is what you know or find out about government. According to him, what you saw or heard from others when they talk about any governmental structure is political socialization. As if, scandals or gossip was the most interesting way in learning politics.

Most people I met did not mind talking about politics. In fact, talking with some of them made me see how critical they were of their own country's political scandals and issues. Mass communication resources played an influential role in shaping their public opinion and heightening awareness of local and national politics.

*Professional opportunity.* Apart from the informal experiences and observations made, I had the opportunity to engage myself with *Instituto Nacional de Educación para los Adultos*<sup>8</sup> (INEA), a formally structured adult education program. My personal interest and experience in INEA under *Programa para las Comunidades Mexicanas en el Exterior*<sup>9</sup> initiated with my participation as a graduate research assistant at the Center for Civic Engagement<sup>10</sup> (CCE), at the University of Texas at El Paso. Under an agreement<sup>11</sup> between the CCE and the General Consulate of Mexico, in El Paso, Texas, the state of the INEA program was further developed and expanded. I assisted in developing part of an innovative multi-step project that allowed me to become involved with the literacy problem faced in my cultural community. My community experience involved working with the adult population of Mexican origin and Mexican-American adults that pursued a basic education, in Spanish, within the INEA program.

*INEA training.* The CCE provided my sponsorship to attend the *IV Seminario de Capacitación para Multiplicadores*<sup>12</sup> in Pátzcuaro, Michoacán during the week of October 1 thru the 7<sup>th</sup> of 2000. While in Mexico, the Government of Mexico covered the cost of my room and board, workshops, and training materials. The one-week conference was an extensive orientation and training on INEA. Upon completion of the conference, I returned to El Paso and worked as the point of contact between CCE and the Consulate in regards to the adult education program. The training helped me

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<sup>8</sup> *Instituto Nacional de Educación para los Adultos* (Translation: Nacional Institute for Adult Education)

<sup>9</sup> *Programa para las Comunidades Mexicanas en el Exterior* (Program for the Mexican Community Abroad)

<sup>10</sup> The Center for Civic Engagement, founded in 1998, is predominately a grant-funded program that focuses on getting students involved in their community. At the CCE, the students are the engine that drives the center. Students apply their knowledge and skills and in turn walk away with a sense of civic pride and keenness to understanding the community's needs.

<sup>11</sup> Refer to Appendix A. Document: Center for Civic Engagement at UTEP and the General Consulate of Mexico in El Paso, Texas Work Partnership Drafted on January 16, 2001.

<sup>12</sup> *IV Seminario de Capacitación para Multiplicadores* (Translation: IV Training Seminar for Facilitators)

develop the necessary skills and to put into practice the knowledge and skills gained in INEA.

*Consulate experience.* The CCE partnership with the General Consulate of Mexico provided me with the opportunity to work in a professional environment. This experience enhanced my skills and taught me professional protocol associated with this adult-education program. Between September 2000 and January 2002, I coordinated and oversaw the INEA program in El Paso. I recruited UTEP students to participate as teachers or instructors in the INEA program. In every academic semester, I recruited fifteen to twenty teachers that remained active in INEA by attending a study group. I looked for students that were bilingual in both English and Spanish. The curriculum of INEA was taught entirely in Spanish. Interested teachers had a strong command of the Spanish language. I also looked for sensitivity, on behalf of the teacher, towards the educational needs of adults. I also looked for teachers who demonstrated commitment and schedule flexibility in the INEA program. Once I selected teachers, I matched and placed them with the appropriate study group, according to work and open schedules. At the end of each academic semester, volunteers that participated as teachers received a certificate of appreciation from The Consulate of Mexico and the Center for Civic Engagement at UTEP. I also assisted with the publicity of the program by handing out program brochures.<sup>13</sup>

*Field experience.* My practice in teaching adults with little or no basic education helped me develop experience in the field of adult education. First, my experience helped me understand the needs of my community. Secondly, the andragogy methods

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<sup>13</sup> Carolina Pallares created an *INEA* brochure in 2001.

behind INEA helped me understand the learning process of adults. It is imperative to understand that the teaching and learning of adults is different from that of children. As a coordinator in an open teaching system, I was able to explore different methods of teaching and learning within the basic education program for adults. I had direct contact with approximately one-hundred adults enrolled in INEA. I observed that adults in INEA, regardless of their age, economic status, and basic educational background, demonstrated a sense of awareness and appreciation for the learning process. INEA participants, both teachers and students, gained a high level of self-esteem and demonstrated a national attachment and pride to their homeland.

*INEA innovations.* One way that the INEA program expanded was with the creation of small study groups. A study group congregated a small number of adults who had attained very little or no basic formal education in Mexico. The small study groups opened in public libraries, schools, churches, non-profit organization sites, colleges, universities and correctional facilities in El Paso and surrounding areas. Another form of expanding the program was through publicity campaigns, word-of-mouth promotion, flyers, and program brochures. Each *Plaza Comunitaria*<sup>14</sup> site had its own brochure detailing the programs they provided in their community.

*Grounding personal experiences.* Educational processes observed in my personal life such as; my childhood experience, my parents background and level of education, my socialization with church members, informal interactions with older adults at Café Central, the professional opportunities and training that engaged me with my

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<sup>14</sup> *Plaza Comunitaria* (Translation: Community Plaza or Gathering Site)

community, the Consulate, and field experience in political science and adult education, have all meant something.

I want there to be an understanding with respect to the following factors or variables. I will refer family as a primary social unit of members living together or an association of people who share common beliefs or activities. A friend is a person you know well and regard with affection and trust. Church or religious beliefs are referred to the values and practices centered on the teachings of a religion or spiritual leader. An opinion is what a person thinks about something or someone. An opinion may also be a personal belief, a judgment, an expression or a vague idea, with entrusted confidence. Experience refers to the nature of the events someone has undergone. Participation is the act to join, take part in, to get involved and or engage in something. Mass media is referred to a source of information in which a mass group of people may be exposed to, such as television and newspaper. School is the process of being formally educated, usually obtained within a traditional timeframe, from childhood to adulthood. These variables are important concepts that readers need to know about. All these references have to do with the learning and educational process.

For this study, I will define *political socialization* as the development and perpetuation of political values and ideologies within a given community for achieving community-derived goals. Having studied political science and lived these experiences; I am interested in exploring the socialization factors connected to the political socialization of adults, especially those that attained little or no education.



### ***Thesis Purpose***

This study contributes to the discussion in the field of education, social science methodology, and the field of political science. This study looks closely at three influential adult education theories developed by Paulo Freire (2002), Malcolm S. Knowles (2001), and Jose Vasconcelos (2000). An overview of the history of education and politics in Mexico provides insight to the current state of political awareness of participants not exposed to a formal basic education during their childhood. An in depth description of Mexico's National Institute for Adult Education program offers the reader a clear picture of how this program may correlate with political awareness. A second contribution to the discussion at hand led me to explore the methodology behind a qualitative study. Material from the writings of Cresswell (1994) and Dorsten's (1996) served as the basis for the research methodologies used in this study. The third contribution to the discussion of academia is political science. My research findings revealed that in spite of the lack of a basic or formal education process, people have a sense of political awareness from their socialization process and experience. My study is significant to the Academia, because an adult population with no formal education obtained during its childhood, may still show us a degree of political awareness and a socialization process similar to that of an educated adult population that did obtain a formal traditional education process. Then, I show how the three theories of education interlaced with the methodology used in my study. My findings will show how the research synthesis agrees or disagrees with how people politically socialized. Finally, I conclude my study with the implications of my research, public policy recommendations, and future research endeavors.

### ***Thesis Statement***

In my study, I seek to determine how people politically socialize, specifically developing and heightening a sense of political awareness, with little or no formal education. This exploratory study seeks to answer the following questions: RQ1: How do adults politically socialize absent a basic education? RQ2: Prior to obtaining a formal traditional education, what influential factors of socialization have made them politically aware? RQ3: What is the role of INEA in the learning process of an adult?

This study analyzes the participants' responses to two open-ended questions about Politics and INEA in no specific order.

### ***Hypothesis***

I believe people politically socialize through life experiences in their childhood, church, home and work environment, media influence, and community adult programs, such as INEA, that teach literacy and basic education. Life experiences and personal stories involving politics shape political awareness. Experiences do not need to be positive, in order to derive at an opinion about something. The environment, which adults learn to live and survive in, is a form of socialization, too. Media and mass communication resources including newspaper articles, television and radio programs, news broadcasts, and political advertisements are factors that make people politically aware. Finally, programs within communities that target illiteracy and teach basic education, specifically INEA, may heighten people's political awareness. I feel that individuals, regardless of their level of formal traditional education, like those enrolled in INEA, may contribute to this study. In spite of having obtained little or no formal education, other influential factors may have helped these individuals socialize, as well.

## CHAPTER 2 – REVIEW OF LITERATURE

There are three major areas of research providing a foundational understanding and background information for this study. The first area of information focuses on prominent adult education theories. As the context for this study is Mexico, the second area of research focuses on exploring the historic and contemporary state of the educational process in Mexico, specifically for adults. The third area of research explores any previous work, which has explored the synthesis between adult education and political socialization.

### ***Adult Education Theories***

Paulo Freire's (2002) concept of *concientización*, or one's sense of awareness, is one of the most prominent of the adult education theories. Freire (2002) provided a careful analysis of the teacher-student relationship at all levels, both inside and outside of the school setting and talked about awakening the consciousness of students and educating the teacher. Freire's studies differentiated between the *banking* concept of education and the *problem-posing* education method. The *banking* education method described how the teacher "spoon feeds" their students, not allowing for creative and abstract thought outside social norms, subsequently maintaining the status quo and keeping students in a state of oppression. The *problem-posing* education method employed a dialogue and interchange of learning experience between both the teacher and the student where education is sought as an instrument of liberation. Freire (2002) endorsed the problem-posing educational method as a means of eliminating oppressive social class systems and the hegemonic means of perpetuating their social inequality.

Malcolm S. Knowles (Knowles, Holton, & Swanson, 2001) explored the concept of *andragogy* in the 1960s and 1970s in the United States. Previously developed by German Alexander Kapp in the 1800s, the concept of *andragogy* is the study of the adult learning process. Knowles's work made distinctions between the ideological concept of *pedagogy*, the model used for the teaching and learning by children, and the systematical term of *andragogy*. According to Knowles's theory, there are five fundamental principles in *andragogy*. The first is the personal concept of the student, or their developed sense of self. The second is the student's ability to learn from previous experience. The third principle is the student's willingness to learn. The fourth is the student's inclination to learn. The final principle is the student's motivation to learn.

Jose Vasconcelos (1882-1959) was a leading intellectual, political leader, educator, journalist, and historian. His major contribution to society was his theory of pedagogy and his strong interest in the national unity of Mexico.<sup>15</sup> His most important and influential position was becoming first Minister of Education in Mexico (1921 to 1924). His idea to provide an education to rural and remote areas first initiated through missionary campaigns. In 1921, José Vasconcelos created the *Secretaría de Educación Pública (SEP)*.<sup>16</sup> He divided this office into three departments, which concentrated on schooling, literacy, and education for indigenous peoples.<sup>17</sup> He helped spread education to the rest of the country.

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<sup>15</sup> Additional readings: Marentes, Luis A. (2000). José Vasconcelos and the writing of the Mexican Revolution. New York. Twayne Publishers.

<sup>16</sup> Today, the *SEP*, founded since July 25, 1921<sup>16</sup>, is the responsible entity for public education in Mexico. It carries out the technical and pedagogical norms of education. It also produces the contents found in free textbooks and monitors the population's access to the educational services. A national education system, as we may know, is the base and guide for social, economic, and political change in any country.

<sup>17</sup> Molina, Alicia. (1981). José Vasconcelos: Antología de textos sobre educación. México. D.F. Fondo de Cultura Económica.

## ***History of Education in Mexico***

The Catholic Church played an impressive and influential role in Mexico's education system. It was responsible for the administration of Mexico's education system for three-hundred years during the conquest of Mexico by Spain. It was until 1821, when Mexico gained its Independence from Spain that the Church's authority over the nation's education system diminished. Several reforms imposed by King Charles the III in the XVIII century<sup>18</sup> made this happen. The Constitution of 1857 became the foundation for the modern political system. In spite of the Church's reduced power over the nation's education, the clergy controlled and administered the education process. They made education available exclusively to those who belonged to the urban middle and upper classes. The problem with illiteracy among the rest of the population increased. More than eighty percent of the population was illiterate by 1910.<sup>19</sup> The Constitution of 1917 was the foundation for the fundamental law of Mexico, as mentioned in *SEP* and *INEA* textbooks. Article one, states that education is a fundamental human right.<sup>20</sup> The greatest feat of the Constitution of 1917 was the combination of individual and social rights. The freedom to say what one thinks and to exercise the right to vote during the election of governments was an example of two individual rights defined under the Constitution. The protection of groups or sectors of society were social rights protected under the Constitution. One social right, as stated under Article 3, was the right for all children to have access to free education. In

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<sup>18</sup> *SEP* and *INEA* Social Studies and History textbooks

<sup>19</sup> Raby, David L. (1974) *Educación y revolución social en México*. [Education and revolution in Mexico]. México, D.F., México: Secretaría de Educación Pública. p11.

<sup>20</sup> *Conoce nuestra Constitución: Constitución Política de los Estados Unidos Mexicanos 1917*. [Know our Constitution: Politics of the United Mexican States] (2000-2001) SEP. México D.F. México 1997. (Original publication in 1997) p19.

addition to this right, Article 3 also stated that primary education should be obligatory and that public education, that which is provided by government, should be secular and free. Secular means no religion shall be present in public education.<sup>21</sup> The Mexican revolution lasted from 1910 to 1920.<sup>22</sup> Some of the exigencies that initiated the Revolution were the demand for land, political freedom, and education reform.

*The creation of a national culture.* In spite of Mexico's history of turmoil and political distress, the creation of a national culture that elevated the patriotic values, the land itself, and the way of being of Mexicans seemed ever present. The nation's history was praised through its written plays. These plays represented the popular culture of that time and created a sense of national pride. During President Alvaro Obregón's administration, from 1920 to 1924, Mexico experienced a revolution in education and in the arts.<sup>23</sup> Writers, artists, and painters contributed to the revolution, in which they wanted Mexicans to feel pride for their country and its customs and traditions. Some of the most prominent Mexican muralist's during this era were Diego Rivera and José Clemente Orozco. Their way of teaching the masses and reaching out to the illiterate was through their art. Their murals, figuratively adorned, still teach about Mexico's history and popular culture of the time. This era certainly spread a sense of nationalism, pride, and a love towards ones country.

Three major departments created in 1821, 1921 and 1981 have contributed to the furthering of educational programs in Mexico and abroad. The *Secretaría de*

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<sup>21</sup> *Mi libro de Historia de México. Cuarto grado. Educación primaria.* [My book on Mexico's History] (1992). México, D.F., México: Secretaría de Educación Pública. p 64-67.

<sup>22</sup> *Nuestra nación: Primaria para adultos: Segunda parte* [Our Nation: Primary Education for Adults]. (1994). México, D.F., México: Secretaría de Educación Pública.

<sup>23</sup> *Nuestra nación: Primaria para adultos: Segunda parte* [Our nation: Primary Education for Adults] (1994). México, D.F., México: Secretaría de Educación Pública.. pp. 160-167.

*Relaciones Exteriores* (SRE), which loosely translated to the Office of the Secretary of Foreign Relations, was born on November 8, 1821.<sup>24</sup> The SRE served as the Office of the Secretary of State and the Office of External and Internal Relations. Since 1867, the SRE has been responsible for executing Mexico's foreign policy. As discussed in earlier chapters, José Vasconcelos, an idealist intellectual, created the *Secretaría de Educación Pública* (SEP), in 1921. Today, the SEP continues to be a governmental office that is responsible for the administration of education at the national level. Efforts made by the SEP, its programs, and governmental support helped reduce illiteracy. Official information indicated that illiteracy reduced from eighty percent in 1910 to sixty-six point one percent in 1921.<sup>25</sup> Continued efforts to fight illiteracy in Mexico, among the adult population, gave birth to the *Instituto de Educación para los Adultos* (INEA), in 1981. INEA, translated to The National Institute for Adult Education. INEA has been, and continues to be, responsible for adult educational needs in Mexico. In 1999, an estimated three point two million adults received literacy and basic education services.<sup>26</sup>

Official information indicated that the illiteracy index<sup>27</sup> was reduced from sixty-six point one percent, in 1921, to an approximately ten percent, in the year 2000.<sup>28</sup>

*Many Mexicans lacked a formal basic education. According to INEGI<sup>29</sup> in their 1997 study reported in 2000, more than half of the population lacked education in*

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<sup>24</sup> Aguayo-Quezada. Sergio, (Ed). Maria Yolanda Arguello y Alejandro Cabello. (Col.). (Agosto 2000). *El almanaque mexicano* [The Mexican almanac]. México, D.F., México: Editorial Grijalbo, S.A. de C.V. p 266.

<sup>25</sup> Moreno-Cedillos, Alicia. (March 7-8, 2003). Discussion Document prepared for ILI/UNESCO, LAP 2<sup>nd</sup> Experts' Meeting, *Literacy Assessment Practices (LAP) in Selected Developing Countries, Mexico Case Study*, UNESCO Paris, CREFAL, Mexico. [Document digitally produced by ILI, Philadelphia, April 2002]

<sup>26</sup> Aguayo-Quezada. Sergio, (Ed). Maria Yolanda Arguello y Alejandro Cabello. (Col.). (Agosto 2000). *El almanaque mexicano* [The Mexican almanac]. México, D.F., México: Editorial Grijalbo, S.A. de C.V. p103.

<sup>27</sup> INEA works with census data, which is the official source of information. The census provides data with reference to illiteracy but not literacy. INEA provides the literacy data.

<sup>28</sup> Aguayo-Quezada. Sergio, (Ed). Maria Yolanda Arguello y Alejandro Cabello. (Col.). (Agosto 2000). *El almanaque mexicano* [The Mexican almanac]. México, D.F., México: Editorial Grijalbo, S.A. de C.V. p103.

Mexico, fifteen years or older. Fifty-three percent of men and fifty-seven point four percent of women had not concluded their studies in secondary education, thus falling under the category of being absent a basic education.<sup>30</sup>

The level of education of the population of Mexican nationals or immigrants was critical. The Mexican community in the United States had an education level below average. Mexicans had the lowest education indexes among the Hispanic population in the United States. According to the 1999 U.S. Census Bureau report, the education level in the population of Mexican immigrants older than twenty-five years of age was alarmingly low. Mexican women comprised forty-nine point twenty-five percent and Mexican men represented fifty -point seventy-five percent of the total population of Mexicans in the United States. Stressing the levels of primary and secondary education alone, thirty-two point twenty-one percent of Mexican women had a primary education and eighteen point twenty-three a secondary education. Thirty-three point twenty-one percent of Mexican men, on the other hand, had obtained a primary education and sixteen point eighty-nine percent a secondary education.<sup>31</sup>

*Mexico and the United States Agreements.* As a response to the basic education needs faced by the Mexican population in the United States, several agreements came into effect between Mexico and the United States. A Memorandum of Understanding

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<sup>29</sup> INEGI –Instituto Nacional de Estadística, Geografía e Informática. For additional information visit [www.inegi.gob.mx](http://www.inegi.gob.mx). Retrieved on May 15, 2006.

<sup>30</sup> Aguayo-Quezada. Sergio, (Ed). Maria Yolanda Arguello y Alejandro Cabello. (Col.). (Agosto 2000). *El almanaque mexicano* [The Mexican almanac]. México, D.F., México: Editorial Grijalbo, S.A. de C.V. p93.

<sup>31</sup> Aguayo-Quezada. Sergio, (Ed). Maria Yolanda Arguello y Alejandro Cabello. (Col.). (Agosto 2000). *El almanaque mexicano* [The Mexican almanac]. México, D.F., México: Editorial Grijalbo, S.A. de C.V. p390.



between Mexico and the United States came into effect in 1990. It will expire in 2010.<sup>32</sup>

This memorandum outlined the agreement between both the Department of Public Education in Mexico and the Department of Education in the United States in regards to education. Both departments of education had agreed to support and encourage the ongoing exchange of experiences and materials. These exchanges implemented in the areas of basic education, bilingual education, education for immigrants, and the professional development of teachers. Long distance education was a phenomenon that provided communication among schools from both countries through means of information webs.<sup>33</sup> This remote learning had provided increased opportunities for the education of Mexican immigrants living in the United States. In the following pages, I introduce a comprehensive look at INEA. I brief on its history, objectives, organizational structure and mode of operation as observed in specific sites located in El Paso, Texas during my study.

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<sup>32</sup> *Cuaderno de información: Plaza Comunitaria e-México, Instalación, Operación y Seguimiento: Anexos sobre Convenios, Acuerdos y Programas de Trabajo. Bajo préstamo en septiembre 2005 del Consulado General de México en El Paso, Texas.*

<sup>33</sup> ----- p10.

### ***Mexico's Basic Education Program for Adults***

INEA is an institution that worked in Mexico on a national level with single-model programs. Other institutions and programs that required assistance in adult education established agreements with INEA. The responsibility for learning evaluation, establishing content, accreditation norms, and certification of adult education lied with INEA.<sup>34</sup> The INEA program's basic education design welcomed persons older than fifteen years of age that, for various reasons, did not obtain a formal basic education. Adult basic education compiles literacy, primary and secondary education, and job training skills. The INEA program is an open and semi-schooling educational system. Semi-schooling means that an adult student may take materials home to study. The administering of tests is at official testing sites rather than in classrooms. The open model allows students to learn at their own pace.

*INEA abroad.* The INEA program expanded through each of the General Consulates of Mexico in the United States with the collaboration of the *Secretaria de Relaciones Exteriores (SRE)*. There were 47 Mexican Consulates<sup>35</sup> and an Embassy throughout the United States. Consulates are specifically active where a growing population of Mexican and Mexican-Americans reside. INEA was only one of the many programs offered to target illiteracy faced within the Mexican population.

*The creation of PCME.* The *Programa para las Comunidades Mexicanas en el Extranjero (PCME)* born in 1990 as an institutional program under the *SRE*. It served as a response by the federal government to the numerous demands of Mexicans and

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<sup>34</sup> Moreno-Cedillos, Alicia. (March 7-8, 2003). Discussion Document prepared for ILI/UNESCO, LAP 2<sup>nd</sup> Experts' Meeting. *Literacy Assessment Practices (LAP) in Selected Developing Countries, Mexico Case Study*, UNESCO Paris, CREFAL, Mexico. [Document digitally produced by ILI, Philadelphia, April 2002]

<sup>35</sup> <http://www.mexico.us/consulate.htm> Retrieved on May 15, 2006.

Mexican-Americans living in the United States. The goal of this institutional entity was to strengthen the people's ties with Mexico, as their country of origin. *PCME* had the objective to promote the acknowledgement of Mexico's history, traditions, culture, and better image of Mexico abroad. In addition to the institutional entity's objectives, the *PCME* disseminated the history of struggles and promoted the achievements and cultural manifestations of Mexican-Americans.<sup>36</sup>

*PCME objectives.* With the beginning of President Ernesto Zedillo's administration, the *PCME* Program consolidated and became part of Zedillo's foreign policy strategy. The strategy established a profound link between the Mexican communities and people of Mexican origin living abroad with their homeland. Former President Zedillo established the objectives in his *Plan Nacional de Desarrollo, 1995-2000*: These objectives included renewing educational foreign policy. The policy depicted challenges, successes, culture, and feeling of dependency. The *PCME* main goal was to expand the quality of life and the rights of the Mexicans living outside the country.<sup>37</sup>

*INEA objectives.* The *INEA* program set forth four main objectives in the area of education. Primarily, it set forth to help immigrants of Mexican descent by providing them with the most basic resources for upward mobility and hopes for a better life. Secondly, it proposed to stimulate immigrants and their descendant's self-esteem and to foster national identity by encouraging pride in their roots and culture. Thirdly, its

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<sup>36</sup> *Documento expedido en el 10 aniversario de Comunidades Mexicanas, Patzcuaro, Michoacán, PCME, 10 de septiembre de 2000.*

<sup>37</sup> "renovar la política exterior para asegurar una vinculación profunda entre las comunidades de mexicanos y de origen mexicano en el exterior con el país, sus desafíos y sus éxitos, su cultura y su sentido de pertenencia. Propiciar la defensa de la calidad de vida y de los derechos de los mexicanos que viven fuera del país". Ernesto Zedillo, *Plan Nacional de Desarrollo 1995-2000*.

intention was to strengthen the competence of Mexican parents to involve themselves in their children's education, as well as to offer them support, thus strengthening bonds among Mexican families. The INEA program's fourth objective was to improve the domination of the co-national's native language to serve him or her, as a solid stepping-stone, in order to learn English as a second language.

*The creation of IME.* The INEA program was no longer under the administration of PCME, but fell under the *Instituto Mexicano en el Extranjero* or IME. With President Vicente Fox Quezada's administration, the IME strengthened Mexico's foreign policy strategy. His *Plan Nacional de Desarrollo 2001-2006* promoted and defended democracy and the human rights of Mexican communities living abroad, particularly those in the United States. The IME continued to execute the directives that came from the National Council for the Mexican Communities Abroad or PCME.

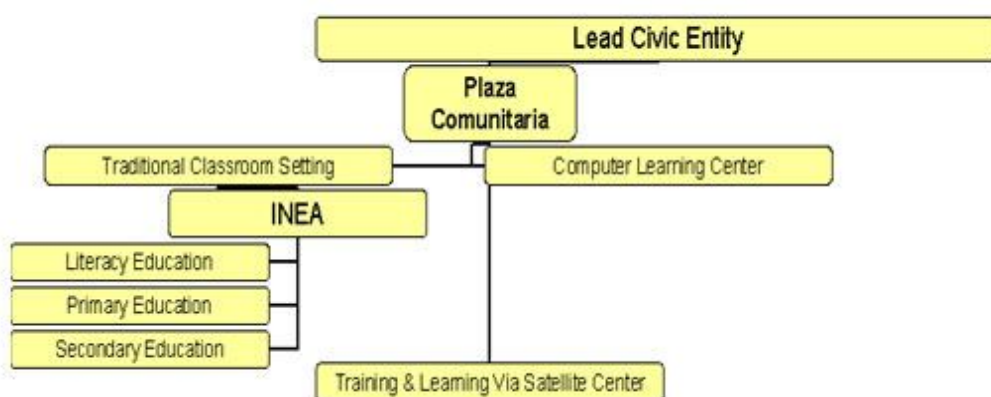
*IME objectives.* IME's objective, listed under Article 2 of the Decree<sup>38</sup>, described the directives for raising the level of wellbeing of the Mexicans living abroad. Under IME's educational programs, INEA became better coordinated and more structured than when under the PCME. In my opinion, based on my previous experience with the program under two different administrations, the INEA program benefitted its participants more than before. IME established new contacts between Mexican Consulates and Mexican communities living abroad. This reached out to the Mexicans living abroad and re-established a cultural connection communication bond. Once this contact was set, IME helped coordinate programs between the Mexican Consulates and civic entities. These civic entities were already existent and were within the reach of

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<sup>38</sup> Decree: President Fox implemented *El Decreto*, or the Decree to establish the of IME as a legitimate government entity. For additional information visit <http://www.ime.gob.mx/> Retrieved on May 15, 2006.

Mexican communities. Some examples of main civic entities were colleges, non-profit organizations, and churches. These organizations generally understood the needs of their communities. IME assisted in the opening of *Plaza Comunitarias e-Mexico* in the United States where significant populations of Mexicans live.

### *Plaza Comunitaria-e México Concept*<sup>39</sup>



**Figure 1. Organizational Structure of the *Plaza Comunitaria e-México***

Official sites called *Plaza Comunitarias* implemented the INEA program. A *Plaza Comunitaria* was any location where educational resources and educational objectives for life-long learning and skills were integrated. Mexico's education system made available educational resources used at a *Plaza Comunitaria*. These resources included, video documentaries, educational gateways, television outreach via satellite, digital libraries, online courses, and computer and internet access. People of all ages had access to educational and job training opportunities in a *Plaza Comunitaria*. Three learning areas made up the *Plaza Comunitaria*. These areas or centers set forth the teaching and learning of adults.

<sup>39</sup>*Cuaderno de información: Plaza Comunitaria e-México, Instalación, Operación y Seguimiento. Bajo préstamo en septiembre 2005 del Consulado General de México en El Paso, Texas.*

*Espacio presencial.* It was a traditional classroom setting, where direct participation between young adults and older adults took place with the teacher. In this classroom area, you found worktables, chairs, chalkboards. Additionally, there were resources that supported the learning process with books, magazines, posters, and numerous printed materials that assisted and benefitted the learning experience. The INEA program was located within the *Espacio Presencial*. The INEA program had its own textbooks, specifically geared for the learning process of adults enrolled in literacy or primary and secondary education levels.

*Espacio de televisión educativa.* The second area of adult learning was the Training and Learning via Satellite Center. This center offered adults the access to a television as an educational resource in their learning process. This room provided the television as the point of contact in the educational process. This location had a video and DVD library. This type of educational resource benefitted and consolidated the learning process. According to this method of learning, the audiovisual language contributed to the teaching and learning process. The Educational Satellite System, (EDUSAT) had eight channels of educational television transmitted via satellite or ten channels available through its internet access. Programs of such nature helped train teachers. This classroom area provided educational resources like *Tele-secundaria*, *Secundaria a Distancia* (SEA), and other important programs.

*Espacio de Cómputo.* The third area of teaching and learning under the *Plaza Comunitaria* was the *Espacio de Cómputo*, or Computer Learning Center. The

educational gateway's point of contact was CONEVyT.<sup>40</sup> Without question, surfing the World Wide Web provided extensive information, materials, and digital libraries at the adult's fingertips. The tutor provided the necessary orientation in computer literacy. The adults developed the necessary computer skills that allowed them to surf the internet, obtain an internet address, and communicate with their family or their community in the United States or other place of origin.

Mexico's governmental area of responsibility expanded to meet the educational needs of the Mexican and Hispanic communities in the United States. The attention and response given to illiteracy had been extensive on behalf of INEA and other governmental bodies in Mexico. Research, conducted from the 1980's to the present, indicated that INEA, specifically designed for the teaching and learning of adults, had contributed towards the upward mobility of this population of adults.

In addition to the concept of the Plaza Comunitaria, the meeting site was located within a non-profit organization or community based institution. Each site addressed certain needs and offered available resources to INEA's registered participants. According to records obtained from the Mexican Consulate, approximately one hundred and seventy-eight registered adults made up the INEA program's population in Plaza Comunitaria sites and legacy study sites in El Paso and its surrounding areas. The following pages describe three Plaza Comunitaria INEA Sites located in El Paso, Texas. Two of which were part of my study, had the participation of adults enrolled in INEA.

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<sup>40</sup> CONEVyT – Consejo para la educación, la vida y el trabajo. For additional information visit [www.conevyt.gob.mx](http://www.conevyt.gob.mx) Retrieved on May 15, 2006.

### ***Plaza Comunitaria- INEA Sites in El Paso, Texas***

The *Plaza Comunitaria* sites, similarly to INEA study group sites, were in public libraries, community colleges, community centers, work centers, public schools, corporations, and correctional facilities. The *Plaza Comunitaria* fell under the coordination of a lead civic entity or main civic entity. As of the time this research, there were three *Plaza Comunitaria* sites in El Paso, Texas.

*Plaza Comunitaria –Parroquia Sagrado Corazón de Jesús.* The *Parroquia Sagrado Corazón de Jesús* established a *Plaza Comunitaria* in January 29, 2005. The *Parroquia Sagrado Corazón de Jesús* was a Catholic Church located in El Paso, Texas. According to Consulate Records obtained in March 13, 2006, there were sixty-seven adults enrolled in literacy, primary and secondary education levels of the INEA program. Ten adults participated in the literacy level of basic education. Twenty adults participated in the primary level of basic education. Thirty-seven adults participated in the secondary level of basic education.

*Plaza Comunitaria – El Centro de Organización de La Mujer Obrera.* This site established a *Plaza Comunitaria* in September 8, 2005. According to Consulate Records obtained in March 13, 2006, reported fifteen adults enrolled in literacy and primary education levels.

*Plaza Comunitaria- El Paso Community College Rio Grande.* This site established a *Plaza Comunitaria* in March 11, 2006. During my inquiry on the total number of adults enrolled in INEA, this *Plaza Comunitaria* was still accepting new enrollees.



## ***Research Synthesis***

*Family.* Children developed political attitudes and values in a family environment.<sup>41</sup> The family was an important socializing agent to a certain extent according to Jennings and Niemi (1968). The authors' research was on the transmission of political values from parent to child.<sup>42</sup> The Survey Research Center of the University of Michigan conducted the study in the spring of 1965. Interviews encompassed a national probability sample of 1,669 seniors distributed among ninety-seven secondary schools, public and nonpublic. The response rate for students was ninety percent. Jennings and Niemi credited the flow of certain political values from parent to child and observed the degree to which the shape of value distributions in the child corresponded to that of his or her parent. According to this study, during the pre-adult stage of 12<sup>th</sup> graders, the family nucleus had minimal impact in furthering political training. The authors mentioned three characteristics for this. Twelve graders approached the point at which they left the immediate family. Secondly, formal civic education efforts of society, as carried out in the elementary and secondary schools, were virtually completed. Other forms of educational preparation lied ahead, especially for the college bound. The pre-adult, according to Jennings and Niemi (1968), was yet to be affected by actual political practice.

The authors selected five values to measure the degree of political transmission from parent to child. These included party identification, attitudinal positions on four specific issues; evaluations of socio-political groupings, political cynicism, and religious

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<sup>41</sup> Shiraev, Eric II and Richard III Sobel. (2006) *People and their opinions: thinking critically about public opinion*. Pearson Education, Inc. New York. pp. 96-98.

<sup>42</sup> M. Kent Jennings; Richard G. Niemi, The Transmission of Political Values from Parent to Child. *The American Political Science Review*, Vol. 62, No. 1. (Mar., 1968), pp.169-184.

beliefs. The authors found that cynicism of distrustful parents influenced their children, while a smaller group of students developed a cynical outlook despite their parent's views. Political cynicism as measured in this study was not a value often passed from parent to child. Regardless of parental feelings, children developed a moderately to highly positive view of the trustworthiness of the national government and its officials. According to Jennings and Niemi, a positive view of government trustfulness occurred until the child or young adult experienced a direct encounter with the realities of political life.

Political cynicism defined as a basic orientation toward political actors and activity. The family was the repository from which these feelings were initially drawn. Either directly by their words and deeds or indirectly through unconscious means, parents transmitted to their children basic postures toward life, which the children carry with them at least until the development of their own critical faculties.

Another interesting study conducted in the 1970s was by Kent L. Tedin, *The Influence of Parents on the Political Attitudes of Adolescents*. How successful was the intellectual transmission, political interest, attitude impact of parents to their children? The sample for this analysis consisted of three hundred and twenty-two parent-child dyads. Tedin selected recent graduates whom almost all would be eligible to vote in the 1972 presidential election. Tedin measured attitudes with the use of a questionnaire designed to secure information about the young adult, his parents, his best friend, and his perception of certain attitudes of his parents and best friend. This information consisted of party identification, three issues, and certain interaction variables. Parents had an inherent potential for successful transmission. This potential depended on the

distribution within the population of (1) issue salience to the parent, and (2) adolescent perceptual accuracy of the parent attitude. These variables were specific to the individual attitude objects, as opposed to variables of the family interaction variety or “political interest” which were general to all attitude objects.

The book *Pathways to Participation* by Paul Allen Beck and M. Kent Jennings (1982) described a two-wave study panel of young Americans and their parents. The first wave was a representative cross-section sample of high school seniors and their parents, personally interviewed in the spring of 1965. The second wave, conducted in early 1973, consisted of personal interviews with 1,119 of the youths and 1,118 of their parents as well as mail questionnaires for two hundred and twenty-nine youths and sixty-one parents. Their research tested four socialization models of political participation. The first three models conceived of adult participation as influenced by parents through their socioeconomic status, political activity, and civic orientations. These models illustrated different mechanisms of socialization, in which parents may have contributed to the outlooks and behaviors of their offspring. The Parent Political Participation Model involved another important agent of political socialization, the school. Adult political activity fostered earlier involvement in extracurricular activities at school.

The relationship between parent and young adult participation suggested copying or imitation-the child doing what he or she has observed the parent doing. Imitation of parents played a role in participation process. On the other hand, the effects of parent civic orientations depicted the more familiar socialization of attitudinal dispositions towards politics, followed by attitude-to-behavior transfer. Their results showed that civic

orientations played a significant role in inducting participation. The findings lent strong support to the premise that pre-adult socialization affected adult attitudes and behavior.

*Church or religious beliefs.* The Catholic Church was a major influential institution that incorporated many views of its broader role in society.<sup>43</sup> The Church was a factor that helped influence people's political view, specifically in Mexico. Within the Church's hierarchy were expectations of abiding by established norms without question. People in power or authority saw outside forces as potential influences to subordinate members, and felt their power and authority challenged. A doctrine introduced to think critically is an example of what challenged the religious hierarchy of the Church.

Jennings and Niemi (1968) examined another early socializing agent; such as religious beliefs or Church affiliation. Among pre-adults, they shared the same religious beliefs as the parental affiliation. Church preference was reinforced in a number of ways. For example, church attendance to the same church throughout childhood created a behavior. This particular behavior was repeated at frequent intervals. It was a practice engaged in by greater or lesser portions of the entire family and carried multiple role models. Formal membership was often involved. Religious affiliation was imbedded with a fervid commitment. It was a behavior.

*Other influential factors.* In *Entertainment & Politics: the Influence of Pop Culture on Young Adult Political Socialization* (2002) by David J. Jackson, feelings and emotions are outcomes of socialization.<sup>44</sup> In his study, he interviewed first-year university students and asked them open-ended questions about their entertainment

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<sup>43</sup> Camp, Roderic Ai. (1997). *Crossing Swords: politics & religion in Mexico*. Oxford University Press, Inc. New York. p70.

<sup>44</sup> Jackson, David J. (2002). *Entertainment & Politics: the Influence of Pop Culture on Young Adult Political Socialization*. Peter Lang Publishing, Inc. New York. p5.

preferences and close-ended questions about their parents' political attitudes and perceptions. Jackson wanted to see how much impact the entertainment media, such as television, movies, and music, influenced young adults in their attitudes and behavior with how much influence their parents' political attitudes had on them. The author saw that feelings and emotions motivated individuals to acquire political beliefs and to act on those beliefs, rather than the use of cognition and reasoning.<sup>45</sup> Therefore, feelings and emotions definitely play an important role in developing political beliefs and the political socialization of individuals.

*Mass communication resources.* Television and newspaper news played an influential role in shaping public opinion and heightening awareness of local and national politics.<sup>46</sup> News watch, political ads and other programs on television were socializing factors by which people became aware of politics.<sup>47</sup> According to Atkin and Gantz<sup>48</sup> mass media had been used as a socializing agent for political information. Television news exposure contributed to political knowledge, political interest and discussion. Exposure to news programming stimulated the child to seek further information from interpersonal or media sources. Like reading a newspaper or asking someone questions, television served as more than a mere entertainment source for young children. TV news was a meaningful source of political knowledge acquisition and served to arouse interest and curiosity about political affairs. According to the

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<sup>45</sup> ---- p5

<sup>46</sup> Hutcheson, John., Domke, David., Billeaudeau, Andre., and Garland, Philip. (2004). U.S. National identity, political elites, and a patriotic press following September 11. [Electronic version]. *Political Communication*, pp.27-50.

<sup>47</sup> Jackson, David J. (2002) *Entertainment & Politics: the influence of pop culture on young adult political socialization*. Peter Lang Publishing, Inc., New York.

<sup>48</sup> Atkin, Charles K. & Walter Gantz., (1978) *Television News and Political Socialization*. The Public Opinion Quarterly, Vol. 42, No. 2. (Summer, 1978), pp.183-198.

authors, scholars examining the political development of the child should grant television a more significant role alongside the family and the school as a socializing influence.

In Valerie M. Sue's Ph.D. Dissertation, "Television Reliance and Candidates' Personal Qualities in the 1992 Election (Stanford University, 1994), she presented a comparison between newspapers and television media. Sue evaluated indicators of image information about candidates' character as well as parties and issues. Sue found that survey research consistently supported the propositions that newspapers were highly informative to their readers and that reading them was a strong predictor of political knowledge in the electorate as a whole. Reading news was a characteristic of politically active citizens; television was a bridging medium, familiarizing young people and immigrants with the American political system. In regards to television, studies reported from the 1992 political campaign in the United States, television news was at least as strong a predictor of political knowledge as the newspaper. Biographical knowledge about political candidates, Bush, Clinton, and Perot were strong predictors of attention to television news. Sue found that television news reliance- a measure that controls for other media-specifically predicted a citizens' knowledge of personal information about candidates. Therefore, television was the principal medium through which voters informed themselves about candidates as individuals, as distinct from their identification with parties and their stands on issues. The impact that television had on personal information and television news enhanced the person's political knowledge.

The role of mass media, such as television provided a necessary bridge in the development from the child who was innocent of the political world to the adult reader

well versed in political issues. Young people drew upon both television and print to learn about politics. As they mature, many continued to rely on television. The political socialization process was periodic and intertwined with information from mass media. Most of the time, an adolescent's cognitions and behaviors reinforced one another. Young people who were politically oriented followed the news, expressed opinions, and kept abreast of events; those who were not politically oriented did not keep with news.

According to Sue, television was also the key bridging medium for immigration socialization, much as it is for adolescents. She wanted to see how much more influence newsprint or television had on adults who had been socialized in another political system and exposed to American media. Two surveys of immigrants in California showed how television exposure contributed to political enlightenment, much more than print, especially among recent immigrants and those with lesser skills in English.

*School or education.* In *Naturalization, Socialization, Participation: Immigrants (Non-) Voting* (1999) by Wendy K. Tam Cho demonstrated the thrust of school experience was undoubtedly on the side of developing trust in the political system in general. It was not until a direct encounter with the realities of political life that another socializing agent might influence the political socialization of adults.

Education increased the cognitive skills that facilitated learning about politics. Second, the better educated received more gratification from electoral participation. Third, education helped people overcome the bureaucratic obstacles involved in the voting process. Education itself was a socializing process that may be subtle and striking. The author showed that the immigrants have inculcated different ideals of

government and society and that it is not higher education per se that increased their likelihood of voting, but rather the socialization process that was provided through their education.

*Voter turn-out.* In *Naturalization, Socialization, Participation: Immigrants (Non-) Voting* (1999) by Wendy K. Tam Cho, challenged the soundness of the participation puzzle that variables such as age, education, and income always correlated with higher participation levels. She examined several variables such as income, age, education, language, time in the United States and Socialization and the standard socioeconomic variables in order to understand the minority voter turnout. Her research used data from a 1984 survey of California residents. The survey over sampled the minority populations and included 574 Latinos, 335 blacks, 308 Asians, and 317 non-Hispanic whites. Only the Latinos who identified their ethnicity as “Mexican” were included in the analyses. According to Chow, immigrant groups socialized differently and brought unique experiences to the political perspective in America, they provided a new degree of variation to the participation data. The socialization process accompanied aging and the increased propensity to vote accompanied the increase in age. A rise in socioeconomic status did not universally increase the inclination to vote. In fact, socioeconomic status variables such as education exhibited a clear effect only insofar as they socialized on to a greater sense of civic duty, greater efficacy in voting, and higher adherence to democratic ideals.



## CHAPTER 3 - METHODOLOGY

Rippberger and Staudt (2003) indicated in their study how nationalism was embedded in the pedagogy of instruction,<sup>49</sup> specifically in Mexico. For this study, I referred to social studies and history textbooks used in children's primary education and INEA program textbooks, too. I knew that the participants of my study had limit or no exposure to INEA textbooks; it allowed me to better focus on other key factors of political socialization. It was interested to see what attitudes they had about the program and about their learning process as adults.

The studies conducted found several socializing factors that affected and influenced children or pre-adults political awareness. The study on unique socialization experience of immigrants in their homeland brought ground breaking points of discussion to the table very briefly. The several socializing factors considered in the previous studies included the family nucleus, church, religious beliefs, television, newspaper, school and early education experience. Literature has shown all these factors combined created some type of political awareness, political opinion, political belief, and political participation. What literature has not shown is how adults, specifically immigrants, who lack the school or early education experience factor, may still be politically aware, be politically opinionated and politically active as someone who had the formal traditional school experience. It is interesting to explore what socialization process and to what degree this socialization process has politically influenced the participants in my study.

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<sup>49</sup> Rippberger, Susan J., and Staudt, Kathleen A. (2003). *Pledging Allegiance: learning nationalism at the El Paso-Juárez border*. New York. Taylor & Francis Books, Inc. p72.

*Conceptual extractions.* First, reminiscing on my previous experience in INEA as a teacher, mentor, and program coordinator, I returned as a researcher, keeping in mind that the INEA population of adults had something to contribute in the learning process. Secondly, learning from poor or poorly educated people was a concept difficult to comprehend. It was important to establish a rapport. This facilitated an understanding relationship during the interview process. A conversation or dialogue assisted me in achieving a productive study. Finally, for the purpose of this study, I focused on the second fundamental principle of andragogy. The adult with his previous experience contributed to the learning process of both the teacher and the student.

Having reviewed the information collected for the review of literature, there was still not enough information specific enough to address connections between the adult education process and the political socialization process. Therefore, I conducted the present study and explored specific connections between the Mexican adult education process and the political socialization process. I asked the following research questions. RQ1: How do adults politically socialize absent a formal basic education? RQ2: Prior to obtaining a formal traditional education, what influential factors of socialization have made adults politically aware? RQ3: What is the role of INEA in the learning process of an adult? The present study was qualitative in nature. I conducted interviews with participants of Mexico's INEA program in El Paso, TX. My intention was to explore the nature of political socialization as it could possibly occur through an adult education course. I encouraged a non-directional dialogue and participation approach. I reviewed the data collected from the interviews and looked for common findings, themes, and concepts as they occurred. I provided my own translations to the interviews.

### ***Preliminary Involvement with INEA***

Between September 2000 and January 2002, I helped coordinate and oversee Mexico's INEA program in El Paso. The Center for Civic Engagement (CCE) at the University of Texas at El Paso hired me and assigned me to work as an INEA organizer after I returned from training in Pátzcuaro, Michoacán, Mexico in October of 2000. This training program, titled *IV Seminario de Capacitación para Multiplicadores*, was an extensive orientation and training on INEA and helped me develop the necessary skills to run a program. Upon completion of the conference, I returned to El Paso and worked as the point of contact between CCE and the Mexican Consulate for local INEA programs.

One of my primary duties as a program coordinator was to recruit students from UTEP to participate in the INEA program as instructors. Each academic semester I was able to recruit between fifteen and twenty instructors. I looked for students who were English/Spanish bilinguals, as the curriculum of INEA was entirely in Spanish. I also looked at the potential instructor candidate's sensitivity toward the educational needs of adults. I also looked for instructor candidates who demonstrated commitment and flexibility towards the INEA program. After the selection process and the matching of schedules, an instructor was assigned to a study group. At the end of each academic semester, volunteer instructors received a certificate of appreciation from the Consulate of Mexico and the CCE.

One way the INEA program expanded was with the creation of small study groups. Study groups were comprised of a small number of adults who shared the same grade level preferably. The study groups opened in public libraries, schools, churches,

non-profit organization sites, colleges, universities and correctional facilities in El Paso and surrounding areas. The program expanded with the help of publicity campaigns, word-of-mouth promotion, flyers, and brochures. Each of the *Plaza Comunitaria* sites had their own brochure detailing the programs they provided within their community.

My experience as a coordinator for an adult education program provided me with initial exposure to the process of adult education. First, my experience helped me understand the needs of my community. Secondly, the andragogy methods behind INEA helped me understand the learning process of adults. It was imperative to understand that the teaching and learning of adults is different from that of children. As a coordinator in this open teaching system, I was able to explore different methods of teaching and learning within the basic education program for adults. I had personal contact with approximately one hundred adults enrolled in INEA. I observed that adults in INEA, regardless of their age, economic status, and basic educational background, demonstrated a sense of awareness and appreciation for the learning process. INEA participants, both teachers and students, gained a high level of self-esteem and demonstrated national attachment and pride in their homeland.

### ***Research Process***

Having established professional connections with the Mexican Consulate and several INEA community groups, I conducted a research study focusing on INEA and the political socialization process. My research study focused on the adult Mexican population lacking a formal, traditional education process. The participants in my study were adults officially enrolled in the INEA program. According to statistics obtained from the Mexican Consulate in El Paso, there were one hundred and seventy-eight

participants enrolled in the INEA program within its designated area of responsibility. I interviewed approximately ten percent of the total population of the INEA participants from two *Plaza Comunitaria* sites: *El Centro de Organización de La Mujer Obrera* and El Paso Community College Río Grande.

All participants signed a participant consent form<sup>50</sup> written in Spanish. We read the form aloud for clarification. I explained the purpose of the present study and the proper measures taken to explain the provisions that would adequately protect their rights and welfare as prospective research participants. I showed respect, trust, and assured them that their interviews and stories were for the sole purpose of contributing to the academia and in no way was there any intention of violating any of the participant's rights, feelings or persona. I used pseudonyms instead of the actual names of participants.

I recorded all observations during INEA classroom sessions, and used two interview methods: the group interview and the personal interview. The group interview was used to establish affinity or a way of "breaking the ice" between participants and the researcher. This type of structure allowed me to establish a rapport with the participants in a group setting. I conducted personal interviews afterwards and they proved to be most effective in determining the presence of specific details and existence of personal factors, as there were no outside forces, interruptions, or other people's ideas and opinions to influence the participant's interview.

I conducted all interviews in Spanish and recorded them for future reference and analysis. The interviews were conversational and I maintained a friendly and

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<sup>50</sup> Refer to Appendix B. Spanish Participant Consent Form

approachable demeanor. I established a rapport by being approachable, accessible, and showing reciprocity, for example using of the informal “tu” form rather than the formal “usted” form of personal address. When I introduced myself to the class, I demonstrated an interest in their learning process. I gave words of encouragement to each of the INEA participants pursuing a basic education. I also gave them the freedom to ask me anything about myself. I made it apparent that, as a researcher and UTEP student, I too would learn from their experience.

The participants mentioned their age, gender, and place of birth during the open question portion of the interview. Each participant shared his or her experiences and knowledge while I listened. There were times during our conversations that I interrupted my participant to inquire about a specific idea or matter.

Questions asked about INEA and politics were in no specific order. The participants shared the level of literacy they had obtained in Mexico and the degree of literacy they were pursuing in INEA. Participants also described what motivated them to join INEA at their age. They also shared what they knew about politics or what affected their views concerning politics.

After conducting the interviews, I downloaded the audio digital recordings onto a computer and transcribed them. I provided my own translation. I did my best to preserve the participants’ grammar, syntax and speech pattern in their original form. A Spanish language software program automatically placed the accents and punctuation marks where appropriate. As the researcher, I felt the Spanish written interviews were more comprehensive to a Spanish-speaking or bilingual reader. This method allowed me to

go back and listen to the interviews, transcribe them, and find common factors in each of the participant's stories.

Between March 15 and March 29, 2006, I conducted interviews with eight women, at the *Plaza Comunitaria - El Centro de Organización de La Mujer Obrera*. Seven out of eight women enrolled in Literacy and Primary Education grades participated, and one subject enrolled in Secondary Education grade. Their ages varied from twenty-nine to fifty years of old. The interviews took place during their scheduled INEA class, generally in the mornings, between nine A.M. and eleven A.M. The shortest interview was a seventeen-minute conversation with Lulu. The longest conversation was with Lucy, lasting one hour and twenty-nine minutes.

Between March 21 and March 29, 2006, I conducted my interviews at the *Plaza Comunitaria –El Paso Community College Rio Grande*. During my first visit to this INEA site, I conducted a group interview. Due to the lack of time and INEA scheduled exams, I did not follow up with individual interviews of three interested participants. I interviewed five out of eight participants by means of a one-on-one interview. Five participants were women and three were men. Their ages varied from thirty-two to eighty-six years of old. The interviews took place during the participants' scheduled classes, which were Monday through Thursday from five P.M. to eight P.M. The shortest interview was approximately an eleven-minute long conversation with Viridiana. The longest interview was a conversation with Tony that lasted approximately two hours.

## **CHAPTER 4 – FINDINGS**

During the interviews, I asked my participants two direct and open-ended questions. First, they were asked how they learned about politics and secondly, to elaborate on their INEA program experience. The data collected from transcribed participant responses was processed. I categorized data by commonalities in theme, experience, and perspective, as well as unique or curious findings. I used processed data to answer the present study's three research questions.

### ***Exploring Research Questions***

RQ1: How do adults politically socialize absent a formal basic education?

RQ2: Prior to obtaining a formal traditional education, what influential factors of socialization have made adults politically aware?

RQ3: What is the role of INEA in the learning process of an adult?

The data collected and analyzed from interviews conducted with adults enrolled in INEA in El Paso, TX showed five major factors of political socialization. Two early socialization factors included Family and Friends and Church and Religion. Three factors of socializations that influenced opinions and personal experiences included factors of Political Participation, Exposure to Political Candidates, Media, and the basic education literacy program provided by INEA.

### ***Factors of Political Socialization***

#### ***Family and friends***

Carmella's political awareness was influenced by her father's political beliefs. Carmella saw how her father's political views affected him personally and emotionally. When Vicente Fox was elected, Carmella's father got upset. With the election of a new



president, the political party holding power changed. Her father was angry that the new party in power would “take away” the food aid he had been receiving during the previous administration. Under the PRI administration, her father and her family received a monthly allotment of basic food items. Carmella’s father voted for the existing party based on the direct support that they provided him and his family. Carmella was also aware how a political party’s win or loss influenced people’s emotions. She saw how upset her father was because his favorite party had lost.

Mi papá estaba súper enojado y le pregunte ¿por qué lo estaba? El estaba enojado porque ganó Fox y le quitaron una despensa que se las daba el PRI. La despensa consistía de un kilo de harina, dos latitas de atún, un kilo de manteca, un kilo de azúcar, un kilo de frijol y creo que nomás. Se las daban una vez al mes. Yo le pregunte a mi papá qué si pensaba que nomás con eso él iba a vivir. No me contesto, pero él siguió enojado porque perdió el Labastida.

My father was very upset and I asked him why? He was upset because Fox had won and he had lost some food aid he was receiving from the (other party) PRI (Institutional Revolutionary Party). The food aid consisted of 1 kg of flour, 2 small tuna cans, 1 kg of lard, 1 kg of sugar, 1 kg of beans and I believe that was all. He received the aid once a month. I asked my father if he believed that he could survive with only that. Anyway, he did not answer me, but he continued upset because Labastida had lost.

Another participant’s political socialization process was through her childhood experience and political exposure to her grandfather’s political views. Propaganda of those who supported political candidates had a huge impact on Lucy when she was a young person. She had first hand exposure to politicians as they spread their messages in public areas. Her grandfather was a very outspoken political supporter. He posted large campaign posters in his garden. Lucy recalled learning through those big posters that Mexico had a President.

Yo nomás escuchaba. Yo escuchaba a mi abuelito que él sí era muy político. Hasta incluso él en su jardín tenía las fotos muy grandes en pósters de

Echeverría y de su esposa, y a Miguel de la Madrid y a su esposa que se llamaba Paloma. Esos dos ex-presidentes eran del PRI. Yo era muy chica cuando yo empezaba a ver y a escuchar de política. Yo me acuerdo que yo empecé a entender que México tenía presidente. ¡Ah! Pues hay presidentes. Que iba saliendo uno e iba entrando otro.

I only heard (about politics). I paid close attention to my grandfather, who was very political. He even had outside his garden, huge pictures plastered on posters showing ex-president Echeverria and his wife, and ex-president Miguel de la Madrid and his wife, whose name was Paloma. Those two ex-presidents were from the PRI (Institutional Revolutionary Party). I was very young when I started to see and hear about politics. I remember that I began to understand that Mexico had a president. Oh! Well there are presidents. That one was leaving while another one was entering.

Another participant described how he was influenced by a friend's point of view in regards to a current political issue, such as corruption. He shared his political view about corruption. He told me his friend's experience when the Mexican police in Ciudad Juarez took away his driver license. Tony asked his friend why he had not given the officer a bribe. According to Tony, "everything" in Mexico was fixed with bribes. After listening to his friend's rationale why he did not bribe the officer, Tony acknowledged that he had learned the importance of becoming a better citizen. Tony was reminded that being an honest citizen was one form by which corruption was fought in Mexico.

Precisamente antier me estaba diciendo una persona de ahí de mi trabajo que lo agarro el transito y le quito la licencia en Ciudad Juárez. Yo le dije que ¿por qué? no le dio una feria, porque todo allá se arreglaba con dinero. Su respuesta me llamo mucho la atención y me hizo ver lo importante que es, para no hacerlo yo. Me dijo que solo traía puros billetes de 200 pesos y un billete de 20 dólares. El policía le dijo que la infracción sería de dos salarios mínimos, algo así como 33.50 pesos. El señor me dio a entender que aunque trajera dinero no estaba dispuesto a pagar mordida. También me dijo que no estaba impuesto a darles ninguna mordida. El razonamiento del señor era que si les daba una vez, lo detendrían más seguido, aunque no cometiera ninguna infracción, solo por conocer que daba mordidas. Qué bonita respuesta me dio ese señor para poder sacar la corrupción de Juárez y no contribuir más a la corrupción.

Precisely the day before yesterday, a person from work was sharing with me that a Traffic Officer stopped him and took away his driver's license in Ciudad Juarez. I asked him why he did not give him a bribe, because everything over there was solved with money. His answer caught my attention and made me realize the importance of it, so I will not do it myself. He told me that he only had bills of 200 (Mexican) pesos and one 20-dollar bill. The officer told him that the traffic fine would be worth two minimum wages, something like 33.50 (Mexican) pesos. The man implied that even though he carried money on him, he was not willing to pay a bribe. He also told me that he was not used to giving any bribes. His reasoning behind was that if he gave them once, he would be pulled over more often, even if he would not have committed any moving or traffic violation, just knowing that he gave bribes. What a nice response from him in order to get corruption out of Juarez and not contribute more towards corruption.

### ***Church and Religion***

Lucy indicated that her religious beliefs affected her political views. She believed that political candidates were dishonest because they did not fear the wrath of God. Lucy kept politicians in their prayers. She believed that the corruption and dishonesty in politicians may change if they were to be more spiritual and more closely connected with God. She attributed corruption in Mexican politics to the lack of religious experience with God.

Yo sí le he pedido a Dios, ¡Ay Dios mío! Toca los corazones de estos políticos y si son nomás para robar aquí en México, tú quítalos y pon hombres que sean temerosos de Dios y que amen a su México. Que quieran servir. Que en realidad vean la necesidad de los pueblos y de los ranchitos. Que vean todo esto.

I have asked God, Oh, My God! Touch the hearts of these people and if their intention is to only to steal from here in Mexico, remove them and put men that will fear God and love their Mexico. That would want to serve. That would really see the need of the people and the small rural outskirts. To see all that.

Religion played a significant role in Tony's life. Tony indicated that going back to school and becoming literate allowed him to share the Gospel with his family and church pastor. Tony had a general understanding of the governmental structure in the

church. He felt that in order to participate freely within the church he needed to be educated.

Precisamente por eso quiero aprender para conocer, para conducirme y poder decirlo, aquí me dice La Palabra que eso está mal. ¿Sabes qué? Ahorita ya lo veo como un problema para mí. No tengo suficiente estudio para enseñarles a mi familia y a mi pastor. Tengo que ser capacitado. Yo tengo que aprender. Yo doy muchas gracias a Dios que es el Espíritu Santo que me ha seguido. Yo todavía sigo viendo un milagro en mi vida porque después de tanto año conociéndolo y aun con mi ignorancia, he aprendido. Estoy recibiendo nomás de los predicadores y de los testimonios.

That is precisely why I want to learn to gain knowledge, to conduct myself and be able to say; The Word tells me here, that is wrong. Do you know what? I now see it as a personal problem. I do not have enough education to show my family and pastor. I need to be proficient. I have to learn. I am very thankful to God, who is the Holy Spirit that has been with me. I am still witnessing a miracle in my life because after too many years knowing Him regardless of my ignorance, I have learned. I am only receiving from the preachers and the testimonies.

According to Carmella, she believed that politics and religion were interlaced.

One key issue was abortion, which kept the state of affairs between Rome and the United States at unrest. Her personal opinion about the issue of abortion made her believe that it was reason enough for Rome, where the Pope resides, to be at unrest with the United States freedom of choice. The political agenda pushed by the Vatican put Carmella at odds with the Roman Catholic Church.

Aunque no quiera uno, se mezclan, porque ya ve, Roma está peleada con Estados Unidos porque aquí sí permiten el aborto. Yo creo que eso se lo deben de dejar a cada persona. Por ejemplo, yo soy libre de hacer con mi cuerpo lo que yo quiera. Por eso creo que Roma está peleada con Estados Unidos.

Even if we do not want, they mix with each other, because you see, Rome is in affray with the United States because abortion was allowed here. I believe that issue should be left to each person. For example, I am free to do what I wish with my body. That is why I believe that Rome is unrest with the United States.

She contrasted the horrible conditions endured in poor countries to the comfort enjoyed by the Catholic leadership. Carmella believed that their riches blinded them to the needs of a poor society.

Roma es una nación muy poderosa. La Iglesia deberá de llevarle comida y llevarle agua a los países más pobres y pequeños. Ahí tenemos a Etiopia, pero no, prefieren orar mucho por ellos. Ahí sí no estoy de acuerdo con la Iglesia.

Rome is a very powerful nation. The Church should take food and take water to smaller and most poor countries. We have Ethiopia, but no, they prefer to pray a lot for them. There I am not in agreement with the Church.

Based on Carmella's observation, she described how the church's leadership told its members how to vote or for whom to cast their vote for based on its own agenda. Carmella indicated that politics and bureaucracy were present within the Catholic Church. According to Carmella's belief, the Church persuaded members through its "flowery" words that one did not understand. The Church had a lot of power in doing this according to Carmella's perception of the Church.

Yo digo que si hay política y también burocracia dentro de la iglesia. Pues el arzobispo, obispo de México les dice; fíjense por quién va a votar. Se me hace que nos conviene más al candidato tal. ¿Qué les está diciendo? Voten por ese candidato... y ahí vamos los... Que a lo mejor es bueno o que a lo mejor es malo. Creo que el clero tiene mucho poder, porque les *lavan* el coco, mi reina. Les hablan creo que tan bonito o con palabras que uno ni entiende y dice uno ¡ay! entonces está bien, porque viene del clero.

I say there is politics and bureaucracy inside the Church. Well the archbishop, bishop of Mexico tells them; Watch whom you will be voting for. I believe that we are better off with such candidate. What is he telling them? To vote for that candidate... and there we go... It may be good or it may be bad. I think that the Clergy has a lot of power, because they brainwash them, my darling. They speak to them so nicely or with phrases, that one does not understand and one says, and with big words, that one cannot even understand, and one thinks it must be right because it comes from the clergy.

## ***Political Experience and Other Influential Factors***

### ***Immigration***

Lucy indicated political awareness about the immigration issue, as it affected her personally. She saw a movement of young people to the border area with hopes of a brighter future. She was saddened that the young people saw no hope in Mexico and endured suffering and sometimes death to get into the United States. Lucy brought her children to the United States so they would not endure the hardships her family experienced in Mexico.

Es mucha la tristeza y la necesidad el asunto de inmigración. Veo jóvenes emigrar de un pueblito a Ciudad Juárez. En Ciudad Juárez hay más trabajo en maquiladoras. He visto que se quedan sus padres en los ranchitos. A mi me ha tocado ver como regresan jóvenes muertos a sus pueblitos. Acá hay pandillas y mucho mal viviente. Los jóvenes salen de sus trabajos y los asaltan y los golpean.

It is very sad and a great need the issue of immigration. I see young people emigrating from a small town to Ciudad Juarez. In Ciudad Juarez there is more work in factories. I have seen that the parents are left behind in the outskirts. I have witnessed how young people return to their village dead. Over here there is gangs and social parasites. The young men leave their work and are assaulted and mugged.

### ***Discrimination***

The issue of discrimination is a topic that created political awareness because it usually happened within a social hierarchy, making it a political issue. Tony felt discriminated. He knew that ethnic differences existed, but it was not until he experienced it in real life that he understood the issue of discrimination, he stated. When he visited Fort Worth and found a job there, he had no support. He experienced discrimination in the workplace by his own boss who was also of Mexican origin.

Yo no miraba que había discriminación. Yo no miraba que los negros no quieren a los mexicanos y que los negros no se pueden mirar con los blancos por ejemplo. Una vez me dijeron que si no sabía que no siempre quieren a los mexicanos. Hasta que una vez me fui para Fort Worth y ahí fue donde empecé a mirar que no hubo ese apoyo. Sí había trabajo pero no había apoyo. Agarré un trabajo y empecé a mirar las envidias. Empecé de ir mejorando en mi vida. Empecé a mirar que el patrón que es también mexicano no era justo conmigo. Somos de la misma raza me preguntaba.

I did not see that discrimination existed. I did not see that the African Americans do not like the Mexicans and that the African Americans cannot see the Caucasians for example. One time, they told me if I did not know that Mexicans were not always liked. It was until I went to Fort Worth and that was where I started seeing there was no support. There was employment but no support. I got a job and the envy began. I began to better my life. I started to see that my boss, who was also Mexican, was not fair with me. We were both Mexicans I asked myself.

Another participant indicated an awareness of issues that affected her personally as a political one. According to Lucy, the issue of discrimination was political. As an immigrant in the United States, she experienced discrimination from friends and family, who were also of Mexican descent. Although she did not comprehend in depth why discrimination existed in the United States or why she had experienced discrimination, she did however, indicated an idealistic level of awareness. Her experience sometimes bothered her. According to Lucy, she was exposed to a different way of thinking, "*otra mentalidad*." Lucy, with her limited vocabulary, indicated that discrimination existed in the United States even among the same ethnic groups. She assured that other Mexicans had probably immigrated illegally, legalized their immigration status, and had forgotten where they came from. Lucy did not quite understand why, but she claimed to have experienced discrimination at the hands of her own relatives. She understood that the issue of discrimination was a political one.

Pues en realidad yo no sé mucho de la política de Estados Unidos. Yo tengo muy poco aquí pero es muy triste ver que cuando uno viene para acá, se topa con otra mentalidad y sufre de mucha discriminación. En mi caso personal, he llegado con amigas y con familia y he sentido discriminación por parte de ellos. Hasta uno de mexicano que viene huyendo de México porque no tenemos buenos administradores, viene uno a este país y se enfrenta también aquí a la misma discriminación eso para mí es político.

Well, in reality I do not know a lot about U.S. politics. I have very little time here, but it is very sad to see that when one comes here, one finds another type of mentality and suffers from a lot of discrimination. In my own experience, I have arrived with friends and family and have felt discriminated by them. Even as a Mexican who is running from Mexico because we do not have good governors, comes to this country and is faced again with the same discrimination, that for me is political.

### *Opinion about Political Candidates*

Tony was disillusioned with politicians, specifically Mexican politicians that did not follow through with campaign promises. He expressed a political opinion.

Qué triste porque nomás hablamos y no cumplimos o sea nosotros los mexicanos ya estamos impuestos a que nomás hablan y no cumplen.

How sad because we only talk and do not keep our promises in other words, us Mexicans are used to hearing (politicians) talk and not keeping their promises.

The state of affairs in Mexico saddened Alma. She was disillusioned and expressed her opinion in this very same manner. She saw much corruption in Mexican politics. Alma saw that political candidates who sought power made promises to help people in need. Once they came into power, politicians were indifferent to the needs of their supporters. She did not doubt that there were politicians with good intentions. She said that, just as there may be good politicians, there may be bad ones, but very few.

A mí no me gusta la política que hay en México. Hay mucha corrupción. Ya cuando tienen el poder ya son otra persona. Mientras necesitan de la gente de escasos recursos se portan muy bien. De haber personas de la política que han de tener buenas intenciones no dudo, que así como hay gente buena, hay gente mala, pero muy pocos.



I do not like the politics that exist in Mexico. There is a lot of corruption. When they are in power, they are somebody else. While they need from low-income people, they behave well. There are people in politics that may have good intentions I have no doubt, just like there is good people, there are bad people, but very few.

Lucy indicated a sense of political awareness through her own experience with political candidates. Her experience made her distrustful of local political candidates. Lucy noticed that candidates elected kept their promises only with strings attached. While in Mexico, Lucy described her experience with a politician who promised a plot of land for the poor people if elected. This experience made Lucy distrustful of politicians and their promises.

A mí me ha tocado esa *experiencia* con los de la política ya mas chica, no con la del presidente,...hubo una señora que nosotros apoyamos bastante, para que fuera... a ese cargo que ella tenía ahí en la presidencia,... pero ya cuando estaba ella en ese cargo, se olvido de la gente...y uno muy contenta apoyándola porque anda uno necesitado de un terrenito.

I have had that experience with those in politics at a lower level not that of the President's level. There was a woman that we supported a lot, so she would become... (Part) of that office, but once she was in office, she forgot about the people (that supported her)... I was very happy supporting her because I was in need of a piece of land.

Carmella's political opinion was generally positive on the fact that a female local political candidate won the election. Even though Carmella had described how the local residents physically worked in digging a trench and carrying water, they attributed the running water service to the victory of the candidate they voted. The community residents believed that the candidate had kept her promise after elected into office. Carmella's personal experience and political opinions were on that issue alone, a candidate that promised running water, the candidate's victory and the experience of

having running water equaled a positive opinion about a political candidate that fulfilled her promise.

Ganó la candidata del PAN. Fue una mujer. Nos llegó el agua. Fue lo único más o menos que yo he visto en una persona en ese pueblo, que hiciera algo por el pueblo. Gracias a ella llegó, el agua potable.

The female candidate from the PAN won. It was a woman. We had running water. It was the only thing more or less that, I have seen in a person from that town, that he/she did something for the people. Thanks to her, we had drinking water.

### *Skepticism about a Government Program*

Lucy indicated that prior experience with political candidates and their promises had made her wary about politics. Due to her skepticism of political candidates and their promises, Lucy missed the chance of a real opportunity offered from a new governmental administration. When Vicente Fox was elected, Lucy heard about a program, *El Programa de Oportunidades*<sup>51</sup>, where people registered for government assistance. Lucy was cynical and believed it was just another attempt to exploit the poor. She did not register for the program. She later realized that the program provided genuine help for the needy. This program was still in place and she saw that those who registered receive a monthly check.

Una vez en las noticias vi acerca de El Programa de Oportunidades. Me decepcione porque yo no lo creía que fuera cierto. En mi pueblo, yo pasé por la casilla donde estaban registrando a las personas para oportunidades. Fue cuando gano Fox que metió el programa de oportunidades. La casilla la instalaron en una cárcel vieja que ya no trabajaba como cárcel. Escuche que dijeron, están registrando para dar ayuda. Yo no creí pues he visto que han explotado al pobre y pasé de largo. Entonces mi vecina me dijo que sí era cierto. Yo al principio no lo creí. Sí, son ayudas genuinas porque hasta ahorita está ese programa de oportunidades y les ayudan a las familias con sus hijos. Estudian a

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<sup>51</sup> *El Programa de Oportunidades* [Program of Opportunities], is a program offered by the federal government of Mexico. During President Vicente Fox administration (2000-2006), the program was created to provide housing assistance to the poor.

las familias que tengan necesidad y les ayudan con ese cheque. Nunca había sucedido algo así que yo me diera cuenta.

On one occasion, I saw in the news about the Program of Opportunities. I became disappointed and did not believe it was true. In my town, I passed by the polling booth where they were registering people for opportunities. It was when Fox won that he introduced the Program of Opportunities. The polling booth ...was installed inside an old jail I have just started to see it, once I knew about it in the news and I was disappointed, I didn't believe it, I passed the place where they were registering the people for this government program *Oportunidades*. When Fox was elected president, they started the program, you have to go and register in a place that used to be a prison, I passed by and some people told me they were registering people for the program. They have exploited the poor people before, I didn't believe it but one neighbor told me it was true. It was a genuine thing and the program is currently on, this helps to families with children. They do a socioeconomic assessment on the family and if they require this help, they receive a check, this has never happened before or at least I have never realized before.

### ***Political Participation***

Another factor that indicated Carmella's political awareness was her political participation and exposure to the political candidates at a local level. In her hometown of Naica, Carmella saw the Mine Workers Union heavily influence employees politically. It was customary for the workers to vote for company candidates. Those outwardly opposed to the political party's union or *sindicato* were usually fired. However, Carmella described how company men allowed their wives to vote for the opposing political party candidates. The rationalization behind who would vote for which party was that the men had to vote for the PRI because they were part of the union and their spouses could vote for the PAN because they helped carry the water during the digging of the trench for running water service. Just as male residents in that town were required to help dig a trench from their home to the main water line and women carried water; it appeared that voting for a particular party was also a task assigned by gender.

Ahí dentro de la compañía los trabajadores estaban sindicalizados y tenían que ir a votar por el partido de la compañía, que era el PRI. Si no contaban con su voto los despedían. Corrió una mujer para el PAN y opositora del PRI. Los hombres se pusieron de acuerdo que tenemos que ir a votar por el PRI pero que sus mujeres voten por el PAN porque nosotras *acarreábamos* el agua...

In that company, workers were part of the union and had to go vote for the company's party, which was the PRI (Institutional Revolutionary Party). If they did not count on their vote, they were fired. A woman ran for the PAN (National Action Party) and opposing party to the PRI. The men came into an agreement that we must vote for the PRI, but that their women vote for the PAN because we carried the water...

Lucy voted and participated in support of the election process in Mexico. When she was asked how she participated, she stated that she would clean and gather water for the rest of the volunteers during the open election polls. Regardless of how she volunteered, her time and effort dedicated during open election polls influenced her children by example. According to Lucy, if her children saw her volunteering at school, this would influence their performance at school. She also indicated how much she enjoyed helping out during the election process. This was a win-win situation for everyone, she believed.

A mí me gustaba mucho participar en las casillas. A mí me gustaba participar en la escuela para que mis hijos vieran que me interesaba en sus estudios y que le echaran ganas. Siempre me gusto ayudar en las votaciones. También he votado en México.

I loved to participate in the voting polls. I enjoyed participating in the school so that my children would see that I was interested on their studies. This would motivate them. I always enjoyed helping out during the elections.

Celestina's political socialization process was in Mexico. She participated as an assistant during the election process in Mexico. She handed out ballots. She described her role as a volunteer during the voting process and emphasized the extent of her participation even though she did not know how to read or write at the time.

De la política, se me viene a la mente las votaciones. Aparte de ejercer el voto, cuando estaba en México, si me mandaban a llamar de las casillas para que me presentara a lo que ellos (los voluntarios) hacen. Por ejemplo; que tiene una hoja y tienen la lista de las personas que van a votar. Otra que le está dando las hojitas por el partido que van a votar. Otra que está poniendo el sellito..., pero pues yo por cuestión de que no sabía leer ni escribir les ayudaba a organizar durante las votaciones.

About politics, what comes to mind is voting. Besides casting my vote when I was in Mexico, I was called from the voting booths to show up and do what they (the volunteers) do. For example, that you have a sheet of paper with a list of people that are going to vote. Another (volunteer) that is giving out the voting slips for the party that the people will be voting for. Another (volunteer) that is putting the stamp..., but me, due to not being able to read or write I helped in organizing during the voting process.

### ***Exposure to Political Candidates***

Celestina became aware that her ballot was secret when the people supporting one of the candidates talked to her about all the benefits that came to the community if they elected their candidates. Celestina mentioned that this experience made her aware of the importance behind the vote casting. Celestina noticed the multiple times the political supporters stressed the repairs needed in her neighborhood with the importance her need to vote was receiving.

Yo me entere que el voto era secreto porque me paso algo chistoso. En México, por medio de las personas que andan atrás del candidato lo visitan a su casa. Llegaron a mi casa y me dicen, mire señora Ramírez, beneficios que vamos a tener aquí para la ciudad. Le vamos a arreglar el pavimento. Le vamos a poner carretera nueva... entonces usted nos da su voto, pero el voto es secreto. Su calle está destruida y si nos puede dar su voto, mire que le arreglamos el pavimento. Usted sabe por quién vota. Por ese motivo me entere que el voto era secreto, pero también se lo piden.

I found out that my vote was secret because something funny happened to me. In Mexico, through the people that are supporting their candidate visit you at home. They came to my house and tell me, Celestina, benefits that we will have for our city. We are going to repair the pavement. We are going to build a new road...then you will give us your vote, but your ballot is secret, but they are also requesting it.

### *Political Participation in a Political Rally*

Celestina had a cynical view of politics, specifically with the goods promised by political candidates. Political candidates promised her a free tank of gas in exchange for her participation. She admitted to participating in the journey in return of the free good. At the end of her day, she noticed her free tank of gas had been spent during the rally run. She was convinced that nothing was free, but with a good sense of humor, laughter, and a bit of embarrassment, she still shared her experience.

También me toco que me invitaron a una campaña. Me preguntaron, ¿Usted tienen mueble? Acompañenos en el recorrido y le llenamos el tanque de gasolina. Y digo, bueno, pues ¿qué pierdo? no pierdo nada. Pues en el recorrido se quedo la gasolina y les hice el favor de acompañarlos, no me dieron nada gratis. Regrese ya bien alborotada con el borlote que armaron todos ahí.

It also happened that they invited me to a political rally. They asked me, do you have a vehicle? Join us in the march and we will fill up the tank of gasoline. And I say, well, what do I lose? I lose nothing. Well, in the marching run the gasoline was gone and I made them the favor of participating with them, they gave me nothing free. I returned very excited with the all the commotion that was made.

### **Media**

As stated earlier, mass communication assets played an influential role in shaping public opinion and heightening awareness of local and national politics.<sup>52</sup> Media outlets such as television programs, news and political ads helped people politically socialize. People became politically involved when they saw political scandals covered on television and print media. For example, one of the participants' described how she was politically interested on an old political scandal in Mexico. According to Sandra, the exposure of people to political scandals made politics more interesting. She

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<sup>52</sup> Hutcheson, John., Domke, David., Billeaudeau, Andre., and Garland, Philip. (2004). U.S. National identity, political elites, and a patriotic press following September 11. [Electronic version]. *Political Communication*, 27-50.

felt that finding out about scandals better created political “consciousness” about candidates before elections.

Ahora tengo más tiempo de escuchar las noticias y de escuchar a los políticos hablar. Por ejemplo, como ahora que me llamó la atención que el Bejarano se robo la maleta y que tenía dinero el maletín. Creo que por medio del escándalo uno toma más atención a la política y sabe para quién votar.

I have more time now, to listen to the news and to listen to the politicians talk. For example, just recently, it caught my attention to know that Bejarano (a politician in Mexico) stole a briefcase and there was money inside the briefcase. I believe that through political scandals one pays more attention to politics and knows whom to vote.

### *Television*

Tony indicated that television was his source of information. He noticed that with the present administration, the U.S. dollar exchange rate for the Mexican peso had remained stable. Tony admitted that his limited knowledge about politics was also due to the partial coverage he watched on television.

Me he fijado que cuando agarran la presidencial el dólar ¡PUM! se eleva y con este presidente he mirado que ha tenido el dólar estable, lo tiene consolado. Yo no sé, yo no tengo tanto conocimiento solo lo que yo he mirado por lo que veo en la televisión.

I have noticed that when they reach the presidency, the dollar BAM! it rises and with the current president I have seen that the dollar has been stable, he has consolidated it. I do not have a lot of knowledge only what I have seen by what I see on television.

Lucy had spent more time watching news and keeping up with current events since her children had grown. She claimed to interact more with others. Since her children had grown up, she better focused on news broadcasts and familiarized with the current political issues at hand.

Ahora mis hijos ya están grandes, puedo salir, escuchar, poner atención en las noticias. Que está ganando tal, y que lleva menos votos tal, y que este ofrece

esto y este ofrece lo otro. Estoy viendo la política de otra manera. Lo poquito que yo puedo entender, lo estoy entendiendo.

Now my children are grown up, I can go out, listen, pay attention to the news. That so and so is winning and that so and so has less votes, and that so and so offers this and this other one offers that. I am seeing politics another way. The little that I can understand, I understand.

Lucy indicated that her only exposure to political candidates or politicians is by what she watched on television. This was definitely a major factor of political socialization in a person's life.

Como yo le digo, cuando veo los políticos, yo nomás los veo en la televisión.

As I tell you, when I see politicians, I only see them in the television.

Carmella indicated that that television and radio broadcasts were factors of her political socialization. She could talk about politics. She knew there were Presidential elections in Mexico. She knew some of the political commentators on radio. She knew the topics and the players. She claimed that her political knowledge was gained through listening and watching television.

Usted sabe que este año hay elecciones en México. Yo le voy a hablar por lo que yo veo en la televisión, oigo en la radio y veo en los periódicos que en veces leo. Hay un comentarista en la mañana que se llama en el radio Oscar Marín Bedeta, y cuando voy al trabajo prendo la radio y lo voy escuchando. Por eso le digo de política. Yo nada más lo que oigo y veo en la televisión.

You know that this year we have elections in Mexico. I will talk to you on the things I watch on TV, I listen on the radio, and what I see in the newspapers that I sometimes read. There is a commentator in the morning, whose name on radio is Oscar Marín Bedeta. And when I go to work, I tune in on the radio and listen to him. That is why I tell you about politics. I only know what I listen and watch on television.

Loly maintained an awareness of world events by watching the news. She said she learned politics through radio and television broadcasts.



Veo las noticias para ver qué está pasando alrededor del mundo. Lo que me llama más la atención de las noticias es las guerras, pues todo lo que concierna.

I watch news in order to see what is happening around the world. What interests me the most about the news is the wars, well everything that surrounds it.

This participant appreciated the fact that he saw a television commercial about the INEA program. That was reason enough for him to enroll as a non-traditional student.

Alcance a ver en la televisión de este programa. Yo lo vi por la televisión.

I was able to see on television about this program. I saw it on television.

### ***INEA***

The third research question: What is the role of INEA in this process of political learning of adults? For the adults participating in INEA, the experience was generally positive. The adults saw how this program opened the doors to a realm of knowledge and opportunities for a better tomorrow. It brought them hope and opportunity. The data collected and analyzed met the objectives that INEA had for its student adults. The INEA Program's methodology or teaching and learning process, taught my participants political awareness, created conscientiousness and the responsiveness to help fight injustice through literacy. The program also created self-esteem and determination. It instilled participants to become goal oriented and role models for their children and siblings. Lastly, the program encouraged its student adults to aspire better job opportunities.

Carmella indicated that she revisited the topic of politics through primary education textbooks, specifically INEA textbooks. She made a comparison between a

child's learning processes vs. an adult's learning process in INEA. The only difference she saw was that a child learned politics at an early age through educational rituals. An adult on the other hand, did not form in one line, nor did he or she wear uniforms to attend primary school, the adult did not sing the national anthem, did not salute the flag nor recited poetry like children traditionally do in Mexico. She did however point out the influential role that the teacher had while teaching. The teacher taught in a way that instilled pride and love for their country.

Yo creo que ahora como adulto y volviendo a tomar clases de primaria utilizando los libros específicamente para adultos, volvemos a visitar esa materia. Lo único que nos hiciera falta es que nos formáramos con nuestros uniformes, cantar el himno nacional, hacer el saludo a la bandera y recitar una poesía. Por medio de los libros y por medio del maestro se enseña el amor a la patria.

I believe that now as an adult and retaking primary studies using books specifically for adult education, we revisit that subject. The only thing missing is that we lined up in our uniforms, sing the national anthem, salute the flag and recite poetry. Through our books and through our teacher love to thy country is instilled.

### *Create Consciousness*

Lucy indicated consciousness concerning what her views of Mexican politics were. She did not retract from her earlier negative statements, because those were her experiences in Mexico. Lucy's experiences indicated her distaste about Mexican politics. Today, she saw a genuine assistance from the government of Mexico in the United States. Lucy appreciated the government of Mexico for helping its nationals and co-nationals that live in the United States by offering them this program outside its borders. She said it was free of charge and people should take advantage of this opportunity.

Si tenemos un mal concepto de la política del mismo gobierno de México, aquí estamos viendo que hay un cambio y que se está recibiendo ayuda. Si nos trajimos una mala impresión de México aquí estamos viendo lo opuesto. Entonces aprovechar, si allá en México no se pudo, aquí hay que aprovechar la oportunidad.

If we have a bad concept about the politics of Mexico's own government, here we see that there is change and aid is received. If we brought a bad impression from Mexico, here we see the opposite. Then we take advantage, if over there in Mexico was not possible, here we should take advantage of the opportunity.

### *Fight Injustices*

Tony made a political an assessment while enrolled in the INEA program. He indicated how injustices made him feel in the workplace. He claimed to see how people in authority and in high rank positions abused others. He generally spoke about injustices occurring in the workplace due to the lack of an education and how he personally was vulnerable to this. Tony's sense of political awareness motivated him to join INEA. He acknowledged that in order to fight injustices; there was no better way than to obtain an education.

Uno de mis corajes es el mirar a la gente que puede abusar y aprovecharse de las personas. Cuando me doy cuenta de eso, me da mucho coraje y quiero explotar cuando veo que suceden injusticias. Como por ejemplo las injusticias que se ven en los trabajos es por la falta de educación. A veces tengo miedo al fracaso por falta a la educación.

One of my frustrations is when I see people abusing and taking advantage of other people. When I find out about it, I get very angry and want to explode when I see injustices. Like for example, the injustices that you see in the work place due to the lack of education. I am sometimes afraid of failure because I lack an education.

### *Self-Esteem*

Ruben enrolled in INEA in the year 2000. He went to school at the same time he had attempted to legalize his immigration status in the United States. He heard that he

needed to demonstrate officials that he was gainfully employed. Ruben demonstrated awareness of the political system requirements, but did not associate these requirements with politics. Instead, he associated these requirements to a set of duties he needed to do. He needed to work, pay taxes and demonstrate to officials he was a responsible citizen. Tony expressed a high degree of motivation to learn and study. He was enrolled in the literacy program and one of his many goals was to surprise his family after announcing to them his ability to read and write.

Y créame yo no conocía las letras cuando yo estaba aquí como en el 2000. Todo ese tiempo que perdí. Me tuve que salir precisamente por eso, mis papeles estaban detenidos. ¿Sabes? que si llegan a investigarte y te estás negando que seas carga para Estados Unidos te la van a negar (residencia legal), porque ya estas como quien dice pidiendo ayuda a EE.UU. Ósea...en vez de haber trabajado que esté pagando yo mis impuestos, en ese tiempo se estaba mirando lo contrario... precisamente por eso deje INEA. Ya cuando arreglé mis papeles entonces volví a inscribirme.

...and believe me, I did not know the alphabet when I was here in 2000. I lost all that time. I had to leave for that reason. My documents were stalled. Do you know that if they were to investigate you and you are denying to be a public charge to the United States, they will deny you (legal residence), because you are, like for example, requesting aid to the United States. In other words, instead of working and paying my taxes, during that time, it was the opposite... that was precisely why I had left INEA. After I fixed my papers, I registered again.

### *Determination*

Jacinta was another member of the literacy program in INEA. She said she was criticized at work for “being too old” to go to school. She had travelled with her husband to many countries while he served in the U.S. Army. According to her, she appreciated other cultures and traditions because of her reading and writing skills gained in INEA.

Yo trabajo en un restaurant y una vez me dijo mi supervisor, que estaba yo muy vieja para estar en la escuela y muy vieja para aprender. Me sentí triste pero sabe que hay que tener convicción. Yo le dije que estaba muy orgullosa porque a mí me gusta estudiar y aprender otras culturas y costumbres. Yo viajaba

mucho cuando mi esposo estaba en el “Army.” Ahora que estoy aprendiendo a leer aprecio más que cuando viajaba a muchos países.

I work in a restaurant and on one occasion my supervisor told me that I was too old to be in school and too old to be learning. I felt sad, but you know that you must have the conviction. I told him that I was very proud because I like to study and learn about other cultures and customs. I used to travel a lot when my husband was in the U.S. Army. Now that I am learning to read, I appreciate it more than when I used to travel to many countries.

### *Goal oriented*

Just as Tony had many goals in life, one being to learn and read, all of INEA participants interviewed were goal oriented. Tony for example specifically wanted to read the Bible. He indicated that his co-workers and family challenged him less about his knowledge concerning the Word of God once he was able to read them the Gospel. Tony goal is to share them God’s message through Biblical teachings. At the time, he was unable to read the Bible on his own, but the motivation and dedication was there to begin with. According to Tony, critics attacked his credibility, but saw that gaining reading skills helped him defend his point of view.

### *A role model for children and siblings*

Lucy wanted to be a role model and motivation to her children and siblings. Her sister’s illiteracy issue at work affected her personally. Her sister did not know how to read or write, nor understood basic math operations. Management at work took advantage of her sister’s illiteracy problem, by cheating her from a fair salary. The sister endured hardships due to the lack of a basic education and this made Lucy aware that a basic education was important regardless of age and gender.

Mi hermana entró a los 14 o 15 años a una maquiladora. Era madre soltera, muy trabajadora y todo lo que sabía era lírico. Ella aprendió por la necesidad. Le querían dar un cargo más grande pero no la subían porque no sabía leer ni

escribir. Me sentía triste, como se dieron cuenta que no sabía nada, le llegaron a robar de su sueldo. Yo quiero ser el ejemplo a mi hermana y a mis hijos para que estudien.

My sister started working in an assembly plant at age 14 or 15. She was a single mom, hardworking and everything she knew was through word of mouth or experience. She had a need to learn. They wanted to offer her a promotion, but did not promote her because she did not know how to read or write. I felt sad, since they found out she knew nothing, they cheated her from her earnings. I want to be an example to my sister and my children so they can study.

### *Better Job Opportunity*

Another participant viewed INEA as a “life-saver.” He learned to read and write in this program. Juan had the goal of becoming a contractor. He was working in achieving this goal. In spite of the skills and hands on- knowledge attained to become a contractor, Juan felt he needed to earn an education. He shared that INEA helped him heightened his political awareness and literacy skills. According to Juan, an education led him to a better job position, and subsequently a higher paying job as a contractor.

...sé que desarrollándolo (el conocimiento en INEA), como un contratista automáticamente dicen que voy a ganar más, pero precisamente ese es uno de los puntos que me ha detenido para ser contratista... por falta del estudio. Aquí llego por falta de estudio.

...I know that expanding (my knowledge with INEA), as a contractor, they automatically say that I will earn more money, but precisely that is one of my points that have kept me from becoming a contractor...the lack of an education. This is where I stop due to the lack of education.

Most participants in the study were new to the INEA program. The impact and influence that basic education had in my participants, either at a young age or as adults, was limited. The majority of them were learning to read and write. Just as Rippberger and Staudt (2003) indicated in their study on how nationalism is embedded in the

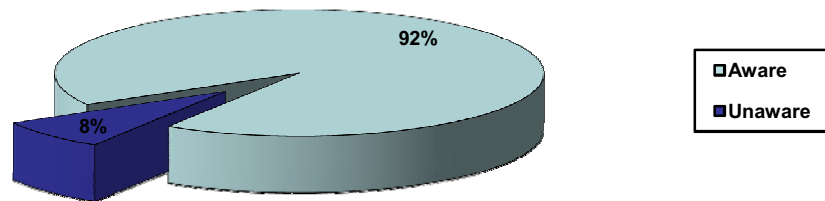
pedagogy of instruction,<sup>53</sup> specifically in Mexico, the andragogy of instruction in INEA could have also been the case here. In spite of their limited exposure to INEA textbooks, specifically Social Studies and History textbooks, most of the participants indicated other factors of socialization that lead them to becoming politically aware. Most of the participants indicated a sense of appreciation and gratitude towards the government of Mexico and their teachers for providing them with this program.

In addition to the data analyzed from my participants, I found a two-way street teaching and learning process in INEA, very similar to the two-way street teaching and learning concept that Paolo Freire described in his theory. The relationship between the instructor and the adult-student relationship appeared imperative and enlightening. I observed innovative ways used by teachers that facilitated the learning process of each adult. As a young adult pursuing a higher education and as a researcher who conducted this study, it was imperative to use this two-way street concept. I learned that older adults enrolled in INEA definitely contributed to my learning process. I learned through a formal educational process from adults that had an informal learning process experience. My participant's life experiences in general taught me more than just learning about someone's life story; it showed me his or her formal or informal learning process. One thing was certain; most participants did not mind talking about politics. In fact, speaking with my participants not only demonstrated that they had and were continuously learning about politics but some of them were even adept at complex analysis, becoming some of their native country's harshest critics regarding political scandals and issues.

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<sup>53</sup> Rippberger, Susan J., and Staudt, Kathleen A. (2003). *Pledging Allegiance: learning nationalism at the El Paso-Juárez border*. New York. Taylor & Francis Books, Inc. p72.

### ***Findings of Political Awareness***



**Figure 2. Participants that Indicated Political Awareness**

Another important finding derived from this study is the quantity of participants that showed a level of political awareness. Of the thirteen individual interviews, only one participant did not indicate a significant level of political awareness. Ninety-two percent of the participants interviewed indicated a significant level of political awareness versus an eight percent of them that did not. The length of the interview was not a factor. I did not feel that additional time spent would have made a difference. She provided detailed answers to my questions, but nothing pertaining to political socialization. She suffered from a severe case of crippling polio and her mother's shame of her handicap caused her to seclude the participant from further interaction with others at a young age. This denied my participant the common factors that allowed her to politically socialize and therefore gain some level of political awareness.

#### ***Family and Friends***

Family environment was a major factor of political socialization, but only three participants specifically described how family played an influential role in their awareness of politics. Parents and grandparents influenced younger family members by exposing them to their own political beliefs. Children helped their politically active family



members by posting signs and passing out flyers in support of political candidates.

Young people often adopted the political views of their elder family members. Political attitudes and values were developed within a family unit environment.<sup>54</sup> As indicated in my research, the family unit environment was not the only place where political socialization began.

### *Church and Religion*

In most interviews participants mentioned the important role religion played in their lives. Five of thirteen participants indicated how religion played an important role in Mexican culture and politics. These participants represented both Catholic and Protestant denominations. The church played a prominent role in the political socialization of its members. Some priests or political candidates went as far as telling parishioners or supporters who to vote for in elections, according to a couple stories.

### *Other Influential Factors*

Nine participants recalled an emotional experience about injustice, abuse, or discrimination caused by a person or political entity when asked about their meaning of politics. These negative experiences gave many of my participants a cynical view of politics. Feelings and emotions influenced the socialization process of some of my participants' experiences. I agreed with David J. Jackson that factors of socialization can have an impact, even if they expressed mere feelings rather than reasoned arguments.<sup>55</sup> According to Jackson, feelings and emotions were outcomes of socialization. Feelings and emotions motivated individuals to acquire political beliefs

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<sup>54</sup> Shiraev, Eric II and Richard III Sobel. (2006) *People and their opinions: thinking critically about public opinion*. Pearson Education, Inc. New York. p96-98.

<sup>55</sup> Jackson, David J. (2002). *Entertainment & Politics, The Influence of Pop Culture on Young Adult Political Socialization*. Peter Lang Publishing, Inc. New York. p5.

and to act on those beliefs.<sup>56</sup> Employers in Mexico or in the United States exposed some of my participants to domestic violence at home, work discrimination and abuse. These participants articulated how their limited education, more than a gender issue, made them vulnerable to some type of injustice. These participants also acknowledged that without a basic education and a heightened awareness of their human rights, injustices would continue to occur. It was important to understand the feelings and emotions expressed through each interview. This type of approach helped me ascertain my participant's experience and their awareness of politics.

### *Political Participation*

Six participants indicated casting their vote as a form of political participation. This category included their participation in marches, political campaigns, and their participation at polling places during elections. Children handed out campaign flyers or post signs. Others participated in political marches in exchange for goods. The three participants that were part of a group interview did not indicate political awareness. Time constraints related to class schedule and testing requirements for the INEA program did not provide me with the opportunity to conduct follow up interviews.

Absent a follow up interview, the political awareness of the individuals could not objectively be determined as participants provided very limited information during the group interview. This was due, in no small part, to the fact that I asked no politically related questions during this interview. Based on the participants' responses relating to their INEA experience, I am confident that these participants would have indicated some level of political awareness if individual interviews had been conductive.

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<sup>56</sup> ---- p5

### *Exposure to Political Candidates*

Local political candidates visited six participants in their home or at their workplace, back in Mexico. Candidates often went from house to house handing out flyers and political propaganda while spreading their political message. Some of my participants recalled the small Mexican towns or “ranchos” where they were raised and how local politicians or their representatives visited their homes.

### ***Findings Linked to Research***

My research confirmed the presence of political awareness among the poor and poorly educated participants in my group. According to Shiraev and Sobel (2006), knowledge and electoral participation were factors that were positively correlated. This was not the case here. Political awareness or knowledge on politics cannot be a sole factor to determine electoral participation. The authors talked about political knowledge and political participation among Americans in the United States. The case of my participants is unique in regards to ethnicity or country of origin. My participants were of Mexican descent and nationality living in the United States.

### *Voting*

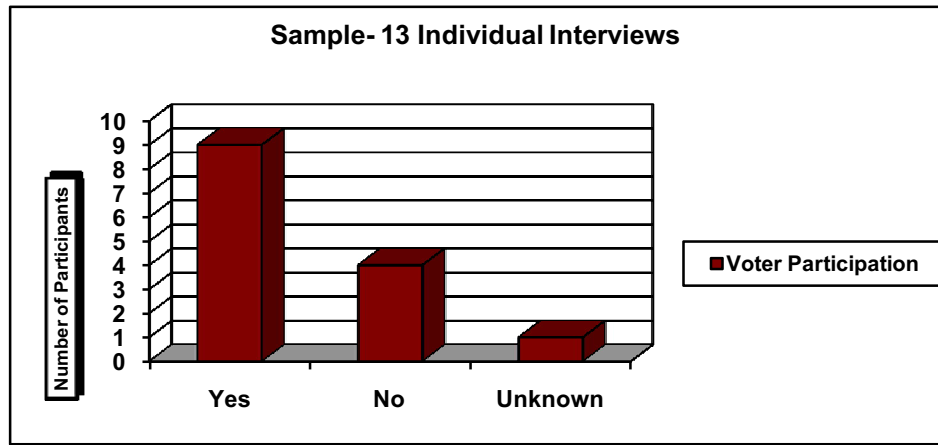
In addition to confirming, that political awareness was existent in the majority of the poor and poorly educated participants in my group, my research contradicted the traditional theories that seek to explain why people vote. According to Verba and Nie (1972), people who were most likely to vote were those with higher degree of educational and occupational status than those of non-voters.<sup>57</sup> That was not the case here. Considering the level and exposure of the participants in my study to a formal and

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<sup>57</sup> Shiraev, Eric II & Sobel, Richard III. (2006). *People and their Opinions: thinking critically about public opinion*. New York. Pearson Education, Inc. p226

basic education, the majority had exercised their right to vote. They indicated to have voted some in the United States and most in their native country of Mexico.

### ***Voter Participation***



**Figure 3. Voter Participation among *INEA* Participants**

Finding the voter participation category among INEA participants was significant and interesting. Nine out of thirteen participants voted in Mexico. Three out of thirteen participants who never voted expressed the importance of doing so. The three expressed a desire to vote in the future, either in Mexico or in the United States. In spite of not having voted, these participants still demonstrated a sense of political awareness. It remained unknown, whether or not, one of the thirteen participants that claimed to have voted, did so in Mexico or in the United States.

Political Awareness cannot be judged by a person's voting experience alone. The fact that someone votes may not always indicate he or she is profoundly politically aware. A person may vote for a candidate based on what he or she has learned from political propaganda, having never gained an understanding of political issues. Some of

my participants indicated this assertion. The church was an influential factor in voting. Another participant mentioned that the Archbishop's sermon lead them to believe who was the best candidate to vote for. Aside from the fact that participants voted, there were additional socialization factors that heightened their political awareness.

### *Media*

Media outlets influenced my participants' political awareness. Television media was the socializing factor most commonly mentioned. Eleven participants indicated that media and mass communications were factors by which they became aware about politics. Most of the participants indicated that they watched news,<sup>58</sup> saw political ads,<sup>59</sup> and other controversial programs on television. Some of the participants listened to the radio commentaries. From this population few mentioned the newspaper. Many indicated they were exposed to political propaganda, posters, and political advertisements on television. Since most of the participants interviewed were learning to read and write, this may have been the reason why the newspaper was not a popular source where participants obtained their news and knowledge concerning political issues.

This qualitative study confined itself to interviewing and observing sixteen Mexican nationals in two of El Paso, Texas *Plaza Comunitaria*-INEA sites. My research consisted of a group interview with three participants and thirteen individual interviews with thirteen participants.

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<sup>58</sup> Jackson, David J. (2002) *Entertainment & Politics: the influence of pop culture on young adult political socialization*. Peter Lang Publishing, Inc., New York.

<sup>59</sup> Brader, Ted. (2006). *Campaigning for Hearts and Minds: how emotional appeals in political ads work*. Chicago. The University of Chicago Press.

The three participants that were part of a group interview did not indicate political awareness. Time constraints related to class schedule and testing requirements for the INEA program did not provide me with the opportunity to conduct follow up interviews. Absent a follow up interview, the political awareness of the individuals could not objectively be determined as participants provided very limited information during the group interview. This was due, in no small part, to the fact that I asked no politically related questions during this interview. Based on the participants' responses relating to their INEA experience, I am confident that these participants would have indicated some level of political awareness if individual interviews had been conductive.

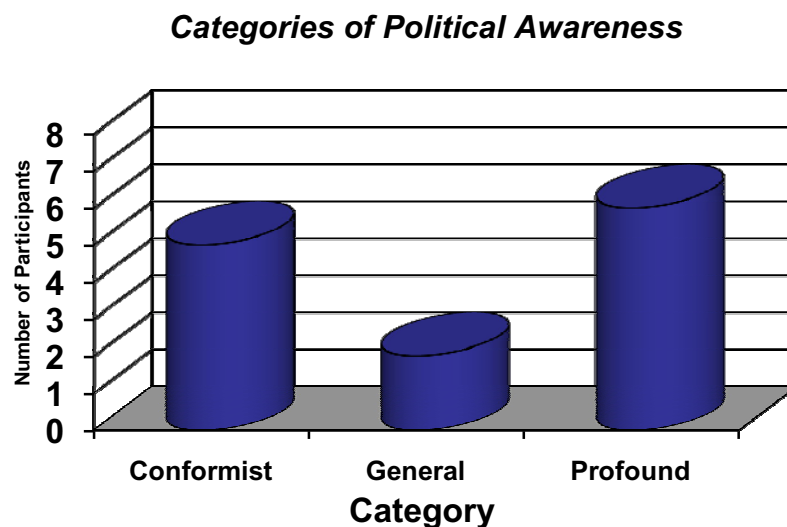
In conclusion, with the exception of one participant, all members of the sample group showed significant political awareness and evidence of political socialization, in one form or another. The individual was deprived socialization of any kind by her abusive mother who kept her hidden away due to a deformity. In today's society, it is impossible to "function" without being exposed to agents of political socialization. The varying degree to which one becomes politically aware is dependant, in large part, on the individual's personal political interest and drive.

My analysis was consistent with other research on the socialization of adults. My study indicated that adults, regardless of their age, gender, and educational background continue to learn. Political awareness shaped by factors of family and friends, church and religion, political experiences, political participation, exposure to political candidates, and influence the media has. According to Jennings and Niemi (1981), life-cycle model of socialization,<sup>60</sup> persistence of early learning was the rule, but that at

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<sup>60</sup> Jennings, M. Kent, and Niemi, Richard. (1981). *Generations and politics*. Princeton: Princeton University Press.

certain life-stages people are more open to change.<sup>61</sup> My research indicated socialization factors that influenced my participants during their childhood and adulthood. Media was the socializing factor most commonly mentioned. Education was not the sole factor in heightening political awareness as I noticed in my study. A combination of socialization factors created awareness. Early learning at school remains important and is the basis of a socialization process, but adults who for whatever reason did not have the opportunity of an early education during their childhood, still indicated they were politically aware, politically active and politically socialized.



**Figure 4. Political Awareness Categories**

Several distinct categories of political awareness have presented themselves. These range from a traditional well-rounded view of politics to a limited political sense

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<sup>61</sup> Jackson, David J. (2002). *Entertainment & Politics, The Influence of Pop Culture on Young Adult Political Socialization*. Peter Lang Publishing, Inc. New York. p8.

without specific ideas. My research findings indicated that, absent a basic education, the members of the sample group demonstrated varying degrees of political awareness based on several means of political socialization. The sample group of thirteen participants that was interviewed individually was politically socialized at a young age, with the exception of one. A formal education process is by no means the only way that a person is exposed to politics. Political awareness is relative based on a person's political socialization and personal drive.

### ***Conformist Political Awareness***

The first category covered the participants that indicated a conformist view of politics. This group indicated a sense of disengagement with politics. They removed themselves from the system. They indicated a political awareness of some issues, specifically those issues that they care about personally. Perhaps they saw these issues as unrelated to politics. The participants in this category expressed some knowledge of politics, the political system, and the right to vote, but were not interested in participating politically unless it directly applied to them. In other words, they cared to know more about a certain issue only if it affected them. This means they had political views based on their needs and wants, and only issues that interests them. The participants in this category, although they may have voted or politically participated in Mexican politics, had no understanding or clear notion of politics. Their views on political issues were "conformed" by the political issues they saw that have directly affected them. This clearly showed how political issues affected a person's behavior.



### ***General Political Awareness***

A second category included those participants who had a limited understanding of politics. They had no awareness of specific issues or candidates. They knew where politics existed and were aware of only general information with little knowledge of detail. This assertion equated to reading headlines of a newspaper, but not knowing the story, details, or ramification of the article. These participants formed opinions based on political influences and limited political exposure. Some ideas expressed by individuals in this category included a general distaste for politics in their homeland due to corruption. For example, one of the participants did not express an overall interest in political issues or the political process. According to him, he did not participate in politics, but his experiences exposed him to political situations that affected him. He did not identify this as political. If this participant were exposed to formal politics, he seems to have had the aptitude to comprehend, although he lacked formal education.

### ***Profound Political Awareness***

The third category embraced those participants that knew about political issues, political parties, and political candidates. These participants indicated a traditional well-rounded view of politics. This state of awareness coincided with what most people think of when they heard the word politics. These individuals were likely to vote. They participated in political campaigns, shared their political views, and expressed their political opinions. This group demonstrated a strong political view. Life experiences may expose a person with advance literacy skills to a well-rounded view of politics. Thinking critically about a current political affair and keeping actively informed is part of the socialization process of adults in this category.

## **CHAPTER 5 – SUMMARY AND CONCLUSION**

I found that adults, absent a basic education process, were politically socialized by experiences encountered at home, work and in church. My research findings indicated that, absent a basic formal education, the members of the sample group demonstrated varying degrees of political awareness based on several means of political socialization. These categories of political awareness included Conformist, General and Profound levels.

Prior to obtaining a formal traditional education, the influential factors of socialization that made members of the sample group politically aware was family, friends, church, religion, political and controversial issues, exposure to political candidates, political participation, and media resources.

My findings reflected the three education theories. Freire's concept of teacher and student relationship reflected the researcher and participant relationship. Knowle's concept of andragogy was present throughout the methodology of this study. INEA's objectives agreed with Knowle's principles found within his concept of andragogy. Vasconcelo's idea of expanding education to rural and remote areas initiated through campaigns similarly, to how the PCME and IME expanded the INEA program abroad.

Finally, the role of INEA played an important role in the learning process of the members of the sample group by meeting the goals and objectives described within the programs methodology process, andragogy process, the teacher-student relationship in the learning process of PCME and IME. These goals and objectives heightened political awareness through literacy, self-esteem and motivation, encouragement to becoming a role model to children and siblings, and seeking better job opportunities.

This research was unique because it linked the study to my personal experience. My experiences allowed me to understand those of the participants I interviewed. I was growing up with Spanish predominantly spoken at home. I was able to relate to some of the hardships and educational barriers that my participants described through my parents' experiences in Mexico. These experiences not only helped me gain the trust and rapport of the participants interviewed but also allowed me to understand their complex issues. Like the participants in my interviews, neither of my parents completed their basic education in Mexico. They developed the necessary skills to work and support a family of ten in both Mexico and in the United States. Both of my parents demonstrated a strong politically awareness in spite of their lack of basic formal education. My mother continues with her newspaper reading habit. My father continues with his book-reading pattern. Television programs and news stories continue to influence my parent's political socialization process. My father's experience and political participation in Mexico has contributed to his awareness of the political issues today. My mother's political participation by casting her vote during elections is seen by her as her right, duty and citizen's responsibility.

### ***Research Confirmed***

*Implication of my research.* The new knowledge that I created or at least tapped into the academic enterprise was the way in which adults who lacked a basic education learned about politics and politically socialized. According to Jennings and Niemi (1981), in their *Lifelong Openness* model of socialization, there is little or no effect of childhood learning on adult political values. The results of my research were not consistent with this model. I found that individuals were open to political influences throughout their lives. In

Mexico, political candidates often attempted to influence voters in their work place. Unions openly pushed the agenda of their parties. Even at a young age, workers were exposed to political socialization at their workplace and not inside a traditional classroom setting.

My analysis was consistent with other research on the socialization of adults. My study indicated that adults, regardless of their age, gender, and educational background continue to learn. Political awareness shaped by factors of family and friends, church and religion, political experiences, political participation, exposure to political candidates, and influence the media has. According to Jennings and Niemi (1981), *Lifelong Openness* model of socialization,<sup>62</sup> persistence of early learning was the rule, but that at certain life-stages people are more open to change.<sup>63</sup> My research indicated socialization factors that influenced my participants during their childhood and adulthood. Early childhood experiences at home, in the church, and in the workplace influenced political awareness.

Media was the socializing factor most commonly mentioned. Education was not the sole factor in heightening political awareness as I noticed in my study. A combination of socialization factors created awareness. Early learning at school remains important and is the basis of a socialization process, but adults were required to work rather than attend school due to family financial needs. They still however, indicated they were politically aware, politically active and politically socialized.

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<sup>62</sup> Jennings, M. Kent, and Niemi, Richard. (1981). *Generations and politics*. Princeton: Princeton University Press.

<sup>63</sup> Jackson, David J. (2002). *Entertainment & Politics, The Influence of Pop Culture on Young Adult Political Socialization*. Peter Lang Publishing, Inc. New York. p8.

## ***Summary***

*Procedural.* I acknowledged that my research had the following caveats or limitations in the manner I went about. I encountered challenges during my research experience, which involved facing the political bureaucracy of various entities. My first political encounter was with the Mexican Consulate in El Paso. While I worked with them in the past, I needed to re-establish a professional rapport and request a letter of approval for my study. For a period of approximately two months, I maintained contact with the Consulate Office on a regular basis. Representatives assured me that my letter would be ready on several occasions and, for various reasons, it was not. My letter of support on behalf of the General Consul of Mexico was finally issued on November 16, 2005. I recognized that this type of delay is common when dealing with government bureaucracies.

Other challenges occurred at the *Plaza Comunitaria* sites themselves. At *Plaza Comunitaria* - El Centro de Organización de La Mujer Obrera, I experienced a bit of confusion with the receptionist. She kept trying to change the purpose of my visit. She had me fill out a questionnaire for volunteers interested in any vacant positions available. Even after I made it clear, verbally and in writing, that I was visiting the site as a researcher, the receptionist was still hesitant to help me. The receptionist referred me to the person in charge of Citizenship and English Classes instead of the INEA coordinator. By the time the receptionist understood the purpose of my visit, INEA's coordinator had left for the day. INEA's coordinator offered me her support in conducting my research at their site when I finally met with her.

My third challenge stemmed from an encounter at *Plaza Comunitaria* - Sagrado Corazón. The comments made by Sister Carmen, the parish's community programs director, when not permitting me to conduct my study at their site, reflected the politics embedded in the Church and only strengthened the purpose of my findings. I interpreted Sister Carmen's response as contemptuous. "de acuerdo con las políticas de la Parroquia, creemos que no sea conveniente hacer este tipo de estudio por el momento<sup>64</sup>." This site was not considered any further for research purposes. I was not allowed to conduct interviews with the participants of INEA. In spite of not having interviewed INEA participants within a religious classroom setting, my findings still demonstrated the degree of political bureaucracy and political influence the church had on its members.

Findings. My findings also had limitations of their own. I was not able to generalize. A different approach could have been to interview participants outside the INEA program and achieve a more diverse and random population pool. I could have conducted more interviews to strengthen my study.

My goal was to find the existence of political awareness and the factors of political socialization. The individual or one-on-one interviews were most effective in determining the presence of influential factors that indicated political awareness, but they were time consuming. Because interviews were not extensive and singular occurrences, expressed opinions may have been situational. There may be reason to question their sincerity. Having grounded my research on my personal experience may have provided interpretations that were biased.

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<sup>64</sup> English Translation: In accordance with parish politics, we do not believe it to be convenient to conduct this type of study at the moment.

## ***Conclusions***

*Public Policy Recommendations.* When conducting research on political socialization, it is important to take a qualitative approach. Conducting interviews with open-ended questions, allows the researcher to explore the various factors that influence the socialization process of individuals. Interviews with participants guide the researcher into a question and answer dialogue study. This type of dialogue opens to a conversation that includes feelings and emotions. These two, play an influential role in the political socialization process. Further research should be conducted to explore the impact that feelings and emotions have on the development of one's political awareness and opinions.

*Future research.* I believe that the topic of adult education for immigrants in the United States is worthy of further exploration. The immigrant population continues to increase in the United States at a very fast pace. The impact that these immigrants have on the election process is becoming increasingly significant. This study has demonstrated that a significant percentage of immigrants were politically active in their native country. Understanding the reasons behind the way immigrants socialized and become educated is critical to understanding why they vote as they do. The immigrant who votes merits attention due to the impact that their political participation may hold in future elections in the United States. Another interesting notation was the student and teacher relationship in INEA. The idea that we can learn from people that are poor or poorly educated through dialogue continues to fascinate me. This theory challenges traditional thought as it pertains to formal education. I will endeavor to conduct future research in this field.

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## **GLOSSARY**

- Asesores – Teachers or Mentors
- Circulo de Estudio – Study group
- CONEVyT- Consejo para la Educación, la Vida y el Trabajo - web portal  
resource materials for guidance in education, life, and work
- Educación via Satelite (EDUSAT) – Educational Satellite
- Educandos – Students 15 years of age and older
- Espacio de Cómputo – Computer Learning Center
- Espacio de Televisión Educativa – Television Broadcast Vía Satellite Classroom
- Espacio Presencial – Traditional Classroom Setting
- Instituto de los Mexicanos en el Exterior (IME) – Institute for Mexicans Abroad
- Instituto Nacional de Estadística, Geografía e Informática (INEGI) – Nacional  
Intitute of Statistics, Geography and Information
- Instituto Nacional para la Educación de los Adultos (INEA) – National Instituto for  
the Education of Adults
- Plaza Comunitaria – Community Plaza or gathering site
- Programa para las Comunidades Mexicanas en el Extranjero (PCME) –  
Programs for the Mexican Community Abroad
- Secretaría de Relaciones Exteriores (SRE) – Foreign Relations Department
- Tele-secundaria, Secundaria a Distancia (SEA) – long distance learning in  
secondary education

## APPENDIX A

### ***Document: Center for Civic Engagement at UTEP and The General Consulate of Mexico in El Paso, Texas Partnership Drafted on January 16, 2001***

THE UNIVERSITY OF TEXAS AT EL PASO



Consul Luis Enrique Vertiz  
Promoción y Asuntos Comunitarios  
Consulado General de México en El Paso, Texas

*Institute for  
Community-Based  
Teaching and Learning*

16 de enero de 2001

Estimado Lic. Vertiz:

Por medio de la presente quisiera formalmente informarle sobre la iniciativa llevada a cabo por medio del Instituto con Base en la Comunidad para la Enseñanza y el Aprendizaje, "Alianzas Comunitarias," en UTEP. Desde el 4 de febrero del presente año se efectuó un acuerdo por medio del Lic. Marco Antonio Fraire, y la Sra. Concepción Acosta, por parte del Consulado Mexicano y una servidora por parte de "Alianzas Comunitarias". Por medio de este acuerdo se llevó a cabo la capacitación de los primeros cuatro estudiantes de UTEP, para conjuntamente trabajar con el Consulado en el desarrollo del programa de educación para adultos que se promueve en la región.

Este acuerdo contempló a manera de proyecto piloto, la incorporación de alumnos que cursan la materia de Literatura Latinoamericana en este programa educativo, recibiendo por ello créditos académicos. Dicho proyecto resultó exitoso, los alumnos de UTEP adquirieron experiencia con la práctica docente y se formalizó la continuidad de este acuerdo de cooperación.

Al iniciarse nuevamente el año académico en septiembre, "Alianzas Comunitarias" contrató a una estudiante de post-grado para seguir manteniendo una alianza con El Consulado General de México en El Paso, Texas. Por medio de una valiosa colaboración, entre estas dos instituciones se logró abrir dos círculos de estudio en UTEP. El 12 de septiembre, Concepción Acosta, Asistente Educativo de Promoción y Asuntos Comunitarios, asistió a una reunión publicitaria y de capacitación en UTEP. De esta reunión salieron aproximadamente 15 asistentes y/o asesores.

Después de ver la importancia de este programa, durante la primera semana de octubre, personal de "Alianzas Comunitarias" tuvo la oportunidad de asistir al IV Seminario de Capacitación para Asesores del programa de INEA, en Pátzcuaro, Michoacán. "Alianzas Comunitarias" en UTEP cubrió el pasaje y proveyó una cámara fotográfica para crear un álbum destacando las experiencias realizadas en este seminario y continuar difundiendo el programa.

El Instituto con Base en la Comunidad para la Enseñanza y el aprendizaje- "Alianzas Comunitarias", ha concretado que un estudiante de postgrado sea asignado para este programa para así encargarse de:

- ser el vehículo que enlaza a estudiantes de la universidad con la comunidad por medio de proyectos;
- proporcionar asesores/instructores de UTEP que estén dispuestos a servir a su comunidad por medio del programa de INEA;
- monitorear a los asesores e instructores de UTEP que están envueltos en el programa;
- llevar un registro y control donde haya estudiantes de UTEP colaborando en cada círculo de estudio nuevo y existente;
- trabajar junto con la coordinadora para conocer mejor el programa de INEA y así poderlo actualizar.

*El Paso, Texas  
79968-0712  
(915) 747-7969  
FAX: (915) 747-8917*

**Reverse of Document: Center for Civic Engagement at UTEP and  
The General Consulate of Mexico in El Paso, Texas  
Partnership Drafted on January 16, 2001**

THE UNIVERSITY OF TEXAS AT EL PASO



Al mismo tiempo el Consulado General de México en El Paso, Texas se compromete de:

- capacitar a los estudiantes de UTEP para que puedan ser asesores del programa de Educación para Adultos
- proporcionar el material de alfabetización, primaria y secundaria según se requiera para los educandos y asesores;
- aplicar exámenes diagnósticos al inicio del semestre;
- aplicar exámenes finales una vez al mes;
- expedir informe de calificaciones en 3 días después de la aplicación de los exámenes;
- tramitar certificados de primaria y secundaria ante el INEA;
- proporcionar capacitación continua al pasante de UTEP que "Community Partnership" designe y otorgue permiso para colaborar en este consulado en el programa de Educación para Adultos.

*Institute for  
Community-Based  
Teaching and Learning*

De la misma manera "Alianzas Comunitarias" lleva los siguientes acuerdos con los estudiantes de UTEP:

- el millaje de UTEP al círculo de estudio, ida y vuelta se le paga, las veces que se asisten al círculo de estudio;
- se dará crédito o se sustituyen proyectos para alguna materia en UTEP, a reserva de cada maestro/profesor;
- se mantendrán activos los círculos de estudio en el campus universitario de acuerdo al calendario académico de UTEP;
- se le paga un salario de medio tiempo al estudiante de postgrado, hasta cumplir su contrato en mayo de 2001. Sus vacaciones van de acuerdo al calendario académico de UTEP;
- de la misma forma, el trabajo que desempeñe el estudiante de postgrado es para seguir fortaleciendo la alianza entre ambas instituciones por medio del proyecto de INEA.

El Instituto con Base en la Comunidad para la Enseñanza y el aprendizaje- "Alianzas Comunitarias", se reserva el derecho de cambiar lo antes mencionado tomando en consideración la mutua relación con el Consulado de México en El Paso, Texas.

Sinceramente,

A handwritten signature in black ink, appearing to read "Carla Cardoza".

Carla Cardoza  
Directora  
"Alianzas Comunitarias"

El Paso, Texas  
79968-0712  
(915) 747-7969  
FAX: (915) 747-8917

## **APPENDIX B**

### ***Spanish Participant Consent Form***

Número de Estudio: #2300  
Número de Entrevista:       

#### **Forma de Consentimiento para Participar en un Estudio**

Proyecto INEA

Yo, (nombre del participante), \_\_\_\_\_ estoy de acuerdo a llenar una encuesta de INEA bajo la dirección de la investigadora Carolina Pallares estudiante graduado en la facultad de Ciencias Políticas en la Universidad de Texas en El Paso. El tiempo para contestar el cuestionario es de aproximadamente 20 a 30 minutos.

Yo comprendo que el propósito de este estudio es el de examinar cómo un programa foráneo de educación básica en español para adultos ayuda a crear, moldear, mantener o intensificar un sentido de conciencia política en el extranjero. En este caso, el propósito es para examinar cómo los participantes del Instituto Nacional de Educación para los Adultos, INEA se socializan políticamente, quizá por medio de experiencias personales, medios de comunicación o por éste programa de educación básica para adultos en El Paso, Texas. También comprendo que para que los investigadores examinen este tema, se me pedirá llenar un cuestionario con preguntas biográficas y personales. Beneficios que se pudieran esperar de esta investigación es el fomento de la educación básica para los adultos.

Yo comprendo que mi participación es en este estudio es completamente voluntaria. Si firmo esta forma, quiere decir que lo hago en forma voluntaria. Si cambio de opinión puedo dejar de participar en este estudio en cualquier momento y el que me haya retirado de la investigación no afectará mi participación en esta institución. La investigadora también puede terminar mi participación en este estudio en cualquier momento. Yo comprendo que no hay ningún riesgo sabido ni por haber involucrados con mi participación en este estudio.

Toda la información que proporcione en los cuestionarios se mantendrá en archiveros cerrados y la investigadora Carolina Pallares los usará solamente con fines de investigación. Yo comprendo que se me ha dado la oportunidad para hacer preguntas tocantes al procedimiento, y que cualquier pregunta se me haya contestado a mi satisfacción.

Yo comprendo que todo esfuerzo será hecho para mantener mi información confidencial. Mis respuestas serán identificadas solamente por un número codificado y nunca por mi nombre. Yo comprendo que puedo hablar individualmente con cualquier miembro del grupo de investigación si así lo deseo.



## ***Reverse of Spanish Participant Consent Form***

Si necesito hablar con alguien acerca de mi experiencia en la Universidad de Texas en El Paso, *UTEP*, entonces comprendo que puedo llamar a quien supervisa este estudio, Dr. Irasema Coronado al (915) 747-7980. Yo comprendo que si lo deseo, puedo comunicarme con la investigadora, Carolina Pallares al (915) 490-2545.

Este proyecto, (**EXEMPT** Research Protocol #2300), ha sido revisado por la mesa institucional de investigación y revisión conocida como *Institucional Review Board, IRB* de la Universidad de Texas en El Paso. Cualquier pregunta tocante a la conducta de este estudio o sus derechos como participante de una investigación pueden dirigirse a Karen Hoover, Administradora del IRB, al (915) 747-7939.

Yo comprendo que recibiré una copia de esta forma de consentimiento, si así lo deseo. He leído o se me ha leído y entiendo lo anterior. Al firmar esta forma, quiere decir que lo hago en forma voluntaria.

Firma del Participante

\_\_\_\_\_ Fecha \_\_\_\_\_

He explicado y definido con detalle el procedimiento del estudio en que el/la participante está de acuerdo a participar y le he dado a el o ella una copia de esta forma de consentimiento.

Firma del Investigador

\_\_\_\_\_ Fecha \_\_\_\_\_

Firma del Testigo a la Presentación Oral  
(En caso que se aplique)

\_\_\_\_\_ Fecha \_\_\_\_\_

## APPENDIX C

### *Political Socialization at Café Central in Ciudad Juárez, Chih., MX*



## **CURRICULUM VITA**

Carolina Pallares was born in Ciudad Juárez, Chihuahua, México on December 27, 1975. She is the seventh daughter of eight siblings of Carlos Pallares Jasso and Hermila Venegas Pallares, she graduated from Riverside High School, El Paso, Texas, in the spring of 1994 and entered The University of Minnesota at Morris in the fall with the Outstanding Minority Academic Scholarship. While pursuing a bachelor's degree in political science and Spanish, she traveled overseas to Dorf Tirolo, Italy in the summer of 1997 and Mexico City, Mexico in the summer and fall of 1997 under an Undergraduate Research Opportunity Program grant to conduct interdisciplinary studies in politics, arts and culture. She received her bachelor's of science degree in the field of political science and Spanish from the University of Minnesota in 1998. In 1999, she was a substitute grade school teacher for the Ysleta Independent School District in El Paso, Texas until the summer of 2000. In the fall of 2000, she entered the Graduate School at The University of Texas at El Paso.

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The author typed this thesis and did all required translations