

2021-07-01

Engaging The Disengaged: The Zone Of Proximal Distance Between Deliberately Silenced Educators And Preferably Unheard Latino Immigrant Parents

Jose Antonio Velazquez
University of Texas at El Paso

Follow this and additional works at: https://scholarworks.utep.edu/open_etd



Part of the [Bilingual, Multilingual, and Multicultural Education Commons](#), and the [Teacher Education and Professional Development Commons](#)

Recommended Citation

Velazquez, Jose Antonio, "Engaging The Disengaged: The Zone Of Proximal Distance Between Deliberately Silenced Educators And Preferably Unheard Latino Immigrant Parents" (2021). *Open Access Theses & Dissertations*. 3458.

https://scholarworks.utep.edu/open_etd/3458

This is brought to you for free and open access by ScholarWorks@UTEP. It has been accepted for inclusion in Open Access Theses & Dissertations by an authorized administrator of ScholarWorks@UTEP. For more information, please contact lweber@utep.edu.

ENGAGING THE DISENGAGED: THE ZONE OF PROXIMAL DISTANCE BETWEEN
DELIBERATELY SILENCED EDUCATORS AND PREFERABLY
UNHEARD LATINO IMMIGRANT PARENTS

JOSÉ ANTONIO VELÁZQUEZ

Doctoral Program in Teaching, Learning, and Culture

APPROVED:

Charlotte C. Ullman, Ph.D., Chair

Maria Teresa de la Piedra, Ph.D.

César A. Rossatto, Ph.D.

Guillermina G. Nuñez-Mchiri, Ph.D.

Stephen L. Crites, Jr., Ph.D.
Dean of the Graduate School

Copyright ©

by

José Antonio Velázquez

2021

Dedication

Con mucho amor y agradecimiento dedico lo escrito en este tesis doctorál a las fuentes de mi inspiración y motivación – mi querido padre, José Seañez Velázquez† (DEP) y mi querida madre, María De La Luz López. Reconozco los sacrificios y esfuerzos que hicieron como inmigrantes tanto como los retos y rechazos que enfrentaron en un país cuyos sistemas, costumbres y lenguaje carecían del calor mexicano acogedor que dejaron en las sierras de Chihuahua y Durango. Sin embargo, lograron enfrentarlo todo con fé y valentía para que cada uno de sus hijos tuvieran la oportunidad de realizarse en esta vida. Gracias a ustedes, nos hemos realizado como profesionistas bilingües orgullosamente hispano americanos.

ENGAGING THE DISENGAGED: THE ZONE OF PROXIMAL DIFFERENCE BETWEEN
DELIBERATELY SILENCED EDUCATORS AND PREFERABLY UNHEARD
LATINO IMMIGRANT PARENTS

by

JOSÉ ANTONIO VELÁZQUEZ, M.Ed.

DISSERTATION

Presented to the Faculty of the Graduate School of
The University of Texas at El Paso
in Partial Fulfillment
of the Requirements
for the Degree of

DOCTOR OF PHILOSOPHY

Department of Teacher Education
THE UNIVERSITY OF TEXAS AT EL PASO

August 2021

Acknowledgements

God has blessed me with many angels as I walked and often stumbled in this journey. All glory to God for sending these angels to inspire, affirm, lift, and encourage me. Among these angels are the parents and the families in this study who welcomed me into their homes and broke bread with me as we engaged in *pláticas con cafecito*. *Muy agradecido!* To my dissertation Chair, Dr. Char Ullman, who advocated and stood by me with unwavering support – *siempre tendrá un lugar muy especial en mi corazón*. To my dissertation committee, thank you for guiding my learning and for all that you do *en nuestra lucha por equidad y justicia social*. To the many unnamed angels who inspired me along the way, *mil gracias por creer en mi*. My son, Fabián, who blossomed to become an amazing father and dedicated health professional – you are my rock in stormy seas and the sunshine that warms my heart; you’ve been in this journey from the very start, and I thank you. To my grandson, Isaí, whose smiling presence gave me tranquility while I defended my dissertation and motivates me from afar in his Kansas home – continue doing your best as you return to Kansas and enter high school this coming year. I could not have endured the ups and downs that come with completing a dissertation while working full time and overcoming the trauma associated with battling cancer and covid without my beloved wife, Debbie, by my side throughout this journey. For all the birthday parties, anniversaries, baby showers, and holiday gatherings that Debbie and I often missed because of my reading and writing, I hope to make up as I thank my brothers and sisters and ALL family members for their supportive humor, understanding, prayers, and encouragement. *Gracias a bellas inspiraciones.*

Abstract

The five Latino parents in the three ethnographic case studies presented in this document were experienced with stepping into third space zones of discomfort as undocumented immigrants unwelcome to the United States. They could have chosen to remain silent and invisible. Instead, they entered third space visibility that amplified their presence and voice as immigration reform activists. They recognized and accepted the risks of amplified outspoken visibility: possible deportation and family separation. They also acknowledged the risks of silent submission and invisibility: vulnerability to exploitation and generational disempowerment. They created disruptive third space forms of civic engagement that synergistically produced *hybrid literacies of hope*. I use the term *hybrid literacies of hope* to help us think about the transformative funds of knowledge that may emerge from participatory third space dialogue and mobilization of Community Cultural Wealth (Yosso, 2002) with social justice in mind. In using the term *hybrid literacies of hope*, I also draw from Paulo Freire's position that hope and education are inextricably linked to the process of *conscientização* (2004; 2009). Findings suggest that immigrant parents drew from aspirational, spiritual, navigational, and resistance capital to organize, mobilize, create, and implement strategic third space platforms to enhance hybrid dialogues that increase their visibility and amplify their voice. As educators, what might we learn from these findings to strengthen parental engagement and family leadership to improve academic success for Emergent Bilinguals? Community cultural wealth offers an opportunity for self-reflection with possibilities to explore pathways that strengthen connections between educators and the Emergent Bilingual families served by their schools.

Table of Contents

Acknowledgements	v
Abstract	vi
Table of Contents	vii
List of Tables	xxi
List of Figures.....	xiii
List of Images	xiii
Chapter 1: Introduction	1
Contextual Acoustics: Latino English Learners, Immigration Reform Debates, and Poverty	15
Latino English Learners.....	16
Long Division on Immigration Reform.....	27
Reverberating Effects of Poverty.....	28
Purpose of the Study.....	30
Significance of the Research to the Existing Literature.....	38
Chapter 2: Review of the Literature.....	40
Hybrid Literacies.....	41
Mimicry.....	44
Towards “Outlaw” Discourses in Third Spaces	47
Funds of Knowledge and Third Space	54
Simultaneity and Transnationalism	60
Funds of Knowledge.....	65
Hybrid Literacies Emerge from Resistance and Struggle.....	70
Parental Involvement.....	75
The Zone of Proximal Development/Distance.....	77
Mobilizing Culturally Diverse Parents	79
Social Activism as an Authentic Manifestation of Parental Engagement	83
Chapter 3: Methodology.....	89
Theory of Power.....	89

The Qualitative Case Study	93
Case Study Research.....	94
Ethnographic Research Methods.....	97
Muddling About	98
Challenging Realities in Ethnographic Research	101
¡Nos Mazcan Pero No Nos Tragan!.....	104
Other Methodological Orientations, Influences, and Considerations.....	106
Fieldwork as Data and Context.....	106
Revisiting Purpose and Scope.....	110
Critical Axiology.....	113
Constructivist Ontology.....	115
Case Study as Methodology.....	118
Autoethnography	119
Researcher, Participants, and Observational Roles	120
Participant Selection and Criteria	122
Recruitment Processes	123
Data Generation and Analysis Procedures.....	124
Multiple Perspectives for Enhanced Validity and Triangulation	128
First and Second Interview Processes.....	129
Data Analysis	130
Member Checks.....	131
Thick Description	131
The Reflexive Journal.....	132
Peer Debriefing.....	132
Anticipated Results and Educational Benefits to Participants.....	133
Chapter 4: A Prelude to the Findings.....	134
The Experience of Self and the Self in the Midst of Selves	134
Losing and Finding My Way.....	138
Resistance as a Path to Self-Discovery: Saturday, April 24, 2010 - 10:00 a.m.	142
Los Milagros, Texas	150
The Parent Participants in this Study.....	152
Recruitment of Participants: A Path Both Bleak and Bright.....	159

Chapter 5: Benito and Adelita Santiago	168
A Call for a Just and Emancipatory Methodology	168
Hybrid Literacies Birthed from <i>Conscientização</i>	176
Enhancing Activist Funds of Knowledge through the Lens of Cognitive Reasoning and Community Cultural Wealth	202
Remembering: Activating and Mobilizing Spiritual and Resistant Knowledge Across Time, Space, and Cultures	211
Creating Space for Self-Agency: Community Navigational and Social Capital	216
Biliteracy: Empowering Linguistic and Aspirational Knowledge	220
Chapter 6: Rito and Victoria Buenafe	225
Out of the Shadows: The Preferably Unheard Voice of Immigrants	225
Aspirational Cultural Wealth: Passing <i>inVisibility</i> Rites of Passage	233
<i>A Cuero Vivo</i> : Firsthand Testimonial that Fuels Aspirational Capital	242
Church of Hope: Source of Resistance, Aspirational, Spiritual, and Linguistic Capital ...	248
Creating Mobilization: Amplification of Resistance Capital	260
Social Capital: Growing and Learning Together Through Civic Engagement	265
Understanding: Linguistic Capital Mobilizes Other Forms of Cultural Capital	269
Chapter 7: Graciela Rinaldi	275
Spiritual Capital: Affirmation of Aspirational Capital	286
High Expectations as a Form of Resistance	287
Chapter 8: Engaging the Disengaged	294
Unheard No More	294
Ongoing Efforts to Deliberately Silence Teachers, EL Parents, and Other Marginalized Communities	295
Persistence to Oppress the Preferably Unheard	299
Conclusions	300
<i>Hybrid Literacies of Hope and Conscientização</i>	302
Relevance of Findings to Research Questions Posed.	306
Limitations	310
Implications	311

References	314
Appendix A: Definition of Terms.....	363
Appendix B: <i>De Colores</i>	365
Appendix C: <i>Declaración Universal de Derechos Humanos</i>	367
Appendix D: Data Collection Plan	375
Appendix E: Family Profile Protocol Guide	379
Appendix F: Parent Interview Questions	382
Appendix G: Excerpts from the Reflexive Journal.....	383
Vita.....	390

List of Tables

Table 1: Sociocritical Literacies and School-Based Literacies.	58
Table 2: Case Study Comparisons	96
Table 3: Participant Family Selection Criteria	122
Table 4: Spanish Protest Chantes and My Interpretations	144
Table 5: Family Profiles	154
Table 6: Adaptation of Bloom’s Taxonomy Revised	206
Table 7: Community Cultural Wealth: Forms of Capital Representing Bodies of Knowledge, Skills, Abilities, and Contacts.....	208
Table 8: Battle Hymn of the Republic Melody: Spiritual and Linguistic Capital Intersect	257

List of Figures

Figure 1: Hybrid Literacy Development Process in Third Space Dialogue.....	8
Figure 2: Levels of Engagement Leading to Critical Hybrid Literacy Development.....	13
Figure 3: Summative Illustration of the Plethora of Protest Signs Regarding AZ SB 1070.....	146
Figure 4: Los Milagros, Texas and the Approximate Location of Families in This Study.....	157
Figure 5: Hybrid Literacy Productions through <i>Conscientização</i>	188
Figure 6: Activist Third Space Productions.....	210

List of Images

Image 1: The Red Suit.....	32
Image 2: Chicago – May 1, 2006.....	134
Image 3: Mural at Centro de Apoyo en Defensa de la Familia Agrícola recognizing Mexico’s Revolution in which landless farmworkers fought against oppression	140
Image 4: Mural at Centro de Apoyo en Defensa de la Familia Agrícola embracing Mexican Indigenous Mestizaje Roots.....	140
Image 5: Mural with Symbolic Fist of Resistance Against Gentrification at Centro de Apoyo en Defensa de la Familia Agrícola.	141
Image 6: Border Farm Workers United Without Borders.....	143
Image 7: Visual Literacy of Resistance.....	147

Chapter 1: Introduction

We know of course there's really no such thing as the 'voiceless'. There are only the deliberately silenced, or the preferably unheard.

- Arundhati Roy (2004 Sydney Peace Prize Lecture)

To give people help, while denying them a significant part in the action, contributes nothing to the development of the individual. In the deepest sense, it is not giving but taking - taking their dignity. Denial of the opportunity for participation is the denial of human dignity and democracy.

- Saul Alinsky (1971, p. 123)

In the fall of 1971, I recall the exciting buzz of fifth grade lunchtime recess chatter talk about Hispanic teens walking out of Van Horn High School in mass protest. This event came with puzzling cascades of new vocabulary for me¹: *Chicanos*, *la raza*, discrimination, racism, social justice, protest, inequality, walkout, and petition. For this small isolated West Texas town, this type of civic outcry expressed by youth of Mexican ancestry was definitely not the norm; it was a significant paradigmatic shift. Since our elementary teachers kept silent about this phenomenon, making sense of nonsense was left up to our tender minds to decipher. At the age of eleven, of eleven, I didn't understand how kids could be so defiantly disrespectful and *malcriados* toward teachers. What were they thinking? How could they be so disobedient? Didn't they know the trouble they could get into? On the other hand, the next day, I also heard some of my fellow classmates proudly defend the disruptive actions of their older siblings, *primos*, and *tíos* who walked out of school. I didn't know it at the time, but I was experiencing the discomfort of the

¹ Note that this dissertation has much to do with language and linguistics. While some words are defined or otherwise addressed *in situ*, Appendix A: Definition of Terms (p. 364) also contains explanations for key terms and will be referenced as needed throughout this document.

natural disequilibrium that accompanies the negotiation of movement from a first space worldview to the fluidity of third space exploration of thought — “a rich and paradoxical engagement with the pertinence of what lay in an *oblique* or alien relation to the forces of centering” (Bhabha, 2007, p. xi). In the midst of this discombobulation, restless interrogations of self-identity emerged as I interrogated myself and my place in the world.

Insights to this walkout emerged 30 years later when I discussed this event with two of the students who walked out of Van Horn High School that day. As one of them summarized, “We got tired of how we were being treated by them.” By *we*, she meant “Chicanos”; by *them*, she referred to an all-White staff and the established systems of perceived oppression.² The students knew exactly the kind of trouble they were getting into, but they nevertheless took a courageous step into the uneasy fray of third space discomfort to create change. These students confronted the status quo of discriminatory practices that characterized the racial tensions within public schools in the late 1960s and early 1970s and they succeeded in drawing community attention to their cause for grievance. Unbeknownst to me at the time, this was but one among various public displays of discontent expressed by Latino youth during the Chicano movement manifestations throughout the southwest in the late 60s and early 70s (Meir & Ribera, 1993; Foley, 1994; Haney-López, 2001; San Miguel, 2005; San Miguel, 2013; Rodriguez, 2015).

The high school walkout in my hometown was the first time I personally encountered a meaningful expression of activism for social justice. Other protests of the time such as the Vietnam Protest Movement were largely background noise disconnected from my childhood learning and

² Hegemonic schooling practices of oppression pervasively experienced by Mexican-American students in Van Horn, Texas and other schools in the Southwest during the 1960s and 1970s persistently impact students of color throughout the country at the start of this century as reflected by disproportionate administration of corporal punishment and school suspensions (Gregory et al., 2010; Fabelo, Thompson et al., 2011; Losen & Martinez, 2013; Skiba et al., 2016) and academic instructional tracking procedures that marginalize and “push-out” students from school (Donato, 1997; Valenzuela, 1999; Powers & Patton, 2008; Valencia, 2011; Milner, 2013).

social experiences. Closer to home, I vaguely remember the inconvenient traffic jam caused by garment workers, mostly female, as they blocked the streets of downtown El Paso while they marched to protest working conditions at the Farah Manufacturing Company in 1972. It was around this time period that Our Lady of Fatima Catholic Church led Latino community outreach efforts in my hometown through political awareness sessions and voter registration drives among Latinos as leadership spoke about César Chavez and the need for civic participation and increased solidarity among Latinos. Like other Latino families, my parents took all of us — their five children — as they engaged in these political encounters. These gatherings would culminate with the crowd singing "*De Colores*" as the banner of our revered Queen of the Americas, *La Virgen de Guadalupe*³, smiled upon us. I didn't grasp the profound symbolism as a child denied access to critical thinking in my first language, or any language for that matter, but I later came to understand and appreciate the hopeful verses of "*De Colores*"⁴ which speak of a springtime rebirth or "awakening of nature" that also serve as a metaphor for an "awakening of the mind." Indeed, the seeds planted by Chicano political activists of the 1960s like Cesar Chavez, Rodolfo "Corky" Gonzales, Dolores Huerta, Reies Tijerina, José Ángel Gutiérrez, and Sal Castro stirred within the mind of a "Sleeping Brown Giant" as its Blessed Mother, *Tonantzín*⁵, provided spiritual nourishment, strength, and protection. With rising crescendo, a multiplicity of similar scenes bloomed throughout the Southwest from the steps of Wilson High School in East L.A. to Crystal City, Texas. Thus emerged a literacy of discontent that led to organized mobilization of Latino

³ As a transnational iconic symbol of the Americas, the brown-skinned image of the Virgen de Guadalupe often makes an appearance in banners as a hopeful and protective interventionist in struggles of resistance that bring awareness to the plight of the oppressed that suffer corrosive acts of dehumanization, disempowerment and marginalization (Espinosa, 2007; Peña, 2008; Gálvez, 2010).

⁴ See Appendix B (p. 366) for the lyrics of the song, "*De Colores*."

⁵ *Tonantzín* is the indigenous Nahuatl goddess embodied within the Christian image of the Virgen de Guadalupe representing inherent bicultural dualities (Rodríguez & Fortier, 2007; Elenes, 2014).

youth and families which, in turn, slowly paved the way for improved social, educational, and labor conditions. Over time, the shedding of socialized identities of victimization gradually replaced by transformative social agency birthed a grassroots pantheon of future Hispanic leaders in various communities throughout the southwest.

Least prominent but perhaps most influential among Hispanic community leaders in Van Horn, Texas during my childhood were teachers. The first of these was Ms. Evangelina "Vangie" Vasquez. She was a fourth-grade teacher who proudly claimed to be Mexican-American and even dared speak Spanish! Twice a week, during the evenings, she served the Hispanic community by providing free adult ESL classes at Our Lady of Fatima Catholic Church. While I never had the privilege of being her student, she taught basic English skills to my parents which is how I came to know her. With great admiration and respect, my parents referred to her as a positive role model who was defiantly brave as an advocate for immigrant families. In seventh grade, Norma Carrillo taught English grammar. She set high expectations for the class and demanded nothing less than excellence from each of us. Ms. Vasquez and Ms. Carrillo are both former alumni of the Van Horn public schools. Richard Zuniga (High School History) and Mrs. Zuniga (High School Spanish & Biology) also became highly regarded educators who reflected the gradual but changing demographics of Culberson County Independent School District (ISD) in the 1970s. All four led by example. Each of them inspired a sense of pride in me as I strove to become a better student in their eyes. If they could do it, I could do it.⁶

As a former Bilingual/ESL classroom teacher in four Texas school districts and high school principal of my alma mater, I experienced the familiar ebbs and flows that tug and pull at my central soul of self-efficacy and self-identity with echoes of the jarring disequilibrium I felt and

⁶ It is important to note that I did, in fact, start my teaching career as a Bilingual/ESL teacher in my hometown of Van Horn, Texas.

continue to feel when navigating two worlds as a second language learner. Today, educators are torn and caught between the competing demands of fast-paced mechanized accountability pressures on one side of the pendulum and the socio-emotional, developmental, and academic needs of the holistic child on the other. As an educator, I ask myself: to whom do I owe allegiance—the students, my colleagues, the inherent values and principles of my profession, or the system that fails all three? The Texas public school system mandates standardized replications of school experiences driven by the culture of testing—a process of schooling which has not yet proven productive for a significant number of vulnerable students, including second language learners (Valencia et al., 2002; Rossatto, 2005; Valenzuela, 2005; Losen et al., 2006; Gándara & Contreras, 2009; Contreras, 2011; Valencia, 2011).

As a professional development consultant in educational leadership and accountability, I often witness the frustration felt by high school teachers in Texas as English Learners (ELs), also known as English Language Learners (ELLs), struggle to pass a battery of State exams that require high levels of academic English proficiency and rigor to graduate. For newcomer immigrant students entering high school, this high stake policy is at odds with research that clearly reports a 4 - 7 year journey for second language learners to acquire Cognitive Academic Language Proficiency (Cummins, 2004; Cook et al., 2011; Thomas & Collier, 2012). Evidently, policymakers choose to ignore scientifically based research yet mandate that schools implement instructional models and methodologies ambiguously determined to meet scientifically based research criteria hegemonically legislated by the mandates of No Child Left Behind (Lather, 2004). Such inconsistencies are noticeable points of contradiction that teachers quickly point out in the privacy of internal group discussions but passively accept as a reality of a powerful status quo that socializes educators into a hegemonic culture of quiet submission. Teachers who dare speak up are

quickly labeled as troublemakers or disgruntled employees and pushed out. A culture of silence prevails.

A narrative unsaid and unwritten broods in the distance amid an organized, hushed chaos. From this, a Spartan few teachers, students and parents have gradually emerged from a disarray of localized pockets of discontent that reflect a much larger but silenced voice (Wolfgang, 2013; Álvarez, 2014; Hagopian, 2014; Strauss, 2014; López, 2015). The potential exists to enrich the narrative by projecting the voice of more teachers and parents through participatory acts of hybrid literacies that liberate the wheels of transformation from the rusty chains of institutional injustice.⁷ Dictated discourses stand to be challenged and reshaped by disruptive viewpoints that oppose hegemonic powers and seek emancipation from dictatorial norms of oppression. The tensions of competing demands experienced by teachers and principals represent a first space perspective from an educator's point of view. Parents of second language learners similarly experience powerful tensions produced by other distressing dimensions of political and economic hegemony. Their first space perspective is another aspect of human tragedy, which simultaneously offers promising insights to the potential for ushering the triumph of humanity by engaging in the creation of third space dialogues through civic participation and social activism. The coalescence of divergent struggles with a meeting of the minds between immigrant parents and educators can create a renewed lens of shared understanding that leads to convergence of mutually beneficial efforts that more effectively impacts outcomes for all students. The creation of third space dialogues refines the ability to “read the world”⁸ by engaging alternative perspectives as part of the critical thinking

⁷ I will elaborate on the concept of hybrid literacies as this chapter unfolds. For a definition of how I use the term “hybrid literacies” in this study refer to Appendix A: Definition of Terms.

⁸ According to Freire (1983, p. 6), “*Reading the World* always precedes reading the word, and reading the word implies continually reading the world.” He describes this as a “...dynamic (transformational) movement central to the literacy process.” Freire further clarifies this process during an interview found in Freire & Macedo (2003).

process for comprehension and problem solving. At present, it seems that most immigrant parents and educators develop a superficial, perhaps artificial, understanding of each other based on socially constructed positionalities that alienate and distance one another⁹. I believe third space dialogue creation can help diminish such *otherizing* barriers by building and strengthening the human connection relationships between immigrant parents and educators thereby increasing their respective abilities to more effectively work with each other to support second language learners. In Figure 1 (next page), I illustrate the emergence of third space dialogues as contrasting first space literacy perspectives experience perceptual/cognitive dissonance caused by dissimilar refracting filters of lived experiences. It is within third space dialogues that hybrid literacies for “reading the world” evolve and transform first space perspectives as I suggest in the following paragraphs.

⁹ Founded on the imbalance of power, the process of *othering* socially constructs the labeling of individual(s) or group(s) as different in ways that reinforce dominance of one group over the other (Epps & Furman, 2016).

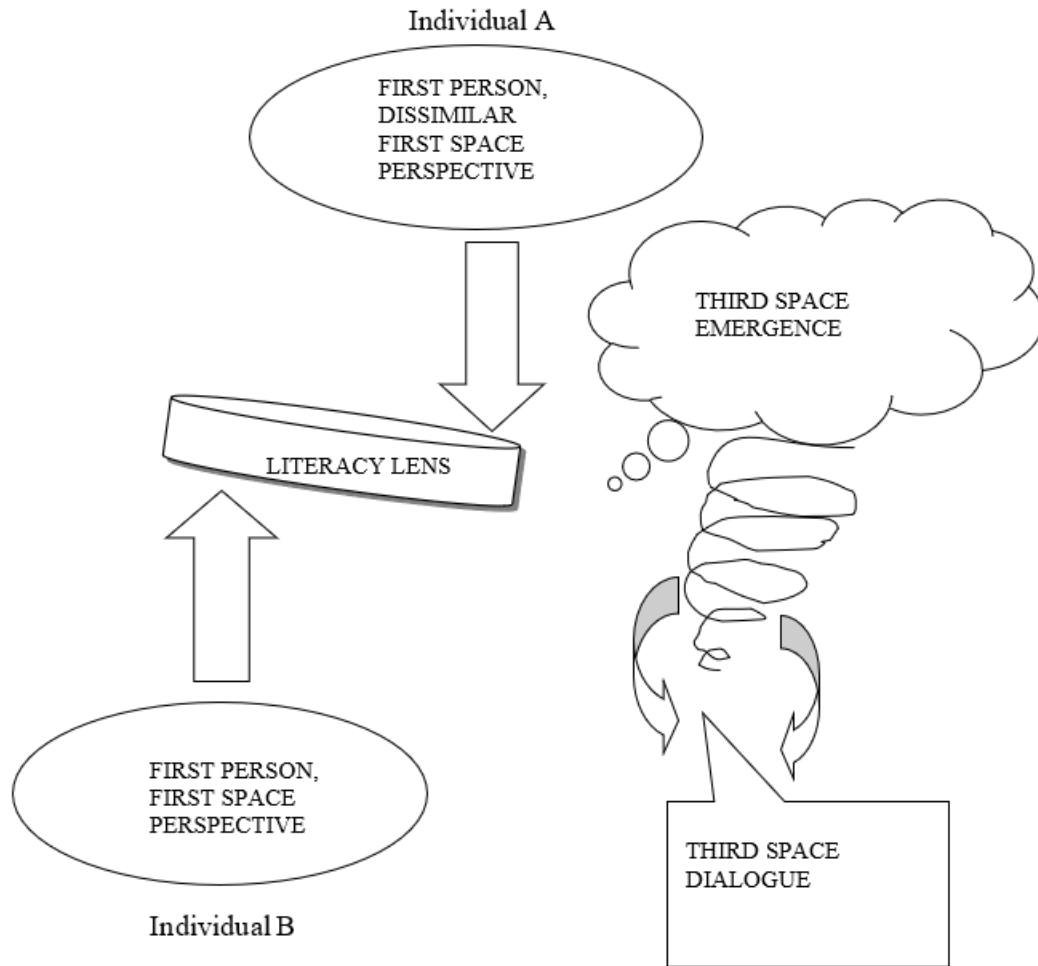


Figure 1: Hybrid Literacy Development Process in Third Space Dialogue

In my illustration, each individual (A & B) "engages the world" from a First Person, First Space Perspective dissimilar to each other. The individual lens of literacy, uniquely shaped by political, economic, educational, home, spiritual, social and overall personal life contextualized experiences, plays an influential perceptive role in how a person "reads the world" and, subsequently, chooses to interact with it or not. Although literacy can be narrowly defined as the ability to comprehend and produce natural language in its written form, I draw from Durán's (1996) broader view to literacy in this theoretical illustration as "that referring to the general semiotic ability of individuals to interpret and to act upon the world within cultural and social communities

of practice” (p. 25). In this illustration, Individual A engages Individual B who, relatively speaking, has a Dissimilar First Space Perspective. In this exchange of dissimilar First Space Perspectives, disequilibrium tilts the literacy lens beyond the usual stabilized point of reference and expands its scope to generate an emergence of a Third Space Perspective which broadens perceptual horizons to include a consideration of dissimilar perspectives.¹⁰ Thus, a Third Space Dialogue ensues with the possibility of transforming dissimilar lens of literacy into hybrid literacies enriched by diverse points of view. This possibility stands to become reality when opportunities for Third Space Dialogue are sustained, prolonged, and nurtured.

In the previous illustration, I suggest that Individual A and Individual B may also represent two distinct groups or communities each with its own set of shared experiences, practices, and values. For example, Individual A may represent public school teachers and Individual B might represent Latino immigrant parents. Each group may have some dissimilar First Space Perspectives but each group also carries the potential for generating Third Space Dialogues to create a shared literacy lens focused on areas of common ground. This possibility, however, remains elusive because such exchanges are not sustained, prolonged, and nurtured.

Consider the following First Space Perspective that represents the general opinion of many public-school teachers:

The attack on public schools and the teaching profession is fueled by zealous belief in test scores. The narrative of the so-called reform movement claims that public schools are failing because test scores are low, or because there is a test score gap between children who are advantaged and children who are in poverty, or because the average test scores of American students are not as high as students in other nations. The reformers then insist

¹⁰ Third Space Perspectives may lead to the development of Critical Hybrid Literacy, a process I illustrate with Figure 2 later in this chapter (p. 13).

that public schools must be closed and replaced by privately managed charters. The reformers place the blame for low test scores on teachers; their solutions: weaken or eliminate unions, offer higher pay for higher test scores, fire teachers whose students do not get higher test scores...Reformers don't care that their focus on scores as the be-all and end-all of schooling has warped education, particularly in districts where children have the highest needs and the lowest scores... Standardized tests are normed on a bell curve, and they distribute privilege. On every such test, the results reflect family income and family education. Those who have the most end up on top; those with the greatest needs cluster at the bottom. Standardized tests don't close gaps; they don't produce equity. They reinforce existing inequities. (Ravitch, 2014, p. xi)

Now consider the healthy Third Space dialogue that may potentially emerge when the above perspective is shared and discussed with the Latino immigrant parent community. The creation of space for agency and renovation within education has been a slippery slope of possibility not yet accomplished by educators and immigrant families as both seek to enhance opportunities that lead to academic and career pathways for success that benefit English Learners (ELs) but fail to synchronize their efforts as one voice.

In recent years, the immigrant community - many of them Latinos - has taken to the streets in support of immigration reform and to protest a string of anti-immigrant legislative measures cropping up in various states with Arizona leading the pack (Ochoa O'Leary, 2009; Bada et al., 2010; Southern Poverty Law Center, 2012). Hateful anti-immigrant rhetoric resounded in the pounding waves of media coverage as conservative right-wing extremists fueled anti-immigrant propaganda that targeted undocumented immigrants who crossed our southern border, specifically Mexicans, but ultimately impacted all Latinos regardless of legal status (Lazos Vargas, 2007;

Bauer, 2009; Beirich, 2011; Southern Poverty Law Center, 2011). Despite the tactics of intimidation, various minorities and white Americans came together to speak out against this social injustice. Solidarity across ethnic lines to support basic human rights provided a shimmer of hope reminiscent of what the Civil Rights Movement inspired in the 1960s. Struggle as a shared life experience provided common ground from which "hybrid literacies of hope" emerged when contrasting first space viewpoints clashed, engaged, negotiated, and fused an amalgamate of possibilities through third space dialogues. I am inspired to use the term *hybrid literacies of hope* to help us think about the transformative funds of knowledge¹¹ that may emerge from participatory third space dialogue and action with social justice in mind. In using the term *hybrid literacies of hope*, I also draw from Paulo Freire's position that hope and education are inextricably linked (2004; 2009). At the same time, it is important to note that hope in and of itself is idealistic naïveté unless it is disciplined, informed, and nourished with critical consciousness. Freire (2004) described this form of hope as *critical hope*:

I do not understand human existence, and the struggle needed to improve it, apart from hope and dream. Hope is an ontological need. Hopelessness is but hope that has lost its bearings and become a distortion of that ontological need. When it becomes a program, hopelessness paralyzes us, immobilizes us. We succumb to fatalism, and then it becomes impossible to muster the strength we absolutely need for a fierce struggle that will re-create the world. I am hopeful, not out of mere stubbornness, but out of an existential, concrete imperative. I do not mean that, because I am hopeful, I attribute to this hope of mine the

¹¹ Vélez-Ibáñez and Greenberg (1992, p. 313) use the term *funds of knowledge* when referring to "strategic and cultural resources... that households contain." Moll, Amanti, Neff & González (1992, p. 133) define *funds of knowledge* as "historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being." I will explore this term further in Chapter Two: Literature Review.

power to transform reality all by itself, so that I set out for the fray without taking account of concrete, material data, declaring, 'My hope is enough!' No, my hope is necessary, but it is not enough. Alone, it does not win. But without it, my struggle will be weak and wobbly. We need critical hope the way a fish needs unpolluted water. (p.2)

While facilitating meetings in Spanish for Latino immigrant parents throughout the years in schools around the country, these parents often identified education as a beacon of hope that will unlock pathways to success and create opportunities for a better life. They ardently spoke of hope when discussing educational aspirations for their children and often, instinctively, sometimes blindly, trusted teachers and schools to do the right thing. Inevitably, they also spoke of the hardships and barriers that made it difficult for their children to succeed in school. The school itself is identified as a site of struggle where hope for a better life is shaped or crushed. Richard Shaull's "Foreword" to Freire's classic book, *Pedagogy of the Oppressed* (2009), mentions the hopeful potential for education to become "the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world" (p. 34). The notion of *hybrid literacies of hope* are embodied by the funds of knowledge immigrant parents develop as they engage in the practice of freedom described by Shaull through social activism and the fight for immigration reform.

Apart from each other, immigrant parents and the teachers of their children struggle in isolated battles against social injustice seldom experienced in partnership. There appears to be a Vygotskian distance of proximity and a proximity of distance untapped as a third space zone of opportunity for mutual growth and support. A hybrid literacy of hope and engagement between both parties could be dynamically nurtured in this zone of cultivation to help transform the reality of oppression that currently stunts their full potential. To further clarify this point, I will now

discuss some contextual considerations that affect the acoustics of sound production and appreciation within proximal zones of opportunity to develop meaningfully relevant dialogues that ultimately engage all parties in the construction of critical hybrid literacies. In Figure 2, I illustrate the development of critical hybrid literacies via dialogic movements of self/collective reflections correlated to the Revised Bloom's Taxonomy (Krathwohl, 2002). It is a multileveled, interactive process that reflects a growth-oriented approach that engages immigrant parents as critical thinkers and agents of change that act upon the world and contribute to its transformation.

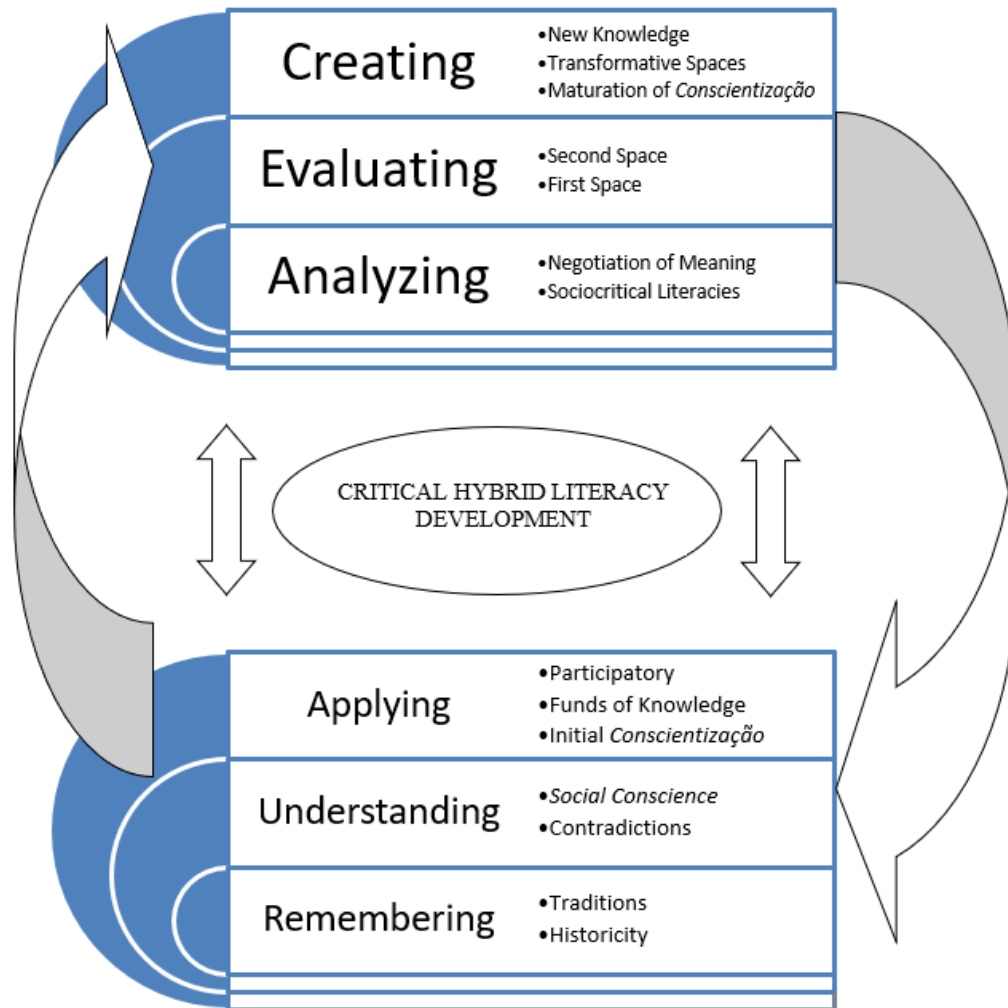


Figure 2: Levels of Engagement Leading to Critical Hybrid Literacy Development

Figure 2 elaborates on the interaction that occurs between Individual A and B as illustrated in Figure 1 (page 8). With Figure 2, I illustrate the process of self/collective developmental reflections that activate deeper levels of engagement leading to critical hybrid literacies of hope. With this illustration, I suggest that deeper levels of transformative engagement can be intentionally cultivated and nurtured through the development of critical hybrid literacy. Remembering, understanding, and applying provide the foundational lens of experience and knowledge that underlie the premises of First Space Perspective Analyzing, evaluating, and creating represent the deeper levels of engagement in critical hybrid literacies enriched by Third Space Perspective.

When remembering, First Space Perspective draws from a rich background knowledge base such as family traditions and community historicity. I see this lens of literacy as an anchor for stabilizing disequilibrium felt while exploring divergent "ways of knowing" in the pursuit of critical hybrid literacies. Understanding is the first level of engagement that creates new knowledge and, therefore, enriches First Space Perspective. At this level of engagement, the individual experiences preliminary juxtapositions to known knowledge; these are necessary contradictions that invoke new learning and add to individual funds of knowledge. While understanding is an important step towards the development of critical hybrid literacy, learning remains superficial - not profound. The initial steps towards deeper learning actually begin to occur when the individual engages in the application of new knowledge gained to situational contexts. Application thus becomes the level of engagement where the individual practices, polishes, and augments internalization of Third Space possibilities through hybrid literacies.

I refer to Figure 1 (p. 8) at this point to remind the reader that I see the development of hybrid literacies rise from a series of dynamic Third Space dialogic exchanges that occur between

Individual A and Individual B. I define hybrid literacies as Third Space discourse phenomenon that gradually break through walls of dialogic peripheries, fuse first space contrasts, and reshape literate identities through sociocritical acts of transformation. Analyzing, evaluating, and creating build upon the bedrock levels of engagement (remembering, understanding, and applying) to critical levels of transformative hybrid literacies that empower both Individual A and Individual B. All levels of literacy engagement contribute to the overall developmental process. It is my opinion, however, that public schools fail to deeply engage Latino immigrant parents and other minoritized populations because parental involvement efforts primarily focus on the first three layers of engagement without venturing onto the foreboding realms of transformative relationships that analyzing, evaluating, and creating potentially offer when public school educators embrace the prospect of true alliance with disenfranchised communities.

CONTEXTUAL ACOUSTICS: LATINO ENGLISH LEARNERS, IMMIGRATION REFORM DEBATES, AND POVERTY

Acoustics is defined as the science that deals with the production, control, transmission, reception, and effects of sound (Merriam-Webster, 2013). Acoustics also refers to the properties or qualities of a room or building that determine how sound is transmitted in it (Oxford Dictionaries, 2013). In this study, I used elements from both definitions to metaphorically describe what I call "contextual acoustics." In this sense, the properties or qualities of first, second, and third space acoustics are shaped and reshaped by various dynamic contextual factors (i.e. political climate, identity, social media, positionality, economy, current events) which, in turn, enhance or diminish the production, control, transmission, reception, and effects of intra and inter-messaging dialogues within these spaces. In this section, I make reference to three contextual dynamics relevant to this study: Latino English Learner (EL) education, immigration reform debates, and

poverty. These dynamics have the potential to sharpen the contextual acoustics within first space immigrant community perspectives to pitch perfect degrees that can lead to the creation of transformative third space dialogues in partnership with educators.

LATINO ENGLISH LEARNERS

Latino EL education is the first contextual dynamic addressed in this section. ELs are the fastest-growing segment of the student population in the United States and 79 percent of them speak Spanish as their native language (Batalova & McHugh, 2010; Calderón et al., 2011). As states, such as Texas, become minority majority states, it becomes imperative that the education of children of color is addressed by all states as a top priority in order to remain economically viable and stable (Petersen & Assanie, 2005; Murdock, 2014). Teaching second language learners is a multifaceted endeavor that demands a special set of skills, knowledge, and expertise to effectively guide students in the acquisition of language and mastery of content. In addition, it requires compassion, perseverance, and a commitment to serve as a steadfast advocate for social justice on behalf of marginalized youth. It is the road less traveled chosen by dedicated educators. Sharing a common ground with educators, immigrant parents have the potential to become natural allies in a partnership effort that acts in the best interest of language minority speakers. This promising direction, however, continues to be an elusive alliance, especially at the middle and high school levels.

Considering that a parent is a child's first and lasting teacher—a key potential conveyor of knowledge-building experiences in a child's growth and development (Lareau, 1989; Hoover-Dempsey et al., 2005; López, 2009)—the community of learners, which includes educators who accept their role as active learners, must create opportunities to engage immigrant parents throughout various community settings. Such involvement should be meaningful and productive,

an activity that generates mutual growth for teachers, parents, and students. Since public schools have long been regarded as bastions of knowledge production and children are the primary clients being served by these institutions, collaboration between parents and school is crucial to the present and future development of a healthy community of learners that involves all stakeholders.

The transition from middle school to high school appears to be an especially critical time for future success. Unfortunately, data trends reported by several studies over the past decade suggest that Native American, Latino, and African American students experience a higher rate of school failures leading to early drop out decisions during this period of their lives (Stanton-Salazar, 2001; Valencia, 2002; Valenzuela, 2005; Stillwell, 2010; Editorial Projects in Education [EPE] Research Center, 2013). Persisting troubling data shows that about 41% of Hispanic adults aged 20 and older in the United States do not have a regular high school diploma, compared with 23% of black adults and 14% of white adults (Fry, 2010). ELs appear to be especially vulnerable to being pushed out of the schooling process as they become overwhelmed with a workload that is double that of their peers by simultaneously engaging in mastering rigorous academic content and acquiring a new social and academic language (Short & Fitzsimmons, 2007; National Education Association [NEA], 2008; Calderón, et al., 2011; Flores et al, 2012). Moreover, Nieto (2012) contends that the academic challenges faced by Latino ELs are further compounded by ecological realities dictated by constraints of housing affordability and socioeconomic marginalization:

Where students attend schools adds to the problem. Urban areas, where most Latino/a students live, tend to have school systems with crumbling infrastructures and fewer resources than suburban schools. Because about 65 percent of Latino/a students live in large urban areas, many attend schools in economically distressed communities. For instance, 37 percent of Hispanic students attend high-poverty schools, that is, schools

where 76 percent or more of the students are eligible for free or reduced lunch. In contrast, only 6 percent of White students attend high-poverty schools. Given recent trends in dismantling desegregation efforts, the future looks grim for Latino/a students who are segregated in low-achieving schools. (pp. 10-11)

The obstructive barriers conceived of poverty extend beyond the ecological realities found in urban settings with equally devastating outcomes for Latino youth in rural areas of our nation (Fennelly, 2005; Lichter et al., 2011; Gonzales & Ruiz, 2014). Dismal graduation rates rip the fabric of achieving the American Dream for many Latino youth who succumb to the bleakness of despair. Chapman et al. (2011) reported that 22.6% of foreign-born 16-24 year-old Hispanics in 2009, most of whom spoke English as a second language, were high school drop outs.

In Texas, where my dissertation study took place, Losen et al. (2006) called attention to systematic underreporting of high school dropouts that legitimately, but underhandedly, obscures the tragic loss of human potential, especially among historically excluded or undereducated student groups. In reporting on the graduation rate crisis in Texas for The Civil Rights Project at Harvard University, Losen et al. (2006) conducted an analysis of five independent reviews, each using different methods to measure graduation rates, which consistently point to compelling evidence that "Texas officially reports a seriously inflated graduation rate" (p. 5). While the Texas Education Agency (TEA) reported 84.2% graduation rates for all students, 81.1% for African-American, and 77.3% for Latino students in 2003, the analysis conducted by Losen et al. (2006) reported that actual graduation rates for African-American and Latino students in 2003 hovered just over 50%. A push out incentive created by No Child Left Behind (NCLB) accountability measures gave rise to corrosive environments that influenced some school administrators to craft Machiavellian means towards deceptive but favorable ends that place opportunist advantage above morality.

In the Houston Independent School District, for example, school administrators engaged in widespread fraud to hide push out dropout rates which, in turn, inflated graduation rates. According to Hursh (2008):

While forcing students out of school can raise test scores, schools face possible sanctions for high dropout rates. Paige, as superintendent of the Houston ISD, resolved this dilemma by ordering principals to not list a student as dropping out, but as having left for another school (or some category other than "dropout"). Such creative recordkeeping resulted in the district claiming a significantly reduced dropout rate of 1.5 percent in 2001/2002...Eventually critics claimed that the dropout rate was covered up and subsequent research has revealed the rate to be much higher... A state investigation into sixteen high schools revealed that of 5,000 students who left school, 2,999 students should have been reported as dropouts but were not. (p. 83)

The investigation also revealed that almost all the students impacted by push out tactics were children of color.

A few years later, similar tactics were systematically utilized by administrative leadership at the El Paso Independent School District to secure higher scores in the State academic achievement test. Once again, students targeted by school officials were minority students; in this case, most were Latino ELs. Former Texas Senator Eliot Shapleigh, a resident of El Paso, provided a detailed description of the methodical targeting that robbed students of opportunities to a quality education and ultimately pushed several students out of school. Shapleigh (2010) stated:

Imagine a class of 100 freshmen coming to high school. During the spring semester of sophomore year, each student must take TAKS—a high stakes test that determines if the school passes strict laws about every child getting an education. Imagine that a

superintendent and "priority school directors" then find a way to keep the bottom half of that class from taking the sophomore TAKS exam. How do they do it? With INOVA software, and student by student analysis, based mostly in limited English student populations (LEP), priority division personnel profile then target which students may not pass TAKS. Prior to the school year, targeted students are 'reclassified.' Some of the targeted students are then transferred to other schools. Some are classified as 'special education' students whose TAKS test will not count. Still other targeted students are kept back in the 9th grade while others are "moved" right into the 11th grade and bypass 10th grade altogether. For seniors, targeted students have attendance records changed and some are directed to online courses that are outside the TAKS system. Still others, in early morning visits to their homes are told by truant officers not to come to class during TAKS. During TAKS testing, several tests are 'picked up' for various reasons, so as not to count against TAKS scores. (p. 1)

Shapleigh referred to students victimized by these deplorable practices as "desaparecidos" - students that were conveniently disappeared by school district leadership entrusted by families to do well by them. Instead, deceptive testing results and inflated graduation rates trumped the hopes and dreams of students, parents, and the entire borderland community.

Preoccupation with meeting accountability standards weighs heavily on the minds of educators. Increasing test scores for all students while reducing the academic achievement gap among minority students has become an obsessive fixation that overwhelms a battered public school system looking for quick fixes and subsequently drives misguided decisions. The methods utilized at Houston ISD and El Paso ISD exemplify the desperate extent to which some administrators will go to look good on paper and disregard both ethics and law. Upon reviewing

the Texas-style accountability system, Darling-Hammond and Vasquez Heilig (2008) found that, in addition to the manipulation of data and accountability loopholes, low-achieving students experienced targeted strategies designed to push them out of school such as excessive enforcement of attendance policies, repetitive course assignments, grade-level retentions, and non-supportive learning environments. According to Darling-Hammond and Vasquez Heilig (2008):

An important question for the field is whether there is any way to protect low-income, low-achieving students - often students of color and recent immigrants - from bearing the brunt of accountability strategies that impose test-based sanctions on the schools they attend. (p. 107)

I believe the sense of urgency among public school officials in response to this question would significantly increase if the parents of these children were more aware of this great injustice.

With overwhelming odds stacked against public schools, hopelessness appears to prevail among some students and teachers alike as the system and district leadership systematically fails both. Budget cuts, for example, have resulted in massive teacher layoffs and larger class sizes throughout the country (McCord & Ellerson, 2009). In Texas alone, \$5.4 billion in state aid to schools was slashed from the budget in 2011 (Tomlinson et al., 2011). An unprecedented string of lawsuits were subsequently filed against the state by a motley crew of plaintiffs that included Texas Taxpayer and Student Fairness Coalition, Mexican American Legal Defense and Educational Fund (MALDEF), Texas School Coalition, Texans for Real Efficiency and Equity in Education, Texas Charter Schools Association, and roughly 600 school districts across the state. On February 4, 2013, Texas District Court Judge John Dietz ruled that "the education funding system is inefficient, unfair, and does not allow for the 'general diffusion of knowledge' in K-12 schools" (Ujifusa, 2013). One of the plaintiffs, MALDEF, argued that by underfunding ELL and economically

disadvantaged students, the state failed to adequately provide for their education (Smith, 2012). Such policies, along with scandals that shed light on push out tactics that deny educational opportunities for marginalized youth, represent a common point for constructing third space opportunities for advocacy between immigrant parents and educators. It raises a central point for reflection that may be addressed by educators when contemplating the findings of this study: in the process of joining immigrant youth in their struggle with English and academics, how might teachers engage immigrant parents in the schooling process to nurture their voice as active and constructive participatory advocates for their children and community? Key points to consider for engaging parents in this struggle are to amplify the contextual acoustics related to Latino EL education by informing immigrant parents while simultaneously developing their self-advocacy skills.

Communities and their schools may be so thoroughly interdependent that the well-being of one cannot be separated from the well-being of the other. The settings within a community serve as a medium for knowledge utilization that may lead to fertile fields of resources that enrich or capacitate the knower (Murray Nettles, 1991; Epstein & Sheldon, 2002; Shirley, 2002; Arriaza, 2004); in similar fashion, marginalized people are often incapacitated when they are systemically kept in the fringes of society. The rising number of Latino and ELs from Latin American countries contributes to the diversification of urban and rural communities across the country (Kochhar et al., 2005; Pew Hispanic Center, 2011; U. S. Census Bureau, 2021). People of color speaking Spanish add to the fabric of community life and their voices must be meaningfully embraced in all sectors of community, including schools. This is especially critical when society is confronted by the realities of school failures where Latino youth appear to be prime candidates for being left far behind their Anglo peers as the academic achievement gap between them persistently represents a

significant chasm that undercuts opportunity (Roscigno, 2000; Olivos, 2004; Peske et al., 2008; Hemphill & Vanneman, 2011; Lynch & Oakford, 2014). Indeed, the academic achievement gap may actually be a gap in opportunity to receive a quality education as most “Hispanic, African-American, and low-income students are less likely to be assigned to teachers who know their subject matter, less likely to be in classrooms with experienced teachers and less likely to attend schools with a stable teaching force” (The Education Trust, 2008). Clearly, the paths that lead to the acquisition of knowledge for empowerment are not equally accessible to all. Schools play a major role in either nurturing or hindering this accessibility. The mobilization of parent advocacy among Latinos is a key persuasive ingredient that may help tip the balance scale towards ensuring a quality education for their children (Shirley, 1997; Shirley, 2002; Epstein & Sheldon, 2002; Carreón et al., 2005; Clark & Dorris, 2006)

To be more effective in nurturing this effort, the school and community must consider ways to facilitate and promote active parental involvement in education among low-income and minority populations (Delgado-Gaitan, 1991; Valdés, 1996; López et al., 2001). Latino parents of English Learners deserve a place at the table of discussion. To ignore this issue will only serve to continue the cyclical replication of domination and oppression of disenfranchised groups through patterns of social injustice which have prevailed in the United States throughout its history (Bogardus, 1930; Grande, 2004; Bender, 2007). These concerns, not unique to contemporary times, are expressed in the following report written in the early 1800’s:

The original element of despotism is a monopoly of talent which consigns the multitude to comparative ignorance and secures the balance of knowledge on the side of the rich and the rulers. If then the healthy existence of a free government be, as the committee believe, rooted in the will of the American people, it follows as a necessary consequence of government based upon the will, that this monopoly should be broken up, and that the means of equal knowledge (the only security for equality) should be rendered, by legal provision, the common property of all classes. (Report of the Committee of Philadelphia Workingmen, 1830)

The words above echo the haunting prospect of institutionalized despotism within the context of anti-immigrant sentiments recently exemplified by the State of Arizona's SB1070, its crackdown on teachers who spoke English with an accent, and the banishment of ethnic studies. Legislation similar to Arizona's SB1070 was enacted or introduced in 13 states including Alabama, Utah, Georgia, South Carolina, Mississippi, Oklahoma, and Indiana (New York Times, 2012; Southern Poverty Law Center, 2012). In light of this legislative barrage that primarily targets undocumented immigrants from Latin America (Romero & Williams, 2013; Jones et al., 2014), Spanish speaking immigrants that have legally entered the United States will also continue to be treated as second-class humans politically disenfranchised from full and equal access to resources and opportunities that facilitate the dignity of life, liberty, and the pursuit of happiness. Ignoring the potential for monopolization of the decision-making power that restricts minority communities without equal representation threatens to create an atmosphere of social and academic distancing along class and ethnic lines in this country as other states contemplate similar laws legislated by the State of Arizona.

Thus, the second contextual dynamic I refer to in this study is the debate surrounding immigration reform. U.S. immigration policy, including discussion about border security and enforcement tactics, is a highly politicized subject that has drawn national attention in recent years (Majumdar & Martínez-Ramos, 2012; Aguirre & Martinez, 2013; Jones et al., 2014). Various sectors throughout the U.S. have rallied to resist the growing trends of political and social injustice primarily directed at immigrants from Latin America. Much of this resistance emerged primarily from the Hispanic community, including immigrants and their children, during the spring of 2006 (Bada et al., 2006; Bloemraad & Trost, 2008; Gonzales, 2008; Serjeant, 2010). The galvanization of Latinos by the thousands prompted a ferocious political and media backlash that resulted in militarized border security, self-appointed militias, and the deportation of large numbers of undocumented immigrants (Bender, 2007; Kremer et al., 2009; Ochoa O'Leary, 2009; Aguirre & Martínez, 2013; Jones, et al., 2014). Anti-immigrant rhetoric was further amplified by conservative talk show hosts and elected officials leading up to the 2012 Republican Presidential Primary Elections with demeaning and offensive quips such as the following (in chronological order):

[Mexico] has been overtaken by lawbreakers from the bottom to the top. And now, what you're protesting for is to have lawbreakers come here.

- Glenn Beck (March 27, 2006)

They are not assimilated into America. Many Hispanics, as a matter of fact, you know what culture they are assimilating to? The rap culture, the crime culture, anti-cops, all the rest of it.

- Pat Buchanan (August 23, 2006)

We have put a man on the moon, we can build a fence! Now, my fence might be part Great Wall and part electrical technology.... It will be a 20-foot wall, barbed wire, electrified on

the top, and on this side of the fence, I'll have that moat that President Obama talked about. And I would put those alligators in that moat!

- Herman Cain (June 8, 2011), describing his plan to secure the Mexican border

The staunch anti-immigrant tone set by GOP candidates in their bid for the Presidency during the 2012 election campaigns resulted in resounding push back from Latinos as they took to the polls in record numbers which helped re-elect President Obama (Jones-Correa et al., 2014). According to an analysis of exit polls by the Pew Hispanic Center (Lopez & Taylor, 2012), 71% of Latinos voted for President Barack Obama in the 2012 Presidential election compared to 27% of the Latino vote that cast their vote for Republican candidate Mitt Romney. When Latino voters who participated in this exit poll were asked about undocumented immigrants working in the U.S., "77% of Hispanic voters said these immigrants should be offered a chance to apply for legal status while 18% said these immigrants should be deported" (Lopez et al. 2012, p. 6). Clearly, immigration was a key issue for Latino voters in the 2012 Presidential election. In fact, soon after the re-election of President Obama, Senator Robert Menendez (D-NJ), voiced the sentiments of many Latino voters while addressing the Center for American Progress Action Fund:

This election was a mandate to enact comprehensive immigration reform and the electorate was especially focused on legalization of the 11 million New Americans present in the U.S. who lack status. In large part, Mitt Romney lost this election because of his right wing immigration stance — his insistence on a “self-deportation” policy and his failure to embrace relief for Dreamers. And much of the reason that President Obama won was because he showed that he cared about these communities. The anti-immigrant stance of the Republican Party on the issue of immigration has turned Latino voters away and they should work with Democrats on this issue if they want a chance at winning Latino votes in

the future. What this election has done is shown us what the New America looks like. It has, in doing so, given us an opportunity to make the changes that will move us forward so we can make this a NEW-American Century, such as through the enactment of comprehensive immigration reform. (Menendez, 2012)

In that same speech, Senator Menendez also referred to immigration reform as the civil rights issue of our time. The momentum shifted favorably towards comprehensive immigration policy reform as politicians on both sides of the aisle acknowledged the mandate.

LONG DIVISION ON IMMIGRATION REFORM

The hope for a bipartisan approach to comprehensive immigration reform, however, was mockingly ephemeral. A terrorist attack on the U.S. Embassy in Benghazi suddenly grabbed the national headlines along with a sputtering launch of the "Obamacare" enrollment website; both events reignited partisan discord. The ensuing political division stalled Congress on several key national issues that demanded legislative action leaving immigration reform on the back burner. Meanwhile, the number of deportations carried out under the Obama administration steadily continued to rise as "U.S. Immigration and Customs Enforcement (ICE) issued removal orders to nearly two million people, at a rate 1.5 times higher than the average under President G. W. Bush." (Jones-Correa et al., 2014, p. 2) Subsequently, U.S. born Latinos that voted for Obama became frustrated with Congressional inaction on immigration policy reform (Jones-Correa et al., 2014) and Obama's unwillingness to exercise executive authority to ease deportations (Gonzales, 2014). The narratives and counter narratives of immigration reform politics result in a constant reshaping of the contextual acoustics influenced by Latino activists determined to maintain this issue a top priority:

The great size and deep social connections of today's population of unauthorized migrants implies that for every person who is deported, many others - such as their U.S. citizen children and spouses, or other members of the communities where they lived - are also affected. (Jones-Correa et al., 2014, p. 18)

Indeed, U.S.-born family and friends of the undocumented project a voice that cannot be denied a place at the table of discourse and negotiation.

On November 20, 2014, sixteen days after Republicans seized full control of the U.S. Congress as a result of the mid-term elections, President Obama announced a series of executive actions. The orders sought to stem the tide of illegal immigration and prioritize the deportation of criminal felons not families. The Deferred Action for Childhood Arrivals (DACA) program was among the most awaited orders by immigrant families because this initiative expanded the population eligible for DACA to "...people of any current age who entered the United States before the age of 16 and lived in the United States continuously since January 1, 2010, extending the period of DACA and work authorization from two years to three years." (U. S. Citizenship and Immigration Services, 2014)

REVERBERATING EFFECTS OF POVERTY

In addition to Latino EL education and immigration reform debates, poverty is yet another powerful shaper of contextual acoustics that frame the window of access to creating third space zones of transformational opportunity. According to the National Center for Education Statistics (2021), the percentage of ELs in the United States grew from 9.2% in 2010 to 10.2% in 2018. The same entity reported that states with the highest percentage of ELs were California (19.4%), Texas (18.7), and New Mexico (15.8%). In The State of America's Children 2021, the Children's Defense Fund (2021, 14) calculated that 71% of children in poverty are children of color and

attributes poverty vulnerability for Hispanic and Black children to "...historical systemic racism and institutional barriers."

The Great Recession triggered by the U.S. financial market chaos in 2008 severely impacted the employment prospects of immigrant Hispanics (Kochhar, 2009; Massey, 2012; Orozco, 2009) and further widened economic disparities throughout the country (McKernan et al., 2013). Black and Hispanic children continue to be more likely than non-Hispanic white children to fall below the poverty line (Children's Defense Fund, 2021; Coley & Baker, 2013; Lee & Shea, 2015). Falling household incomes strains family budgets and limits health and housing options. Consequently, low SES minority populations are pushed into less desirable neighborhoods and tend to be enrolled in schools where the quality of education is substandard (Darling-Hammond, 2010; Kozol, 1992; Stanton-Salazar, 2001; Wilson & Corbett, 2001). According to Linda Darling Hammond (2010), unequal access to "intellectually challenging learning" creates opportunity gaps for underserved children of color which are further compounded by school funding inequities:

In contrast to European and Asian nations that fund schools centrally and equally, the wealthiest school districts in the United States spend nearly 10 times more than the poorest...These disparities reinforce the wide inequalities in income among families, with the greatest resources being spent on children from the wealthiest communities and the fewest on the children of the poor, especially in high-minority communities. This creates huge inequalities in educational outcomes that ultimately weaken the very fabric of our nation. (p. 12)

Today, it appears that minority students in the U.S. continue to struggle under the weight of oppressive disempowerment and the shackles of systemic stratification made worse by the misleading misnomer of No Child Left Behind policies. This alone should serve to inspire an

increased sense of urgency within educators and parents to instill the seeds of accelerated transformation through effective collaborative alliances and advocacy.

PURPOSE OF THE STUDY

There are three central foci to the purpose of this study. First, I seek to describe and analyze how Latino immigrant parents see their roles as social activists as a medium for civic engagement that increases funds of knowledge and leverage of power. Vélez-Ibáñez and Greenberg (1992) describe the term *funds of knowledge* as "strategic and cultural resources... that households contain" (p. 313). These household family resources are "historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being" (Moll et al., 1992, p. 133). Second, I will explore the way parent participation in public protests that support immigration reform impacts their children. Finally, I want to develop a sense for relevant transference of skills developed by parents as social activists to the school setting as advocates for the education of their children and support for education reform.

I believe parent engagement is critical to the success of all students. There is extensive research that appears to support this belief (see e.g. Lareau, 1989; Delgado-Gaitan, 1991; Scott-Jones, 1995; López, 2001; Epstein & Sheldon, 2002; Roybal & García, 2004; Hoover-Dempsey et al., 2005; Henderson et al., 2007; Zarate, 2007; Civil & Menéndez, 2010; Dantas & Manyak, 2010). Yet, for various reasons, the parents of immigrant students appear disengaged from the schooling process (Lee & Bowen, 2006). However, I refuse to accept that it is due to their apathy and neglect of parental duties and responsibilities; in fact, I concur with the extensive literature which indicates that immigrant parents value education (Delgado-Gaitan, 1990; Valdés, 1996; Roybal & Garcia, 2004; Zoppi, 2006), immigrant parents engage in the education of their children in non-traditional ways often overlooked by educators (Delgado-Gaitan, 1990; Valdés, 1996;

López, 2001; Carreón et al., 2005; González et al., 2005; Zarate, 2007), and immigrant parents will often partner with schools when educators intentionally create a welcoming environment that invites parents to be active participants (Dworin, 2006; Barton et al., 2004; Advocates for Children of New York, 2009; Thao, 2009; Beckett et al., 2012) and when these efforts meet the multiple needs of immigrant parents on an ongoing and daily basis (López et al., 2001; Beltrán, 2012).

As a child, I witnessed the great sacrifices my parents made to support our education; most of their efforts went unnoticed since my parents only met with my teachers on Open School Night. In the summer of 1966, for example, my parents wanted me to have a school uniform to mark the start of first grade at Eagle Elementary school. They knew the school colors were red and gray so we traveled 120 miles to El Paso, spent an entire day looking for a red suit, and found none. We spent the night in Ciudad Juarez, México at my Tia Felipa's home. The next day, my parents took me to a tailor who proceeded to make a custom fitted red suit just for me (See image 1, next page). My parents did not realize that Eagle Elementary School did not require school uniforms, but their childhood schooling experiences in México informed them otherwise. I proudly wore that suit every day until I realized I was the only kid in school wearing a suit and tie, a slight detail that soon drew unwanted attention, ridicule, and ire from intimidating bullies.



Image 1: The Red Suit

In retrospect, however, I now know this was a moment of pride for them as their oldest child began his journey in education, a pathway they highly valued. As a single income family, my parents often overextended their budget to support our learning. At the end of third grade, for example, my parents invested in a set of World Book Encyclopedias to ensure my siblings and I had access to resources we would need to successfully complete reports assigned by our teachers. My father worked 12 hour shifts from 7:00 a.m. to 7:00 p.m., six to seven days a week, at Pioneer Talc Company. I never understood the measure of his sacrifice or the level of his love for his family until I too experienced the intensity of labor in the midst of health hazards and dangerous conditions while working with him in my late teens and early 20s. While my father labored in the mines, my mom took the lead in raising us but both were committed to making sure we took our schooling seriously and they did so mostly within the walls of our home and not our school.

Evidence of my parents' involvement in our education lies in the fact that all five of us graduated from high school and lead successful careers in the fields of law enforcement, medicine, business, legal counseling, and education.

In *Con Respeto*, Valdés (1996) points out that, although there are many current efforts to involve and empower families, many of these efforts are based on an ideology about education, opportunity, and merit that discounts structural inequalities and attributes success or failure to individual effort. Consistent with Freire's critical perspective, Valdés suggests that efforts must take into account how social inequalities, educational ideologies, educational structures, and interpersonal interactions work together to affect educational outcomes. According to Valdés, family intervention programs have been, for the most part, prescriptive - parents are never engaged or invited to participate in diagnosing the problem. Valdés (1996) argues for a social-contextual approach to parent involvement that takes into account cultural practices and community concerns. She argues that families themselves should play an integral role in this effort by using their resources, their networks, and their traditions. By implementing family intervention programs based on an understanding, appreciation, and respect for the internal dynamics of these families, along with their values and beliefs, practitioners will recognize that new immigrants bring with them new models of living life successfully that can enrich our society while maintaining the integrity of these families.

López et al. (2001) conducted a qualitative study in four school districts with large numbers of migrant students. While migrant students are considered to be one of the most academically vulnerable populations due to their mobility and subsequent gaps in learning, these four school districts successfully engaged migrant parents. According to López et al. (2001), the key to effectively involve migrant parents is to first and foremost address the needs of migrant parents

with unwavering commitment. With this in mind, the school districts in this study took bold steps in tackling the social, economic, and physical needs of migrant families before expecting any substantive involvement from these parents. Partnerships with community agencies addressed these needs and, subsequently, facilitated the involvement process for migrant parents.

Once again, apathy or the neglect of parental responsibilities are not the underlying reason for the lack of immigrant parental presence in our schools. On the contrary, there are other layers of complex variables at play that may undermine their efforts—work schedule, lack of transportation, language barriers, fear of deportation, and unwelcoming school environment, to name a few (Zoppi, 2006; Thao, 2009; Advocates for Children of New York, 2009). Moreover, according to Olivos and Mendoza (2010), there are social inequities and educational inequalities that limit opportunities for Latino immigrant parents to effectively engage in U.S. public schools. Olivos and Mendoza (2010) argue that, for Latino immigrant parents, such inequities and inequalities are shaped by the convergence of four constructs: language proficiency, socioeconomic status, immigration status, and race/ethnicity. Each of these constructs inherently convey (a lack of) linguistic, cultural, social, and economic capital which often disempowers the child of immigrant parents as they enter the schooling process:

Educators and school staff will often assume that the immigrant parents do not care for their children's education, avoid participation in school activities, and generally shun away from personal interaction. Inequitable perceptions become unequal learning opportunities when bicultural parents are effectively unable to participate in school activities due to the combined effects of their own social conditions, and the educators' inabilities or resistance to reaching out to them. (Olivos & Mendoza, 2010, p. 349)

Despite the inequities and inequalities outlined by Olivos and Mendoza, socially disenfranchised parents, including parents of English Language Learners, can act upon the realities of oppressive ecological hardships. Barton et al. (2004, p. 11) suggest that parents can do this by:

...proactively engaging...in a very personal way in their children's education by authoring personal spaces within schools and classrooms in which they are able to activate interactive capital. This stands in stark contrast to traditional descriptions of parent involvement, which requires the activation of traditional forms of capital within school-authored spaces.

Self-empowerment through active appropriation of social space as authoring creators of hybrid realities nurtures collaborative ownership, shared responsibility, and shared leadership in partnership with educators.

Chapter Two presents a review of the literature in which I seek to explore the manner in which parents of ELs have recently engaged in creating a third space discourse of resistance through transformative acts of hybrid literacies while protesting Arizona's SB 1070 and supporting immigration reform. While literacy can be narrowly defined as the ability to comprehend and produce natural language in its written form (Wiley, 2005), I noted earlier in this chapter that Durán (1996) refers to literacy as “that referring to the general semiotic ability of individuals to interpret and to act upon the world within cultural and social communities of practice” (p. 25). In doing so, Durán proposes a broader notion of literacy that recognizes a fundamental connection between language, communication, and everyday cultural activity. With this in mind, individuals must be able to interpret the cultural and social demands as well as the contexts of the activities and have the means of using language to be an effective, contributing participant of cultural and social activities. Durán's notion of literacy can be further extended to explore its transformative agency within the realms of biliteracy. According to Dworin (2006, p. 510), "biliteracy is a term

that refers to people or individuals who have literate competencies in two languages". Combined with Durán's view on literacy, biliteracy enhances the ability for individuals to interpret and act upon the world across cultural and social communities of practice with the potential to create and extend third space discourse frontiers.

Recent events demonstrate how immigrant parents, often mislabeled as "uninvolved" by society-at-large including teachers and school administrators, are willing and able to interrupt the status quo. In the spring of 2006, thousands of immigrant families across the nation took to the streets in self-advocacy marches seeking immigration reform (Sandoval, 2008; López, 2009). More recently, Hispanic Americans and Latino immigrants have joined together to protest Arizona's SB 1070 which unfairly targets all people that appear to be Hispanic through institutionalized racial profiling (Serjeant, 2010). Apparently, this seemingly apathetic, submissive group is able to organize, mobilize, and vocalize themselves in ways rarely seen. While participating in these efforts, parents have engaged in transformative acts of bilingual discourse and biliteracy through rally chants and the creation of protest signs. In addition, a central part of this public ritual of resistance is the opportunity to engage in public discourse as a speaker and as an active member of the audience. These very public actions debunked the myth that these people will never speak up. Given the opportunity, I believe immigrant parents have the potential to become a school's strongest ally.

De la Piedra (2009) describes the emergence of hybrid literacies among Quechua communities in the Peruvian Andes. Similar to prevailing attitudes in the U.S.-Mexico borderlands towards Mexicans living in poverty and Mexican immigrants that literally enter third space frontiers in search of a better life, de la Piedra reports that urban socialites in Peruvian urban cities

may look down upon the speakers of Quechua as "unintelligent, uneducated, ignorant people" (p. 110). Citing Moje et al. (2004), de la Piedra (2009, p. 112) notes that:

[Quechua speakers engaged in] the construction of a 'third space,' where we may find an 'integration of knowledges' and ways of speaking learned in different spaces 'that merges the *first space* of people's home, community, and peer networks with the *second space* of the discourses they encounter in more formalized institutions such as work, school, or church.'

In so doing, Quechua speaking communities empowered themselves by taking ownership of the oppressor's language, making it their own, and mobilized it in ways that are of interest and benefit to them. I believe EL parents similarly participated in this phenomenon of third space discourse creation through hybrid literacies of which public protest is one visible form of critical literacy. Critical literacy becomes a vehicular means for political participation that transforms oppressive literacy processes (i.e., assimilation) into liberating literacies.

RESEARCH QUESTIONS

Three primary research questions drove the focus of this qualitative investigation. The questions are:

1. How do Spanish dominant immigrant parents view their roles in social activism and civic participation vis-a-vis issues of power and co-construction of funds of knowledge?
2. How might these funds of knowledge be recontextualized within the school setting and applied to parental engagement efforts?
3. How do parental levels of engagement contribute to the overall development of critical hybrid literacies and how do these help create transformative spaces?

In addition to the primary questions, a myriad of other sub questions emerged as I delved into the literature relevant to the subject. They included:

- What social and contextual processes encourage Hispanic immigrant families to become involved in social protest?
- How do immigrant parents see their roles as social activists as a medium for increasing their household/community funds of knowledge and leverage of power?
- What forms of hybrid literacies emerge within acts of resistance among immigrant families and transform their funds of knowledge?
- How does public participation in immigration reform *manifestaciones* (protests) impact family funds of knowledge?
- What might educators learn from ELL parents that might help us better organize, mobilize, and vocalize to transform our oppressive realities?

My thesis is that immigrant parent motivations, experiences, and knowledges emerge as hybrid literacies that can be harnessed to a) engage parents in social activism and civic engagement in their children's classrooms, schools, and communities; and b) enhance the efforts of educators to transform their own oppressive realities. With this in mind, teachers must actively reach out to engage immigrant parents in alternative ways that include social activism and civic engagement.

SIGNIFICANCE OF THE RESEARCH TO THE EXISTING LITERATURE

In *Radical Possibilities*, Anyon (2005) posits that the greatest hope for educational and social reform ultimately lies in a variety of social movements formed by working-class and poor people and their influence on legislation, litigation, and policy formation and implementation. These populations represent parents of children most marginalized by social inequities in the

schooling process; they are also the parents that educators most often fail to engage in various aspects of education. In fact, we estrange them, instead of engage them. This may, in essence, be one of our greatest failures as a profession when we fail to recognize them as potential partners in a shared struggle bound by sacred common ground: their children, our students. Anyon recommends the study of social movements and student activists while investigating ways to make schools "movement-building spaces." Jean Anyon (2004) notes, "I do not think research has ever systematically studied teachers or other school-based personnel who engage politically inside the school and connect this work to ongoing community struggle" (p. 24). To engage minority language communities, schools need to overhaul pervasive paradigms influenced by deficit-oriented thinking in order to fully engage minority parents as true partners in the education of their children. Hybrid literacies are key elements for mobilizing this process. Critical biliteracy among parents and students, as a means for transforming third space discourse, is an important aspect of literacy research especially significant to changing second language learning policy and improving community learning environments for teachers of ELs and their students. There is a gap in the body of parent involvement research that does not address parental engagement through social activism. This study fills this gap by focusing on parent engagement through civic participation outside of the schooling process as a potential resource to be harnessed as a means for energizing parent involvement in schools.

Chapter 2: Review of the Literature

No son los rebeldes los que crean los problemas del mundo, son los problemas del mundo los que crean a los rebeldes... la rebeldía es la vida, la sumisión es la muerte...

– Ricardo Flores Magón (Quote shared by one of my cousins on Facebook, May 27, 2014)

La educación, es uno de los derechos de todo pueblo ilustrado, y sólo los déspotas y tiranos sostienen la ignorancia de la gente, para más fácilmente, abusar de sus derechos...

–Manuel Ramos Arizpe (Quote shared by Latino Rebels on Facebook, March 11, 2012)

During professional development workshops, I often hear high school teachers complain that many Latino immigrant parents do not get involved in the education of their children. Educators disconnected from the daily struggles of immigrant life and ignorant of Latino cultural ways of raising children may often misinterpret their absence in schools as evidence that Latino parents do not value education (Delgado-Gaitan, 1990; Valdés, 1996; Valencia, 2002; Civil & Menéndez, 2010; Olivos & Mendoza, 2010; Rodriguez-Brown, 2010). The dominant discourse in mainstream society continues to portray Mexican and other Latino communities as uncaring, apathetic objects. The public-at-large falls prey to the predations of this rhetoric and also becomes dehumanized in this process of manipulation as their consciousness is shaped and constructed with misleading xenophobic fervor resulting in various forms of violence that target Latinos (Shannon & Escamilla, 1999; Santa Ana, 2002; Chavez, 2008; Santa Ana, 2013). Writes Stanton-Salazar (2001):

Absent in this dominant discourse is a clear understanding of what it means to be working-class, non-White, and immigrant; absent is any concrete knowledge of the many problems Mexican-origin and other Latino parents encounter as they try to influence the educational trajectories of their children." (p. 82)

This study sheds light on the potential, but often overlooked ways Latino parents may use their strengths and capacity to lift the trajectories of school reform plans and overall youth success through social activism and civic participation. Public protests and marches offer avenues for pushing the envelope towards third space dialogue. Immigrant communities and supporters of immigration reform have used this third space forum as an attempt to interrupt status quo policies that promote social injustice and oppressive conditions. In 2006, immigrant parents across the nation demonstrated their ability to organize and participate in self-advocacy marches for immigration reform (Sandoval, 2008; Bloemraad & Trost, 2008; López, 2009). Educators, on the other hand, have not been as effective in expressing their national discontent towards status quo measures of accountability that are punitively oppressive. Interestingly, this begs the question: who are the disengaged - immigrant parents or educators? This review of the literature provides insights that provide direction for investigation. Supporting sources that provide the basis for this study come from three bodies of literature: hybrid literacies, funds of knowledge, and parental involvement.

HYBRID LITERACIES

My teeth sank into the tasty *burrito internacional* I bought in a hole-in-the-wall restaurant located in a suburb of D.C. My taste buds immediately danced with the exotic blend of *carnitas* and *salsa mexicana* mixed with other ingredients and seasonings the waiter explained were influenced by Honduran and Caribbean cuisine. The owners, he explained, were a husband and wife team; she was from México and he was originally from the Dominican Republic but had moved to Honduras as a teenager. All three flavors now immigrating into a new culinary space to form hybrid dishes of a new America. I imagine a similar phenomenon happened when Creole and Cajun delicacies were first created in Louisiana. And, like the plush diversity of foods that continue

to enrich the panorama of the American dining experience, a smorgasbord of sociocultural exchanges create new platforms for creative growth in hybridity of thought, customs, and language. For purposes of this investigation, it is important to examine the nature of third space explorations and creations which naturally occur when cultures collide, merge, and transform. The genesis of hybrid cultural representations spark from similar encounters of ongoing conflict and negotiation.

In *The Location of Culture* (2007), Homi K. Bhabha originates the useful constructs of "hybridity" and "the Third Space" that I make reference to in this study. Bhabha suggests that dynamic transformations of culture and identity characterize the (r)evolutionary natures of hybridity that transpire within the synergistic third space of disruptive discourses. In this third space, contrasting ideas are exchanged, normative knowledge is actively reframed and reformulated, and frontiers of the mind, heart, and soul continuously fluctuate within and beyond the comfort of interstitial paradigms. Counter - positioned values and beliefs on transnational immigration and citizenship pose a contentious opportunity not easily navigated in a postcolonial world where the colonizer continues to suppress the liberation of the colonized. In fact, Bhabha posits that culture and identity are incessantly shaped and reshaped by struggles within the context of colonial antagonism and inequity. For example, the powers that define legal immigration and control mechanisms that allow access to national citizenship in the U.S. are challenged by disruptive innovators who vehemently enunciate resistance to dehumanizing narratives, policies, and practices. Opposing first-space perspectives engage in dueling dialogues and merge within the third space. Bhabha (2007, p. 56) writes:

'assimilation of contraries'...which presages powerful cultural changes. It is significant that the productive capacities of this Third Space have a colonial or postcolonial provenance.

For a willingness to descend into that alien territory...may reveal that the theoretical recognition of the split space of enunciation may open the way to conceptualizing an international culture, based not on the exoticism of multiculturalism or the *diversity* of cultures, but on the inscription and articulation of culture's *hybridity*. To that end we should remember that it is the 'inter' - the cutting edge of translation and negotiation, the *inbetween* space—that carries the burden of the meaning of culture. It makes it possible to begin envisaging national, anti-nationalist histories of the 'people'. And by exploring this Third Space, we may elude the politics of polarity and emerge as the others of ourselves.

Currently, the protagonists and antagonists are negotiating the 'assimilation of contraries' on the national stage of U.S. political debates on immigration reform. Adding to the resonance of contextual acoustics that surround center stage are the prominent viewpoints expressed by Latino voters and immigrant communities who have come down from the nosebleed section to actively join the orchestra of right-wing conservatives with rising but contrasting crescendos. Within these symphonic contradictions is "the spirited sound of the *vox populi*, engaged as an individual in public discussion, that 'steady communal habit of correcting his own opinion and collating it with those of others'" (Bhabha, 2007, p. 134). In fact, soon after their resounding defeat in the Presidential elections of 2012, it appeared that some members of the GOP were willing to "throw themselves into the mental position of those who think differently from them..." (2007, p. 134) by rethinking and toning down their anti-immigrant rhetoric to repair the Republican's relationship with Latino voters. This flip-flop on immigration reform expressed by some Republicans after the 2012 elections is an example of *reverse* "mimicry"; in this case, a powerful political party attempts to win the favor of a historically marginalized sector of society.

Mimicry

Bhabha explains the concept of mimicry in two essays found within *The Location of Culture* (2007): "Of Mimicry and Man" and "Signs Taken for Wonders: Questions of Ambivalence and Authority Under a Tree Outside Delhi, May 1817." As previously noted, Third Space encounters have the potential to provoke transformative exchanges among those who experience the direct and/or indirect influential spheres of such interstitial dialogic spaces. In his two essays, Bhabha suggests that cultural identity is continuously negotiated within the Third Space as those perceived to be powerless, the colonized, adopt and appropriate the language, customs, politics, systems and beliefs of those in power. The goal of reimagining themselves is an attempt to secure a higher social, political, and economic status. Stripping the layers of heritage identity in order to more accurately reflect a forged identity that approximates the imagined persona of power is a process in which the colonized use mimicry to imitate observed behaviors to secure a real, yet false, impression of power. For members of the colonized community, mimicry simultaneously projects a love/hate relationship of ambivalence towards the oppressive mechanisms of power and those who wield it. The marginalized individual and/or community is, at once, of two minds while straddling the fence between what is comfortably known and the elusive seduction of what could be:

Mimicry emerges as the representation of a difference that is itself a process of disavowal. Mimicry is, thus the sign of a double articulation, a complex strategy of reform, regulation and discipline, which 'appropriates' the Other as it visualizes power. Mimicry is also the sign of the inappropriate, however, a difference or recalcitrance which coheres the dominant strategic function of colonial power, intensifies surveillance, and poses an

imminent threat to both 'normalized' knowledges and disciplinary powers. (Bhabha, 2007, pp. 122-123)

In the United States, it is the mainstream expectation that immigrants assimilate into the melting pot of similitude. Thus, the classroom becomes a conflictive site of psychological struggle for immigrant children as they experience indoctrination through schooling as well as learning through education. Schooling attempts to replicate standardized versions of thought. Education, on the other hand, values divergent thinking enhanced by individual interests and strengths. The ambivalence posed by schooling and education places teachers and learners in an uneasy, paradoxical Third Space. For the children of immigrants, this Third Space encounter becomes a subtractive process that leads to mimicry which manifests itself in different ways over time. In my family, for example, the younger generations prefer English over Spanish; in fact, the younger they are, the less proficient they are in Spanish to the point that some may no longer understand, use or value Spanish - its literature, folklore, *dichos*, *adivanzas*, prayers and music are lost.

While mimicry is often portrayed in terms of loss and subjugation to colonialism, mimicry may also reveal itself as subversive empowerment due to the inherent paradoxical ambivalence experienced in Third Space negotiations. In *Signs Taken for Wonders*, Bhabha (2007) argues that:

Resistance is not necessarily an oppositional act of political intention, nor is it the simple negation or exclusion of the 'content' of another culture, as a difference once perceived. It is the effect of an ambivalence produced within the rules of recognition of dominating discourses as they articulate the signs of cultural difference and reimplicate them within the deferential relations of colonial power—hierarchy, normalization, marginalization and so forth. For colonial domination is achieved through a process of disavowal that denies the chaos of its intervention as *Entstellung*, its dislocatory presence in order to preserve the

authority of its identity in the teleological narratives of historical and political evolutionism. (pp. 157-158)

Mimicry among the dispossessed may reach such levels of accurate emulation that its performers are able to camouflage their actions within the norms of hierarchical acceptance. In this fashion, members of a marginalized community can learn and ultimately appropriate "Western" concepts of justice, freedom, democracy, equality, and the rule of law to disrupt oppressive realities and advance their own self interests. This level of performance often exposes the superficial and artificial nature of all that symbolizes power when it causes disequilibrium and righteous indignation among those who most benefit from and/or unconsciously subscribe to colonial hegemony. To illustrate this, I share the following scenario which often unfolds when marginalized communities exercise their First Amendment rights.

The Constitution of the United States is a living document that represents the ideals of American freedom and democracy. Immigrants who seek to become citizens of the United States must demonstrate a basic knowledge of U.S. history, government, and civic principles by taking and passing a naturalization test. Among the components tested is the candidate's knowledge of the United States Constitution, including the Bill of Rights. The First Amendment states, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances." (Bill of Rights Institute, 2010) Passing the naturalization test plus English oral, reading, and writing tests are rites of passage for aspiring citizens that signify the culmination of an arduous journey through English and U.S. Citizenship classes and years of bureaucratic hurdles. And yet, when these same individuals along with marginalized members of American society, including undocumented

immigrants, proudly appropriate and exercise the Constitutional freedom of speech and the right to peaceably assemble to protest immigration policy and demand immigration reform, it appears to draw the ire of conservative pundits and right-wing extremists who arbitrarily denounce such manifestations as unpatriotic and un-American (Chavez, 2008; Santa Ana, 2013). Somehow, it is not good enough to learn English and adopt the values of the U.S. Constitution or to sing the National Anthem before an NBA playoff game if the color of your skin blindly overshadows the content of your character. According to Bhabha (2007), "the display of hybridity—its peculiar 'replication'—terrorizes authority with the *ruse* of recognition, its mimicry, its mockery" (p. 165). It is a necessary two-faced performance—out jesting the hegemonic jester of deception with mirrors of reflection.

Towards “Outlaw” Discourses in Third Spaces

Immigrant activists are revolutionary community ambassadors that appropriate the 'rules of the game' to re-imagine citizenship more effectively with Third Space counter narratives that help dismantle colonial hegemony (Coll, 2010). Giroux (2009) proposes that cultural workers, such as teachers, must be willing to cross the borders that frame the zones of comfort to engage in anti-colonial discourse like immigrant communities have courageously chosen to do. Giroux (2009) writes: "this means that teachers and other intellectuals have to take leave of the (familiar) cultural, theoretical, and ideological borders that enclose them...to reinvent traditions not within the discourse of submission, reverence, and repetition, but as 'transformation and critique'" (p. 80). In essence, Giroux (2009) invites educators to leave the coziness of centrality in exchange for the unpredictable nature of marginality, explicating his concepts of “home” and “homelessness” as follows:

"Home," in the sense I am using it, refers to the cultural, social, and political boundaries that demarcate varying spaces of comfort, suffering, abuse, and security that define an individual's or group's location and positionality. To move away from "home" is to question in historical, semiotic, and structural terms how the boundaries and meanings of "home" are constructed in self-evident ways often outside of criticism. "Home" is about those cultural spaces and social formations which work hegemonically and as sites of resistance. In the first instance, "home" is safe by virtue of its repressive exclusions and hegemonic location of individuals and groups outside of history. In the second case, home becomes a form of "homelessness," a shifting site of identity, resistance, and opposition that enables conditions of self and social formation. (p. 81)

"Homelessness" is a life experience all too familiar to immigrants who leave their home country. Home is far more than a house, apartment, or shelter. Anyone can live within a comfortable space enclosed by four walls but, for many immigrants, the United States does not yet feel like home. Unwelcoming marginalities place newcomers in relentless Third Space struggles. Mimicry is a part of this process as newcomers, both parents and children, do their best to blend in and de-marginalize to gain fuller access to economic, political, and social resources. In leaving the comfort of "home" as described by Giroux (2009), border crossing educators stand to experience disequilibriums familiar to immigrant families and potentially gain a sense of kinship solidarity with the immigrant community as "such movements offer the opportunity for new subject positions, identities, and social relations that can produce resistance to and relief from structures of domination and oppression" (p. 81). In essence, the Third Space has the potential to become a transformative, liberating space.

Sloop and Ono (1997) describe outlaw discourse as challenging the norms and assumptions of dominant systems and discourse. Bhabha (1994) suggests that dynamic transformations of culture and identity characterize the disruptive discourses that transpire within third space hybridity. Border crossing (Giroux, 2009) involves risk, a willingness to leave the known for the trepidations of the unknown. At the same time, border crossing offers opportunity to engage and transform the unknown into productive possibilities nurtured by hybridities steeped in Third Space interactions. In essence, a border crosser that engages in outlaw discourse seeks to deliberately convert a disadvantaged position into a space of strength that confronts coloniality with hybrid literacies such as mimicry as a means for liberatory sedition. Sloop and Ono (1997) describe outlaw discourses as:

loosely shared logics of justice, ideas of right and wrong that are different than, although not necessarily opposed to, a culture's dominant logics of judgment and procedures for litigation. An out-law discourse is seen by those who share its logic to be *the* correct form of judgment. While in some cases practitioners of out-law discourses stand alone, desiring separation from the dominant legal and moral system, other out-law discourse communities posit their sense of justice as one that should be properly shared by the dominant community. Hence, while some out-law discourses do not contain an imperial impulse that moves practitioners to enforce their judgments upon others, other out-law discourses have goals that are in a broad sense the same as that of dominant culture - to make all people "good people," to make all decisions "good decisions," *according to the definitions implied by the logic of the out-law discourse community.*¹² (pp. 51-52)

¹² Italicized emphasis in this quote is the original emphasis noted by Sloop and Ono (1997).

Immigrant activists continue to engage in outlaw discourse and, in so doing, produce counter narratives that increase capacity to resist dominant ideologies and marginalizing mechanisms. Such discourse also creates and expands activist learning spaces that fosters community building and develops agents of change. Thus, it appears that outlaw discourse offers an avenue that provides immigrants, as social outcasts, with an empowering sense of belonging that inspires ownership, social responsibility, and civic duty towards the fulfillment of an emancipatory reality that releases them from the confinement of marginality.

Undocumented and documented immigrants, dehumanized objects and commodities within the hegemonic structures of colonialism, have been historically appropriated and subsumed into the shadows of silence void of political space through socioeconomic acts of violence. Denied the dignity of legal citizenship within the borders of a country that relies on cheap labor to buttress the economic sustainability of the nation's middle class, immigrants have become cultural citizens of the United States nonetheless (Coll, 2010). As cultural citizens, immigrants have, for the most part, embraced the fundamental principles that characterize "American ideals" of a productive, law-abiding citizenry. They have become American in every sense of the imagined community we share in the U.S. but are shunned from full participation with literacies of oppression that devalue their contributions and humanity by referring to them as "legal and illegal aliens." Furthermore, it appears that a mindset of "Us vs. Them" otherizes the filtering lens with which hegemonic citizenship is determined or denied. Legal and non-legal citizens are both subject to a hegemonic rubric which favors heterosexual white Anglo-Saxon Protestant males. According to Ong (2003), "the concept of the American nation as a specific, racially homogenous identity has been and continues to be the measure by which all potential citizens are situated as either integral or marginal to the nation" (p. 10).

Aiwah Ong explores the bipolar othering tension as experienced and navigated by Cambodian refugees in Oakland and San Francisco during the 1980's. In *Buddha is Hiding: Refugees, Citizenship, the New America* (2003), Ong describes resilient strategies for self-agency used by Cambodian refugees to overcome cultural and institutional barriers in their efforts to access resources and demonstrate worthiness of citizenship, if not community membership. In addition to self-agency, Ong (2003) uses the concept of ethnic succession to explain how newcomer immigrants "pay their sacrificial dues" with blood, sweat, and tears as they climb a steep ladder of meritocratic expectations:

The model of ethnic succession holds that as the moral capital of suffering and contribution is built up from generation to generation, each minority or immigrant group should be absorbed into a higher social rank. As members of that group also improve materially in class terms, they should also become equal citizens with mainstream whites. The idealism associated with ethnic succession thus celebrates the promise of American citizenship, while also critiquing the failure of society to meet that egalitarian democratic vision. Achieving citizenship is an unending process of struggle against undemocratic exclusions based on ethnicity and race, with the assumption that social status of a particular minority group will improve over time with cumulative increases in experiences of adversity and material gains, and will in turn lift up the individuals belonging to that group. (pp. 3-4)

Thus, hegemonic citizenship relies on the principles espoused by ethnic succession as a means to ensure the imperial legacy of colonialism which favors a selective few. Consequently, the ranking of citizenry according to primacy and recency plus the ever-changing rules associated with the arbitrary rubric of citizenship worthiness creates an elusive illusion that demands aspiring citizens to leave the cultural comfort of "home" (Giroux, 2009) and enter Third Space

negotiations/appropriations via mimicry/mockery (Bhabha, 1994) to compete for and secure an imagined idealistic concept of citizenship. *Conscientização* (Freire, 2009), a critical awareness of self in relation to power and lack thereof, at the pinnacle of this struggle may lead some aspiring citizens to realize there is a hegemonic unjust and inequitable distinction between what Ong (2003) calls Big C citizenship versus Little C citizenship. A borderline of social, political, and economic demarcations, blurred by the promise of the American dream, suddenly accentuates a division formerly ignored. At this precise point, border crossers (Giroux, 2009) cease to conform and engage in outlaw discourse (Sloop & Ono, 1997) to interrupt the corrupt.

Despite social, economic, and legal actions and threats targeting Latino immigrants and their families, the Latino immigrant community engaged in acts of self-agency by creating third space forums to influence the national dialogue on immigration reform policies. Bhabha (2007) describes the phenomenon of productive agency that emerges within third space as an opportunity for participants to actively redirect and transform a culture shared by both colonizer and colonized:

It is that Third Space, though unrepresentable in itself, which constitutes the discursive conditions of enunciation that ensure that the meaning and the symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, rehistoricized, and read anew (p. 55).

Peaceful assembly, civil disobedience, protest, and grassroots organizing are tools of engagement effectively used to disrupt and counter inequities and injustices throughout the history of the United States. The appropriation of such activities by immigrant activists present opportunities to engage in “outlaw” discourses that challenge normalized subalternity.

Prevailing ways of knowing, however, prefer to maintain the comforts of status quo and fiercely resist variations which naturally emerge from sociocultural hybrid exchanges.

Institutionalized literacy practices reflect hegemonic policies that repress freedom of thought and expression contrary to the norms of dominant culture. In this context, pupils become standardized products stamped by quality control measures of accountability that pressure teachers to teach to state approved tests that serve the interests of industry before children (Apple, 1998). This ecological devolution promotes an *Official Knowledge* (Apple, 2003) which mandates reproduction of a narrow set of literacy skills that subsequently inhibits the meaningful development of sociocritical literacy dexterities that could otherwise lead to the construction of new knowledge as described by Rossatto (2006):

students are forced to absorb an institutionalized and previously conceived knowledge that oppresses them. They are strained to take tests on a one-size-fits-all model and fear punishment... Teachers are forced to teach to the test, making the learning experience very sterile...[which] hinders the advancement of science since students and teachers miss the opportunity to produce new knowledge or to be creative and innovative, because very few students make it over the hurdles they have to clear. (p. 117)

Neapolitan ice cream flavors are overlooked in deference to the overriding taste of bourgeois vanilla. Straying outside of the standards is highly discouraged by the culture of high-stakes testing. The standards are clearly marked boundaries that confine instruction. Ways of knowing expressed through vernacular literacies that do not fall neatly within the mold of standardization are frowned upon.

For purposes of this study, I define hybrid literacies as third space discourse phenomenon that break through walls of dialogic peripheries, fuse first space contrasts, and reshape literate identities through sociocritical acts of transformation. Hybrid literacies, embedded culturally, historically, and spatially, have the revolutionary capacity to reposition the voice of marginalized

youth and families through emancipatory praxis. The sculpting of hybrid literacies, and hybrid literate identities, involves a sharing of discourse strife with risk, struggle, and negotiation. I posit that such a humanizing process reflects critical pathways towards *conscientização* (Freire, 2009). Contributions to the literature made by Gutiérrez, Baquedano-López, & Tejada (1999), Gutierrez (2008), de la Piedra (2009), and de la Piedra (2010) inform the way I choose to operationalize the notion of hybrid literacies.

Gutiérrez, Baquedano-López, & Tejada (1999) recognize the emergence of productive literacy learning through transformations experienced within the context of third space. The authors view third space realities as Vygotskian zones of proximal development that are, at once, disharmonious and hybrid. Similarly noted by de la Piedra (2009), Gutiérrez et al. (1999) suggest that "hybridity and diversity serve as the building blocks of Third Spaces" (p. 287) which can be utilized as "resources for creating new learning spaces" (p. 288). Indeed, immigrants bring new insights and experiences that can generate transformative capacities within communities that embrace their presence.

FUNDS OF KNOWLEDGE AND THIRD SPACE

"Funds of knowledge" is a concept referring to "historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being" (Moll et al., 1992, p. 133). Gutiérrez et al. (1999) find that cultural and linguistic resources of diverse students can be useful avenues for constructing new learning. According to Combs (2010), English Learners draw from personal funds of knowledge to make sense of third space construction of new knowledge. Combs shared that: "third space is a term used to theorize the 'in-between', 'split' or 'hybrid spaces' in which individuals negotiate, change, or reinvent their identities; identities also shaped by colonial and post-colonial experience" (colloquium

presentation at the University of Texas at El Paso, March 8, 2010). The fluid dynamics within third space facilitates the negotiation of meaning-making experiences that have the potential to mobilize funds of knowledge in transformative ways.

De la Piedra (2009) presents interesting findings related to the emergence of hybrid literacies among Quechua communities in the Peruvian Andes. While urban socialites in urban cities may look down upon the speakers of Quechua as "unintelligent, uneducated, ignorant people" (de la Piedra, 2009, p. 110), the author finds that indigenous populations living in Uripata utilize alphabetic Quechua and Spanish literacy along with other textual practices on a daily basis in a number of sophisticated ways. Quoting from Moje et al. (2004), de la Piedra observes how Quechua speakers engage in "the construction of a 'third space,' where we may find an 'integration of knowledges' and ways of speaking learned in different spaces"; this integration "merges the *first space* of people's home, community, and peer networks with the *second space* of the discourses they encounter in more formalized institutions such as work, school, or church" (p. 112). In so doing, Quechua speaking communities have empowered themselves by taking ownership of the oppressor's language, make it their own, and mobilize it in ways that are of interest and benefit to them. According to de la Piedra (2009):

vernacular practices...created safe spaces to use alphabetic literacy in their own ways... they observed alphabetic literacy in use within the context of these activities as a tool to serve Indigenous purposes, and not as an end in itself. Thus, the diverse textual practices presented here have central value for the comuneros and the community. (p. 124)

Thus, Spanish literacy becomes a vehicular means for accessing education and political participation to transform an oppressive literacy process into a process of liberating literacy. De la Piedra's study suggests the need for a broader definition of literacy to recognize and include hybrid

forms practiced within the context of meaningful activities practiced by those constructing new knowledge through a new lens of third space perspective.

In a separate study conducted in the El Paso, Texas area, de la Piedra (2010) finds that academic literacy instruction becomes relevant when it is meaningfully connected to students' background knowledge. She suggests that classroom learning experiences are enriched when teachers embrace vernacular literacies practiced by Latino adolescent youth. Using the construct of "hybrid literacy practices" along with the notion of "third space" creation to guide her, de la Piedra conducted ethnographic participant-observations with teachers, students, administrators, and parents in school and home settings. Contrasting tensions between first and second space literacies are often swept under the rug when "vernacular literacies enter the space of school as marginal activities that are either not considered valid knowledge by teachers or that are simply invisible" (de la Piedra, 2010, p. 581). In this manner, the synergistic potential of third space literacy fusions that do not fit standardized literacies is denied. Innate processes for negotiating and constructing meaning through contextual zones of proximal development are replaced with artificially imposed constructs of knowledge that delegitimize minority students' funds of knowledge. Teachers observed in this study, however, demonstrate inclusive instructional practices that embrace vernacular literacies as a bridge to facilitate academic instruction and scaffold academic learning. Participatory engagement facilitated third spaces whereby the teachers in this study encouraged students to use home grown community literacies to mediate and incorporate the learning of school literacies. Like the Quechua speaking communities (de la Piedra, 2009), Latino youth took ownership of the oppressor's language, made it their own, and mobilized it in ways that are of interest and benefit to them.

The ambivalent contradictions of liberation and oppression are continuously experienced by teachers and learners in the classroom. As de la Piedra (2010) suggests, such incongruities offer fertile grounds upon which Third Space fruitions can thrive and promote the development of hybrid literacies that ultimately lead to new knowledge. Gutiérrez (2008) describes such a Third Space as "a transformative space where the potential for an expanded form of learning and the development of new knowledge are heightened" (p. 152). She also argues that sociocritical literacy provides an essential channel for developing a Third Space. Gutierrez (2008) describes sociocritical literacy as "a historicizing literacy that privileges and is contingent upon students' sociohistorical lives, both proximally and distally" and which nurtures "the development of literacies in which everyday and institutional literacies are reframed into powerful literacies oriented toward critical social thought" (p. 149).

In classroom environments where both teachers and learners dare to become border crossers (Giroux, 2009), create a Third Space (Bhabha, 1994; Gutierrez, 2008) and engage in outlaw discourse/activities (Sloop & Ono, 1997), sociocritical literacy becomes the norm that challenges hegemonic schooling practices and engages students and teachers with new, organic knowledge. Such new knowledge disputes and interrogates the authenticity of hegemonic literacies through meaningful negotiation of relevance and application to daily life experiences and future significance as students and teachers, individually and collectively, learn to distinguish between sociocritical literacies and school-based literacies. Table 1 lists important distinctions between sociocritical literacy as presented by Gutiérrez (2008) and school-based literacies.

Table 1: Sociocritical Literacies and School-Based Literacies

Third Space Possibilities	Sociocritical Literacies	School-based Literacies
(dis)Empowerment	Vernacular and institutional literacies are reframed into powerful emancipatory literacies oriented toward critical social thought. (Gutiérrez, 2008)	Legitimize the replication of an imposed official knowledge which serves to maintain the status quo. (Freire, 2009)
Transformative vs. Complacent	Sociocritical literacy emerges in discursive and embodied practices that include writing, reading, and performative activities with transformative ends. (Gutiérrez, 2008)	Academic literacy is often narrowly conceived as a result of test-driven curriculum that mimics learning. (Gutiérrez, 2008; de la Piedra, 2010)
Directionality of Learning	Learning in the Third Space attends to both vertical and horizontal forms of learning, resulting in more robust and historicizing literacies. (Gutiérrez, 2008)	School-based literacies generally emphasize ahistorical and vertical forms of learning and are oriented toward weak literacies. (Gutiérrez & Larson, 2007)

As opposites that attract juxtaposition of thoughts, sociocritical literacies versus school-based literacies invite the potential of rich dialogic conundrums within a community of learners.

In these Third Space negotiations, the specter of cognitive and/or cultural dissonance has the potential to create a disequilibrium that permeates First Space narratives with haunting contradictions that nurture ambivalence and give rise to oppositional discourses. Dissonance, as defined by scholars of psychology, refers to the internal socio-emotional turmoil encountered by an individual when expectations are discordant with the actual experience (Festinger, 1957; Cooper, 2007).

To illustrate cognitive/cultural dissonance, I offer the following excerpt from a recent news report about a kindergartener's first day of school at Seminole Independent School District in Texas on August 26, 2014:

When all other Seminole students were headed to their first day of school on Monday, one little boy was sent home because his hair was too long. The five-year-old boy, Malachi Wilson, is a part of the Navajo Nation, and according to his parents, it's against their religion to cut his hair. "Malachi was excited to start school all summer long. After we had enrolled him, he was excited, every day it was the question, 'Mom, are we going to school?'" After leaving the school, Malachi's mother contacted the Navajo Nation, and by the end of the school day... Malachi was enrolled. School district officials say they followed procedure one hundred percent, pointing to a page on their handbook that states, 'certain recognized religious or spiritual beliefs may qualify for an exception from provisions of the dress code.' But even though Malachi is now enrolled, his mother is still bothered by their first day of school encounter. 'It's kind of heartbreaking because how do you explain to a five-year-old that he is being turned away because of what he believes in, because of his religion, because of what's part of him... how do you explain that to him?' (Lanmon, 2014)

In the above scenario, the child's expectations for his first day of school were abruptly shattered by the clash that ensued between hegemonic norms of colonialist indoctrination and his Navajo Nation beliefs. The clarity of First Space perspectives was blurred by the contrasting dissonance of Third Space contestations. Such incongruities are a common occurrence for minority children who live contrasting experiences that differentiate home from school (Delgado-Gaitan, 1990; Valdés, 1996; Gay, 2007; Dantas & Manyak, 2010). Somehow, these same children develop resilient coping skills that ultimately shape a bicultural lens with which they experience a strong sense of simultaneity that draws from their foundational First Space perspective while appropriating Third Space funds of new transformative knowledge.

Simultaneity and Transnationalism

The concept of simultaneity provides a useful lens from which we can discuss Third Space, hybridity, and biculturalism. Simultaneity recognizes the contemporary synchronicity of realities experienced by immigrants across multiple state borders and states of being. According to Levitt and Glick Schiller (2007), immigrant families are embedded in transnational networks that concurrently shape and reflect the construction of their identities and cultural productions. Their *ways of being and belonging* are necessarily fluid as they effectively respond and adapt to the emerging occasions of life as an immigrant. It is a synergistic evolution of internal dialogues that responds in communion with external multiplicities that fuel interconnected cultural productions of hybridity in third space dialogue. The experience of simultaneously being marginalized over time while belonging to a cohesive transnational community naturally produces a space with powerful transformative properties; as Levitt & Glick Schiller (2007) write: "acting within their transnational social fields, migrants may also fuel movements for rights, social justice, and anti-imperialist struggles" (p. 193). This observation is of particular relevance to the focus of this study.

Levitt and Glick Schiller challenge us to reformulate our concept of society and recognize the role of simultaneity in transnationalism. According to these authors, "our analytical lens must necessarily broaden and deepen because migrants are often embedded in multi-layered, multi-sited transnational social fields, encompassing those who move and those who stay behind" (Levitt & Glick Schiller, p. 182). De la Piedra (2010) makes similar note of this phenomenon while investigating the literacy practices of adolescents along the United States-Mexico border. Recent field work experiences appear to uncover this reality as I conduct home visits in various immigrant neighborhoods throughout the North Central Texas area. Time and space appear to morph into a synergistic continuum that fuel and refuel evolutionary and revolutionary adaptations which manifest themselves as new forms of literacies, ways of knowing, and ways to engage.

To children growing up in the El Paso area, for example, interlinguistic *capirotadas* are as American as apple pie. Moreover, Tex-Mex Spanglish hybrid language and literacy practices also reflect the development of bilingual and bicultural identities (Moll & Dworin, 1996). According to Gort (2006), developing bilingual children observed in his study "drew on their dual language knowledge as they searched for ways to express themselves about things that mattered to them" (p. 341). Making sense of two worlds requires the bicultural child to use the bidirectional biliteracies of both worlds to interpret, negotiate, and navigate the sociocultural labyrinth that unfolds when monolingual tectonic plates collide, causing linguistic shifts and new multicultural landscapes to form. Thus, in the midst of a hegemonic world, the bicultural child confronts false authenticities with defiant learning that fosters divergent thinking and ways of knowing. *Translanguaging* naturally manifests itself in this context as "the act performed by bilinguals of accessing different linguistic features or various modes of what are described as autonomous languages, in order to maximize communicative potential" (García, 2009, p. 140). Linguaging

across linguistic borders hegemonically defined as autonomous language systems is frowned upon and suppressed by mainstream norms that insist such practices are academically unacceptable and socially deplorable. Arbitrary borders institutionalize an unnatural limitation of expression that promotes a submissive version of bilingualism that conforms to the dominant ideology of monolingualism in which English reigns superior. García refers to this static version of bilingualism as double monolingualism.

Mainstream American ideology values monolingualism with such fervor that it violates basic tenets of global human rights known as freedom of expression. Monolingualistic paranoia endorses policies that legislate subtractive educational practices to ensure the linguistic hegemony of English (Phillipson, 2009). Translanguaging threatens monolingual dogma with the virtues of dynamic bilingualism which manifest themselves as "language practices that are multiple and ever adjusting to the multilingual multimodal terrain of the communicative act" (García, p. 144) and allows translanguaging people to cross physical or virtual borders.

Indeed, the creation of third space realities gives rise to new forms of hybrid literacies when borders, including hegemonically imposed linguistic borders, are crossed. Fluidity of movement between first, second, and third space is a hallmark of the complex phenomenon experienced by immigrant and migrant students which demands further investigation:

Migrant students' stories of movements across borders, across both new and familiar practices, calls our attention to an important and unresolved dilemma in the learning sciences: How do we account for the learning and development embodied by and through movement, the border and boundary crossing of students who migrate to and throughout the U.S.? What new capacities and identities are developed in this movement? To what extent do these capacities and identities travel and shift across settings? And what new

educational arrangements provoke and support new capacities that extend students' repertoires of practice? (Gutiérrez, 2008, p. 150)

Because of the nature of academic biliteracy development, research must extend beyond the lens of monolingual research frameworks to investigate the distinct manner in which two languages are developed simultaneously (Moll & Dworin, 1996). The frontiers of hybrid space as potential sources of metalinguistic fusions remain virtually unexplored. The Funds of Knowledge process described by González, Moll, and Amanti (2005) creates a potential avenue for teachers to discover how the hybrid literacy practices of the immigrant home contribute to this development of biliteracy and may reveal ways to enhance this learning through academic instruction that builds on the social capital generated by the home.

Gutiérrez, Baquedano-López, & Tejada (1999) recognize the emergence of productive transformations experienced within the context of third space. The authors also view third space realities as Vygotskian zones of proximal development that are, at once, disharmonious and hybrid. Likewise noted by de la Piedra (2009), Gutiérrez et al. (1999) suggest that "hybridity and diversity serve as the building blocks of Third Spaces" (p. 287) which can be utilized as "resources for creating new learning spaces" (p. 288). According to Combs (2010), ELs draw from funds of knowledge to make sense of third space construction of new knowledge. "Third space is a term used to theorize the 'in-between', 'split' or 'hybrid spaces' in which individuals negotiate, change, or reinvent their identities; identities also shaped by colonial and post-colonial experience" (Combs, 2010).

Somos todo y nada a la misma vez según cómo y cuándo nos plazca. El vivir simultáneamente dentro y más allá de fronteras nacionales - estatales extiende nuestro ser y existir. Con este párrafo ilustro la fluidez con la cual se puede cruzar fronteras sin dejar la discusión del

tema. A la vez que escribo, soy hijo, hermano, padre, maestro, estadounidense, pocho, y estudiante. Represento una rica capirotada de ser que vive varias identidades a la vez. Como una ameba cuya configuración cambia, la red de enlaces humanos, sociales, políticos, y económicos nos consume y a la vez la consumimos - nos forma y a la vez la desarrollamos. Es un estado simultáneamente complejo y necesario que debemos analizar y explorar al pensar sobre el concepto de transnacionalismo. Las fronteras son borrosas como lo vemos y vivimos en nuestro ambiente fronterizo. Mis parientes en El Paso, Chicago, Los Angeles, Chihuahua, Dallas, San Francisco, Durango, y el D.F. comparten esta tremenda realidad.

With the previous paragraph, I engage in a written act of outlaw discourse that, not only expresses, but illustrates my willingness to cross hegemonic borders in defiance of colonialist protocol that demands this document be written in English. Including the above paragraph is a symbolic representation of hybrid literacy in which I appropriate the concepts of simultaneity and translanguaging to demonstrate Third Space potential for transformation of perspective when disequilibrium creates dissonance.

In this section of the literature review, I discussed the notion of hybrid literacies emerging from Third Space interactions with the nurturing potential to inspire individual and/or collective community restructuring of ways of thinking and doing to promote social change and self-advocacy. Engaging in Third Space exchanges requires an uncomfortable departure from what is familiar. Sociocritical literacies (Gutierrez, 2008) and translanguaging (García, 2009) are two liberating forms of hybrid literacies that have the power to confront and interrupt hegemonic realities.

What does this mean when we think about Funds of Knowledge? As researchers, we must consider the interconnectedness of simultaneity that exists within and between immigrant

households we visit. The rich diversity of experience goes beyond the self of individuality to include third space realities, hybridity, and historicity which are constantly in flux as they interact with and upon each other. The knowledge base we encounter within the household we visit is but a fraction of the possibilities to learning and the collaborative construction of knowledge.

Funds of Knowledge

What actually counts as legitimate knowledge and learning experiences in the schooling process is a structured construct rigidly policed and enforced (Apple, 1993; Apple, 2003). Knowledge outside of *what counts* is not the standard set of privileged social capital cleverly marketed as a pathway to success. Instead, the collective wisdom of life experiences utilized to overcome challenges faced in working class neighborhoods, colonias, and barrios are often overlooked or not recognized by state education standards as valid forms of authentic problem solving and critical thinking skills. Teachers enlightened by insights experienced while working in such settings will recognize this flagrant injustice over time. In their attempt to right the wrong, these enlightened teachers infuse culturally responsive instructional techniques that embrace community cultural knowledge and use it as a means to help marginalized students make meaning of and appropriate "legitimate" knowledge without sacrificing homegrown *funds of knowledge*. In this manner, a child's set of knowledge paradigms are critical lens of literacy that facilitate the "reading" and development of new forms of literacy.

Vélez-Ibañez (1988) calls attention to the dynamic nature in which Mexican/Hispanic households draw from a wide variety of familial, neighborhood, and institutional contexts to shape and reshape a shared accumulation of knowledge funds which helps sustain and enhance self-sufficient community networks.

The funds of knowledge include information and formulas containing the mathematics, architecture, chemistry, physics, biology, and engineering for the construction and repair of homes, the repair of most mechanical devices including autos, appliances, and machines as well as methods for planting and gardening, butchering, cooking, hunting, and of "making things" in general. Other parts of such funds included information regarding access to institutional assistance, school programs, legal help, transportation routes, occupational opportunities, and the most economical places to purchase needed services and goods. (Vélez-Ibáñez, 1988, p. 38)

The idea of *funds of knowledge* (Vélez-Ibáñez, 1988; Vélez-Ibáñez & Greenberg, 1992; González, Moll, and Amanti, 2005) as a means for cultural mediation of educational practice is a helpful construct for us to think about praxis within third space development of hybrid literacies. Meaningful connections between educators and minoritized students can be explored with this construct as teachers strive to gain a deeper understanding of *la cultura vivida* in third space hybrid realities as experienced by immigrant students, their families, and their larger community. Normative notions of culture, however, are so intricately and systematically entrenched within our public schooling process that the time-consuming approach to funds of knowledge may sway some to stay away from this road less traveled. The oppressive measures of accountability also serve to pressure administrators and teachers in such punitive ways that effective and sustained implementation of a funds of knowledge approach is systematically discouraged. How might scholars guide and convince practitioners to seriously engage in its implementation? Together with practitioners, we must find creative ways to address state standards while simultaneously engaging students in the co-construction of knowledge using inclusive praxis such as that proposed by *funds of knowledge*.

Moll (2003) notes that "the formation of new settings of all kinds, with a potential impact on learning and development, is a constant cultural activity... that has psychological implications for its participants and others influenced by their social relations" (p. 260). This notion is of particular interest to me as I explore the manner in which immigration reform rallies and protests offer the means for participants, especially immigrant families, to engage in social activism and political participation. Moreover, it has the potential to represent a new contextual setting for learning and community development through increased experiences of reciprocity that further strengthen social relations and kinship networks. For teachers, the Funds of Knowledge approach also represents a new setting for the co-construction of learning and the potential for creating the reconstruction of school-home partnerships based on *confianza*.

As noted by Moll, psychologists most often discuss learning from what occurs within the individual mind while anthropologists approach learning from a collective sociocultural standpoint. Moll proposes that we fuse both ways of thinking about learning in how we see the construction of knowledge; limiting ourselves to one view of learning without including the other is nonproductive. It HAS to be both out in the world and between our ears. The present system of schooling cultivates a process that is heavily skewed towards learning as individuals and ignores the potential of the collective whole. Even when teachers nurture collaborative group learning activities, the primary means for assessing a student's year long success is based on a single test that measures their individual capacity to be a good test taker. Moll might argue that other measures be included in the assessment process which also reflect problem solving skills within a group.

The household practices revealed by González, Moll, and Amanti (2005) suggest that situated learning reinforced through collaborative learning with others is the norm experienced by

the children observed through Funds of Knowledge home visits. Replicating this norm within the praxis of our methodology may lead us to conclude that it is the process of schooling, not students, that has gaps and deficits in our approach which essentially contributes to the minoritizing of marginalized children. Funds of Knowledge is a promising alternative which recognizes students and families as resources we can learn from and with them. Indeed, this approach also recognizes teachers as intellectuals capable of creative agency and contributing to positive change within their school, profession, and community.

The immigrant home environment plays a critical role in the development of a child's emerging literacy and attitudes towards learning. The time that parent and child spend together at home can contribute positive learning experiences that may serve as the springboard for future learning. Building on these home literacy experiences and other funds of knowledge is essential to bridging the cultural gap that exists between culturally diverse students and the schools they attend. González, Moll, and Amanti (2005) assert that children bring a diverse array of skills and strengths richly anchored in the non-academic wealth of knowledge cultivated by community and home life experiences. Suárez-Orozco et al. (2008) note what may appear to be a generationally diminishing *window of opportunity* often missed by society-at-large as immigrants assimilate into the masses:

In several areas of well being and health, immigrants are better off than the second-generation. Indeed, babies born to immigrant mothers tend to be healthier than second-generation babies, and immigrant children are less likely to be obese, to experiment with drugs and alcohol, or to engage in a host of other risky behaviors. This is paradoxical because immigrants tend to have higher levels of poverty and less education than their U.S.-born peers. (p. 5)

Time and time again, I have heard teachers describe newcomer immigrants as "very well behaved and nice to work with." According to Suárez-Orozco et al. (2008), "a number of quantitative and qualitative studies have suggested that immigrant youth display more positive attitudes towards school than do their native-born peers" (p. 46). At the same time, some teachers I have spoken with often note that some Hispanic students born and raised in the U.S. tend to exhibit poor behaviors that contribute to unproductive social pathways. How do levels of assimilation influence decision making that lead minority students to engage in risky behaviors?

In this five-year longitudinal study, Suárez-Orozco et al. (2008) found that "students who reported better school-based relations were more behaviorally engaged in their studies" (p. 47) which, in turn, appears to favorably influence cognitive engagement. As suggested by González et al. (2005), practitioners informed by the language practices and funds of knowledge available to students in the comfort of their home are more apt to foster a welcoming praxis that invites and engages. When a second language learner feels free of being ridiculed and is encouraged to actively participate in meaningfully relevant lessons, the student stands to develop a sense of belonging which, in turn, leads to greater self-esteem, self-confidence, and self-actualization. The resulting sense of ownership fosters agency and academic self-efficacy. According to Suárez-Orozco et al. (2008), "academic self-efficacy is the belief that one is competent and in control of one's learning at least to some degree" (p. 46). Indeed, how you see yourself, your role and function, becomes a critical fund of inspiration and motivation for minority students to establish an academic identity that incorporates the rich diversity of personal heritage. Language, emotion, and identity are interlaced in each step of this gradual process of personal growth and life experience which ultimately improves the potential to succeed inside and outside the world of academia.

Suárez-Orozco et al. (2008) surmise that positive relationships at school can help newcomer immigrant youth overcome potential barriers to success by creating cultural and linguistic bridges to their new life in the U.S. Additionally, I concur with Gibson (1997), Rumbaut (1997), López and Stanton-Salazar (2001), Perlmann (2005), Perreira et al. (2006), and Gándara and Contreras (2009) that newcomer immigrant youth may have the advantage of not yet having been socialized to engage in the destructive patterns many urban youth seem to learn over time as they internalize and objectify themselves as pawns within oppressive structures and, consequently, adopt a fatalist view. In fact, the immigrant household may serve as a protective, nurturing buffer that shields and shelters its youth with proactive utilization of family strengths and resources.

Hybrid Literacies Emerge from Resistance and Struggle

Hispanic immigrant families cross various borders, both physically and figuratively, as they seek a better life for themselves in strange territories. Schooling and English as the primary language of instruction together pose a formidable crossing that requires culturally and linguistically different families to step onto the planks of hybridity as a constantly fluid process of adaptation, evolution and self-production. Inherent in this process is the presence of struggle and resistance as newcomers are pressured to change, conform, and redefine themselves. According to James Donald, as quoted by Macedo (1994):

I take language to be productive rather than reflective of social reality. This means calling into question the assumption that we, as speaking subjects, simply use language to organize and express our ideas and experiences. On the contrary, language is one of the most important social practices through which we come to experience ourselves as subjects... My point here is that once we get beyond the idea of language being no more than a medium of communication, as a tool equally and neutrally available to all parties in cultural

exchanges, then we can begin to examine language both as a practice of signification and also as a site for culture struggle and as a mechanism which produces antagonistic relations between different social groups. (p. 133)

Reflecting on the perspective shared by Donald, one can infer that the classroom is a site of "cultural" struggle. It is a microcosm of the economic, political, and social shades that reflect hues of the larger transnational realities and struggles. The repression of minority language subordinates and represses critical thought and the process of *conscientización* described by Freire (2009). In essence, second language learners in U.S. public schools who are not afforded the freedom to use their native tongue are denied the ability to develop their own voice which could be argued as tantamount to the denial of a basic human right. The amputation of one's native tongue potentially leads to the development of helplessness, frustration, and the gradual loss of self-worth. This is one aspect of ecological realities faced by minoritized populations which could help explain higher dropout rates among African Americans and Latinos (Valenzuela, 1999; Wilson & Corbett, 2001). English Language Learners are especially vulnerable to becoming a casualty of this sociolinguistic struggle (Valencia, Villareal, Bruno, and Salinas, 2002).

Jacquemet (2005) addresses the issue of language presence in public space arguing that language transcends borders in the present reality of public media which includes mobile phones, texting, blogging, twittering, television, etc. With multiple digital devices and forums, opportunities for *translanguaging* (García, 2009) abound as multilingual discourses hybridize across transnational language borders without leaving the comfort of home. The complex combination of sophisticated technologies infused with the transnationalist milieu of immigration and migration realities (Trueba, 2004) enriches, diversifies, and expands hybrid third space possibilities (Jacquemet, 2005). The resulting *transnational literacies* (Jiménez et al., 2009)

become valuable *funds of knowledge* that should be more effectively used by our global society to liberate rather than oppress. Deterritorialized families, pushing their presence beyond the borders of geographic confinement, play a key role in pushing the sociolinguistic envelope of a global society. Jiménez, Smith, and Teague describe the vitality of transnational and community literacies to the creation of effective learning environments that nurture the development of voice during instruction. Indeed, García (2009) describes the liberating potential of *translanguaging* in education as essential for students and teachers to proactively act upon contemporary and future realities:

It is impossible to live in bilingual communities and communicate among without translanguaging. In fact, it is translanguaging itself that enables us to understand our multilingual linguistic landscape and to understand the different signs - visual, audio, physical and spatial, written and linguistic - that surround us. One cannot make sense of communication in the 21st century without putting together all the different signs and modes that we come into contact with. Signs that have been assigned to one language or the other are just that—and being linguistically competent for the 21st century requires that we access all, mostly simultaneously, but sometimes also sequentially. (p. 151)

The Pentecostal multiplicity of tongues illustrated by Jacquemet exemplifies existing inequities that reflect uneven linguistic terrains on a global scale that must be rectified. Social justice efforts at home, in the U.S., should be an inclusionary vision that amplifies dialogues of activism beyond all borders, including those we construct within ourselves as individuals, to more completely address the interrelated complexities of transnationalism. As Trueba (2004) asserts, our American lens of understanding immigration and transnational experiences is a partial caption of reality which must be dialogically informed by the actualities of similar trends in other countries. Our

struggle is the same global struggle of the human condition and the notion of simultaneity is crucial to reconceptualizing this.

The assimilationist rhetoric that pervades our nation's schools generally conflicts with the wishes of immigrant Mexican parents who generally encourage acculturation to a certain degree, but not assimilation (Gibson, 1995). In a publication by Villenas (2002), immigrant Latina mothers shared their uncertainties, contestations, and negotiations when debating how they felt about raising their children in North Carolina and contemplating the possibility of assimilation and acculturation:

In their words, these mothers debated the consequences of assimilation and acculturation - *van a sufrir* (they'll suffer); the effects of English language hegemony - *no nos van a entender* (they [the children] won't understand us); the continuity and change of Latino cultural and moral education - *Quisieramos que vivieran como uno se crió* (We wish they could live like how we grew up); and their tenuous but strategic role in this education even as they doubled as working mothers in Hope City factories - *No es para descuidar a los niños, mas bien es para darles todo* (It's not to neglect the children but it's to give them everything). (p. 26)

Although the parents want their children to be competitive in the new country, they are not comfortable with the idea of their children becoming "Americanized," i.e., completely rejecting their home language and culture. The resulting polarity creates dissonance felt by the students while acquiring new cultural capital at the risk of sacrificing their native identity.

Frustration compounds dissonance as immigrant students are confronted with unwelcoming school experiences as reported by Gibson & Carrasco (2009) after conducting

comparative analysis of high schools in California (U.S.) and Catalonia (Spain). The following represents a list of their findings:

- elitist and tokenistic practices that silence and alienate foreign-born and native-born children of immigrants;
- language hierarchies that marginalize due to language differences;
- meritocratic school practices favor middle - and upper-middle-class native students and leads working-class children of immigrants to blame themselves for their own failures to achieve;
- students taking ESL classes are segregated from their native peers and are often tracked into less rigorous coursework;
- most teachers who serve immigrant students do not receive training that prepares them to meet the unique needs of this population;
- immigrant students are rarely afforded the opportunity to participate in extracurricular activities which further isolates and disenfranchises them.

Further reinforcing the findings listed above, Bermúdez and Márquez (1994) report that, “the traditional middle-class oriented assessment and instructional framework has failed to accommodate the needs of culturally and linguistically diverse students” (p. 274). Educational anthropologists argue that language is the cultural difference that makes a difference in academic achievement rates (Foley, 1991). Unfortunately, the complex repertoire of learning strategies developed by the child in home language interactions is discontinued for children whose language and cultural values are not reflected in the classroom (Bermúdez & Márquez, 1994).

Prolonged, meaningful interactions between members of the teaching profession and immigrant communities are vital to the success of the educational process as it welcomes the

opportunity to invite the family to participate in their child's education. Such an invitation also provides families with opportunities to interact with the cultural-linguistic capital available at school, the cornerstone upon which family literacy efforts can be built as parents familiarize themselves with the school culture. This may provide a supportive link to helping culturally diverse students succeed in school. Exploring third space venues as a medium for parental involvement within the context of bilingual/ESL education may enhance the road to the development of hybrid literacy practices by providing access to new knowledge bases that would usually be inaccessible to minoritized language communities.

PARENTAL INVOLVEMENT

The involvement of parents in the process of developing their child's lifelong aptitude for literacy is crucial to the facilitation of academic success. What families do to help their children learn is more important to their academic success than how well-off the family is (Araque et al., 2017; Chavkin, 2017; Flores et al., 2019; Henderson et al., 2007). Thus, given that many Hispanic children continue to experience academic failure (Marrero, 2016; Valenzuela, 2005; The Education Trust, 2008; U. S. Department of Education, 2021), the need to increase the involvement of Hispanic parents in their children's schools is imperative.

There is a growing body of literature that differentiates between parental involvement and parental engagement (Auerbach, 2012; Baker et al., 2016; Chavkin, 2017; Montemayor, 2019; Redding et al., 2011). Traditionally, most schools involve parents with volunteerism activities such as chaperoning field trips, fund-raising events, decorating hallways or classrooms, and other ways to assist teachers or principals. In addition to volunteerism, another strand that schools also tend to offer parenting sessions on how parents can help their kids with homework, effective discipline practices, reading at home, and other similar topics. Noting that parental involvement activities

such as those identified in the two previous sentences do not impact equitable policies and practices that improve outcomes for students at school, Montemayor & Chavkin (2016) recommend parental engagement as an enhanced alternative that nurtures opportunities for family leadership. Relationships based on mutual trust and respect are fundamental to full engagement of parents as partners who have legitimate voice at the decision-making table that impacts equitable school policies and practices.

Parental engagement facilitates a shift from hegemonic parental involvement structures that replicate the norms of compliance and suppression to a more dynamic, inclusive third space process where parent perspectives contribute to the creation of aspirational policies and practices that seek equitable opportunities for all students. In the family engagement process, family leadership is at the forefront. Montemayor (2021) notes the impact of embedding family leadership approaches to family engagement in the IDRA Education CAFÉ model:

[In family leadership] The focus is on understanding the policies and practices of schools and affecting a transformation in the education of all children. The IDRA model Education CAFÉ has been especially effective with families with needs and interests that are the focus of Equity Assistance Centers. The approach helps families connect with each other around their vision and dreams for the education of all children. Family assets and strengths energize collective leadership actions. The content for meetings and the catalyst of projects is the actionable data presented and analyzed. The result is increased equity and excellence in public education for all children. (email message, August 8, 2021)

Critical dialogues are key elements to the family leadership engagement process. In this third space, the voice of parents are mobilized into action-oriented goals that promote equitable policies and practices for schools.

The Zone of Proximal Development/Distance

The interaction between the parent and child as a crucial factor for the facilitation of children's learning and cognitive development is further supported by Vygotskian thought. In a review of Vygotsky's theory, Berk (1994) refers to the concept of the *zone of proximal development* (ZPD) as a central theme for engaging young children with opportunities for discussion and joint problem-solving with the supportive guidance of an adult or more experienced learner. The ZPD refers to a range of tasks that the child cannot yet handle alone but can accomplish with the help of adults and more skilled peers. According to Berk (1994) and Gee (2005), children who engage in cooperative dialogues with more mature partners internalize the language of these interactions and use it to organize their independent efforts in the same way. Thus, from a Vygotskian perspective, the goal of learning is to transform students into independent thinkers through a process that must begin with social interaction mediated by language made comprehensible by an adult or a more capable peer.

By talking through a problem with someone who understands it, the student ultimately internalizes the ability to solve similar problems individually. Parents can be the mature partners who facilitate the scaffolding process for their child and be valuable resources for contributing to the child's cognitive development which will serve as the springboard for future learning (Epstein, 1992; Carreón et al., 2005; Reyes & Azuara, 2008). The creation, maintenance, and evolution of family funds of knowledge is an ongoing process of dynamic interactions between parents and children and other members of the extended family and community. In a sense, the enhancement of individual and/or group funds of knowledge takes place within explorations of third space frontiers which may be especially novel to newcomer immigrants. Gutierrez (2008) identifies the collective third space as "a particular kind of zone of proximal development" (p. 148) that provides

fertile grounds for the collaborative construction of sociocritical literacy. The Third Space construct proposed by Gutiérrez (2008) views ZPD as "a transformative space where the potential for an expanded form of learning and the development of new knowledge are heightened" (p. 152). This construct will be helpful in discussing temporal, spatial, and historical dimensions of family participation in immigration reform rallies as a manifestation of sociocritical literacy.

Drawing from Gutiérrez's (2008) view of ZPD as a transformative hybrid space that facilitates the development of sociocritical literacy, I suggest that a zone of proximal distance and discomfort is simultaneously inherent when educators and immigrant parents enter third space dialogues similar to the conversations that take place in the family leadership engagement process described by Montemayor (2021). This zone of proximal distance is a natural phase that occurs when transitioning from traditional passive parental involvement practices to participatory family leadership engagement approaches. As educators, we may not be used to sharing power with communities of color or lack professional development and preparation that helps us understand how to engage with parents as partners to design humanizing policies and practices that improve outcomes for all students, especially the most vulnerable. The natural discomfort may add to the proximal distance felt as we, as educators, fail to recognize and channel the value of the funds of knowledge (Gonzalez et al., 2005) and community cultural wealth (Yosso, 2005) into the development of sociocritical literacy (Gutiérrez, 2008) that will mutually benefit teachers and parents. Moving past the discomfort by embracing the struggle presents opportunities for the zone of proximal distance to become a productive third space that strengthens relationships build on trust and respect.

Mobilizing Culturally Diverse Parents

A key factor that contributes to unequal access to quality instruction is the failure of schools to create social capital among key supporters by mobilizing active relationships between culturally diverse, low SES parents and school. Increasing political awareness and engagement among disenfranchised populations may be the new call for social activists who see literacy as a basic human right often overlooked in political discourse. Equal access to quality instruction is often denied to minority language immigrants due to lack of mainstream cultural-linguistic capital that otherwise allows the individual person to “read” the world and access available resources.

Traditionally, literacy has been viewed in the U.S. as the personal accumulation of technical skills: the acquisition of decoding and writing skills, vocabulary development, and reading comprehension. Learning to read and write has been considered primarily an apolitical, cognitive process that can assist individuals in their quest for upward mobility and lend itself to meeting the technological needs of society. However, when it is viewed as a social construction, we see that “literacy,” its uses and definition, depend upon wider social relations, values, and interests. Durán (1996) views literacy as “that referring to the general semiotic ability of individuals to interpret and to act upon the world within cultural and social communities of practice” (p. 25). This view proposes a broader notion of literacy that recognizes a fundamental connection between language, communication, and everyday cultural activity. With this in mind, individuals must be able to interpret the cultural and social demands as well as the contexts of the activities and have the means of using language to be an effective, contributing participant of cultural and social activities. Literate families have the means to capitalize on such resources in order to promote stability and productivity within the family unit. As a result, members of the family benefit as they attain higher levels of education leading to future marketability as prospective employees in an increasingly sophisticated and technologically complex transnationalist workplace.

Freire (2009) views literacy learning as an integral part of acquiring values, and he believes it should be aimed in the interests of social betterment in general and improving the life chances of poor people in particular. His approach recognizes the cultural dimension to literacy and the notion that learners respond best when they can see the relevance of the particular ideology that shapes it, learning to read and write about what is important in their own lives. He emphasizes the potential role of literacy for disenfranchised groups to engage in conscious action to understand and change existing circumstances. For Freire, literacy is both a means and an outcome of the process human beings must engage in to replace oppressive institutions with social arrangements that can enable all people to have more control over their own lives individually as well as defining their community's history and culture. He believes literacy should help people become increasingly critical of their world.

In *Con Respeto*, Valdés (1996) points out that, although there are many current efforts to “involve” and “empower” families, many of these efforts are based on an ideology about education, opportunity, and merit that discounts structural inequalities and attributes success or failure to individual effort. Consistent with Freire's critical perspective, Valdés suggests that efforts must take into account how social inequalities, educational ideologies, educational structures, and interpersonal interactions work together to affect educational outcomes. According to Valdés, family intervention programs have been, for the most part, prescriptive – parents are never engaged or invited to participate in diagnosing the problem. Thus, Valdés supports Gutiérrez's (2008) argument for a transformative approach to third space interaction that takes into account cultural practices and community concerns. Valdés argues that families themselves should play an integral role in their own construction of parent involvement efforts by using their resources, their networks, and their traditions. By implementing family support programs and services based on an understanding, appreciation, and respect for the internal dynamics of these families, their values and beliefs, practitioners will recognize that new immigrants bring with them new models of living life successfully that can enrich our society while maintaining the integrity of these families.

Delgado-Gaitán (1991) discusses the importance of school-family-community networks to the educational success of Latino students. Similar to Valdés, she recognized that cultural and linguistic barriers were operating to create distance between Latino families and schools in Carpintería, California. She describes how parents and school officials began to construct linkages in order to increase the social support they provided to students. By establishing stronger family-community links, the Latino families in Carpintería were able to increase the effectiveness of their children's social networks and improve the quality of their educational experiences.

In *Literacy for Empowerment* (1990), Delgado-Gaitán focused on how Spanish-speaking Mexican families live, work, learn how to assist their children in school and empower themselves. The study demonstrated that Mexican parents cared about their children's education but often lacked the skills necessary to participate as the school required. Another factor inhibiting a cooperative relationship between home and school was the isolation experienced by Mexican parents in dealing with school culture. The study also yielded the importance of meaningful participation through empowerment (as construed by Freire, 2009) as parents formed an organization to transcend communication barriers with the school by determining their own goals and discovering their meaning in the process. Delgado-Gaitán (1990) found parent involvement to be a critical component in children's overall literacy acquisition and success in school.

The literature suggests that culturally diverse populations engage in active relationships that operate in a highly sophisticated manner within their own social networks. Communities, or segments thereof, that lack strong social networks, or lack the means to use their existing social networks, are at a disadvantage when faced with external conditions that require community action. According to Dorfman (1998), the strength of a community's social network lies within the prevalence of "active relationships." Dorfman (1998) defines an active relationship as "a relationship of repeated and significant interaction across two or more persons or institutions" (p. 5). An active relationship would involve, for example, interaction between parent and teacher in which they left their respective roles and met as neighbors, friends, or members of a community

development project – they go beyond their roles to work together. At present, only relatively few privileged parents have access to this type of relationship with teachers and/or schools.

Social capital or *Funds of Knowledge* within minority communities are often not recognized or are overlooked. It is a social capital that does not easily facilitate access to upward mobility and it remains largely unfamiliar to educators. Children who are raised in lower SES, culturally diverse neighborhoods are active participants in active relationships that contribute to the resiliency of this population as they effectively use their own “version” of social capital to network and move ahead in their own environment. Some parents and teachers are able to guide this youth population in acquiring the type of social capital that will equip them to succeed in mainstream society. More often than not, however, various factors come into play that ultimately push many of these students to fall through the cracks. Finding ways to activate relationships and connect the two networks is a key factor for mobilizing culturally diverse parents as advocates for their children and their schools. Together, home and school can be formidable allies that can push into the new frontiers of third space hybrid literacies by overcoming what I call *Zones of Proximal Distance*.

What do I mean by *Zones of Proximal Distance*? Borrowing from Vygotsky's (1978) notion of *Zones of Proximal Development* in which he refers to the potential development of new knowledge that exists when a teacher facilitates the learning of new tasks that are just above a child's current level of developmental understanding. An underlying assumption I make in this study is that educators and immigrant parents have the potential to engage in mutually beneficial collaborative problem solving and learning partnerships that stand up to social injustice and advocate for educational equity. To achieve this, educators and parents must be willing to cross borders that hegemonically divide us and face the intersecting vectors of uncertainty encountered and generated by Third Space (Bhabha, 2007) contestation and negotiation. Such vectors of uncertainty also offer liberating possibilities that nurture pedagogies of hope; such potential lies in the *Zones of Proximal Distance* that both deter and invite Third Space hybridity. However, educators and immigrant parents rarely leave the familiar comfort of "home" (Giroux, 2005) to

explore the potential learning of new knowledge when crossing borders that hegemonic systems define as appropriate to the subaltern roles prescribed to both teachers and parents. Thus, educators who dare step out of their roles to engage in outlaw discourse (Sloop & Ono, 1997) are deliberately silenced. In similar fashion, the preferably unheard voice of immigrant parents is minoritized by oppressive mechanisms that intentionally replicate "power relations and processes by which certain groups are socially, economically, and politically marginalized within the larger society" (McCarty, 2005, p. 48). The Zones of Proximal Distance are untapped Third Space spheres of influence that contain potential opportunities for mutually beneficial acts of shared ownership, responsibility and collaboration between stakeholders with similar interests but who tend to overlook or disengage from the possibility of crossing into Third Space Zones of Proximal Distance. When parents and teachers erase the distance that separates our close proximity to actualizing shared goals that benefit youth, we then stand to organically mobilize Zones of Proximal Development that ultimately deminoritize and humanize teachers and parents. Such possibilities have recently been manifested by immigrant parents who embraced the participatory role of human agency to effect change as social activists.

Social Activism as an Authentic Manifestation of Parental Engagement

Parents and teachers have much to be passionately upset about. Dialogue between both parties is an important step for creating change. Educators must find authentic ways to reach across class, ethnic, political, and economic lines in much the same way Martin Luther King, Jr. expressed solidarity with César Chávez with the following telegram: "our separate struggles are really one. A struggle for freedom, for dignity, and for humanity" (Chávez, 1978). As educators, we often act as facilitating agents of an oppressive system charged with the implementation of standardized mechanisms for learning. At the same time, we ourselves are oppressed by the same system that oppresses our students. Given this reality, educators must transform schooling through emancipatory praxis (Freire, 2009) and activism that liberates us and our students. Parents can play

an important role and join educators in this struggle as activists striving for social justice. As educators, we can learn from their willingness to take legal, linguistic, and experiential risks when passionately motivated to stand up for basic human rights; education is the new civil right we must fight for together.

A few years ago, the sleeping brown giant awoke from its objectified slumber and marched by the hundreds of thousands across the nation in search of social justice through immigration reform (Sandoval, 2008; Bloemraad & Trost, 2008; Barreto et al, 2009). A march of this scope and magnitude had not been seen since the anti-establishment hippies protested the Vietnam War. In *Disobedient Bodies*, Sandoval (2008) contends that the mass participation of "illegal aliens" in these protests provided "a symbolic interjection of humanity, actively voicing disobedience to the current and proposed laws as well as the civic and social expectations informing immigrants' public interactions within the larger society" (p. 580). In this article, Sandoval (2008) quotes a number of undocumented workers:

- "We want equality and we want benefits. This is why I'm marching today. So that my son can have a better life." Edgar Dueñas, farm worker (p. 581)
- "I felt it was necessary for our voices to be heard in this fight. We need to show what an important element we are in the economy of this country." Ana García, housekeeper (p. 581)
- "No queremos estar escondidos otra vez [We don't want to be hidden again]." Anonymous (p. 594)

The voice of educators I have heard are very similar to these quotes as teachers, principals, and counselors share their concerns, feeling powerless in the face of unequal schooling structures that dictate and prescribe - stripping us of both intellectual creativity and the freedom of thoughtful

professionalism. Like our immigrant counterparts in this struggle for emancipation, we have become similarly dismembered—Sandoval (2008) writes:

[The discourse] within contemporary and historic implementations of immigration policy subverts the rationales of these structures, structures that construct the illegal immigrant as both a disembodied worker (a back, a pair of legs, a pair of arms, but not a person) and an embodied geography of disobedience to the law (a criminal)—in effect, a "disobedient body." (p. 582)

Unlike our immigrant counterparts, however, we remain for the most part, submissively "obedient." In its present state, the systems of accountability objectify teachers as robotic droids crucial to the mass production of standardized objects; the individual humanity and God given talents of neither student or teacher are recognizable in this process. As transformative intellectuals, we must speak out and reclaim our professional and human voice much like our immigrant colleagues-in-struggle exemplified in 2006 and recent weeks.

According to Bloemraad and Trost (2008), up to a million children and teenagers participated in the 2006 marches for immigrant rights. Like their peers throughout the country, "student activists who participated in the walk-outs [in El Paso] were an inspirational reminder that many young people are highly political actors that recognize the boundaries of their powerlessness" (López, 2009, p. 91). Data from this study confirmed that many of the protesters, both youth and adults, in Richmond and Oakland, California had never before engaged in any political activity. Based on qualitative data gathered from 79 in-depth multigenerational interviews, Bloemraad and Trost (2008) conclude that the protests became a family affair that relied on the intergenerational sharing of information and opinions which cultivated intra-family household mobilization efforts. A key finding in this study by Bloemraad and Trost (2008)

suggests that youth played an active and independent role in these mass mobilizations through a process of bidirectional political socialization:

The process of acquiring or developing attitudes, values, beliefs, skills, and behaviors related to public affairs and politics occurs in two directions: from parents to child, as conceived by the traditional literature on this topic, and from child to parent, as children with greater access to the English language and the mainstream institutions provide political information to the parents and encourage them to participate. (p. 509)

Additionally, it appears that the marches also highlighted the collaborative capacity for Latino families to mobilize their *funds of knowledge* (Moll, Amanti, Neff, & Gonzalez, 2001) creatively and strategically as "adolescents drew on new technologies, peer networks, and resources from schools and youth organizations while parents drew on experiences in workplaces and churches and exposure to ethnic media" (Bloemraad & Trust, 2008, p. 509).

Noting that many of the protesters had never before engaged in any kind of political activity, educators should take heart and continue to look for culturally responsive ways to involve these same parents, many of whom choose not to participate in parent involvement efforts as they currently operate. As Bloemraad & Trost suggest, youth can play an important role in the engagement of parents. The spark needed is increased measures of activist roles on our part to inform parents of the social injustice promulgated by NCLB test-driven directives that result in oppressive structures of accountability which, in turn, lower the educational trajectories of their children. This harsh reality represents a common ground of struggle for students, teachers, and parents. It also represents opportunity for decolonizing ourselves with renewed vigor in partnership with parents truly engaged not only in the education of their children but for their children.

Delgado-Gaitan (1993) supported the process of community empowerment through genuine involvement of immigrant parents as critical thinkers. She notes how this same process challenged her to re-examine her own identity, refocus her research, and change. In a similar fashion, joining parents in the decolonization of parent involvement may prove mutually transformational as we re-examine our identities, refocus our energies, and change to become revolutionary leaders of emancipation. While there have been pockets of intermittent activism initiated by teachers around the country, a nationwide, coordinated mobilization of our professional colleagues is yet to emerge to the forefront of our society. Anyon (2006) discusses central economic and social movement theory as potential avenues for developing power and resources in low-income urban communities.

Parent involvement not consciously embedded in culturally responsive praxis serves as another means for silencing minority parents. Such approaches are often met with passive (sometime overt) resistance as many minority parents choose not to participate in the hypocrisy of false generosity. Parent involvement efforts not mindful of the historical oppression of minorities in the United States is doomed to estrange, not engage parents already marginalized in much the same way test-driven curriculum often estranges many of our minority students (Valenzuela, 1999; Gay, 2007; Greene, 2007; Sternberg & Lubart, 2007). These patronizing forms of parent involvement are an extension of a historical past that seeks to suppress diverse expressions of humanity through the assimilationist melting of differences into the pot of homogeneity.

Recent manifestations of authentic parent engagement in favor of immigration reform (Sandoval, 2008; Bloemraad & Trost, 2008; López, 2009) and to protest anti-immigrant legislation (Serjeant, 2010) may provide educators with opportunities to rethink how schools view immigrant parents as silent objects incapable of becoming agents of history and identify them as potential

allies in a common struggle that unites us to fight for a common cause - successful interruption of current systems of oppressive accountability leading to new directions in school reform efforts. We share the common experience of being oppressed and generating a unified voice against dehumanizing conditions that are contextually interrelated within the politics of education, immigration, and economics; this can be the rallying cry for solidarity that may ultimately lead to meaningful changes in school reform that honors and respects individual gifts of humanity found within our children.

As this synthesis points out, social activism and civic involvement may provide democratic avenues for positive, participatory change that is beneficial to second language students and other marginalized youth. Pointing to our historical track record in this country, Anyon (2005) reminds us that "social movements are catalysts for the enactment of social justice legislation, progressive court decisions, and other equity policy" (p. 127). Interestingly, discourse at the federal level has recently elevated the debate on immigration reform as a hot topic on its national agenda of priorities. This, only after there was a huge public outcry that mobilized thousands to protest against Arizona SB 1070. And, after Latinos and other minorities cast their votes in this last election and made their power visible in a very concrete way, it appears the old adage to be true: "the squeaky wheel gets the oil." As educators who work with minority language students, we are well aware that the wheels of our public school systems are in disrepair when it comes to equal access to a quality education. We must engage the disengaged, them and us, together to create sustainable, meaningful change.

Chapter 3: Methodology

I think metaphorically of qualitative research as an intricate fabric composed of minute threads, many colors, different textures, and various blends of material. This fabric is not explained easily or simply. Like the loom on which fabric is woven, general assumptions and interpretive frameworks hold qualitative research together. (Creswell, 2013, p. 42)

This dissertation is about courage, defiance, and empowerment. It is a document that tells the story of immigrant activists who chose to break the silence of oppression to project and amplify their call for liberation. The Latino immigrants in the ethnographic case studies featured in Chapters Five thru Seven represent patriotic voices of resistance that speak out for social justice and human dignity. In this chapter, I describe the methodology utilized to conduct this basic qualitative research in my efforts to construct meaning and understanding of immigrant activism filtered by the lens of my experiences and the experiences of participants observed and interviewed. In the next chapter, I provide a testimony of my personal experiences in street marches to support immigration reform and protest social injustice that targets Latino immigrants in the U.S. I consider "Chapter Four: Prelude to the Findings" to be my *Testimonio* (Beverley, 2004); it is my "Human as Instrument" statement (Lincoln & Guba, 1985; Keele, 2011; Xu & Storr, 2012; Peredaryenko & Krauss, 2013).

THEORY OF POWER

Before I discuss methodology, I must first address theory of power. I do so to establish transparency and non-neutrality as a critical researcher (Villenas, 1996; Anyon, 2005; McLaren, 2007; Freire, 2009). In the midst of hegemonic political and economic power structures that seek to dismantle the public school system and privatize education (Barton, 2001; Ball & Youdell, 2007; McLaren, 2007; McLaren, 2013; Schmidt, 2014), I will not be neutral for I am a public

school educator. And for the sake of English Learners and their families, many of whom are immigrant and some of whom are my cousins, friends, neighbors and former students, I cannot be silently neutral while they remain pawns of immigration reform political rhetoric that conveniently ignores the voice of Latino voters after elections are over (Magaña & Lee, 2013; Constable, 2014). McLaren (2007) unapologetically asserts, "revolutionary pedagogy makes no claim to political neutrality" (p. 31). Disempowerment and empowerment of public school educators along with minority youth marginalized by the complicity of high stakes testing, oppressive accountability systems, and the hidden agenda of privatizing education demand a strong united stance of advocacy that is publicly expressed by both parents and teachers. Power and leverage of influence are key contextual acoustics that amplify and/or minimize voice and visibility. Foucault's (Foucault, 1983; Hoy, 1986; Walzer, 1986) theory of power illuminates key considerations from which I drew interpretive reflections in my interactions with data.

In *The Subject and Power*, Michel Foucault (1983) implies that, in order to understand the economy of power relations and its unequal distribution, it is essential to first examine different forms of resistance to different forms of power. Thus, Foucault recommends the analysis of power relations through the antagonism of strategies. In this process of analysis, he concludes that:

the main objective of these struggles is to attack not so much "such or such" an institution of power, or group, or elite, or class but rather a technique, a form of power. This form of power applies itself to immediate everyday life which categorizes the individual, marks him by his own individuality, attaches him to his own identity, imposes a law of truth to him which he must recognize and which others have to recognize in him. It is a form of power which makes individuals subjects. There are two meanings of the word "subject": subject to someone else by control or dependence; and tied to his own identity by a

conscience or self-knowledge. Both meanings suggest a form of power which subjugates and makes subject to. (Foucault, 1983, p. 209)

From the above statement, I inferentially affirm that undocumented Latino immigrants who participated in marches did so to protest current immigration policy which is a form of power that *imposes a law of truth* to them as individuals and as a community. Because each is categorized as illegal or undocumented, they are marked as second-class non-citizens and, subsequently, marginalized, dehumanized, and objectified which makes them convenient commodities to predatory opportunists and easy scapegoat-targets-at-large. Such realities permeate the individual and collective identity until it becomes normal to remain silent, submissive, and invisible. Immigration policy, as an expression of those in power, subjugates and makes undocumented immigrants subject to those who hold power.

Foucault recognizes the value of understanding power struggles from the perspective of those who have “power-less” (Walzer, 1983). This basic principle aligns with my underlying drive to personally experience a sense of the struggle endured by Latino immigrant families. If I, as an educator, am to better understand why some Latino immigrant parents are less willing to engage with school or to openly participate in community events, then I should begin by building bridges of mutual understanding founded on trust and vulnerability. I should be willing to take the risk of leaving the comfort of "home" to cross borders into what may be unfamiliar (Giroux, 2009). According to Walzer (1983), Foucault implies that efforts to how to help empower those who have none starts with direct participation that engages those who have power-less:

Foucault begins...with tactics, with local power relations, with the men and women at the lowest levels of the social hierarchy or, as he would say, caught in the fine meshes of the power networks, with you and me. We can't understand contemporary society or our own

lives, he argues, unless we look hard and close at this kind of power and at these people: not state or class or corporate power, not the proletariat or the people or the toiling masses, but hospitals, asylums, prisons, armies, schools, factories; and patients, madmen, criminals, conscripts, children, factory hands. We must study the sites where power is physically administered and physically endured or resisted. (p. 58)

Following Foucault's line of thinking, McLaren (2007) identifies schools as "sites of possibility in which classrooms provide conditions for student empowerment" (p. 252). As sites of possibility, schools should similarly provide conditions for teacher empowerment. Going further, schools should also strive to create an inclusive environment that nurtures parent and community empowerment. McLaren (2007) contends that teachers have a civic responsibility as social and moral agents to maintain what Giroux insists on:

As one who takes seriously the link among language, knowledge, and power, the teacher must first dignify his or her position by recognizing that the foundation for all human agency as well as teaching is steeped in a commitment to the possibilities for human life and freedom. (p. 255)

Classrooms are sites of possibility but are also sites of struggle where both teachers and students need to engage in a pedagogy of hope (Freire, 2004). When empowered, parents can help leverage and target their influence in ways that align to support such pedagogy of hope. Parent empowerment that leads to immigrant parents engaged in a process that promotes access to equity in quality instruction for all students is an underlying reason why the topic of this study is of great interest to me.

THE QUALITATIVE CASE STUDY

This is an in-depth qualitative case study that utilized an ethnographic style of inquiry. According to Keele (2011), "qualitative research is a systematic, subjective approach used to describe life experiences and give them meaning" (p. 44). Qualitative research is an approach to investigation that "focuses on processes, meanings, and the socially constituted nature of reality and provides insights into the phenomena being studied that cannot be obtained by other means" (Teppo, 1997, p. 2). Denzin & Lincoln (2011) offer the following definition for qualitative research:

Qualitative research is a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretative, material practices that makes the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretative, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meaning that people bring to them. (p. 3)

Given its subjective nature, qualitative research inherently weaves interpretive layers of personal experiences deep within the soulful texture of narrative tapestries which, in turn, humanize the multiple complex meanings of observed phenomenon in ways that numerical integers on their own cannot profoundly portray. Truths, meanings, and understandings are always provocatively partial, incomplete, and situated (Haraway, 1988). As a participant observer who actively participated in public protests and community forums with the parents and grandparents in the three case studies described in this dissertation, my stance on immigration reform is not neutral. I cannot and will

not distance myself from the immigrant experiences lived by my parents along with some of my relatives, friends, neighbors, and students. To distance myself from them would be to deny the diverse richness with which they have enhanced my humanity and all that is me. Their realities inform and influence my reality. Our collective interpretation of life experiences relevant to civic participation and social activism construct the narrative shared in the qualitative case studies featured in this document.

Rossman & Rallis (2003) list five traits to be characteristic of qualitative research. According to Rossman & Rallis, qualitative research:

1. is naturalistic;
2. makes use of multiple methods that does not objectify the participants of inquiry but rather strives to respect and dignify the humanity of these participants;
3. is situated within the social, political, and historical context that frame participant settings and/or relevant sites;
4. is emergent and evolving rather than rigid and pre-determined designs; and
5. is fundamentally reflective and interpretive.

The above characteristics provided me with preliminary guidance for planning my approach to building a qualitative case study. For additional guidance on developing a case study, I consulted literature authored by Robert E. Stake and Robert K. Yin.

Case Study Research

In *The Art of Case Study Research*, Stake (2005) describes case study as "the study of the particularity and complexity of a single case, coming to understand its activity within important circumstances" (p. xi). In *Case Study Research: Design and Methods*, Yin (2009) defines case study as "an empirical enquiry that investigates a contemporary phenomenon in depth and within

its real life context, especially when the boundaries between phenomenon and context are not clearly evident" (p. 14). Table 2 (next page) illustrates the alignment between my research focus of interest and the definitions for case study given by both Stake and Yin. Such alignment supported my rationale for choosing case study as my approach for this investigation. Stake and Yin both favor the use of direct observations in tandem with systematic collection of data within natural settings as key methods to produce a deeper understanding of people, events, and context based on firsthand accounts. Stake (2006) writes: "qualitative understanding of cases requires experiencing the activity as it occurs in its contexts and in its particular situation. The situation is expected to shape the activity, as well as the experiencing and the interpretation of the activity" (p. 2). The case study researcher who embeds themselves within the activities relevant to the topic of interest will immerse the five senses within the context of personalized experience which, in turn, enriches the lens of perspective while co-constructing the interpretation of such activities.

Stake and Yin recommend the use of a variety of methods to produce multiple sources of evidence while conducting case study research. The triangulation of methodologies allows the researcher to cross check data and interpretations to make findings as robust as possible (Lincoln & Guba, 1985; Stake, 1995; Yin, 2006). Direct observations in a field setting (i.e. public protests and community meetings) provides the researcher with a deeper sense of the context—personal, physical, temporal, spatial, political, historical, cultural, economic, aesthetic—which leads to experiential knowledge (Stake, 1995; Stake, 2006). Thus, direct observation provides the case study researcher with the opportunity to directly engage with the actual experience as a participant observer: "being identified as a researcher but also filling a real-life role in the scene being studied" (Yin, 2012, p. 10). The context, the activities within the context, and the human experience of direct participation are interpreted into layered realities which are key to understanding the nuances

Table 2: Case Study Comparisons

<p style="text-align: center;">Case Study Definitions</p>	<p style="text-align: center;">Elements of This Case Study that Align with Definitions</p>
<p>"the study of the particularity and complexity of a single case, coming to understand its activity within important circumstances" (Stake, 1995, p. xi).</p>	<p>Each of the three sets of immigrant parents selected for this study represents <u>a unit of analysis</u>, or case study, <u>with individual layers of complexity and particularities</u> that shed light to <u>their participation as social activists</u> (the activity) to <u>protest social injustice and voice support for immigration reform</u> (within important circumstances).</p>
<p>"an empirical enquiry that investigates a contemporary phenomenon in depth and within its real life context, especially when the boundaries between phenomenon and context are not clearly evident" (Yin, 2009, p. 14).</p>	<p>This dissertation investigated the <u>participation of immigrant parents as social activists that expressed support for immigration reform</u> (contemporary phenomenon) <u>using interviews, reflective journaling, video, and observations in natural settings</u> (in depth and within its real life contexts). In this study, <u>border crossings and third space hybridity are created and</u></p>

	<p><u>experienced</u> by the immigrant parents interviewed and observed (the boundaries between phenomenon and context require clarification to deepen our understanding).</p>
--	--

of insight to multiple truths which may be revealed through open ended conversations between researcher and case study participants. Interviews are a key method to this process of reflection and interpretation which also serves to strengthen triangulation (Stake, 1995; Yin, 2012). Interviews also allow the researcher to include data from indirect observation based on the experiences gained from participants who engaged in other related activities in which the researcher did not participate in. Archival records, documents, and physical artifacts are additional sources for data collection listed by Stake and Yin. In the research I conducted, I relied on direct observation, participant-observation, and interviews as my primary methods for understanding why and how Latino immigrant parents engaged as activists and members of their community to protest social injustice and advocate for immigration policy reform. Yin (2009) identifies case study as the ideal approach to research when "a how or why question is being asked about a contemporary set of events, over which the investigator has little or no control" (p. 9) which supports my decision to use case study as my research approach.

ETHNOGRAPHIC RESEARCH METHODS

The qualitative case study methods I chose for this study utilized an ethnographic style of enquiry. This study is NOT an ethnography; it is a case study that "borrows ethnographic techniques...[which is a] modest phrase [that] seems both adequate and appropriate when the link with ethnography is essentially methodological" (Wolcott, 2008, p. 44). I was inspired to use

ethnographic styles of inquiry when approaching interviews, direct observations, and participant-observation after reading ethnographies authored by Foley (1994), González (2005) and Mendoza-Denton (2008). All three scholars exemplify the richness of insights gained as participant observers immersed within the context experienced and interpreted by the people they came into dialogue with through the lens of ethnography. Other readings covered in a doctoral seminar, "The Ethnography of Language and Literacies," further enhanced my appreciation for ethnography. The "Careful Readings Journal" my classmates and I kept documented our respective reflections about ethnographic research in education which served as a springboard for dynamic discussions beautifully facilitated by our professor. In the next few pages, I share relevant passages, adapted from my Careful Readings Journal, which served to inform my approach to qualitative case study research using an ethnographic lens of enquiry. These include reflections on articles written by Eisenhart (2001), Jacobs-Huey (2002), and Villenas (1996).

Muddling About

In *Educational Ethnography Past, Present, and Future: Ideas to Think With*, Margaret Eisenhart (2001) interrogates traditional methods of ethnography noting that the complex interconnected fluidity of contemporaneous society necessitates a rethinking and retooling of how we conduct social science research. She suggests that current approaches to ethnography must not be confined to methodology steeped in tradition but rather embrace an innovative multiplicity of lenses that somehow strive to reflect changing human experiences and priorities across time and space. Eisenhart invites the reader to work through the fogginess of three "muddles" (i.e. confusing situations) that frequently emerge while conducting ethnography as she shares a personal reflection of her own struggles as a researcher.

Since culture is an idea that is often used to "think with" in the social sciences (Eisenhart, 2001), it becomes a messy but fundamental "muddle" the qualitative researcher must contend with in order to find the most appropriate research method. Culture as an evolving polymorphic experience is not a finite, static, stationary object which can be carefully observed, analyzed, and lived in a vacuum void of time and space. It is a complex lens of the human experience that is multisensory, intergenerational, and divergently perceived. Furthermore, there is a tension between the transient imagery of culture across time and space which further confounds the muddle. Despite the problematics with culture, Eisenhart suggests that culture nevertheless remains useful if we think about it in terms of "cultural productions" that people may use to navigate in and out of varied social circles and circumstantial dimensions. Language, for example, is a cultural production that is purposefully morphed to negotiate and manipulate contextual boundaries (e.g. dinner with parents, texting with friends, science classroom).

The proliferation of ethnography on the left hand and the subsequent resistance from the positivistic right hand contribute to the second "muddle." Compared to the present age of the internet and globalization, life stood relatively still during the time conventional methods of ethnography were developed. Eisenhart (2001) worries "that the way we teach and write about ethnographic methods may encourage the use of methods that are no longer adequate for addressing aspects of culture that are important to contemporary life" (p. 20). Indeed, these methods may no longer accurately portray the richness of life, issues, and challenges ethnographers are trying to shed light on.

The third "muddle" Eisenhart addresses concerns the researcher's responsibility to those she writes about, and the actions taken on their behalf. As participant observers, ethnographers "become" a part of the community being observed. As such, one gains access to personal insights

shared by participants who reveal their intimate souls to form a sacred bond of trust somewhat like the conversation that takes place in a church confessional. The ethnographer has a professional duty and obligation to simultaneously protect those who dare speak out while at the same time report details that provoke a deeper understanding of observed phenomenon. Eisenhart (2001) believes it is possible to effectively address competing ethical issues to create positive change "as long as the ethnographic writer's focus was on recurrent, broad patterns in the lives and actions of a group, and as long as the writer's political commitments were clear" (p. 22).

Qualitative research is not tidy; it is a messy muddle well worth the tangle. Despite the research difficulties inherent in the three muddles discussed by Eisenhart (2001), ethnography is a critical instrument that helps uncover hidden truths often overlooked by quantitative measures. In this article, the aspiring ethnographer gets a glimpse of the ethical struggles experienced by a seasoned ethnographer as she muses over the ongoing methodological tensions that tug and pull at her innermost being. As an apprentice researcher, I gained valuable guidance through this scholarly piece as it compels me to seek a deeper understanding and appreciation of muddles as a necessary step towards clarity.

Eisenhart's personal reflections resonate with my experiences as a bicultural English language learner. My experience of culture is not a tidy fit that conforms to the Mexican culture as experienced by my parents nor does it match mainstream America. I find myself constantly shifting between multilayered dimensions of biculturalism within the complex realities posed by globalization, economics, politics, networks, and tradition. I am an intersect with a unique lens of multiplicity among many others who also perceive and interpret according to their own rich experience. The ethnographer will never be able to capture the totality of the human experience, but it certainly provides a more profound depth than statistical representations alone.

Challenging Realities in Ethnographic Research

Eisenhart (2001) is far from the only author to explicate on special challenges and considerations as they relate to ethnography. In *The Natives are Talking and Gazing Back: Reviewing the Problematics of Positionality, Voice, and Accountability Among "Native" Anthropologists*, Jacobs-Huey (2002) frames a discussion of the complexities of research experienced by native scholars of anthropology around four primary realities: 1) interrogating the "native" in native anthropologist, 2) language as a means for establishing legitimacy in their home community, 3) confessions of failure in the field, and 4) dilemmas of translation beyond the field. Through the lens of these four central themes, Jacobs-Huey (2002) examines the "muddles" of native anthropology.

How "Native" is a native anthropologist? is central to the first reality addressed by Jacobs-Huey. It appears that "Native" anthropologists may not be as native as one (myself, as a "native" researcher" in this study) believes oneself to be. Raised in community settings similar to those in which their participants live, it would seem that native scholars may have special insights and connections that allow them quicker and fuller access to key intersects for gathering information. "Native" status, however, does not in itself necessarily translate into an automatic pass among members of the "home" nor the professional community. On the contrary, Huey-Jacobs (2002) asserts that minority native scholars probably have to be more diligent in establishing legitimacy. Moreover, the negotiation of multiple identities and positionality (e.g. gender, class, age, educational status) play a key role in overcoming potential pitfalls in the field that prevent or mitigate effective research built on mutual trust and respect with the home community.

Second, Jacobs-Huey (2002) suggests that language use and discourse knowledge is a critical reality experienced by the "native" researcher to establishing legitimacy. As a former

bilingual educator, I found that my use of particular forms of Spanish (e.g. Spanglish, caló, formal, professional/academic) was very helpful in negotiating multiple boundaries. This fits with Jacobs-Huey's (2002) notation that:

The degree of *communicative competence*—the ability to use and interpret home speech varieties appropriately across various cultural contexts—plays a significant role in his or her ability to enter a community and develop a rapport with research participants. (p. 794)

According to Agar (1982), language embodies tradition. The closer the match between the native scholar's language use and that of the home community, the more likely the scholar will be perceived as "culturally authentic."

Confessions of failure in the field, the third pause for reflection offered by Jacobs-Huey, is a double-edged sword native scholars must contend with. The documentation of failures in the field by native scholars are important contributions that can help future native anthropologists avoid similar missteps. For example, such accounts can help us further understand how "sounding white" can mark the participant observer as an outside investigator ridiculed as an "educated fool" no longer in touch with his/her roots. At the same time, reports of failure can imperil the credibility of the native researcher among his peers thereby possibly diminishing professional legitimacy.

Dilemmas of translation beyond the field is the fourth reality that completes the framework discussed by Jacobs-Huey (2002). The translation of the native scholar's fieldwork to accommodate the needs and interests of multiple stakeholders is a difficult "muddle" (Eisenhart, 2001) to negotiate and stay true to the rigor of study. Ethnographic stories often contain very personal information which is interpreted or translated by the researcher in ways that may not please research participants. The ensuing criticism can provoke feelings of guilt, sorrow, and tension which has the potential to make it difficult to "return home" to this or similar communities.

Reporting ethnographic findings involves the untidy process of "cultural brokering" (Jacobs-Huey, 2002, p. 797). As the reporter, the ethnographer decides whose voice to include and what aspects of social life to include; how one goes about doing this is an act of cultural translation that can be a painful mirror/microscope for the "homie" to look into from within the outside.

The "muddles" experienced by native scholars are important topics that must be addressed as the face of anthropology changes with an increased presence of minority researchers. Native scholars such as Lanita Jacobs-Huey engage in critically reflexive axioms of anthropology that examine their "home" community in efforts to create positive, liberating change. In many ways, these muddles represent intersubjective acts of resistance by the native scholar and the home community to overcome Western colonialism. Such struggles are still necessary but not without painful reflective processes and negotiation of "muddles."

The Jacobs-Huey (2002) article hit home with me. As an aspiring native scholar, I am painfully aware of the dilemmas described by Jacobs-Huey. In my personal observations and experiences with fellow native scholars, minority scholars often strive to hold ourselves to higher standards in efforts to establish unquestionable legitimacy before our peers and power holders. In this process, we are often our own harshest critics as we engage to resolve "muddles" through critical self-reflection. Such a process involves the realization that we are no longer who we used to be. And yet, we feel a deep desire to remain true to who we used to be and create change that brings about positive impacts that help those in our home communities achieve success through equitable access to quality opportunities. In some ways, this reminded me of the identity muddle I experienced as an adolescent living in the borderlands—I am not from here (the US) nor there (Mexico); I am a Pocho living in limbo looking in from within the outside.

¡Nos mazcan pero no nos tragan!

In *The Colonizer/Colonized Chicana Ethnographer: Identity, Marginalization, and Co-optation in the Field*, Villenas (1996) presents a compelling narrative of the paradoxical roles native scholars manifest as both colonizer and colonized. Her report summarizes her journey towards a poignant realization that she had been co-opted by the dominant English-speaking community in rural North Carolina to further subjugate and objectify the Latino community she had set out to serve. The subtle seductive overtures of colonialism stealthily welcomed Villenas with hypnotic wrappings of a spider's web so that she could become another useful tool of repression and manipulation within the larger system of power structure replication. As a colonized Chicana, Villenas realizes that she also facilitates the ongoing process of marginalization and colonialism by participating in the manipulation of her own identities and the dialogue of "otherness." Referring to herself, Villenas (1996) states: "this 'native' ethnographer is potentially both the colonizer, in her university cloak, and the colonized, as a member of the very community that is made 'other' in her research" (p. 712).

As professionals in the field of education, we too participate in this dyadic role of oppressor and oppressed. Like Villenas, we are systematically systematized to the point of going through the motions, void of critical praxis and self-reflection. We become tokens "expected to consume a body of literature that emanates from elite universities from which [we] are excluded, and that thus, excludes [us] from the production of material used for the teaching profession and [our] own training" (Villenas, 1996, p. 714) Similarly, we indoctrinate our students in contributing to their own marginalization and colonialism.

Native scholars are welcome with open arms as another form of colonizing. We become manipulated instruments of mimicry (Bhabha, 2007) that sustain replication of stratified power

structures that feed oppressive hegemonic realities (Freire, 2009). As members of a minority, colonized class, we are seen as priceless proof that the American public school system indeed works as the great equalizer. Our "success" validates and affirms what the English-speaking members of the North Carolina community in Villenas' (1996) study infer while referring to the Latinos in their community as problems—if we can somehow get these Latinos to change their ways, we can help them be just like us... good Americans! We are the crown jewels they like to parade but not meaningfully include. Or, as my cousin Torero so colorfully described, "*¡Nos mazcan pero no nos tragan!*" (Translation: They chew us up but will not swallow us!)

As "native" ethnographers, we all stand to be swallowed by the overpowering colonialist structures we are immersed in. Villenas' saga is not news to me but it is definitely an important account that must be further documented, interrogated, and mobilized to prompt new methods for interrupting the status quo. How can we effectively band together to impact positive change? As the former Director of the Latino Family Learning Initiative (pseudonym) embedded within a nationally recognized center for education, I myself was co-opted and used to further an agenda that defined Latinos as a "problem" to be fixed. As the only Latino in a leadership position, I felt the hurt and the anger Villenas shares in her narrative when I realized how my brown skin and heritage was being used as a megaphone to promote colonialist endeavors. Feeling shame, guilt, and resentment, I left the position after only 18 months. In hindsight, I regret my decision because I now feel like I ran away from the beast rather than confront it and my own participation in this marginalization. Villenas' (1996) article validates my personal experience as a very real situation also lived by others who interpret the world through shades of brown.

Other Methodological Orientations, Influences, and Considerations

David M. Fetterman (1998) and Harry F. Wolcott (2001) are the two theorists of method whose work guided the bulk of the path I chose to develop the lens of ethnographic enquiry within my qualitative case study research. According to Fetterman (1998), "ethnography is the art and science of describing a group or culture" (p. 1). Wolcott (2001) similarly affirms that "ethnography means, literally, a picture of the 'way of life' of some identifiable group of people" (p. 156). In describing or painting a picture of a Latino immigrant activists, I "borrowed ethnographic techniques" (Wolcott, 2008, p. 44) to cross borders into Third Space narratives and contexts.

FIELDWORK AS DATA AND CONTEXT

In this study, direct observation, interviews, reflexive journaling, and participant observation were essential ethnographic research techniques, as "fieldwork is a way of seeing, and fieldwork is the foundation of ethnography" (Wolcott, 2008, p. 44). Ethnographic methods provide an interactive way for the social scientist to engage in reading people and comprehending their actions within the context of sociocultural experiences. Fetterman (1998) writes:

The emic perspective—the insider's or native's perspective of reality - is at the heart of most ethnographic research. The insider's perception of reality is instrumental to understanding and accurately describing situations and behaviors. Native perceptions may not conform to an "objective" reality, but they help the fieldworker understand why members of the social group do what they do. (p. 20)

The emic perspective provides a deeper understanding of humanity that gives snapshots of multiple truths and realities. The accurate portrayal and interpretation of world views are wonderfully elusive, and this is most likely an element of seduction that allures ethnographers into the fray. In essence, the ethnographer must somewhat surrender to voyeuristic tendencies and live vicariously

through the actual/perceptual experience of what Wolcott labels "non-participant participant observation" (p. 51).

Wolcott (2008) debates whether ethnography can effectively take place closer to home, within the sociocultural context familiar to the ethnographer. Like Jacob-Huey (2002), Wolcott cautions but does not discourage the reader from investigating one's own community. Indeed, the traditional anthropological tendency to seek distant, exotic lives may very well be found within ourselves as native scholars seeking to rediscover and reconnect with our distant voice within. An inherent tension between emic and etic perspectives will naturally tug and tag along with ethnographic methods as the researcher seeks to "participate in degrees of involvement as well as observe in degrees of detachment" (Ullman, 2010, classroom lecture notes). Fetterman (1998) recognizes a continuum of styles or levels of analysis that range from emic to etic:

Some ethnographers are interested only in describing the emic view without placing their data in an etic or scientific perspective. They stand at the ideational and phenomenological end of the ethnographic spectrum. Other ethnographers prefer to rely on etically derived data first and consider emically derived data secondary in their analysis. They stand at the materialist and positivistic philosophical end of the ethnographic spectrum... Most ethnographers start collecting data from the emic perspective and then try to make sense of what they have collected in terms of both the native's view and their own scientific analysis... good ethnography requires both emic and etic perspectives. (p. 22)

Experiencing, enquiring, and examining are the accurately descriptive terms Wolcott employs to discuss techniques used in ethnographic fieldwork. Direct observations and interviews shape the nucleus of the emic and etic core at the center of ethnographic enquiry. These techniques are the fundamental lens from which the ethnographer observes and gathers insights into the lives of

people he learns from and co-constructs knowledge with (emic). Reflexive journaling and participant observation also contribute to this process and allows for ongoing analysis of the realities that unfold (etic).

As I conducted this ethnographic fieldwork, I personally connected to Wolcott's (2008) cautionary remark regarding the ethnographer's level of involvement as a participant observer: "it is one thing to attend to the flow of natural activity and conversation in a group; it is quite another to intrude on or initiate activities and conversations with those among whom we study" (p. 49). Then again, I was also cognizant that Villenas (1996) and Jacobs-Huey (2002) might argue that native scholars naturally engage in "corrective agendas" with the goal of decolonizing home communities. Whatever the case may be, it was an internal reflective dialogue I continuously grappled with throughout the course of the study because of my stance on immigration reform issues. As I have shared before, I have participated in immigration reform rallies and AZ SB1070 protests. Such involvement reflects a high level of personal investment because it is an issue I continue to feel passionately about.

The nature of this study lent itself to the exploration of the community setting as a pivotal interactional site embedded within dialogical contexts of which social activism and civic engagement were the area of focus. In situ data collection is the hallmark of ethnography (Villenas, 1996; Fetterman, 1998; Jacobs-Huey, 2002; González, 2005; Mendoza-Denton, 2008; Wolcott, 2008) and naturalistic inquiry (Lincoln & Guba, 1985; Erlandson, Harris, Skipper, & Allen, 1993; Creswell & Miller, 2000; Harry, Sturges, & Klingner, 2005; Denzin & Lincoln, 2011) and is crucial in the construction of shared meanings and interpretations of the phenomena to be observed (Lincoln & Guba, 1985; Stake, 1995; Wolcott, 2008; Yin, 2009). The emergent nature of this qualitative methodology allowed me to observe, document, and analyze the behaviors and/or

dialogue shared by participant informants as they participated in discussions/acts of social activism and civic engagement. In doing so, I looked for ways that such actions further strengthened and/or synergistically replenished funds of knowledge which have the potential to impact levels of parent involvement at all grade levels. As Merriam (2009) points out, "qualitative researchers are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences" (p. 5). With this study, I sought to better understand how Latino immigrant parents interpreted their experiences as activists and if they saw these experiences as avenues towards advocating for their children's access to a quality education. Before direct observations and the actual collection of data took place, however, it was imperative that I define the case, or unit of analysis, as the first step to designing the study (Yin, 2012).

Parent involvement in education has been an area of interest which has captured my attention for several years. I believe that the more a parent is engaged in the educational process of their child, the higher the trajectory of impact towards success will emerge. There is an abundance of research that supports my assumption (Lareau, 1989; Hoover-Dempsey et al., 2005; Henderson et al., 2007; Reyes & Azuara, 2008; López, 2009). The visible presence of whole families and high level of parent engagement I witnessed while marching in the streets of Chicago to express support for immigration reform in 2006 made me question the popular belief expressed by most of my colleagues in education that Latino parents do not get involved in school or the community. And yet, there they were—by the thousands! Similar scenes were reported throughout the country in 2006 and subsequent years as immigrant parents and families stepped out of the shadows to express their desires and discontents (Bada et al., 2010; Bloemraad & Trost, 2008; Loyd & Burrige, 2007; Ochoa O'Leary, 2009; Southern Poverty Law Center, 2012). As I set out

to conduct this study, the imagery of Latino immigrant parents along with their families permeated my thoughts as I wondered why and how Latino immigrant parents organized and mobilized on behalf of their families. The only way I could find answers to my questions would be to ask them directly. Thus, I concluded that Latino immigrant parents would be the units of analysis who would help me better understand civic participation and social activism among Latino immigrant parents.

REVISITING PURPOSE AND SCOPE

The three major purposes of this qualitative study were: (1) to describe how Spanish dominant parents see their roles as social activists as a medium for civic engagement that increases potential funds of knowledge and leverage of power; (2) to explore the manner in which parent participation in public manifestations that support immigration reform impact their middle and/or high school age children; and (3) to develop a sense for relevant transference of skills developed by parents as social activists to the school setting as advocates for the education of their children and support for education reform.

The co-constructivist spirit of knowledge production (Lincoln & Guba, 1985; Stake, 1995; Wolcott, 2008; Yin, 2009) which I sought to nurture with participants in this research was also guided by some conceptual premises of inquiry that naturally gave rise to other important questions including:

- What social processes encourage Hispanic immigrant families to become involved in social protest?
- What forms of hybrid literacies emerge within acts of resistance among immigrant families and transform their funds of knowledge?
- How does public participation in immigration reform manifestations impact family funds of knowledge?

- What might educators learn from ELL parents that might help us better organize, mobilize, and vocalize to transform our oppressive realities?

My thesis was that immigrant parent motivations, experiences, and knowledges emerged as hybrid literacies that can be harnessed to a) engage parents in social activism and civic engagement in their children's classrooms, schools, and communities; and b) enhance the efforts of educators to transform their own oppressive realities. Hegemonic structures that currently subjugate both teachers and parents may be gradually deconstructed if parents and teachers create alliances that are mutually beneficial and ultimately seek to improve positive outcomes for the common ground they both represent: youth and children. With this in mind, teachers must actively reach out to engage immigrant parents in alternative ways that include social activism and civic engagement as a means to strengthen relationships within the learning community through participatory partnerships.

In the process of interpreting my experiences as participant observer informed by interviews and direct observations, I conducted ethnographic self-interrogations contextualized by themes that arose in the course of gathering data by journaling my reflections with regards to my experiences as an activist who supports immigration reform. Internal reciprocities of dialogue in response to struggles of borderland multiplicities have the potential to create ongoing shifts within the native scholar. Thus, I conducted ethnographic self-interrogations that situated my reflections in dialogic correspondence with interpretations made by the Latino immigrant parents I interviewed. As an ethnographer, Norma González (2005) studied her home community and, in so doing, appeared to simultaneously engage in a parallel ethnographic study of herself. I believe this level of involvement is an unavoidable necessary journey for one to become personally invested as an authentic non-participant participant observer. Like Delgado-Gaitan (1993), González

appeared to undergo metamorphosis as a researcher transformed by the research she conducted. In a sense, she experienced intrapersonal shifts in paradigms while engaging the multivocality of her *borderland self* during the process of ethnography. Ethnographic self-interrogations I posed to myself while journaling my experiences included questions such as:

- Why do people choose to participate in such events?
- Moreover, why would undocumented immigrants take the risk of being deported via self-identification as they publicly take a stand for self-advocacy?
- How did marginalized communities made invisible by social practices and policies organize, mobilize, and vocalize to *visibilize* themselves in solidarity across the nation?
- Who has power?
- How is power negotiated?
- What structures preserve the current distribution of power?
- Who controls the shaping of a particular social construct?
- Who benefits from certain constructions?
- How and where are these dominating constructions mediated within society?

The reflective journal, as a qualitative method, provided me with an opportunity to make my values, biases, and assumptions open to scrutiny and it also offered another means for triangulation (Ortlipp, 2008).

The process of inquiry is embedded in a contextual perspective emphasizing the relation between concerns expressed by Latino immigrant parents (i.e. units of analysis). The case study approach used a constructivist lens based on axiological principles of critical theory. Before describing the methodology, I provide a brief overview of the theoretical and research foundations that influenced the design of this study.

CRITICAL AXIOLOGY

Our beliefs about the world we experience as researchers are inherently influenced by the research approaches we choose to generate knowledge (Habermas, 1971). Making sense of the human condition within the realm of immigrant communities engaged in social activism and civic participation as defined and constructed by the fluid interaction between and among lifelong learners is a phenomenon I choose to explore in this study. Since my topic involves the study of Latino immigrant parents engaged in a struggle that seeks to challenge and transform the status quo via acts of resistance, critical theory provides a valuable lens for developing a critique of social injustices as experienced by immigrant Latino families. According to Crotty (1998), critical research:

is a contrast between a research that seeks merely to understand and research that challenges... between a research that reads the situation in terms of interaction and community and a research that reads it in terms of conflict and oppression...between a research that accepts the status quo and a research that seeks to bring about change. (p. 113)

As a critical researcher conducting this case study, I framed self-reflective questions in terms of power: Who has power? How is power negotiated? What structures preserve the current distribution of power? These questions were addressed in direct response to data and data gathering experiences that emerge along the way. My reflexive journal helped me keep track of such reflections and are considered a part of the overall data reported within the scope of results that evolved from this study.

In this journey, I sought to experience personal and professional growth as well as contribute to our understanding of the intricate dynamics that play a role in the development of

funds of knowledge and its impact on the education of adolescent Latino youth. My journey is not complete or meaningful without the joint participation of immigrant parents and children in the exploration and interpretation of emerging data. Four principles of critical axiology serve to guide this journey: emancipation, equality, democracy, and critique. These principles drive the case study constructivist approach in this investigation.

I recognize that the resulting knowledge of this exploration is socially constituted as well as historically embedded. Furthermore, the inquiry approach to the co-construction of knowledge is not neutral of my values or those of the participants. To be neutral of my values would be to deny a part of our very selves: the humanity of our lived experiences and the vision of the world we want to live in. During the course of discovery, I searched for emancipatory knowledge that "increases awareness of the contradictions distorted or hidden by everyday understandings, and in doing so it directs attention to the possibilities for social transformation inherent in the present configuration of social processes" (Lather, 1991, p. 52).

The search for emancipatory knowledge arises out of the need for disenfranchised members of the Latino community to break the chains of social inertia which limit the freedom to create equal opportunities for personal and community growth. The oppressive conditions that favor those in position to contribute most to, and consequently, to benefit most from, the construction of knowledge have been effectively internalized in the systemic nature of public education. Not contributing to the construction of knowledge robs the oppressed of power to become actively involved in the act of comprehending and unraveling the stagnant realities that uphold the status quo.

Low-income and minority parental populations are effectively excluded from participating in the education of their children -- and to the construction of knowledge -- through invisibly

concrete barriers that discourage their involvement. The delusion of democracy becomes a hypocritical reality that disenfranchised groups contend with on a daily basis by conforming to systematized societal constructs that indoctrinate accepted forms of submission to existing structures of domination. The ability to fully participate in society as productive and contributing citizens emerges from the ability to integrate lived realities through constructive criticism that is welcome into the fray of contemporary school reforms. Low-income minority youth and parents have the fundamental right to contribute to the creation of and benefit from knowledge production and utilization.

CONSTRUCTIVIST ONTOLOGY

This study of social activism and civic engagement as a means for nurturing funds of knowledge and parent involvement among Latino immigrant parents operated from a critical constructivist viewpoint. A conceptual premise of critical theory looks at the notion of systemic construction of people (Gall et al., 1996). From this critical perspective, world view realities are defined by a social system which, in turn, selectively define people by constructing their selective lived experiences. In this manner, a select knowledge conducive to limited resources that access power is channeled to a designated few and made virtually inaccessible to others.

Understanding the maldistribution of power and resources in our society may shed light for changing this maldistribution to foster a more just society (Lather, 1991). Freire (foreword to Macedo, 1994, p. xi) suggests that intervention is not possible without full understanding of the complexities that have shaped the context in which we live. In this vein, the road to democratic self-empowerment is paved by the gravel of interactive self-reflection in which we must not leave a single stone unturned when analyzing the set of social constructs that permeate contextual experiences. Case in point, participants and I examined how parent engagement is a social

construct that goes beyond the physical presence of parents in school and may include social activism and civic participation outside the boundaries of the school. In fact, research indicates that Latino parent involvement at home thrives even when they may not appear to participate in traditional activities by which school officials measure levels of parent involvement (Delgado-Gaitan, 1990; Valdés, 1996; González et al., 2005; López, 2009). Despite this evidence of involvement, Latino parents are still characterized by many as largely uninvolved in the education of their children. This perception of disengagement positions Latino youth at a disadvantage when educators fail to identify non-traditional aspects of parent involvement among Latino populations. Insisting that Latino parents engage in traditional models of parent involvement without consideration for alternative culturally responsive options places school parent involvement practices in the realm of the extraneous in relation to the life experiences of these families.

A barrier to promote true parental and community involvement in the education of youth may continue to be replicated until school administration and faculty comfort with the status quo is changed. The origin of such behavior may lie within the socially constructed reward system that prevails in higher education:

Professional views are frequently restricted to behavior “respected” within the ivory tower, which usually translates into success documented by external funding and publication in prestigious journals. Consequently, faculty are often reluctant to either offer or apply their research-based findings and conclusions to those communities outside of higher education. Such lack of articulation within the formal educational continuum has been created by a static reward system that does not encourage faculty to devote significant amounts of time to the scholarship of teaching and service. (Sid W. Richardson Foundation Forum, 1997, p. 25)

In a mirrored reflection of the illustrious towers of higher education, public school professionals tend to reside within the polished halls of public learning. Emulating the socially constructed academic behavioral discourse modeled by the institutions of higher learning and reinforced by the rigors of systemic rust plaguing our public schools, educators consciously or unconsciously keep to themselves and attempt to rebuild a sinking ship mired in the murky waters of societal ills. Because of the increasing demands placed on the classroom educator including the rails of bureaucracy, test-driven curriculum & standards, and multiple expectations of a troubled society, teaching has too often been derailed for the sake of compliance at the cost of the first and foremost target of its mission: the education of the child.

Therein lay a personal challenge for me as I recognized that my way of knowing is influenced, perhaps created, by the very power structure I would like to be free of through increased awareness of its oppressive limitations which may lead to transformative action. As an educator, I hope to express my voice and the voice of the parents and youth participating in this collective construction of emancipatory knowledge that may positively influence our social construction of the world.

In the U.S., public and political outcry calls for change in practices in various segments of society. A significant area of contemporary public interest involves both public school (Shapiro & Purpel, 2005; Ladson-Billings & Tate, 2006) and immigration reform (López, 2009; Sandoval, 2008; Serjeant, 2010). The increased measures of accountability mandated by No Child Left Behind policy magnify the lens of public scrutiny on public schools throughout the nation. Public media, such as the movie *Waiting for Superman* (2010), fueled widespread social discontent towards public education with unfair portrayals that present an imbalanced view. Ironically, this same strategy of skewed reporting is also being used to target immigrants, particularly immigrants

from Mexico. Latino immigrant parents and public school educators share a common ground of unfair media targeting but both parties grapple with the social injustices that emerge from these practices in segregated isolation.

Public schools and Latino immigrant parents can no longer think of themselves as disconnected islands unto themselves. Educators and Latino immigrant parents must become integral allies effectively engaged as unified activists within their communities so that true, systemic reform may become a mutually constructed, meaningful reality. The role of parents, students, and teachers is critical to the development of a healthy learning community as we move through the process of school and immigration reform where education becomes a galvanizing fulcrum that supports a shared vision. Communication of the richer reality resulting from the interacting tapestries of social constructs that emerge from the socio-historical contexts may provide colorful insights that provide the basis for relevant action by the school community (Erlandson et al., 1993).

CASE STUDY AS METHODOLOGY

Yin (2009) defines case study as "an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (p. 18). The contextual acoustics that emanate from the phenomenon of immigrants participating in social activism and civic engagement to support immigration policy reforms blur the boundaries Yin refers to. As a participant observer, I further blurred these boundaries while actively participating in public protests with immigrant parents who took part in this study. Embedding myself as an activist who is not shy to admit my full support for the Dream Act and immigration reform addressed two critical elements in the course of this study: 1) I developed trust and credibility among my participant parents and the immigrant

community engaged in this struggle and 2) it allowed for the development of an autoethnographic style of enquiry that situates and immerses my critical reflections within third space dialogues in spiritual unity with fellow resisters.

Autoethnography

As an approach to conducting qualitative research, autoethnography is well aligned with the principles of critical axiology and constructivist ontology. In essence, the performance of autoethnography has emancipatory potential in dialogic communion with members of a community. Holman Jones (2005) describes "autoethnography as a radical democratic politics - a politics committed to creating space for dialogue and debate that instigates and shapes social change" (p. 763). Similarly, immigrant protesters who participate in acts of social activism for immigration reform and the Dream Act give rise to hybrid spaces that engender a state of dialogic flux and movement. In this manner, autoethnography is well suited to the topic at hand.

In this research inquiry, autoethnography is a self-reflective participatory process that invites others to share a journey of *conscientização* (Freire, 2009). Regarding autoethnography, Spry (2001) writes, "it is a self-narrative that critiques the situatedness of self with others in social contexts" (p. 710). Autoethnography is an intentional unraveling of status quo modality through a series of thoughtful conversations that lead the pen and keystrokes towards moments of clarity that problematizes and brings focus to matters of social injustice. What begins as a personalized lens of experience ultimately seeks to create a collective space for transformative dialogue, activism, and praxis.

A fundamental ontological characteristic of qualitative research exemplified in the process of performing case study research and ethnographic inquiry is the belief that the person conducting the research cannot separate him/herself from the construction of knowledge resulting from the

study. Writes Merriam (2009), "the researcher is the primary instrument for data collection and analysis" (p. 15). Conceptually, the case study approach is consistent with the notion that social constructs are contextually bound, another characteristic of qualitative research noted by Merriam. In effect, the researcher is a participant actor who plays a role in the drama that unfolds. According to Delgado-Gaitán (1993), a more complete interpretation is possible through dialogue between research participants and researcher. Open conversation between the researcher and participants is critical to ethnographic approaches (Wolcott, 2005; González, 2005; Mendoza-Denton, 2008) and such discussions are enhanced with the development of relationships based on *confianza* (Moll, et al., 1992; Stanton-Salazar, 2001).

Researcher, Participants, and Observational Roles

I consider myself to be a participant observer in this present and ongoing dialogue between parents, school, and community. I am personally invested in improving the education and opportunities of children who are socially and economically disadvantaged, especially immigrant youth who are in the process of learning English as a second language. My personal life experiences in the United States as the first-born son of Mexican immigrants to attend school in this country serve to reinforce my dedication to bilingual education and low-income minority families. In this dissertation, I focus on Spanish dominant families whose children participate or have participated in a bilingual/ESL classroom setting. With issues of hybrid literacies as a central part of my study, second language learners and their families offer unique perspectives based on life experiences that continuously navigate third space constructs.

Critical constructivism asserts that to understand this world of meaning, the inquirer must interpret it by "elucidating the process of meaning construction and clarify what and how meanings are embodied in the language and actions of social actors" (Schwandt, 1995, p. 118). Schwandt

describes constructivists as committed to the "view that what we take to be objective knowledge and truth is the result of perspective. Knowledge and truth are created, not discovered" (Schwandt, 1995, p. 125). In this sense, constructivism means that human beings do not find or discover knowledge so much as construct or make it. Thus, reality is both fluid and malleable as we invent concepts, models, and schemes to make sense of experience. Furthermore, we continually test and modify these constructions as we live new experiences using the lens of constructivist epistemology.

To know means to know or understand the political. The underlying power "rules of the game" are a set of social constructs of which those not connected must be aware in order to access the necessary knowledge to tap into resources leading to power. Knowledge is politicized when consciousness is raised among those previously unaware of the game. Who controls the shaping of a particular social construct? Who benefits from certain constructions? How and where are these dominating constructions mediated within society? Political leverage is gained when one becomes aware of the answers to these questions and, more importantly, is able to manipulate these constructs through transformative actions. Lather (1991) infers that politics is about power and the allocation of resources and privilege. Politics, as a social construct, becomes knowledge leading to power.

By participating in this study, Spanish dominant immigrant families may experience critical awareness of their own social and cultural-linguistic capital, also known as funds of knowledge (González, Moll, & Amanti, 2005), that may help stimulate transformative actions. Such metamorphosis may occur at three different levels: personal, family, and/or community. Human resources gained within the immigrant family extend the potential for experiencing successful educational outcomes through social activism and civic engagement. Increased

awareness of the family growth in social capital may also be the catalyst for flexing political leverage leading to more active roles in community building that is more representative of all voices.

Participant Selection and Criteria

Two layers of data collection were involved in this qualitative case study. The first layer included interviews of eight Latino immigrant families of which three families were selected for a second layer of data collection. The study was conducted in Milagro (pseudonym), an urban area in Texas. Participants in this study consisted of Latin American immigrant parents whose children were enrolled in a secondary school or college setting and have received instruction in a bilingual/ESL classroom setting. I purposefully limited the age of the children to exclude primary grade levels with the intention of exploring parent involvement at the secondary grade levels of education. Such interviews, however, were limited to one so I did not include that data in this study (a discussion of limitations will be found at the end of this chapter). Multiple avenues using snowball sampling techniques were used to identify, select, and recruit the initial 8 families. Appendix E highlights the family profile protocol I used to gather preliminary information while meeting the 8 families. Table 3 summarizes the basic criteria for selecting the three participant families in this study. Considering that parents would be the primary informants in this case study, a primary criterion for selection of participating families was that parents had some experience with social activism and/or had children who would be impacted by DACA decisions on the horizon.

Table 3: Participant Family Selection Criteria

Middle, High School, and/or College Age Children
Children Received Bilingual/ESL Classroom Instruction
Parents Have Participated in Social Activism
Parents Are Latin American Immigrants

Recruitment Processes

Since this study is dependent on the participation of Latino immigrant parents in public demonstrations that support immigration reform, the identification of family members that meet this criterion was crucial to the successful development of the study. A number of potential avenues for recruiting families that met this criterion in Milagros, Texas were identified, but the most fruitful were faith-based institutions and prominent community outreach groups known for their Latino advocacy and organizing efforts. Adults served by these sites include immigrants from Latin America with low socioeconomic status and primary grade levels of educational attainment. Over time, the researcher was able to establish a mutual sense of trust among parents and other members of the community leading to the identification of potential participants in this study.

As a participant observer in present and ongoing dialogues between parents, school, and the community of Milagro, I established *confianza* with various members of the community who helped me develop access to potential participants. In this dissertation, I primarily focused on Spanish dominant immigrant families whose children participate or have participated in a bilingual/ESL classroom setting. Research supports the notion that immigrant families and second language learners continuously navigate Third Space life experiences (Gutiérrez et al., 1999; de la Piedra, 2010) and is one of my justifications for including immigrant families whose children have experienced bilingual/ESL classrooms as a critical criterion for selection of participants. Furthermore, I deliberately searched for families whose parents participated in social activism. Thus, the selection of sample is purposeful and was carried out using snowball sampling techniques. As described by Merriam (2009) snowball sampling "involves locating a few key participants who easily meet the criteria established for participation in the study. As you interview these early participants you ask each one to refer you to other participants" (p. 79). Based on

previous experiences as a bilingual teacher, I learned very quickly that one of the best ways to find out more about my students' backgrounds was to visit their homes and introduce myself to their families. Such encounters provided me with a deeper, more profound understanding of the subtleties underlying the ecological complexities individual students encounter on a daily basis. This experience helped developed my skills and interpersonal abilities to successfully navigate potential barriers and eventually implement the snowball sampling technique.

During the study, themes emerged as participant parents discussed immigration reform or engaged in social activism to support immigration reform. Parents were interviewed periodically to probe their personal reflections about recent and past experiences. The data generated by parents of the initial eight families and the eventual three families selected for case study served to provide sufficient triangulation with regards to the manner in which Spanish dominant families engage in social activism based on the emerging and diverging points of view. The parents in this study play an integral role in the life/school learning experiences of Spanish dominant children. However, the data is not complete unless the adolescent child's perspective is also included in the process. The complex nature of this topic is more appropriate for the maturity and cognitive level of adolescent youth. This, along with the dearth of research focusing on this age group in terms of parental involvement, is my rationale for choosing families with secondary school and/or college age children. The number of adolescent youth informants was dependent on the household membership of each family and their willingness to participate.

Data Generation and Analysis Procedures

The case study methodology used by Guadalupe Valdés (1996 & 2001) and Concha Delgado-Gaitan (1990) helps guide my process of inquiry. Like Valdés, I sought to become an "involved observer"—an active participant in the co-construction of knowledge with parents and

students who belonged to an immigrant community similar to the one I was raised in. Gaining access to participants in this study was a multistage process which I began by continuing to participate in public protests seeking immigration reform. Sustained participation allowed me to form key relationships based on *confianza* and mutual *respeto* with EL parents and students present in these manifestations. Additionally, I actively engaged in collaborative dialogue with community outreach agencies that organized protests against Arizona's SB1070 bill, and similar recent legislative actions initiated in states across the country, including Texas. Once access was established with eight case study family participants, data was primarily collected through digitally recorded interviews, some home visits, participant observations during public protests and related events, pictures, and field notes over a period of approximately six months. Internet blogs, or other social media postings, relevant to the topic was also useful in providing additional insights to the data. These multiple sources also served the purpose of developing thick description and triangulation as a means for enhancing depth, credibility, reliability, and potential for transferability as the reader sees fit.

On Tuesday, February 22, 2012, a march to the Texas capitol took place to protest anti-immigrant bills and support immigrant integration and community security. Similar rallies were held throughout the country to protest Arizona's SB1070, an ambiguous anti-immigrant bill that many felt would unfairly target Hispanics, both documented and undocumented alike. One might also recall the huge public manifestations of 2006 in which many immigrant communities took to the streets and very publicly voiced their cry for social justice. Why do people choose to participate in such events? Moreover, why would undocumented immigrants, including young high school and college students, take the risk of being deported via self-identification as they publicly took a stand for self-advocacy? How did marginalized communities made invisible by social practices

and policies organize, mobilize, and vocalize to *visibilize* themselves in solidarity across the nation? Similar questions are most likely high in the minds of leaders around the globe as they witnessed the power of united people liberate themselves from oppressive regimes in Tunisia and Egypt and the revolutionary aftershocks that followed throughout the Middle East. These are questions I asked myself as I designed an interview process with hopes of shedding some light to my topic of interest.

Interviews, observations, and transcript analysis are data gathering methods I incorporated in my study. I included highly structured/standardized, semi structured, and unstructured/informal interview formats. Merriam (2009) suggests that researchers in most qualitative studies:

can combine all three types of interviewing so that some standardized information is obtained, some of the same open-ended questions are asked of all participants, and some time is spent in an unstructured mode so that fresh insights and new information can emerge. (p. 91)

This data gathering procedure affirmed the ethnographic approach a classmate and I undertook as we conducted field work that focused on *funds of knowledge* developed by a Latino immigrant family living along the border. In that field work, we began our first interview with a set of structured questions. The second interview was semi structured with the last two taking on the characteristics of an informal interview: open-ended questions with the goal of learning from the interview to formulate more questions. The mixed structural design appeared to work rather well for my classmate and I while collecting data for that project and I believe it also worked well for this dissertation. Appendix D outlines the Data Collection Plan I created to schedule interviews and a focused purpose for each interview aligned to the research questions.

The level of interaction based on mutual trust or between researcher and participant contributes to the overall depth and breadth of data to be gathered via interview. Merriam (2009) notes "a concern for the participants and their voices, the power dynamics inherent in the interview, the construction of the 'story,' and forms of representation to other audiences" (p. 108) are traits shared by all forms of interviews and I believe the level of *confianza* underlies the development of each of these traits to their richest potential.

Field notes and interview transcription are the mechanical underpinnings of what is observed and heard. Together, they enrich the overall intersubjectivity (Lincoln & Guba, 1985; Moss, 2004) of data dialoguing within itself and outside of itself. Both contextualize the reciprocity that exists between humans, site, social setting, and other potential dynamics that flow through the experienced observation and interview. The data generated in this study is based upon the mutual construction of shared realities. It is my hope that constructions compatible with the study's intended audience is developed through thick description (Geertz, 1973) of the setting and the specific experiences of the informants. As commonly expressed, the devil is in the details; and the details contained in thick description must be richly engaging.

As mentioned by Merriam, mining data from online sources can be problematic on various fronts, including effects of the medium on data gathering and ethical issues such as confidentiality and consent. While my data was gathered through interviews and observation (see Appendix F: Parent Interview Questions, p. 383) of a purposeful sample that includes no less than 8 immigrant families, I sought to further contextualize and/or triangulate my focus data within the larger context of immigration debate and chatter that takes place via social media. Indeed, it appeared to me that I could not fully isolate the perspectives of 8 families in a vacuum void of a medium which seemed to fuel mechanisms that inspired organized rallies and, at the same time, raised the volume of anti-

immigrant hate rhetoric. Merriam (2009) notes that "data gathering online is an emerging area of keen interest for qualitative researchers" (p. 163) and "the growing importance of online interaction makes it a natural arena for qualitative research" (p. 162). In this study, social media served as one aspect of contextual acoustics, not a source of data for analysis.

Multiple Perspectives for Enhanced Validity and Triangulation

The parents interviewed in this study provided valuable insights with regards to how family members of a disenfranchised community used social activism as a manifestation of civic engagement. The multiple perspectives provided by the participant informants in addition to the documentation gathered should satisfy the crucial element of triangulation for purposes of validity and trustworthiness. Together, they represent a microcosm of the educational socio-demographic reality that is increasingly becoming familiar throughout communities in this country.

Based on my childhood school experiences as a non-English speaking student and my personal experiences as an educator of children whose primary language is Spanish, I feel that I have had prolonged engagement with the general context addressed in this study. Such prolonged exposure has aided me in understanding the daily events, issues, and concerns encountered by members of the school culture represented by low SES schools and the members of the Hispanic community they serve. At the onset of the study, I had also been a participant observer for the previous five years as a Bilingual/ESL/Migrant education consultant seeking to improve conditions for children, youth, and families living in different communities in Texas. This experience helped me develop skills for building a mutual sense of trust and understanding with community leaders, including Spanish dominant immigrant parents. I expect the present study to shed some light that may help others reflect and identify ways to engage Latino immigrant parents

to support public school efforts based on their experiences as social activists for immigration reform and the funds of knowledge they have to offer.

First and Second Interview Processes

Preliminary data generation took place over a period of approximately 3 weeks for each participant family. Appendix D: Data Collection Plan (p. 375) provides a table with a summary of the data collection instruments, procedures, interview purpose and timeline. The first layer of data collection was conducted with each of the eight families for the purpose of developing a sense of each family's background, personal reflections about immigration reform and experiences lived while engaging in social activism to protest immigration policies. In this first layer of data collection, the first interview was used to develop a family profile. The protocol for this first data collection event is found in Appendix E: Family Profile Protocol Guide (p. 379). The data generated by members of the eight families provided sufficient triangulation with regards to the way Latino immigrant families engage in social activism based on the emerging points of view. Data collection and analysis from the first layer of data collection were helpful in the selection of three of these families for a more in-depth case study analysis that included further interviews and observations over a period of four - six months. The second layer of data collection provides the more in-depth case study of the three families selected based on the outcomes from the first layer of or round of interviews. The protocols used for these interviews are found in Appendix F: Parent Interview Questions (p. 382). Each participant parent in this second layer of data collection participated in at least three individual sixty-minute interviews over a period of 8 weeks.

Audio-recorded interviews and familiar setting observations served as the primary methods for generating data. Public manifestations relevant to the topic were videotaped when appropriate. Limitations to the use of this medium were always respected. Photos and other media (i.e., news

story) related to immigration reform were also used as prompts for stimulating discussions that focused on social activism and civic participation. Participant interview and observation data were gathered by audio-recording, field notes, journaling, and transcription of interviews. Audio-recordings were subject to comfort level towards recording devices as expressed by parents and/or children. I also maintained a reflexive journal and member checked preliminary findings with each participant throughout the interview process.

Data Analysis

Data analysis focused on interview transcriptions, reflexive journal entries, pertinent documents (i.e., pictures), and public discourse (i.e., who speaks?) that demonstrate hybrid literacies as transformative acts of resistance and identity. Constant comparative (Glasser & Strauss, 1967; Straus & Corbin, 2008) analysis of data commonly used in grounded theory methodology provided the structural basis for examining the data. In this approach, the methods of sampling, data collection, and data analysis are not disconnected steps separate from each other; instead, they are seen as a continuous cycle of interconnected, dialogic processes of research. One might even say that these steps help engender Third Space Discourse.

Data gathering and analysis mutually informed each other as I chunked and analyzed data according to emerging patterns which were coded according to initial questions and emerging themes. Codes were constantly compared to find similarities and differences; consistencies revealed categories. Open coding initiated the lens of analysis; key ideas related to issues such as immigration reform, social activism, and hybrid literacies were identified in this initial coding process. Axial coding was used in the next step of data analysis to identify subcategories and relationships between them and the larger categories; ideas within and across data sources (i.e., field notes, transcripts, reflexive journal) were identified and compared in this part of the process.

Ideas that emerged from data analysis helped stimulate my reflexive journaling entries as I entered into dialogue with data. Saturation of data occurred when no new codes related to specific categories emerged.

Member Checks

The data and interpretations obtained from interviews and observation were verified by the participant informants through a series of member checks at three different levels. The first level of member checking occurred during the interview itself. After the recorded interview and interactions were transcribed, I analyzed the data and provided the informants with a list of statements and/or interpretations obtained from the recorded interview and parent-child interactions for purposes of verification. This second level of the verification process also served as a springboard for further generation of data. Third level member checking took place at the end of the study by meeting individually with the respective informants and finalizing verification of the data to be included in the dissertation. I should also note that the interviews with participant parents were conducted in their native language—Spanish. After transcription, the data was translated into English by the researcher.

Thick Description

To help the readers determine the transferability of the context being described to their own contextual reality, I attempted to provide a thick description of the interrelationships and intricacies involved as Latino immigrant families participate as social activists. In doing so, my goal is for detailed description to include a rich and diverse multiplicity of perspectives as provided by the realities of the informants in the purposive sample. Based on the contextual information provided, the decision about applicability and generalizability of this study rests with the reader. Potential users of the shared constructed knowledge will most likely include members of the educational

profession who serve Spanish dominant children, members of the Hispanic community, and persons interested in developing a more effective and efficient means of engaging parents to enhance Latino immigrant parental involvement within the context of the bilingual/ESL settings.

The Reflexive Journal

As alluded to in my discussion of data gathering and analysis, a reflexive journal was kept throughout the course of the study to guide my reflective dialogues of interaction with data that emerges. The reflexive journal also served as a means to support aspects of credibility, transferability, dependability, and confirmability. The journal served as an invaluable tool of personal reflection in which I recorded information concerning schedules, conflicts, insights, and reasons for the emerging methodological decisions. It also served as an outlet for releasing personal emotions related to bitter frustrations as well as the sweetness of enlightenment during the course of this study. The written account of the study's evolution in terms of method and emerging themes can be tracked through this document for auditing purposes (see Appendix G: Excerpts From the Reflexive Journal, p. 383).

Peer Debriefing

Metaphorically speaking, the process of inquiry represents a dialogue between the data and the researcher. As in most conversations, there are times when one party does not understand the other due to differences in communication styles. Similarly, there were many times during the course of this study in which the data and I were just not seeing eye to eye. In this respect, my peer debriefing group played the very important role of "mediator" by helping me identify better ways of "listening" to my data as opposed to just "hearing" them. Their patience and guidance provided some much-needed comfort.

Peer debriefing allowed me to share oral and written briefings associated with emerging interpretations of data and the progress of my study. The minutes of our meetings (twice a month) were kept as another means of documentation for dependability and confirmability. In maintaining close contact with my colleagues throughout this project, I hope I fostered a relationship from which we drew upon each other's skills and expertise. This process helped shape the development of this study and it allowed me to be conscious of emerging themes. The ensuing camaraderie gave rise to a deep sense of trust that allowed me to share my personal struggles in accomplishing this task. Thus, it helped me keep my head above water despite the sinking feeling I felt at one time or another.

ANTICIPATED RESULTS AND EDUCATIONAL BENEFITS TO PARTICIPANTS

As the focus of this study, recent manifestations of authentic parent engagement in favor of immigration reform may provide educators with opportunities to rethink how schools view immigrant parents as silent objects incapable of becoming agents of history. The results of this study uncovered insights into Latino immigrant parent engagement which may help educators rethink how we currently overlook untapped funds of knowledge and how these may help schools engage parents in acts of transformative biliteracy and *critical literacies of hope* that truly engages them as advocates and partners in the education of their children. Social activism and civic involvement may provide democratic avenues for positive, participatory change that is beneficial to second language students, their families, and teachers. Pointing to our historical track record in this country, Anyon (2005) reminds us that "social movements are catalysts for the enactment of social justice legislation, progressive court decisions, and other equity policy" (p. 127). The benefits to participants include the opportunity to reflect on and expand their discourse on immigration reform to include education as a civil right for their children.

Chapter 4: A Prelude to the Findings

The first step... shall be to lose the way. – Galway Kinnell (1971, p. 19)

The enchanting, and sometimes terrifying thing is that the world can be so many things to so many different souls. That it can be, and is, all these at once and the same time. – Henry Miller (1957, p. 23)

THE EXPERIENCE OF SELF AND THE SELF IN THE MIDST OF SELVES

I showed up, one in a multitude of many, at one of dozens of immigrant rallies held throughout the nation on May 1, 2006. The cascading stream of people gently winded through the shimmering canyons of towering skyscrapers in downtown Chicago (**Image 2**). The sounds of chanting crowds, waving flags, flowing banners, and bobbing signs created an air of "Pomp and Circumstance" which joyfully rippled and echoed from sea to shining sea on that momentous day. Although I lived in Kentucky at the time, I traveled to Chicago early that morning to join my *primos* in solidarity. I never saw them that day; we were separated from each other by a sea of humanity. And yet, we were together! We were part of a single organism writing our own history, shaping our destiny, and forging hopeful pathways for our nation and communities.



Image 2: Chicago – May 1, 2006. (Photo taken by Andy Thayer, Chicago Indymedia Center, May 1, 2006)

In the *Harvard Civil Rights-Civil Liberties Law Review*, Johnson and Ong Hing (2007) described the phenomenon as:

largely unexpected—mass protests in the spring of 2006. The immigrant rights marches represented true grassroots activism, organically generated by a loose-knit group of community activists assisted by Spanish language radio stations and the internet. As in the 1960s, high school, college, and university students energized the protests, demonstrating a commitment and enthusiasm not seen on campuses for more than a generation. It was not only undocumented immigrants who marched; many citizens also joined them in support of immigrant rights. (p. 137)

In Chicago, I witnessed children, youth, parents, and elders - *familias enteras* - walking, singing, and shouting in unison with neighbors, friends, and community empathizers. Memories intersected with the reality of the present presence, jarring imprisoned emotions free from solitary confinement. My inner self rejoiced as confined tears poured out! The glow of liberation felt by me was mirrored in the eyes and smiles of many I saw that day. I was not alone. We were many. We were a reflection of ourselves projected in the face and voice of countless familiar souls long oppressed but now breaking free of the shackles of silence. As individuals, we had whispered in silence. As individual selves physically and spiritually united with other selves, our whispers became a lion's roar which was further amplified by the contextual acoustics of time and space. Indeed, our very presence was magnified, causing both awe and dread.

About a year before *A Day Without An Immigrant*¹³, I accepted the position of Director to lead a national initiative within a prominent organization. The initiative focused on Hispanic

¹³ *A Day Without An Immigrant* was a grassroots boycott organized by supporters of immigration reform to influence Congress stalemate on this issue. On May 1, 2006, immigrant youth, families, workers and other stakeholders in cities across the nation walked out of school, did not report to work, and/or refrained from conducting business transactions to support this effort. (Constanza-Chock, 2014)

education, and this afforded me with what I perceived as the opportunity of a lifetime to help lead, promote, and address academic issues impacting Hispanic youth and families. Most of the parents participating in the ESL classes funded by this initiative were immigrants from Latin American countries. When I came on board, one of the first tasks I was charged to achieve was to develop partnerships with national organizations known for their leading roles as advocates for Latinos. I recognized this as an important milestone for our organization to accomplish. More importantly, such partnerships have the potential to increase the leverage and trajectory of common goals beneficial to Latinos in the U.S. With this in mind, I reached out to Mexican American Legal Defense Education Fund (MALDEF) and League of United Latin American Citizens (LULAC) National Educational Service Centers headquarters in Washington, D.C. Both organizations welcomed this potential opportunity to develop partnership efforts.

MALDEF and LULAC, among other national organizations such as the National Council of La Raza (NCLR), took a prominent role in organizing immigrants in 2006. Local community agencies and faith-based groups solidified grass roots mobilization as all sectors in support of immigration reform picked up steam towards making May 1, 2006, one of the biggest public manifestations since the social movements of the 1960's. The contextual acoustics resonated with deafening fanfare representing opposing views as social and public media joined the dramatic tussle as a prelude to the much dreaded and much anticipated date. In the midst of this, I requested an audience with our organizational leadership about a month before the memorable marches. A trio of Latino professionals (the only Latinos in a staff of 70 in our organization), proposed that our organization should join MALDEF and LULAC at the national table of immigration reform discussions and publicly express our support for immigrant families in their desire to become full participants in our society. Concerned about the potential political repercussions which could

ultimately impact GOP support (a few congressmen and women from both parties were members of the organization's Advisory Board) and funding streams for the organization, the leadership expressed opposition to the idea stating that literacy and education, not immigration issues, were the mission of the organization.

"Precisely!" I argued. "The reason education is not being discussed is because we don't make our presence known at the table! Without us at the table, issues that impact literacy and education for Latino families will not be at the forefront of the dialogue. Our job is to make education and literacy a centerpiece of this discussion along with housing, health, and immigration reform – three critical issues that impact the wellbeing of families we serve. Let others use their expertise to raise awareness on issues of immigration reform, health, and housing but, as the Director for the Hispanic Initiative in this organization, I cannot stand silent on this issue because our immigrant families are counting on our leadership to make a difference in this national dialogue!"

I felt that our credibility with MALDEF and LULAC would be damaged due to our silence on this matter. I argued to no avail.

After the meeting, I walked away beaten and defeated. Whether right or wrong, I felt the weight of a false title bestowed upon me because of my name, my face, and my heritage. I was a token leader used to promote a Hispanic Initiative, a magnet for generating funds. It was the worst feeling in the world. Outside the organization, I was respected, and my abilities, experience, and knowledge well received. Within the organization, I felt that my voice was not fully valued by some in power. Self-pity became anger; anger became determination to fight social injustice through advocacy and education. My first step in transforming rage into positive energy and action was to march with my *primos* and *paisanos* in Chicago, New York, Denver, San Francisco, Los

Angeles, Phoenix, Dallas, San Antonio, El Paso, Houston, and many other cities across the U.S.
All for one! One for all! ¡*Si Se Puede!*

Losing and Finding My Way

Hope and enthusiasm faded after hopeful spring turned into heated summer; momentum and opportunity were lost in the midst of nationwide crackdowns on undocumented immigrants which resulted in massive deportations. Immigrant families were harshly torn apart as children returned from school to their home only to find that one or both parents were missing due to deportation (Kremer et al., 2009). In Bedford, Massachusetts, for example, 360 undocumented immigrants, mostly women, were taken into custody at their workplace on March 6, 2007 leaving many children stranded in day-care centers, schools, and the homes of friends and relatives (Shulman, 2007). The anguish and potential for long-term detriment to children's overall well-being due to such acts of violence was described in a detailed report to the Urban Institute by Kremer et al. (2009):

The adverse impacts of increased enforcement on children are not limited to the trauma experienced in the immediate aftermath of the enforcement action. The separation of the family due to the detention and ultimate removal of a parent visits devastating and long-lasting financial and emotional harm on the children left behind. Families left without their primary breadwinner, many consisting of stay-at-home mothers who themselves are undocumented and cannot work, have encountered significant difficulties providing even the basic necessities to their children. While the financial struggles have been taxing, they pale in comparison to the emotional harm that children, including citizen children, have experienced with the sudden loss of a mother, father, or both. Psychologists, teachers, and family members have reported significant increases in instances of anxiety, depression,

feelings of abandonment, eating and sleeping disorders, post-traumatic stress disorder, and behavioral changes among children who have experienced the loss of a loved one or who witnessed ICE in action. Once well-adjusted children who were doing well in school have become withdrawn and suffered serious setbacks in their educational progress. In a country that emphasizes the importance of family unity in the socialization and upbringing of its children, an immigration system that promotes family separation is a broken system. (p. 5)

Fearing for their children and family, the word spread like wildfire through the immigrant community, effectively muting their voice and driving them deep underground once again into the shadows of society. Our community of immigrants succumbed to the despotic powers of oppression, and we all lost our way in this dehumanizing process.

The best part of losing the way is finding a way back. Sometimes, the way back starts by reconnecting with paths left behind. Thus, I found myself back in El Paso immersed in family, friends, and the warmth of borderland culture. In the spring of 2010, a friend and I visited *Centro de Apoyo en Defensa de la Familia Agrícola* (pseudonym: Farm Worker Family Advocacy Center). The Executive Director informed us that the Center was built to support and assist the border agricultural workers and their families, as well as the residents of Southside El Paso. We walked as he talked while touring the building and the surrounding grounds. Colorful murals (Image 3, Image 4, and Image 5, next two pages) on the outside walls celebrated Mexican revolutionary figures, indigenous roots and resistance. An old-fashioned rusty plow prominently symbolized the Center's mission at the entrance to the Center. A volunteer receptionist greeted us as we walked into the central lobby area where most of the farm workers patiently watched television while waiting for a variety of social and health services. The lobby walls had a thematic series of framed, black and white pictures which showcased the arduous life of the Mexican farm

worker *braceros*. The murals, pictures, and agricultural artifacts gave me a rich sense of pride rooted in historical heritage.



Image 3: Mural at *Centro de Apoyo en Defensa de la Familia Agrícola* (pseudonym) recognizing Mexico's Revolution in which landless farmworkers fought against oppression.



Image 4: Mural at *Centro de Apoyo en Defensa de la Familia Agrícola* embracing Mexican Indigenous Mestizaje roots



Image 5: Mural with symbolic fist of resistance against gentrification at *Centro de Apoyo en Defensa de la Familia Agrícola*

During the tour, I met *Doña Carmelita* (pseudonym), a 70-year-old woman who volunteered her time to prepare and serve free daily meals for the farm workers waiting to be hired. She graciously insisted that I taste a bowl of delicious *caldo de res*. I respectfully accepted and thanked her for her hospitality. I joined a group of farm workers at their table where I met Don Seferino (pseudonym), a gentleman in his early 60's. He, among others at the table, had crossed the international bridge in the early morning hours hoping to be chosen for agricultural work that morning but was disappointed when the bus left without him at 4:00 a.m. According to him, he was punctual with his efforts but the officers at the bridge delayed his attempt. He talked about the economic hardships in Mexico that compelled him to pursue the American dollar, "El dolar nos aplasta y nos salva a la misma vez" (The dollar squashes us and saves us at the same time). Others concurred with Don Seferino but pointed to drug related violence and turf wars as another reason to seek opportunities elsewhere. They lamented the harsh realities of life in Mexico but also

expressed hope that aspirations for their families could be realized through hard work. Perseverance, sacrifice, dignity, and determination were evident throughout my visit. And throughout it all, I was reminded of my immigrant parents. I was also reminded of my immigrant students and their families... my *primos*... my *paisanos*... *las familias* who marched in the spring of 2006. I had found my way back.

Resistance as a Path to Self-Discovery: Saturday, April 24, 2010 – 10:00 a.m.

Tranquility reigned as a small crowd gathered outside *Centro de Apoyo en Defensa de la Familia Agrícola* soon after the break of dawn. It was the calm before a peaceful storm. Two blocks away, we could see early morning pedestrians from Ciudad Juarez walk over the International Bridge to El Paso. Our twin cities share a river, a common history of struggle, conflict and survival, a desert landscape, a dwindling water supply, two languages and two flags. Isolated from the rest of our respective countries, our hybrid *Mestijano* community also shares a sense of oppressive marginalization. The infamous border fence divides us from us.

On that April morning, a pilgrimage of *peregrinos* came from near and far to participate in the "Marcha Honoring César Chavez" organized by *Centro de Apoyo en Defensa de la Familia Agrícola*. With the signing of SB 1070 into law by Arizona Governor Jan Brewer the day before, however, the march quickly morphed itself into a protest march against a law largely perceived as unjustly targeting immigrants from Latin America. A few hardlined, experienced activists suggested that the group begin with a preliminary protest at the international bridge as a symbolic show of support for the immigrant community in Arizona. Others opposed the idea reminding leadership that such action did not comply with the approved city permit for peaceful demonstration, route, and time frame. Ultimately, it was left up to the individual to decide but it was clearly explained to all that such action might result in legal consequences due to unlawful

assembly. About thirty of us decided to interrupt normalcy at the international border bridge; most were migrant farm workers carrying red flags with a striking centerpiece that symbolized unity across the frontiers: two hands reaching over the Bridge of the Americas, one hand grasping a flag of the U.S. while the other holds the Mexican flag (See Image 6). To me, this symbol was also a concrete illustration of third space hybrid dialogue breaking geographic and political boundaries. It embodied a form of hybrid literacy emanating from an oppressed sector of our societies seeking to resolve a common struggle. For purposes of this study, I define hybrid literacies as Third Space discourse phenomenon that break through walls of dialogic peripheries, fuse first space contrasts, and reshape literate identities through sociocritical acts of transformation.



Image 6: Border Farm Workers United Without Borders

Before long, our small band of brothers and sisters had become a larger family of protesters united by our desire to stand in solidarity with Latinos in Arizona against SB 1070. At least a hundred of us now greeted the incoming traffic of pedestrians and cars crossing the Americas. Some pedestrians from both sides of the border joined us while incoming cars joyfully honked their support; none appeared to be angered by the disruption caused by our occasional march across El Paso Street - they seemed to understand and approve the nature and urgency of our cause.

We marched, we chanted, and many of us carried protest signs. All chants were in Spanish but the signs were in both languages. It was a third space encounter at the corner of Texas and Mexico contributing to the overall contextual acoustics sporadically voiced and led by various Latino communities across the nation. Among the chants loudly proclaimed at the foot of the bridge that morning were the following:

Table 1: Spanish Protest Chants and My Interpretations

Spanish Chants	Approximate English Interpretations
¡El pueblo si, Arizona no!	Yes to the people, no to Arizona!
¡Obama, entiende, el pueblo se defiende!	Understand this, Obama, the people defend themselves!
¡Obama, escucha, el pueblo lucha!	Hear this, Obama, the people fight!
¡El Pueblo, Unido, Jamás será vencido!	The people, united, will never be defeated!
¡Aquí Estamos, y no nos vamos! ¡Y si nos echan, nos regresamos!	We are here and we won't go! And if they deport us, we will return!
¡Si César, viviera, con nosotros estuviera!	If César lived, with us he would be!
¡Si Villa, viviera, que chinga les daría!	If Pancho Villa lived, he'd fuck them up!
¿Qué queremos? ¡Justicia! ¿Cuándo? ¡Ya!	What do we want? Justice! When do we want it? Now!
¿Se puede? ¡Si se puede! ¡Si se puede! ¡Si se puede!	Can we do it? Yes we can! Yes we can! Yes we can!

Our presence alone was a declaration of resolve resurging from the shadows once more to speak out against targeted acts of political and social injustice against immigrants in Arizona. Such policies had already emerged and were being enforced by local ordinances in several states (Bender, 2010). On January 22, 2008, for example, the City of Farmers Branch, Texas, passed Ordinance 2952 which required property owners or managers to demand evidence of citizenship or eligible immigration status for each tenant family in order to rent to them (Herrling, 2010). The Fifth Circuit later ruled Ordinance 2952 to be in violation of the Constitution stating that "... the ordinance's sole purpose is not to regulate housing but to exclude undocumented aliens, specifically Latinos... and it is an impermissible regulation of immigration" (Villas at Parkside Partners v. City of Farmers Branch, 2012, p. 1). On December 5, 2005, the City of Manassas in the State of Virginia passed an ordinance to prohibit aunts, uncles, nieces, nephews, great-grandparents, or great-grandchildren from living together as family unit with the purpose of curtailing illegal immigration (American Civil Liberties Union, 2006). ¡*Basta!* Enough was enough! Obama had promised to address immigration reform, but he and Congress failed to do so. Many felt it was time to come forward and confront SB 1070 before such measures were replicated in our state and other states. Silently waiting for elected officials to address immigration reform was no longer an option. Loud, but peaceful resistance was our choice.

Vocal chants were further asserted by the power of the written word as we resumed our march to the heart of El Paso—San Jacinto Plaza. A striking plethora of protest signs, as represented in Figure 3 (next page), announced and denounced. The colorful captions streamed written expressions that signified acquisition of self-agency as alluded to by Bhabha during an interview:

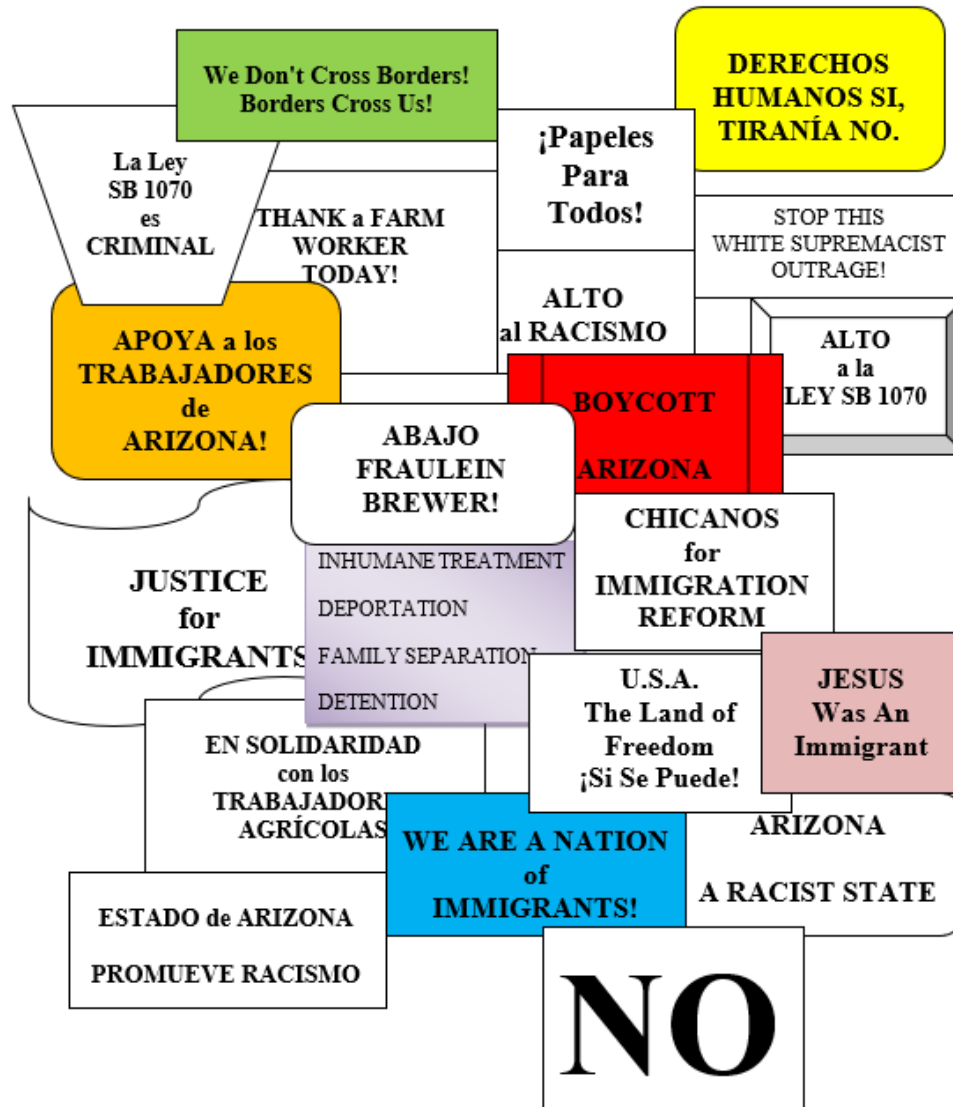


Figure 3: Summative Illustration of the Plethora of Protest Signs Regarding AZ SB 1070

Q. Would you elaborate on what you see as the role that literacy and literacy instruction play in the constitution and interrogation of the nation?

A. This is a very important question, and coming as I do from India, it has a very important significance for me. I feel that literacy is connected intimately and institutionally with the question of democratic representation... I do think that literacy is absolutely crucial for a kind of ability to be responsible to yourself, to make your own reading within a situation

of political and cultural choice... Literacy is very important for the representation of "self," by which I don't mean individuals, just self-representation within a democratic foundation.

(Olson & Worsham, 1999, pp. 28 - 29)

In this fashion, the march embodied critical literacy; we the people interrogating and questioning the nation - a collective *conscientização* (Freire, 2009). The community of protesters became a disruptive enunciation of a collective "self" confronting status quo.

Other signs had messages embedded within the power of illustration and symbolism difficult to put into words. The following group of photos (Image 7) from this march represents an artistic visual literacy of resistance:



Image 7: Visual Literacy of Resistance

The positioning of visual literacy content (Image 7) within a community engaged in *resistencia* appeared to create cognitive and cultural dissonance through harmonized hybridity that transcended time and space. Cesar Chavez, for example, is an iconic civil rights activist who led farm workers in their struggle for better working conditions and compensation. *La Virgen de Guadalupe* is a revered spiritual symbol of hope and faith which is often used at the forefront of rallies and marches organized by the farm workers in the 1960's. Emiliano Zapata is a powerful persona whose aura inspires *resistencia* with brazen words at the core of indigenous struggle: "Prefiero morir de pie que vivir de rodillas" (I prefer to die on my feet, than a live on my knees). Cesar Chavez and *La Virgen de Guadalupe* were both prominent in this march along with the Mexican revolutionary hero, Emiliano Zapata. At San Jacinto Plaza, elders who had marched with Chavez during the Civil Rights Movement shared testimonies of perseverance and determination in the face of adversity and encouraged youth to lead by example. Their stories were respectfully heard by children, youth, and families. In many ways, the march was also a meaningful and participatory experience in simultaneously connecting with and the shaping of history, tradition, and values unlike those taught at most U.S. public schools.

As an educator, I was in awe of the unfolding *hybrid literacies of hope* I witnessed in the moment. This reminded me of "Circle Time" activities when I taught Kindergarten in Bryan and Conroe, Texas. All eyes and ears focused on the alternating men and women, young and old, who took turns with the megaphone near the center of the Plaza. Each speaker made references to the events in Arizona and possible repercussions if the community was silent. An activist priest also spoke on issues of social justice. Indigenous dances were performed by two groups representing the folkloric traditions of both *Matachines* and *Raramuri*. Contemporary issues with historical roots of oppression were discussed openly by all at this community gathering: low wages and poor

working conditions for farm workers; toxic environmental hazards in the *colonias* of Juarez; gaps in opportunities to a quality education for Latino students. Where were the teachers, my colleagues? Our presence, as educators, should've been visibly and verbally present. I wondered how many of us, if any, were hidden in anonymity within the crowd. If we were present, the parents and students did not meaningfully know it. Somehow, this must change.

As a doctoral student, I recognized one of my professors in the crowd. Her red shirt symbolized solidarity with many among the 500 who wore red that day at San Jacinto Plaza. I recall feeling a deeper sense of respect, appreciation, and gratitude to see her with the masses. She didn't have to be there... but she was! She was there as a Latina, as a university professor, as an activist, as a Peruanita, as a feminist, as someone who cares—a multiplicity of selves within her present with us in the borderlands of hybridity. I felt pride and a special connection with her not felt before. This must be what it must be like for an immigrant student and his/her parents to see *la maestra* or *el maestro* show up and actively engage in their community. I want this meaningful connection between teachers, our immigrant students, and their parents to thrive. I began to wonder how activism might play a role in bringing parents and teachers together to fight for a common cause. I certainly saw immigrant parents actively participate in public manifestations in 2006 and now again in 2010. Could this be a relevant way for approaching parent involvement in education? Should teachers engage in public manifestations that are meaningful to the immigrant community? Such introspections emerged from my participation in marches related to immigration reform and from such experiences rose my interest in this phenomenon as a means for creating constructive dialogues with our immigrant community through third space engagement. Thus began a series of autoethnographic reflections and interrogations which I documented in preliminary field notes

which, in turn, laid the foundation for developing a qualitative case study that unfolded in the growing community of Los Milagros, Texas.

LOS MILAGROS, TEXAS

This study took place in Los Milagros (pseudonym), a large urban area in Texas that engulfs several suburban communities. Recent census figures estimate the population for this part of Texas to be over 2 million. As a center for commerce, Los Milagros continues to be an influential magnet that attracts new business, industry, research, tourism, and people seeking employment. Among the many that seek opportunity at Los Milagros are immigrants from all over the world.

In many ways, the demographic changes taking place in this area of Texas reflected a statewide trend. The 2010 Census reported a total of 25,145,561 people living in Texas which represented a significant population rate increase of 20.6 % since the previous census (Office of the State Demographer, 2010). According to the Texas State Demographer (2012), 65% (2.8 million) of this change was attributed to growth of the Hispanic population (Office of the State Demographer, 2012). School enrollment in Texas documented a shrinking number of Anglo students as the state classrooms became a prelude that forecasts a shift to minority-majority communities throughout this border state. Are schools responsive to this transformation?

At the time of data collection, the Texas Academic Excellence Indicator System (AEIS) 2011 - 2012 Report listed a total enrollment of 4,978,120 students (Texas Education Agency, 2012). The ethnic distribution reported by this document was as follows: African American - 12.8%, Hispanic - 50.8%, White - 30.5%, American Indian - 0.4%, Asian - 3.6%, Pacific Islander - 0.1%, and Two or More Races, - 1.7%. Of these students, 16.8% as Limited English Proficient (LEP). In Texas, contrary to popular misconceptions, 85% of LEP students in grades K-5 and 59%

of LEP students in grades 6-12 were born in the United States (Flores, Batalova, & Fix, 2012). The Attendance Rate for the LEP student population in Texas was second highest (96.6%) among the disaggregated subgroups reported by the AEIS; the Asian student population had the highest Attendance Rate at 97.7%. Of noteworthy concern is that this same AEIS 2011-2012 Report listed the number Graduated for the Class of 2011 as 95.0% for the Asian student population and only 57.6% (the lowest rate among the subgroups) for students identified as LEP. The percentage of LEP reported as Dropped Out is 23.7% (the highest among the subgroups) compared to 1.4% for Asian students. The Attendance Rate for both of these student populations are the highest reported in the State of Texas. And yet, only the LEP student population (which is predominantly Latino) appeared to be severely underserved. Such disparity leads one to surmise that second language learners clearly showed up for class but did not appear to benefit from their apparent diligence.

According to Flores, et al. (2012), 87% of English Language Learners in the State of Texas speak Spanish as their native language. Failure to improve academic achievement successfully leading to college and career pathways among Latinos identified as second language learners does not bode well for Texas according to relevant population trend projections presented in *The Texas Challenge: Population Change and the Future of Texas* (Murdock et al., 1997). If we, as a state, want to ensure economic, social, and political stability, our future will depend on the direction our schools take at this crucial crossroads and how we respond to "The Texas Challenge". With Latinos and ELs leading our population growth, it is abundantly clear that we cannot successfully meet this challenge without engaging all segments of the Latino community. Immigrant parents can play a key role in this effort if we engage them in this process.

Los Milagros, Texas faced the same daunting task of changing course to avoid disastrous implications. Like the rest of the state, this virile urban area found itself at the crossroads of flourish

or perish. The influx of immigrants continues to pose both challenge and opportunity for city leaders and various community stakeholders. The immigrant community itself must also embrace this challenge as an avenue towards self-empowerment by taking an active role as agents of constructive transformation. In this process, schools and education have the potential to become a focal point for lifting the trajectory of overall community success based on the ability to engage all students and all families, including newcomers to this nation.

The participants in this study conveyed valuable insights that provided a glimpse into the ways immigrant parents actively engaged themselves, their families, and others through social activism in order to help construct and transform third space dialogues. Such insights may help educators better understand and recognize the leadership potential within the immigrant community as change agents that can help strengthen the overall leverage among teachers who seek to turn around oppressive systems of accountability that wreak havoc on morale and self-efficacy. The common ground that exists in the current conditions of schooling that negatively impact Latino youth and their teachers may be the unifying spark that leads to more empowering levels of engagement among immigrant parents and teachers.

The Parent Participants in this Study

A total of 12 parents representing 8 Latin American immigrant families participated in preliminary interviews for this study. All parent participants in this study were born and raised in three Latin American countries: El Salvador (2), Guatemala (2), and Mexico (8). Three of these families were chosen as the dissertation focus for case study data analysis. Before proceeding with the three case studies, I provide a general overview of all these families to whom I am profoundly grateful. Their willingness to participate and contribute to our overall understanding of Latino immigrants as social activists is very much appreciated and valued by me. It is my hope that their

deeply held beliefs and insightful perspectives will shed rays of enlightenment that help us, as educators, recognize the opportunity to engage them as community leaders who are fully capable of engaging others to influence policy makers, create an environment for emancipatory change, and energize a social push that elevates the status of education to be prioritized as a fundamental civil and human right.

Throughout its history, the United States has been a magnet of hope and opportunity for people around the world. The same holds true for those who participated in this investigation. Access to upward social mobility, stable employment with fair wages, and better opportunities for their children were reasons parents in this study frequently cited for coming to the United States. Social unrest, violence, and fear of personal injury or loss of life were also identified as justified rationale for leaving their home countries and seeking refuge elsewhere. These are the same motives that have driven immigration to the United States throughout its history, from all corners of the world (Kennedy, 2008; Inkpen & Igielnik, 2014; Krogstad & Gonzalez-Barrera, 2014). Seeking to improve quality in life opportunities for their children is a fundamental desire I hear immigrants express when they share their story of immigration to the U.S.; there is an abundance of literature that supports this (Clark, 2003; Portes & Rumbaut, 2006; Nazario, 2007; Stout, 2008). According to Portes & Rumbaut (2006) The United States also plays a role in creating migration economic alternatives that entice waves of humanity to cross its borders in three key ways:

1. A demand for migrant labor exists for menial, low-paying jobs that native citizens avoid and resist;
2. The existing labor demand is made known via migrant social networks and digital media which disseminate information about job opportunities throughout the country; and

3. Job opportunities present desirable economic advantages for households and communities.

The lure of economic alternatives unsurpassed by the realities faced in their native countries is an appealing option hard to resist especially when the receiving country is geographically within reach as it is for the people of Mexico and Central America.

Once settled in the U.S., most families in this study had at least one of their children born in the U.S. but most of the children were born in Latin American countries. Table (4.1) provides a general profile of the families in this study that includes parent names (pseudonyms), parents' country of origin, parents' educational attainment, and children (pseudonyms).

Table 5: Family Profiles. (Pseudonyms listed in alphabetical order by last name. Information highlighted in yellow represent participant families in the three case studies.)

Parents				Children
Family, First Name (Age at Start of Study)	Education Level	Occupation	Place of Birth	Housing Location, (Age at Start of Study)
Buenafe, Rito (49)	Some college	Independent Merchant	Mexico City, Mexico	Children living at home: Rosita (24) Cristina (18)
Buenafe, Victoria (55)	Some college	Housewife		On their own: Armando (35) Ismael (30)
Fernandez, Linda (42)	6 years completed	Housekeeper	La Laguna, Hidalgo, Mexico	Francisco, 21 Yesenia, 16

Galicia, Daniel (42)	University Degree in Law	Minister	Mexico City, Mexico	Verónica, 13 María, 9 Daniel, 5
Galicia, Salomé (42)	University Degree in Law	Teacher		
Mendoza, Porfirio (43) Mendoza, Anita (45)	Preparatoria Preparatoria	Landscape Business Owner Landscape Business Owner	San Salvador, El Salvador	Children living at home: Miguel, 24 Cristina, 17 Victor, 9 Living in El Salvador: Maria, 23 Teresa, 22 Becky, 21
Rinaldi, Graciela (44)	Preparatoria	Housekeeper	Villa Union, Durango, Mexico	Children living at home: Derek, 18 On their own: Vicente, 24 Ramon, 23
Santa Cruz, Martin Santa Cruz, Verónica	11 years completed 9 years	Entrepreneur Housewife	Mexico City, Mexico	David, 21 Beto, 16
Santiago, Benito (57) Santiago, Adelita (53)	Some College 9 years	Custodian Housekeeping	Guatemala City, Guatemala	Children living at home: Fidel, 33 (son) April 26 (daughter-in-law) Fabián 3 (grandson) Teresa 1 (granddaughter)

				<p>Adelita's Children from previous marriage not living at home: José, 35 Paco, 35 (nephew) Enrique, 34 Anselmo, 34 (nephew) Marisol, 30 Esteban, 28 (nephew) Pedro, 25</p> <p>Benito's Children from previous marriage not living at home: Ricardo, 22 Ponce, 21 Irene, 18</p>
<p>Vega, Juan (41) Vega, Lupita (42)</p>	<p>Preparatoria 9 years</p>	<p>Construction Labor Housewife</p>	<p>Ojuelos, Jalisco, Mexico</p>	<p>Gustavo, 18 Cristina, 11 Yadira, 5 months</p>

Six of the families live within the boundaries of the urban area I call Los Milagros: Buenafe, Fernandez, Galicia, Mendoza, Santiago, and Vega. The Rinaldi family lives in a rural setting 30 miles north of Los Milagros and the Santa Cruz family lives in a small community 50 miles south of Los Milagros (See Figure 4). Although the Rinaldi and Santa Cruz families live outside the arbitrary boundaries I have defined for Los Milagros, their respective communities, like many in the area, are heavily influenced by the political, economic, and social aura of Los Milagros. Specific to this study, third space dialogues on immigration reform and the Dream Act that emerged in Los Milagros reverberated throughout the surrounding rural communities.

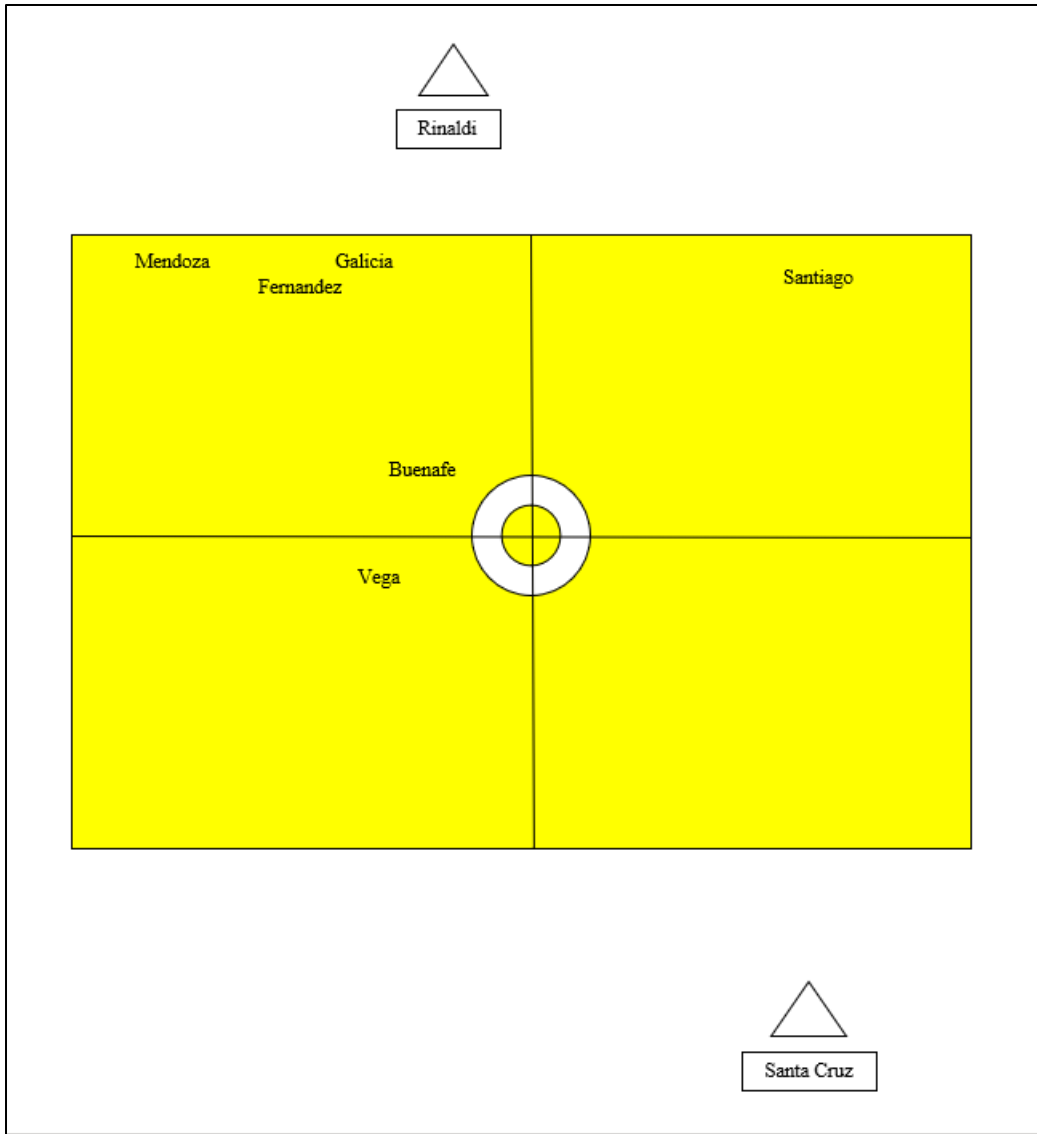


Figure 4: Los Milagros, Texas and the Approximate Location of Families in This Study

All 12 parents reported varied levels of experience with social activism and civic engagement. Of these, three parents expressed strong opposition to public manifestations. Even though none of the parent participants was a registered voter at the time of this study, all demonstrated a keen interest in the 2012 Presidential Campaign, especially with regards to candidates' stance on issues of immigration. It should be noted, however, that while immigration was a topic of primary interest, they also expressed concern over the struggling economy. The

three parents who opposed public manifestations identified themselves as supportive of the Republican Presidential Candidate, Mitt Romney during the 2012 campaign. The remaining nine parents leaned favorably towards President Obama's Democratic platform on immigration even though all expressed disappointment with his first term; this favorable viewpoint, however, became considerably stronger after Obama announced the Deferred Action for Childhood Arrivals (DACA).

The Latino community in the United States is richly diverse. Similarly, the eight families who took part in this study represented a diverse set of occupations, socioeconomic backgrounds, religious denominations, and levels of educational attainment. Two families, the Rinaldi and Fernandez families, are each led by single mothers. Nationally, immigrant children are more likely to live in two-parent families than non-immigrant children with only 17 percent of first-generation children living in single-parent households (Child Trends, 2014). Two other families had children from previous marriages. Six families had children that attended public schools and two preferred charter schools for their kids. Spanish was the primary language of the household for all families which reflects trends in language used in households where a language other than English is spoken. According to Shin & Kominski (2010), 62.3 percent of individuals who speak a language other than English at home spoke Spanish. English was starting to seep in but mostly among siblings. The Santa Cruz and Galicia families were decidedly Republican while the rest leaned Democratic; none of the parents in these families could legally vote but some U.S. born children in these families will eventually be eligible to vote when they are old enough. Most have conservative leanings and attend church regularly; five families are Protestant, two are Catholic, and one considered themselves to be spiritual, respectful of religions but not religious. Such are the families in this study; richly diverse and all are civic minded as they prepared to engage

themselves in productive ways in their new country. They are diamonds in the rough that were hard to find, and I am blessed that our paths crossed.

Recruitment of Participants: A Path both Bleak and Bright

My initial plan for recruitment of participants was sound. I had developed an extensive professional network while working as a Bilingual/ESL/Migrant Education Consultant in the North Central Texas region. Mutual trust and respect plus credibility as a practitioner and consultant opened various doors to the communities of Los Milagros. I felt certain this alone would be enough for me to gain access to potential participants using snowball techniques for identification and recruitment. I was wrong to make this assumption and my reflective journal documents my frustrations which I summarize in the following paragraphs.

My first steps in the preliminary identification of potential participants for this study took place in the early fall semester of 2011. I focused on the network of migrant parents I met while conducting sessions in Spanish which specifically targeted this population. Many expressed an interest and orally agreed to participate. Unfortunately, the IRB approval process took longer than expected. The semester ended, holidays came, and by the time the new year began, the interest among potential participants had dwindled. Some of the migrant farm working families I had first approached were now fanning out to the states of California, Oregon, Washington, Illinois, Michigan, and Florida for springtime planting and harvesting or moved away from Los Milagros. Others simply changed their minds. Only two migrant families, the Vega and Rinaldi families, emerged as potential participants out of my preliminary identification efforts.

Struggling with recruitment of participants and using my professional network, I found myself frustrated and running out of options. Knowing that the Catholic Church had played a key role mobilizing immigrant families in the 2006 marches largely due to an already active network

of immigration services provided by the Catholic Legal Immigration Network, Inc. (CLINIC) throughout the country, I proceeded to contact the Catholic Diocese serving Los Milagros. I followed up on a few opportunities to build a snowball sample but had no luck. My efforts with other leads provided by local LULAC leadership were equally fruitless. All of the immigrant parents I contacted respectfully listened to my pitch and tentatively agreed to participate. However, none of these potential participants would commit to a face-to-face visit to discuss the matter further. After several phone calls failed to produce confirmations, I began to feel like a telemarketer hounding prospective clients and I felt discouraged from making additional attempts.

Gradually, it dawned on me that while some were simply not interested in participating due to time constraints or any number of reasons, many hesitated to reveal themselves to a total stranger given the nature of the study and the contextual acoustics which heavily resonated with anti-immigrant rhetoric that permeated local and national news (Chomsky, 2007; Chavez, 2008; Fernandes, 2011; Román, 2013). Their fears were well justified (ACLU, 2006; Bender, 2010; Dinan, 2012; Jones-Correa et al., 2014). Commenting on the waning number of immigrants participating in public manifestations to support immigration reform after the Mega Marches of 2006, Lupita Vega stated¹⁴:

Yo me imagino que ya tienen un poco más de miedo porque se han visto represalias y han visto que hay muchas personas que están en contra de los que están aquí indocumentados. No quieren ellos tampoco que los apresen para después perder los beneficios que ya tiene uno acumulado. Entonces yo me imagino que es por eso.

My Interpretation:

¹⁴ Original Spanish text is presented in italics with my translation in English following; participant quotes from Spanish will be presented in this manner moving forward.

I imagine that they are a bit more fearful because they have seen reprisals and they have come to see that there are many people that are against people who are here without legal documents. They also don't want to be arrested and then lose the benefits one has accumulated. I imagine that is the reason why.

Given the intimidating nature of enforcement actions taken upon many immigrant workers and the subsequent harm experienced by their families and children (Kremer, Moccio & Hammell, 2009), fear of deportation drove many undocumented immigrants into the shadows once again. In fact, a record number of deportations took place during President Obama's first term in office with 409,849 deported in fiscal year 2012 (Dinan, 2012) and, five years into his Presidency, has exceeded the total deportations made during the eight years of President Bush's administration (James, 2010; Lincoln, 2011).

I sent an email to a local grassroots organization working with Latinos in rural communities south of Los Milagros. I identified myself as a doctoral student working on my dissertation and provided a brief description of my study and asked if they knew of any Latino immigrant families who might be interested in participating. It was a desperate message in a digital bottle cast into a virtual sea of cyberspace. A few weeks later, Mr. Martin Santa Cruz left a voice mail and requested that I call back. Upon contacting him, he informed me that he was very interested in the study and requested a face-to-face meeting at his home to discuss the details. I gladly traveled 70 miles to his home the following weekend to meet him and his family. Mr. Santa Cruz and his family had just arrived from church and invited me to join them for lunch. Lunch consisted of delicious tacos, rice, and beans. We talked about family first before Mr. Santa Cruz directed the conversation towards the politics of the Presidential Campaign. I managed to carefully navigate the rocky straits embedded within this topic and landed on terra firma despite our respective difference in opinions.

I then breathed a sigh of relief and proceeded to review my study, discuss the consent and assent forms, and answer their questions. They accepted! I now had three potential participant families for my study.

Mr. Galicia became my fourth recruit when I attended an after-school session for parents in a school district in the northwestern quadrant of Los Milagros. We were both featured speakers at this meeting. I presented a session in Spanish regarding the new State of Texas Assessments of Academic Readiness (STAAR) test for Texas. He briefly addressed the audience and told them he would be presenting a series of sessions covering a variety of topics for parents in Spanish. After the meeting, I introduced myself to him and discovered he was a former attorney in Mexico who was now a minister in the northern area of Los Milagros. While in law school, he was a passionate idealist who would help organize free legal aid for impoverished neighborhoods in Mexico City. He firmly believed that his calling to practice law would allow him to make a difference in the lives of people - to balance the scales of justice more favorably towards the disenfranchised. He even participated in marches to protest social injustice. After receiving his license to practice law, however, idealistic principles were shattered by the systemic corruptive practices which disadvantaged anyone who did not flow with the hegemonic streams of colonialist structures. Such were the circumstances which pushed Mr. Galicia out of the legal field and led him to immigrate from Mexico in 2003 to pursue studies in Theology and is currently also enrolled in ESL classes. I pounced on the opportunity to tell him about my study and asked if he was interested. He provided his contact information and asked that I contact him later. Two weeks later, we met at a bookstore in an affluent area of Los Milagros and he volunteered to participate as we discussed my study over coffee.

One Saturday evening, after following several unsuccessful leads for recruitment, I turned to the Internet and Googled using the following keywords: immigration reform rallies and Los Milagros, Texas. I noticed that two recurring names surfaced in the first set of links. First, there was an immigrant activist by the name of Adelita Santiago who appeared in various web articles linked to immigration reform rallies held in various parts of Texas and all the way up to Washington, D.C. Second, a Methodist Pastor also emerged in this search. As a Catholic, I must confess I was uncomfortable and uncertain with the option of contacting the Pastor so I opted to contact Mrs. Santiago first. God intervened halfway through my conversation with Mrs. Santiago as her phone suddenly went dead; I thought she had hung up but she later explained that her battery charge ran out. God has a sense of humor and mercifully nudges me along when I hesitate to open doors that eventually broaden my horizons. I should know that by now but She patiently reminds me every so often. Thus, I found myself calling The Pastor.

The Pastor answered my call. I nervously introduced myself as distant voices of my Catholic ancestors turning in their graves drove spears of guilt deep into my soul. I was entering third space consciousness with conscience as doctoral endeavors wrestled with my spiritual demons. It was inner dialogue compressed with intense layers of personal and religious conflict. It was a third space encounter filled with struggle which somehow resulted in stumbling speech absent proper grammar. Fortunately, The Pastor had a gentle, encouraging soul that was able to make sense of my limited speaking skills and his calm demeanor promptly soothed me. Perhaps this is what it means to be able to speak in tongues as I regained my English-speaking abilities and successfully made my pitch. What followed was an open invitation, "If you want to meet some of these Latino immigrant families you describe as social activists who support immigration reform, you must come to Sunday worship at our church tomorrow at 10:00 a.m. or 5:00 p.m. Most of

them will be there for Spanish services." Such was my dilemma produced by years of Catholic indoctrination: To be or not to be? That was the question. It was a question of faith and academic fortitude. I decided to cross unfamiliar borders once more with faith and academic fortitude as my Odyssean companions, something I have done throughout my life as the son of Mexican immigrant parents learning English as a second language.

Like a good Catholic, I showed up to worship with my Protestant brethren 30 minutes early. This turned out to be a crucial turning point in my search for potential participants and I later came to realize that this church played a key role in mobilizing the immigrant community as social activists. My fiancé, a devout Catholic unlike me, walked this journey of uncomfortable disequilibrium with me. As a couple, we held each other's hands as we were greeted by a host of smiles and community warmth. My Catholic sensors, however, were on high alert not wanting to somehow sin against my faith. As the experience unfolded, I began to disrobe my Catholic shroud and replaced it with my tunic of anthropology. Filtering the moments through the lens of third space hybridity, a sense of inner peace set in as I realized I was personally crossing borders of beliefs - personal, spiritual, and religious. These were personal funds of knowledge informing my comparative contrasting lens of understanding. I began to discern similarities and differences in ritual and discovered some to be spiritually powerful. Nuances spoke to me and engaged me through inner shades of reflection. God was present. I was present. We were present. All of us shared a common ground in our Christian beliefs. This epiphany came to me in communion with third space self-reflective dialogues.

After the final hymns were sung, The Pastor introduced me to Mrs. Mendoza, a well-respected member of the congregation known for her outspoken views on immigration reform and the Dream Act. Mrs. Mendoza, in turn, introduced me to other potential participants after I briefed

her on my study. She also mentioned that I should call Mr. Buenafe, giving me his number and instructing me to tell him she had referred me to him. Both Mr. Buenafe and Mrs. Mendoza opened their doors to their respective stories of experience with activism and civic engagement when I followed up with a meeting to explain the consent forms. The Pastor knew what he was doing when he invited me to worship with his congregation. He knew it would be a noteworthy manner of gaining trust among his flock. I now had two more participants plus many more I could approach at this church if needed.

I decided to call Adelita Santiago once again. Mrs. Santiago sounded very enthusiastic with her responsive interest, and she requested a face-to-face meeting to further discuss my study over lunch. I agreed to meet her later that week and she asked that I please pick her up at her workplace during her lunch hour stating that McDonalds was close by. I drove to the address she had given me and found myself driving into a very exclusive, gated community. A line of majestic trees adorned the driveway entrance as I slowly approached the front office. Fountains sprayed refreshing drops over the circular hand-hewn granite foundation. Flowers, trimmed hedges, and plush green grass happily danced with the cooling breeze that flowed through the pink mimosas and the sway of weeping willows. I parked my 2008 Saturn Vue between a shiny black Jaguar and a bright blue BMW. I texted Adelita to inform her of my arrival. After a few minutes, a cheerful lady dressed in a clean brown housekeeping uniform walked up to me and introduced herself. I had met Adelita, the seventh recruit.

Ms. Fernandez was the last participant to commit to this journey. She was a housekeeper who worked for one of my fellow colleagues, Susan Andretti (pseudonym), who also served school districts in our region as a Bilingual Education/ESL professional development consultant. As a single parent raising a teenage girl, paying college expenses for her oldest son, and cleaning several

houses every week, she had her hands full but she made time for me. She brought her oldest son to meet with me at McDonalds. I offered lunch but she respectfully declined. Amid the buzz of a hungry lunch crowd, I explained the details of my study. Her son, a freshman now attending a college in Iowa but home for a brief visit, listened along protectively as I responded to both of their questions. After thirty minutes of conversation, she agreed to participate in the study but only when her son, Francisco, was satisfied with my responses to his questions too. While Francisco did not have any questions for me, he confided that the topic of immigration had come up while attending college in Kansas. He talked about the fact that, in most of his classes, he was the only Latino and found it difficult to be the "resident expert" on Latino issues just because of his ethnicity. I engaged him in a dialogue of commiseration as I talked about my experiences similar to his while attending UT Austin. I also told him about my parents coming to this country from Mexico and the struggles they encountered. I encouraged him to continue doing his best in college and not give up. Francisco ultimately gave me the thumbs up and his mother confirmed her participation.

All families provided insightful information and each set of perspectives merit further exploration. After conducting at least two interviews with each of the participant parents, however, I narrowed down my focus to three families for case study analysis. I decided early on that prolonged participation in this study would pose undue burdens on Ms. Fernandez; this is my primary reason for not selecting her as a case study. The Santa Cruz family and Mr. Galicia posed an interesting contrast to the rest of the participants, but I chose not to include them as primary participants for case study analysis since neither fit my criteria of having participated in public manifestations in favor of immigration reform; in fact, they both stood firmly against such demonstrations. Their contrasting viewpoints, however, provide interesting juxtapositions which

I will refer to intermittingly. As the only participants with migrant farm working experience, Ms. Rinaldi and Mrs. Vega presented a valuable perspective. In addition, they were the only ones in this study with whom I have established prolonged working relationships spanning the course of five years while working as a consultant. I decided to include Ms. Rinaldi to provide us with the perspectives of a single parent. As Mrs. Mendoza pointed out when I first met her, Mr. Buenafe proved to be a key organizer of immigrant families in the faith community. Adelita Santiago also turned out to be a key organizer known throughout Los Milagros for her activist passion. Born and raised in Guatemala, she also presented a unique Central American perspective. Her perspectives as a grandmother raising grandchildren in her home also add a layer of richness to the dialogue. Mrs. Mendoza and her husband were strongly considered as well but their schedules often resulted in canceled appointments. I am deeply grateful to Mrs. Mendoza because her referrals, along with The Pastor's, is what gave me access to a congregation filled with wonderful families longing to become a part of society, equally recognized as Americans contributing to the rich fabric of the United States. I now proceed with an in-depth look at each of the three case studies chosen for this dissertation - the Santiagos, the Buenafes, and the Rinaldis.

Chapter 5: Benito and Adelita Santiago

Everyone can contribute much that is good, and in that way, trust is achieved. The common good will not be attained by excluding people. We can't enrich the common good of our country by driving out those we don't care for. We have to try to bring out all that is good in each person and try to develop an atmosphere of trust, not with physical force, as though dealing with irrational beings, but with a moral force that draws out the good that is in everyone, especially in concerned young people. Thus, with all contributing their own interior life, their own responsibility, their own way of being, all can build the beautiful structure of the common good, the good that we construct together and that creates conditions of kindness, trust, of freedom, of peace. Then we can, all of us together, build the republic – the *res publica*, the public concern – what belongs to all of us and what we all have the duty of building.

- Archbishop Óscar Romero, July 10, 1977
(In *Violence of Love*, Romero and Brockman, 2003, p. 16)

A CALL FOR A JUST AND EMANCIPATORY METHODOLOGY

On Tuesday, June 26, 2012, I received a call from Adelita shortly before dinner. Since I had just met her and her husband for the first time the day before, the level of *confianza* she wholeheartedly offered seemed too soon, totally unexpected and yet most certainly welcome. To my delight, she called to personally invite me to participate in a public demonstration which would start at St. Apostle's Catholic Church (pseudonym) and end one mile later at the steps of City Hall to protest a key provision of Arizona SB1070 upheld by the U.S. Supreme Court just the day before¹⁵. The part ruled constitutional by the Court happened to be the most controversial component of the law's provisions. Adelita explained that the unjust provision gave police officers

¹⁵ Arizona et al. v. United States, June 25, 2012 or what is colloquially known as the “Show Me Your Papers Law”.

uncontested powers to arbitrarily determine the immigration status of a person stopped, detained or arrested. She sounded passionately incensed. When I heard her initial words of invitation, I knew that my own memory would fail to fully capture the eloquence of her message, so I requested her permission to record the phone call to which she readily agreed. What follows is a condensed, gisted transcript¹⁶ (Paulus, Lester & Dempster, 2014) of this phone conversation¹⁷.

Before I proceed with the transcript, however, I share my rationale with regards to the inclusion of both the Spanish transcript and its corresponding translation as a methodological means to overcome some of the cross-linguistic translation dilemmas noted by scholars in the fields of linguistics, ethnography and anthropology (Hanks & Severi, 2014; Peña, 2007; Roth, 2013; Temple & Young, 2004). As a fluent bi-literate in English and Spanish I recognize that my English translation will not adequately convey the full emotion embedded within the words I heard expressed in the native tongue of participants in this study; thus, I first provide the original Spanish transcriptions which, I believe, better expresses the range and pulse of emotion as well as the language message and flow of thoughts shared during our conversations. Moreover, I emphasize to all colleagues in education that the dual language analytic processing of Spanish language data and conversion into English is an interpretive productive process that in itself represents the potential manifestation of hybrid literacy abilities I envision English Learners will eventually display within the discourse of higher education when their native language plus additional second languages are both honored and nurtured throughout their academic development. That said, I now

¹⁶ According to Paulus, Lester, & Dempster (2014), a gisted transcript is "... condensed by removing unnecessary words and phrases, leaving a simplified version but with exact words. No additional text is added." The condensed gisted transcript approach is used in this study.

¹⁷ I used my initials, JAV, and the first name (pseudonym) of the persons being interviewed to document our voices throughout the interviews transcribed in this text.

proceed with Adelita's call for a just and emancipatory methodology for engaging in this study as an active participant:

Adelita: Le estoy invitando porque usted está interesado en saber de cómo la resistencia inmigrante se hace sentir dentro de esta sociedad que la está oprimiendo. Si su estudio o su curiosidad o su necesidad de saber sobre nosotros - no quiero que se vuelva algo frío, algo de estudio - ¡no! Quiero que sepa el calor humano que existe dentro de las necesidades de nuestra situación actual.

JAV: Bueno. Muchas gracias. Fíjese que sus palabras resuenan llenas de corazón y mucha Gracias por dejarme capturar su invitación en esta grabación para tenerla a la mano en mi estudio que en realidad trato de reflejar la filosofía que usted me ha brindado y ha compartido - no debe de ser solamente un estudio como usted lo dice. Debe de tener un carácter humano, lleno de dignidad.

Adelita: ¡Claro, claro que sí! Es que para leer un libro o una tesis en la que se va a escribir sobre el humanismo no simplemente es de decir, "¡Te quiero, te amo!" ¡No, no, no! Cuando se dicen esas palabras es porque en realidad va a haber amor... y el amor es sacrificio. Entonces eso tiene que nacerla. Pero si vamos a escribir donde se pinta una Alicia en el País de las Maravillas... ¡eso es fantasía! Eso es nada más para que los niños aprendan un buen léxico para que se puedan expresar en su idioma. Pero si nosotros, en cualquier idioma del mundo podemos escribir un libro que haya dolor, que haya sentimiento, pero que nos hace hacer la resistencia, ¡enhorabuena! ¡Allí estamos!

My translation:

Adelita: I'm inviting you because you are interested in knowing how the immigrant resistance makes its presence felt within this society that oppresses it. If your study or your curiosity or need to know about us, I don't want it to become something cold, a study – no! I want you to know the human warmth that exists within the needs of our reality.

JAV: Okay. Thank you. Your words ring with much heart and passion. Thank you for allowing me to capture your invitation in this recording so I may have it available for my study in which I truly want it to become a reflection of the philosophy you have shared and bestowed upon me – it should not be just another study as you describe. It should have a human quality filled with dignity.

Adelita: Of course! To read a book or a thesis in which you write about humanism... it simply does not suffice for you to state, "I like you, I love you!" No, no, no! When those words are spoken it is because there will truly be love... and love involves sacrifice. And that has to be birthed. But if we are going to write a text that paints an Alice in Wonderland, that is fantasy! That's meant for children to learn a good lexicon so they can express themselves in their language. But if we, in whatever world language there is, can write a book where there is pain and sentiment but provokes us to make resistance, about time! We will be there!

I hung up the phone and began to absorb the full scope of Adelita's eloquent words with speechless emotion. I was humbled by the power of her message. She is a true activist warrior... a visionary thinker grounded in humanity. As such, she invited me to actively participate as an action-oriented researcher, not an elitist bystander carefully taking notes oblivious to the painful experience of human oppression. She wanted me to feel what she felt; she wanted me to become a part of a

community of resistance. In essence, she provided me with the opportunity to engage in an act of self-empowerment and become a writer researcher who is, at once, a contributing activist warrior armed with pen, paper, and camera.

Her words conveyed the principles of an emancipatory methodology (Freire, 2009; Giroux, 2005; Lather, 2017; Potts & Brown, 2005; Watson & Watson, 2011) that embrace a pedagogy of liberation (Darder, 2003; del Carmen Salazar, 2013; Freire, 2009; McLaren, 2013; McLaren & Jandrić, 2017; Rossatto, 2006). She made herself a subject of my research, not an object. As an organic intellectual (Gramsci, 1989), she instinctively understood that the process and the product mattered as another platform for projecting her voice as well as to raise consciousness about the struggle for immigration reform. Adelita gently mentored me, guided me with words of wisdom that helped convert my process of analytical distancing into a process of involved proximity. Her words included herself as an active contributor to a process of co-authorship. She was purposeful of the critical role she played in the development of this dissertation and she clearly set humanistic goals and expectations by opposing the idea of this becoming a cold study void of human warmth and life experience. Like Freire (2009), she saw the transformative, liberating connection between love, teaching, and learning.

Adelita recognized the research process of activist inquiry, dialogue, and reflection as a labor of love that required potential pain and sacrifice for the investigator as an invested participant actively engaged in the struggle for social justice in immigration reform. She envisioned my dissertation as a living document that invited participatory resistance to social injustice and in ways that lead to transformative emancipation. In her own way, Adelita echoed Freirian concepts summarized by Darder (2003) as follows:

Freire attempted to show us through his own life that facing our fears and contending with our suffering are inevitable and necessary human dimensions of our quest to make and remake history, of our quest to make a new world from our dreams. Often, he likened our movement toward greater humanity as a form of *childbirth, and a painful one*. This *labor of love* constitutes a critical process in our struggle to break the *oppressor-oppressed* contradiction and the conflicting beliefs that incarcerate our humanity. Freire's description of this duality is both forthright and sobering. (pp. 499 - 500)

Adelita Santiago recognized the importance of ethnographic interviews as a means for us to know each other and she clearly emphasized participatory activism as a critical element for enhancing my methodological approach to this investigation. Her phone call was a turning point in my study; it clarified our respective roles as partners in research and solidified a path of exploration for me to gradually discover. My memory of her diligence and dedication to social justice continues to inspire me.

As I reflected on how Adelita influenced my approach to the way I conducted this ethnographic case study, I was reminded of Gramsci's (1989) "organic intellectual" and Beverley's (2008) "*testimonio*". Gramsci asserted that "All men are intellectuals, one could therefore say: but not all men have in society the function of intellectuals" (p. 115); Adelita, in fact, was a housekeeper – a function society looks upon with disdain; but within her community of Latina/o immigrants, she was well respected for both wisdom and her gentle, yet commanding ability to lead. Furthermore, Gramsci noted that...

Every social group, coming into existence on the original terrain of an essential function in the world of economic production, creates together with itself, organically, one or more

strata of intellectuals which give it homogeneity and an awareness of its own function not only in the economic but also in the social and political fields. (p. 113)

I believe that Adelita was very much aware of her gifts as an "organic intellectual" and she readily embraced the civic responsibility that came with it given the socio-historical context experienced within her life. I often witnessed people calling upon her to address the crowd during protest marches; her private counsel was repeatedly sought by activist leadership; and she developed a grassroots advocacy group on behalf of immigrants from Central America living in the community of Los Milagros. Within her "strata of intellectuals," she is recognized for her fundamental function as an organic intellectual leader in the community's grassroots social and political arenas. But she also understood the hegemonic realities which suppressed her function as an intellectual between the strata and the need to overcome such obstacles as part of the struggle – *la resistencia*.

In fact, she welcomed any occasion to confront parameters as a border crosser (Giroux, 2005) while actively participating in outlaw discourses (Sloop & Ono, 1997) to engage others on topics related to immigrant issues through hybrid literacy productions. As a matter of fact, I think she saw her participation in this study as an opportunity to express her *testimonio* as a means to a mutually beneficial end; it is an inference I made which aligns with what Beverley (2008) suggested when he compared life history versus *testimonio* narratives:

In the life history, it is the intention of the interlocutor-recorder (ethnographer or journalist) that is paramount; in *testimonio*, by contrast, it is the intention of the direct narrator, who uses (in a pragmatic sense) the possibility the ethnographic interlocutor offers to bring his or her situation to the attention of an audience – the bourgeois public sphere – to which he or she would normally not have access because of the very conditions of subalternity to which the *testimonio* bears witness. (p. 258)

Adelita clearly identified the process of collaborative research investigation as a transcendent source of agency that had the potential to amplify her subaltern voice into the realms of social strata inaccessible to her: "I want *you* to know the human warmth that exists within the needs of our reality." The word "*you*" is not specific to me, the researcher; Adelita uses a more inclusive sense of the word "*you*" to include the audience of readers that she knew would include scholars and others beyond her social strata.

Moreover, she also identified herself as co-authoring the final product when she said, "But if we, in whatever world language there is, can write a book where there is pain and sentiment but provokes us to make resistance, about time! We will be there!" Not only did she see herself as co-author, she's an activist author with a clear sense of purpose: to emotionally engage the readers through *testimonio* narratives which invite and provoke resistance! It was a call for a just and emancipatory methodology that humanized the life experiences of immigrants often objectified in distant bourgeois public spheres. It was clear to me that Adelita seized the opportunity to enter the Zone of Proximal Distance¹⁸ and create Third Space dialogues. She was a border crosser (Giroux, 2005) with a purpose that was both intense and intentional. As an immigrant, she challenged the notion of submissive silence with the disruptive resonance of outlaw discourse (Sloop & Ono, 1997): an oppositional agitating vernacular that confronts hegemonic indoctrinations, defies the prevalent social prescriptions, and affirms the justification of non-traditional liberatory convictions.

¹⁸ Conceptually symmetrical to the Vygotskian (1978) concept of Zone of Proximal Development, I use the term Zone of Proximal Distance to reflect the inherently active struggles that emerge when the oppressed and the oppressor engage to create disruptive Third Space socio-political exchanges that mirror Vygotsky's proposition of potential transformative development which results in new ways of listening and speaking.

Hybrid Literacies Birthed from *Conscientização*

The phone call encounter I shared earlier in this chapter provides a snapshot of Adelita's well developed activist funds of knowledge. Such insightful funds were forged through painful pathways steeped in reluctant, yet vital Third-Space encounters politicized by the necessity to disrupt violent transgressions of human dignity. It is an unfortunate and unwelcome rite of passage endured by the silenced pushed to the brink of despair who somehow push through the walls of oppression and become outspoken critics that challenge social injustice thereby creating a disruptive Third Space.

In México, for example, parents of sons and daughters brutally killed or missing are demanding accountability for government officials complicit with corruption that fuels cartel violence that has resulted in over 30,000 people missing and more than 200,000 killed in the past decade (Ahmed, 2017; Hootsen, 2018; McCormick, 2018). On the other side of the world, a young girl named Malala Yousafzai was shot by the Taliban and left for dead because she insisted on attending school in a misogynistic society that subjugates women using illiteracy as a vile means to ensure male domination. The bullet to her head did not silence Malala; on the contrary, after months of surgeries and rehabilitation, she elevated her voice with uplifting crescendos that sparked worldwide consciousness to the plights suffered by millions of girls who do not receive a quality, equitable education throughout the globe (UNESCO, n.d.; Yousafzai, 2013). In the United States, sexual harassment and assault on women as a tight lipped scourge efficiently swept under the rug by men in power has finally broken through media's glass ceiling as the #Me Too Movement motivated women to publicly denounce predators and hostile working conditions they encountered in the agricultural fields, hotels, restaurants and the entertainment industry (Garcia-Navarro, 2017; Reints, 2018; Woodruff, 2017; Yeung, 2018). Discriminatory acts of aggression

based on race, ethnicity, national origin, gender, gender identity, household income and/or religion require an eruption of voice informed by the anguish of inequities and social injustice to confront and stop institutionalized norms of oppression. Dialogues of disruption led by women and other afflicted minorities justly assert the dignity of their voice to improve the human condition. Adelita and Benito Santiago are two voices that emerged to protest policies and practices that unjustly targeted immigrant communities throughout the nation.

To better understand the Santiagos' passion for immigrant rights, advocacy and social activism, one must attempt to understand the roots of their *Guatemalteco* life experiences contextualized by personal suffering and loss in a country torn by horrific acts of war that terrorized a civilian population for a span of about 30 years. Benito and Adelita have experienced the brutal outcomes that unchecked regimes can unleash on its people when social democracy and human rights are blatantly disregarded. The inconvenient truth is that the United States and its capitalistic endeavors are largely at fault for creating and subsidizing regimes¹⁹ throughout Latin America (and other parts of the world) that selectively favor those in power while disenfranchising the masses, many of whom choose immigration as the only viable option (Manz, 1985; Macedo, 1994; Galeano, 1997; Solaún, 2005; Kinzer, 2006; Jonas, 2013).

According to the Migration Policy Institute (Lesser & Batalova, 2017), about 3.4 million Central Americans were living in the United States in 2015; of these, 85% migrated from El Salvador, Honduras and Guatemala due to violence, natural disasters and economic hardships. Within this flowing, reluctantly diasporic hemorrhage of humanity are a voluminous number of exiled patriots, including the Santiagos, who left the countries they loved and marched north in

¹⁹ "In the case of Guatemala, military assistance (provided by the United States) was directed towards reinforcing the national intelligence apparatus and for training the officer corps in counterinsurgency techniques, key factors which had significant bearing on human rights violations during the armed confrontation" (Commission for Historical Clarification, 1999, p. 19).

search of a new start. Adelita and Benito Santiago unwillingly left their respective families over 20 years ago when they found themselves and their families directly threatened²⁰. Somehow, their separately similar paths brought them to Los Milagros, Texas where they later met, fell in love, and formed a new family. There seems to be a great sense of mutual respect uniquely shaped by their passion for human rights and social justice.

Benito Santiago has lived three lifetimes in a span of 57 years: life as an orphan, life as an activist university student, and life as an exiled immigrant working as a maintenance man for a lavish apartment complex. He is a humble, pensive man who, as a young man, enrolled in the College of Economic Sciences at the University of San Carlos in Guatemala City. His serene voice spoke volumes of wisdom as he thoughtfully pondered each question before sharing his perspectives. When I asked him to explain why he came to the United States, he told me there was no simple explanation, no singular reason but rather layers of complicated social, economic, and political variables that eventually pushed him out of his beloved country. In his attempt to explain these complexities of transnational power struggles and conflicts disguised as inner struggles confined within the borders of Guatemala, I was drawn to his use of the concept "social conscience" as the stimulus for a social awakening among oppressed populations in Guatemala which eventually led to the rise of a political and social struggle that resisted transnational powers of oppression.

Benito: *Estuve en una facultad que se llama Facultad de Ciencias Económicas. Entonces, esta facultad tiene una dinámica de hablar sobre el desarrollo económico del país: debe de existir un balance pero el balance debe ser para el sector menos*

²⁰ As a student activist, Benito felt a growing sense of danger as classmates in his social activist circle gradually disappeared and their tortured bodies found days later. After her older brother was killed for his outspoken critique of government, Adelita herself became a vocal critic and found herself the target of menacing surveillance that also threatened her oldest two sons as they walked home from school.

afortunado... no como se lleva siempre que es... la minoría. Entonces, todo esto lo hace a uno razonar y esa razón se convierte... en consciencia - lo que denominamos nosotros "la consciencia social". La consciencia social es la parte fundamental para entender los problemas socioeconómicos que vive un país. Nos hace entender que un país con tanta riqueza - ¿por qué existe tanta pobreza? Dentro de todo eso también los gobiernos... como el caso de Guatemala que fue un país golpeado... por una tiranía que existió desde inicios del siglo pasado. Entonces... esa tiranía nos vino gobernando, gobernando... y a la larga con el tiempo no dio muchas oportunidades y lamentablemente eso... cerró el desarrollo de un país como que es Guatemala que es tan pequeño. En el conflicto armado que se desarrolló... que fue más agresivo en la década de los '80. Entonces mucha gente tuvo que emigrar huyendo de la persecución política. Entonces esto... también nosotros seguimos la misma línea y prácticamente esa es la parte que directamente... nos hizo venir a este país que nos abrió sus puertas y que mucha gente apoyó también nuestra... la causa de Guatemala... Para que se dieran cuenta ellos también de la situación que está ocurriendo entonces ellos se convirtieron como en "observadores" y a ver la situación de Guatemala. Y hoy en la actualidad también... pues vemos con profunda tristeza situación del maltrato que existe ahora contra la comunidad inmigrante. Entonces quiere decir de que aun no arde que esto se... se diera un cambio dentro de los países. Vemos que si un atraso más... y más... y más... y aquí mismo pues nos están cerrando las puertas ¿verdad?... de una u otra forma. Como que lo están haciendo con un... una forma de que la comunidad se siente tan presionada que toman la decisión de "bueno, mejor me

voy. Mejor me regreso a mi país." Y yo creo que... hay una forma de descubrir que eso no se tiene que dar sino, al contrario, luchar por los derechos.

Adelita: *[sonríe y en voz baja declara] La resistencia.*

Benito: *Luchar por la dignidad humana y luchar por el respeto al inmigrante ¿verdad? Entonces creo que hoy en la actualidad ya es otro fenómeno... que está provocando... el éxodo pero ese éxodo se está decayendo y decayendo a raíz de los cambios políticos que también acá en este país hay. Entonces está prácticamente cerrando las puertas para que la migración ya no siga viniendo.*

My translation:

Benito: I was enrolled in the College of Economic Sciences²¹. Therefore, there is an inherent dynamic discourse in this college to address the nation's economic development: there should be a balance but this balance should lean favorably towards the less fortunate sector... unlike the tendency which favors... the minority. So, all this leads one to think critically and this reasoning transforms... into consciousness - what we denote as a "social conscience". Social conscience²² is a fundamental concept that is necessary for one to understand the socioeconomic challenges that a nation lives. It makes us understand that a country rich in resources – why is there so much poverty? Within this reality, there are government administrations, as in Guatemala's case, overtaken by a tyrannical coup that

²¹ The College of Economic Sciences that Benito attended is part of the University of San Carlos which is an academic institution famously known in Guatemala as a bastion of opposition to military regimes that advocates for social, political, and economic reforms. Student movements stemmed from this university to vociferously oppose social injustices carried out by the government but their voices were violently silenced by government police forces as well as by the military (McCleary, 1999; Garrard- Burnett, 2010).

²² Benito's use of the term, social conscience, aligns with Goldberg's (2009, p. 1) description of social conscience as "...the ability to reflect on deeply held opinions about social justice and sustainability" and that "...social conscience compels us to insist on moral action from the wider institutions of society and to seek the transformation of social structures that cause suffering."

emerged at the start... of the last century. So... that tyranny came to govern us... and govern us... and, over the long haul, did not provide many opportunities and, unfortunately... that stopped the development of a small country like Guatemala. The armed conflict that followed in the 1980's ultimately became... the most aggressive conflict ever²³. Many people had to migrate as they fled political persecution. So this... is also the path we followed and is the direct element... that made us come to this country which opened its doors to us. Many people in this country also supported our... the cause of Guatemala. In order for them to understand the unfolding situation, they became a type of "observers" to look at Guatemala's situation. And today, in actuality... with profound sorrow, we similarly see the abuse that exists today against the immigrant community. This means that we have yet to see a spark for this to... change within countries. We see steps taken backwards more... and more... and more... and, here as well, doors are being closed to us, right? ...in one form or another. It's almost like they are doing this... in such a way that the community feels so pressured that they make the decision to "Well, I'd better leave. I'd better return to my country." And I think that... there is a way to realize that that doesn't have to be the case but, on the contrary, fight for our rights.

Adelita: (smiles and whispers) The resistance.

Benito: Fight for human dignity and fight for respect towards the immigrant, right? So I believe that today, in reality, it is another phenomenon... that is provoking... an exodus (from Guatemala) but that exodus is waning and dissipating due to the root

²³ About 150,000 people were killed in Guatemala in the early 1980's alone. Most of those killed were Mayas from the highlands of Guatemala (Jonas, 2013).

changes in politics²⁴ that exist in this country. So doors are practically being shut so that migration stops coming here²⁵. Benito's response to the question I posed, "Why did you come to the United States?", began with first-hand explanation of multifaceted contextual acoustics not usually addressed in the typical merican History or World History curriculum covered in basic high school or undergraduate college coursework. After all, the graphic history of Guatemala's brutal 35-year civil war and the U.S. cold war policies that stoked it (Manz, 1985; Commission for Historical Clarification, 1999; McCleary, 1999; Garrard-Burnett, 2010) are uncomfortable contradictions that strike against the very core of the idealistic values and principles of American democracy.

As a Latin American author, Eduardo Galeano (1997) presents a prevalent viewpoint that reflects the prominent sentiment of many Latin Americans I have met and conversed with; this narrative represents a fragment of the influential contextual acoustics relevant to Benito's (as well as that of other participants in this study) development of "social conscience" in his journey towards *conscientização*:

Latin America is the region of open veins. Everything, from the discovery until our times, has been transmuted into European - or later United States capital, and as such has accumulated in distant centers of power. Everything: the soil, its fruits, and its mineral-rich

²⁴ The policies in the U.S. that Benito alludes to resulted in increased deportations which hit record highs during President Obama's administration. Rosenblum & Meissner (2014) identify three factors to be the key drivers of these deportation policies: new laws expanding the grounds and speed for removal; sustained increases in immigration enforcement personnel, infrastructure, and technology along the border; and policy decisions by three successive administrations that intensified operational and enforcement outcomes. Under Trump's current administration, policies of enforcement have intensified as undocumented Central American immigrant families seeking refugee status are intentionally torn apart with the separation of children from their parents as officials willfully place them in detention centers hundreds of miles away from each other. (Barajas, 2018; McGreevy, 2018)

²⁵ According to U. S. Customs and Border Protection, there has been a sharp decline in the number of undocumented immigrants apprehended along the Southwest border reflecting a 30% decrease from March 2017 to February 2017 (U. S. Customs and Border Protection, 2017).

depths, the people and their capacity to work and to consume, natural resources and human resources. Production methods and class structure have been successively determined from outside for each area by meshing it into the universal gearbox of capitalism. To each area has been assigned a function, always for the benefit of the foreign metropolis of the moment, and the endless chain of dependency has been endlessly extended... the history of Latin America's underdevelopment is... an integral part of the history of world capitalism's development. *Our defeat was always implicit in the victory of others; our wealth has always generated our poverty by nourishing the prosperity of others – the empires and their native overseers* [emphasis in original text] (Galeano, 1997, p. 2).

Dictatorship, inequities, pervasive poverty, and violent repressions were some of the contextual acoustics experienced by the six senses (I include critical thinking or *conscientização* as a sixth sense) of a people oppressed in Guatemala that eventually developed into a collective "social conscience" accurately portrayed by Galeano. The interrogation of self, place, and realities experienced by the masses began with a consensus sharing of common ground and a desire to engage in transformative emancipatory actions. The University of San Carlos, the Catholic Church²⁶ and other institutions played a crucial role in the creation of interrogatory third-space dialogues that later led to the mobilization of student and indigenous political movements (Bonpane, 2000; Konefal, 2003; Bryan, 2007; Izuzquiza, 2009; Sagastume Gemmell, 2013; McLaren & Jandrić, 2017) in Guatemala which sought to interrupt and change their country's

²⁶ After the Second Vatican Council called for the Catholic church to become involved with the struggles of the poor, 130 Latin American bishops and archbishops gathered at Medellin, Colombia in 1968 to formulate a pastoral commitment that "placed them firmly on the side of the continent's poor and undertook a sustained critique of Latin America's society" (Linden, 2000, p. 11).

oppressive direction with alternative contextual acoustics, such as liberation theology²⁷, that promoted a more equitable distribution of social, political, and economic opportunities for all. (Gutiérrez, 1988; Manewal, 2007; Kirylo, 2011; Clos, 2012; Mackin, 2015)

According to Benito, the prominent discourse that framed the academic experiences of students in the College of Economic Sciences revolved around issues of economic development and equity. Within this central discourse, Benito talked about an inherent civic responsibility, as students and future economists, to question the economic imbalance that persistently subjugates the masses while lifting the interests of a powerful few. He identified social conscience as a fundamental transformative awareness that enlightens a deeper understanding of self in relation to others; this, in turn, leads the self to question new realities previously veiled with a more critical consciousness or *conscientização* that inspires solidarity as well as collective action to dismantle the masquerade of colonialist indoctrination. Distinguishing individual conscience from social conscience, Goldberg (2009, p. 1) writes: "Individual conscience compels us to act morally in our daily lives, avoiding or helping to relieve the immediate suffering of others, whereas social conscience compels us to insist on moral action from the wider institutions of society and to seek transformation of social structures that cause suffering."

Moreover, Goldberg (2009, p. 1) notes that "If we can understand the social conscience of others, we can find common values and goals among seemingly diverse groups and build movements for change." A transformative, social conscience is facilitated by the development of a critical consciousness or *conscientização* which C. Rossatto (personal communication, March 16, 2015), drawing from Freire's (2009) work, describes as a transformative process that involves

²⁷ According to Cook (1998), liberation theology is a synthesis of Christian theology and Marxist socio-economic analyses that emphasizes social concern for the poor and the political liberation for oppressed peoples.

progressively evolving levels of consciousness (*conscienti*) plus individual and/or collective action (*ação*). The dialectical relationship between social conscience and *conscientização* was embedded within third-space hybrid literacy productions that occurred among Benito's college classmates as they discussed realities, took responsibility for these realities, and then took actions that envisioned alternative realities in community with like-minded groups and individuals who shared common values and goals.

As a student at the University of San Carlos, Benito did, in fact, participate in a political movement which denounced the social, political, and economic inequities that confined the vast majority of Guatemala's population to a lifetime of poverty and exploitation. Benito spoke painfully about the dire consequences protesters faced for taking bold actions against the military regime:

Benito: *Comenzó la persecución política contra... maestros, contra gente que estaba organizada, sus principales líderes... eso dolía mucho. La universidad, me gustaría que un día se metiera en su website. Allí puede encontrar mucha historia de... como murieron muchos estudiantes no porque estuvieran metidos en situaciones de armas ni nada de eso. El arma de un estudiante siempre va ser su consciencia, el divulgar la verdad. Pero siempre tenemos la idea de cuando decimos la verdad... hay a quienes no le va a gustar. Entonces, es más fácil quitar una persona del camino porque es como tener una piedrita en el zapato que le está a uno molestando. Entonces para quitarse esa piedra, mejor la tira y lo mismo hacían ellos en aquel entonces. Entonces uno como que trabaja... un poquito más... callado en todo más se protege más. Aun así con la protección que uno buscaba, pues*

mucha gente... muchos jóvenes murieron. Otros vinieron por acá. Se fueron para Canadá. Otros se fueron a Europa... España... Se fueron a México.

My translation:

Benito: The political persecution started against... professors, against organized groups and their primary leaders... that was very painful. I would like for you to visit the university website. There, you can find a history²⁹ of... how many students died, not because they were involved with armed activities nor anything like that. A student's weapon will always be their conscience, to reveal truth. But we always know in our minds that when we speak the truth... there will be those who will not like it. So, it is easier to remove someone from the path because it is like having a bothersome little rock in your shoe. So to remove that rock, it is better to discard it and that is what they would do in those days. So then one acts... a bit more... silently in everything to protect yourself more. Even with such precautions taken, many people... many young people died. Others came this way. They left to Canada. Others went to Europe... Spain... and they went to Mexico.

Benito contextualized himself within the hemorrhage of life, hope and spirit that occurred during the bloodiest period of Guatemala's civil war. Fearing for his life after some of his professors were killed and several close friends disappeared, Benito discontinued his studies and eventually migrated to the United States once he secured political asylum with refugee status from the U.S. Embassy at Guatemala City. He reluctantly left his wife and a family of three.

When I reflected on Benito's narrative, it appeared to me that a series of overlapping instances of critical hybrid literacy productions evolved from Third-Space dialogues in direct

²⁹ A document titled, "Síntesis Historica" (Sagastume Gemmell, 2013), can be found at the website for the University of San Carlos at the following url: http://www.usac.edu.gt/g/Sintesis_Historica_edicion_2013.pdf

response to complex layers of interactive contextual acoustics experienced by the Santiagos over time. Each instance contributed to the ongoing development of personal funds of knowledge which, in themselves, filtered and acted upon subsequent opportunities for creating or responding to Third-Space dialogues that, in turn, modified existing hybrid literacy productions that led to new understandings and enhanced funds of knowledge available to both individual and overall members of their community. Moll, Amanti, Neff and Gonzalez (1992) allude to the continuum of individual co-construction of enhanced knowledge over time within the community referring to funds of knowledge as "...historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being." (Moll, Amanti, Neff & Gonzalez, 1992, p. 133) According to Moll, et. al, the resourceful exchange of skillsets and bodies of knowledge within the social networks bolster community ties as individual relationships strengthen through mutual reciprocity; *confianza* (Stanton-Salazar, 2001) between individuals is enhanced. I can only imagine that shared experiences lived while engaged in a common struggle only serve to deepen the bonds between individuals as they actively enter Third-Space unknowns rife with political divides as immigrants advocating for a just and fair immigration reform process; in this manner, *confianza* itself becomes an essential element that operates in tandem with reciprocity during the process that develops activist funds of knowledge.

Another key element in this process that transcends time and space is Freire's (2009) concept of *conscientização* which becomes sharper and more focused as the individual and/or group is more critically aware of social and political contradictions. In essence, an individual's or group's *conscientização* progressively matures over time as one actively participates in the discernment of such contradictions as well as the critically conscious acts of resistance to the oppressive nature of systems that produce it. In the following illustration, I point to three Third-

In the 1970's, most people of Central America experienced a tumultuous and violent social upheaval in opposition to a brutally imposed political and economic framework that favored multinational corporations, the social elite, and complicit government officials³⁰. At that time, Benito was in his early twenties while Adelita was in her late teens – both impressionable and ardently idealistic. As illustrated in Figure 5, the contextual acoustics that shaped and influenced third-space dialogues at San Carlos University in Guatemala City included unequal distribution of wealth and resources, Catholic liberation theology, violent oppression, and social movements for justice. The dynamics of these contextual acoustics stirred an emergence of grassroots *conscientização* stoked in dialogues between what Gramsci (1989) refers to as "traditional" intellectuals and "organic" intellectuals. The creation of such a space for dialogue between these two groups increased the potential for the marginalized to ideologically recruit and enhance support for their envisioned social transformation. According to Gramsci (p. 116):

One of the most important characteristics of any group that is developing toward dominance is its struggle to assimilate and to conquer "ideologically" the traditional intellectuals, but this assimilation and conquest is made quicker and more efficacious the more the group in question succeeds in simultaneously elaborating its own organic intellectuals.

I imagine that the ensuing dialogues provoked meaningfully relevant reflections about the status quo which led to a collective sharing of possibilities. I propose that the ability to effectively engage in these crucial conversations require dialogic participation at various levels of engagement that promote critical reflection (social conscience) as well as critical action (*conscientização*):

³⁰ Such hegemonic arrangements were carefully manipulated and sustained through U.S. interventions that sought to replicate economic and political structures favorable to capitalistic interests controlled by big business in the U.S. and corrupt leadership in Central America. (Galeano, 1997; Chomsky, 1999; McCleary, 1999; Grandin, 2006; Gonzalez, 2011)

applying, analyzing, evaluating, and creating. Thus, a collective social conscience prompted people like Adelita (organic intellectual) and Benito (traditional intellectual) to collaborate and engage in acts of civil disobedience with hopes of bringing about a more just and equitable social reality. Such hopes were violently crushed by the military regime with targeted genocide and methodical assassination of outspoken critics. Thousands fled the slaughter with Adelita and Benito among them.

As Figure 5 illustrates, the Santiagos were met with familiar hegemonic realities as they settled in the community of Los Milagros, Texas. Without question, life was better in the United States. In fact, they found community organizations sympathetic to their experience of struggle, loss and pain in Guatemala. They could have remained silent witnesses to the horrors of military repression and lived comfortably under the radar in their new community. The Santiagos, however, were compelled to give testimony and drew attention to the plight of families, friends, and compatriots left behind. The experiences gleaned from dialogic critical actions taken as conscientious objectors in Guatemala instilled in the Santiagos activist funds of knowledge and skills that provided them with valuable tools and expertise they effectively used to promote immigration reform upon entering the United States. Adelita alluded to ongoing resistance to social injustice informed by elaborate funds of knowledge which reflect a well-developed critical literacy:

Adelita: *Sí hicimos una resistencia dentro de nuestros países por las necesidades que existían, y existen, y existirán mientras que opriman al pueblo, nosotros aquí también haremos resistencia y también vamos a mejorar el léxico hacía los derechos humanos. Vamos a tener que aprender cada cláusula de los derechos humanos para demostrarle al gobierno que si sabemos porque estamos aquí. ¿Por*

qué queremos luchar tres factores importantes dentro del ser humano? Que es el estudio, la vivienda, y la salud. Son tres factores importantes que nosotros es lo único que necesitamos para nuestro desarrollo. Porque un pueblo sin estudios, un pueblo ignorante, es un pueblo que retrocede a la humanidad. Es eso lo que puedo decir en estos momentos el porqué de la resistencia de los migrantes dentro de este país. ¿Sí? Porque no somos una carga como nos quisieran hacer sentir o hacer saber, sino que al contrario... somos personas que en sí somos soluciones. Porque nosotros no venimos a buscar ni en un... en unas... grandes compañías económicas, ni venimos a buscar en la aeronáutica los trabajos, ni en los grandes científicos, etcétera, etcétera, etcétera. A nosotros, si nos ponen a barrer un patio y sabemos que ese patio VA a servir para el paso de otras personas, claro que lo hacemos. Y por eso nosotros los migrantes somos nuevamente... una resistencia como lo fuimos en un momento dado en nuestros países.

My translation:

Adelita: If we created a resistance within our nations because of the needs that existed, and still exist, and will continue to exist while common people are oppressed, then we will also create resistance here and will improve the lexicon related to human rights. We will have to learn each and every clause for human rights³¹ to show the government that we understand why we are here. Why do we fight for three basic factors essential to the human being? Namely education, shelter and health. These are the only three essential factors that we need for our self-development. Because

³¹ The *Declaración Universal de Derechos Humanos* lists the 30 "clauses" for human rights that Adelita referred to. Adelita secured a copy of this document for me (See Appendix C) when we attended an immigrant community gathering at Our Lady of Miracles Catholic Church (pseudonym) on August 10, 2012. According to Adelita, this Spanish informative bulletin was often used to facilitate presentations about human rights during such meetings.

a people without education, an ignorant people, is a community that regresses humanity. That is what I can say at these moments with regards to efforts of resistance among immigrants in this country. Right? Because we are not a burden as they would have us believe or make it known but on the contrary... we are persons that are inherently solutions. We don't come here looking to take over big business nor do we come looking for aerospace jobs, nor to replace great scientists, etcetera, etcetera, etcetera. As for us, if you put us to sweep a patio and we know that patio WILL serve as a path for others, we will do so. And that is why we immigrants are once again... a resistance as we were at a given moment in our homelands.

Adelita Santiago's journey through activist, third-space hybrid literacy productions similarly mirrors Benito's experience. Her journey began in the midst of socioeconomic contextual acoustics that awakened Adelita's personal process of *conscientização* as she questioned the harsh realities of the status quo in her native country. In recollecting memories of her childhood, Adelita mentioned the development of a growing awareness, an emerging social conscience, as she questioned herself and her place in the world.

Adelita: *Bueno, mi mamá era una mujer humilde, campesina. Ella fue trasladada de su tierra natal a la capital de Guatemala. No sabía leer ni escribir. Ella lavaba y planchaba en casa de millonarios. Sí, mi vida es bastante... aventurera, por decirlo así. Yo desde niña fui muy curiosita parece. Entonces mi madre cuando llegaba a lavar y a planchar a la casa de los millonarios, gente millonaria - gente que se ponía un par de zapatos una semana y a la otra semana los regalaba, así de millonarios. Pero entonces allí fue cuando, desde niña ¿verdad?, mis aventuras*

empezaron. Llega cierta edad en que me entra la curiosidad de que - ¿Por qué mi madre, siendo trabajadora, no tiene un carro, no tiene sirvientas? y ¿Cómo aquella señora que no trabaja y vive peleando con el esposo reclamándole de por qué no compró un anillo en Europa? Mis preguntas... iba yo a la iglesia, siendo chica, yo iba a la iglesia y le preguntaba a Dios ¿el porqué de las diferencias? Y llega el momento en que entro a la escuela y aprendo a leer y a escribir. Y también gracias a la familia parte de mi padre porque yo me crié con mi mamá y mi padrastro. Pero la familia de mi padre me reconoce, gracias a Dios. Y ellos me dan mucha lectura, muy buena lectura de chica. Me dan a leer estos libros de historia de Guatemala... mi primo Carlitos, más que nada, también se interesó en su educación y yo leía los libros de mi primo. Se me hacían curiosos porque eran libros prohibidos en Guatemala, cosa que ahora digo, "Hmm, no tenían nada de malo." Simplemente eran profesionales que querían que la humanidad entendiera su desarrollo y así sucesivamente... yo si tuve mamá - una madre muy responsable sin saber leer ni escribir pero ella precisamente nos mandó a la escuela porque tenía su dicho de que "si ella era burra no quería que sus hijos cargaran con la carreta." Así con esas palabras tan... tan crudas, pero tan reales en la sociedad. Sí, yo gracias a Dios me crié con mi mamá y llegué hasta los 29 años de edad con ella. No era... un hogar como realmente hubiera sido ¿verdad? un hogar normal que el papá llega abraza sus hijos, les pregunta por la tarea... no, no, no, no. No fue así tampoco, pero si mi madre, como le digo, se levantaba a las 4 o 5 de la mañana a empezar a trabajar, y regresaba a las 6 y media, 7 de la mañana, nos bañaba a esa hora con agua fría para que despertáramos mejor... [risa] Son lindos recuerdos

esos. Y si, a mi... lo que me llegó más que nada a involucrarme en movimientos estudiantiles en mi país fue precisamente más que nada la curiosidad. La curiosidad de ¿por qué Dios permite estas injusticias? Pero poco a poco y caminando por distintos lugares del mundo, he ido comprendiendo que no es cuestión de Dios. Es cuestión de la persona que ha agarrado el poder socioeconómico, sociopolítico e impacta cualquier sociedad que se quiera desarrollar. Pero gracias a Dios que tuve mamá. Papá no tuvo porque se fue con otra pero... derecho a la vida tienen también, ¿verdad? [sonríe]

My translation

Adelita: Well, my mom was a humble, country woman. She was transferred from her native land to the capital of Guatemala. She didn't know how to read or write. She washed and ironed in the homes of millionaires. Yes, my life is quite... adventurous, in a manner of speaking. As a little girl, it appears I was a very curious. My mom would arrive to wash and iron at the millionaires' homes, *millionaires* – people that would put on a pair of shoes one week and would give that pair away the following week, that's how rich they were. But that's where, as a little girl, my adventures began. The day comes when I reach a certain age and I begin to wonder... Why does my mom, hard worker that she is, not have a car, not have maids? Why is it that that woman who doesn't work is so uptight with her husband about the ring he didn't buy her in Europe? My questions... when I was a child going to church, I would ask God - why do these differences exist? And the time comes when I begin school and I learn how to read and write. And I also give thanks to my father's side of the family, because I was raised by my mom and stepfather... but my father's side of

the family acknowledges me, thanks be to God. And they provided me with lots of literature, very good literature as a child. They gave me books about Guatemala's history. My cousin Carlitos, more than anyone else, was also interested in his education and I would read his books. They intrigued me because these books were prohibited in Guatemala which now causes me to think, "Hmmm, they weren't bad at all." They were simply written by experts who wanted humanity to understand their development and that's how I eventually... I did have a mom – a very responsible mom who didn't know how to read or write but she sent us to school precisely because she had a saying, "She may be a donkey but she didn't want her kids to end up pulling the burdened cart." Such were her words... so crude but so real in society. I give thanks to God that I was raised by my mom until the age of 29. It wasn't... an ideal home, right? A home where dad comes home, hugs his children, asks about their homework... no, no, no, no. It wasn't like that but my mom, like I tell you, would get up at 4 or 5:00 a.m. to start work and she would return at 6:30 - 7:00 a.m., give us a bath at that time with cold water so we could better wake up... [laughs] Those are beautiful memories. And yes... what most compelled me to participate in the student movements in my country was precisely and mostly due to curiosity. A curiosity such as – why does God allow these injustices? But, little by little, as I walk in different parts of the world, I have come to understand that it is not a matter of God. It is a matter of the person who has taken hold of socioeconomic, sociopolitical power that impacts social development. But I give thanks that I had a mom. I didn't have a father because he left with another woman but... he has a right to live life too, right? [smiles]

In her childhood, Adelita was socioeconomically tracked into an incomplete version of a stratified literacy specifically devised to normalize oppression and limit life options. A child's naiveté and brilliance gave rise to questions that were not explored, much less answered, in a traditional school setting. She describes a hegemonic reality designed to replicate dominant structures (Gramsci, 1989; Freire, 2009) to numb the senses of criticality into silent submission. It was a "...'spontaneous' consent given by the great masses of the population to the general direction imposed on social life by the dominant fundamental group." (Gramsci, 1989, p. 118) As Benito and Adelita both pointed out, it was not in the best interest of those in power to create critical thinkers that question the state-of-affairs. Using first person accounts to write about the causes of the Guatemalan civil war, Beatriz Manz (2004) refers to the role of (mis)education and the systemic replication of power structures and social inequities in her book, *Paradise in Ashes*:

Investment in infrastructure or schools in rural areas ranged from haphazard to nonexistent. Moreover, while parents sacrificed to send their children to local rural schools, the schools betrayed the dream. 'Ignorance reigned completely,' Pedro Tum recalled. 'None of us knew how to read or write.' He paused for a moment and then continued, warning with mock severity, 'Beware of the peasant who learns how to read because he will rebel!... It was not until later that I noticed that they did not want us to get an education, because they were afraid that if we learned we may be able to read the laws, the articles about our rights, and that we could strike.' (pp. 43 - 44)

Indeed, it is not in the best interest of authoritarian regimes for the masses to have access to quality education; the replication of power structures that benefit the few in power hinges on pedagogical inequalities that enhance oppressive repression of literacy and critical self-reflection.

Adelita's access to another, more complete version of this stratified literacy when she visited her father's side of the family, however, exposed her to books not intended for the subservient masses. This exposure to what she calls "good literature" was another border crossing experience (Giroux, 2005) for Adelita as she ventured into third-space dialogue reflections within herself as a young child. She noticed critical contrasts in life and literature which provoked important questions that later solidified when she entered a third space contextualized by the acoustics of university student activists. These questions were then further amplified when her older brother, a labor union leader, was killed and she became an outspoken critic of Guatemala's government. Adelita's conscience crossed the forbidden perimeter from conscientious passivity into the early stages of *conscientização*; from a reflective bystander, she transformed into a conscientious objector and disruptive organizer. Fearing for the lives of her oldest children who noticed they were being followed after school on a daily basis, she made the heart wrenching decision to leave her country. She brought her four oldest children and left the four youngest children behind with her mom³².

Adelita: *Ellos ya estaban en Primero Básico y ese mismo año de 1989... me los comienzan a perseguir. Y yo ya tengo miedo porque yo digo, "Dios mío, ¿quién me los persigue? ¿El ejército o los estudiantes que quieren que se involucren en algún movimiento estudiantil?" Y ya nosotros con las suficientes experiencias de desapariciones en nuestra familia, y como le digo, en mi propio caso, la represión policiaca de mi país, me tuve que venir. Yo salgo de Guatemala en noviembre de 1989. Solo esperé que mis hijos salieran de su séptimo año, recoger papelería que sabía que nos iba a servir acá, lo mando con anterioridad para acá porque ya vivía*

³² Adelita informally adopted her brother's four children after his murder thereby raising them as her own.

una hermana acá, y agarramos camino un viernes porque yo fui a solicitar asilo político a la embajada de los Estados Unidos en Guatemala, pero me la niegan porque yo no tengo las suficientes pruebas de la desaparición de mi hermano. Y yo me imagino que dijeron, "Bueno, esta mujer se quiere ir con todo y familia." Y pues ocho niños yo creo que un país no se quería hacer cargo de ellos y luego una familia del proletario – no creo. Entonces me niegan la visa de asilo político y dije, "Bueno, más indocumentados quieren, más indocumentados van a tener." Y tomé esa decisión. Fue un viernes, 13 de noviembre de 1989 cuando... [suspira profundo, ojos llorosos] terminé de deteriorar... la sociedad de mi familia... completamente. [lagrimas corren por sus mejillas] Dejo a una madre en una silla de ruedas, agarro a cuatro niños... y necesito dejar a cuatro niños. Y sumamente fue una travesía bastante dura para mis hijos. Mis hijos, cuando estábamos en Tapachula, me dijeron, "Lita, vámonos con abuela. No queremos seguir." "Si, hijos. Vámonos a los Estados Unidos." Yo ocultándoles la realidad... [llora]... de mi dolor, de mi frustración... [pausa larga] La sociedad de Guatemala me mató completamente. No digo que no quiero regresar a Guatemala. Claro que quiero regresar a Guatemala... (con voz determinada) pero mi resistencia aquí en los Estados Unidos también, en lo que pueda yo vivir, yo no voy a dejar de organizar gente, de enseñarles sus derechos porque, vuelvo y repito, por naturaleza, nuestros derechos, Dios nos los ha dado. Pero si, nosotros fue por persecución... pero aquí nos tiene en los Estados Unidos haciendo resistencia, ¿verdad? organizando gente, incluso haciéndole consciencia a los guatemaltecos que en ningún momento han tenido la curiosidad siquiera de saber el porqué de su migración. Ellos tienden a decir que...

por necesidad y por pobreza que por eso, pero la pobreza aquí también la sentimos. Aquí lo único que nos sobra esforzamos porque todo lo que se tiene alrededor de uno es la demanda del capitalismo, ¿verdad? Entonces ellos no tienen esa consciencia todavía, pero para eso estoy yo para hacerles saber que no nos venimos ni por pobres, ni por ignorantes, ni porque no podemos sembrar la milpa ni el frijol en nuestros lugares, sino que porque en realidad todos aquellos que han tomado nuestros bienes. Nos ponen... el yugo en el cuello y nos tratan de no darnos ni siquiera la primaria para que nosotros ignoremos tantísimas situaciones alrededor de nosotros como una compañía extranjera puede llegar... y explotar nuestras minas de minerales, oro, plata, lo que existe en la tierra pues. Pero con la mentira del capitalismo que nos dice que... al privatizar una compañía nos va a dar la oportunidad de... del trabajo. Con eso es suficiente para nosotros y vamos tapando la realidad de la profundidad de nuestros exilios.

My translation:

Adelita: They were in 7th grade and, that same year in 1989... is when they begin to be followed. And my existing fears lead me to ask, 'My God, who is following them? Is it the military or perhaps the students that want them to join some student movement?' By then, we already had sufficient experiences with family members disappearing³³ and, like I tell you, in my case, due to political repression in my country, I had to leave. I leave Guatemala in November '89. I waited for my children

³³ “A disappearance occurs when the security forces or their agents take a victim into custody but deny holding him or her. In Guatemala, the disappeared are usually interrogated, tortured, and killed; their bodies disposed of secretly.” (America’s Watch and Physicians for Human Rights Report, 1991, p. 1). In 1990 alone (one year after Adelita left Guatemala), 588 extrajudicial executions and 140 disappearances, figures that do not accurately represent incidents in rural areas, were reported in Guatemala by America’s Watch and Physicians for Human Rights.

to finish 7th grade, collected documents I knew would be helpful here and mailed them to my sister who already lived here, and we left on a Friday because I had requested political asylum at the U.S. Embassy in Guatemala but was denied because I didn't have enough evidence to prove my brother was missing. I suppose they thought, 'Well, this woman wants to leave and bring all her family.' And eight children I believe is a burden a country did not want to take on and to top it off, a family of the proletariat – I don't think so. So, they deny me a visa for political asylum and I told myself, 'Well, if they want more undocumented immigrants, more undocumented immigrants they will have.' And I made that decision. It was November 13, 1989, when... [deep sigh, her eyes tear up] ... my family's entire social structure... and I completely... deteriorated... [tears stream down her cheek] I leave a mother on a wheelchair, take four kids... and I need to leave four behind. This was a substantially hard travesty for my children. When we arrived at Tapachula³⁴, my children told me, 'Lita, let's go to grandma's. We don't want to keep going.' 'Yes, my children. Let's go to the United States,' hiding the reality... of my pain, my frustration... [long pause] The Guatemalan society killed me completely. I won't say I don't want to return to Guatemala. Of course, I want to return to Guatemala... (strong, determined voice) but my resistance here in the United States, however long I must live, I will not stop organizing people, teaching them their rights because, as I've stated before and I say it again, God has given us our natural, inalienable rights. But yes, we left because of persecution... but here you have us in the United States making resistance, right? Organizing people,

³⁴ Located along the Mexican border with Guatemala, the city of Tapachula is a route of entry through which many immigrants from Central America pass on their way north to the United States. (Weiss, 2017)

including raising consciousness among Guatemalans who, at a given moment, may have a bit of curiosity to know the why of their migration. They tend to say that it was... out of necessity and because of poverty but we feel poverty here as well... They don't yet have that consciousness but that is why I am here to let them know that we haven't come here because we are poor, nor because of ignorance, nor because we are not capable of planting cornfields or beans in our lands but because of the fact that it is due to all of those who have taken what is ours. They place... a yoke on our necks and they maltreat us in not even providing us with an elementary education so that we are ignorant of so many situations that surround us such as the coming of a foreign mining company... that exploits minerals, gold, silver, whatever exists in our land. But with the lie of capitalism that tells us that... privatizing a company will give us the opportunity to... work. That is sufficient to appease us and we continue to cover up the profound reality of our exile.

The sincerity with which Benito and Adelita shared their philosophical reflections on their own story of immigration was acutely overpowering. Their story is symbolic of many Central Americans who have left their lands in search of a better life. As the Santiagos bear testimony, it was an unwilling exodus mired with ongoing transnational political and economic complexities that fiercely contributed to this migration. As a university student activist, Benito sought political asylum in the United States and his request was granted. As a single mom with limited education and eight children likewise seeking asylum, however, Adelita's request was denied. Such realities once again illustrate the hegemonic sorting and labeling that continues to dehumanize, objectify, and assign value to each human being in terms of capitalistic functions whereby "traditional intellectuals" and social elite continue to receive favorable gateway "credit ratings" while

proletariat masses are burdened with obstacles that deny and deter access. Thus, Benito migrated here with proper documentation while *the other* made the dangerous trek through Mexico as an undocumented immigrant with only four of her children. As they crossed international borders, they also crossed a myriad of psychologically profound borders that challenged their sense of self, identity, and community. Navigating uncharted social, economic, linguistic, cultural, political, and physical territories required improvisation and resourcefulness, adaptability and flexibility. Their toolkit for survival and success included social, emotional, and intellectual luggage filled with powerful funds of knowledge that contained hybrid literacies guided by a sharp sense of *conscientização*. The Santiagos crossed borders and their activist funds of knowledge crossed with them to be vitally used in present day struggles for immigration reform.

ENHANCING ACTIVIST FUNDS OF KNOWLEDGE THROUGH THE LENS OF COGNITIVE LEVELS OF REASONING AND COMMUNITY CULTURAL WEALTH

Conscientização implicates a dissonant process of cognitive exploration and discovery through critical reflections of self³⁵ and the space one inhabits within the context of power. Cognitive dissonance³⁶ challenges the comfort of paradigmatic mindsets as critical consciousness critiques and disrupts the acquiescent silence of smug complacency in the midst of biting inequity and social injustice. The jarring dislocation of well woven truths untwines the fabric of snug equilibrium through critical self-reflection that is prone to activate a deliberate, action-oriented mindfulness that is no longer silently complicit. Critical conversations remove the muzzle of

³⁵ As alluded to earlier in this chapter, the critically reflective self may involve one individual or a group of individuals who become fully vested in the development of social consciousness with a desire for action that transforms oppressive realities into equitable environments that nourish social justice.

³⁶ In the field of social psychology, cognitive dissonance refers to the mental or emotional discomfort a person feels upon awareness of inconsistencies experienced between attitudes, values, beliefs, and actions or cognitions and the individual need to feel parallel affirmation through consonant consistency among these thereby leading to a shifting of beliefs that more closely align with behaviors. (Festinger, 1957)

indoctrination and have the potential to create transformative, action-oriented spaces in dialogue with others. It is within such transformative spaces that the Santiagos gradually became accomplished practitioners in the praxis of cognitive inquiry and self-reflection – funds of knowledge and skills they organically acquired as patriotic activists in Guatemala and effectively applied as immigrant activists in the United States.

As an educator who has worked with district and campus leadership along with teachers, students and parents, I have seen and felt the disheartening weight of power misused in ways that feed disparaging inequities and create festering cultures of despair, apathy and bitter resentment. On the other hand, I have also seen courageous leadership emerge across stakeholders as they choose to empower themselves and others through relentless dialogue and reflection that lead to transformative actions that disrupt business as usual. Immigrant activists such as the Santiagos have the skills necessary to help build capacity for effective partnerships among educators and immigrant families by creating Third Space reflection and dialogue that enhance actionable funds of knowledge beneficial to the community of learners who seek to improve the quality of education for ELs. Unfortunately, immigrant activists are an untapped resource that schools persistently ignore to engage as key partners that help unlock and mobilize EL family leadership in lockstep with school boards, principals, teachers, and students in efforts to improve access to a quality education. Without the voice of their parents included in the decision-making process, ELs do not have the same level of advocacy and representation that all students deserve thereby exacerbating endemic vulnerability and systemic inequities. Inviting and welcoming asset-based engagement of EL parents will not only enhance opportunities for EL academic success but also promote critical self-reflection and professional growth for educators as we increase our abilities to connect curriculum with culturally responsive funds of knowledge within our community (Ishimaru,

Barajas-López, and Bang, 2015; Moll, et.al., 1992). Without critical self-reflection, parental engagement will remain an elusive challenge that remains unresolved.

Self-reflection and dialogue, as an ongoing continuous improvement process of reflective inquiry, provides educators with the opportunity to problematize, analyze, monitor, evaluate and adjust instructional practices with the intent to learn from and improve on their craft. As an instructional coaching technique (Knight, 2011; Aguilar, 2013; Darling-Hammond, Hyler, Gardner, 2017), self-reflection and dialogue offer educators a job-embedded, experience-based approach to learning and professional growth. In *How We Think*, John Dewey (1933) proposes that linking experiences with background knowledge to create deeper, more complex understanding continuously improves learning through reflection of praxis. Listing four characteristic criteria, Rodgers (2002, p. 845) summarizes Dewey's concept of reflection and its purposes as follows:

1. Reflection is a meaning-making process that moves a learner from one experience into the next into the next with deeper understanding of its relationships with and connections to other experiences and ideas. It is the thread that makes continuity of learning possible, and ensures the progress of the individual and, ultimately, society. It is a means to essentially moral ends.
2. Reflection is a systematic, rigorous, disciplined way of thinking, with its roots in scientific inquiry.
3. Reflection needs to happen in community, in interaction with others.
4. Reflection requires attitudes that value the personal and intellectual growth of oneself and others.

The above criteria capture the essence of the reflexive process that characterized the spirit of data gathering and analysis that took place in this study. The dialogue of inquiry that emerged was a

meaning-making process of self-reflection grounded in the experience of social activism as a form of civic engagement. From the onset, Adelita emphatically insisted that I actively participate in acts of disruption as an agitator to fully comprehend the nature of the phenomenon I was investigating. As the data analyses in each of the three case studies demonstrate, all participants in this study actively engaged in a meaning-making process of self-reflection that spanned various levels of cognition. Together, we learned with and from each other as we dove into reflexive dialogues of inquiry that produced troves of data which, upon analysis, led me to appreciate Third Space cognitive levels of discourse as a potential catalyst for the production and refinement of leadership skills and actions through interactive self-reflection steeped in the experience of social activism.

The unfolding data trends led me to reflect on the depth and complexity of actionable funds of knowledge demonstratively shared by immigrant leaders in this study as we engaged in dialogue, reflection and civic engagement through social activism. I found Anderson and Krathwohl's (2001) revision of Bloom's Taxonomy of cognitive levels of reasoning to be a useful framing tool for data analysis. In the world of education, Bloom's Taxonomy is primarily used to develop learning objectives and to engage students with a variety of cognitive reasoning levels through questioning and learning activities (Krathwohl, 2002; Gadzikowski, 2013; Bautista, 2014). In this study, I utilized the revised taxonomy of cognitive levels of reasoning not necessarily as a guide for developing interview questions but as a means for categorizing participant dialogue and actions according to what I interpret to be corresponding manifestations of the cognitive processes outlined in Table 5.1. While there are key limitations³⁷ in utilizing this framework, I specifically chose this framework with an audience of educators in mind. With Bloom's Taxonomy

³⁷ Limitations of this study will be addressed in the final chapter.

being an essential part of the universal language in the world of education, this codification will facilitate dialogue and reflection among educators.

Table 6: Adaptation of Bloom’s Taxonomy Revised (Anderson and Krathwohl, 2001)

	Cognitive Levels of Reasoning Processes	Cognitive Behavioral Outcomes
Lower-Order Thinking	Remembering: Recalls relevant information	Recall Narrative, List, Describe, Reproduce, Recognize, Recitations
	Understanding: Constructs meaning and explains information or concepts	Summarize, Interpret, Predict, Describe, Explain, Paraphrase, Teach, Discuss
	Applying: Uses information in new ways	Classify, Experiment, Illustrate, Practice, Implement, Solve, Present, Dramatize
Higher-Order Thinking	Analyzing: Distinguishes different parts	Analyze, Order, Explain, Differentiate, Examine, Compare, Contrast, Distinguish, Infer, Sequence, Plan, Deconstruct
	Evaluating: Assesses concept or idea	Assess, Conclude, Justify, Prioritize, Dispute, Defend, Verify, Support, Critique, Measure, Self-Evaluate
	Creating: Creates new	Combine, Plan, Compose, Actualize, Change, Create, Design, Formulate, Hypothesize, Improve, Organize, Produce

The taxonomic framework is often viewed and utilized in a linear, hierarchical fashion to plan and deliver lessons. High-stakes state assessment drives the emphasis of classroom instruction to focus on what are considered to be “Higher-Order Thinking” levels of cognitive processing: analyzing, evaluating, and creating. It is important to note, however, that the “Lower-Level

Thinking” cognitive levels of reasoning are fundamentally critical for successful engagement in completing complex tasks that require analytic, evaluative, and creative processes of cognition. Indeed, the process of reasoning all together is not a neatly packaged process where each cognitive level is independently functioning without leaning logically on other aspects of cognition; the complexity of thought is a dynamically fluid and interactive process that is not linear or hierarchical at all – it is wonderfully interdependent! (Bogard, Liu, & Chiang, 2013; Bolger, Mackey, Wang & Grigorenko, 2014) All levels of cognition contribute to the fundamental process of reasoning and learning even though the taxonomic framework groups the cognitive levels of reasoning into lower-order and higher-order thinking processes.

Asset-based approaches to instruction expand opportunities to enrich the classroom learning environment by embracing the cultural and linguistic strengths embodied within each individual student as resources rather than deficits. (Delgado Bernal, 2002; Espino, 2014; NCTM Research Committee, 2018) Educators can more effectively activate the continuum of teaching and learning with intentional incorporation of student’s way of knowing (Kawagley, 1990; Price, 2003), funds of knowledge (Gonzalez, Moll, & Amanti, 2005), and community cultural wealth (Yosso, 2005). When using Bloom’s Taxonomy as a tool for facilitating instruction, educators should explore the use of asset-based approaches to improve differentiated instruction in ways that honor students as holders and creators of knowledge. (Delgado Bernal, 2002)

Yosso (2005) examines the bodies of knowledge found within communities of color that frequently remain untapped resources for improving school learning environments, classroom instruction, and family engagement. Yosso (2005, p. 77) describes community cultural wealth as “...an array of knowledge, skills, abilities and contacts possessed and utilized by Communities of Color to survive and resist macro and micro-forms of oppression.” Table 5.2 lists six forms of

capital that represent community cultural wealth identified by Yosso (2005) and a seventh added by Perez Huber (2009). Nurturing equity through social justice and racial inclusionary practices that reflect Community Cultural Wealth to inform theories of teaching and learning has the potential to transform how our profession of educators more effectively engages students and families of color, including English Learners, with school as a community of learners.

Table 7: Community Cultural Wealth: Forms of Capital Representing Bodies of Knowledge, Skills, Abilities, and Contacts (Yosso, 2005; Perez Huber, 2009)

Forms of Cultural Capital	Description
Aspirational	Ability to persevere by maintaining hopes and dreams that envision future success despite overwhelming odds and barriers that are real or perceived.
Linguistic	Native language fluency plus second language development that reflects bilingualism and biliteracy abilities to communicate in a variety of linguistic registers that include but are not limited to academic, social, artistic and transactional contexts.
Familial	Similar to funds of knowledge (Moll, et. al., 1992), familial capital represents cultural knowledges developed over time within and between family and social kinships "...to inform our emotional, moral, educational and occupational consciousness." (Yosso, p. 79)

Social	Social contacts that provide orientation, guidance and influential leverage to facilitate access to institutions that benefit attainment of goals and outcomes.
Navigational	Skills to maneuver through structures of inequality embedded within social institutions and bureaucracies that are often unfriendly or foreign to communities of color.
Resistant	“...Knowledges and skills fostered through oppositional behavior that challenges inequality.” (Yosso, p. 80)
Spiritual	“...a set of resources and skills rooted in a spiritual connection to a reality greater than oneself... (which can) encompass religious, indigenous, and ancestral beliefs and practices learned from one’s family, community and inner self.” (Pérez Huber, p. 721)

While using Bloom’s Taxonomy as a framing tool for data analysis, I will also make Third Space connections to Yosso’s Forms of Cultural Capital to further exemplify hybrid literacy production within my dissertation as I incorporate both frameworks in the analysis of data. I see both frameworks as fluid and dynamically interactive; the way I envision partnerships between home and school should be approached. Neither ecosystem is an island unto itself but equally interdependent on the well-being of the other. Figure 6 illustrates the fluid dynamics of Activist Third Space productions revealed by data in this study.

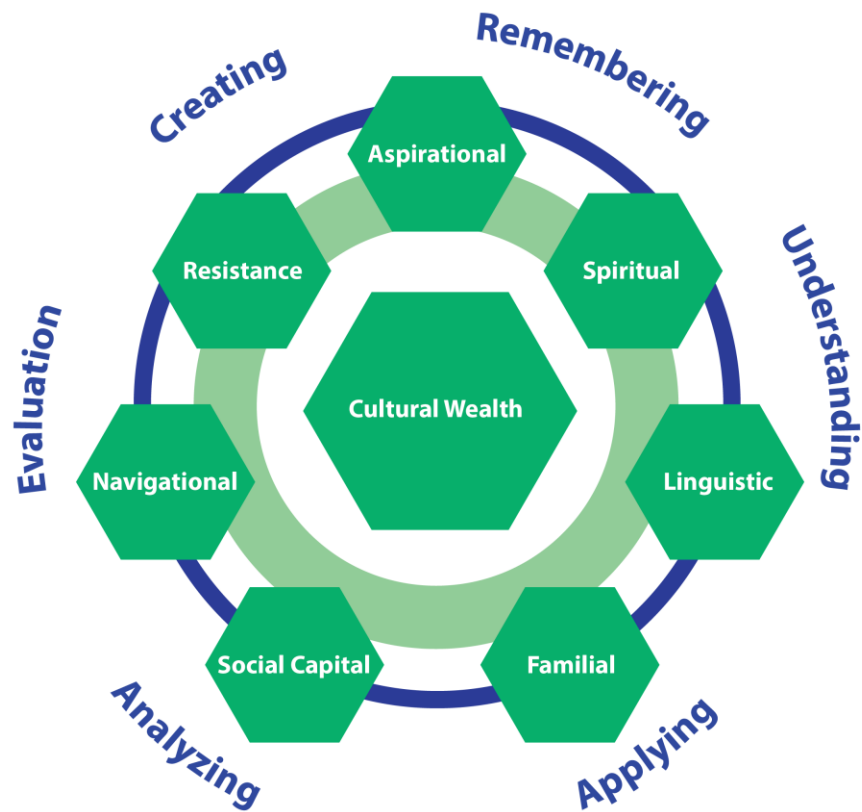


Figure 6: Activist Third Space Productions

As holders of knowledge, immigrant students and parents bring an array of Cultural Wealth (Yosso, 2005) and Funds of Knowledge (Moll, Amanti, Neff & Gonzalez, 1992). These bases of knowledge serve as First Space anchoring perspectives from which the immigrant child and parent make sense of the world. As creators of knowledge, English Learners and their families activate thinking and learning processes that include various cognitive levels of complexity identified by Bloom (Anderson and Krathwohl, 2001): remembering, understanding, applying, analyzing, evaluating, and creating. Third Space thinking and learning processes are continuously interacting with Cultural Wealth to produce and reinforce Funds of Knowledge.

Activist Funds of Knowledge were in full display in the events observed and the dialogue that took place with participants in this study. In the remaining pages of this chapter, I present a sampling of categorical interpretive analysis of data subsequently enumerated according to corresponding cognitive levels of reasoning further informed by forms of cultural capital representing Community Cultural Wealth modeled by Adelita and Benito through their words and actions.

**REMEMBERING: ACTIVATING AND MOBILIZING SPIRITUAL AND RESISTANT KNOWLEDGE
ACROSS TIME, SPACE AND CULTURES**

Immigrant consciousness of self is in constant comparative reflection with memories that contrast and parallel realities in the midst of cultural (re)production, cultural integration and cultural assimilation processes (Bondy, 2015; Castro-Salazar & Bagley, 2012; Chaney, 2012; Kabir, 2013; Rendón, 2015). Struggle and discomfort are defining characteristics of Third Space interactions and such disquieting experiences are intensified for immigrants that find themselves in the crosshairs of dehumanizing rhetoric and legislation within a predominantly White male public space (Branton, Cassese, Jones, & Westerland, 2011; Costello, 2016; Jacobson, Tichenor, & Durden, 2018; Rocha, Knoll & Wrinkle, 2015). When drained and overwhelmed, the power of memory served as an inspirational fountain that motivated Benito and Adelita to move forward with optimism grounded in cultural wealth and cognitive recall of lived experiences and cultural memory.

Reflecting on a recent visit she took to Guatemala, Adelita described the journey as a source for reconnecting and re-grounding her battered spirit with heritage roots that rejuvenated her drive to overcome hardships as an immigrant activist.

Adelita: *Le estaba comentando sobre mi encuentro de un libro que nosotros le llamamos "La Biblia de los Mayas." Yo la leí cuando estaba joven y la leí porque era un deber "cívico" [gesto de entre comillas]. Entonces no nos dimos cuenta de que este libro Maya lo tradujo al español el Fraile Ximenez. Él se introdujo mucho con los K'iche'. Entonces él lo tradujo de K'iche' al español. Y si, si se asemeja bastante a la Biblia. Mi hijo me hizo ese punto de vista tan interesante y lo estoy repasando. Entonces yo le comentaba a usted de que... ¡caray! nos han robado nuestra identidad desde las raíces porque, al quemar los españoles esos códices Maya, definitivamente allí si nos arrancaron completamente las raíces. Ahora yo me siento como un prototipo de humano... (riendo) sin ninguna sociedad porque... el colono es simplemente una persona que llega a el lugar, explora, y ya se queda allí como que es una hierba. Y eso es lo del colono o al que se le llama ladino. Muy, muy interesante estuvo esta vez mi ida a Guatemala. No solo se trató de ir a visitar a la familia o de saber que dejó los padres de uno, ¿verdad? sino que se fue uno a identificar mejor con sus raíces y regresa uno a esta gran nación pensando en que... hay que seguir. Hay que seguir pero sin perder la identidad.*

My translation:

Adelita: I was telling you about a book I ran across that we call "*The Mayan Bible*".³⁸ I read this book when I was young and I read it because it was a "civic duty" [gesture of quote, unquote]. Back then, we were not aware that this Mayan book had been translated to Spanish by Friar Ximenez. He spent a lot of time with the K'iche'.³⁹

³⁸ "*The Mayan Bible*" that Adelita refers to is a creation narrative of the K'iche' Mayas known as *Popol Vuh* (Ramírez Santos, 1997).

³⁹ The K'iche' inhabited the western highlands of present-day Guatemala during the Post Classic Maya which lasted from 900 A. D. until the Spaniards arrived in 1524 (Quiroa, 2011); descendants of the K'iche' continue to sparsely

So he translated this book from K'iche' to Spanish. And yes, it has many similarities to the Bible. My son shared that point of view which I find very interesting and I am reviewing it. So I was telling you that... Heck! They have stolen our identity from its roots because as the Spaniards burned the Mayan codices, it is there where they definitely tore our roots completely from their core. Now I feel like a human prototype... (laughs with sadness in her eyes) without a society because... the colonist is simply a person that comes to a place, explores, and just stays there like a weed. And those are the ways of a colonizer or one referred to as *ladino*⁴⁰. This time, my trip to Guatemala was very, very interesting. This trip was not only about going to visit family or to find out what our parents left behind, right? It was also about going there to better relate oneself with one's roots and return to this great nation thinking that one... must go on. One must move forward without losing one's identity.

Adelita draws from Resistance Knowledge (Yosso, 2005) shaped by a long history of Guatemalan oppositional behaviors that challenge forces of oppression that began with the Spanish conquest in the early 1500's and continue today as economic, political and social inequity gaps widen between the powerful and the mostly indigenous voiceless. Moving forward through struggle as an immigrant activist living in the United States without losing one's identity is a strategic application of Resistance Knowledge; it harnesses the power of transnational straddling across time, space, and cultures. Background knowledge that reflects cultural heritage and the wisdom of

populate this remote part of Guatemala after becoming genocidal targets of government forces during three decades of civil war. (Jonas, 2013)

⁴⁰ In her translation of *I, Rigoberta Menchú*, Ann Wright interprets *ladino* to mean "...a person of mixed race or a Spanish-speaking Indian... someone who represents a system which oppresses the Indian." (Wright, in Menchú, 1984, p. viii)

lived experiences provides immigrant families with opportunities to fuel Funds of Knowledge and meaningful literacy that promote deep reflection. Adelita's son, for example, pointed to the parallels between creation stories found in the *Old Testament* and "*The Mayan Bible*" (*Popol Vuh*). Adelita then decided to engage in reading with intentionality as she re-read *Popol Vuh*. Thus, Mrs. Santiago conducted a contrastive text analysis as she compared *Popol Vuh* to *The Bible* and ultimately agreed with her son's conclusion. Drawing strength from her Catholic faith and the spirituality of ancestral beliefs reinforced her sense of activist duty as she recalled past struggles lived in her native country. Visiting family and friends in Guatemala immersed in familiar literature, sights, smells, and sounds replenished Adelita's depleted fountain of inspiration. Dialogue with old friends in her neighborhood was bittersweet as they reminisced in memories of what was, what could have been, and what became of. The gift of memory intertwined with present realities as an immigrant activist in the United States stirred the spirit of duty and persistence.

For the Santiagos, resistance to assimilation in the United States is an assertion of identity and agency; it is emancipatory civic engagement to denounce injustice and social inequities as a means to affirm, defend, and improve the conditions of human dignity. Pérez Huber (2009) identifies spiritual capital as another element which can be added to Yosso's (2002) community cultural wealth framework as a source of strength and knowledge used by undocumented workers to overcome barriers. In public marches, mobilizing resistance knowledge starts with spirituality that invokes higher powers and promotes collective identity bound by common struggles and goals.

Benito: *Se empieza... rezando porque pensamos que una de las cosas dentro de lo que nosotros como seres humanos que somos y las creencias que traemos en sí de nuestros antepasados. Pensamos de que lo primero que ponemos en todo, en la*

mesa o en cualquier evento que vamos a realizar, debe ser Dios ¿verdad? Según como nosotros lo pensemos; no importa la religión que practiquemos. Pero cuando se pone un evento, una marcha... cualquier cosa que se va a hacer... se empieza rezando, se empieza orando, se empieza haciendo algo porque... queremos sentir las vibras... todos. Esas vibras que tenemos la fe de que las cosas se van a hacer. Entonces sentimos de que todos unidos, le estamos pidiendo al Creador Supremo que... interceda... que interceda por lo que nosotros estamos peticionando. Y es una forma de que también... la iglesia se involucre a través de ese medio dentro de lo que nosotros estamos peticionando tanto de una como de otras diferentes denominaciones que puedan existir. Entonces es como una tradición se podría decir... se crea una tradición a través de eso. Y sentimos que esa parte tan esencial... que es tocar el corazón de las demás personas es a través de eso... a través de... lo que se practica.

My translation:

Benito: It starts... with prayer because we think it is an inherent part of who we are as human beings and the ancestral beliefs we carry within. We think that the first we place before all on the table or whatever event we will engage in is God, right? However we think about this, it doesn't matter what religion we practice. But when we engage in an event, a march... whatever we are about to do... we start with prayer, it starts with prayer, it begins with us doing something... we want to feel the vibes... all. These vibes are the faithful belief that what we do will become. So we feel that together united, we are asking the Supreme Creator to... intercede... to intercede for what we are petitioning. And it is also a way... for the church to

join in our petition through prayer regardless of the denomination. So you could say it is like a tradition... it is a tradition created through that. And we feel that it is an essential part... to touch the heart of others through... what we practice.

A defining characteristic of immigrant rallies, protests, and marches has been the peaceful nature of these events. Starting with prayer was a common thread I observed in all events I witnessed. Following the prayer, a speaker would call the group's attention to review "ground rules for engagement" which promoted non-violent tactics and safety protocols regarding traffic and the presence of law enforcement. As Benito pointed out, partnering with churches was a strategic way to engage respected and highly visible stakeholder groups within the community. This was also a very clever way to diminish the threat of violence as prayer served to shift the collective mindset with messages of hope and peaceful outcomes.

CREATING SPACE FOR SELF-AGENCY: COMMUNITY NAVIGATIONAL AND SOCIAL CAPITAL

Devalued voices, experiences, and performances are normalized incongruities that disproportionately impact communities of color (Lofton & Davis, 2015) and contributes to their disengagement with schools as they are systemically silenced and obscured (Dyrness, 2011). In similar fashion, the voice of teachers is likewise muffled. Teachers and parents generally share hierarchical realities of subalternity imposed by hegemonic practices. Another common ground of lived experiences shared by both groups is that the overwhelming majority of classroom teachers and parents who are most present for their children at school are female. When you factor in that most bilingual teachers and parents of ELs are predominantly Latinas, you end up with a double minority group status that may potentially further subtract their collective voice and visibility. Both groups need each other; without collaboration, EL scholars stand to lose the most. Together,

teachers and parents of ELs have the potential to create and activate a space for self-agency and advocacy for ELs.

As a community of color targeted by dehumanizing rhetoric and oppressive policies, immigrants feel the pressure to retreat into the shadows of invisibility. Relinquishing presence with silenced voices is an understandable safety mechanism that protects immigrants from the clear and present danger of deportation. At the same time, however, absence of voice and visibility increases vulnerability of exploitation. Establishing networks with key community stakeholders is a navigational strategy that immigrant activists effectively utilize to create spaces that legitimize their presence and voice with like-minded advocates. Such networks creates a protective layer that serves as a buffer to exploitation.

Navigational capital is described by Yosso (2005) as skills practiced by communities of color to successfully steer and negotiate through bureaucratic and social structures of inequality that are unfriendly or foreign to them. According to Yosso, social capital is comprised of social contacts that provide orientation, guidance and influential leverage to facilitate access to institutions that benefit attainment of goals and outcomes. Social capital and navigational capital operate in tandem to create and expand spaces of self-agency for the immigrant community. Both add to the collective funds of knowledge deployed by immigrant families to overcome challenges and cultivate opportunities.

Creating space for collaboration and self-agency provided the Santiagos and other immigrant activists with critical avenues for networking, problem-solving, planning, and mobilizing civic engagement. Drawing from previous experiences lived in Guatemala as outspoken disruptors, Adelita and Benito recognized the value of partnering with the faith

community. Activist partnerships with faith community leaders provides an example of Third Space dialogues to find common ground and develop a shared understanding.

Benito: *La espiritualidad nos hace sentirnos bien. Hace que las cosas se sientan de una manera... diferente. Amamos lo que hacemos. La gente entiende mejor el mensaje y la iglesia al final de cuentas dice, "Bueno, esto está bien." Porque la iglesia también tiene esos problemas que sus líderes cierran las puertas. Entonces no permite. Y a través de ahora de esto pues que se ha tomado... ese medio... entonces la iglesia ha ido cambiando su filosofía también... abriendo los espacios para que la comunidad, especialmente inmigrante, tengan un espacio. Entonces nosotros entendemos de que ese ha sido el mejor... se podría decir hasta cierto punto... estrategia. Y también lo hemos hecho ahora últimamente con iglesias... Protestantes. Entonces son dos aspectos diferentes pero que al final de cuentas tienen la misma filosofía. No dejan que aquí abran un espacio, aquí tampoco pero aquí dicen, "No, tenemos que ser un poquito más abiertos... más liberales. Entonces, hagamos algo." Aquí todavía dice, "Está bien pero... primero Dios... y después lo demás. Porque esto puede ser malo. Puede ser mundano..." como ellos le llaman. Entonces es una mezcla que se da... una forma que nosotros pensamos de que es lo más... la parte más difícil es eso - adherir. Entonces se ve como que a veces algunos lo van a interpretar como un rito. Otros van a interpretar como que, "Ah, estos son más religiosos que otra cosa. Yo no vine para esto." Pero depende la mentalidad de cada persona. Entonces la iglesia... por ser iglesia, por tener voz, por tener poder... se necesita que también haga algo. La única forma que se puede*

hacer es a través de lo que se hace. Entonces la iglesia como que al ver todo esto dice la Protestante también, "Bueno, está bien, está bien. Está bien porque primero están hablando de Dios y eso es lo que nosotros queremos."

My translation:

Benito: Spirituality makes us feel good. It makes things feel in a way... different. We love what we do. The people understand the message better and when all is said and done, the church says, "Okay, this is good." Because the church also has those problems where their leaders close their doors. So they don't allow it. So now that this has been taken... this medium... the church has started to change its philosophy too... opening spaces so that the community, especially immigrants, have a space. So we understand that this (medium) has been the best... you could say to a certain extent... strategy. And lately. We have also been doing this with... Protestant churches. So there are two different (religious) aspects but when all is said and done they have the same philosophy. They don't open a space for this or that but in this case they say, "No, we have to be a little more open minded... more liberal. We need to do something." In this activity they still say, "Okay but... God first... and everything else second because this could be bad. It could be mundane..." as they call it. So it is a mixture that occurs... a form that we think is the most... difficult part to... adhere to. So some may sometimes interpret it as a rite. Others will interpret it like, "Oh, these are more religious than anything else. I didn't come for this." But that depends on the mentality of each person. So the church... because it is a church, because it has voice, because it has power... is needed to do something too. The only way it can be done is through what is done. So as the church comes

to realize all this the Protestant church also says, “Well, okay, okay. This is good because they first speak about God and that is what we want.”

Spiritual beliefs and values served as common ground for negotiating political (religious vs. secular) differences in agendas and development of mutually a beneficial path for moving forward. Social contacts that included priests and ministers enhanced the overall ability of the pro-immigrant coalition to navigate barriers within a largely anti-immigrant social and political context that existed in Los Milagros, Texas. According to Benito, engaging Catholic and Protestant churches was a key strategy for immigrant activists to create a space for fruitful dialogue leading to mobilization of immigrant voices to support immigration reform.

BILITERACY: EMPOWERING LINGUISTIC AND ASPIRATIONAL KNOWLEDGE

The Santiagos spoke Spanish with their children and grandchildren and also used Spanish literature to sustain a family connection to their native language and culture. They recognized literature acquired in their home country as a bridge between their family and their culture – a strategy for “moving forward without losing one’s identity.” Such persistence by Adelita and Benito to maintain and strengthen the cultural and linguistic assets of their progeny align well with the foundational philosophies of Dual Language Learning (Howard, Sugarman, Christian, Lindholm-Leary, & Rogers, 2007; Thomas & Collier, 2012), Multicultural Education (Banks & Banks, 2004; Gay, 2007), and Culturally Responsive Pedagogy (Grant & Ray, 2019; Paris & Alim, 2017).

JAV: *Sus nietos que asisten la escuela, ¿saben leer español?*

Adelita: *Son bilingües. Son bilingües porque lo escriben, lo leen, y lo hablan.*

JAV: *¿Y son bilingües por la enseñanza bilingüe en las escuelas o...?*

Benito: *Porque se interesan en el idioma español y lo han recibido dentro de sus escuelas también pero ellos... lo practican con nosotros.*

Adelita: *O sea, guardan el respeto de los adultos.*

JAV: *Cuando ellos leen el español, ¿dónde consiguen materiales en español?*

Adelita: *Nosotros lo tenemos en la casa. Tenemos libros en español. Más que nada, los libros de historia, del desarrollo de Latinoamérica.*

Benito: *Pero también hay libros de literatura... de grandes escritores. Entonces, leen allí todo eso. Yo creo que a través de eso practican su español... y cuando han ido a nuestras tierras. Ellos se interesan en lo que es la lectura de donde uno viene... sus orígenes.*

JAV: *¿Consiguen literatura en español por aquí?*

Benito: *Nos lo traen de nuestros países.*

My Translation:

JAV: Your grandchildren that attend school – do they know how to read Spanish?

Adelita: They're bilingual. They're bilingual because they write, read, and speak Spanish.

JAV: Are they bilingual because of dual language teaching at school or...

Benito: (They are bilingual) Because they're interested in Spanish as a language itself and have also received instruction in Spanish at their schools but... they practice it with us.

Adelita: In other words, they observe respect for their elders⁴¹.

JAV: When they read in Spanish, where do you acquire Spanish texts?

⁴¹ As a child, my parents told us it was disrespectful to speak English in the presence of Spanish-dominant elders so we were directed to speak Spanish as a sign of respect.

Adelita: We have it at home. We have books written in Spanish. Above all else, books about the history and development of Latin America.

Benito: But we also have Literature books... written by renowned authors. So, they read all of that there. I believe this is how they practice their Spanish... and also when they have visited our homelands. They are interested in the literature from where one comes... their origins.

JAV: Do you find Spanish literature here?

Benito: They bring it to us from our homelands.

Like the Santiagos, my parents raised my siblings and I to respect and value our cultural heritage as they encouraged us to speak, read, and write Spanish at home while we learned English at school. Visiting relatives in Mexico during school breaks provided us with various contextually enriched language reinforcement and language clarification opportunities with cousins as we interacted with them and their friends as we played games, sang, and solved Spanish riddles called *adivinanzas*. In addition to the social language practice we experienced with cousins and friends, my uncles and aunts, many of them educators, would model grammatically correct use of Spanish and would engage me in rich dialogue to “assess” my understanding of academic concepts, I now believe, to indirectly assess the U. S. public school education I was receiving. During the course of such discussions, they discovered I had a natural inclination for history and would always provide me with Mexican history textbooks appropriate to my grade level.

A steady stream of linguistically and culturally authentic books became an essential connection to my heritage culture and language. Such efforts by my parents and the Santiagos reflect what Yosso (2005) refers to as Linguistic Knowledge. In many ways, such efforts also exemplify how families activate Resistant Knowledge as an oppositional behavior to the

subtractive social and institutional pressures that compel children of immigrants to abandon their native tongue and ways of knowing. Cultural and linguistic capital contribute to a family's social and emotional well-being as moms and dads share values, guidance, and insights with their children. For immigrant parents, raising children in ways that develop a strong sense of ethnic identity rooted in deep knowledge of cultural heritage may be a sheltering tactic that fosters a sense of togetherness that unwittingly counters oppressive feelings of dejection and otherness while simultaneously developing a sense of belonging and self-worth, self-efficacy, and resiliency.

Benito and Adelita proudly identified themselves as activists. The memory of their life as activists in Guatemala provided them with a wealth of knowledge they used to civically engage as immigrants challenging social injustice at time of this study. Such memories were prominently quoted earlier in this chapter. Resistance Knowledge hewn from activism in Guatemala were enhanced by Aspirational Knowledge (Yosso, 2005) abilities to persevere with a vision for global human rights in the face of a constant barrage of dehumanizing policies, rhetoric and violence. As activists, struggle is sewn into the fiber of their identity; the relation between past injustices suffered and present struggles for social justice are inextricably tied. Reconnecting to ancient writings documented in Popol Vuh while lamenting the loss of indigeneity to colonial forces are, at once, painful and motivational. As part of the larger Latino immigrant community in the United States, the Santiagos have endured painful ramifications of unjust policies and media portrayals. And yet, firm they stood as advocates for human rights in the face of growing backlash and possibly dire consequences. Such actions of discontent are recognized and heralded as acts of courage and patriotism in classroom texts that recount the bravery of Paul Revere, the heroic lives lost in the Boston Massacre, and the many other stories of mostly White men who dared speak out and act against the tyranny of unjust policies; similar actions conducted by communities of color,

however, are judged as un-American and unpatriotic. Such double standards betray the principles of a just and democratic society.

Chapter 6: Rito and Victoria Buenafe

The President must keep his word. I am gratified that we have traveled so far, but I know the last few miles are the hardest. But we're closer. I know that we have had many cold nights. After decades of midnights, it has often felt like morning was a lifetime away. But we're beginning to see the light of dawn. I want it to shine on every immigrant. On the woman on her hands and knees all day – digging onions in Salinas – until her knees are almost gone. On the man washing dishes – thousands of dishes in El Paso – until he can barely feel his hands anymore. On the woman in a sweatshop – in the basement, with no union, no rights in New York City – for a few dollars to support her kids. And I want it to shine on Barack Obama – our President and our leader. I want the light of justice to guide his actions and make him our ally and our protector. And I want it to guide his pen, so that he can keep his promise to our nation of immigrants. It's time to step out of the shadows and for the sun to shine. To shine finally; to shine warmly and brightly; to shine now and forever on America's immigrants. Together, we are going to make that sun come up.

- Rep. Luis V. Gutierrez, March 21, 2010

(Speech at the March for America Rally)

OUT OF THE SHADOWS: THE PREFERABLY UNHEARD VOICE OF IMMIGRANTS

At the 2010 March for America Rally, tens of thousands of immigration reform activists gathered at the National Mall to vent their frustrations and remind then President Obama of promises relevant to immigration reform that he made during his election campaign (Preston, 2010; Tan & Lee, 2010). The words in the quote above expressed that day by Congressman Luis V. Gutierrez, elected to this office by the city of Chicago – President Obama's former city of residence, metaphorically conveyed the dichotomous predicament of hope and despair

simultaneously experienced by undocumented immigrants across the United States. It was (and is) an ongoing and destabilizing ambivalence that tormented immigrant parents like Rito and Victoria Buenafe who struggled to encourage their children to do their best in school and life knowing that political tides can swiftly shift the fortunes of the marginalized at the whim of unpredictable colonialist and capricious prerogatives.

Shedding the torment of ambivalence often requires immigrants to engage in an ongoing process of adaptive reinvention or recasting of self in the face of constant exclusion and dislocation. Bhabha (1994) referred to this conceptual process as *mimicry* whereby *otherized* communities establish a sense of tolerated presence within the elusive circles of established exclusivity by mimicking certain rituals and traditions as proof of relinquished submission and provisional worthiness. The appropriation of social camouflage through *mimicry* provides immigrants with illusionary havens and conditional participation contingent upon the degree of individual ability to convincingly mirror mainstream melting pot norms of expected assimilation for all immigrants entering the United States. Ullman (2015) substantiated such performative social processes demonstrated by some unauthorized Mexican immigrants living in Tucson, Arizona. To successfully navigate life in this Southwest borderland community while avoiding deportation required participants in Ullman's three case studies to perform the right language and body movement nuances to recreate acceptable social identities that allowed them to pass undetected.

As undocumented immigrants in the United States, the Buenafe family⁴² satisfactorily performed socially ascribed expectations and enjoyed the comforts of middle-class American

⁴² Buenafe is the pseudonym I use to protect the identity of this family. *Buenafe* translates to "Good Faith" which reflects the strong Christian faith demonstrated by all members of this family. All names used for each member of the Buenafe family are pseudonyms too.

lifestyles and social standing until September 11, 2001. On that infamous day, almost 3,000 lives were lost and many more altered as the grounds of promising progress sunk in politically punitive ways that continue to negatively impact U.S. domestic and foreign policy, human rights, and race/ethnic relations to the present day (Armenta, 2017; Farris & Holman, 2017; Magaña, 2016; Majumdar & Martinez-Ramos, 2019; Valdez, 2016). Lives shattered and dreams dashed, the Buenafe family felt the ripple effect that shook Lady Liberty and all she symbolically represented⁴³ for immigrants and the pursuit of the American dream.

Unlike the Santiagos who fled Guatemala to escape the violence of civil war and political persecution, the Buenafe family, Rito and Victoria and their three young children, entered the United States in 1987 through Southern California as undocumented immigrants in search of better economic opportunities. Ending their college pursuits in Mexico halfway through their programs, their migratory intent was to earn dollars, save money, and return to Mexico as entrepreneurs.

Rito: *No terminamos lo que fue la universidad pero obtuvimos una vocacional. Y terminamos... los estudios... se puede decir a la mitad. Yo estudiaba administración de empresas y ella estaba estudiando lo que viene siendo enfermería. Entonces nuestras responsabilidades de familia... vinieron las cargas comenzamos a trabajar. Entonces pues... teníamos ese sueño Americano [riendo] de venir a conocer la situación acá.*

Victoria: *A barrer los billetes aquí - los dólares. [riendo]*

Rito: *La idea era que teníamos esa ilusión de venir para acá. En la Ciudad de México se estaban usando las... no sé si recuerde usted las mentadas combis – los peseros. Y*

⁴³ I intentionally used past tense for this word. At time of this writing, the symbolism represented by the Statue of Liberty favors immigrants who come from predominantly wealthy, white European ancestry; it is no longer symbolic of diverse inclusivity as many of us were taught to believe in when I was a child due to recent actions and communications made by the Trump administration. (Martin, 2019)

luego salieron los microbus. Entonces la idea era de venir... a obtener un microbus y regresarnos a trabajar.

My translation:

Rito: We didn't finish our university studies but we completed vocational programs. You might say... that we went halfway through our studies. I majored in business administration and she focused on nursing. We started to work full time to meet our family obligations. So then... we had that American dream [laughs] of coming over here.

Victoria: To sweep dollar bills here. [laughs]

Rito: The idea was that we had the illusion of coming over here. In Mexico City, not sure if you remember the darn public transportation vans – the *peseros*. And then shuttles emerged. So the idea was for us to come here... and buy a shuttle and take it back and provide transportation services.

As the previous interview exchange demonstrates, Rito and Victoria Buenafe had a vibrant vision for obtaining economic security and potential prosperity. Their calculated plan envisioned a temporary migration to the United States with clear intentions to return home to Mexico City with bountiful seed money to start their own public transportation shuttle business.

At the time of their immigration, Rito Buenafe was twenty-four years old, and Victoria Buenafe was thirty years old. They settled in Los Angeles where Rito worked whatever came his way as a day laborer and Victoria toiled in a garment sweatshop as a seamstress. Their two oldest sons, Armando (age 10) and Ismael (age 5) attended school while their youngest daughter, Rosi (age 1), stayed home with a sister-in-law. Six years later, the youngest daughter, Cristina, was born in California as a full-fledged citizen of the United States – making the Buenafes a mixed-status

family⁴⁴. Life was not easy for the young married couple raising four children as they experienced the realities of what it was like to “sweep up dollar bills” for immigrants laboring in Mainstreet, U. S. A.

JAV: *Ya llegando a Los Ángeles, ¿a qué se dedicó? ¿Qué trabajo?*

Rito: *Bueno... fue un poco difícil porque... llega uno con una venda. Todo es nuevo – el sistema, el idioma, gentes nuevas. Fue difícil establecernos y el primer paso es trabajar en lo que se podía. El primer trabajo que yo tuve en California fue de... hacer yardas, de cortar el césped, laborar el pasto. Ayudar a un señor que vivía en la casa que estábamos compartiendo nosotros. Y mi esposa comenzó a trabajar en taller de... Asiáticos Chinos. Y ella lo puede elaborar más.*

Victoria: *Si, yo fui allí porque casi, casi en cada esquina había un taller de costura. Entonces... llegamos a la casa de un hermano mío que ya tenía él varios años en Los Ángeles. Y pues yo no sabía nada de costura pero me dijo, "Pues aquí. Tu todo vas a decir que sí sabes." La misma necesidad te hace que captes todo. Pues sí, ya me llevó a un taller y... allí me quedé. Y Rito pues iba a buscar trabajo y yo allí. Y allí me acuerdo que llegaba una lonchera... y... los trabajadores le decían, "Bueno, pues nos pagan el viernes o el sábado." "Pues el sábado que les paguen. Les damos de comer. Pueden agarrar lo que quieran y ya el día que les paguen... ustedes nos pagan." "Ah, bueno." Entonces yo le decía a Rito, "Mira, a tal hora va a llegar la lonchera y pues vente a comer aquí. Yo que me paguen pues ya pago." Y así. Ya mi cuñada me cuidaba a Rosita. Estaba chiquita. Ella no trabajaba y también tenía tres niños ya. Entonces ella me la cuidaba y yo me iba. Él llegaba a la hora de*

⁴⁴ A family in which one or both parents is a citizen of another country living in the United States without legal residence and one or more children is a U.S. born citizen. (Fix & Zimmerman, 2001)

lonche y pues ya... allí... comíamos. Pagaban muy poquito en ese tiempo, no se ahora... pagaban muy poquito.

Rito: *El salario oficial mínimo eran \$4.25 la hora. Y creo que pagaban ellos \$3.75 la hora.*

Victoria: *Todavía era más bajo todavía. Entonces así, así estuvimos un rato y él que no encontraba trabajo y se salía a buscar y buscar. Me acuerdo que se acabó unos tenis de tanto caminar. Ya empezaban a pedir seguro... los papeles. Entonces pues veíamos que estaba muy muy difícil ya en ese tiempo allí en California. Y después entramos los dos por allí mismo a los almacenes en una empacadora de comida.*

My Translation:

JAV: What did you do upon arriving in Los Angeles? What work did you do?

Rito: Well... it was kind of hard because... one arrives with a blindfold on. All is new – the system, the language, new people. Getting established was difficult and the first step was to work in whatever one could. The first job I had in California was yardwork, trimming hedges and mowing lawns. Helping a man that lived in the house that we shared. And my wife began working in a shop owned by... Asian Chinese. And she can elaborate more on this.

Victoria: Yes, I went there because there was a garment workshop in almost every corner, So... we lived with a brother of mine who had already lived in Los Angeles many years. And well, I didn't know anything about sewing but he advised, "Over here, you will always say that you do know." Necessity itself makes you grasp everything. So he took me to the workshop and... I stayed there. And Rito would go look for work and there I was. And I remember that a lunch lady would drop

by... and workers would tell her, “Well, we don’t get paid until Friday or Saturday.” “Then Saturday when you get paid. We’ll feed you. You can get what you want and the day you get paid... you pay us.” “Oh, okay.” So I would tell Rito, “At such time, the lunch lady will arrive and you can come over and eat here. And when they pay me... I’ll pay.” And that’s how it went. My sister-in-law would take care of Rosita; she was little. She didn’t work and had three kids. So she would take care of her and I would leave. He would get there for lunch and we would eat. They paid very little at that time; not sure about now but they paid very little.

Rito: Minimum wage was \$4.25 an hour. They would pay \$3.75 an hour.

Victoria: It was much lower than that. So that’s how it went with us for a while and he couldn’t find a job and he’d go out to look and search. I remember he wore out a pair of sneakers from all the walking he did. They started asking for social security... papers. So we saw that things were getting very very difficult at that time in California. And we later started working at some warehouses in a food processing center.

As undocumented immigrant newcomers, their entry into the United States in 1987 was particularly unfortunate timing. A year earlier, in response to the rising number of Mexican immigrants in cities across the U.S., the Immigration Reform and Control Act of 1986 (IRCA) was signed into law by President Ronald Reagan (Gutiérrez, 2019). IRCA provided a pathway to amnesty and access to legalization for unauthorized immigrants who qualified⁴⁵ but life became all the more difficult for those entering the U.S. after January 1, 1982, as Victoria alluded to.

⁴⁵ To qualify for amnesty under IRCA, undocumented immigrants had to meet the following criteria: entry into the U.S. before January 1, 1982; proof of continuous U.S. residency; no criminal convictions; English proficiency; basic knowledge of American civics; and pay a fine and any back taxes owed. (Gutiérrez, 2019)

The economic struggle lived by the Buenafe family is an experience familiar to undocumented immigrants, especially newcomers. Food and job insecurities along with limited access to healthcare, shelter, and other basic resources increase their vulnerability to exploitation (Massey & Gentsch, 2014; Beaumier, 2015; Morales, 2016). This is further amplified by the legal term used in federal statute which denotes non-citizens as “*aliens*”⁴⁶. In reference to undocumented immigrants, a weaponized, dehumanizing label that simultaneously *otherizes* and disempowers is the term: *illegal aliens*. Such a term objectifies the human being into expendable artifacts that are essential to production but easily disposable and replaceable. It is a term that inherently invites and incites violence in various shapes and forms against undocumented immigrants and anyone that may not “look” or act American enough. Jointly, racist discourse and acts of hate “... produce a process through which entire populations are invisibilized” (Villegas, 2010, p. 148).

As a community that lives in constant fear of deportation and family separations, undocumented immigrant families do their best to live life under the radar on the margins of society. Within these third space margins, however, many find or create cloaks of reduced visibility through networks and collective agency in which they thrive; Villegas (2010) describes this as *strategic in/visibility*. They are not passive recipients of the lot assigned to them by exclusionary polity; they actively engage in creating and recreating third space transformative parameters that cultivate cultural citizenship and a resilient growth-oriented sense of community and belonging.

Undocumented workers are neither mere victims or criminals, nor inherently hard workers or liberated actors free from the constraints of nation-state boundaries or hegemonies. They are complicated people who actively and creatively engage in workaday struggles to make their lives better. As they contend with racial, legal, and class constraints, they cultivate

⁴⁶ According to the Immigration and Nationality Act, 8 U.S. Code – Chapter 12, the term “alien” means any person not a citizen or national of the United States. (Legal Information Institute, 2020)

financial and emotional well-being by developing social identities as hard workers who are worthy of dignity and respect. By establishing reputations as good workers, they maintain markets for their labor and sequester job opportunities for themselves and members of their social networks. Moreover, they cultivate an identity that is consistent with their values and resistant to the stigma associated with illegal immigration. (Gomberg-Muñoz, 2010, p. 303)

The Buenafe family explored the ebb and flow of third space possibilities on the margins. In this process, they created agency for themselves and others. While policies created constraints, Rito and Victoria Buenafe countered through active participation in third space opportunities that facilitated civic, political, and social engagement. The shift from silent invisibility to outspoken visibility required the Buenafes to step out of the shadows and publicly participate in what might be seen as unofficial rites of passage that marginalized groups must engage in to achieve perceived status of respect and a certain level of social inclusion.

ASPIRATIONAL CULTURAL WEALTH: PASSING *INVISIBILITY* RITES OF PASSAGE

The United States has a long history of subjugating, diminishing, and erasing minorities across racial, religious, national origin, sexual preference, and gender identity lines. Economic, social, and political advancements made by minoritized communities in the pursuit of life, liberty, and the pursuit of happiness have traditionally and gradually come about as a result of struggles that went from subservient silence to outspoken opposition whereby individual voices become mobilized masses against inequities and social injustice (Carter, 2004; Franklin, 2016; Shreve, 2011; Ware, 2020; Zinn, 2003). Struggles across the continuum have become historical markers that bear witness to how minoritized communities contribute to the ongoing process of making our democracy a more perfect union that evolves and upholds a more inclusive “We the People” that

honors the principles of social inclusion through equity and social justice. It almost becomes an expectation that, to earn the right to be recognized and validated in this society, minoritized communities must be willing to prove they are worthy of such validation by overcoming invisibility through very visibly harsh struggles that involve the shedding of blood, sweat, and tears as a traumatizing⁴⁷, sometimes intergenerational⁴⁸ rite of passage. Successful completion of real or imagined rites of passage by oppressed communities within our nation has become a symbolic, yet unofficial step towards becoming more fully eligible to partially participate while not wholeheartedly recognized nor given equitable opportunities to effusively do so. In many ways, it is a performative but necessary political act.

As stated before, the Buenafes were quite satisfied with living life under the radar to avoid deportation. Like the case study participants highlighted by Ullman (2015), the Buenafes performed the American look, mannerisms, and lifestyle expected of well behaved, middle class compliant Hispanic Americans – an ironic mirror of how they had envisioned living middle class life in Mexico. They maintained *strategic in/visibility* (Villegas, 2010) by attending church, enrolling their children in school, participating in school sanctioned events, respecting the laws of the land, and earning recognition through diligence and work ethics. They were at once visible and invisible. The level of comfort of *strategic in/visibility* enjoyed in California, however, became increasingly imperiled in the years leading to 1994 when Proposition 187, also known as the Save Our State(SOS) initiative, passed and gave the nod to establish a state-run citizenship screening system that prohibited undocumented immigrants from using state services including non-

⁴⁷ Various forms of emotional, mental, and physical trauma driven by social political rhetoric, racism, microaggressions, xenophobia, human trafficking, and family separations, to name a few, are profoundly experienced by racial minority immigrants. (Tummala – Narra, 2021)

⁴⁸ An example of intergenerational trauma inflicted on racial minority immigrants are the negative impacts suffered over time by Japanese – American families as a result of World War II internment camps. (Nagata & Patel, 2021)

emergency health care and public education (Macias, 1996; Petronicolos & New, 1999; Suárez-Orozco, 1996). Thus, the grass looked greener in North Central Texas where Mr. Buenafe had two brothers already well established and had work waiting for him through their networks. As social and economic pressures mounted towards undocumented immigrants in California, they moved to Milagros, Texas in 1992 via Route 66 to avoid immigration checkpoints.

One day after arriving at their new Texas community, Rito Buenafe reported to work to wash dishes at an Italian restaurant. Rito described his ascendancy from dishwasher to kitchen assistant to kitchen manager and eventually business entrepreneur.

Rito: *Es una historia... muy bonita porque... uno comienza a valorar ¿verdad? y uno va experimentando el daño que uno va pasando. Recuerdo que llegué a Milagros un sábado... a mediodía... y mis hermanos estaban trabajando. Ya en la tarde que nos reunimos en su casa, me dijeron, "¿Sabes qué? Ya tiene trabajo para el mañana." Y le digo, "¿Si, de qué es ese trabajo?" Dice, "Bueno, aquí no va ser de escritorio ni de corbata. Aquí va ir a lavar platos." Y dije, "No, pues está bien." Me recuerdo que traía yo todavía pantalón casual de corbata y saco. No tenía ropa para ir a trabajar a la cocina y me fui con el pantalón así y cuando me vio el manager del restaurant me dice, "¿Así va a trabajar?" Y le digo, "Pues si." "¿Con zapato casual? ¡Pero tu trabajo va a ser de lavaplatos!" Y le dije, "No importa." Y así trabajé como 8 días con esa ropa. Pues la gente veía algo raro, curioso. Y fue ese un reto ¿verdad? Estuve en el área de lavaplatos como por tres semanas y dije, "No, esto no es para mí. Yo tengo potencial para hacer otra cosa." Y comencé a hablar con los manejadores de la cocina y me dijeron, "Bueno, te vamos a dar una oportunidad de preparador." Cortar vegetales y todo eso. Y se dio, pero fue*

durísimo porque yo nunca había agarrado un cuchillo para cortar vegetales. Antes no había todas las maquinitas que hay para cortar... slicers y todo. Ahora todo está bien fácil. En aquel tiempo todavía era de cuchillos pero cuchillos anchos. Y bueno, uno tenía el deseo de seguir superando los trabajos. Fue difícil porque hubo muchas lesiones en los dedos, cortadas. Y qué bueno porque todo eso me impulsó a echarle más ganas y llegué a ser el manager de la cocina. Al año, ese restaurant era muy reconocido por su comida Italiana, ¡que es mi favorita! [riéndose] Realmente, el chef originario era de Milán, Italia. Hubo química que él me estimó y me enseñó los secretos de la cocina. Él fue mi maestro allí de cocina y me enseñó todos los trucos y aprendí y me gustó. Estuve trabajando en ese restaurant por como 6 años. Trabajé allí como hasta el '98. Ya después de allí empecé a trabajar en una cadena de tiendas Tom Thumb. Allí trabajé en produce departamento de legumbres, verduras. Trabajé allí por 13 años. Ya de allí comenzamos a tener un negocio propio de compra y venta de calzado en los swap meets, los flea markets.

My translation:

Rito: It's a very beautiful story because... one starts to appreciate, you know? One personally lives the ongoing harm. I remember arriving at Milagros on a Saturday... at noon... and my brothers were working. Later that afternoon, when we gathered at his house, they told me, "You know what? We have work lined up for you tomorrow." And I responded, "What kind of work?" He replied, "Well, it won't be a desk job and you won't need a tie. At this place, you are a dishwasher." And I said, "That's fine." I recall that I still had my business suit, coat, and tie. I didn't have proper attire for working in a kitchen so I showed up with my business casual

pants and shirt and when the manager saw me he said, “Is this how you’re going to work?” And I said, “Well yes.” “With business shoes? But you’re going to be washing dishes!” And I replied, “Doesn’t matter.” And so I worked with those clothes on for about 8 days. People that saw me found this very strange and novel. And that was a challenge, right? I washed dishes for about three weeks and I told myself, “No, this is not for me. I have the potential for doing something else.” I started to speak with the kitchen managers and they told me, “Well, we’ll give you the opportunity to be kitchen assistant.” Cutting vegetables and all that. And so it was but it was very difficult because I had never held a knife to cut vegetables. In those days, there was no equipment like there is today... slicers and all that. Everything is very easy today. In those days, the work still involved knives – big knives. And so, I had the desire to advance in my jobs. It was hard because there were many lesions on my fingers, cuts. And that’s okay because all that motivated me to try harder and I eventually became kitchen manager. Later that year, that restaurant became well known for its Italian cuisine, which is my favorite! [laughs] In fact, the chef was originally from Milan, Italy. There was chemistry between us and he shared his kitchen Secrets. He became my teacher in that kitchen and he showed me the tricks of the trade and I learned and I enjoyed it. I worked in that restaurant for about 6 years. I worked there until about ’98. After that, I started to work at chain of stores called *Tom Thumb*. I worked in the vegetable produce department for 10 years. After that, we started our own business buying and selling footwear at swap meets – flea markets.

Rito refers to the narrative as “... a very beautiful story.” It was a painful story of human struggle that reflects an experience relatable to many undocumented newcomers. Nevertheless, he found beauty within anguish of trials and tribulations lived in his efforts to achieve upward mobility. He told the story beaming with pride in the comfort of a very nicely furnished living room located in a middle-class neighborhood home he humbly calls their own.

Visionary idealism bursting with hopes and dreams interwoven with contrasting realities of human struggles, failures and disappointments are common threads across stories relevant to immigrants in the United States. Stories of triumph that feature sacrifice, perseverance, and the value of hard work run parallel to contrasting stories in ways that fuel *esperanza*⁴⁹ and affirm the socially constructed mythology known as the “American Dream”. This aligns with what Yosso (2005) calls aspirational knowledge – the ability to persevere by maintaining hopes and dreams that envision future success despite overwhelming odds and barriers that are real or perceived.

In Undocumented Storytellers: Narrating the Immigrant Rights Movement, Bishop (2019) uses critical-rhetorical ethnographies and narrative analysis of interview transcripts to explore ways that undocumented immigrant activists harness the power of storytelling as a means of self-actualization. 40 young adult undocumented immigrants growing up in New York City from 18 different countries were interviewed; their national origins included the Latin American nations of Colombia, Mexico, El Salvador, Ecuador, Dominican Republic, and Peru. According to Bishop (p. 4), undocumented immigrants she interviewed activated the power of story to:

1. counteract some of the isolation of living undocumented;
2. offer a kind of cultural citizenship in the face of their lack of legal citizenship;

⁴⁹ *Esperanza* is the Spanish word for hope.

3. provide a means of civic engagement despite the fact that undocumented immigrants cannot vote or hold political office; and
4. engage their audiences' analytical and emotional faculties as they share their experiences within the context of the immigrant rights movement.

Stories shared by undocumented immigrant activists cited by Bishop (2019) and the voices transcribed in this study provide a counternarrative to mainstream media that often frames immigrants in unsavory ways.

Like the Santiagos, the Buenafes reframed the narrative with stories and action that represented the rising waves of transition from silent shadows to outspoken critics of inequities and social injustice as immigrants and their allies took to the streets to demand immigration reform. The transition from submissive silence to public expression and acts of dissent is a historically American rite of passage visibly demonstrated by the LGBTQ community, civil rights activists, Chicanos, labor activists, women's rights, and other social movements that took place across the years demanding that unjust wrongs be righted.

The rite of passage that must be endured by minorities to earn respect and social acceptance within historically oppressed minorities is an expectation I personally experienced in 2010 when looking for a house to rent in Milagros, Texas. I approached a nice 70's style one-story brick home in a middle-class neighborhood that had a "For Rent" sign posted on the front lawn. The front door of the house was slightly open so I decided to approach the house and take a peek. I saw an African American gentleman on a ladder in the middle of the living room painting the ceiling. "Good afternoon," I announced my presence. He turned to see me and proceeded to climb down the ladder as he said, "May I help you?"

He towered over my 5'4" verticality as he walked over to me while I responded, "I'm looking for a house to rent and saw the sign and wondered if I could look around. My name is José." I smiled and extended my hand to shake his but he refused noting that his hands were dirty with paint as he wiped sweat off his forehead with his forearm as he held the paint brush in one hand and the pail of paint with the other. "Are you new around here?" he asked. I told him I had just moved to Milagros from El Paso, Texas for a new job. "What do you do?" he inquired. "I'm a consultant with expertise in bilingual education and ESL," I proudly responded thinking that my privileged status as an educator would somehow be received well and increase my chances of becoming the new tenant.

"So, you work with kids that don't speak English and are new to the U.S.," he declared. When I confirmed, he proceeded to say what I will summarize the exchange as follows: "I don't think it's fair that Mexicans come to this country getting our jobs, getting free public education, and expect all these rights they never fought for. We fought for our rights; we shed blood on the streets fighting for our rights and Mexican come here wanting rights black people fought and died for. They haven't earned it!" His voice became increasingly antagonized as he continued to hold on to the paint brush and pail of paint. I became suddenly aware of the exit door but continued to listen as he vented. As a former high school principal, I learned to patiently listen to grievances posed by upset parents and wait for the opportunity to respond.

The opportunity came when he stated the following, "I bet you don't even know the history of black people in Mexico. We were there way before Columbus!" I countered, "Are you referring to the Olmecs? I've heard of the possibility that the Olmec civilization in Mexico had African roots that predate the Aztec and Mayan civilizations." He seemed surprised that I would know of this theoretical possibility. Sensing an opportunity to deescalate potential conflict, I offered an insight,

“I think our communities have a lot more in common than there are differences. Did you know that when Cesar Chavez was in the middle of a hunger strike to protest labor conditions suffered by farm workers in the southwest Dr. Martin Luther King sent him a telegram to express his support? I can’t recall the exact wording, but the telegram said something like: Our struggle is the same struggle. It is the struggle for freedom and human dignity.” That insight appeared to lower the friction as we continued a dialogue of cross-cultural understanding. We continued our conversation as he showed me around the house. What started as a potentially divisive encounter ended on good terms as we shook hands at the end of the tour.

Interracial tensions are a constant thread in the social fabric of the United States. The legacy of hegemonic colonialism lingers into the present as those in power conveniently prefer to deny instead of confront a past riddled with social injustice that bleeds into the existence and proliferation of present inequities that disproportionately impact minoritized communities. Despite interracial tensions that have historically stoked divisions between communities of color along ethnic lines (Ammons, 2008; Straus, 2009; Williams, 2016), calls for immigration reform have served as a potential bridge that unifies civic engagement across otherized communities within the United States (Brown & Jones, 2016; Eaton, 2011; Williams, 2016). Sharing similar histories of oppression, exploitation, inequities, and social injustice provides pathways to passing invisibility rites of passage as mutual struggles are recognized and affirmed. Inspired by collective stories that exemplify triumph over past struggles, communities of color draw from aspirational cultural wealth (Yosso, 2005) to lift their voice of humanity and reclaim visibility.

Rito and Victoria were acutely aware of their unequal status in the “land of the free”. Nevertheless, they managed to gradually make progress as they remained steadfast believers in achieving “the American Dream”. As they advanced economically from low-income newcomers

to middle class immigrant levels of economic achievement due to entrepreneurship ventures, their children likewise benefitted from access to schools with higher levels of academic performance as the Buenafes moved into a primarily Latino neighborhood with lower crime and poverty rates. Life was good and looking bright for the Buenafes and their four children.

A CUERO VIVO: FIRSTHAND TESTIMONIAL THAT FUELS ASPIRATIONAL CAPITAL

In the year 2000, the path to immigration reform appeared to be a strong possibility as George W. Bush won the presidential election. Momentum had been building as Congress and the Clinton administration took bipartisan steps that granted relief from some of the most restrictive components of the 1996 Illegal Immigration Reform and Immigrant Responsibility Act; the same bipartisan efforts allowed some undocumented immigrants to legalize their status. (Rosenblum, 2011) As the former governor of Texas, Bush recognized the growing Latino population as key swing voters and embraced the recent immigration reform efforts of the Clinton administration. Speaking at the Ellis Island Immigration Museum on July 10, 2001, President Bush stated, “Immigration is not a problem to be solved. It is a sign of a confident and successful nation... New arrivals should be greeted not with suspicion and resentment but with openness and courtesy.” (Peters and Woolley, n.d.)

The 9/11 terrorist attacks derailed the positive tones as border crossing and border control swiftly became top priorities. Ethnic profiling, policies, and discriminatory actions immediately impacted Arabs, Muslims, Sikhs, and Southeast Asians (Murthy, 2011); Latino undocumented immigrants were abruptly swept up in the immigration enforcement raids in the days that followed (Waslin, 2003). Family separations began as many were expeditiously processed and deported. Mr. Buenafe described the direct impact on their family as the primary reason for engaging in public protests.

Rito:

Bueno, hay varios puntos que nos interesaron en estar en eso de migración porque vivimos prácticamente... decimos "en cuero vivo" algunas situaciones que nos hizo enfocarnos en lo de migración. Tenemos una historia de mi hijo que tristemente vivió ese camino de deportación y fue a causa de los cambios que hubo en el tiempo que él estuvo en el proceso... hubo muchos cambios de inmigración. Él fue víctima de que cuando él tuvo la deportación, esos cambios sucedieron en ese tiempo. Efectivamente, él trabajó para el aeropuerto antes del 2000. Y bueno, todos sabemos lo que pasó en 9/11. Él trabajaba en una compañía que le da mantenimiento a los aviones que vienen de varios lugares en el mundo. Entonces él trabajaba con esa compañía y tenía entrada y salida al avión. Entonces hubo una investigación después del 9/11 a ellos y él fue arrestado por el FBI después de un año de 9/11. La única felonía que encontraron en él era de que el Seguro Social que él usó era el que no le correspondía. Empezó el proceso de los cargos que supuestamente en ese tiempo ya el estar aquí sin documentos era un delito grande. Lo único que encontraron en él fue de que sus papeles no concordaban con él. Efectivamente, él estaba usando otros documentos que no eran de él. Le quitaron todo cargo federal, pero lo pasaron a migración. Entonces en migración nos dijo una abogada, "¿Sabe qué? Yo puedo hacer algo por él porque tiene mucho tiempo aquí. Ha terminado la high school y todo eso. Hay líneas que puedo yo pelear." Entonces platicamos con ella y entregamos toda la información. Y sí, efectivamente, ella agarró su caso y llevó el desarrollo del caso pero al final de cuentas... por los cambios de inmigración a él le afectaron bastante y le dijeron que tenía que salir del país por una ley de Clinton. Entonces él metió la petición,

fue en el 2003... y tuvo que ir a Ciudad Juárez. Cuando el abogado le dijo que tenía que salir a Ciudad Juárez, es cuando las leyes en 2003 empezaron a cambiar. Supuestamente el tiempo que él iba a estar afuera era de tres a seis meses y por lo que se prolongó fue de tres años cuando le dieron la cita a Ciudad Juárez. Entonces esa es una de las historias que nos conmovió a nosotros ¿verdad? de ponernos en la brecha de apoyar las marchas, en todo lo que es de inmigración porque lo pasamos por nosotros mismos. Pasamos por el fuego nosotros mismos y vimos que es una injusticia de la situación, de las leyes... pues de todo lo que está pasando. Entonces ese fue el motivo... se puede decir primordial motivo para enfocarnos a apoyar a las personas que están pasando por esa misma situación o por otra índole de problemas migratorios. Muchas veces están mal informados. Los abogados abusan nada más de la gente y quedan igual. No arreglan su estatus. Entonces nos dedicamos en sí apoyar eso porque somos inmigrantes, primeramente, y lo que no quiero que hagan para mí, no quiero que lo hagan para todos los que estamos aquí sin documentos.

My Translation:

Rito: Well, there are several reasons why we became interested with involving ourselves in issues of migration because we practically experienced this... as they say “*en cuero vivo*” (firsthand)⁵⁰ some situations that made us focus on migration. We have a story that our son (Ismael) lived in that journey of deportation as a result of

⁵⁰ I use the word “firsthand” in this translation but “*En cuero vivo*” does not have what I would consider an accurate English translation equivalent that fully conveys the emotional connection embedded in this phrase that combines personal testimonial of a lived experience and the painful burning sensation associated with skinned abrasions.

immigration (policy) changes that occurred at that time⁵¹. He was a victim that when he was deported is when these changes took place. Sure enough, he worked at the airport before 2000. And we all know what happened on 9/11. He worked for a company that provided maintenance to airplanes from all over the world. So he worked with that company and had access to the plane. So the company was investigated after 9/11 and he was arrested by the FBI one year after 9/11. The only felony they found in him was that the Social Security he used did not belong to him. Charges were filed and being undocumented at that time was supposedly a major crime. The only thing they found on him was that his papers did not match him. Sure enough, he was using someone else's documents. They dismissed all federal charges but they turned him over to Border Patrol. While he was detained there, an attorney told us, "You know what? I can do something for him because he's been here a long time and finished high school. There are ways for me to defend him." So we talked with her and gave her all the information. And sure enough, she took his case but in the long run... the changes in immigration policy impacted his case and they told him he had to leave the country because of a law that Clinton passed⁵². So when he filed his petition in 2003... he had to report to Juarez. When the attorney told him to go to Juarez is when the laws started to change. Supposedly, it would only take three to six months but the it took three years before he got his appointment in Juarez. That is one of the stories that moved us to fill the gaps in

⁵¹ The USA Patriot Act which passed in October 2001 and the Enhanced Border Security and Visa Entry Reform Act which passed in May 2002 tightened visa security, immigration, and border controls. (Rosenblum, 2011)

⁵² The 1996 Illegal Immigration Reform and Immigrant Responsibility Act signed by President Clinton essentially laid the framework for immigration enforcement where deportation is a constant threat to immigrants. (Rosenblum, 2011)

the public marches, in everything that supports immigration because of what we ourselves experienced. We walked through the fire and witnessed the injustice of the situation, the laws... everything that is happening. So that was the motive... you might say the primordial motive to focus our efforts to support others who are going through the same situation or anything related to immigration problems. People are sometimes misinformed. Attorney simply take advantage of people and nothing is resolved. They don't fix their status. So we dedicate ourselves to support immigration reform because we are immigrants, first and foremost, and what I don't want done to me is what I don't want done to any of us who are here without documents.

Listening to Rito as his voice sometimes trembled while reliving his pain as a parent helpless to protect his son from the trauma of incarceration, deportation, and separation stirred deep emotions of empathy as I recalled the moment our Tio Nacho was taken into custody at the Sierra Blanca, Texas checkpoint when I was a child. As a parent and grandfather, I cannot fathom what it would feel like to have my son or grandson suddenly separated from us to be incarcerated and deported. Victoria's tears flowing down her cheeks as Rito shared the family testimonial lived *a cuero vivo* gave me a glimpse into the pain they surely felt and continued to feel a decade after Ismael's trials and tribulations.

In his narration of events, Rito Buenafe makes reference to Clinton's 1996 Illegal Immigration Reform and Immigrant Responsibility Act. According to Kerwin (2018, p. 192), "...the Act has severely punished US citizens and noncitizens of all statuses. It has also eroded the rule of law by eliminating due process from the overwhelming majority of removal cases, curtailing equitable relief from removal, mandating detention (without individualized custody

determinations) for broad swaths of those facing deportation, and erecting insurmountable, technical roadblocks to asylum.” The traumatizing impact enforcement policies have on families and children due to constant fear, incarceration, deportation and family dissolution is well documented. (Dreby, 2012; Gulbas & Zayas, 2017; Tummala – Narra, 2021)

As noted by Mr. Buenafe, the power of personal testimony collectively experienced by immigrant families in the constant salvo of threats, actual deportation, and all the trauma that goes with being immigrant in an unwelcoming nation also serves to fuel aspirational mindsets. When I asked about her university or career interests, the youngest daughter, Cristina, shared that she would like to become an attorney that specializes in immigration law. She connected her aspirations to become an attorney to the hardships experienced by her family and other undocumented immigrants. When I asked about her academic performance in high school, her parents beamed with pride as they noted her straight A’s across all subjects. Her parents attributed her high academic achievement to her desire to become a lawyer. “*Ella quiere ser abogada para defender a nuestro pueblo de las injusticias que hemos vivido*”⁵³, stated her mom. Cristina slightly smiled as she nodded her head in agreement.

Testimonio (Beverley, 2004) offers personal insights that have the power to motivate and create aspirational capital. Such capital can mobilize an individual and/or an entire community to engage in actionable dialogue that starts with dissemination of shared experiences. Within the context of the collective struggle shared by immigrants in Los Milagros, Texas, the stories were an outcry of discontent and a petition for social justice and advocacy. In this study, the church provided the most appropriate place to create high stakes visibility within a space considered to be sacred and safe. In fact, a number of churches across the United States have served as sanctuaries

⁵³ Translation: “She wants to defend our community from the injustices we have lived.”

for immigrants facing deportation (Hernández, 2020; Merzback, 2017; Munson, 2018). Thus, places of worship have come to be seen as key sites for immigrant activists to gather, organize and mobilize.

CHURCH OF HOPE: SOURCE OF RESISTANCE, ASPIRATIONAL, SPIRITUAL, AND LINGUISTIC CAPITAL

An individual's sense of belonging is a key step towards building a sense of responsibility and commitment which ultimately leads to having a sense of ownership – to be a part of something bigger than oneself. According to Keegan (2017, p. 206), “Significant to a sense of place and belonging is the creation of social trust between actors in a space.” Faith communities provided the Buenafes with safe sanctuary spaces in which they met immigrants from other Latin American countries with similar hopes and dreams. The venue facilitated forums of social trust and reciprocity that strengthened intercultural bonds, transactions, and respect for each other. Furthermore, Church as a place of worship delivered inspirational messages of hope and encouragement in the face of growing adversity for undocumented immigrants as a result of IRCA⁵⁴ and IIRIRA⁵⁵. The Methodist Church of Hope in Milagros, Texas served as a source of resistance, aspirational, spiritual, and linguistic capital for the Latino immigrant community. The Buenafe (Methodist) and Santiago (Catholic) families attended immigration activist events at this church; this place of worship also served as the springboard for my recruitment of both family heads of household.

June 3, 2012 – the morning summer breeze greeted me as I rolled down the window to scan the outer grounds of the Methodist Church of Hope. The coolness of dawn gradually dissipated with the warmth of the rising sun as a mourning dove cooed its soothing lament. Blue sky

⁵⁴ Immigration Reform and Control Act of 1986

⁵⁵ Illegal Immigration Reform and Immigrant Responsibility Act of 1996

brightness signaled an absence of clouds with a dreadful promise of another blistering Texas drought day. The comfort of the sunrise surroundings gradually gave way to the unease of nervous anxiety twisting deep within my guts as I continued to doodle and scribe a few field notes. I had never attended Protestant Sunday worship services; my Catholic upbringing discouraged and frowned upon it. It was an ambiguous boundary I had once before crossed as my high school graduating class of '78 joined for an interfaith prayer of thanks and celebration breakfast hosted by the First United Methodist Church of Van Horn, Texas. It was a distant, beautiful memory of fellowship and friendship that brought a smile to my face as I wrote a few more descriptive observations.

Lazy wisps of rising vapor danced to the rhythm of a silent song along the grey concrete slabs of the empty parking lot. An imposing grove of ancient oaks stood by a grass covered creek bed a few yards away from where I parked; they seemed to offer the wisdom of reflective council as the leaves on the branches gently swayed. Accepting their unspoken invitation, I stepped out of my car and stepped into the refreshing broad shade of oaken umbrellas and turned to face the church. I proceeded to enter a tranquil space of sacred contemplation – a personal church outside the church. Or perhaps it was a fortress of solitude that created a calming comfort of proximal distance between me and the border I was about to cross once again.

A few months before, I had presented my dissertation proposal with a strong sense of confidence but I had not foreseen the challenges I would face in the recruitment of participants for this study. On the contrary, I speculated that it would be somewhat easy to identify and recruit participants through the networks I had already established at my workplace as a Bilingual/ESL/Migrant Education Consultant. As a practicing Catholic, I also made the naïve assumption that inroads to local immigrant community activists would be fairly accessible since

the Catholic Diocese of Los Milagros had actively participated in the successful organization and mobilization of thousands of immigrants who marched in 2006 as part of nationwide rally in support of immigration reform⁵⁶. Prospects for recruitment within my network dimmed when many of the migrant farm working families I worked with migrated north before I completed the IRB approval process. Other migrant parent participants respectfully declined, citing fears of deportation, hectic work schedules and/or other conflicts. Similar outcomes occurred in my attempts to recruit through the Catholic Diocese of Los Milagros but a stroke of good fortune and patient persistence ultimately led me out of a dark dissertation labyrinth and into a promising pathway.

A few days before that Sunday morning, I unintentionally found the virtual needle in the internet haystack which directed me to the Methodist Church of Hope. While reviewing a variety of web links related to the 2006 immigration reform marches in the Los Milagros area, I noticed that two names repeatedly surfaced in a number of articles I read. One of the names was Adelita Santiago (pseudonym); the other was Pastor Mack Williams (pseudonym). Both names were prominently associated with community activism in support of immigration reform. I decided to take a chance with instinctive spur-of-the-moment cold calls. After successfully contacting Adelita Santiago and making arrangements to meet (see Chapter Five), I then called Pastor Williams. My field notes captured the essence of our conversation as follows.

JAV: Good evening. May I speak with Pastor Mack Williams?

PMW: This is Pastor Williams. How may I help you?

JAV: My name is José Antonio Velázquez. I'm a doctoral student at the University of Texas at El Paso. As part of my dissertation research, I'm interested in talking with

⁵⁶ Approximately 3.5 to 5.1 million people participated in a series of protests across 160 cities in the United States to support immigration reform in the spring of 2006. (Warner, 2009; Bloemraad, Voss & Lee, 2011)

Hispanic immigrant parents who have participated in public demonstrations to support immigration reform. As I reviewed some articles on the internet, I noticed that your name was mentioned quite a few times as an advocate for immigrant rights. I'm hoping that you might introduce me to any parents you may know who helped organize or actively participated in local protests or marches to support the interests of the immigrant community. Might this be possible?

PMW: What is your research about?

JAV: I'm interested in learning more about the nature of immigrant parental involvement as social activists and their role in civic engagement. As a former teacher of students learning English as a second language, I frequently heard fellow educators complain about the lack of Hispanic parental involvement and their lack of interest in the education of their kids. I think we can learn from the level of parental engagement in the immigration reform marches as we look for ways to more effectively engage parents with schools. I believe the insights immigrant parents share about their experiences as activists will help us better understand the potential leadership that exists in our community which schools do not do a good job of tapping into. Do you know any immigrant parents who might be interested in participating in this study?

PMW: Sounds like an interesting study and I certainly wish you well as you continue with your research. However, if you truly want to meet parents who might be interested in participating, I invite you to come to our 9:00 a.m. Spanish worship this Sunday. After worship, I can introduce you to some of the parents who took on leadership roles in organizing some of the marches. The rest will be up to you as you talk to

them about it to see if they are interested or not. But I have to say that our church been very involved in advocacy for immigration rights since most members of our congregation are from Mexico and Central America. In fact, we participate in a collaborative interfaith partnership with other churches in the area to support the immigrant community throughout Los Milagros.

JAV: I greatly appreciate your invitation Pastor Williams. My fiancée and I will be here bright and early this Sunday morning. However, please know that I am Catholic.

PMW: Our church welcomes all faiths. I look forward to meeting you and your fiancée.

In this study, I took a chance on cold calls and it paid off. In retrospect, these cold calls proved to be the turning point in my quest for recruits. It was not until later that I connected the dots between Pastor Williams, the Buenafes, and the Santiagos – people of different Christian faiths connected by their passion for immigrant rights and social justice.

As a former Peace Corps volunteer in Ecuador, Pastor Williams developed cultural capital that strengthened his ability to build positive relationships across Latin American cultures. The linguistic, social, and familial forms of cultural capital⁵⁷ (Yosso, 2005) he developed became essential components of his ability to interculturally engage as he transitioned from the Peace Corps into religious ministry. His natural inclination was to serve and guide; as the minister of a mostly immigrant congregation who trusted his spiritual and community leadership, Pastor Williams was also very protective of their vulnerability as he rightly took on the role of gatekeeper. According to Andoh-Arthur (2020, p. 1), “Gatekeepers are essential mediators for accessing study settings and participants within social research... (and) may also represent any individual or group of individuals who may be invaluable for gaining access primarily due to their knowledge,

⁵⁷ See Community Cultural Wealth – Table 7 (Chapter 5, p. 209) for descriptions of linguistic, social, and familial forms of cultural capital.

connections with or membership in a research population.” Pastor Williams’ conditions as gatekeeper were sharply defined: access to potential participants was contingent upon my willingness to cross imagined borders of separation to explore unifying intersects.

So, there I was... beneath the refreshing shade of the mighty oaks scanning the perimeters of the Methodist Church of Hope. The white stucco and reddish-brown roof of the building's Spanish Mission Revival architectural style stood out in stark contrast to the dissimilar surrounding humdrum of 1970's neighborhood ranch style homes originally inhabited by middle class White families but now populated by a growing Hispanic community. The northern length of the church I faced had an impressive 50-foot-tall rectangular stone bell tower topped with a glistening burnt copper dome. On top of the dome, a Christian cross prominently pronounced the faith of the congregation. An attractive colonnade at the foot of the tower led to the church's main entrance. All in all, the church building looked quite Catholic to me with its strangely familiar Spanish mission façade. On some subliminal level, the traditional mission style features I was accustomed to appeared to shape a welcoming Third Space that eased my anxiety. Completed in 2012, just a few months before I contacted Pastor Williams, I wondered if the architectural theme was strategically chosen with the growing Latino immigrant population in mind. According to Pastor Williams, the Methodist Church of Hope is among the largest Spanish-language Methodist congregations west of the Mississippi.

Around 8:30 a.m., a few families began to arrive. They cheerfully greeted each other in Spanish as they strolled up the colonnade and into the church. I walked over to my car and opened the passenger door for Debbie⁵⁸ (my fiancée) to join me; we were both nervous but found comfort as we held hands and proceeded towards the church entrance. We were warmly received by a

⁵⁸ Debbie often accompanied me in the field and peer reviewed my field notes to ensure I had captured the essence of the field experience and observations she witnessed.

young couple as they guided us into the hallway that led to the inner sanctuary. Various people welcomed us along the way; the Spanish language, enriched with a diversity of melodic dialects, prevailed among children and adults. A youthful 30-year-old pastor dressed in black except for the distinguishing clerical white collar stood by the sanctuary entrance smiling and talking to everyone as they entered. English being his native language, Pastor Williams spoke fluent Spanish with an endearing Texan accent⁵⁹. I immediately appreciated his aura of servant leadership as he interacted with his Spanish speaking congregation in ways that honored and valued their culture and language. His respect for the immigrant community was palpable as they responded with reciprocal smiles and words of positive fellowship. School leaders and teachers who want to develop and/or improve culturally responsive ways to engage immigrant parents could very well gain valuable insights from Pastor Williams but that will be the focus of another future research project.

“Great to have you here!” he exclaimed after I introduced myself and Debbie, “I’m glad you found us.” I thanked him once again for the opportunity to meet him and expressed my gratitude for his support of my efforts to recruit potential participants for my study. “I know exactly who you should meet and will introduce you to a few parents after worship,” he assured me as he directed us to the entrance.

Rows of grey fabric-padded chairs lined the room from the sanctuary entrance up to a simple wooden table which was centrally placed in front of a raised staging area. The 2’ x 8’ table sat empty while the stage seemed cluttered with musical instruments, microphone stands, and an assortment of amps and speakers. The large, light grey wall to the back of the stage had a modest

⁵⁹ Pastor Williams learned Spanish as a second language while studying in Mexico and the Dominican Republic. Before becoming a pastor, he further enhanced his Spanish bilingual/bicultural skills while serving on the Peace Corps in Ecuador.

wooden cross as its centerpiece; a white sheet was draped along the arms of the cross symbolizing the tunic of the risen Christ Jesus. Above the cross was a screen with a Power Point message which read, “*Bienvenidos a La Iglesia Metodista de la Esperanza*” (Welcome to the Methodist Church of Hope). Below the projected words was an image of a white dove with outstretched wings, radiant yellowish rays emanating around it. Visibly absent to my Catholic eyes were the striking statues of saints, a crucified Christ, and an opulently adorned tabernacle I usually saw. The simplicity of the cross and the white sheet with a modest wooden table at its feet was a powerful image that created an ambivalent attraction within my soul. It was a Third Space aesthetic that provoked a dialogue of struggled reflection as I interrogated my Catholic faith with a lens of anthropological comparison and contrasts.

While people encouraged us to take a seat towards the front, Debbie and I respectfully declined and sat at the edge of one of the middle rows. I thought such a seat would give me a richer panoramic vantage point from which to observe. More families trickled in as the choir of youth joyfully practiced some gospel songs in Spanish. At the Catholic church we attended, people would normally sit quietly in their pews while others reverently knelt in solemn prayer. This was not the case at the Methodist Church of Hope as people continued to merrily greet, socialize and network; it felt like a close-knit family gathering as people checked on each other’s welfare and caught up with the latest community news.

United by faith, people from El Salvador, Guatemala, and Mexico enjoyed a reprieve from social marginalization as they centered themselves within spiritual Third Space reflections prompted by songs and scriptures. Within the sanctuary, they thrived as they mobilized various forms of cultural capital which Yosso (2005) describes as community cultural wealth. The church provided a liberating freedom to exercise life, liberty and the pursuit of happiness in meaningful

ways propelled by aspirational, linguistic, familial, social, navigational, resistant, and spiritual without fear of being judged and otherized.

By 9:00 a.m., the sanctuary was filled to capacity with about 300 souls. The choir of nine signaled the start of worship by launching an impressive upbeat Spanish gospel song, *Alabaré*, that brought everyone to their feet as people clapped and sang. At the end of the song, Pastor Williams encouraged everyone to greet those sitting close to us. After an opening prayer and another gospel song, Pastor Williams proceeded to bless a loaf of bread and a bottle of wine that had been placed on the wooden table. I heard Pastor Williams articulate segments of the familiar ritualistic words pronounced by Catholic priests during the Eucharistic Prayer as he broke the bread and held it high above his head. As he tipped the bottle of wine to pour into a cup, I briefly disconnected from the sanctity of the ceremony with a rush of mental notes which my audio recorder would not in itself capture. My field note reflections expressed my personal turmoil and gradual acquiescence with the following entry:

Although the Eucharistic Prayer followed by the recital of "The Lord's Prayer" was sequentially polar to the Catholic norm, I was struck by the proximal similarity of procedural practice. The psychological chasm between my Catholic First Space and the opposing Protestant First Space, as perceived by me, was a construct of an imagined Third Space not yet lived by me. It was a dissonant counter narrative ingrained in my head that resisted a hybridizing merger of Christian ideologies. First Space foundational catechism imposed strict borders of indoctrination that discouraged Third Space contemplation much less dialogue with the possibility of conversion. It was a fear of losing my Catholic anchor amidst a sea of divergent, elusive truths all the while convoluted with illusive imaginaries. Gradually, my tone deaf sensibility gained a level of clarity as I realized that what I sensed was the uncertain disequilibrium of truth-searching in the midst of

struggled hybridities forged from oppositional First Space positionalities separated by proximal, contiguous distances contextually unified by a common ground. Indeed, Third Space discombobulates but also has the potential to clarify common grounds from which shared understandings can emerge. Provocative instabilities stirred, creating a movement of thought within my arena of ideological restrictions as I pondered the potential of possibilities created by the Third Space I experienced upon leaving the confines of my conceptualized parameters; I had managed to trespass borders not only unscathed in my Catholic faith but enriched with broadened perspectives that expanded my sense of spirituality.

A smile appeared on my face as the choir band played and sung a joyful Spanish rendition of "The Battle Hymn of the Republic". The steady beat of a marching snare drum and crashing cymbals accentuated the manifestation of a hybrid literacy that reverberated across time and space from the battlefields of a nation torn by civil war seven score and eight years before to the recent calls for equity, justice and immigration reform. The acoustic guitars strummed along with a fast-paced rhythm reminiscent of a traditional Mexican polka which readily appealed to my auditory senses. Members of the congregation including Debbie and I sang along with the choir as we read the lyrics conspicuously projected above the wooden cross. While the melody remained unchanged, the lyrics themselves evolved to more accurately connect with the cultural, linguistic and social realities lived by the immigrant congregation of the Methodist Church of Hope:

Table 8: Battle Hymn of the Republic Melody: Spiritual and Linguistic Capital Intersect

Spanish Verses	My Translation
<p><i>Coro:</i> <i>Gloria, gloria, aleluya</i> <i>(3 veces)</i> <i>En nombre del Señor</i></p>	<p>Chorus: Glory, glory, hallelujah (3 times) In the name of the Lord</p>

<p><i>Primer Verso:</i> <i>Cuando sientas que tu hermano necesita de tu amor,</i> <i>no le cierres tus entrañas</i> <i>ni el calor del corazón;</i> <i>busca pronto en tu recuerdo</i> <i>la palabra del Señor:</i> <i>mi ley es el amor.</i></p>	<p>First Stanza: When you sense that your brother needs of your love, Don't deny him your inner core nor the warmth of your heart; Quickly look within your memory the word of the Lord: My law is about love.</p>
<p><i>Segundo Verso:</i> <i>Cristo dijo que quien llora</i> <i>su consuelo encontrará;</i> <i>quien es pobre, quien es limpio será libre y tendrá paz.</i> <i>Rompe pronto tus cadenas,</i> <i>eres libre de verdad:</i> <i>empieza a caminar.</i></p>	<p>Second Stanza: Christ said that he who cries his comfort he will find; Whom is poor, whom is pure will be free and find peace. Quickly break your chains, You are truly free: Begin to walk.</p>
<p><i>Tercer Verso:</i> <i>Si el camino se hace largo,</i> <i>si te cansas bajo el sol,</i> <i>si en tus campos no ha nacido</i> <i>ni la más pequeña flor,</i> <i>coge mi mano y cantemos</i> <i>unidos por el amor,</i> <i>en nombre del Señor.</i></p>	<p>Third Stanza: If the journey becomes long, If you get tired under the sun, If in your fields not even the smallest flower has grown, Take my hand and let's sing united by love, In the name of the Lord.</p>

Taken out of context, the song itself is but another song among many other gospel songs. Considering the contextual acoustics framed by the narrative of immigrant discontent in the face of social injustice and an array of prolific adversities, however, I experienced this song as an inspiring protest song that called for compassion, freedom from oppression and a sense of community. While I cannot with absolute certainty confirm this, I suspect that the song, the scripture reading and the sermon that followed were strategically and purposefully chosen to shape a formidable message of support and encouragement to a weary congregation of immigrants fighting for their civil rights as global citizens. This was effectively achieved by meeting the

cognitive, linguistic and affective needs of Hispanic immigrant second language learners. This is also an example of how spiritual and linguistic capital intersect to form *critical literacies of hope*.

Meeting the cognitive, linguistic and affective needs of immigrant second language learners were effectively addressed by the overall environment conducive to positive learning and dialogic experiences. The selection of Bible scriptures further reinforced the immigrants' righteous appeal for inclusive justice as all present read a passage from the Book of Numbers (15: 13 – 16) that was projected on the screen:

Cada vez que un Israelita presente una ofrenda por fuego de aroma grato al Señor se ceñirá a estas instrucciones. Si un extranjero vive entre ustedes y desea presentar una ofrenda por fuego de aroma grato al Señor se ceñirá a estas mismas instrucciones. Porque en la comunidad regirá un solo estatuto para ti y para el extranjero que viva en tus ciudades. Será un estatuto perpetuo para todos tus descendientes; tú y el extranjero son iguales ante el Señor. Así que la misma ley y el derecho regirán tanto para ti como para el extranjero que viva contigo.

Translation in English:

Every time an Israelite presents an offering by fire, an aroma pleasing to the Lord, he will abide by these instructions. If a foreigner living among you wishes to present an offering by fire, an aroma pleasing to the Lord, he will abide by these same instructions, because a single statute will govern in the community for you and for the foreigner who lives in your cities. It will be a perpetual statute for all your descendants. You and the foreigner are equal before the Lord, so the same law and the same law will govern, both for you and for the foreigner who lives with you.

The passage speaks of equality regardless of whether a person is native or a foreigner to the land. As the services continued, the intersectionality between spiritual, aspirational, and resistance cultural wealth was prominently experienced and reinforced with the connections made between ancient biblical verses intertwined with contemporary struggles familiar to the immigrant community and the aspirational messages of hope and resistance delivered throughout. This is another example of how *critical literacies of hope* emerged from the hybrid merging of spiritual and linguistic capital in third space productions which, in turn, strengthened resistance and aspirational capital that inspired immigrants with a scriptural message that justified and aligned to their righteous cause.

Mercy and compassion for immigrants and refugees was a foundational stance taken by churches across denominations (Beck, 2018; Keeley, 2019). In recent years, however, this common principle that previously united the Christian faith has become a source of divisive contention (D'Agostini, 2019; Suomala, 2017; Weiant, 2021). As traditional sites of refuge for the mind, heart, and soul, immigrants seek comforting solace within churches as a sacred respite from all things mundane. Within the context of immigration activism, however, churches represent opportunities for immigrants to freely exercise the freedom to assemble and simultaneously enjoy religious freedom. Like the Santiagos, the Buenafes also recognized the importance of seeking partnerships with the faith community as a strategy for civic engagement and leverage for amplification of resistance.

CREATING MOBILIZATION: AMPLIFICATION OF RESISTANCE CAPITAL

As sanctuaries, the Methodist Church of Hope and Our Lady of Miracles Catholic Church provided material and symbolic spaces deemed to be safe and supportive for immigrants across faiths. Like schools, these venues are, for the most part, still considered sensitive locations that

immigration enforcement agencies historically avoid (Morton, 2011). I should note, however, that I have anecdotally experienced that when asked about preference to meet and discuss issues related to education and their choice is between schools or a place of worship, most immigrant parents tend to prefer to meet at church. The alignment of beliefs and spirituality inherent to places of worship strengthen trust – a key ingredient for creating a safe collaborative environment that builds community. In a trusting environment considered safe and secure, people have a natural tendency to confide in and lean on each other. With this as the stage, the Buenafes along with other activist leaders felt compelled to organize and mobilize a collective effort to amplify their resistance capital.

Rito: *Comenzamos a conectarnos por medio de la iglesia Corazón de Cristo. Fue la iglesia donde comenzamos a caminar hace como... 16 - 17 años. Había un ministerio de migración que se llamaba el Ministerio de La Humanidad. Y habían varios hermanos que tenían conexiones con organizaciones que ayudaban para cualquier tipo o trámite migratorio. Entonces por medio de esos hermanos de la iglesia comenzamos nosotros a sondear conexiones y comenzamos a preguntar y ellos vieron que nos interesaba a nosotros ir a las juntas porque todo empieza con ir a las juntas, a ir a reuniones. Y nosotros estábamos allí. Antes del servicio, había una hora que daban información. Entonces nosotros llegábamos y ellos vieron nuestra asistencia y dijeron, "Bueno, vemos que ustedes están participando." Y nos comenzamos a mover aquí en Los Milagros y después allí en Los Pozos con organizaciones conocidas y otras organizaciones de aquí. Pero fue por medio de la iglesia. Y así comenzamos a tener la relación con políticos como él que aspira para el Congreso... Sergio Velez, Derek López... Ponce de Los Pinos, un activista*

muy muy popular y amigo mío del Distrito Federal. Entonces allí fue donde comencé con él a pegarme y él me invitaba a los meetings que había, seminarios que había y allí fue donde comencé a agarrar las conexiones de Ponce de Los Pinos y su hermano Juan. Ellos son dos políticos retirados y ellos fueron los que iniciaron el movimiento del pueblo migratorio. Y aparte, yo la radio escuchaba de Washington al Pastor Reverendo Miguel Rivera. Por medio del Pastor Agustín Reyes orando por el pueblo en las mañanas. Había un tiempo en el que él conectaba a Washington para caldear las noticias más frescas. Todavía la prensa ni las sabía. Y el Pastor ya estaba dando la información. Entonces allí también nosotros recibíamos noticias por medio del Pastor Miguel Rivera de Washington. Comenzamos a hacer grupos y cuando había un movimiento comenzábamos nosotros a organizarnos y a correr la voz en las iglesias. O sea, en la comunidad. Entonces, por medio de cualquier causa, hay una señora... Adelita Santiago... es una activista de Guatemala. La menciono por nombre porque es una luchadora. ¡Es una señora que ha entregado todo al migrante! Y ella nos cobijó y no nos soltó. Y a cualquier movimiento, nos hablaba, nos invitaba y nosotros afortunadamente tenemos el tiempo e íbamos.

My Translation:

Rito: We started to network by way of the church Heart of Christ. That's the church where we started the journey about... 16 – 17 years ago. There was a ministry for migration called Ministry for Humanity. And there were many brothers that were connected to organizations that helped with any type of migratory issues or procedures. So it was through these brothers in faith that we ourselves began to ask

work the network and showed an interest with our questions so they saw we were interested in attending meetings. And we showed up. Before worship, there was an hour dedicated to dissemination of information. So we would arrive and they would notice our regular attendance and they said, “Well, we see that both of you are participating.” And we started to mobilize people here in Los Milagros and later there at Los Pozos with well established organizations and other entities from around here. But it was through the church. And that’s how we started to develop relationships with politicians like the ones who aspire to be a Congressman... Sergio Velez, Derek López... Ponce de Los Pinos, a very popular activist and friend of mine from Mexico City. So that’s where I started sticking around and he would invite me to meetings and workshops and that’s where I started connecting with Ponce de Los Pinos and his brother Juan. They are both retired politicians and they are the ones who initiated the mobilization of the immigrant community. I would also listen to Pastor Reverend Miguel Rivera from Washington on the radio. I would also listen to Pastor Agustin Reyes pray for the community in the morning radio show. There was a time in which he scoop up the latest news in Washington and share this over the radio. So fresh were the news that the press didn’t even know about it. But the Pastor was already sharing the information. We started forming groups and when we sensed the need to act we would start to organize and promote mobilization through the churches. In other words, the faith community. So, whatever the cause, there is a lady... Adelita Santiago... she is an activist from Guatemala. I mention her by name because she is a warrior. She is a woman who has given her all to the immigrant community! And she warmly received us and

never let us go. In any mobilizing event, she would speak, she would invite us and, fortunately, we had time and went.

Two contrasting perceptual realities occupied one hybrid space for dialogues in which the spiritual interjected with the mundane. The diversity of experiences represented within the array of stakeholders mentioned by Rito enhanced networking opportunities that led to the development of strategy, planning, organizing, and mobilizing efforts of resistance to support a common cause: advocacy for immigrants.

In many ways, spirituality served to promote and build community similar to how visionary instructional leaders skillfully build productive teams that work towards common goals to support student success. The shortfall in our profession for the most part is our collective inability to replicate successful partnerships with the immigrant community at the same level of success I observed the faith community achieve with immigrant parents and their families. Similar to schools, churches facilitated learning sessions for parents to develop basic knowledge and understanding.

Unlike schools, churches engaged parents with application of and opportunities to participate in activities that invited cognitive levels of reasoning beyond basic knowledge and understanding. For example, Pastor Williams and immigrant activists shared key information that helped immigrant parents develop knowledge and understanding of do's and don'ts when applying for deferred action, participating in marches, and interactions with law enforcement. In addition, immigrant advocacy and support events at church also invited participants to apply basic knowledge and understanding by inviting immigrant parents and their families to apply for deferred action in a group setting – a hands-on learning environment with support systems in place (i.e., interpreters, translators, expert guidance). Mentoring of immigrants seeking to grow as activists

was evident as Rito mentioned opportunities to participate in planning meetings and gradually mobilize groups in their community; such activities require the development of cognitive reasoning skillsets commonly known by educators as higher order thinking: analysis, evaluation, and creation. Never have I personally seen schools engage immigrant parents with inclusive opportunities to develop and showcase their abilities to contribute their leadership and mobilize their community cultural wealth (Yosso, 2005) to support successful pathways in school for their children.

SOCIAL CAPITAL: GROWING AND LEARNING TOGETHER THROUGH CIVIC ENGAGEMENT

Over the years, I have met many parents marginalized because of poverty, linguistic differences, and/or educational levels of attainment. As humans, we are quick to judge others with implicit bias seared into our prejudicial habits. Educators are not immune to human frailties. As oppressed, we also tend to become the oppressor (Freire, 2009) and often fail to recognize opportunities to engage the parents of our most vulnerable students. As the Santiagos and Buenafes demonstrated, they are quite capable in their ability to learn, grow and surpass; immigrant parents need opportunities to engage by mobilizing their community cultural wealth as assets to our community of educators rather than déficits.

As a new activist learner in the world of civic engagement, Rito expressed the importance of networking with experienced politicians, community organizers, and activists. His growth-oriented mindset nurtured his desire to grow his activist social capital. According to Yosso (2005), social capital provides orientation, guidance and influential leverage to facilitate access to resources that benefit attainment of goals and outcomes. The Santiagos' personal goal in according to Rito's own words was to "...dedicate ourselves to support immigration reform because we are immigrants, first and foremost, and what I don't want done to me is what I don't want done to any

of us who are here without documents.” In short, they sought to become advocates for immigrant rights, equity, and social justice. To groom himself as an activist, he recognized the value of learning from others. In Adelita, he describes the qualities and characteristics of an effective and inspirational activist.

JAV: *¿Cómo describiría las características de una activista como Adelita Santiago que motiva a la gente a participar?*

Rito: *Lo que yo veo en ella es su corazón de humildad. Ella, como centroamericana, lo que yo veo en ella es de que no está por un puesto político. Ella no está por un estatus, sino que ella está por lo que el pueblo está padeciendo... falta de conocimiento, falta de información. Entonces ella entrega todo para que la gente se informe, para que la gente no caiga en errores que por no informarse a veces firmamos documentos sin saber. A veces firmamos cosas nomás porque nos dicen pero puede ser algo que compromete. Entonces ella es una de esas personas que lo está dando todo a cambio de nada más de que se informe la ciudad, el vecindario, o la comunidad que ella radica. Y eso, a mí y a mi familia nos impulsó mucho a seguir los pasos de ella. Ella nos decía, "Yo sé que ir a las marchas o ir a un lugar como Austin un sábado es perder todo el tiempo y no hay paga, no hay nada." Pero ese es el verdadero líder que se está esforzando para que haya un cambio. El cambio lo tenemos que hacer todos ¿verdad? Pero si no hay unidad no se puede hacer nada. Entonces yo admiro mucho a ella y fue lo que nos motivó más a nosotros. Ella como guatemalteca y nosotros como mexicanos a unir a esos dos lazos y caminar igual. No vamos a ver respuestas en el tiempo que estamos pasando ¿verdad? pero allí se sembró ya algo y si llega a venir una reforma migratoria justa y comprensiva... está bien; hubo gente que luchó... que fueron a esas marchas, que fueron a esos lugares a hacerse notar. Sabemos que lo de migración lo han agarrado como política para agarrar peldaños los políticos y estar en un buen*

escaño ellos pero sea como sea si lo agarran como política está bien pero que arreglen a su gente. Lo que hemos dicho en estas marchas... gente que ya está aquí, que ya está establecida, que está pagando impuestos, la gente que está trabajando y tiene buena moral ¿por qué no le dan oportunidad de regularizar su situación migratoria? Sabemos que hay gente buena y mala. Ellos saben. El sistema aquí sabe la gente que es buena moral y la gente que es... problema. Pues tristemente la gente que tiene problemas... por su gusto se conocerá. Luchamos por la gente que ya está aquí, que tiene ya familia, que ya tienen raíces aquí. Han hecho sus casas con sacrificio... que le den la oportunidad a regularizar su situación.

My Translation:

PI: How would you describe the characteristics of an activist like Adelita who motivates people to participate?

Rito: What I see in her is her humble heart. She, as a Central American, what I see is that she's not in this for political gain. She's not here to gain status but instead is here for the community who is hurting... a lack of knowledge, lack of information. So she gives it her all so that people are well informed so they don't make errors due to lack of information which sometimes we sign documents without knowing what we sign. Sometimes we sign things just because someone tells us to sign but it can be something that (negatively) compromises us. So she is one of those persons that gives her all and expects nothing in return except to inform the city, the neighborhood, or the community in which she lives. And that, for me and my family has prompted us to follow her footsteps. She would say, "I know that going to march or going to Austin on a Saturday is loss of time where there is no pay, there is nothing." But that is a true leader that is making the effort to create change. We

all need to create the change right? But if there is no unity nothing is accomplished. So I admire her very much and that's what motivated us even more. She as a Guatemalan and us as Mexicans should unify our two ropes and walk the same path. We won't see the fruits of our labor during the span of our struggle but the seed has been planted and there is the possibility that a just and comprehensive immigration reform will come to be... that's good; there were people who participated in the struggle... went to march and went to those places to be visible. We know that immigration has become a political step ladder that politicians use to gain ground but as long as they do right by the people it's okay. What we have said in these marches... undocumented people that are here, already established and paying taxes, people that work and have good morals – why not give them the opportunity to legalize their migratory status? We know there are good and bad people. They know. The system here which people have good morals and what people are... problematic. Sadly, people have problems... and by their actions they will be known. We fight for the people that are here, that have family and have grown roots here. They have built their homes with sacrifice... they should get the opportunity to legalize their situation.

Rito attributes some of his growth and development as an activist leader to the supportive mentoring he received from Adelita. Humility and qualities of servant leadership exhibited by Adelita were a source of inspiration for him and his family. By tapping into such servant leaders within our immigrant community, schools stand to grow together with parents through meaningful participatory engagement that invites and welcomes.

While reflecting about Adelita's qualities and characteristics of effective leadership, Rito also identifies problematic actors within the immigrant community that often derail progress made towards immigration reform. This poses an unresolved challenge whose root causes need to be further explored in partnerships across stakeholders.

UNDERSTANDING: LINGUISTIC CAPITAL MOBILIZES OTHER FORMS OF CULTURAL CAPITAL

In essence, the Church of Hope also met the unique needs of English Learner families by addressing their cognitive, linguistic, and affective needs by accessing the linguistic capital of the community. Yosso (2005) recognizes the use of native language abilities to communicate in a variety of linguistic registers that include but are not limited to academic, social, artistic and transactional contexts. At this church event, linguistic capital served to mobilize aspirational and resistance capital as the pastor shared key information to a predominantly Latino immigrant audience from the pulpit.

PW: En estas últimas dos semanas hemos recibido buenas noticias de lo que está Haciendo el gobierno federal sobre la inmigración. Un teólogo dijo que un predicador debe preparar su sermón con la Biblia en una mano y un periódico en el otro... porque debemos estar conectando la palabra de Dios... lo que hizo Dios... con lo que Dios está haciendo hoy en día. Nuestros hijos están viviendo en miedo. Unos dicen, "¡Ay! ¿qué voy a hacer cuando me gradúe de high school? ¿Cómo voy a ir a la universidad? Después de que me gradúe de la universidad, ¿cómo voy a trabajar?" Pues Dios abrió una nueva puerta. Pero quiero que estén bien informados. Lo que él dijo y lo que está haciendo es que los que tienen cinco años en los Estados Unidos de las edades 15 a 30... califican si no tienen felonías... si tienen menos de 3 misdemeanors - entonces tienen que estar fuera de problemas.

Entonces si su hijo ha tenido problemas con la ley por algo si solo fue dos veces y no fue un caso muy serio, todavía califica. Tiene que estar estudiando ahora en una escuela de high school o de universidad o colegio. Y con eso califica por dos años con permiso de trabajar y estudiar con la posibilidad de renovarlos. Eso es lo que dice el Presidente de lo que va a hacer y en 60 días puede empezar la aplicación. ¿Quién está listo para aplicar para sus hijos?

Varios: ¡Amén! ¡Aleluya!

PW: Amen. Los que tienen 15 a 30 años pueden aplicar por sí mismos. Y si tienen Menos de 15 años y tienen orden de deportación también pueden aplicar para obtener acción diferida. Entonces la pregunta es, ¿qué debemos hacer ahora? No se puede aplicar por 60 días, pero ¿qué debemos hacer ahora durante estos 60 días? Siete cosas. Aquí están las siete cosas... (apunta a la pantalla donde aparece el primer consejo) Primero, no vayan a un abogado o a un notario. Yo sé que hay muchos que están diciendo vengan ahora y les van a cobrar... pero eso no es necesario. Número dos (siguiente ficha de PowerPoint) es buscar records que prueban que has estado en los Estados Unidos por cinco años - que tus hijos han estado aquí por cinco años. Eso significa... busquen biles, busquen cheques, records médicas... Pueden ir al doctor y pedir... "Doctor, necesito mis records de cuando yo estaba aquí." Algo que pruebe que ha estado aquí - records de la escuela, contratos del apartamento, impuestos... busquen pruebas que han estado aquí por cinco años. Siguiendo es... no utilicen documentos que no tienen tu nombre legal o que tienen información falsa porque por entregar eso al gobierno está poniéndose a riesgo de deportación. Entonces, si entregas formas que tienen información falsificada ya

está poniéndose a riesgo. Número cuatro - junta pruebas que si estas estudiando o has graduado o que sus hijos están estudiando o se han graduado. Siguiente, si has estado en nuestra Iglesia de la Esperanza por cinco años u otra iglesia o organización como tal vez una liga de futbol, busca una carta de ellos. La cosa es juntar lo más posible para presentar al gobierno para que ellos crean y entiendan y vean que si han estado aquí cinco años. Siguiente, junta dinero. No sabemos todavía cuánto van a cobrar para todo eso. Por lo menos, es \$380.00 para la aplicación para el permiso de trabajar, pero me imagino que van a haber otros costos en este camino. Entonces, comienza a juntar fondos para eso. Pero también el gobierno tiene un programa que uno puede aplicar diciendo que uno no tiene suficientes fondos y es como aplicar por una beca. Entonces vamos a seguir investigando eso también. Y el último es estar seguro que no tienes un record criminal... alguna felonía o tres misdemeanors porque si aplicas y hay record de eso en sus hijos o su propio record también pueden ser deportados. Ese es el programa. ¿Alguien tiene preguntas o algo que añadir? (Pausa larga) Es buena noticia... ¿Amén?

Todos: ¡Amén!

My Translation:

PW: In the past two weeks, we have received Good news about what the federal government is doing about immigration. A theologian said that a preacher should prepare his sermon with the Bible in one hand and a newspaper in the other... because we should be connecting the Word of God... what God has done... with what God is doing today. Our children are living in fear. Some say, "Ay! What am

I going to do when I graduate from high school? How am I going to go to the university? After I graduate from the university, how am I going to be able to work?” Well, God has opened a new door but I want you to be well informed. Anyone between the age of 15 and 30 who has been in the United States for five years... are eligible to apply if they don’t have felonies... and have less than 3 misdemeanors... so they have to stay away from legal problems. So if your child has had problems with the law but only twice and it was not a serious offense, they still qualify. They should be attending high school, university or college. With that, they will qualify to have a two-year permit to work and study with the possibility to renovate the permit. That’s what the President said he will do and you can start the application in 60 days. Who is ready to apply for your children?

Several: Amen! Alleluia!

PW: Amen. Whomever is 15 to 30 years of age can apply on their own. For those who are younger than 15 years old and have a deportation order, they may also apply to obtain deferred action. So the question is: what do we do now? You cannot apply for 60 days but what can we do during these next 60 days? Seven things. Here are the seven things... (points to the screen that highlights the first recommendation) First, do not go to an attorney or a notary public. I know there are many out there who are inviting you to come now and they will charge... but that’s not necessary. Number two (clicks to the next PowerPoint slide) is to look for records que demonstrate that you have been in the United States for five years – that your kids have been here for five years. That means... to look for bills, checks, medical records... you can go to the doctor and request... “Doctor, I need my medical

records from past visits.” Something that serves as evidence that you have been here – school records, lease agreements, tax records... look for evidence that you have been here for five years. Next... do not use any documents that do not have your legal name or has false information because submitting that to the government puts you at risk of deportation. So, if you submit forms with false information will put you at risk. Number four – gather evidence that you are studying or have graduated or that your children are studying or have graduated. Next, if you have been at our Church of Hope for five years or another church or organization such as a soccer league, find letters sent to you. The thing is to gather as much as possible to present these to the government so they believe, understand, and see that you have been here five years. Next, save money. We still don’t know how much they will charge for all this. At least, \$380.00 for the application and work permit but I imagine there will be other fees along the way. So start saving funds for that. But the government also has a program where you can say you have insufficient funds and you may apply for this support. We will continue to look into this. Lastly, make sure you don’t have a criminal record... a felony or three misdemeanors because if you or your children have a record when applying, you may be deported. That’s the program. Does anyone have questions or something to add? [long pause] This is good news... Amen?

All: Amen!

After sharing helpful tips for people to consider when applying for deferred action, Pastor Williams announced that the church would host an online application event free of charge. He invited anyone with a computer or laptop to bring their personal device to help others apply. “We can help each

other and do this between all of us!” Sensing the positive energy in the audience, he went on to announce that the Supreme Court had ruled SB 1070 (Commonly known as the “Show me your papers” law) unconstitutional.

The use of linguistic capital to promote understanding of accomplishments made towards immigration relief from some concerns shared by immigrants also served to highlight connections between biblical verses and current challenges faced by immigrants. In this manner, linguistic capital supports cognitive levels of understanding which can serve as background knowledge to support cognitive levels of application as well as higher levels such as the following examples:

- analysis: reviewing and identifying documents that will support applications for deferred action;
- evaluation: evaluating and selecting available options that will best represent their case when applying; and
- creation: organizing and mobilizing various forms of civic engagement that serves the collective whole.

The momentum created via Third Space dialogues within the church facilitates interactive dynamics channeled by linguistic capital which serves to scaffold basic understanding of key information that ultimately led to individual and collective self-agency via higher levels of cognitive reasoning. The interactive dynamic hybridity that occurred as individuals internalized information by helping themselves and others at the online application event demonstrates how linguistic capital received at church symbiotically fueled other forms of capital: spiritual, aspirational, navigational, and resistance.

Chapter 7: Graciela Rinaldi

I discovered very quickly that criticism is a form of optimism, and that when you are silent about the shortcomings of your society, you're very pessimistic about that society. And it's only when you speak truthfully about it that you show your faith in that society. (Carlos Fuentes, 2012)

Born in 1968, Graciela Rinaldi was raised in Villa Union, a rural farming community near the foothills of the Sierra de Órganos in the north-central state of Durango, Mexico. Her birthplace is about 10 kilometers away from my Tío Gilberto's family farm, which was situated in Damian Carmona, a very small town I visited in 1970 at the age of 8. We talked about family and the possibility that her father and my uncle may have known each other through agricultural business and social networks. We laughed about the unlikely likelihood that we might actually be cousins when she mentioned she had relatives that lived at Damian Carmona. I sensed that our familiarity with the vernacular of childhood experiences embedded within a specific geography of location enhanced our dialogue with an additional level of *confianza*.

As a commercial dealer and investor, Graciela's father would purchase large quantities of produce such as corn, wheat, jalapeño peppers, and beans at wholesale prices and resell to grocery merchants throughout Central Mexico. His business investments sustained the family household of eight brothers and sisters (5 boys, 3 girls – Graciela is 5th in birth order) with a robust middle-class upbringing. Despite her father having only two years of public schooling, she described him as very intelligent and mathematically gifted – an organic, self-made expert of accounting practices grounded in entrepreneurial experiences. Graciela shared affectionate recollections of her father until his life was violently cut short as a victim of homicide:

Graciela: *Él estuvo conmigo muy poco. Fueron nada más ocho años. Cuando yo tenía ocho años, a él lo mataron. Entonces no fue mucho pero si lo recuerdo a él perfectamente – su cara, su cuerpo. Incluso que hablaba conmigo; puedo recordar perfectamente... su voz. Pues recuerdo que nos traía muchas cosas porque salía mucho de viaje a la Ciudad de México, a Guadalajara, a dónde llevaban todas las cosechas... Él siempre llegaba cargado de regalos; me acuerdo de una bicicleta que me trajo una vez. También me acuerdo de una vez en Diciembre para el Día de la Virgen de Guadalupe cuando la feria estuvo en el pueblo y trajo cacahuates. Es otro recuerdo.*

My translation:

Graciela: He was with me very briefly. It was only eight years. When I was eight years old, they killed him. Thus, it was not much time but I clearly remember him – his face, his body. I even remember that he would talk with me; I can perfectly remember... his voice. I also remember that he would bring us lots of stuff because he would frequently travel to Mexico City, Guadalajara, and wherever they would take the harvested produce... He always came back loaded with gifts; I remember a bike he brought me on one of those occasions. I also remember a day in December when the fair came to town in honor of the Virgen of Guadalupe that he brought peanuts. That's another memory.

Graciela's eyes glistened as she smiled and spoke about her father. The family never recovered from this tragic loss.

After his death, her mother did her best to continue raising her children on her own, but the family struggled economically as the family lost control of the father's produce dealership

network. Things worsened a few years later across their farming community as the Mexican government reduced subsidies to agricultural sectors due to a government-induced debt crisis that stemmed from macroeconomic mismanagement⁶⁰ coupled with falling oil prices in 1982 (Escobar Latapi & Martin, 1997; Davila & Mora, 2001; Lustig, 2001) and devaluation of the peso (Schmidt, 1985). Exacerbating an already thorny quagmire for the farming community were episodic droughts in the 1980's that severely impacted agricultural productivity in the region and other areas of Mexico (Walsh, 1983; Liverman, 1999). According to Lustig (2001, p. 100), income inequality increased throughout Mexico as "...poverty rose by almost 14 percent between 1984 and 1989."

It was during this national crisis in 1985 that, at age 17, Graciela got married and dropped out of high school. The young couple had three boys: Vicente, Ramón and Derek. Like her mom, Graciela took on the role of housewife and lead nurturer of her children. Her husband became the primary breadwinner but economic hardships strained the marriage as the peso crisis further plunged in value during the mid-1990's. Lustig (2001, p. 102) explains:

Several indicators suggest that the impact of the peso crisis on households' living standards must have been quite strong. Private consumption declined by 9.5 percent in 1995. Unemployment rose from the 3.7 percent average in 1994 to a peak of 7.3 percent in September 1995. During 1995, more than one million jobs were lost in the formal sector and average real wages declined by 13.5 percent. In addition, anecdotal evidence suggests that many families lost homes and household items because the double squeeze of very high interest rates and lower wages forced them to default on their loans... between the

⁶⁰ Schmidt (1985, p. 232) states that "Although it is almost impossible to quantify and interpret the extent of corruption, the constant public discussion of it underscores its legitimacy as a cause of the crisis... (considering that) In Mexico 'corruption' is an umbrella term that includes traditional forms like the bribe and more comprehensive ones like graft, nepotism, inefficient administration and mismanagement."

onset of the crisis and July 1997, real wages in manufacturing fell by some 30 percent. In 1996, the incidence of poverty as measured by the 2 dollar per day poverty line was almost 19 percent higher than in the pre-crisis year of 1994.

Against this depressive backdrop, the odds were stacked against this young couple from the start as both struggled with long periods of unemployment which fueled irreconcilable differences over time. In 1997, the marriage finally unraveled after twelve years. Shortly thereafter, in 1999, Graciela migrated to the United States.

JAV: *¿Por qué emigró a los Estados Unidos?*

Graciela: *Bueno, la razón principal fue porque... yo me divorcié. Y me encontré con que... era muy joven con tres niños y no tenía preparación, yo no tenía educación, no tenía dinero, no... entonces cuando me casé, primeramente, tenía 17 años. Entonces obviamente que yo no vi ni sabía lo que venía en el futuro. Nunca pensé ¡qué compromiso tan grande es tener hijos y el matrimonio! Entonces, desafortunadamente, me divorcie y tenía los tres niños. Mi ex-esposo no se hizo cargo de... la manutención de ellos. Obviamente que... ni yo. Entonces fue una situación muy difícil, muy desesperante, y yo creo que venir aquí fue como una ilusión y... como un escape o... tratando de encontrar algo donde no sabía siquiera si existía. Porque ni siquiera en ese momento yo pensé en que era otro idioma aquí, otras costumbres, otras personas... todo distinto. Ni siquiera me imagine tampoco eso. Simplemente necesitaba algo de cómo sobrevivir y cómo salir adelante con mis niños.*

My translation:

JAV: Why did you migrate to the United States?

Graciela: Well, the main reason is because... I got divorced. I found myself in a situation where... I was too young with three kids, no skillset, no education, no money, no... so, first of all, when I got married, I was 17 years old. I obviously did not see and could not foretell the future. I didn't think about the great responsibilities that came along with having kids and marriage! So, unfortunately, I got divorced with three children. My ex-husband never paid child support. Obviously... he didn't support me either. It was a very difficult and desperate situation and I think my coming here was like an illusion and... like an escape or... trying to find something where I didn't even know if it existed. Not even in that moment did I think about another language being spoken here, other customs, other people... everything different. I didn't even imagine that. I simply needed something that would help me survive and move forward with my children.

Divorced with three children to feed and without the means to generate income, Graciela Rinaldi felt trapped, in need of liberation from the bleak predicament she found herself in. She realized that, before she could help her kids, she needed to help herself first. She witnessed firsthand the quicksand of social inequities that engulfed her widowed mom as a single mother doing her best to survive and provide for her eight children in a social setting where *machismo* ruled⁶¹. Graciela had a choice to make: she could stay and conform to the cultural narrative of what a “good mom”⁶² is through socially expected acts of self-martyrdom or she could disrupt the cultural narrative and

⁶¹ Male-dominated perspectives throughout the world delineate gender specific social expectations for men and women which create ideologies of oppression that dehumanize females in both subtle and explicit forms of subjugation and violence (Engle Merry, 2003; Schmidt Camacho, 2005; Harrison, Firestone & Vega, 2005; Hooton & Henriquez, 2006). Somehow, this unjust reality felt more pronounced to me in rural agrarian settings like Villa Union and Damian Carmona.

⁶² Euro-American and Latino cultural images of a “good mom” project qualities that emphasize humility, purity, devotion, nurturing, selflessness and self-denial (Hewett, 2009).

help redefine “mothering” through transformative acts that seek independence and empowerment⁶³ through self-actualization. Rinaldi’s ultimate goal – “something that would help me survive and move forward with my children” – was the compelling force that drove her decision to start a new life in the United States. Graciela’s “escape” to “find something where I didn’t even know if it existed” was also a conscious desire to reverse the deficit framing that confined her.

Individual and collective desire for self-determination is a powerful human force with the power to drive social movements as well as international migrations. According to the *International Covenant on Economic, Social and Cultural Rights* (United Nations General Assembly, 1966, p. 1), “All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.” In describing the development of voice among Native Americans within an urban setting, Beck (2002, p. 118) refers to self-determination as “... that community’s ability to define itself and its needs and its ability to advocate for itself in the larger society under its own terms.” In exploring the development of skills for at-risk students, including learners with special needs, Serna and Lau-Smith (1995, p. 144) describe self-determination as...

an individual’s awareness of personal strengths and weaknesses, the ability to set goals and make choices, to be assertive at appropriate times, and to interact with others in a socially competent manner. A self-determined person is able to make independent decisions based on his or her ability to use resources, which includes collaborating and networking with others. The outcome of a self-determined person is the ability to realize his or her own

⁶³ According to Gutierrez (2015, p. 202), “... empowerment involves the processes of increasing personal, interpersonal or political power so that individuals, families, and communities can take action to improve their situation.”

potential, to become a productive member of a community, and to obtain his or her goals without infringing on the rights, responsibilities, and goals of others.

Organic within the spirit of the human condition, lies the capacity of innate aspirational longing that, when nurtured or perhaps provoked, seeks pathways that lead towards self-actualization. Immigrants, as communities of people discontent with the realities lived within their places of national origin, seek to redraw the economic, political and/or social boundaries that restrain them. Similar to how resilience manifests itself across the individual to the collective continuum of possibilities (Nichols, 2013), self-determination may also surface at the individual, group and/or community levels (Serna & Lau-Smith, 1995; Beck, 2002; Bermudez & Mancini, 2013; van der Vossen, 2015). As a self-determined single mother with three children, Graciela deliberately stepped across the periphery of submissive conformity into disruptive, transformational third spaces fraught with adversity and vulnerabilities (Morgan Consoli, Consoli, Orozco, Gonzales and Vera, 2012; Bermudez & Mancini, 2013; Finch & Fernández, 2013; Vollmer Hanna & Ortega, 2016) that challenged her way of knowing and reading the world but also helped her build resilience through perseverance that ultimately led to personal growth.

Blackburn and Newman (2002, p. 4) described resilience as an ability "... to resist stress and adversity, cope with change and uncertainty, and to recover faster and more completely from traumatic events or episodes." According to Luthar, Cicchetti, and Becker (2000, p. 543) "Resilience refers to a dynamic process encompassing positive adaptation within the context of significant adversity." More recently, Christian Moore (2014, p. 13) simply defines resilience as "... the ability to bounce back when you have every reason to shut down." Graciela Rinaldi had every reason to shut down but also had every reason to bounce back.

Two years before this study, I met Graciela in my role as a migrant education specialist. Her youngest son, Derek, was a Junior at Bounty High School. As the child of a migrant worker, Derek qualified for migrant education services. One of my responsibilities was to support the Migrant Parent Advisory Council (PAC) officers and members. Together with the PAC officers, we would calendarize meetings and activities. It was in one of the PAC meetings that I first met Graciela Rinaldi. Over time, I learned that her first jobs in the United States upon arrival were domestic housekeeping, but that she later transitioned to agriculturally based employment as a migrant farmworker. She traveled seasonally in the migrant farmworker circuits throughout Texas.

As a single mom, she immigrated to the United States in 1999 without her three sons. Like Adelita, Graciela made the heart wrenching decision to leave her children in the loving care of their grandmother in the familiar comfort of their home while she fearfully crossed the U. S. – Texas border near McAllen into unfamiliar lands with customs and language foreign to her. She obtained a temporary visa claiming to visit family in the United States but her plan was to find employment. Her first point of arrival was Bounty, Texas – a small rural community in North Central Texas sixty miles north of Los Milagros. Graciela immediately experienced sociocultural shock as she “woke up” in a new reality.

Graciela: *Bueno, mire aquí a la familia donde yo llegué en Prosper la señora se dedica a limpieza de casas, oficinas, o cosas así. Entonces de donde yo venía en mi familia era lo contrario. Mi mamá siempre tenía quien le limpiara la casa, quien le ayudara con la ropa, con los niños, con todo. Entonces cuando yo me casé, afortunadamente también tuve ese tipo de cosas. Entonces cuando vine aquí pues yo no sabía nada porque no tenía educación, no sabía cómo trabajar en ningún tipo de trabajo... o sea, ninguno. Entonces fue verdaderamente muy difícil y esta*

señora me enseñó a mí. Me invitó y me dijo, "Mira, pues ahora aquí todo mundo paga renta, paga luz y todos los servicios que hay en la casa. Yo no te voy a cobrar por un tiempo, pero más adelante vas a tener que pagarme." Entonces si como que... desperté. Entonces ella me enseñó a trabajar en eso y trabajé con ella. Ella me pagaba \$100 a la semana. Muy poquito pero teníamos donde vivir y que comer.

My Translation:

Graciela: Well, the family that I connected with when I arrived in Bounty, the lady dedicated herself to cleaning homes, offices, and things like that. This was the total opposite of what I was used to back home. My mom always had a maid to clean the house, wash clothes, care for the children, she had help with everything. So, when I got married, I too was fortunate to have that help. So when I got here well I didn't know anything because I didn't have education, I didn't know how to work or do any kind of work... nothing. So it was truly very difficult and this lady taught me. She invited me saying, "Look, in this place, everyone pays rent, pay for electricity and all the services you have in the house. I won't charge you for a while but you'll have to pay me in sometime in the future." So it was like... I woke up. So she showed me how to do cleaning work and I worked with her. She would pay me \$100 per week. Very little but we had a place to live in and we had food to eat.

"Waking up" to find herself in a new reality created social, cultural, and cognitive dissonance she had no time to process. Instead, Graciela had to quickly roll up her sleeves and step into housekeeping and cleanup duties – hard labor she was not used to. It was not a pleasant adjustment for her to transition from the comfortable middle-class life she had grown accustomed

to in Mexico to long hours of back breaking work from 7 a.m. to 6 p.m. five days a week, and earning very low wages (about \$1.80/hr.).

Two older sisters lived elsewhere in the United States and they gradually pressured her to move in: “Why are you all by yourself doing hard labor for little pay? It’s not good for you to be all alone so far from family. Life will be much better for you and your sons where we live.” Thus, she eventually moved to Las Vegas, Nevada with one sister and worked in the service industry. Later, she moved to Santa Ana, California to be with her other sister. Graciela disliked the metropolitan atmosphere she experienced in Las Vegas and Santa Ana; her assertive and independent nature also made it difficult to live with her older sisters who constantly gave unrequested guidance and advice. “I also didn’t like Las Vegas nor Santa Ana as a place to raise my children.”

Graciela returned to Bounty, Texas which gave her the tranquility of rural farming life that reminded her of her hometown in Durango, Mexico. She described Bounty as peaceful and beautiful and a great place for her kids to grow up. She continued working as a housekeeper but was eventually lured to work as a migrant farm worker which was very difficult work under the hot sun but paid slightly better. In the spring of 2001, she returned to Mexico, picked up her children and crossed back into Texas with temporary visas. Vicente (age 12), Ramón (age 11) and Derek (age 6) enjoyed their new surroundings but missed their cousins, friends, and grandmother; they also didn’t understand why they had to live in a small house with another lady and her two children who were older than they were. The three sons shared a bunk bed with their mom – Vicente and Ramón slept in the top bunk bed while Graciela slept in the bottom bunk with Derek.

Graciela: *Entonces yo empecé a ver qué pues yo no quería tampoco eso para mis hijos. Por ejemplo, ellos con sus abuelitos, con mi mamá, con sus tíos... o sea, ellos si tienen*

una mejor vida allá. Entonces con sus abuelitos paternos también. Y eran los únicos nietos. Entonces tenían cierto nivel de vida y muchas cosas. Entonces cuando llegamos aquí... todo se redujo a un cuartito. Fue un cambio muy brusco para ellos. Entonces, aparte que no era de ellos la casa ni nada. Había otros niños adolescentes allí y... no eran bienvenidos. No fueron bienvenidos. [repetiendo la frase con voz más leve al bajar su mirada]

My Translation:

Graciela: So I began to realize that I didn't want this for my sons either. For example, they were used to being with their grandparents, with my mom, with their aunts and uncles... in other words, they had a better life over there. They had their paternal grandparents over there too. And they were the only grandchildren living there. So they enjoyed a certain level of life and had many things. So when we got here... everything was reduced to one small room. It was an abrupt change for them. Moreover, the house was not theirs nor anything in it. There were other adolescent kids there and... my sons weren't welcome. They were not welcome. [she repeated the phrase in a quieter voice as she gazed down]

The change was abrupt for Graciela and her three sons; she recognized the major shift this represented. As a single mom attending the Migrant PAC meetings, I had noticed her confident and assertive nature from the start. As she shared her story, I began to more fully understand how her qualities as a leader had been shaped by the very predicament she found herself in. Crossing the border into the unknown was an example of her courage but it was the hardships of struggle which became a driver to create a better life for her and her sons. As the next section suggests, spirituality played a key role that fueled the aspirational capital within.

SPIRITUAL CAPITAL: AFFIRMATION OF ASPIRATIONAL CAPITAL

When I asked Graciela if she had any family in Bounty, Texas that persuaded her to move to this rural part of Texas, she made it abundantly clear that family had nothing to do with her decision. She attributes her relocation journey from Mexico to Bounty, Texas to God.

Graciela: *Mire, yo creí en Dios... antes. Pero como que nada más sabía que existía Dios y creía en muchas vírgenes y santos y todo eso era de la iglesia Católica. Entonces, ahora que ya me vine a los Estados Unidos... yo me hice Cristiana. Entonces, por medio de la Biblia yo he descubierto y sé que Dios tiene un plan para... cada uno de nosotros. Si, lo creo definitivo que Dios ya me tenía destinado este lugar para mí y para mis hijos para que crecieran y todo como ha salido, gracias a Dios, mi vida... yo lo he visto y creo que es... por Dios.*

My Translation:

Graciela: Look, I used to believe in God. But because I only knew that God existed and I believed in many virgins and saints and all that came from the Catholic Church. But now that I came to the United States... I became a Christian. So, by means of the Bible I have discovered and I know that God has a plan for each one of us. Yes, I definitely that God had already destined me and my sons to be at this place so they could grow up here and based on how things have turned out, thanks to God, my life... I have seen it and I think it is because... of God.

Graciela's faith in God was the cornerstone of her strength. Like the parents in the two prior case studies, spiritual capital was the spark for survival. Faith-driven aspirations dreamed of in Mexico but never realized were gradually accomplished for her sons and herself. As I gathered data for this study, her oldest son had recently received a bachelor's degree in Business

Administration and her second oldest was enrolled in his third year of college. Derek, her youngest, was a senior in high school. Ms. Rinaldi had instilled high expectations and growth-oriented aspirational mindsets in her sons.

HIGH EXPECTATIONS AS A FORM OF RESISTANCE

There is significant evidence that many educators view English Learners and their parents through a deficit lens that leads to lowered expectations (Riley, 2015; Torff & Murphy, 2020; Valencia, R. R., 2012). Over the years, I have personally witnessed negative assumptions made about ELs and their parents. Furthermore, as a Latino parent, I have personally experienced how it feels to be talked down to by five white teachers during a parent-teacher conference in which they reviewed my son's progress in his first semester of high school.

One of my earliest interactions with Graciela Rinaldi was to accompany her to a meeting with the high school principal she had requested to discuss Derek's Advanced Placement (AP) Algebra class. As the parent of a child receiving Migrant Education services, she requested that I be present to translate. I met her at the Bounty High School parking lot about 30 minutes before meeting with the principal. I noticed she was somewhat frustrated as she greeted me with a forced smile. She apologized and explained that she was upset because Derek's AP Algebra teacher wanted him to drop the course and take the regular Algebra class. She wanted to meet with the principal to express her concerns about such a recommendation.

Mrs. Smith, the high school principal, smiled as she welcomed us into her office. She shook hands with both of us and asked how she could help. I introduced myself and my role with the Migrant PAC and explained that Ms. Rinaldi had requested that I translate for her. Graciela asked me to express her concern and disappointment about the recommendation made for Derek to drop AP Algebra and enroll in the regular Algebra class.

Mrs. Smith smiled as she spoke with a deep Texas twang, “Oh dear, we just want what’s best for Derek. He’s at risk of not passing AP Algebra and won’t be able to play football. I’m certain that if he drops AP Algebra and takes the regular Algebra class he will quickly catch up and bring up his Algebra grades!”

As I turned to translate what the principal had just said, I could tell by the glare in her eyes that Graciela had understood every word she had just heard.

Before I could speak, Mrs. Rinaldi locked eyes with me, crossed her arms over her chest and said, “*Quiero que le diga exactamente lo que le voy a decir a usted en español; no me le cambie ni una sola palabra.*” (Translation: “I want you to tell her exactly what I tell you in Spanish; don’t change a single word.”)

I nodded as she proceeded to explain, “*Dígale que Derek está en la escuela para estudiar y prepararse para ir a la universidad y no para jugar football. Dígale que yo entiendo que él es un elemento importante en el equipo de football pero lo que más me importa a mi es que el termine sus estudios de high school y vaya bien preparado para estudiar ingeniería. Dígale que yo entiendo que AP Algebra es un curso difícil pero prefiero que Derek reciba una calificación de 70 que un 100 en la clase regular. Un 70 en AP Algebra vale mucho más que un 100 en la clase regular. Si es necesario que Derek deje de jugar football lo dejaré para que se enfoque mejor en sus estudios de AP Algebra. Por favor dígame todo lo que dije sin una palabra más ni menos para que ella me entienda bien claro.*”

I turned to the principal who was now forcing a smile as she recognized that Ms. Rinaldi was not speaking with a happy voice.

“As you can see, Ms. Rinaldi does not like the idea of having her son drop AP Algebra to enroll in regular Algebra. She also emphasized that I translate what she said word for word and I

will do my best to do so. She says that Derek is in school to study and be ready for courses in a university setting. She says that Derek is not here to play football. She knows that Derek is a key football player in the team but that is not of her concern; she wants to ensure that Derek is prepared to take engineering courses when he attends the university. She understands that AP Algebra is hard but she prefers that Derek get a 70 than a 100 in regular Algebra. In her words, a 79 in AP Algebra is worth much more than a 100 in regular Algebra. She feels very strongly about this and says that she prefers that Derek quit football so he can better focus on AP Algebra coursework.”

Long story short, Derek did not drop AP Algebra and managed to keep playing football as he made extra efforts to keep his grades above an 80.

This narrative illustrates Graciela’s high expectations for her son and for the school he attended. Advocacy for her son with high expectations is at the center of her discourse. She effectively disrupted the pattern of low expectations for ELs and their parents. Standing up to authority in defense of her son’s future is an example of how EL parents mobilize high expectations as a form of resistance. For many parents of ELs, it is easier to go with the flow and acquiesce power over their children than to swim upstream as they trust schools and educators to do right by their children. Kanno and Kangas (2014, p. 868), note:

Like ELs, the parents of ELs rarely contested the school's course recommendations despite the school policy that if the parents insisted, the school would have to honor their requests.

Some non-EL parents did on occasion make such requests, but not the parents of ELs: Most EL parents simply accepted the school's course recommendations.”

Not Ms. Rinaldi. She would not stand for this hypocritical recommendation in which football was a priority over her son’s academic development and future potential. This kind of resistance aligned to oppositional behaviors and beliefs exhibited by the Santiagos and the Buenafes. It is

resistance to institutionalized systems and actions that generate and maintain inequities and social injustice.

Despite her vulnerable position as an immigrant Latina confronting authority, Graciela did not back down. I asked:

JAV: *Como persona extranjera a un país que está aprendiendo como se hacen las cosas, ¿fue difícil para usted enfrentar las autoridades escolares - maestros, el director - y decirles, "Hasta aquí nomás. Quiero esto para mis hijos."?*

Graciela: *Muy difícil. Muy difícil. De hecho, por mi situación migratoria... bueno, ni sabía si me iba a pasar algo o si no me iba a pasar algo pero era un miedo... no sé por qué... pero no sabía si debía hablar o no debía hablar. Y otra cosa pues que no me podía comunicar directamente con los maestros o con el director. Las personas muy agradables, todo el mundo, desde la secretaria hasta el director, todos los maestros... todo el mundo pero no había esa comunicación por el idioma. Entonces tenían traductores algunas veces pero ahora que yo entiendo, o sea, no dicen lo que uno quiere decir y le dicen lo que ellos le quieren decir. Entonces si implica mucho. Es una barrera el idioma.*

JAV: *¿Cómo pueden vencer el miedo los padres inmigrantes para enfrentar y pedir cambios y pedir lo que merecen al abogar por sus hijos?*

Graciela: *Pienso que con educación. Tenemos que aprender los padres en saber que no nos va a pasar nada. Y que no es tanto de nosotros sino que tenemos que luchar por nuestros hijos. O sea, son cosas que son de ellos o sea que les pertenece. Y nosotros como papás es nuestra obligación de defenderlos, luchar por ellos, y hablar por ellos. Porque si no lo hacemos nosotros, ¿quién?*

JAV: *¿Por qué piensa que muchos padres inmigrantes no lo hacen?*

Graciela: *Es inseguridad, es falta del idioma, y es falta de educación. No sabemos nada. Y muchos también es porque simplemente no les interesa mucho o no lo ven tan importante la educación. No la consideran tan importante. Entonces muchos dicen, “Ya con que terminen el grado 9 o la preparatoria y ya que vaya a trabajar.” Entonces para mi punto de vista no. Definitivamente no. Este es un país primer mundo. Yo veo que mis hijos o cualquier niño, no importa de donde venga, tienen la misma inteligencia y pueden hacer las mismas cosas que cualquiera no importa de donde sea – Americano, Mexicano, Centroamericano, o de Europa. No veo diferencias.*

My Translation:

JAV: As a foreigner in this country that is learning how to do things here, was it difficult for you to confront school authorities – teachers, the principal – and tell them, “No more. This is what I want for my sons.”

Graciela: Very difficult. Very difficult. In fact, because of my immigration status⁶⁴... I didn't even know if something would or wouldn't happen to me but it was deep fear... not sure why... but I didn't know if I should or shouldn't speak out. And another thing was that I couldn't directly communicate with the teachers or the principal. People were very nice, everyone was, from the secretary to the principal, all the teachers... everyone but communication didn't exist because of the language barrier. So they sometimes had interpreters but now that I understand, well, they

⁶⁴ Ms. Rinaldi overstayed her temporary visa.

don't exactly say what one wants to say and end up telling them what **they** want to say. This matters a lot. It's a language barrier.

JAV: How might parents overcome fear to confront and demand change and request what their children rightfully deserve as they advocate for their children?

Graciela: I think education is key. We have to learn that nothing will happen to us. It's not about us but rather it's about fighting for our children. It's about things that rightfully belong to them; it's theirs. As parents, it is our obligation to defend them, fight for them, speak for them. Because if we don't, who will?

JAV: Why do you think most immigrant parents don't speak up?

Graciela: Insecurity, lack of English, lack of education. We lack information. And there are also many who simply don't have much interest or don't place too much value on education. So many say, "Once So, from where I stand, no. Definitely not. This is a first world country. I believe that my children or any child, doesn't matter where they come from, they have the same intelligence and are just as capable as anyone else regardless of where they come from – American, Mexican, Central American, or Europe. I don't see any differences.

According to Ms. Rinaldi, parental ownership and responsibility for their children's well-being and development are child-rearing elements that makes it acceptable and a moral imperative to engage in oppositional behaviors that disrupt what otherwise diminishes academic success or is in any way detrimental.

In essence, Graciela Rinaldi, the Santiagos, and the Buenafes were aligned in their beliefs and a sense of duty to call out and confront practices of oppression. They chose to defy over submission. In doing so, they activated their personal and community cultural wealth (Yosso,

2005) and they applied various levels of cognitive reasoning (Krathwohl, 2002) to plan, mobilize, organize, and implement pro-immigrant rallies, protests, or other events. The exploration of civic engagement as Third Space opportunities for immigrant activists to engage was a primary area of focus in this study. The conclusions presented in the final chapter offer areas for reflection and further research that promote more effective engagement of immigrant parents within our schools and community by tapping into their community cultural wealth.

Chapter 8: Engaging the Disengaged

Sometimes you have to do something out of the ordinary. Sometimes you have to make a way out of no way. We have been too quiet for too long. There comes a time when you have to say something, when you have to make a little noise, when you have to move your feet. This is the time. Now is the time to get in the way. The time to act is now. We will be silent no more.

- John Lewis, June 22, 2016

(Congressman John Lewis, Press Release, 2016)

UNHEARD NO MORE

I am at a loss for words. There is no finality in this final chapter; it feels void of completion. The struggle is real: my struggle as a doctoral candidate deficient in my attempt to fully capture the essence of emotions that thread within the content; the despondence of traumatized immigrant families throughout this nation that persists in the thick of tyranny intensified by Trumpish rhetoric and policies (Costello, 2016; Tummala – Narra, 2021); the palpable despair felt among growing numbers of teachers who used to be enthusiastic and are now cynically jaded⁶⁵. Within the deliberately silenced educators and preferably unheard parents, however, are granular embers that glow with hopeful ferocity that are ready to spark disruption. It was difficult to write about people heard and actions seen in past tense when the writhing toil of oppression is ever present – unchanged (arguably worse) since I collected the data in 2012 - 2013.

The entire nation was traumatized by polarizing divisions stoked by irresponsible social media posts made by Trump (Nacos, Shapiro, & Bloch-Elkon, 2020); the televised police brutality

⁶⁵ High levels of teacher attrition attributed to testing and accountability pressures, concerns with administration including lack of support, unhappiness with working conditions, and dissatisfaction with teaching career. High-poverty and high-minority schools experience higher rates of attrition. (García & Weiss, 2019; Sutchter, Darling-Hammond, & Carver-Thomas, 2016)

and killing of Black Americans (Ellis & Branch-Ellis, 2020); the cries of immigrant children separated from their parents (Todres & Fink, 2019); the partisan vaccination vs. unvaccinated rhetoric in the midst of the COVID – 19 pandemic (Weisel, 2021); and the recent January 6th insurrectionary acts of domestic terrorism against democracy and the United States (Foster & Berris, 2021). Such divisions have cut deep into the very soul of the country (Banks & Hicks, 2019; Tummala – Narra, 2021). The roots of these polarizing divisions can be historically traced to enslavement of Blacks and genocidal westward expansion acts of violence and dehumanization that threatened anyone non-white (Kharem, 2006; Robbins, 2017). While some have claimed that racism no longer exists in the United States (Rich, 2013) and, therefore, no need for affirmative action to continue, the election of a Black President in 2008 who served two terms in the most powerful position in the world sparked an anti-minority backlash of conservatism and nativism which further intensified under the Trump administration.

ONGOING EFFORTS TO DELIBERATELY SILENCE TEACHERS, EL PARENTS, AND OTHER MARGINALIZED COMMUNITIES

Donald J. Trump set a foreboding anti-immigrant tone when he launched his presidential campaign on June 16, 2015. Stoking the flames of division while seeking support and approval from nativist groups, he declared: “When Mexico sends its people, they’re not sending their best. They’re sending people that have lots of problems, and they’re bringing those problems with us. They’re bringing drugs. They’re bringing crime. They’re rapists. And some, I assume are good people.” (Elving, 2019, online) Once elected, his unrelenting messages of hate continued to target immigrants as he vowed to build a wall that would stem the flow of immigrants on the southern border and ban travel from Middle Eastern countries. (Abdelkader, 2020; Shattuck & Risse, 2021) Words became acts of dehumanization as refugees were denied asylum and immigrant detention

facilities became brutally traumatizing experiences for children as they were abruptly separated from their parents with violent disregard for their cries and long-term psychological impact (Physicians for Human Rights, 2020; Todres & Fink, 2019). Such actions sent shockwaves throughout the nation and the world as the U. S. behaved in heartless ways not seen in recent memory but reminiscent of what Native American families endured when their children were violently sent to Indian Boarding Schools for abusive indoctrination. (Pember, 2019) The immigrant community understandably stepped back into the shadows as xenophobic groups with racist and white supremacist views became emboldened with amplified rhetoric and visibility (McHendry, 2018; Nacos et al., 2020).

The contextual acoustics shaped by Alt-Right social media echoed and further augmented Trump's efforts to otherize minoritized communities. Shattuck and Risse (2021) attributed the rise in hate crimes targeting minorities to "escalating hate speech during the Trump presidency, during which political discourse has been infected at high levels by rhetoric stoking animosity and inciting violence". (p. 2) Citing the FBI Uniform Crime Reporting (UCR) database, Shattuck and Risse call attention to a 17% increase in hate crimes from 6,121 in 2016 to a decade-high 7,175 in 2017.

The devastating consequences of rhetoric unchecked visited El Paso, Texas when a young man traveled over 600 miles and walked into a crowded Walmart with a high-powered rifle to deliver deadly hate that killed 22 and wounded 24 people, mostly Latinos, who were shopping for kids getting ready to return to school. (Macklin, 2019) Rationalizing his heinous actions, the shooter justified his attack as "a response to the Hispanic invasion of Texas" (Macklin, 2019, p. 4) which aligned to contextual acoustics created by Alt-Right social posts and presidential speeches. The crescendo of vile rhetoric that targets immigrants contributes to rising hate crimes that impact

the voice and visibility of immigrant communities with a chilling effect that deliberately seeks to silence.

To silence with deliberate intentionality is a trend recently seen across many states as partisan policymakers who control state congressional seats brazenly propose and enact laws that will infringe on people's voting rights. According to the Brennan Center for Justice (2021), at least 14 states enacted 22 new restrictive laws between January 1 and May 14, 2021, that make it harder for Americans to register to vote, stay on the rolls, and/or vote. In Texas, Senate Bill 1 and House Bill 3 signaled the legislative starting points to further tighten voting laws in efforts to restrict voting-by-mail rules, ban drive-thru voting, regulate early voting hours, ban 24-hour voting, ban distribution of mail-in ballot applications, require new voter ID requirements for voting by mail, and enhance partisan poll watching protection to name some voter suppression provisions. (Ura, 2021) Facing the very real likelihood that the state Republican legislative majority would pass these voter suppression provisions to become law, Texas state House Democrats literally fled the state to deny Republicans the quorum needed to conduct legislative business. (Debenedetto, 2021)

The latest voter suppression laws and proposals are glaring examples of efforts to deliberately silence the voice of minority communities across ethnic lines who showed up in large numbers to swing the 2020 vote that resulted in the election of a Democrat President, Joe Biden, and shifted control of the House and Senate to Democrats. It goes without question that Black, Latino, and Native Americans shifted the results in key states such as Georgia and Arizona which ultimately made the difference and gave victory to Democrats. (McAboy, 2020) The disproportionate impact of COVID – 19 on minoritized communities and outcries of racial injustice were two key areas of discontent that prompted Black, Latino, and Native Americans to show up in record numbers at the polls. (Fabina, 2021; McAboy, 2020) Seeing the writing on the

wall of future election prospects, GOP controlled legislatures across various states are contemplating or have moved forward with voter suppression efforts that deliberately seek to silence the voice of historically marginalized communities.

A key part of the overall attempt to deliberately silence and constrain the process of *conscientização*⁶⁶ is the intentional limits on what and how teachers teach which has the potential to severely minimize and devalue what students learn about history and current events. In Texas, HB 3979 was signed into law by Governor Greg Abbott. This law is described by the Intercultural Development Research Association (IDRA) as “...the dangerous bill that controls teacher and student speech in schools and prohibits important conversations about racism, discrimination, and current events.” (IDRA, 2021) It seems to me that the more people of color become critically aware of their power to organize and mobilize to confront inequities and engage in social justice work, the more deliberate are the efforts to systemically suppress and deny the foundational principles of democracy. This means continuing to reproduce the power structures that historically favor the few over the voices of the masses. Education still holds the promise of being the gatekeeper for the masses that broadens avenues of opportunity for all. Teachers know this and the immigrant parents in this study believe in education as the difference maker. Education has the power to shape the future by developing informed thinkers and decision makers who achieve academically and master knowledge identified as critical to succeed in life, higher education, and career pathways. Indeed, knowledge is power (Apple, 2013; Kharem, 2006; Schieman & Plickert, 2008). Politicians know this and have an invested in controlling the distribution of power and knowledge.

⁶⁶ Critical consciousness (Freire, 2004)

PERSISTENCE TO OPPRESS THE PREFERABLY UNHEARD

Teachers and immigrant parents occupy an unenviable space for the preferably unheard. Oppressed themselves, educators may often fall into the role of becoming oppressors themselves (Freire, 2009) choosing to ignore the preferably unheard parents. Niesz (2018, p. 25) describes the first space experience of teachers as their voices are left out of the loop of decisions made to reform education:

Teachers in the U.S. never have enjoyed truly professional status, but rarely have they been excluded so deliberately from important decisions about policy and practice. As a result, reformers' plans have often been in direct opposition to what teachers know about quality education. It is no surprise, then, that the reforms of the last few decades have failed to deliver what they promised.

Systems of accountability have created a system of bureaucratic repressive structures that hinder dialogues of innovation and creativity that have the potential to enhance the planning and design of lessons. Data heavy monotone conversations that are often one-sided are not usually received with joy by teachers; such data driven technical forays effectively silence the voice of teachers who are passionate about the students they teach and the content they deliver. Having their voice at the table of school reform dialogues is key.

Parents of the most vulnerable children are likewise left out of the loop of important dialogues that impact their children. Parents of English Learners are often excluded because of language barriers, intercultural dissonance, scheduling conflicts, issues of inequity (i.e. access to reliable transportation), and other factors. Without their voice and active participation in partnership with teachers and school leaders on all matters impacting English Learners, nothing

notable will change in our efforts to improve instruction and academic trajectories for English Learners in schools throughout our nation.

Using the lens of Critical Race Theory and social justice theories, Fennimore (2017) calls for observer – activist – participant research paradigms that acknowledge educator resistance to non-dominant parental engagement. Fennimore (p. 159) identifies three hypocrisies that must be confronted:

1. hegemonic traditional school-controlled parent involvement that privileges dominant groups and devalues contributions of nondominant groups;
2. false claims of equity in schools characterized by stratified and differential opportunities; and
3. discriminatory market-based choice and privatization.

The above three points represent opportunities for immigrant parents and teachers of ELs to collaborate and disrupt policies and practices that suppress academic advancement for many ELs. Since the above hypocrisies likewise impact and marginalize other vulnerable student populations such as Black, Low SES, and SPED scholars, it makes perfect sense to explore coalitions of parents and teachers to achieve a goal commonly found in vision statements across schools: all children can learn. Therein lies the potential for parents and teachers to rally around their children to advance their academic success and disrupt the failure of many schools to serve our most vulnerable students. Tapping into the community cultural wealth (Yosso, 2005) provides possible pathways to engage minority communities of color.

CONCLUSIONS

The three case studies highlight the ability of immigrant parents to engage in deep reflection of their practice as activist leaders. Their perspectives demonstrate a high level of

political awareness, cognizance of their precarious position in the world, and responsiveness to the immigrant community within the turbulent context of nativist trends. Yosso's (2005) community cultural wealth framework provided a key resource for analyzing qualitative data. With this framework as a lens, I examined an array of reflections and practices that portray cultural knowledge, skills, and abilities that immigrant activists activated to organize and mobilize. Cultural wealth is described by Yosso as knowledge found within minoritized communities that is often dismissed or not recognized. Based on findings of this study, I believe that devaluing the cultural wealth found within these communities is an opportunity missed. Findings highlight the effective channeling of spiritual, aspirational, navigational, social, linguistic, familial, and resistance capital by immigrant activists to organize and mobilize to overcome invisibility and advocate for immigration reform. I should also note that this study affirms the previous addition of spiritual capital to Yosso's framework of community cultural wealth made by Huber (2009).

Civic engagement events manifested themselves as protests that required high levels of planning, organization, coordination, and implementation. In short, this entailed the application of cognitive levels of reasoning that ranged from lower order thinking (remembering, understanding, applying) to higher order thinking (analyzing, evaluating, creating). Bloom's Taxonomy (Krathwohl, 2002) framework provided an additional lens for data to be analyzed. While Bloom's Taxonomy is primarily hierarchical and linear, my analysis followed the fluidity of interactivity between different forms of capital outlined by Yosso as a meaningful way to interact with data.

Aspirational, linguistic, spiritual, and resistant capital interactively enhanced the ability for immigrant parents in this study to engage as advocates in support of immigration reform and a means to call attention to their struggle for justice and human dignity. All four modes of capital funds fostered resiliency in the face of adversity. Furthermore, the interactive dynamic between

all four modes of capital merged and synergistically played off of one another in hybrid Third Space dialogues that took place among various stakeholders to include immigrant families across age groups, politicians, activists, faith leaders, and community organizers. Data revealed that church and faith provided spiritual capital which simultaneously fused into aspirational capital making it difficult to tell them apart. At the same time, linguistic capital promoted critical understanding of information shared as the language native to immigrants was also used to strengthen aspirational capital. All four forms of capital intersected with the church which hosted the pro-immigrant events observed. This blending could be a reflection of hybridity (Bhabha, 2007) which naturally evolves within Third Space dialogues.

In some instances, the development and the use of navigational capital was also observed as networking opportunities emerged. Guest speakers, including attorneys and prominent activists, would share information about what to say and do if and when immigration enforcement shows up at your home. As noted in chapter six, the Methodist Church of Hope hosted a deferred action application event which provided human navigational resources to support and facilitate the process for immigrant families.

Immigrant parents in this study participated in the mobilization of their community's cultural wealth. The Santiagos and Buenafes were more directly involved with these efforts. Although Graciela Rinaldi was not directly involved, she was supportive of these efforts and noted that her oldest son, Vicente, was a Dreamer who was actively involved with the pro-DACA movement. Thus, civic engagement was a common thread found across all families.

Hybrid Literacies of Hope and *Conscientização*

The parents in this study were experienced with stepping into high stakes zones of discomfort as immigrants unwelcome to the United States. They could have chosen to remain

silent and invisible. Instead, they entered third space visibility that amplified their presence and voice. They recognized and accepted the risks of amplified outspoken visibility: possible deportation and family separation. They also acknowledged the risks of silent submission and invisibility: vulnerability to exploitation and generational disempowerment.

Driven by aspirational and spiritual capital, parents in this study often spoke of hope and opportunities. Their children became a source for optimistic determination and resilience that fueled their willingness to engage in oppositional behaviors as a form of resistance to normalized inequities and social injustices faced by undocumented immigrant families. Thus, they created disruptive third space forms of civic engagement that synergistically produced *hybrid literacies of hope*. I use the term *hybrid literacies of hope* to help us think about the transformative funds of knowledge that may emerge from participatory third space dialogue and mobilization of Community Cultural Wealth (Yosso, 2002) with social justice in mind. In using the term *hybrid literacies of hope*, I also draw from Paulo Freire's position that hope and education are inextricably linked to the process of *conscientização* (2004; 2009). Hope is fundamental to empowerment. Without hope, despair is inevitable. Aspirational and spiritual capital mobilized in the face of adversity is an example of *hybrid literacies of hope* activated as an empowering mechanism that counters despair and somehow summons the future. Hybrid literacies of hope can be proactive or reactive productions as the data in this study reveals.

As Rito Buenafe pointed out, struggle is “beautiful”. The Santiagos and Graciela Rinaldi also beamed with pride when talking about struggles overcome and/or endured. It seemed to me that struggle was seen as a gift that inspired motivation and resilience. With this perspective, they approached third space as a venue for growing possibilities. Third space opportunities became forums for developing and strengthening *hybrid literacies of hope*. Dialogues, reflections, actions,

and artifacts (i.e., banners and protest signs) to counter inequities and injustices lived by undocumented immigrants intersected with aspirational, spiritual, social, navigational, linguistic, familial, and resistant forms of cultural capital. Such intersections synergistically produced *hybrid literacies of hope* that dynamically overflowed to provide much needed respite amid systematic, targeted oppression.

Critical analysis of power structures that replicate inequities and social injustice was approached with aspirational and spiritual mindsets that visualized a different reality to be seen in the future. Like Moses, they understood that they themselves may not step foot on the “promised land” but they firmly believed that they could move the immigrant community and their children close enough to visualize and move the needle towards a brighter reality. Struggle as a shared life experience provided the Santiagos, Buenafes, and Rinaldis a common first space perspective from which *hybrid literacies of hope* emerged when they faced contrasting first space actions and viewpoints in third space experiences.

A key outcome derived from *hybrid literacies of hope* is *conscientização* (Freire; 2009). As reported by the Santiagos and the Buenafes, a primary goal for civic engagement events they planned, led, and participated in was to inform and educate the immigrant community on topics relevant to their vulnerable status including immigrant policy updates, current events, and free legal resources. Moreover, they felt it was vital for all, especially undocumented immigrants, to be well informed about their rights and due process. All events they planned included such informational items in the agenda. In this manner, hybrid literacies of hope became critical literacies of hope. Literacies experienced, developed, and strengthened over time through critical dialogues and reflections shifted power in small but monumental ways as knowledge gained was power gained. Criticality with confidence is essential to empowerment and mobilization of cultural

capital in ways that advance *conscientização*. Efficacy and self-agency were nurtured as immigrant participants increased their awareness of self and their position within an unjust society but, more importantly, their ability to advocate for themselves and their families.

In this study, *Hybrid literacies of hope* interlaced with the process of *conscientização* enhanced the possibilities for immigrant parents to more effectively author the creation of action-oriented spaces that amplified their presence and voice. Navigational and social capital were mobilized to strategize the implementation of resistance capital as experienced activists and community leaders collaborated with immigrant activist leadership. The process of mobilizing navigational and social capital provided opportunities for deliberate modeling, clarification, and checks for understanding that helped aspiring activist leaders new to the process learn and build capacity.

Spanish was the primary mode of communication to ensure comprehension; the use of native language also helped facilitate critical self-reflection and dialogues. Community stakeholders who engaged in this process with immigrant activists recognized the importance of mobilizing linguistic capital to ensure clear communication and activation of the immigrant community's cultural wealth. Indeed, the repression of minority language subordinates and represses critical thought and the process of *conscientización* described by Freire (2009). Without mobilizing Spanish as linguistic capital, critical consciousness would not occur; this would also be detrimental to achieving the full potential of *hybrid literacies of hope*. For Freire, literacy is both a means and an outcome of the process human beings must engage in to replace oppressive institutions with social arrangements that can enable all people to have more control over their own lives individually as well as defining their community's history and culture. He believed

literacy should help people become increasingly critical of their world. *Hybrid literacies of hope* are literacies for empowerment.

It is within the spirit of hopeful optimism that I find myself compelled to believe that public school educators who read this study may find themselves pondering how to access immigrant families' community cultural wealth in ways that more effectively engage parents. While this study does not include teacher perspectives or experiences with civic engagement that includes immigrant parents, it is my hope that teachers recognize the untapped potential that exists. Findings lead me to conclude that our schools are missing the boat if we, as educators, do not engage with immigrant parents as effectively as churches and community organizations did in this study. Churches and community organizations that supported immigrants with mobilization efforts viewed community cultural wealth within the immigrant community and approached collaboration with an asset-based approach to family and community engagement. Engaging ourselves in third space creations with immigrant parents may foster *hybrid literacies of hope* for us as a community of life-long learners. Together, we can activate mutually supportive *conscientização* (Freire, 2009) and collaborative third space creations that amplify our collective presence and voice as partners in education.

RELEVANCE OF FINDINGS TO RESEARCH QUESTIONS POSED

Three primary research questions drove the focus of this qualitative investigation. The questions and findings in this study led me to reflect as follows:

How do Spanish dominant immigrant parents view their roles in social activism and civic participation vis-a-vis issues of power and co-construction of funds of knowledge? As undocumented Latino immigrants, the parents in this study were well aware of the politics, newscasts, policies, and other contextual acoustics that placed them in subordinate roles compared

to the society at large. As individuals, they felt the fear of repercussions after participating in the 2006 nationwide marches in which millions of immigrants made themselves visible to express their discontent. As deportations rose, President Obama became known as the “Deporter-in-Chief”. The parents in this study, however, believed they should continue to voice their discontent to avoid the replication of policies in Texas similar to Arizona’s SB 1070. Due to their background as experienced protesters from Guatemala, the Santiagos felt it was their duty to help plan and lead pro-immigrant advocacy events. All parents in this study also felt it was their obligation as parents to advocate for their children whose dreams were in peril due to policies impacting college and career plans and the ever-present fear of deportation.

Acknowledging their powerless position as undocumented immigrant individuals, they recognized their collective power in numbers. The power of a focused, amplified voice informed by mobilization of navigational and social capital was a strategic use of collective funds of knowledge that countered the power of oppressive narratives and structures. It was important for parents to actively engage as empowered authors of space creating and strengthening funds of knowledge with *hybrid literacies of hope*.

How might these funds of knowledge be recontextualized within the school setting and applied to parental engagement efforts? First and foremost, schools must seriously reconsider the elevation of English while diminishing Spanish as an equally valuable linguistic and cultural resource. Both languages are part of the linguistic capital available to the immigrant community but, for newcomers, Spanish provides the avenue for schools to fully engage parents and promote family success as immigrants in this country. Mobilizing the linguistic capital of the immigrant community facilitates access to *hybrid literacies of hope* and *conscientização* as community cultural wealth becomes part of the transformational process for engaging parents at deeper levels.

This is what I envision and should be further explored by learning from what churches did to engage parents and applying this within the context of school settings.

How do parental levels of engagement contribute to the overall development of critical hybrid literacies and how do these help create transformative spaces? Transformative spaces require fluidity of thoughtful dialogue grounded in mutual respect and agreeable disagreement as ideas are exchanged. Limiting the engagement of parents to lower levels of cognitive reasoning (i.e., remembering, understanding, and application) is like having a one-way conversation in the confines of a soundproof room. There are many occasions when I have observed parent involvement sessions take place in lecture style format with the educator talking 90% of the time and parents mostly passively listening. If the speaker in these sessions does not access the linguistic capital of the immigrant parents, disengagement will be likely. In this traditional setting, a third space does not exist. Third space hybridity necessitates two-way dialogues and sharing of reflections; these are most likely to take place when parents experience the session with the full array of cognitive levels of reasoning. Engagement of parents will rise as they engage with higher order levels of thinking (i.e., analyzing, evaluating, and creating) interlaced with opportunities to access their entire cultural capital repertoire. I observed such transformative dynamics at the pro-immigrant events.

In addition to the primary questions, a myriad of other sub questions emerged as I delved into the literature relevant to the subject. They included:

What social and contextual processes encouraged Hispanic immigrant families to become involved in social protest? Based on personal reflections shared by my parents with me and the conversations I had with parents in this study, it appears there is a tipping point in which immigrants get tired of being respectfully silent and submissive. My father, for example, did not

want to become a dual citizen; he felt that becoming a citizen of the United States was a betrayal to Mexico. His mindset changed after California's 1994 Proposition 187 became a daily highlight in the Univision channel. In speaking with me, he noted, "I don't have a voice that confronts this injustice unless I become a citizen of the United States." The contextual acoustics associated to Prop 187 prompted my parents to become dual citizens. Their protest and disruption of the status quo consisted of showing up at the ballots and be counted. In similar fashion, the contextual acoustics of the 2006 marches and Arizona's SB 1070 along with a nationwide anti-immigrant policy trend after 9/11 is what prompted parents in this study to step out of the shadows and amplify their voice with social protest.

How do immigrant parents see their roles as social activists as a medium for increasing their household/community funds of knowledge and leverage of power? The Buenafes offered the most relevant reflection that sheds light to this question. They saw themselves as inexperienced activists needing guidance and mentorship from others like Adelita Santiago who had more experience in activism and social protest. They recognized and accepted their roles as learners – activists in the making. They looked to Adelita for leadership and they gradually applied this learning when assigned to lead events at their neighborhood church.

The Buenafes also felt it was important for their children to be informed and prepared to act in support of events that would benefit the immigrant community. In this manner, household funds of knowledge grew as their high school children became interested; one was inspired to become an attorney specializing in immigration law.

What forms of hybrid literacies emerge within acts of resistance among immigrant families and transform their funds of knowledge? As alluded to earlier, *hybrid literacies of hope* emerge within acts of resistance. Funds of knowledge are transformed into tools of empowerment fueled

by aspirational, social, and familial capital. Oppositional behaviors to disrupt inequities develop and strengthen resistant capital that enhance all forms of capital within the community cultural wealth boost the overall sense of power to act upon the world and change it.

How does public participation in immigration reform *manifestaciones* (protests) impact family funds of knowledge? Moll, Amanti, Neff and Gonzalez (1992, p. 133) allude to the continuum of individual co-construction of enhanced knowledge over time within the community referring to funds of knowledge as "...historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being." Parents in this study identified civic engagement as necessary for immigrants to be heard, included, and be treated with human dignity. Thus, they felt it was important for their children and other family members to gain the experience of self-advocacy through social protest. Just as they became more confident over time, they likewise wanted their children to gain confidence and be willing to defy injustice and social inequities. It should be noted, however, that not all children in these families were willing or interested in drawing attention to themselves. Nevertheless, the parents always invited their children to join them and some gradually followed their footsteps.

LIMITATIONS

Findings in this study represent the experiences and observations limited to five primary participants representing three immigrant families. All parents in these three case studies were supportive of immigration reform and the use of protest to disrupt injustice. This study did not include the perspectives of immigrant parents whose views aligned to conservative views that oppose the presence of undocumented immigrants in the United States and favor their immediate deportation. Latino immigrants are not a homogeneous group; Latino immigrant views and

experiences are just as diverse as their countries of origin. Thus, the findings in this study are skewed as only the perceptual experiences of pro-immigrant activists were gathered and analyzed.

Another limitation of this study is that while I propose that findings in this study may be useful for educators to consider in how we as a profession might use Yosso's (2005) framework to engage parents of English Learners more effectively, data in this study is limited to civic engagement that took place outside schools. Effective engagement of immigrant parents by schools in ways that incorporate leadership skills such as those exhibited by the parents in this study was not the focus of this study. I believe the findings in this study point to the potential for channeling the cultural capital of immigrant parents to support student and teacher success and this is an area that could be further explored with greater intentionality and focus.

The lack of neutrality on my part as I became an active observer participant in pro-immigration rallies and protests can also be pointed out as a limitation. My analysis and overall presentation of data which at times included my views and personal experiences are undeniably subjective. I cannot claim total objectivity, but I do claim transparency. As the son of Mexican immigrants and a former teacher of English Learners, it is in my nature to advocate for anyone who is oppressed and navigates inequities. I cannot be neutral and won't be.

IMPLICATIONS

As alluded to in limitations, using Yosso's (2005) framework offers the opportunity to use as the lens for the collection and the analysis of data to examine how immigrant parents and other marginalized communities use cultural wealth to engage with schools. Specifically, how might educators use cultural wealth found within the immigrant families to enhance advocacy, foster family leadership, and more effectively teach English Learners? How might we use Bloom's

Taxonomy as a guide to more fully engage parents to help us analyze, evaluate, and create? What does that look like and sound like?

I dove into this topic swimming with questions; I splashed around and gasped a few times as I came up for air but eventually found a rhythm within the currents of inquiry. More questions emerged that merit further investigation to explore the following connections:

- What impact does political activism by parents have on their middle and/or high school age children?
- What role, if any, does parental engagement in school play in their own development of political activism outside of school? Or vice versa?
- Do Latino immigrant parents who actively show support for immigration reform through public demonstrations engage schools as advocates for their children's education? If so, how? If not, why not?
- How might teachers engage immigrant parents in the schooling process to nurture their voice as active and constructive participatory advocates for their children and community?
- What might educators learn from ELL parents that might help us better organize, mobilize, and vocalize to transform our oppressive realities?

The excitement of diving back into the rivers of inquiry to deepen my learning and sharing further revelations appeal to my passion for parental engagement. This exploratory study offers a way to use Yosso's (2005) Community Cultural Wealth as a framework to examine parental engagement.

A hypothesis I allude to in this study is that school communities can learn how Latino immigrant activists mobilized their cultural capital to explore how schools can improve outreach efforts to activate effective partnerships with Latino immigrant parents. This study provides a foundational application of Yosso's framework that invites other researchers to test this

hypothesis. As for me, I will continue to reflect on what I learned and sharpen my focus of inquiry to explore the development of cultural capital pathways that educators may channel in partnership with parents to improve educational experiences for English Learners.

The parents in this study inspired me with their resilience and optimism despite the overwhelming odds against them. As a former teacher of English Learners, I noticed this quality among many of my students as they struggled with simultaneously learning a new language and new content across disciplines. Immigrant families have been traumatized in recent years more than ever before. They are seen as “the other”. The systems displace and exclude them. As teachers, we are sometimes also seen as “the other” by professionals in careers considered to be more illustrious. Systems often displace and exclude us too. We have common ground. We have many reasons to form coalitions to disrupt the status quo that oppresses us; how do we engage the disengaged: parents and teachers – the deliberately silenced and preferably unheard.

References

- Abdelkader, E. (April, 2020). Immigration in the era of Trump: Jarring social, political, and legal realities. *The Harbinger*, Vol. 44, Symposium Issue. N.Y.U. Review of Law & Social Change. Retrieved from: https://socialchangenyu.com/wp-content/uploads/2020/04/Engy-Abdelkader_RLSC-Harbinger_44.pdf
- Advocates for Children of New York (2009). *Our children, our schools: A blueprint for creating partnerships between immigrant families and New York City Public Schools*. A report written by Advocates for Children of New York funded by Deutsche Bank Americas Foundation and the Donor's Education Collaborative. Retrieved from: https://www.advocatesforchildren.org/Our_Children_Our_Schools%20_FINAL_Report.pdf?pt=1
- Agar, M. (1982). Towards an ethnographic language. *American Anthropologist*, Vol. 84, 781 - 795.
- Aguilar, Elena (2013). *The art of coaching: Effective strategies for school transformation*. San Francisco, CA: Jossey Bass, John Wiley & Sons, Inc.
- Aguirre, A. and Martinez, R. O. (2013). Latino identifiability and public policy: Seeking presence and voice in U.S. civic culture. *Camino Real*, 5(8), 15 - 29. Instituto Franklin de Investigación en Estudios Norteamericanos. Retrieved from: <https://institutofranklin.net/sites/default/files/revistas/%5B2020-11/Latino-Identifiability-and-Public-Policy.pdf>
- Ahmed, Azam (2017, November 20). In Mexico, not dead. Not alive. Just gone. *The New York Times*. Accessed September 16, 2018: <https://www.nytimes.com/2017/11/20/world/americas/mexico-drug-war-dead.html>
- Alaniz, Yolanda and Cornish, Megan (2008). *Viva La Raza: A history of Chicano identity and resistance*. Seattle, WA: Red Letter Press.
- Alinsky, Saul (1971). *Rules for radicals: A pragmatic primer for realistic radicals*. Vintage Books: New York.
- Álvarez, Lizette (2014, November 9). States listen as parents give rampant testing F. *The New York Times*. Retrieved from: <https://www.nytimes.com/2014/11/10/us/states-listen-as-parents-give-rampant-testing-an-f.html>
- America's Watch and Physicians for Human Rights (1991, August). *Guatemala: Getting Away with Murder*. Human Rights Watch.
- American Civil Liberties Union (2006). ACLU of Virginia approves lawsuit challenging Manassas ordinance that limits right of family members to live together, January 4, 2006. Retrieved

from: <https://www.aclu.org/press-releases/aclu-virginia-approves-lawsuit-challenging-manassas-ordinance-limits-right-family>

- Ammons, E. (Fall – Winter, 2008). Black anxiety about immigration and Jessie Fauset’s “The Sleeper Wakes”. *African – American Review*, 42(3/4), pp. 461 – 476. The Johns Hopkins University Press on behalf of African – American Review (St. Louis University). Retrieved from <https://www-jstor-org/stable/40301247>
- Anderson, L. W. and Krathwohl, D. R. (Eds.) (2001). A taxonomy for learning, teaching, and assessing: A revision of Bloom’s Taxonomy of educational objectives. Allyn & Bacon: Boston, MA.
- Andoh-Arthur, J. (2020). Gatekeepers in Qualitative Research. In P. Atkinson, S. Delamont, A. Cernat, J. W. Sakshaug, & R. A. Williams (Eds.), *Sage Research Methods Foundations*. London, UK: Sage Publications, Ltd.
- Anyon, Jean (2005). *Radical possibilities: Public policy, urban education, and a new social movement*. New York: Routledge.
- Anyon, Jean (2006). *What should count as educational research: Notes toward a new paradigm*, In Ladson-Billings, Gloria and Tate, William F. (Eds.), Education Research in the Public Interest: Social Justice, Action, and Policy, Multicultural Education Series, Teachers College Press: New York.
- Apple, M. W. (1993). The politics of official knowledge: Does a national curriculum make sense? *Teachers College Record*, 95(2), 222 - 241.
- Apple, Michael W. (1998). The culture and commerce of the textbook. In L.E. Beyer & M.W. Apple (Eds.), *The Curriculum: Problems, Politics, and Possibilities* (pp. 157 - 176), Albany, NY: State University of New York Press.
- Apple, M. W. (2003). *Official knowledge: Democratic education in a conservative age*. New York: Routledge.
- Apple, M. W. (2003). Knowledge, competition, and the loss of educational vision. *Philosophy of Music Education Review*, 11(1), 3 - 22.
- Apple, M. W. (2013). Knowledge, power, and education: The selected works of Michael W. Apple. Routledge Taylor & Francis Group: New York and London.
- Araque, J. C., Wietstock, C., Cova, H. M., and Zepeda, S. (2017). Impact of Latino parent engagement on student academic achievement: A pilot study. *School Community Journal*, 27(2). Accessed July 30, 2021: <https://files.eric.ed.gov/fulltext/EJ1165638.pdf>

- Armenta, Amada (2017). Who policies immigration? In Amada Armenta, *Protect, Serve, and Deport: The Rise of Policing as Immigration Enforcement* (pp. 15 – 35), University of California Press.
- Arriaza, Gilberto (2004). Making changes that stay made: School reform and community involvement. *The High School Journal*, 87 (4), 10-24. University of North Carolina Press. Retrieved from: <http://0-www.jstor.org.lib.utep.edu/stable/pdfplus/40364281.pdf>
- Auerbach, S. (2012). Conceptualizing leadership for authentic partnerships: A continuum to inspire practice. In Auerbach, S. (Ed.), *School Leadership for Authentic Family and Community Partnerships: Research Perspectives for Transforming Practice*, 29 – 52. Routledge, Taylor & Francis Group.
- Bada, X., Fox, J., and Selee, A. (2006). Invisible no more: Mexican migrant civic participation in the United States. Woodrow Wilson International Center for Scholars. Accessed online April 11, 2011: <http://www.wilsoncenter.org/news/docs/Invisible%20No%20More1.pdf>
- Bada, X., Fox, J., Donnelly, R. & Selee, A. (2010). Context matters: Latino immigrant civic engagement in nine U.S. cities. Reports on Latino Immigrant Civic Engagement, National Report. Washington, D.C.: Woodrow Wilson International Center for Scholars. Retrieved from: <https://www.wilsoncenter.org/sites/default/files/media/documents/publication/Context%20Matters.pdf>
- Baker, T. L., Wise, J., Kelley, G., and Skiba, R. J. (2016). Identifying barriers: Creating solutions to improve family engagement. *School Community Journal*, 26(2), 161 – 184. Retrieved from: <https://files.eric.ed.gov/fulltext/EJ1124003.pdf>
- Ball, S. J. and Youdell, D. (2007). Hidden privatisation in public education. Preliminary report prepared by Institute of Education, University of London. Education International. Accessed October 10, 2014: http://pages.eiie.org/quadrennialreport/2007/upload/content_trsl_images/630/Hidden_privatisation-EN.pdf
- Banks, A. J. and Hicks, H. M. (2019). The effectiveness of a racialized counterstrategy. *American Journal of Political Science*, 63(2), 305 – 322. Midwest Political Science Association. Accessed July 23, 2021: <https://www.jstor-org/stable/45132479>
- Banks, J. A. and Banks, C. A. M. (2004). *Handbook of research on multicultural education*. San Francisco, CA: Jossey-Bass.
- Barajas, Joshua (2018, September 7). More than 400 migrant children remain separated from their parents: Here's what we know. PBS News Hour. Retrieved from: <https://www.pbs.org/newshour/nation/more-than-400-migrant-children-remain-separated-from-their-parents-heres-what-we-know>

- Barbash, Fred (2015). Federal judge in Texas blocks Obama immigration orders. *The Washington Post*, February 17, 2015. Accessed online March 8, 2015: www.washingtonpost.com
- Barreto, M. A., Manzano, S., Ramírez, R. and Rim, K. (2009). *Mobilization, participation, and solidaridad: Latino participation in the 2006 immigration protest rallies*, *Urban Affairs Review*, 44 (5), 736 - 764, Sage Publications.
- Bartlett, Frederic (1932). *Remembering: An experimental and social study*. Cambridge: Cambridge University Press.
- Barton, A. C. (2001). Capitalism, critical pedagogy, and urban science education: An interview with Peter McLaren. *Journal of Research in Science Teaching*, 38(8), 847 - 859.
- Barton, A.C., Drake, C., Perez, J.G., St. Louis, K., and George, M. (2004). Ecologies of parental engagement in urban education. *Educational Researcher*, 33 (4), 3 - 12. American Educational Research Association.
- Batalova, J. and McHugh, M. (2010). *Number and growth of students in U.S. schools in need of English instruction*. Washington, D.C.: Migration Policy Institute. Accessed online January 4, 2014: http://www.migrationinformation.org/ellinfo/FactSheet_ELL1.pdf
- Bauer, Mary (2009). *Under siege: Life for low-income Latinos in the south*. Southern Poverty Law Center (SPLC): Montgomery, Alabama. Retrieved from: https://www.splcenter.org/sites/default/files/d6_legacy_files/downloads/UnderSiege.pdf
- Bautista, Nazan (April/May, 2014). Addressing ELL's language proficiencies and cognitive abilities in science classrooms. *The Science Teacher*, 81(4), 32 – 37.
- Beaumier, T. (April 2015). At the borders of society: Border control and the perpetuation of poverty among immigrant communities. *Public Affairs Quarterly*, 29(2), 139 – 154. Retrieved from: <https://www.jstor.org/stable/44713983>
- Beck, C. T. (2018). Sanctuary for immigrants and refugees in our legal and ethical wilderness. *Interpretation: A Journal of Bible and Theology*, 72(2), 132 – 145. Sage Publications Inc. Retrieved <http://valencia.unm.edu/library/handouts/evaluationsources/sanctuaryc.pdf>
- Beck, David R. M. (2002). Developing a voice: The evolution of self-determination in an urban Indian community. *Wicazo Sa Review*, 17(2), 117 – 141. University of Minnesota Press.
- Beckett, L., Glass, R. D., and Moreno, A. P. (2012). A pedagogy of community building: Re-imagining parent involvement and community organizing in popular education efforts. *Association of Mexican-American Educators (AMAE) Journal*, 6 (1), 5 - 14. Los Angeles, CA: AMAE, Inc. Accessed May 27, 2014: <http://amaejournal.asu.edu/index.php/amae/article/view/95>

- Beirich, Heidi (2011). The year in nativism. *Intelligence Report* (Spring 2011), Issue 141. Accessed online April 15, 2011: <http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2011/spring/the-year-in-nativism>
- Beltrán, Erika (2012). Preparing young Latino children for school success: Best practices in family engagement. Issue Brief 2012. National Council of La Raza
- Bender, Steven W. (2007). Old hate in new bottles: Privatizing, localizing, and bundling anti-Spanish and anti-immigrant sentiment in the 21st century. *Nevada Law Journal*, Vol. 7:883, 883 - 894. HeinOnline Law Journal Library. Accessed online September 22, 2010: <http://nevadalawjournal.org/pdf/NVJ309.pdf>
- Bender, Steven W. (2010). *Tierra y libertad: Land, liberty, and Latino housing*. New York University Press.
- Bermúdez, Andrea B. and Márquez, Judith A. (1994). Preserving home-school linguistic and cultural continuity. In Rodríguez, R., Ramos, N.J., and Ruiz-Escalante, J.A. (editors), *Compendium of readings in bilingual education: issues and practices*, 274- 282, Texas Association for Bilingual Education.
- Bermudez, M. and Mancini, J. (2013). Familias fuertes: Family resilience among Latinos. In D. S. Becvar (Ed.), *Handbook of Family Resilience* (pp. 215 – 227), New York: Springer Science + Business Media.
- Beverley, John (2004). *Testimonio: On the politics of truth*. Minneapolis & London: University of Minnesota Press.
- Beverley, John (2008). Testimonio, subalternity, and narrative authority. In Norman K. Denzin and Yvonna S. Lincoln (Eds.), *Strategies of Qualitative Inquiry*, 257 - 268. Sage Publications, Inc.
- Bhabha, Homi K. (2007). *The Location of Culture*. Routledge Classics: London and New York.
- Bidwell, Allie (2015, March 10). Opt-out movement about more than tests, advocates say. U. S. News & World Report. Retrieved from: <https://www.usnews.com/news/articles/2015/03/10/as-students-opt-out-of-common-core-exams-some-say-movement-is-not-about-testing>
- Bill of Rights Institute (2010). First amendment: General. Bill of Rights Institute, Arlington, VA. Retrieved from: <http://billofrightsinstitute.org/resources/educator-resources/americanpedia/americanpedia-bill-of-rights/first-amendment/>
- Bishop, S. C. (2019). *Undocumented storytellers: narrating the immigrant rights movement*. New York, NY: Oxford University Press.

- Bloemraad, Irene and Trost, Christine (2008). It's a family affair: Intergeneration mobilization in the spring 2006 protests, *American Behavioral Scientist*, 52 (4), 507-532, Sage Publications.
- Bocella, K. (2016, February 28). As protests rise over high-stakes tests, more students likely to opt out. *The Philadelphia Inquirer*. Retrieved from: https://www.inquirer.com/philly/education/20160228_As_protests_rise_over_high-stakes_tests__more_students_likely_to_opt_out.html
- Boehler, Patrick and Peçanha, Sergio (2015, August 26). The global refugee crisis: Region by region. *The New York Times*.
- Bogard, T., Liu, M. and Chiang, Y. V. (June, 2013). Thresholds of knowledge development in complex problem solving: a multiple-case study of advanced learners' cognitive processes. *Educational Technology Resource and Development*, 61(3), 465 – 503. New York: Springer Science+Business Media. Retrieved from: <http://www.jstor.org/stable/24546534>
- Bogardus, Emory S. (1930). The Mexican immigrant and segregation. *The American Journal of Sociology*, 36 (1), 74 - 80. The University of Chicago Press.
- Bolger, D. J., Mackey, A. P., Wang, M. and Grigorenko, E. L. (December, 2014). The role and sources of individual differences in critical-analytic thinking: a capsule overview. *Educational Psychology Review*, 26(4), 495 – 518. New York: Springer Science+Business Media. Retrieved from: <http://www.jstor.org/stable/43548440>
- Bondy, J. M. (Summer, 2015). Hybrid citizenship: Latina youth and the politics of belonging. *The High School Journal*, 98(4), 353 – 373. University of North Carolina Press. Accessed March 9, 2019: <https://0-www-jstor-org.lib.utep.edu/stable/pdf/44077796.pdf>
- Bonpane, Blasé (2000). *Guerrillas of peace: Liberation Theology and the Central American revolution*. Lincoln, NE: toExcel, an imprint of iUniverse.com, Inc.
- Branton, R., Cassese, E. C., Jones, B. S., and Westerland, C. (August 3, 2011). All along the watchtower: Acculturation fear, anti-Latino affect, and immigration. *The Journal of Politics*, 73(3), 664 – 669. The University of Chicago Press on behalf of the Southern Political Science Association. Retrieved from: <https://0-www-jstor-org.lib.utep.edu>
- Brennan Center for Justice (May 2021). Voting laws roundup: May 2021. Brennan Center for Justice Online. Retrieved from: <https://www.brennancenter.org/our-work/research-reports/voting-laws-roundup-may-2021>
- Brown, H. and Jones, J. A. (Spring, 2016). Immigrant rights are civil rights. *Contexts*, 15(2), pp. 34 – 39. Sage Publications Inc. on behalf of American Sociological Association. Accessed July 17, 2021: <https://www-jstor-org/stable/10.2307/26370375>
- Bryan, Manewal (2007). Religion in the trenches: Liberation Theology and Evangelical Protestantism as tools of social control in the Guatemalan civil war (1960 – 1996).

- McNair's Scholars Journal*, Vol. 11, Iss. 1, Article 8. Grand Valley State University. Retrieved from:
<https://scholarworks.gvsu.edu/cgi/viewcontent.cgi?article=1182&context=mcnair>
- Calderón, M., Slavin, R., and Sánchez, M. (2011). Effective instruction for English learners. *The Future of Children*, 21 (1), 103 - 127. Retrieved from:
http://futureofchildren.org/futureofchildren/publications/docs/21_01_05.pdf
- Cameron, W. B. (1963). *Informal sociology: A casual introduction to sociological thinking*.
- Carp, Benjamin L. (2010). *Defiance of the patriots: The Boston Tea Party and the making of America*. New Haven: Yale University Press.
- Carrell, P. L. and Eisterhold, J. C. (1998). Schema theory and ESL reading pedagogy. In P. L. Carrell, J. Devine, & Eskey, D. E. (eds.), *Interactive approaches to second language reading*, Cambridge: Cambridge University Press, pp. 73 – 92.
- Carreón, G. P., Drake, C., Barton, A. C. (2005). The importance of presence: Immigrant parents' school engagement experiences. *American Educational Research Journal*, 42 (3), 465-498.
- Carter, D. (2004). *Stonewall: The riots that sparked the gay revolution*. New York, NY: St. Martin's Press.
- Case, Steve (2015, September 11). Business leaders must speak out against Trump's anti-immigrant rhetoric. *The Washington Post*. Retrieved from:
<https://www.washingtonpost.com>
- Cassidy, Christina A. (2015, April 18). Thousands of students opt out of Common Core tests in protest. PBS New Hour. Retrieved from:
<https://www.pbs.org/newshour/education/thousands-students-opt-common-core-tests-protest>
- Castro-Salazar, R. and Bagley, C. (2012). Navigating personal borders: Recovering memories of identity and culture. *Counterpoints*, Vol. 415, Navigating Borders: Critical Race Theory Research and Counter History of Undocumented Americans, 109 – 145. Retrieved from:
<https://0-www-jstor-org.lib.utep.edu>
- Chaney, J. (2012). Malleable identities: Placing the Garinagu in New Orleans. *Journal of Latin American Geography*, 11(2), 121 – 144. Retrieved from: <https://0-www-jstor-org.lib.utep.edu>
- Chapman, C., Laird, J., Ifill, N., and KewalRamani, A. (2011). *Trends in High School Dropout and Completion Rates in the United States:1972–2009* (NCES 2012-006). U.S. Department of Education. Washington DC: National Center for Education Statistics. Retrieved January 4, 2014 from <http://nces.ed.gov/pubsearch>

- Chávez, César (1978). Lessons of Dr. Martin Luther King, Jr., Address by César Chávez based on April 1978 article in *Maryknoll Magazine*, United Farm Workers web site. Accessed December 2, 2009: http://www.ufw.org/_board.php?mode=view&b_code=cc_his_research&b_no=3654
- Chavez, Leo Ralph (2008). *The Latino threat: Constructing immigrants, citizens, and the nation*. Board of Trustees of the Leland Stanford Junior University. Stanford, CA: Stanford University Press.
- Chavkin, N. F. (2017). *Family engagement with schools: Strategies for school social workers and educators*. Oxford Workshop Series. Oxford University Press.
- Child Trends (2013). Parental involvement in schools: Indicators on children and youth. Child Trends Data Bank. Accessed February 21, 2015: http://www.childtrends.org/wp-content/uploads/2012/10/39_Parent_Involvement_In_Schools.pdf
- Child Trends (2014). Immigrant children. Child Trends Data Bank. Accessed October 18, 2014: <http://www.childtrends.org/?indicators=immigrant-children>
- Children's Defense Fund (2021). *The state of America's children 2021*. Children's Defense Fund. Retrieved from: <https://www.childrensdefense.org/wp-content/uploads/2021/04/The-State-of-Americas-Children-2021.pdf>
- Chomsky, Aviva (2007). *They take our jobs!: And 20 other myths about immigration*. Beacon Press.
- Chomsky, Noam (1999). *Turning the tide: US intervention in Central America and the struggle for peace*. The Electric Book Company, Ltd.: London, UK. Retrieved from: https://library.uniteddiversity.coop/More_Books_and_Reports/Noam_Chomsky-Turning_the_Tide%20_US_intervention_in_Central_America_and_the_Struggle_for_Peace.pdf
- Christensen, Linda (2009). *Teaching for joy and justice: Reimagining the language arts classroom*. Rethinking Schools, Ltd.: Milwaukee, WI.
- Civil, Marta and Menéndez, José María (2010). Involving Latino and Latina parents in their children's mathematics education. Parents Research Brief (Sarah Deleeuw, Series Editor), National Council of Teachers of Mathematics. Retrieved from: http://www.nctm.org/uploadedFiles/Research_News_and_Advocacy/Research/Clips_and_Briefs/Research_brief_17-civil.pdf
- Clark, Amy Aparicio and Dorris, Amanda (2006).
- Clark, William A. V. (2003). *Immigrants and the American dream: Remaking the middle class*. New York, NY: The Guilford Press.

- Clos, Ryne (2012). In the name of the God who will be: The mobilization of radical Christians in the Sandinista revolution. *Journal for the Study of Radicalism*, 6(2), pp. 1 – 51. Michigan State University Press. Retrieved from: <http://www.jstor.org/stable/41889956>
- Coley, Richard J. and Baker, Bruce (2013). Poverty and education: Finding the way forward. The Educational Testing Center for Research on Human Capital and Education. Accessed February 11, 2015: http://www.ets.org/s/research/pdf/poverty_and_education_report.pdf
- Coll, Kathleen M. (2010). *Remaking citizenship: Latina immigrants and New American politics*. Stanford University Press: Stanford, CA.
- Combs, M. C. (2010). Learning in the third space: Pedagogies of hope and resistance in a kindergarten structured English immersion class. Colloquium presentation at the University of Texas at El Paso, March 8, 2010.
- Commission for Historical Clarification (1999). Guatemala: Memory of silence. Report of the Commission for Historical Clarification Conclusions and Recommendations. Accessed March 8, 2015: http://www.aas.org/sites/default/files/migrate/uploads/mos_en.pdf
- Constable, Pamela (2014). Mass arrests outside White House as protesters ask relief for illegal immigrants. The Washington Post, August 14, 2014. Accessed October 10, 2014: http://www.washingtonpost.com/local/mass-arrests-outside-white-house-as-protesters-ask-relief-for-illegal-immigrants/2014/08/28/2c926164-2ee9-11e4-9b98-848790384093_story.html
- Constanza-Chock, Sasha (2014). Chapter 1: A Day Without An Immigrant: Social Media and the Media Ecology. In *Out of the Shadows, Into the Streets! Transmedia Organizing and the Immigrant Rights Movement* (pp. 20 – 45). Cambridge, MA: MIT Press.
- Contreras, Frances (2011). Educating Latino students in an era of high-stakes testing, accountability, and assessment. In *Achieving Equity for Latino Students: Expanding the Pathway to Higher Education through Public Policy* (pp. 53 – 77). New York, NY: Teachers College Press.
- Cook, Chris (Ed.). (1998). *Dictionary of Historical Terms*. Gramercy Books.
- Cook, H. G., Boals, T., and Lundberg, T. (2011). Academic achievement for English learners: What can we reasonably expect? *Kappan*, 93(3), 66 - 69. Accessed December 31, 2013: <http://www.wida.us/research/agenda/AcademicLanguage/index.aspx>
- Cooper, J. D., Kiger, N. D., Robinson, N. D., and Slansky, J. A. (2012). *Literacy: Helping children construct meaning* (8th ed.). Wadsworth Cengage Learning.
- Cooper, Joel (2007). *Cognitive dissonance: 50 years of a classic theory*. Los Angeles, CA: Sage Publications, Ltd.

- Cortez, Albert and Villarreal, Abelardo (2009). Education of English Language Learners in U. S. and Texas public schools: Where we are, what we have learned, and where we need to go from here – a 2009 update. Intercultural Development Research Association. Retrieved from: <https://files.eric.ed.gov/fulltext/ED505913.pdf>
- Costello, M. B. (2016). The Trump effect: The impact of the 2016 presidential election on our nation's schools. A Report by the Southern Poverty Law Center.
- Creswell, John W. (2013). Qualitative inquiry & research design: Choosing among five approaches. Third Edition. SAGE Publications, Inc.
- Creswell, J. W. and Miller, D. L. (2000). Determining validity in qualitative inquiry. *Theory Into Practice*, 39(3), 124-130.
- Crotty, M. (1998). *The foundations of social research: meaning and perspective in the research process*. Thousand Oaks, CA: Sage.
- Cummins, Jim (1986). Empowering minority students: A framework for intervention, *Harvard Educational Review*, 56 (1), President and Fellows of Harvard College.
- Cummins, Jim (2000). *Language, power, and pedagogy: Bilingual children in the crossfire*. Multilingual Matters, Ltd.
- D'Agostini, G. M. (November, 2019). Treading on sacred land: First amendment implications of ICE's targeting of churches. *Michigan Law Review*, 118(2), 315 – 343. Retrieved from: <https://repository.law.umich.edu/cgi/viewcontent.cgi?article=3834&context=mlr>
- Dantas, Maria L. and Manyak, Patrick C. (2010). *Home-School connections in a multicultural society: Learning from and with culturally and linguistically diverse families*. Routledge: New York, NY.
- Danver, S. L. (Ed.) (2011). Revolts, protests, demonstrations, and rebellions in American history: An encyclopedia. ABC-CLIO, LLC.
- Darder, Antonia (2003). Teaching as an act of love: Reflections on Paulo Freire and his contributions to our lives and our work. In A. Darder, M. Baltadano, & R. Torres (eds.), *The critical pedagogy reader*, Routledge Falmer, Taylor & Francis Group, New York, pp. 497 - 510.
- Darder, Antonia (2011). Chapter 14: Radicalizing the immigrant debate in the United States: A call for open borders and global human rights. *Counterpoints*, Vol. 418, A Dissident Voice: Essays on Culture, Pedagogy and Power, pp. 279 – 298. Peter Lang, Ltd.
- Darling-Hammond, Linda (2010). The flat world and education: How America's commitment to equity will determine our future. Teachers College Press: New York, NY.

- Darling-Hammond, L., Hyler, M. E., and Gardner, M. (2017). *Effective teacher professional development*. Palo Alto, CA: Learning Policy Institute.
- Darling-Hammond, L. and Vasquez Heilig, J. (2008). Accountability Texas-style: The progress and learning of urban minority students in a high-stakes testing context. *Educational Evaluation and Policy Analysis*, 30(2), 75 - 110.
- Davila, A. and Mora, M. T. (2001). The marital status of recent Mexican immigrants in the United States in 1980 and 1990. *The International Migration Review*, 35(2), 506 – 524. Center for Migration Studies of New York, Inc.
- De La Piedra, M. (2009). Hybrid literacies: the case of a Quechua community in the Andes. *Anthropology and Education Quarterly*, 40(2), 110 - 128.
- De La Piedra, M. T. (2009). Literacidad híbrida y bilingüismo en dos comunidades de Texas. En V. Zavala (Ed.), *Aprendizaje, cultura y desarrollo*. Lima: Fondo Editorial de la Pontificia Universidad Católica del Perú.
- De La Piedra, M. T. (2010). Adolescent worlds and literacy practices on the United States - Mexico border. *Journal of Adolescent & Adult Literacy*, 53 (7), 575 - 584.
- Debedenetto, P. (2021). Texas Democrats leave the state in an effort to block GOP voting restrictions. National Public Radio Online. Retrieved from: <https://www.npr.org/2021/07/12/1015315950/texas-democrats-leave-state-in-effort-to-block-gop-voting-restrictions>
- del Carmen Salazar, María (2013). A humanizing pedagogy: Reinventing the principles and practice of education as a journey toward liberation. *Review of Research in Education*, 37(1), 121 – 148. American Educational Research Association.
- Delgado Bernal, Dolores (February 2002). Critical race theory, Latino critical theory, and critical race-gendered epistemologies: Recognizing students of color as holders and creators of knowledge. *Qualitative Inquiry*, 8(1), 105 – 126. Retrieved from: <https://blogs.brown.edu/amst-2220j-s01-2017-fall/files/2017/10/Delgado-Bernal-2002.pdf>
- Delgado-Gaitan, Concha (1990). *Literacy for empowerment: The role of parents in children's education*, The Falmer Press.
- Delgado-Gaitan, Concha (1991). Involving parents in the schools: A process of empowerment. *American Journal of Education*, 100 (1), 20 - 46. The University of Chicago Press.
- Delgado Gaitan, Concha (Winter, 1993). Researching change and changing the researcher. *Harvard Educational Review* 63(4), 389-411.

- Denzin, N. K. and Lincoln, Y. S. (2011). *The Sage handbook of qualitative research*, (4th Ed.). Sage Publications, Inc.
- Dewey, John (1933). *How we think: A restatement of the relation of thinking to the education process*. Boston: D. C. Heath.
- Díaz, Jr., Jesse (2011). Immigration policy, criminalization and the growth of the immigration industrial complex: Restriction, expulsion, and eradication of undocumented in the U. S. *Western Criminology Review*, 12(2), 35 – 54. Retrieved from: <http://wcr.sonoma.edu/v12n2/Diaz.pdf>
- Dinan, Stephen (2012). *Obama administration sets deportation record*. The Washington Times (December 21, 2012). Retrieved from: <http://www.washingtontimes.com/news/2012/dec/21/obama-administration-sets-deportation-record/>
- Donato, Rubén (1997). *The other struggle for equal schools: Mexican Americans during the civil rights era*. State University of New York Press.
- Dorfman, Diane (May, 1998). *Building Partnerships Workbook*, adapted from Strengthening Community Education: The Basis for Sustainable Community Renewal. Northwest Regional Educational Laboratory.
- Dreby, J. (2012). The burden of deportation on children in Mexican immigrant families. *Journal of Marriage and Family*, 74(4), 829 – 845. National Council on Family Relations. Accessed July 21, 2021: <https://www-jstor-org/stable/41678758>
- Durán, Richard (January, 1996). English immigrant language learners: Cultural accommodation and family literacy. In Benjamin, L. Ann and Lord, Jerome (editors), *Family literacy: Directions in research and implications for practice*. U.S. Department of Education, Office of Educational Research and Improvement.
- Dworin, J. E. (2006). The Family Stories Project: Using funds of knowledge for writing. *The Reading Teacher*, 59(6), 510 - 519.
- Dyrness, A. (2011). *Mothers united: An immigrant struggle for socially just education*. Minneapolis, MN: University of Minnesota Press.
- Eaton, Susan (2011). Black – Latino coalitions block anti-immigrant laws in Mississippi. *Race, Poverty, & Environment*, 18(2), pp. 35 – 38. Reimagine! Retrieved from: <https://www-jstor-org/stable/41554779>
- Editorial Projects in Education Research Center (2013). *Diplomas count 2013*. National report published by Education Week and the Editorial Projects in Education (EPE) Research Center on June 6, 2013. Accessed March 11, 2014: http://www.edweek.org/media/diplomascount2013_release.pdf

- Education Week (January 2018). Quality counts 2018: Report and rankings. Education Week Research Center. Accessed March 17, 2018: <https://www.edweek.org>
- Eisenhart, M. (2001). Educational ethnography past, present, and future: Ideas to think with. *Educational Researcher*, 30(8), 16 - 27.
- Elenes, C. Alejandra (2014). Spiritual roots of Chicana feminist borderland pedagogies: A spiritual journey with Tonantzin/Guadalupe. In Elisa Facio and Irene Lara (Eds.) *Fleshing the Spirit: Spirituality and Activism in Chicana, Latina and Indigenous Women's Lives* (43 – 58). The University of Arizona Press.
- Ellis, B. R. and Branch – Ellis, N. (Winter, 2020). Living in an age of color-blind racism and police impunity. *Phylon*, 57(2), 105 125. Clark Atlanta University. Retrieved from: <https://www-jstor-org/stable/26990925>
- Elving, R. (July, 2019). With latest nativist rhetoric, Trump takes America back to where it came from. All Things Considered, July 16, 2019. National Public Radio. Retrieved from: <https://www.npr.org/2019/07/16/742000247/with-latest-nativist-rhetoric-trump-takes-america-back-to-where-it-came-from>
- Engle Merry, S. (2003). Rights talk and the experience of law: Implementing women's human rights to protection from violence. *Human Rights Quarterly*, 25(2), 343 – 381. Johns Hopkins University Press.
- Engels, Frederick (1847). The principles of communism (P. Sweezy, Translator). In Selected Works, Volume 1 (pp. 81 - 97). Moscow: Progress Publishers. Retrieved from: <https://www.marxists.org/archive/marx/works/1847/11/prin-com.htm>
- Epps, D. and Furman, R. (2016). The 'alien other': A culture of dehumanizing immigrants in the United States. *Social Work & Society*, 14(2), pp. 1 – 14. International Online Journal. Retrieved from: <http://www.socwork.net/sws/article/viewFile/485/990>
- Epstein, J. L. (March, 1992). School and Family Partnerships. *Center on Families, Communities, Schools & Children's Learning*, Report No. 6.
- Epstein, J. L. and Sheldon, S. B. (2002). Present and accounted for: Improving student attendance through family and community involvement. *The Journal of Educational Research*, 95 (5), 308-318. Heldref Publications. Retrieved from: <http://0-www.jstor.org.lib.utep.edu/stable/pdfplus/27542393.pdf>
- Erlandson, David A., Harris, Edward L., Skipper, Barbara L., and Allen, Steve D. (1993). Chapter 1: A posture toward research: The need for a new paradigm. Doing Naturalistic Inquiry, Sage Publications: Newbury Park, London, New Delhi, 1-19.

- Escobar Latapi, A. and Martin, P. (1997). U. S. immigration: The case of Mexico. Mimeo, University of California, Davis.
- Espino, Michelle M. (August 2014). Exploring the role of community cultural wealth in graduate school access and persistence for Mexican American PhDs. *American Journal of Education*, 120(4), 545 – 574. The University of Chicago Press. Retrieved from: <https://0-www-jstor-org.lib.utep.edu/stable/pdf/10.1086/676911>
- Espinosa, Gastón (July, 2007). “Today we act, tomorrow we vote”: Latino religions, politics, and activism in contemporary U. S. civil society. *The Annals of the American Academy of Political and Social Science*, Vol. 612, 152 – 171. Sage Publications, Inc.
- Fabelo, T., Thompson, M., Plotkin, M., Carmichael, D., Marchbanks, M., & Booth, E. (2011, July). *Breaking Schools’ Rules: A Statewide Study of How School Discipline Relates to Students’ Success and Juvenile Justice Involvement*. New York, NY: Council of State Governments Justice Center. Retrieved from file:///C:/Users/Owner/Downloads/download%20(1).pdf
- Fabina, J. (April, 2021). Record high turnout in 2020 general election. United States Census Bureau Online. Retrieved from: <https://www.census.gov/library/stories/2021/04/record-high-turnout-in-2020-general-election.html>
- Fairclough, Norman (2001). *Language and power*. Longman Inc.: New York.
- Farris, E. M. and Holman, M. R. (March, 2017). All politics is local? County sheriffs and localized policies of immigration enforcement. *Political Research Quarterly*, 70(1), pp. 142 – 154. Sage Publications Inc. on behalf of the University of Utah. Retrieved from: <https://0-www-jstor-org.lib.utep.edu/stable/pdf/26384906>
- Favrot Peterson, Jeanette (Winter 1992). The Virgin of Guadalupe: Symbol of conquest or liberation? *Art Journal*, 51(4). College Art Association. Retrieved from: <https://www.csus.edu/indiv/o/obriene/art111/readings/virgin%20of%20guadalupe.pdf>
- Fennelly, Katherine (2005). Immigration and poverty in the northwest area states. JSRI Working Paper #65. The Julian Samora Research Institute, Michigan State University, East Lansing, Michigan. Retrieved from <https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.504.3180&rep=rep1&type=pdf>
- Fennimore, Beatrice S. (2017). Permission not required: The power of parents to disrupt educational hypocrisy. *Review of Research in Education*, Vol. 41, 159 – 181. American Educational Research Association. Retrieved from <https://www-jstor-org/stable/44668691>
- Fernandes, Deepa (2011). *Targeted: Homeland security and the business of immigration*. Seven Stories Press.

- Festinger, Leon (1957). *A theory of cognitive dissonance*. Stanford, CA: Stanford University Press.
- Fetterman, David M. (1998). *Ethnography: Step by step*. Applied Social Research Methods Series, Vol. 17. Sage Publications, Inc.
- Finch, J. K. and Fernández, C. (2013). Vulnerable immigrant “subjects”: Definitions, disparate power, dilemmas and desired benefits. In A. O. O’Leary, C. M. Deeds, and S. Whiteford (Eds.), *Uncharted Terrains: New Directions in Border Research Methodology, Ethics and Practice* (pp. 25 - 52), The University of Arizona Press.
- Fisher, D. and Frey, N. (2010, December). Building and activating background knowledge. *Principal Leadership*, pp. 62 - 64. National Association of Secondary School Principals. Accessed October 12, 2015: http://www.nassp.org/Content/158/PLDec10_instructldr.pdf
- Fisher, D., Frey, N. and Lapp, D. (2012, January). Building and activating students' background knowledge: It's what they already know that counts. *Middle School Journal*, 43(3), 22 - 31. Association for Middle Level Education. Retrieved from: <http://www.nclack.k12.or.us/cms/lib6/OR01000992/Centricity/Domain/3607/Building%20and%20activating%20students%20background%20knowledge%20It%20is%20what%20they%20already%20know%20that%20counts.pdf>
- Fix, M. and Zimmerman, W. (2001). All under one roof: Mixed-status families in an era of reform. *International Migration Review*, 35(2), 397 – 419.
- Flores, R. Q., Morgan, P., Rivera, L., and Clark, C. (2019). Latinx family engagement in schools and surrounding communities: Assessing the impact of parent (and other family member) development on improving student educational outcomes at Gene Ward Elementary School. *Education Sciences*, 9(2). Multidisciplinary Digital Publishing Institute [MDPI]. Accessed July 30, 2021: <https://www.mdpi.com/2227-7102/9/2/149>
- Flores, S. M., Batalova, J. and Fix, M. (2012). *The educational trajectories of English Language Learners in Texas*. Washington, D.C.: Migration Policy Institute. Accessed March 12, 2013: <http://www.migrationpolicy.org/pubs/texasells.pdf>
- Foley, Douglas E. (1991). Reconsidering anthropological explanations of ethnic school failure. *Anthropology & Education Quarterly*, 22, 60 - 86.
- Foley, Douglas E. (1994). *Learning capitalist culture deep in the heart of Texas*. Philadelphia: University of Pennsylvania Press.
- Foster, M. A. and Berris, P. G. (2021). Federal criminal law: January 6, 2021, unrest at the capitol. Congressional Research Service. Retrieved from: <https://crsreports.congress.gov/product/pdf/LSB/LSB10564>

- Foucault, Michel (1983). The subject and power. In H. Dreyfus and P. Rabinow (Eds.), *Michel Foucault: Beyond Structuralism and Hermeneutics*, Second Edition, 208 - 226, Chicago: The University of Chicago Press. Retrieved from: <https://foucault.info/documents/foucault.power/>
- Franklin, S. (Spring, 2016). Black youth activism and the reconstruction of America: Leaders, organizations, and tactics in the twentieth century and beyond. *Black History Bulletin*, 79(1), Youth Empowerment: Hope, Action, and Freedom, pp. 5 – 14. Association for the Study of African American Life and History. Retrieved from: <https://0-www-jstor-org.lib.utep.edu/stable/pdf/10.5323/blachistbull.79.1.0005>
- Freire, Paulo (1983). The importance of the act of reading. *Journal of Education*, 165(1) pp. 5 – 11. Boston University.
- Freire, Paulo (2004). *Pedagogy of hope: Reliving pedagogy of the oppressed*. The Continuum Publishing Company: New York, NY.
- Freire, Paulo (2009). *Pedagogy of the Oppressed*, 30th Anniversary Edition, The Continuum International Publishing Group, Inc.: New York, NY.
- Freire, Paulo and Macedo, Donaldo (2003). Rethinking literacy: A dialogue. In Antonia Darder, Marta Baltodano, and Rodolfo D. Torres (Eds.) *The Critical Pedagogy Reader*, (354 – 364). New York & London: RoutledgeFalmer.
- Frosh, B. E. (2016). Attorney General Frosh launches hotline to report hate crimes [Press Release]. Maryland Office of the Attorney General. Retrieved from: <https://www.marylandattorneygeneral.gov/press/2016/111716.pdf>
- Fry, Richard (2010). Hispanics, high school dropouts and the GED. Washington, D.C.: Hispanic Pew Center.
- Gadzikowski, Ann (May, 2013). Differentiation strategies for exceptionally bright children. *Young Children*, (68)2, 8 – 14.
- Galeano, Eduardo (1997). *Open veins of Latin America: Five centuries of the pillage of a continent*, (25th Edition). New York: Monthly Review Press.
- Gall, Meredith D., Borg, Walter R., and Gall, Joyce P. (1996). Chapter 15: Qualitative Research Traditions. In Educational Research: An Introduction (6th ed.). Longman Publishers USA, 591-642.
- Gálvez, Alyshia (2010). *Guadalupe in New York: Devotion and the struggle for citizenship rights among Mexican immigrants*. New York and London: New York University Press.
- Gándara, P. and Contreras F. (2009). *The Latino education crisis: The consequences of failed social policies*. Cambridge: Harvard University Press.

- García, E. and Weiss, E. (2019, March 26). The teacher shortage is real, large and growing, and worse than we thought. Washington, D.C.: Economic Policy Institute. Retrieved from: <https://www.epi.org/files/pdf/163651.pdf>
- García, Mario T. (Ed.) (2014). *The Chicano movement: Perspectives from the twenty-first century*. New York, NY: Routledge.
- García-Navarro, Lulu (2017, November 5). Sexual assault and farmworkers. National Public Radio. Retrieved from: <https://www.npr.org/2017/11/05/562188700/sexual-assault-and-farmworkers>
- García, Ofelia (2009). Chapter 8: Education, multilingualism, and translanguaging in the 21st century. In Social Justice Through Multilingual Education. *Multilingual Matters*, 140 - 158.
- Garrard-Burnett, Virginia (2010). *Terror in the land of the Holy Spirit: Guatemala under General Efraín Ríos Montt, 1982 - 1983*. New York: Oxford University Press.
- Gay, Geneva (2007). The Importance of Multicultural Education, In Allan C. Ornstein, Edward F. Pajak & Stacey B. Ornstein (Eds.), *Contemporary Issues in Curriculum*, (pp. 273-278). Boston, MA: Allyn & Bacon.
- Geertz, Clifford (1973). Thick description: Toward an interpretative theory of culture. In *The Interpretation of Cultures*. New York: Basic Books.
- Gerbner, K. (Spring 2007). 'We are against the traffic of men-body': The Germantown Quaker protest of 1688 and the origins of American abolitionism. *Pennsylvania history: A Journal of Mid-Atlantic Studies*, 74(2), 149 – 172. Penn State University Press.
- Gibney, Mark (2010). *Global refugee crisis*. Greenwood Publishing Group: Santa Barbara, CA.
- Gibson, Margaret (1995). Patterns of acculturation & high school performance. *LMRI Research Reports*, 4(9), 1 - 3. University of California Linguistic Minority Research Institute, May 1995.
- Gibson, Margaret (1997). Complicating the immigrant involuntary minority typology - conclusion. *Anthropology & Education Quarterly*, 28, 431 - 454.
- Gibson, Margaret A. and Carrasco, Silvia (2009). The education of immigrant youth: Some lessons from the U.S. and Spain. *Theory Into Practice*, 48(4), 249 – 257.
- Giroux, Henry A. (2005). *Border crossings: Cultural workers and the politics of education*. New York and London: Routledge.

- Giroux, Henry A. (2009). Paulo Freire and the politics of postcolonialism. In A. Kempf (Ed.), *Breaching the colonial contract: Anti-colonialism in the U.S. and Canada*, 79 – 89. Toronto: Springer.
- Glaser, B.G. & Strauss, A.L. (1967). *The Discovery of Grounded Theory: Strategies for Qualitative Research*. Chicago: Aldine Pub. Co.
- Goldberg, Myshele (2009). Social conscience. In Arran Stibbe (Ed.), *The handbook of sustainability literacy: Skills for a changing world*. Devon: Green Books. Retrieved from: http://arts.brighton.ac.uk/__data/assets/pdf_file/0007/5974/Social-Conscience2.pdf
- Gomberg-Muñoz, R. (June 2010). Willing to work: Agency and vulnerability in an undocumented immigrant network. *American Anthropologist*, 112(2), 295 – 307. American Anthropological Association. Accessed September 1, 2020: <https://www.jstor.org/stable/40801781>
- Gonzales, Richard (Narrator). (March 29, 2014). Activists: We want an emancipator, not a 'Deporter in Chief' [Radio broadcast episode] In *Code Switch: Frontiers of Race, Culture, and Ethnicity*. Washington, D.C. National Public Radio. Accessed May 25, 2014: <http://www.npr.org/blogs/codeswitch/2014/03/29/296290027/activists-we-want-an-emancipator-not-a-deporter-in-chief>
- Gonzales, Roberto G. (2008). Left out but not shut down: Political activism and the undocumented student movement. *Northwestern Journal of Law & Social Policy*, 3(2), 219 - 239. Accessed February 9, 2015: <http://scholarlycommons.law.northwestern.edu/cgi/viewcontent.cgi?article=1026&context=njlsp>
- Gonzales, Roberto G. and Ruiz, Ariel G. (2014). Dreaming beyond the fields: Undocumented youth, rural realities and a constellation of disadvantage. *Latino Studies*, 12(2), 194 - 216. Retrieved from: <http://www.palgrave-journals.com/lst/journal/v12/n2/pdf/lst201423a.pdf>
- Gonzalez, José Vicente (2012). Latino immigrant parents of English Language Learner students, school involvement and the participation breach. University of San Francisco Scholarship Repository. Doctoral Dissertations, Paper 34. Retrieved from: <https://repository.usfca.edu/cgi/viewcontent.cgi?article=1033&context=diss>
- Gonzalez, Juan (2011). *Harvest of empire: A history of Latinos in America*. Penguin Books: New York, NY.
- González, Norma (2005). *I am my language: Discourses of women and children in the borderlands*. University of Arizona Press: Tucson, AZ.
- González, N., Moll, L. C., and Amanti, C. (2005). *Funds of knowledge: Theorizing practices in households, communities, and classrooms*. Lawrence Erlbaum Associates, Inc.

- Gort, M. (2006). Strategic codeswitching, interliteracy, and other phenomena of emergent bilingual writing: Lessons for first grade dual language classrooms. *Journal of Early Childhood Literacy*, 6, 323-354.
- Gramsci, Antonio (1989). Prison notebooks: The intellectuals. In Roger S. Gottlieb (Ed.), *An Anthology of Western Marxism: From Lukács and Gramsci to Socialist-Feminism*, (pp. 112 - 119). Oxford University Press. Retrieved from: <http://www.csun.edu/~snk1966/Gramsci%20-%20Prison%20Notebooks%20-%20Intellectuals.pdf>
- Grandin, Greg (2006). *Empire's workshop: Latin America, the United States, and the rise of the new imperialism*. Metropolitan Books Henry Holt and Company, LLC: New York, NY.
- Grant, K. B. and Ray, J. A. (2019). *Home, school, and community collaboration: Culturally responsive family engagement*. Sage Publications, Inc.
- Greene, Maxine (2007). Art and imagination: Overcoming a desperate stasis, In Allan C. Ornstein, Edward F. Pajak & Stacey B. Ornstein (Eds.), *Contemporary Issues in Curriculum*, (pp. 32-38). Boston, MA: Allyn & Bacon.
- Gregory, A., Skiba, R. J., and Noguera, P. A. (2010). The achievement gap and the discipline gap: Two sides of the same coin? *Educational Researcher*, 39(1), 59 – 68. American Educational Research Association. Accessed from: <http://journals.sagepub.com/doi/pdf/10.3102/0013189X09357621>
- Gulbas, L. E. and Zayas, L. H. (July 2017). Exploring the effects of U. S. immigration enforcement on the well-being of citizen children in Mexican immigrant families. *RSF: The Russell Sage Foundation Journal of the Social Sciences*, 3(4), 53 – 69. Russell Sage Foundation. Accessed July 21, 2021: <http://www-jstor-org/stable/10.7758/rsf.2017.3.4.04>
- Guo, Yan (2012). Diversity in public education: Acknowledging immigrant parent knowledge. *Canadian Journal of Education*, 35(2), 120 - 140. Accessed August 28, 2015: <http://files.eric.ed.gov/fulltext/EJ975278.pdf>
- Gutiérrez, Gustavo (1988). *A theology of liberation: History, politics, and salvation*. 15th Anniversary Edition, Maryknoll, NY: Orbis Books.
- Gutiérrez, K. (2008). Developing a sociocritical literacy in third space. *Reading Research Quarterly*, 43(2), 148-164. International Reading Association.
- Gutiérrez, K., Baquedano-López, P., and Tejada, C. (1999). Rethinking diversity: Hybridity and hybrid language practices in the third space. *Mind, Culture and Activity*, 6(4), 286-303.
- Gutiérrez, K. & Larson, J. (2007). Discussing expanded spaces for learning. *Language Arts*, 85, 69 - 77.

- Habermas, J. (1971). *Knowledge and human interests*. Boston: Beacon.
- Hagopian, Jesse (2014). *More than a score: The new uprising against high-stakes testing*. Chicago: Haymarket Books.
- Haney-López, Ian F. (2001). Protest, repression and race: Legal violence and the Chicano movement. *University of Pennsylvania Law Review*, Vol. 150, 205 – 244. Retrieved from: <http://scholarship.law.berkeley.edu/facpubs/1818>
- Hanks, W. F., & Severi, C. (2014). Translating worlds: The epistemological space of translation. *HAU: Journal of Ethnographic Theory*, 4(2), 1-16. Retrieved from: <https://www.journals.uchicago.edu/doi/pdfplus/10.14318/hau4.2.001>
- Haraway, Donna (1988). Situated knowledges: The science question in feminism and the privilege of partial perspective. *Feminist Studies*, 14(3), 575 - 599. Feminist Studies, Inc.
- Harrison, R. J, Firestone, J. M. and Vega, W. A. (2005). The interaction of country of origin, acculturation, and gender role ideology on wife abuse. *Social Science Quarterly*, 86(2), 463 – 483.
- Harry, B., Sturges, K. M., and Klingner, J. K. (2005). Mapping the process: An exemplar of process and challenge in grounded theory analysis. *Educational Researcher*, 34(2), 3-13.
- Hemphill, F. C. and Vanneman, A. (2011). Achievement gaps: How Hispanic and White students in public schools perform in mathematics and reading on the National Assessment of Educational Progress (NCES 2011-459). National Center for Education Statistics, Institute of Education Sciences, U.S. Department of Education. Washington, D.C. Retrieved from: <http://nces.ed.gov/nationsreportcard/pdf/studies/2011459.pdf>
- Henderson, A. T., Mapp, K. L., Johnson, V. R., and Davies, D. (2007). *Beyond the bake sale: The essential guide to family-school partnerships*. The New Press: New York.
- Hernández, David (2020). Seeing sanctuary: Separation and accompaniment. *Genealogy*, 4, 1 – 14. MDPI.
- Herrling, Karen. A. (2010). District court strikes down Texas ordinance that restricts housing based on immigration status. Catholic Legal Immigration Network, Inc. Retrieved from: <https://cliniclegal.org/sites/default/files/KH%20Texas%20Farmers%20Branch%20decision%205-10-10%20Final%202nd.pdf>
- Hewett, Heather (2009). Mothering across borders: Narratives of immigrant mothers in the United States. *Women's Studies Quarterly*, 37(3/4), 121 – 139.
- Higgins, Peter W. (2013). *Immigration justice: Studies in global justice and human rights*. Edinburgh University Press Ltd.

- Holman Jones, S. (2005). Autoethnography: Making the personal political. In Norman K. Denzin and Yvonna S. Lincoln (Eds.) *The Sage Handbook of Qualitative Research*, (pp. 763 - 791). Sage Publications Inc., Thousand Oaks: CA.
- Hooton, A. and Henriquez, S. (2006). Immigrant rights are women's rights. *Off Our Backs*, 36(4), 37 – 40. Off Our Backs, Inc.
- Hootsen, Jan-Albert (2018, May 12). Brave mothers in Mexico seek their missing children – and justice. *Miami Herald*. Retrieved from: <https://www.miamiherald.com/opinion/oped/article211007149.html>
- Hoover-Dempsey, K.V., Walker, J.M.T., Sandler, H.M., Whetsel, D., Green, C.L., Wilkins, A.S., Closson, K. (2005). Why do parents become involved? Research findings and implications. *The Elementary School Journal*, 106 (2), 105-130. Accessed JSTOR April 3, 2011: <http://0-www.jstor.org.lib.utep.edu/stable/pdfplus/10.1086/499194.pdf>
- Howard, E. R., Sugarman, J., Christian, D., Lindholm-Leary, K. J., & Rogers, D. (2007). *Guiding principles for dual language education* (2nd ed.). Washington, DC: Center for Applied Linguistics.
- Hoy, D. C. (1986). *Foucault: A critical reader*. Basil Blackwell, Ltd.
- Hursh, David (2008). *High stakes testing and the decline of teaching and learning: The real crisis in education*. Rowman & Littlefield Publishers, Inc: Lanham, Maryland.
- Inkpen, C. and Igielnik, R. (2014). Where refugees to the U.S. come from. *Fact Tank News in the Numbers*. Pew Research Center. Retrieved from: <https://www.pewresearch.org/fact-tank/2017/02/03/where-refugees-to-the-u-s-come-from/>
- IDRA (June, 2021). Texas gov signs harmful Texas social studies bill into law. *Intercultural Development Research Association* online. Retrieved from: <https://myemail.constantcontact.com/Texas-Gov-Signs-Harmful-Texas-Social-Studies-Bill-into-Law.html?soid=1123015203871&aid=gIdI0C8Mx5A>
- Ishimaru, A. M., Barajas-López, F. and Bang, M. (2015). Centering family knowledge to develop children's empowered mathematics identities. *Journal of Family Diversity in Education*, 1(4), 1 – 21.
- Iturralde, Christina (2009). Rhetoric and violence: Understanding incidents of hate against Latinos. *City University of New York Law Review*, 12(2), 417 – 429. Retrieved from: <https://academicworks.cuny.edu/cgi/viewcontent.cgi?referer=&httpsredir=1&article=1240&context=clr>
- Izuzquiza, Daniel (2009). *Rooted in Jesus Christ: Toward a radical ecclesiology*. Grand Rapids, MI: William B. Eerdmans Publishing Company.

- Jacobs-Huey, L. (2002). The natives are gazing and talking back: Reviewing the problems of positionality, voice, and accountability among "native" anthropologists. *American Anthropologist*, 104(3), 791-804.
- Jacobson, R. D., Tichenor, D., and Durden, T. E. (Spring, 2018) The Southwest's uneven welcome: Immigrant inclusion and exclusion in Arizona and New Mexico. *Journal of American Ethnic History*, 37(3), 5 – 36. University of Illinois Press. Retrieved from: <https://0-www-jstor-org.lib.utep.edu/stable/pdf/10.5406/jamerethnhist.37.3.0005.pdf>
- Jacquemet, M. (2005) Transidiomatic practices: Language and power in the age of globalization. *Language and Communication*, 25, 257-277. Elsevier Ltd. Available online at: www.sciencedirect.com
- James, Frank (2010). Deportations higher under Obama than Bush. The Two-Way: Breaking News from NPR. National Public Radio. Retrieved from: <http://www.npr.org/blogs/thetwo-way/2010/07/26/128772646/deportations-higher-under-obama-than-bush>
- Jiménez, R. T., Smith, P. H., & Teague, B. (2009). Transnational and community literacies for teachers, *Journal of Adolescent and Adult Literacy*, 53(1), 16-26, International Reading Association.
- Johnson, K. R. and Ong Hing, B. (2007). The immigrant rights marches of 2006 and the prospects for a new civil rights movement. *Harvard Civil Rights-Civil Liberties Law Review*, Vol. 42, 99 - 138.
- Jonas, Susanne (2013). Guatemalan migration in times of civil war and post-war challenges. Migration Policy Institute. Accessed March 8, 2015: www.migrationpolicy.org
- Jones, S., Furman, R., Loya, M., Ackerman, A. R., Negi, N., Epps, D., and Mondragon, G. (2014). The rise of anti-immigrant policies: An analysis of three state laws and implications for social work. *Intersectionalities: A Global Journal of Social Work Analysis, Research, Polity, and Practice*, Vol. 3, 39 - 61. Retrieved from: http://www.academia.edu/9322582/The_Rise_of_Anti-immigrant_Policies_An_Analysis_of_Three_State_Laws_and_Implications_for_Social_Work
- Jones-Correa, M., Street, A., and Zepeda-Millán, C. (2014). Mass deportations and the future of Latino partisanship. Paper presented at the Western Political Science Association Annual Meeting in Seattle. Research funded by the Russell Sage Foundation and Cornell University. Retrieved from: http://chrizpedamillan.weebly.com/uploads/5/8/5/8/5858607/mass_deportation_and_the_future_of_latino_partisanship.pdf

- Kabir, Nahid Afrose (2013). What does it take to be an American? In Nahid Afrose Kabir, *Young American Muslims: Dynamics of Identity* (pp. 68 – 113). Edinburgh University Press. Accessed February 24, 2019: <https://0-www-jstor-org.lib.utep.edu>
- Kawagley, Oscar (1990). Yup'ik ways of knowing. *Canadian Journal of Native Education*, 17(2), 5 – 17. Retrieved from: https://www.uaf.edu/ankn/publications/collective-works-of-angay/Yup_ik-Ways-of-Knowing.pdf
- Keegan, P. J. (2017). Belonging, place, and identity: The role of social trust in developing the civic capacities of transnational Dominican youth. *The High School Journal*, 100(3), pp. 203 – 222. University of North Carolina Press. Retrieved from: <https://0-www-jstor-org.lib.utep.edu/stable/pdf/90024212.pdf>
- Keele, Rebecca (2011). *Nursing research and evidence-based practice: Ten steps to success*. Jones & Bartlett Learning, LLC.
- Keeley, Laura (2019). Religious liberty, immigration sanctuary, and unintended consequences for reproductive and LGBTQ rights. *Columbia Journal of Gender and Law*, 37(2), 169 – 219. Accessed July 21, 2021: <https://doi.org/10.7916/cjgl.v37i2.2785>
- Kennedy, John F. (2008). *A nation of immigrants*. Harper Perennial.
- Kerwin, D. (2018). From IIRIRA to Trump: Connecting the dots to the current US immigration policy crisis. *Journal on Migration and Human Security*, 6(3), 192 – 204. Retrieved from: <https://journals.sagepub.com/doi/pdf/10.1177/2331502418786718>
- Kharem, Haroon (2006). Chapter 2 - Internal colonialism: White supremacy and education. *Counterpoints*, Volume, 208, 23 – 47. Retrieved <https://www-jstor-org/stable/42980003>
- Kinnell, Galway (1971). *The book of nightmares*. Houghton Mifflin Company: New York, NY.
- Kinzer, Stephen (2006). *Overthrow: America's century of regime change from Hawaii to Iraq*. New York, NY: Times Books and Henry Holt and Company, LLC.
- Kirylo, James D. (2011). Chapter seven: Liberation theology and Paulo Freire. *Counterpoints*, Vol. 385, Paulo Freire: The Man from Recife, pp. 167 – 193. Peter Lang AG
- Knight, Jim (2011). *Unmistakable impact: A partnership approach for dramatically improving instruction*. Thousand Oaks, CA: Corwin Press.
- Kochhar, Rakesh (2009). Unemployment rises sharply among Latino immigrants in 2008. A Report by the Pew Hispanic Center. Accessed online May 15, 2010: <http://pewhispanic.org/files/reports/102.pdf>

- Kochhar, R., Suro, R., and Tafoya, S. (2005). The new Latino south: The context and consequences of rapid population growth. A Report by the Pew Hispanic Center. Accessed October 5, 2010: <http://pewhispanic.org/files/reports/50.pdf>
- Konefal, Betsy Ogburn (2003). Defending the pueblo: Indigenous identity and struggles for social justice in Guatemala, 1970 to 1980. *Social Justice*, Vol. 30, No. 3(93), The Intersections of Ideologies and Violence, pp. 32 - 47. Accessed March 15, 2015: www.jstor.org
- Kozol, Jonathan (1992). *Savage inequalities: Children in America's schools*, Harper Perennial edition.
- Krathwohl, David R. (Autumn, 2002). A revision of Bloom's Taxonomy: An overview. *Theory Into Practice*, 41(4), 212 - 218.
- Kremer, J. D., Moccio, K. A., and Hammell, J. W. (2009). *Severing a lifeline: The neglect of citizen children in America's immigration enforcement policy*. A Report by Dorsey & Whitney LLP to the Urban Institute.
- Krogstad, J. M. and Gonzalez-Barrera, Ana (2014). Number of Latino children caught trying to enter U.S. nearly doubles in less than a year. Fact Tank News in the Numbers. Pew Research Center. Retrieved: <http://www.pewresearch.org/fact-tank/2014/06/10/number-of-latino-children-caught-trying-to-enter-u-s-nearly-doubles-in-less-than-a-year/>
- Ladson-Billings, G. and Tate, W. F. (2006). *Education research in the public interest: Social justice, action, and policy*. Teachers College Press.
- Lanmon, Lauren (2014, August 26). Seminole student sent home to cut hair, parents say it's against his religion. *CBS 7: Your Eyes on West Texas*. Retrieved from: http://cbs7.com/multimedia/article_ed6b41da-2d9a-11e4-aff6-001a4bcf6878.html
- Lareau, A. (1989). *Home advantage: Social class and parental involvement in elementary education*. New York: Basic.
- Larrotta, Clarena and Serrano, Arlene (2011). Adult learners' funds of knowledge: The case of an English class for parents. *Journal of Adolescent and Adult Literacy*, 55(4), 316 - 325. International Reading Association.
- Lather, Patti (2004). Scientific research in education: A critical perspective. *British Educational Research Journal*, 30 (6), 759-772. Retrieved from: <http://www.jstor.org/pss/1502240>
- Lather, Patti (2017). Chapter 1: Research as praxis. (Originally published in *Harvard Educational Review*.) *(Post)Critical Methodologies: The Science Possible After the Critiques: The Selected Works of Patti Lather*. New York, NY: Routledge, 13 – 34.
- Lazos Vargas, Sylvia R. (2007). Emerging Latina/o nation and anti-immigrant backlash. *Nevada Law Journal*, Vol. 7:883, 685 - 712. UNLV William S. Boyd School of Law.

- Lee, Jennifer and Shea, Caitlin (2015). State of Texas children: 2015. Report prepared by the Kids Count Project. Center for Public Policy Priorities. Retrieved from: https://everytexan.org/images/KC_2015_SOTCreport_web.pdf
- Legal Information Institute (2020). 8 U.S. Code § 1101 – Definitions. Cornell Law School. Retrieved from: <https://www.law.cornell.edu/uscode/text/8/1101>
- Lesser, G. and Batalova, J. (2017, April 5). Central American immigrants in the United States. Migration Policy Institute. Retrieved from: <https://www.migrationpolicy.org/article/central-american-immigrants-united-states>
- Levitt, P., & Glick-Schiller, N. (2007). Conceptualizing simultaneity: A transnational social field perspective on society. In Chapter 7, Portes and DeWind (Eds.) (2007), *Rethinking migration: New theoretical and empirical perspectives*, 181 - 218. Berghahn Books.
- Levy, Jacques E. (2007). *Cesar Chavez: Autobiography of La Causa*. University of Minnesota Press.
- Lewis, John (2016, June 22). Rep. John Lewis on the need for Congress to act now on gun violence and mass shootings [Press Release]. Retrieved from: <https://johnlewis.house.gov/media-center/press-releases/rep-john-lewis-need-congress-act-now-gun-violence-and-mass-shootings>
- Lichter, D. T., Parisi, D., and Taquino, M. C. (2011). The geography of exclusion: race, segregation, and concentrated poverty. Paper presented at the annual meetings of the Population Association of America, March 2011, Washington, D.C. National Poverty Center Working Paper Series #11 - 16. Retrieved from: <http://npc.umich.edu/publications/u/2011-16%20NPC%20Working%20Paper.pdf>
- Lincoln, Kevin (2011). Obama is on pace to deport more illegal immigrants through his first term than Bush did in his entire Presidency. Business Insider. Retrieved from: <http://www.businessinsider.com/obama-is-on-pace-to-deport-more-immigrants-in-his-first-term-than-bush-did-in-his-entire-presidency-2011-9>
- Lincoln, Yvonna S. & Guba, Egon G. (1985). *Naturalistic inquiry*. Sage Publications, Inc.
- Linden, Ian (2000). *Liberation theology: Coming of age?* Catholic Institute for International Relations. London, England.
- Liverman, D. M. (1999). Vulnerability and adaptation to drought in Mexico. *Natural Resources Journal*, 39(1), 99 – 115.
- Lofton, R. and Davis, J. E. (Summer, 2015). Toward a black habitus: African Americans navigating systemic inequalities within home, school, and community. *The Journal of Negro Education*, 84(3), 214 – 230.

- López, Antonio Reyes (2009). Walking out of colonialism one classroom at a time: Student walkouts and colonial/modern disciplinarity in El Paso, Texas, In Arlo Kempf (Ed.) *Breaching the Colonial Contract: Anti-Colonialism in the U.S. and Canada*, (91 - 104). Springer Science + Business Media B.V.
- López, Carlos Andres (2015, March 2). Hundreds of Las Cruces students protest PARCC test. Las Cruces Sun-News. Retrieved from: http://www.lcsun-news.com/las_cruces-news/ci_27625616/hundreds-las-cruces-students-protest-parcc-test
- López, David E. and Stanton-Salazar, Ricardo D. (2001). Mexican Americans: A second generation at risk. In Chapter 3, Rubén G. Rumbaut and Alejandro Portes (Eds.) *Children of Immigrants in America*. Berkeley and Los Angeles: University of California Press.
- López, Gerardo R. (2001). The value of hard work: Lessons on parent involvement from an (im)migrant household. *Harvard Educational Review*, 71(3), 416-438. Harvard Education Publishing Group.
- López, Gerardo R., Scribner, Jay D., and Mahitivanichcha, Kanya (2001). Redefining parental involvement: Lessons from high-performing migrant-impacted schools. *American Educational Research Journal*, 38 (2), 253 - 288. American Educational Research Association.
- López, Mark H. and Taylor, Paul (2012). Latino voters in the 2012 election: Obama 71%; Romney 27%. A Report by the Pew Hispanic Center. Pew Research Hispanic Trends Project: Washington, D.C. Retrieved from: http://www.pewhispanic.org/files/2012/11/2012_Latino_vote_exit_poll_analysis_final_11-09.pdf
- Losen, Daniel J. and Martinez, Tia Elena (2013). Out of school and off track: The overuse of suspensions in American middle and high schools. The Center for Civil Rights Remedies at UCLA's Civil Rights Project (CRP). Retrieved from: <http://files.eric.ed.gov/fulltext/ED541735.pdf>
- Losen, D., Orfield, G., and Balfanz, R. (2006). *Confronting the graduation rate crisis in Texas*. Cambridge, MA: The Civil Rights Project at Harvard University.
- Loyd, J. M. and Burrige, A. (2007). *La Gran Marcha: Anti-racism and immigrants rights in southern California*. ACME: An International E-Journal for Critical Geographies, 6(1), 1 – 35. Retrieved from: https://researchmanagement.mq.edu.au/ws/portalfiles/portal/94507544/Publisher_version.pdf
- Lozano, Juan A. (2015). 26-State coalition, led by Texas, asks judge to not lift stay in immigration lawsuit. The Dallas Morning News, March 3, 2015. Retrieved from: www.dallasnews.com

- Lustig, Nora (2001). Life is not easy: Mexico's quest for stability and growth. *Journal of Economic Perspectives*, 15(1), 85 – 106. American Economic Association.
- Luthar, S. S., Cicchetti, D., and Becker, B. (May/June, 2000). The construct of resilience: A critical evaluation and guidelines for future work. *Child Development*, 71(3), 543 – 562.
- Lynch, Robert G. and Oakford, Patrick (2014). The economic benefits of closing educational achievement gaps: Promoting growth and strengthening the nation by improving the educational outcomes of children of color. Center for American Progress. Retrieved from: <https://cdn.americanprogress.org/wp-content/uploads/2014/11/WinningEconomyReport2.pdf>
- Macedo, Donaldo (1994). Literacies of power: What Americans are not allowed to know. Westview Press: Boulder, CO.
- Macias, José (June, 1996). Resurgence of ethnic nationalism in California and Germany: The impact on recent progress in education. *Anthropology & Education Quarterly*, 27(2), pp. 232 – 252. Wiley on behalf of the American Anthropological Association. Retrieved from: <https://0-www-jstor-org.lib.utep.edu/stable/pdf/3195732>
- Mackin, Robert (2015). Liberation theology and social movements. In Almeida, P. and Cordero Ulate, A. (Eds.), *Handbook of Social Movements Across Latin America*, pp. 101 – 116, Springer Science + Business Media.
- Macklin, G. (2019). The El Paso terrorist attack: The chain reaction of global right-wing terror. *CTC Sentinel*, 12(11), 1 – 7. Combating Terrorism Center at West Point. Retrieved from: <https://ctc.usma.edu/wp-content/uploads/2020/02/CTC-SENTINEL-112019.pdf>
- Magaña, Lisa (Spring, 2016). Comparing and contrasting the rationales for SB 1070 and HB 56: A short analysis. *Journal of American Ethnic History*, 35(3), pp. 82 – 86. University of Illinois Press on behalf of the Immigration & Ethnic History Society. Retrieved from: <https://0-www-jstor-org.lib.utep.edu/stable/pdf/10.5406>
- Magaña, Lisa and Lee, Erik (2013). Latino politics and Arizona's immigration law SB 1070. Springer.
- Majumdar, D. and Martínez-Ramos, G. (2019). An examination of the association between microaggression and well-being among Latina/os of Mexican-descent in the United States. *Michigan Sociological Review*, Vol. 33 (Fall, 2019), pp. 10 – 24, Michigan Sociological Association. Retrieved from: <https://0-www-jstor-org.lib.utep.edu/stable/pdf/26868249>
- Majumdar, D. and Martínez-Ramos, G. P. (2012). The impact of immigration-related challenges and deportation worries on the well-being of Latinos in the U.S. *Camino Real*, 4(7), 95 - 114. Instituto Franklin de Investigación en Estudios Norteamericanos. Retrieved from: https://www.institutofranklin.net/sites/default/files/files/Debarun%20Majumdar%20%26%20Gloria%20P_%20Mart%C3%ADnez-Ramos.pdf

- Manewal, Bryan (2007). Religion in the trenches: Liberation theology and evangelical Protestantism as tools of social control in the Guatemalan civil war (1960 – 1996). *McNair Scholars Journal*, 11(1), Article 8. Retrieved from: <http://scholarworks.gvsu.edu/mcnair/vol11/iss1/8>
- Mansbridge, Jane (2001). The making of oppositional consciousness. In Mansbridge, J. and Morris, A. (Eds.), *Oppositional consciousness: The subjective roots of social protest*. The University of Chicago Press.
- Manz, Beatriz (1985). Dollars that forge Guatemalan chains. In González, R. J. (Ed.), *Anthropologists in the Public Sphere* (2004, pp. 58 - 61). Austin: University of Texas Press.
- Manz, Beatriz (2004). *Paradise in ashes: A Guatemalan journey of courage, terror, and hope*. University of California Press: Berkeley and Los Angeles, California.
- Marrero, F. A. (2016). Barriers to school success for Latino students. *Journal of Education and Learning*, 5(2), 180 – 186. Canadian Center of Science and Education. Retrieved from: <https://files.eric.ed.gov/fulltext/EJ1097395.pdf>
- Martin, R. (Host). (2019, August 13). Immigration chief: ‘Give me your tired, your poor who can stand on their own 2 feet.’ (National Public Radio broadcast episode). Retrieved from: <https://www.npr.org/2019/08/13/750726795/immigration-chief-give-me-your-tired-your-poor-who-can-stand-on-their-own-2-feet>
- Mascaro, Lisa (2015, March 1). Boehner, GOP vow continued immigration fight over Homeland Security funds. Los Angeles Times. Retrieved from: www.latimes.com
- Massey, Douglas S. (2012). Immigration and the Great Recession. Stanford, CA: Stanford Center on Poverty and Inequality. Retrieved from: https://inequality.stanford.edu/sites/default/files/Immigration_fact_sheet.pdf
- Massey, D. S. and Gentsch, K. (Summer 2014). Undocumented migration to the United States and the wages of Mexican Immigrants. *The International Migration Review*, 48(2), 482 – 499. Center for Migration Studies of New York, Inc. Retrieved from: <https://0-www-jstor-org.lib.utep.edu/stable/pdf/24542796>
- McAboy, K. (November, 2020). Experts say record turnout from Black and Brown voters is critical in the 2020 election. Fox 11 Los Angeles Online. Retrieved from: <https://www.foxla.com/news/experts-say-record-turnout-from-black-and-brown-voters-is-critical-in-the-2020-election>
- McCleary, Rachel M. (1999). *Dictating democracy: Guatemala and the end of violent revolution*. The University Press of Florida.

- McCord, Robert S. and Ellerson, Noelle M. (2009). Looking back, looking forward: How the economic downturn continues to impact school districts. American Association of School Administrators (AASA) Economic Impact Study. Retrieved from: <https://www.aasa.org/uploadedfiles/resources/files/lookingbacklookingforward.pdf>
- McCormick, Gladys (2018, March 5). The act of disappearing in Mexico. The Wilson Center Mexico Institute. Retrieved from: <https://www.wilsoncenter.org/article/the-act-disappearing-mexico>
- McGreevy, Patrick (2018, June 21). California and 9 other states plan to sue Trump administration for separating immigrant families. Los Angeles Times. Retrieved from: <https://ktla.com/news/politics/california-9-other-states-plan-to-sue-trump-administration-for-separating-immigrant-families/>
- McHendry, G. F. (2018). White supremacy in the age of Trump: An introduction to a special issue of the *Journal of Contemporary Rhetoric*. *Journal of Contemporary Rhetoric*, 8(1/2), pp. 1 – 5. Alabama Communication Association. Retrieved from: http://contemporaryrhetoric.com/wp-content/uploads/2018/02/McHendry8_1_2_1.pdf
- McKenna, Laura (2015, April 9). What happens when students boycott a standardized test? The Atlantic. Retrieved from: <https://www.theatlantic.com/education/archive/2015/04/what-happens-when-students-boycott-a-standardized-test/390087/>
- McKernan, S., Ratcliffe, C., Steuerle, E., and Zhang, S. (2013). Less than equal: Racial disparities in wealth accumulation. Washington, DC: Urban Institute. Retrieved from: <http://www.urban.org/sites/default/files/alfresco/publication-pdfs/412802-Less-Than-Equal-Racial-Disparities-in-Wealth-Accumulation.PDF>
- McLaren, Peter (2007). Life in schools: An introduction to critical pedagogy in the foundations of education, Fifth Edition. Pearson Education, Inc.
- McLaren, Peter (2013). A critical patriotism for urban schooling: A call for a pedagogy against fear and denial and for democracy. *Texas Education Review*, Volume 1, 234 - 253. Retrieved from: <http://txedrev.org/volume-one-time-capsule-2013/>
- McLaren, Peter and Jandrić, Petar (2017). From liberation to salvation: Revolutionary critical pedagogy meets liberation theology. *Policy Futures in Education*. Retrieved from: <https://doi.org/10.1177/1478210317695713>
- Meir, Matt S., and Ribera, Feliciano (1993). Mexican Americans/American Mexicans: From conquistadors to Chicanos. Hill and Wang: New York.
- Menchú, Rigoberta (1984). I, Rigoberta Menchú: An Indian woman in Guatemala. Elisabeth Burgos – Debray (Ed.). Translated by Ann Wright. London: Verso.

- Mendoza-Denton, Norma (2008). *Homegirls: Language and cultural practice among Latina youth gangs*. Blackwell Publishing: Malden, MA.
- Menendez, Robert (2012). Menendez calls for immigration reform and speaks about 2012 Latino vote. Transcript of speech delivered November 14, 2012 to the Center for American Progress Action Fund. Robert Menendez United States Senator for New Jersey website. Retrieved from:
<http://www.menendez.senate.gov/newsroom/press/menendez-calls-for-immigration-reform-and-speaks-about-2012-latino-vote>
- Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation*. Jossey-Bass, A Wiley Imprint: San Francisco, CA.
- Merzback, Scott (2017). Man facing deportation finds sanctuary at Amherst church. *Daily Hampshire Gazette*. Available online: <https://www.gazettenet.com/First-Congregational-Church-in-Amherst-is-providing-sanctuary-to-Lucio-Perez-13206623>
- Miller, Henry (1957). *Big Sur and the oranges of Hieronymous Bosch*. New Directions Publishing Corporation: New York.
- Milner, H. Richard (2013). Analyzing poverty, learning, and teaching through a critical race theory lens. *Review of Research in Education*, 37(1), 1 – 53. Retrieved from:
http://www.jstor.org/stable/24641956?seq=1#page_scan_tab_contents
- Moje, E. , Ciechanowski, K., Kramer, K., Ellis, L., Carrillo, R., and Collazo, T. (2004). *Working toward third space in content area literacy: An examination of everyday funds of knowledge and discourse*. In de la Piedra, M. (2009). Hybrid literacies: the case of a Quechua community in the Andes. *Anthropology and Education Quarterly*, 40(2), 110-128.
- Moll, L. (2003). Inspired by Vygotsky: Ethnographic experiments in education. In C. D. Lee & P. Smagorinsky (Eds.), *Vygotskian perspectives on literacy research: Constructing meaning through collaborative inquiry* (pp. 256-268). New York: Cambridge University Press.
- Moll, L., Amanti, C., Neff, D., and Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms, *Theory Into Practice*, 31 (2), 132 - 141.
- Moll, L., & Dworin, J. (1996). Biliteracy development in classrooms: Social dynamic and cultural possibilities. In D. Hicks (Ed.), *Discourse, learning, and schooling* (pp. 221-246). Cambridge: Cambridge University Press.
- Montemayor, A. (2019). Family engagement for school reform. Intercultural Development Research Association. <https://www.idraeacsouth.org/wp-content/uploads/2019/08/Lit-Review-Family-Engagement-for-School-Reform-IDRA.pdf>

- Montemayor, A. and Chavkin, N. (2016). Liderazgo familiar intergeneracional: Intergenerational family leadership as a new paradigm of parental engagement. *Voices in Urban Education*, 44, 33 – 42. Annenberg Institute for School Reform. Brown University. Retrieved from: <https://files.eric.ed.gov/fulltext/EJ1111072.pdf>
- Morales, M. C. (September 2016). From social capital to inequality: Migrant networks in different stages of labor incorporation. *Sociological Forum*, 31(3), 509 – 530. Retrieved from: <https://www.jstor.org/stable/24878781>
- Morgan Consoli, M. L., Consoli, A. J., Orozco, G. L., Gonzales, R. R., and Vera, E. M. (2012). Barriers experienced by Mexican immigrants: Implications for educational achievement and mental health, *Association of Mexican-American Educators (AMAE) Journal*, pp. 37 – 47, 6(2). Retrieved: <http://amaejournal.utsa.edu/index.php/amae/article/viewFile/90/73>
- Morton, J. (2011, 24 October). John Morton to Field Office Directors, Special Agents in Charge, Chief Counsel. [Memorandum] Retrieved from: <https://www.ice.gov/doclib/ero-outreach/pdf/10029.2-policy.pdf>
- Moss, Glenda (2004). Provisions of trustworthiness in critical narrative research: Bridging intersubjectivity and fidelity. *The Qualitative Report*, 9(2), 359 - 374. Accessed October 11, 2014: <http://www.nova.edu/ssss/QR/QR9-2/moss.pdf>
- Munson, V. J. (February, 2018). On holy ground: Church sanctuary in the Trump era. *Southwestern University Law Review*, Vol. 47, 49 – 60. Accessed July 21, 2021: <https://www.swlaw.edu/sites/default/files/2018-03/3%20Munson%2C%20On%20Holy%20Ground.pdf>
- Murdock, Steve (2014). Population change in Texas: Implications for education and the socioeconomic future of Texas. Presented at the Symposium on Demographic Change at the University of Texas at El Paso in partnership with Texas Tribune, February 27, 2014. Accessed April 21, 2014: http://s3.amazonaws.com/static.texastribune.org/media/documents/Murdock_DemographicChangeSymposium.pdf
- Murdock, S. H., Hoque, N, Michael, M., White, S., and Pecotte, B. (1997). *The Texas challenge: Population change and the future of Texas*. Texas A&M University Press.
- Murray Nettles, Sandra (1991). Community involvement and disadvantaged students: A review. *Review of Educational Research*, 61 (3), 379-406. American Educational Research Education. Retrieved <http://0-www.jstor.org.lib.utep.edu/stable/pdfplus/1170637.pdf>
- Murthy, Priya (2011). Immigration, race, and September 11th: Perspectives on policy advocacy. *The 9/11 Effect and its Legacy on U. S. Immigration Laws: Essays, Remarks, and Photographs*, pp. 51 – 55. Penn State's Immigration Symposium. The Pennsylvania State

- University School of International Affairs. Retrieved from:
https://pennstatelaw.psu.edu/_file/Immigrants/9_11_Effect_Online_Publication.pdf
- Nacos, B. L., Shapiro, R. Y. and Bloch-Elkon, Y. (October, 2020). Donald Trump: Aggressive rhetoric and political violence. *Perspectives on Terrorism*, 14(5), 2 – 25. Terrorism Research Initiative. Retrieved from: <https://www-jstor-org/stable/26940036>
- Nagata, D. K. and Patel, R. A. (2021). “Forever foreigners”: Intergenerational impacts of historical trauma from the World War II Japanese American incarceration. In Tummala-Narra, P. (Ed.). *Trauma and racial minority immigrants: Turmoil, uncertainty, and resistance*, (pp. 105 - 122). American Psychological Association.
- National Center for Education Statistics (2021). English Language Learners in public schools. In *The Condition of Education 2021*. Institute of Education Sciences [IES]. Retrieved from: https://nces.ed.gov/programs/coe/pdf/2021/cgf_508c.pdf
- National Education Association (2008). *English language learners face unique challenges*. An NEA Policy Brief. Washington, D. C.: NEA Education Policy and Practice Department.
- National High School Center (2009). *Educating English Language Learners at the high school level: A coherent approach to district- and school-level support*. American Institutes for Research. Accessed October 2, 2010:
http://www.betterhighschools.org/docs/EducatingELLsattheHSLevel_042209.pdf
- Navarro, Armando (2015). *Mexicano and Latino politics and the quest for self-determination: What needs to be done*. Lexington Books.
- Nazario, Sonia (2007). *Enrique's journey: The story of a boy's dangerous odyssey to reunite with his mother*. Random House Publishing Group.
- NCTM Research Committee (July 2018). Asset-based approaches to equitable mathematics education research and practice. *Journal for Research in Mathematics Education*, 49(4), 373 – 389. National Council of Teachers of Mathematics. Retrieved from: <https://0-www-jstor-org.lib.utep.edu/stable/pdf/10.5951>
- Neilsen, A. (2016, January 14). Thousands of teachers flock to Tallahassee to protest high-stakes testing. *Sunshine State News*. Retrieved from:
<http://www.sunshinestatenews.com/story/thousands-teachers-flock-tallahassee-protest-high-stakes-testing>
- Nelson, Steven (2014). King Obama, constitution shredder? A legal debate has broken out over the president's immigration action. *U.S. News & World Report: News, Opinion & Analysis*, November 14, 2014. Retrieved from:
<http://www.usnews.com/news/articles/2014/11/21/obama-immigration-action-sparks-legal-debate>

- New York Times (2012). Anti-illegal immigration laws in states. Published April 22, 2012
Retrieved from:
<https://archive.nytimes.com/www.nytimes.com/interactive/2012/04/22/us/anti-illegal-immigration-laws-in-states.html>
- Newman, T. and Blackburn, S. (2002). Transitions in the lives of children and young people: Resilience factors. Report for Scottish Executive Education and Young People Research Unit. Retrieved from: <http://www.gov.scot/Resources/Doc/46997/0024004.pdf>
- Nichols, William C. (2013). Roads to understanding family resilience: 1920's to the twenty-first century. In D. S. Becvar (Ed.), *Handbook of Family Resilience* (pp. 3 – 16), New York: Springer Science + Business Media.
- Nieto, Sonia (2012). A brief demographic portrait. In O. Jiménez-Castellanos and A. Camacho (Eds.), *Charting a new course: Understanding the sociocultural, political, economic, and historical context of Latino/a education in the United States*, Association of Mexican American Educators (AMAE) Journal, 6 (3), 10-11.
- Ochoa O'Leary, Anna (2009). Arizona's legislative-imposed injunctions: Implications for immigrant civic and political participation. Research Paper Series on Latino Immigrant Civic and Political Participation, No. 2. Mexican American Studies and Research Center, University of Arizona. Woodrow Wilson International Center for Scholars. Retrieved from <http://www.wilsoncenter.org/publication/arizona%E2%80%99s-legislative-imposed-injunctions-implications-for-immigrant-civic-and-political>
- Office of the State Demographer (2010). *Population change map*. Census Data Maps: United States Census. Retrieved from: <http://www.census.gov/2010census/data/embedmap.php>
- Office of the State Demographer (2012). *Texas demographic characteristics and trends: Foreign born and language*, Presented at TEXTESOL V Fall Conference in Dallas, Texas (October 13 - 2012). Retrieved from:
http://osd.state.tx.us/Resources/Presentations/OSD/2012/2012_10_13_TEXTSOL_V.pdf
- Olivos, Edward M. (2004). Tensions, contradictions, and resistance: An activist's reflection of the struggles of Latino parents in the public school system. *The High School Journal*, 87 (4), 25-35. University of North Carolina Press.
- Olivos, Edward M. and Mendoza, Marcela (2010). Immigration and educational inequality: Examining Latino immigrant parents' engagement in U.S. public schools. *Journal of Immigrant and Refugee Studies*, 8, 339 - 357. Routledge Taylor & Francis Group. Retrieved from:
http://www.creatingaroadhome.com/new/wpcontent/uploads/immigration_and_educational_inequality_examining_latino_immigrant_parents_engagement_in_us_public_schools.pdf

- Olson, G. A. and Worsham, L. (1999). Staging the politics of difference: Homi Bhabha's critical literacy. In Gary A. Olson and Lynn Worsham (Eds.), *Race, Rhetoric, and the Postcolonial*. Albany: State University of New York.
- Ong, Aihwa (2003). *Buddha is hiding: Refugees, citizenship, the new America*. University of California Press.
- Orozco, Manuel (2009). Migration and remittances in times of recession: Effects on Latin American and Caribbean economies. *Inter-American Dialogue: Caracas, Venezuela*. Permanent Secretariat of SELA. Retrieved from:
<http://www.thedialogue.org/PublicationFiles/Migration%20and%20remittances%20in%20times%20of%20recession%20Effects%20on%20Latin%20American%20economies.pdf>
- Ortlipp, Michelle (2008). Keeping and using reflective journals in the qualitative research process. *The Qualitative Report*, 13 (4), 695 - 705. Retrieved <http://www.nova.edu/ssss/QR/QR13-4/ortlipp.pdf>
- Padilla, Elaine and Irvin, Dale T. (2008). Where are the Pentecostals in an age of empire? In *Evangelicals and empire: Christian alternatives to the political status quo* (Benson, B. E. and Heltzel, P. G., editors), 169 - 184. Grand Rapids, MI: Brazos Press.
- Paris, D. and Alim, H. S. (2017). *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world*. New York, NY: Teachers College Press.
- Paulus, T. M., Lester, J. N., and Dempster, P. G. (2014). *Digital tools for qualitative research*. Los Angeles, London, New Delhi, Singapore: SAGE Publications Ltd.
- Pellecer, S. M. (2007). *Diccionario de Guatemaltequismos (4ta Ed.)*. Librerías Artemis Edinter, S. A.
- Pember, M. A. (March, 2019). Death by civilization. *The Atlantic*, March 8, 2019. Retrieved from:
<https://www.theatlantic.com/education/archive/2019/03/traumatic-legacy-indian-boarding-schools/584293/>
- Peña, Elaine (September, 2008). Beyond Mexico: Guadalupan sacred space production and mobilization in a Chicago suburb. *American Quarterly*, 60(3), 721 – 747. The John Hopkins University Press. Retrieved from:
<http://0-www.jstor.org.lib.utep.edu/stable/pdf/40068522.pdf>
- Peña, Elizabeth D. (July – August, 2007). Lost in translation: Methodological considerations in cross-cultural research. *Child Development*, 78(4), 1255 – 1264. Wiley on behalf of the Society for Research in Child Development.
- Peredaryenko, M. S. and Krauss, S. E. (2013). Calibrating the human instrument: Understanding the interviewing experience of novice qualitative researchers. *The Qualitative Report*, 18 (Article 85), 1 – 17. Retrieved from:

http://www.nova.edu/ssss/QR/QR18/peredaryenko85_.pdf

- Perez Huber, L. (Winter 2009). Challenging racist nativist framing: Acknowledging the community cultural wealth of undocumented Chicana college students to reframe the immigration debate. *Harvard Educational Review*, 79(4), 704 – 730. Retrieved from: https://www.jariosvega.com/uploads/7/2/0/0/72008483/challenging_racist_nativist_framing_and_community_cultural_wealth.pdf
- Perlmann, J. (2005). *Italians then, Mexicans now: Immigrant origins and second generation progress, 1890 - 2000*. New York: Russell Sage.
- Perreira, K. M., Harris, K. M., and Lee, D. (2006). Making it in America: High school completion by immigrant and native youth. *Demography*, 43, 511 - 536.
- Peske, H. G., Crawford, C., and Pick, B. (2008). *Missing the mark: An Education Trust analysis of teacher-equity plans*. The Education Trust: Washington, D. C.
- Peters, G. and Woolley, J. T. (n.d.). Remarks at an Immigration and Naturalization Service ceremony on Ellis Island, New York. The American Presidency Project Online. University of California Santa Barbara. Retrieved from: <https://www.presidency.ucsb.edu/documents/remarks-immigration-and-naturalization-service-ceremony-ellis-island-new-york>
- Petersen, D. and Assanie, L. (2005). The changing face of Texas: Population projections and implications. In The Face of Texas: Jobs, People, Business, Change. Articles published by Federal Reserve Bank of Dallas, 37-44. Retrieved from: <https://www.dallasfed.org/~media/documents/research/pubs/fotexas/fotexpetersen.pdf>
- Petronicolos, L. and New, W. S. (Autumn, 1999). Anti-immigrant legislation, social justice, and the right to equal educational opportunity. *American Educational Research Journal*, 36(3), pp. 373 – 408. Retrieved from: <https://0-www-jstor-org.lib.utep.edu/stable/pdf/1163545>
- Pew Hispanic Center (2011). *Census 2010: 50 million Latinos - Hispanics account for more than half of nation's growth in past decade*. Pew Research Center. Accessed April 11, 2011: <http://pewhispanic.org/files/reports/140.pdf>
- Phillipson, Robert (2009). Chapter 5: The tension between linguistic diversity and dominant English. In Social Justice Through Multilingual Education. Multilingual Matters, 85 - 102.
- Physicians for Human Rights (2020). “You will never see your child again”: The persistent psychological effects of family separation. Physicians for Human Rights [PHR]. Retrieved from: <https://phr.org/wp-content/uploads/2020/02/PHR-Report-2020-Family-Separation-Full-Report.pdf>

- Pizmony-Levy, O. and Green Saraisky, N. (August 2016). Who opts out and why? Results from a national survey on opting out of standardized tests. Research report. New York: Teachers College, Columbia University. Retrieved from: https://www.tc.columbia.edu/media/news/docs/Opt_Out_National-Survey----FINAL-FULL-REPORT.pdf
- Portes, Alejandro and Rumbaut, Rubén G. (2006). *Immigrant America: A portrait*, (Third Edition). Berkeley and Los Angeles, CA: University of California Press.
- Pope Francis (2014, October 28). *Pope's Address to Popular Movements*. Speech presented at the World Meeting of Popular Movements held at the Old Hall of the Synod, Vatican City. Retrieved from: <http://www.zenit.org/en/articles/pope-s-address-to-popular-movements>
- Potts, K. and Brown, L. (2005). Chapter 10: Becoming an anti-oppressive researcher. In L. Brown and S. Strega (Eds.), *Research as Resistance: Critical, Indigenous, and Anti-Oppressive Approaches*. Toronto, Ontario: Canadian Scholars' Press, pp. 255 - 286.
- Powers, Jeanne M. and Patton, Lirio (2008). Between Mendez and Brown: "Gonzales v. Sheely" (1951) and the legal campaign against segregation. *Law & Social Inquiry*, 33(1), 127 – 171. Retrieved from: <http://0-www.jstor.org.lib.utep.edu/stable/pdf/20108751.pdf>
- Price, K. C. (November 2003). Teaching as learning in a Yup'ik Eskimo village. *The English Journal*, 93(2), Being and Becoming a Teacher, 42 – 48. Retrieved from: [https://webapps.lksd.org/Personnel/Documents/Teaching%20as%20Learning%20in%20a%20Yupik%20Eskimo%20Village%20\(1\).pdf](https://webapps.lksd.org/Personnel/Documents/Teaching%20as%20Learning%20in%20a%20Yupik%20Eskimo%20Village%20(1).pdf)
- Ramírez Santos, A. (1997). *Popol Vuh: Las antiguas historias del Quiché de Guatemala*. Alberto Ramírez Santos (Ed.), Santafe de Bogotá: Panamericana Editorial. Retrieved from: <https://fliphtml5.com/hwudf/juwz/basic>
- Ramos, Manica F. and Moodie, Shannon (2014). Culture counts: Engaging Black and Latino parents of young children in family support programs. Child Trends Hispanic Institute. Accessed February 21, 2015: <http://www.childtrends.org/wp-content/uploads/2014/10/2014-44BCultureCountsFullReport.pdf?0.05305600%201424637394>
- Ravitch, Diane (2014). Foreword. In *More Than a Score: The New Uprising Against High-Stakes Testing* (Jesse Hagopian, editor). Chicago, IL: Haymarket Books.
- Redding, S., Murphy, M., and Sheley, P. (2011). Handbook on family and community engagement. Academic Development Institute, Center on Innovation & Improvement.
- Reints, Renae (2018, September 12). McDonald's workers are planning to strike for sexual harassment policy reform. Fortune. Retrieved from: <https://fortune.com/2018/09/12/mcdonalds-sexual-harassment-strike/>

- Rendón, Maria G. (2015). The urban question and identity formation: The case of second-generation Mexican males in Los Angeles. *Ethnicities*, 15(2),
- Report of the Committee of Philadelphia Workingmen (1830). Cited in Henry J. Perkinson, *The imperfect panacea: American faith in education*, 4th edition. New York: McGraw-Hill, 1995, p. 21.
- Report on Education of the Disadvantaged (April 24, 1997). U.S. must improve minority education to close income gap, report warns. *Business Publishers, Inc.*, 30 : 9, 65-72.
- Reyes, I. and Azuara, P. (2008). Emergent biliteracy in young Mexican immigrant children. *Reading Research Quarterly*, 43(4), 374-398. International Reading Association.
- Rich, W. C. (2013). *The post-racial society is here: Recognition, critics and the nation-state*. Routledge.
- Riley, T. (December, 2015). “I know I’m generalizing but...”: How teachers’ perceptions influence ESL learner placement. *TESOL Quarterly*, 49(4), 659 – 680.
- Robbins, S. R. (2017). Chapter 4 – Reclaiming voices from Indian boarding school narratives. *Learning Legacies*, 135 – 179. University of Michigan Press.
- Robinson, Joe (2014, January 10). The 7 traits of successful entrepreneurs. *Entrepreneur*. Retrieved from: <http://www.entrepreneur.com/article/230350>
- Rocha, R. R., Knoll, B. R., and Wrinkle, R. D. (October, 2015). Immigration enforcement and the redistribution of political trust. *The Journal of Politics*, 77(4), 901 – 913. The University of Chicago Press on behalf of the Southern Political Science Association. Retrieved from: <https://0-www-jstor.org.lib.utep.edu>
- Rodgers, Carol (June, 2002). Defining reflection: Another look at John Dewey and reflective thinking. *Teachers College Record*, 104(4), 842 – 866. Teachers College, Columbia University. Retrieved from: <http://c2l.mcnrc.org/wp-content/uploads/sites/8/2013/05/CarolRodgers-Article.pdf>
- Rodriguez, Marc Simon (2015). *Rethinking the Chicano movement*. New York: Routledge.
- Rodriguez-Brown, F. V. (2010). Latino families: Culture and schooling. In Murillo, E. G., Villenas, S. A., Galván, R. T., Sánchez Muñoz, J., Martinez, C., and Machado-Casas, M. (editors), *Handbook of Latinos and Education: Theory, Research, and Practice*, New York: Routledge, 350 - 360.
- Rodríguez, Jeanette and Fortier, Ted (2007). The power of image: Our Lady of Guadalupe. In *Cultural Memory: Resistance, Faith and Identity* (15 – 34). Austin: University of Texas Press.

- Román, Ediberto (2013). *Those damned immigrants: America's hysteria over undocumented immigrants*. New York & London: New York University Press.
- Romero, Óscar A. and Brockman, J. R. (2003). *The violence of love*. Farmington, PA: Plough Pub House. Reprinted from www.bruderhof.com. Bruderhof Foundation, Inc. Used with permission.
- Romero, Sylvia and Williams, Melissa R. (2013). The impact of immigration legislation on Latino families: Implications for social work. *Advances in Social Work*, 14(1), 229 - 246. Retrieved from: <https://journals.iupui.edu/index.php/advancesinsocialwork/article/viewFile/3810/13466>
- Roscigno, Vincent J. (2000). Family/school inequality and African-American/Hispanic achievement. *Social Problems*, 47 (2), 266-290. University of California Press on behalf of the Society for the Study of Social Problems. Retrieved from: <http://0-www.jstor.org.lib.utep.edu/stable/pdfplus/3097201.pdf>
- Rosenblum, M. R. (2011). *US immigration policy since 9/11: Understanding the stalemate over comprehensive immigration reform*. Washington, D.C: Migration Policy Institute.
- Rosenblum, M. R. and Meissner, D. (2014). *The deportation dilemma: Reconciling tough and humane enforcement*. Migration Policy Institute.
- Rossatto, César A. (2005). *Engaging Paulo Freire's pedagogy of possibility: From blind to transformative optimism*. Rowman & Littlefield Publishers, Inc.
- Rossatto, César A. (2006). Is religion still the opiate of the people? Critical pedagogy, liberation theology, and the commitment to social transformation. In *Reinventing Critical Pedagogy: Widening the Circle of Anti-Oppression Education* (C. A. Rossatto, R. L. Allen, & M. Pruyne, editors.). Rowman & Littlefield Publishers, Inc.
- Rossmann, G. B. and Rallis, S. F. (2003). *Learning in the field: An introduction to qualitative research*, Second Edition. Sage Publications, Inc.
- Roth, Wolff-Michael (2013). Translation in qualitative research: The possible impossible. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, 14(2), Art. 13. Retrieved from: <http://www.qualitative-research.net/index.php/fqs/article/view/1986>
- Roy, Arundhati (2004). *The 2004 Sydney Peace Prize Lecture: Peace and the new corporate liberation theology*. Speech delivered by Arundhati Roy on November 3, 2004 at the Seymour Theatre Centre, University of Sydney. Reprinted with permission by the Centre for Peace and Conflict Studies. Retrieved from: https://sydneypeacefoundation.org.au/wp-content/uploads/2012/02/2004-SPP_-rundhati-Roy.pdf

- Roybal, P. and Garcia, D. T. (2004). Engaging Mexican immigrant parents in their children's education: A guide for teachers. Colorado Statewide Parent Coalition.
- Rumbaut, R. G. (1997). The ties that bind. In A. Booth, A. Crouter, and N. Landale (Eds.), *Immigration and the family: Research and policy on U.S. immigrants*. Mahwah, NJ: Lawrence Erlbaum Associates, pp. 3 - 46.
- Sagastume Gemmell, M. A. (2013). Síntesis Histórica de la Universidad de San Carlos de Guatemala. USAC Tricentenario. Retrieved from: https://www.usac.edu.gt/g/Sintesis_Historica_edicion_2013.pdf
- San Miguel, Guadalupe (2005). *Brown, not white: School integration and the Chicano movement in Houston*. (University of Houston Center for Mexican American Studies) Texas A & M University Press: College Station.
- San Miguel, Guadalupe (2013). *Chicana/o struggles for education: Activism in the community*. (University of Houston Series in Mexican American Studies, number 7) Texas A & M University Press: College Station.
- Sandoval, Tomás F. Summers (2008). Disobedient bodies: Racialization, resistance, and the mass (re)articulation of the Mexican immigrant body, *American Behavioral Scientist*, 52 (4), 580-597, Sage Publications.
- Santa Ana, Otto (2002). *Brown tide rising: Metaphors of Latinos in contemporary American public discourse*. The University of Texas Press: Austin.
- Santa Ana, Otto (2013). *Juan in a hundred: The representation of Latinos on network news*. The University of Texas Press: Austin.
- Schieman, S. and Plickert, G. (2008). How knowledge is power: Education and the sense of control. *Social Forces*, 87(1), 153 – 183.
- Schmidt, G. N. (2014). National resistance to high-stakes testing grows even before school testing begins. *Substance News*, August 14, 2014. Retrieved from: <http://www.substancenews.net/articles.php?page=5148>
- Schmidt, H. C. (1985). The Mexican foreign debt and the sexennial transition from López Portillo to De La Madrid. *Mexican Studies/Estudios Mexicanos*, 1(2), 227 – 254. University of California Press on behalf of the University of California Institute for Mexico and the United States and the Universidad Nacional Autónoma de México.
- Schwandt, Thomas A. (1995). Constructivist, interpretivist approaches to human inquiry. In *Handbook of Qualitative Research* (N. K. Denzin & Y. S. Lincoln, eds.). Thousand Oaks, CA: Sage, 118-137.

- Scott-Jones, Diane (1995). Parent-Child interactions and school achievement. In Ryan, Bruce A., Adams, Gerald R., Gullotta, Thomas P., Weissberg, Roger P., and Hampton, Robert L. (editors), *The Family-School Connection: Theory, Research, and Practice*, Sage Publications, Issues in Children's and Families' Lives, Vol. 2, p. 75.
- Serjeant, J. (May, 2010). Hispanics decry Arizona law at May day rallies. U. S. News. Reuters. Retrieved from: <https://www.reuters.com/article/us-usa-immigration/hispanics-decry-arizona-law-at-may-day-rallies-idUSTRE63T5G220100502>
- Serna, L. A. and Lau-Smith, J. (1995). Learning with purpose: Self-determination skills for students who are at risk for school and community failure. *Intervention in School and Clinic*, 30(3), 142 – 146.
- Short, Deborah J. and Fitzsimmons, Shannon (2007). *Double the work: Challenges and solutions to acquiring a language and academic literacy for adolescent English language learners*. A Report to Carnegie Corporation of New York: Alliance for Excellent Education.
- Shapiro, H. S. and Purpel, D. E. (2005). *Critical social issues in American education: Democracy and meaning in a globalizing world*, (3rd. Ed.). Lawrence Erlbaum Associates, Publishers.
- Shapleigh, Eliot (2010). "Desaparecidos" FAQ. Online commentary written by Senator Eliot Shapleigh on July 16, 2010: Shapleigh.org. Retrieved from: <http://shapleigh.org/news/3872--desaparecidos-faq-july-16-2010>
- Shattuck, J. and Risse, M. (February, 2021). Reimagining rights and responsibilities in the United States: Hate crimes. Carr Center for Human Rights Policy. Harvard Kennedy School, Harvard University. Retrieved from: https://carrcenter.hks.harvard.edu/files/cchr/files/hate_crimes.pdf
- Shin, Hyon B. and Kominski, Robert A. (2010). Language use in the United States: 2007. American Community Survey Reports, ACS - 12. U.S. Census Bureau, Washington, D.C. Retrieved from: <http://www.census.gov/prod/2010pubs/acs-12.pdf>
- Shirley, Dennis (1997). *Community organizing for urban school reform*. University of Texas Press: Austin.
- Shirley, Dennis (2002). *Valley Interfaith and school reform: Organizing for power in south Texas*. University of Texas Press: Austin.
- Shreve, B. G. (2011). *Red power rising: The national Indian youth council and the origins of native activism*. University of Oklahoma Press.
- Shulman, Robin (2007, March 18). Immigration raid rips families. The Washington Post. Retrieved from: <https://www.washingtonpost.com/wpdyn/content/article/2007/03/17/AR2007031701113.html>

- Sid W. Richardson Foundation Forum (1997). *Restructuring the University Reward System*. A report by the Sid W. Richardson Forum.
- Simpson, P. and Mayr, A. (2010). *Language and power: A resource book for students*. Routledge: New York, NY.
- Skiba, R. J., Mediratta, K., and Rausch, M. K. (2016). *Inequality in school discipline: Research and practice to reduce disparities*. Palgrave Macmillan U.S.
- Sloop, J.M. and K.A. Ono (1997) Outlaw Discourse: The Critical Politics of Material Judgment, *Philosophy and Rhetoric*, 30 (1); 50-69.
- Smith, J., Stern, K., and Shatrova, Z. (2008). Factors inhibiting Hispanic parents' school involvement. *The Rural Educator* (Winter, 2008), 8 - 13. Retrieved from: http://www.ruraleducator.net/archive/29-2/29-2_Smith.pdf
- Smith, Morgan (2012, July 12). An updated guide to Texas school finance lawsuits. *The Texas Tribune*. Retrieved from: <https://www.texastribune.org/2012/07/03/an-updated-guide-to-texas-school-finance-lawsuits/>
- Solaún, Mauricio (2005). U.S. intervention and regime change in Nicaragua. Board of Regents of the University of Nebraska.
- Southern Poverty Law Center (2011). *Attacking the Constitution: State legislators for legal immigration & the anti-immigrant movement*. A special report by the Southern Poverty Law Center, Montgomery, AL. Retrieved from: <http://www.splcenter.org/sites/default/files/downloads/publication/Attacking-the-Constitution.pdf>
- Southern Poverty Law Center (2012). *Alabama's shame: HB 56 and the war on immigrants*. Montgomery, AL: Southern Poverty Law Center. Retrieved from: http://www.splcenter.org/sites/default/files/downloads/publication/SPLC_HB56_AlabamaShame.pdf
- Spry, T. (2001). Performing autoethnography: An embodied methodological praxis, *Qualitative Inquiry*, 7 (6), 706 - 732.
- Stake, Robert E. (1995). *The art of case study research*. Thousand Oaks, London, and New Delhi: Sage Publications, Inc.
- Stake, Robert E. (2006). *Multiple case study analysis*. New York and London: The Guilford Press.

- Stanton-Salazar, Ricardo D. (2001). *Manufacturing hope and despair: The school and kin support networks of U.S.-Mexican youth*, Sociology of Education Series. Teachers College Press: Columbia University.
- Sternberg, R. J. and Lubart, T. I. (2007). Creating creative minds, In Allan C. Ornstein, Edward F. Pajak & Stacey B. Ornstein (Eds.), *Contemporary Issues in Curriculum*, (pp. 169-178). Boston, MA: Allyn & Bacon.
- Stillwell, Robert (2010). *Public school graduates and dropouts from the common core of data: School year 2007 - 2008 (NCES 2010-341)*. National Center for Education Statistics, Institute of Education Sciences, U.S. Department of Education: Washington, D.C. Retrieved from: <https://nces.ed.gov/pubs2010/2010341.pdf>
- Stout, Robert Joe (2008). *Why immigrants come to America: Braceros, indocumentados, and the migra*. Westport, CT: Praeger Publishers.
- Straus, E. E. (November, 2009). Unequal pieces of a shrinking pie: The struggle between African – Americans and Latinos over education, employment, and empowerment in Compton, California. *History of Education Quarterly*, 49(4), pp. 507 – 529. Cambridge University Press. Retrieved from: <https://www-jstor-org/stable/40649251>
- Strauss, Valerie (2014, April 4). Teachers refuse to administer standardized tests. *The Washington Post*. Retrieved from: <http://www.washingtonpost.com>
- Strauss, A. and Corbin, J. (2008). *Basics of qualitative research*. 3rd ed. Thousand Oaks CA: Sage Publications, Inc.
- Suárez-Orozco, M. M. (June, 1996). California dreaming: Proposition 187 and the cultural psychology of racial and ethnic exclusion. *Anthropology & Education Quarterly*, 27(2), pp. 151 – 167. Wiley on behalf of American Anthropological Association. Retrieved from: <https://0-www-jstor-org.lib.utep/stable/pdf/3195728.pdf>
- Suárez-Orozco, C., Suárez-Orozco, M. & Todorova. (2008). Introduction: The long view on immigrants. *Learning a New Land: Immigrant Students in American Society*. Belknap Press of Harvard University Press: Cambridge.
- Suomala, K. R. (September, 2017). Immigrants and evangelicals: What does the Bible say? *Crosscurrents*, 67(3), 590 – 599. University of North Carolina Press. Retrieved from: <https://www.jstor.org/stable/26605836>
- Sutcher, L., Darling-Hammond, L, and Carver-Thomas, D. (2016). *A coming crisis in teaching? Teacher supply, demand, and shortages in the U.S.*. Palo Alto, CA: Learning Policy Institute. Retrieved from: https://learningpolicyinstitute.org/sites/default/files/productfiles/A_Coming_Crisis_in_Teaching_REPORT.pdf

- Temple, B. and Young, A. (2004). Qualitative research and translation dilemmas. *Qualitative Research*, 4(2), 161 – 178. Retrieved from: https://www.uni-hohenheim.de/fileadmin/einrichtungen/entwicklungspolitik/05_Teaching/02_Lecture_Material/05_Qualitative_Research_Methods_in_Rural_Development_Studies/Day_02/Day_2_-_Reading_text_5.pdf
- Teppo, Anne. R. (1997). Chapter 1: Diverse ways of knowing. *Journal for Research in Mathematics Education. Monograph*, Vol. 9, Qualitative Research Methods in Mathematics Education, pp. 1 - 16 + 164 - 177. Retrieved from: <http://0-www.jstor.org.lib.utep.edu/stable/pdfplus/10.2307/749943.pdf>
- Texas Education Agency (2012). *Texas Academic Excellence Indicator System 2011 - 2012 State Performance Report*. Division of Performance Reporting: Austin, Texas. Retrieved from: <http://ritter.tea.state.tx.us/perfreport/aeis/2012/state.html>
- Thao, Mao (2009). *Parent involvement in school: Engaging immigrant parents*. Snapshot. Saint Paul, MN: Wilder Research. Retrieved from: <https://www.wilder.org/WilderResearch/Publications/Studies/Parent%20Involvement%20in%20School%20-%20Engaging%20Immigrant%20Parents/Parent%20Involvement%20in%20School%20-%20Engaging%20Immigrant%20Parents,%20Snapshot.pdf>
- Thayer, Andy [Photograph of May 1 Immigrant Rally in Chicago] (2006). Retrieved from Wikipedia Commons March 3, 2013: http://commons.wikimedia.org/wiki/File:May_1_2006_Rally_in_Chicago.jpg
- The Education Trust (2008). *Their fair share: How Texas-sized gaps in teacher quality shortchange low-income and minority students*. The Education Trust: Washington, D.C. Retrieved from: <http://edtrust.org/wp-content/uploads/2013/10/TXTheirFairShare.pdf>
- Thomas, W. P. and Collier, V. P. (2012). *Dual language education for a transformed world*. Fuente Press: Albuquerque, NM.
- Todres, J. and Fink, D. V. (2019). The trauma of Trump’s family separation and child detention actions: A children’s rights perspective. *Washington Law Review*, Vol. 95:377, 377 – 427.
- Tomlinson, C., Vertuno, J., and Root, J. (2011). Texas cutting \$5 billion from public schools. *Huffington Post: Education*. Retrieved from: http://www.huffingtonpost.com/2011/01/19/texas-school-budget-cuts_n_811039.html
- Topaz, Jonathan (2014). Luis Gutiérrez warns of last GOP prez. *Politico Magazine* online. Retrieved from: <http://politi.co/11D58li>
- Torff, B. and Murphy, A. F. (January, 2020). Teachers’ beliefs about English Learners: Adding linguistic support to enhance academic rigor. *Phi Delta Kappan* Online. Retrieved from: <https://kappaonline.org/teacher-beliefs-english-language-learners-linguistic-support-torff-murphy/>

- Trueba, E.T. (2004). Immigration and the transnational experience. In Chapter 3: *The new Americans: Immigrants and transnationals at work*, 35 - 69, Rowman & Littlefield Publishers, Inc.
- Tummala-Narra, P. (Ed.) (2021). Trauma and racial minority immigrants: Turmoil, uncertainty, and resistance. American Psychological Association.
- Ujifusa, Andrew (2013). Texas school finance system violates state constitution judge says. Education Week. Retrieved from:
<https://www.edweek.org/policy-politics/texas-school-finance-system-violates-state-constitution-judge-says/2013/02>
- Ullman, C. (2015). Performing the nation: Unauthorized Mexican migration and the politics of language use and the body along the US-Mexico Border. *Ethnos*, 80(2), 223-247.
- Ullman, C. (2010). Lecture June 1, 2010: Ethnography: A way of seeing by Harry F. Wolcott [Careful Reading Journal discussion notes].
- UNESCO (n.d.). Malala: Symbolizing the right of girls to education. United Nations Educational, Scientific and Cultural Organization. Retrieved from:
<http://www.unesco.org/new/en/unesco/resources/malala-symbolizing-the-right-of-girls-to-education/>
- United Nations General Assembly (1966). *International Covenant on Economic, Social and Cultural Rights*, General Assembly Resolution 2200A (XXI), December 16, 1966. Retrieved from:
<https://www.ohchr.org/EN/ProfessionalInterest/Pages/CESCR.aspx>
- Ura, Alexa (July, 2021). What's in the new voting restriction legislation introduced in the Texas House and Senate. The Texas Tribune Online, July 8, 2021. Retrieved from:
<https://www.texastribune.org/2021/07/08/texas-voting-bill-special-session/>
- U. S. Census Bureau (August, 2021). 2020 census statistics highlight local population changes and nation's racial and ethnic diversity. U. S. Census Bureau News Press release: August 12, 2021. Retrieved from: <https://www.census.gov/newsroom/press-releases/2021/population-changes-nations-diversity.html>
- U. S. Citizenship and Immigration Services (2014). Executive actions on immigration. Official Website of the Department of Homeland Security. Retrieved from:
<http://www.uscis.gov/immigrationaction>
- U. S. Customs and Border Protection (April 12, 2017). Southwest border migration. Official Website of the Department of Homeland Security. Retrieved from:
<https://www.cbp.gov/newsroom/state/sw-border-migration>

- U. S. Department of Education (2021). Education in a pandemic: The disparate impacts of COVID – 19 on America’s students. U. S. Department of Education, Office of Civil Rights. Retrieved from: <https://www2.ed.gov/about/offices/list/ocr/docs/20210608-impacts-of-covid19.pdf>
- U. S. Department of Health and Human Services (2012). Information on poverty and income statistics: A summary of 2012 current population survey data. ASPE Issue Brief, September 12, 2012, U.S. Department of Health and Human Services, Office of the Assistant Secretary for Planning and Evaluation. Retrieved from: <http://aspe.hhs.gov/hsp/12/PovertyAndIncomeEst/ib.shtml>
- Valdés, Guadalupe (1996). *Con respeto: Bridging the distance between culturally diverse families and schools*, Teachers College Press.
- Valdez, Inés (2016). Punishment, race, and the organization of U. S. immigration exclusion. *Political Research Quarterly*, 69(4), pp. 640 – 654. Sage Publications Inc. on behalf of the University of Utah. Retrieved from: <https://0-www-jstor.org/stable/44018046>
- Valencia, Richard R. (2010). *Dismantling contemporary deficit thinking*. Taylor & Francis.
- Valencia, Richard R. (2011), *Chicano school failure and success* (3rd ed.). New York, NY: Routledge Taylor & Francis Group.
- Valencia, Richard R. (Ed.) (2012). *The evolution of deficit thinking: Educational thought and practice*. The Stanford Series on Education & Public Policy. The Falmer Press.
- Valencia, R. R., Valenzuela, A., Sloan, K., and Foley, D. (2001). Let's treat the cause, not the symptoms: Equity and accountability in Texas revisited. *Phi Delta Kappan*, 83 (4), 318-326.
- Valencia, Richard R, Villarreal, Bruno J., and Salinas, Moises F. (2002). Educational testing and Chicano students: issues, consequences, and prospects for reform. In Valencia, Richard R. (Ed.), *Chicano School Failure and Success* (pp. 253 - 309). RoutledgeFalmer.
- Valenzuela, Angela (1999). *Subtractive schooling: U.S. - Mexican youth and the politics of caring*. Albany: State University of New York Press.
- Valenzuela, Angela (2005). *Leaving children behind: How "Texas style" accountability fails Latino youth*. State University of New York Press.
- van der Vossen, Bas (August, 2015). Immigration and self-determination. *Politics Philosophy Economics*, 14(3), 270 – 290.
- Vélez-Ibáñez, Carlos G. (1988). Networks of exchange among Mexicans in the U.S. and Mexico: Local level mediating responses to national and international transformations. *Urban*

- Anthropology and Studies of Cultural Systems and World Economic Development*, 17(1), 27 - 51.
- Vélez-Ibáñez, Carlos G. and Greenberg, James B. (1992). Formation and transformation of funds of knowledge among U.S. - Mexican households. *Anthropology and Education Quarterly*, 23(4), 313 - 335.
- Villas at Parkside Partners v. City of Farmers Branch, No. 10-10751, (5th Cir., 2012). Retrieved from: <http://www.ca5.uscourts.gov/opinions%5Cpub%5C10/10-10751-CV0.wpd.pdf>
- Villegas, F. J. (2010). Chapter 7: Strategic in/visibility and undocumented migrants. In *Counterpoints*, Vol. 368, Fanon & Education: Thinking Through Pedagogical Possibilities, pp. 147 – 170. Peter Lang AG. Retrieved from: <https://www.jstor.org/stable/42980670>
- Villenas, S. (1996). The colonizer/colonized Chicana ethnographer: Identity, marginalization, and co-optation in the field. *Harvard Educational Review*, 66(4), 712-731.
- Villenas, S. (2002). Reinventing *educación* in new Latino communities: Pedagogies of change and continuity in North Carolina. In Stanton Wortham, Enrique G. Murillo, Jr., and Edmund T. Hamann (Eds.), *Education in the New Latino Diaspora: Policy and the Politics of Identity* (pp. 17 - 36). Greenwood Publishing Group, Inc.
- Vollmer Hanna, Ashley-Marie and Ortega, Debora Marie (2016). *Salir Adelante* (perseverance): Lessons from the Mexican immigrant experience. *Journal of Social Work*, 16(1), 47 – 65.
- Volzke, Owen (2014). Dancing again: History, memory and activism at Wounded Knee. *Ursidae: The Undergraduate Research Journal at the University of Northern Colorado*, 3(3), Article 2
- Vygotsky, Lev S. (1978). Interaction between learning and development. Reprinted in Mary Gauvain and Michael Cole (Eds.), *Readings on the Development of Children* (1997, pp. 29 - 36). New York: W. H. Freeman and Company. Retrieved from: <http://www.psy.cmu.edu/~sieglervygotsky78.pdf>
- Walsh, John (1983). Mexican agriculture: Crisis within crisis. *Science: New Series*, 219(4586), 825 – 826. American Association for the Advancement of Sciences.
- Walzer, Michael (1986). The politics of Michel Foucault. In David Couzens Hoy (Ed.), *Foucault: A Critical Reader*, 51 - 68. Basil Blackwell, Ltd.
- Ware, Susan (2020). American women’s suffrage: Voices from the long struggle for the vote, 1776 – 1965. Library of America. New York, NY: Literary Classics of the United States, Inc.
- Waslin, M. (2003). Counterterrorism and the Latino community since September 11th. In *Defense of the Alien*, Vol. 26, pp. 83 – 99. Center for Migration Studies of New York, Inc. Retrieved from: <https://www.jstor.org/stable/23142816>

- Watson, S. L. and Watson, W. R. (2011). Critical, emancipatory, and pluralistic research for education: A review of critical systems theory. *Journal of Thought*, 46(3/4), 63 – 77. San Francisco, CA: Caddo Gap Press.
- Weiant, Lydia (2021). Immigration vs. religious freedom in Trump’s America: Offering legal sanctuary in places of worship. *American Criminal Law Review*, 58(1), 257 – 283. Georgetown Law. Accessed July 21, 2021: <https://www.law.georgetown.edu/american-criminal-law-review/wp-content/uploads/sites/15/2021/01/Updated-58-1-Weiant-Immigration-v.-Religious-Freedom-in-Trumps-America.pdf>
- Weisl, O. (2021). Vaccination as a social contract: The case of COVID – 19 and US political partisanship. *Proceedings of the National Academy of Sciences of the United States of America*. Accessed: <https://www.pnas.org/content/118/13/e2026745118.full>
- Weiss, L. (2017). Last hope or last stop? Mexico’s growing migrant crisis. *World Politics Review*. Retrieved from: www.worldpoliticsreview.com
- Wiley, T. (2005). Second language literacy and biliteracy. In E. Hinkel (Ed.), *Handbook of research in second language teaching and learning* (pp. 529-544). Mahwah, NJ: Erlbaum.
- Williams, K. M. (December, 2016). Black political interests on immigrant rights: Evidence from Black newspapers, 2000 – 2013. *Journal of African American Studies*, 20(3/4), pp. 248 – 271. Springer. Retrieved from: <https://www-jstor-org/stable/44508180>
- Wilson, Bruce L. and Corbett, H. Dickson (2001). *Listening to Urban Youth: School Reform and the Teachers They Want*, State University of New York Press.
- Wolcott, Harry F. (2001). Ethnographic research in education. In C. Conrad, J. G. Haworth, and L. R. Lattuca (Eds.), *Qualitative Research in Higher Education*, Second Edition (pp. 155 - 172). Association for the Study of Higher Education Series. Pearson Custom Publishing. Retrieved from: http://www.psyking.net/HTMLobj-3864/ethnographic_research.pdf
- Wolcott, Harry F. (2008). *Ethnography: A way of seeing*, (2nd Ed.). New York: Alta Mira Press.
- Wolf, Eric R. (Jan. – Mar. 1958). The Virgin of Guadalupe: A Mexican national symbol. *The Journal of American Folklore*, 71(279), pp. 34 – 39. Retrieved from: <http://www.jstor.org>
- Wolfgang, Ben (2013, January 28). Seattle's boycotting teachers start crusade against standardized tests. *The Washington Times*. Retrieved from: <http://www.washingtontimes.com>
- Woodruff, Judy (2017, December 7). Low-wage immigrant workers are especially vulnerable to sexual abuse: How can they say #Me Too? *PBS News Hour*. Retrieved from: <https://www.pbs.org/newshour/show/low-wage-immigrant-workers-are-especially-vulnerable-to-sexual-abuse-how-can-they-say-metoo>

- Workingman's Committee of Philadelphia (1830). Report of the Workingman's Committee of Philadelphia on the state of public instruction in Pennsylvania. Report of the Joint Committees of the City and County of Philadelphia excerpted by the National Humanities Center. Retrieved from:
<http://nationalhumanitiescenter.org/pds/triumphnationalism/cman/text4/workingmans.pdf>
- Xu, M. A. and Storr, G. B. (2012). Learning the concept of researcher as instrument in qualitative research. *The Qualitative Report*, 17(Art. 42), 1 - 18, Retrieved from:
<http://www.nova.edu/ssss/QR/QR17/storr.pdf>
- Yeung, Bernice (2018). *In a day's work: The fight to end sexual violence against America's most vulnerable workers*. New York: New Press.
- Yin, R. K. (2006). Case study methods. In J. L. Green, G. Camilli, and P. B. Elmore (Eds.), *Handbook of Complementary Methods in Education Research*. Published for the American Educational Research Association (AERA) by Lawrence Erlbaum Associates, Inc.
- Yin, R. K. (2009). *Case study research: Design and Methods*, (4th Ed.). Thousand Oaks, CA: Sage Publications.
- Yin, R. K. (2012). A (very) brief refresher on the case study method. In Robert K. Yin, *Applications of Case Study Research*, Third Edition (pp. 3 - 20). Sage Publications, Inc.
- Yosso, Tara J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education*, 8(1), 69 – 91. Retrieved from:
https://thrive.arizona.edu/sites/default/files/Whose%20culture%20has%20capital_A%20critical%20race%20theory%20discussion%20of%20community%20cultural%20wealth_1.pdf
- Yousafzai, Malala (2013). *I am Malala: The girl who stood up for education and was shot by the Taliban*. New York: Little, Brown and Company.
- Zarate, Maria Estela (2007). *Understanding Latino parental involvement in education: Perceptions, expectations, and recommendations*. Tomás Rivera Policy Institute. Los Angeles, CA: University of Southern California. Retrieved from:
<http://files.eric.ed.gov/fulltext/ED502065.pdf>
- Zeichner, Noah (October, 2013). Mapping a teacher boycott in Seattle. *The Phi Delta Kappan*, 95(2), pp. 52 – 56, 58. Phi Delta Kappa International. Accessed March 17, 2018:
<http://www.jstor.org>
- Zinn, Howard (2003). *A people's history of the United States*. Harper Perennial Modern Classics.
- Zoppi, I.M. (2006). *Latino parental involvement in students' school attendance and achievement. Region II District of Prince George's County Public Schools Research Report*. Maryland

Institute of Minority Achievement and Urban Education (MIMAUE), College of Education, University of Maryland, College Park. Retrieved from: <https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.545.6936&rep=rep1&type=pdf>

Appendix A: Definition of Terms

Conscientização – Brazilian educator, philosopher, and activist Paulo Freire described *conscientização* as a process of problematization that involves “learning to perceive social, political, and economic contradictions and to take action against the oppressive elements of reality”. (Freire, 2009, p. 35)

Contextual Acoustics - the dynamic contextual factors (i.e., political climate, identity, social media, positionality, current events) that influence the shaping and reshaping properties or qualities of first, second, and third space acoustics which, in turn, enhance or diminish the production, control, transmission, reception, and effects of intra and inter-messaging dialogues within these spaces.

English Learners (ELs) – a commonly used term by educators when referring to students who are learning English as a second language. A similar term used by educators prior to EL for the same purpose was English Language Learners (ELLs). Both terms are recognized as a more positive way to view second language learners than Limited English Proficient (LEP) which represents a deficit-based term that focuses on limitations rather than strengths. Emergent Bilinguals (EBs) is a term that has recently emerged when referring to second language learners; this term is an asset-based view of second language learners that acknowledges the richness of their native language and cultural foundations and the inherent potential these students have to become fully dominant of English and their native language.

Funds of Knowledge – a concept referring to "historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being" (Moll et al., 1992, p. 133).

Hybrid Literacies – Third Space discourse phenomenon that gradually break through walls of dialogic peripheries, fuse first space contrasts, and reshape literate identities through sociocritical acts of transformation.

Hybrid Literacies of Hope – Transformational literacies created and mobilized by marginalized communities that inspire hope and activate community cultural wealth to counter, contradict, and disrupt oppressive narratives and social injustice.

Zone of Proximal Distance - Conceptually symmetrical to the Vygotskian (1978) concept of Zone of Proximal Development, I use the term *Zone of Proximal Distance* to reflect the inherently active struggles that emerge when the oppressed and the oppressor engage to create disruptive Third Space socio-political exchanges that mirror Vygotsky's proposition of potential transformative development which may foster new ways of listening and speaking.

Appendix B: *De Colores*

De Colores (Spanish)

De colores, de colores se visten los campos en la primavera.
De colores, de colores son los pajaritos que vienen de afuera.
De colores, de colores es el arco iris que vemos lucir.

Y por eso los grandes amores de muchos colores me gustan a mí;
Y por eso los grandes amores de muchos colores me gustan a mí.

Canta el gallo, canta el gallo con el kiri kiri kiri kiri kiri.
La gallina, la gallina con el cara cara cara cara cara.
Los polluelos, los polluelos con el pío pío pío pío pío pí.

Y por eso los grandes amores de muchos colores me gustan a mí;
Y por eso los grandes amores de muchos colores me gustan a mí.

De colores, de colores brillantes y finos se viste la aurora.
De colores, de colores son los mil reflejos que el sol atesora.
De colores, de colores se viste el diamante que vemos lucir.

Y por eso los grandes amores de muchos colores me gustan a mí;
Y por eso los grandes amores de muchos colores me gustan a mí.

Jubilosos, jubilosos vivamos en gracia puesto que se puede.
Saciaremos, saciaremos la sed ardorosa del Rey que no muere.
Jubilosos, jubilosos llevemos a Cristo un alma y mil más.

Difundiendo la luz que ilumina, la gracia divina del gran ideal.
Difundiendo la luz que ilumina, la gracia divina del gran ideal.

De colores, de colores de blanco y negro y rojo y azul y castaño.
Son colores, son colores de gente que ríe, y estrecha la mano.
Son colores, son colores de gente que sabe de la libertad.

Y por eso los grandes amores de muchos colores me gustan a mí;
Y por eso los grandes amores de muchos colores me gustan a mí.

While there are many English translated versions of this traditional folk song, the English version found on the next page is my interpretation.

All in Colors (English)

All in colors, all in colors the fields like to dress up during the springtime.
All in colors, all in colors are the little birdies that come from afar.
All in colors, all in colors the rainbow above us beautifully shines.

And that is why all of the great loves of so many colors are pleasing to me.
And that is why all of the great loves of so many colors are pleasing to me.

Sings the rooster, sings the rooster with the kiri kiri kiri kiri kiri (cock-a-doodle-do).
Sings the hen, sings the hen with the cara cara cara cara cara (cluck, cluck, cluck).
Sing the chicks, sing the chicks with the pio pio pio pio pi (tweet, tweet, tweet).

And that is why all of the great loves of so many colors are pleasing to me.
And that is why all of the great loves of so many colors are pleasing to me.

All in colors, all in colors elegantly brilliant dress up the dawn.
All in colors, all in colors a thousand reflections treasured by the sun.
All in colors, all in colors dress up the diamond that shines before us.

And that is why all of the great loves of so many colors are pleasing to me.
And that is why all of the great loves of so many colors are pleasing to me.

Jubilation, jubilation in grace we shall live since we know that we can.
Quench our thirst, let us quench our burning thirst for the King who never dies.
Joyously, joyously we take Christ to one soul and one thousand more.

Spread the light that will enlighten the divine grace of a great ideal.
Spread the light that will enlighten the divine grace of a great ideal.

All in colors, all the colors of white, black and red, blue and brown.
These are colors, these are colors of people who laugh and stretch out their hand.
These are colors, these are colors of people who know of liberty.

And that is why all of the great loves of so many colors are pleasing to me.
And that is why all of the great loves of so many colors are pleasing to me.

Appendix C: Declaración Universal de Derechos Humanos

Declaración Universal de Derechos Humanos

Adoptada y proclamada por la Asamblea General en su resolución 217 A (III), de 10 de diciembre de 1948

Preámbulo

Considerando que la libertad, la justicia y la paz en el mundo tienen por base el reconocimiento de la dignidad intrínseca y de los derechos iguales e inalienables de todos los miembros de la familia humana,

Considerando que el desconocimiento y el menosprecio de los derechos humanos han originado actos de barbarie ultrajantes para la conciencia de la humanidad; y que se ha proclamado, como la aspiración más elevada del hombre, el advenimiento de un mundo en que los seres humanos, liberados del temor y de la miseria, disfruten de la libertad de palabra y de la libertad de creencias,

Considerando esencial que los derechos humanos sean protegidos por un régimen de Derecho, a fin de que el hombre no se vea compelido al supremo recurso de la rebelión contra la tiranía y la opresión,

Considerando también esencial promover el desarrollo de relaciones amistosas entre las naciones,

Considerando que los pueblos de las Naciones Unidas han reafirmado en la Carta su fe en los derechos fundamentales del hombre, en la dignidad y el valor de la persona humana y en la igualdad de derechos de hombres y mujeres; y se han declarado resueltos a promover el progreso social y a elevar el nivel de vida dentro de un concepto más amplio de la libertad,

Considerando que los Estados Miembros se han comprometido a asegurar, en cooperación con la Organización de las Naciones Unidas, el respeto universal y efectivo a los derechos y libertades fundamentales del hombre, y

Considerando que una concepción común de estos derechos y libertades es de la mayor importancia para el pleno cumplimiento de dicho compromiso,

La Asamblea General

Proclama la presente Declaración Universal de Derechos Humanos como ideal común por el que todos los pueblos y naciones deben esforzarse, a fin de que tanto los individuos como las instituciones, inspirándose constantemente en ella, promuevan, mediante la enseñanza y la educación, el respeto a estos derechos y libertades, y aseguren, por medidas progresivas de carácter nacional e internacional, su reconocimiento y aplicación universales y efectivos, tanto entre los pueblos de los Estados Miembros como entre los de los territorios colocados bajo su jurisdicción.

Artículo 1

Todos los seres humanos nacen libres e iguales en dignidad y derechos y, dotados como están de razón y conciencia, deben comportarse fraternalmente los unos con los otros.

Artículo 2

Toda persona tiene los derechos y libertades proclamados en esta Declaración, sin distinción alguna de raza, color, sexo, idioma, religión, opinión política o de cualquier otra índole, origen nacional o social, posición económica, nacimiento o cualquier otra condición. Además, no se hará distinción alguna fundada en la condición política, jurídica o internacional del país o territorio de cuya jurisdicción dependa una persona, tanto si se trata de un país independiente, como de un territorio bajo administración fiduciaria, no autónomo o sometido a cualquier otra limitación de soberanía.

Artículo 3

Todo individuo tiene derecho a la vida, a la libertad y a la seguridad de su persona.

Artículo 4

Nadie estará sometido a esclavitud ni a servidumbre; la esclavitud y la trata de esclavos están prohibidas en todas sus formas.

Artículo 5

Nadie será sometido a torturas ni a penas o tratos crueles, inhumanos o degradantes.

Artículo 6

Todo ser humano tiene derecho, en todas partes, al reconocimiento de su personalidad jurídica.

Artículo 7

Todos son iguales ante la ley y tienen, sin distinción, derecho a igual protección de la ley. Todos tienen derecho a igual protección contra toda discriminación que infrinja esta Declaración y contra toda provocación a tal discriminación.

Artículo 8

Toda persona tiene derecho a un recurso efectivo, ante los tribunales nacionales competentes, que la ampare contra actos que violen sus derechos fundamentales reconocidos por la constitución o por la ley.

Artículo 9

Nadie podrá ser arbitrariamente detenido, preso ni desterrado.

Artículo 10 Toda persona tiene derecho, en condiciones de plena igualdad, a ser oída públicamente y con justicia por un tribunal independiente e imparcial, para la determinación de sus derechos y obligaciones o para el examen de cualquier acusación contra ella en materia penal.

Artículo 11

1. Toda persona acusada de delito tiene derecho a que se presuma su inocencia mientras no se pruebe su culpabilidad, conforme a la ley y en juicio público en el que se le hayan asegurado todas las garantías necesarias para su defensa.

2. Nadie será condenado por actos u omisiones que en el momento de cometerse no fueron delictivos según el Derecho nacional o internacional. Tampoco se impondrá pena más grave que la aplicable en el momento de la comisión del delito.

Artículo 12

Nadie será objeto de injerencias arbitrarias en su vida privada, su familia, su domicilio o su correspondencia, ni de ataques a su honra o a su reputación. Toda persona tiene derecho a la protección de la ley contra tales injerencias o ataques.

Artículo 13

1. Toda persona tiene derecho a circular libremente y a elegir su residencia en el territorio de un Estado.

2. Toda persona tiene derecho a salir de cualquier país, incluso el propio, y a regresar a su país.

Artículo 14

1. En caso de persecución, toda persona tiene derecho a buscar asilo, y a disfrutar de él, en cualquier país.

2. Este derecho no podrá ser invocado contra una acción judicial realmente originada por delitos comunes o por actos opuestos a los propósitos y principios de las Naciones Unidas.

Artículo 15

1. Toda persona tiene derecho a una nacionalidad.

2. A nadie se privará arbitrariamente de su nacionalidad ni del derecho a cambiar de nacionalidad.

Artículo 16

1. Los hombres y las mujeres, a partir de la edad núbil, tienen derecho, sin restricción alguna por motivos de raza, nacionalidad o religión, a casarse y fundar una familia; y disfrutarán de iguales derechos en cuanto al matrimonio, durante el matrimonio y en caso de disolución del matrimonio.

2. Sólo mediante libre y pleno consentimiento de los futuros esposos podrá contraerse el matrimonio.

3. La familia es el elemento natural y fundamental de la sociedad y tiene derecho a la protección de la sociedad y del Estado.

Artículo 17

1. Toda persona tiene derecho a la propiedad, individual y colectivamente.

2. Nadie será privado arbitrariamente de su propiedad.

Artículo 18

Toda persona tiene derecho a la libertad de pensamiento, de conciencia y de religión; este derecho incluye la libertad de cambiar de religión o de creencia, así como la libertad de manifestar su religión o su creencia, individual y colectivamente, tanto en público como en privado, por la enseñanza, la práctica, el culto y la observancia.

Artículo 19

Todo individuo tiene derecho a la libertad de opinión y de expresión; este derecho incluye el no ser molestado a causa de sus opiniones, el de investigar y recibir informaciones y opiniones, y el de difundirlas, sin limitación de fronteras, por cualquier medio de expresión.

Artículo 20

1. Toda persona tiene derecho a la libertad de reunión y de asociación pacíficas.

2. Nadie podrá ser obligado a pertenecer a una asociación.

Artículo 21

1. Toda persona tiene derecho a participar en el gobierno de su país, directamente o por medio de representantes libremente escogidos.

2. Toda persona tiene el derecho de acceso, en condiciones de igualdad, a las funciones públicas de su país.

3. La voluntad del pueblo es la base de la autoridad del poder público; esta voluntad se expresará mediante elecciones auténticas que habrán de celebrarse periódicamente, por sufragio universal e igual y por voto secreto u otro procedimiento equivalente que garantice la libertad del voto.

Artículo 22

Toda persona, como miembro de la sociedad, tiene derecho a la seguridad social, y a obtener, mediante el esfuerzo nacional y la cooperación internacional, habida cuenta de la organización y los recursos de cada Estado, la satisfacción de los derechos económicos, sociales y culturales, indispensables a su dignidad y al libre desarrollo de su personalidad.

Artículo 23

1. Toda persona tiene derecho al trabajo, a la libre elección de su trabajo, a condiciones equitativas y satisfactorias de trabajo y a la protección contra el desempleo.

2. Toda persona tiene derecho, sin discriminación alguna, a igual salario por trabajo igual.

3. Toda persona que trabaja tiene derecho a una remuneración equitativa y satisfactoria, que le asegure, así como a su familia, una existencia conforme a la dignidad humana y que será completada, en caso necesario, por cualesquiera otros medios de protección social.

4. Toda persona tiene derecho a fundar sindicatos y a sindicarse para la defensa de sus intereses.

Artículo 24

Toda persona tiene derecho al descanso, al disfrute del tiempo libre, a una limitación razonable de la duración del trabajo y a vacaciones periódicas pagadas.

Artículo 25

1. Toda persona tiene derecho a un nivel de vida adecuado que le asegure, así como a su familia, la salud y el bienestar, y en especial la alimentación, el vestido, la vivienda, la asistencia médica y los servicios sociales necesarios; tiene asimismo derecho a los seguros en caso de desempleo, enfermedad, invalidez, viudez, vejez y otros casos de pérdida de sus medios de subsistencia por circunstancias independientes de su voluntad.

2. La maternidad y la infancia tienen derecho a cuidados y asistencia especiales. Todos los niños, nacidos de matrimonio o fuera de matrimonio, tienen derecho a igual protección social.

Artículo 26

1. Toda persona tiene derecho a la educación. La educación debe ser gratuita, al menos en lo concerniente a la instrucción elemental y fundamental. La instrucción elemental será obligatoria. La instrucción técnica y profesional habrá de ser generalizada; el acceso a los estudios superiores será igual para todos, en función de los méritos respectivos.

2. La educación tendrá por objeto el pleno desarrollo de la personalidad humana y el fortalecimiento del respeto a los derechos humanos y a las libertades fundamentales; favorecerá la comprensión, la tolerancia y la amistad entre todas las naciones y todos los grupos étnicos o religiosos; y promoverá el desarrollo de las actividades de las Naciones Unidas para el mantenimiento de la paz.

3. Los padres tendrán derecho preferente a escoger el tipo de educación que habrá de darse a sus hijos.

Artículo 27

1. Toda persona tiene derecho a tomar parte libremente en la vida cultural de la comunidad, a gozar de las artes y a participar en el progreso científico y en los beneficios que de él resulten.

2. Toda persona tiene derecho a la protección de los intereses morales y materiales que le correspondan por razón de las producciones científicas, literarias o artísticas de que sea autora.

Artículo 28

Toda persona tiene derecho a que se establezca un orden social e internacional en el que los derechos y libertades proclamados en esta Declaración se hagan plenamente efectivos.

Artículo 29

1. Toda persona tiene deberes respecto a la comunidad, puesto que sólo en ella puede desarrollar libre y plenamente su personalidad.

2. En el ejercicio de sus derechos y en el disfrute de sus libertades, toda persona estará solamente sujeta a las limitaciones establecidas por la ley con el único fin de asegurar el reconocimiento y el respeto de los derechos y libertades de los demás, y de satisfacer las justas exigencias de la moral, del orden público y del bienestar general en una sociedad democrática.

3. Estos derechos y libertades no podrán en ningún caso ser ejercidos en oposición a los propósitos y principios de las Naciones Unidas.

Artículo 30

Nada en la presente Declaración podrá interpretarse en el sentido de que confiere derecho alguno al Estado, a un grupo o a una persona, para emprender y desarrollar actividades o realizar actos tendientes a la supresión de cualquiera de los derechos y libertades proclamados en esta Declaración.

Appendix D: Data Collection Plan

Data Source/ <i>Instrument</i>	Purpose/Process	Research Question(s) Addressed
<p>Site Visits/ <i>Field Notes</i></p>	<p>Develop Ecological Profile</p> <ul style="list-style-type: none"> • Field notes and documents - detailed observations for reflection and analysis. ✓ census data (i.e., avg. income) ✓ historical narratives ✓ local and national media (i.e., newspaper articles) ✓ neighborhood stores, social & health resources 	<p>Ethnographic context</p>
<p>Initial Home Visit/ <i>Family Profile Protocol Guide and Field Notes</i></p>	<p>Develop Family Profile</p> <ul style="list-style-type: none"> • Protocol - Form to be filled out with parents. • Field notes - detailed observations for reflection and analysis. 	<p>Ethnographic context to inform selection of parent participants.</p>
<p>Interview 1/ <i>Protocol for Parent Interview, Audio Recorder, Field Notes, and Prompts (i.e., pictures or articles related to topic)</i> (Duration of interview will be approximately 60 minutes)</p>	<p>To describe how Spanish dominant parents see their roles as social activists as a medium for civic engagement that increases funds of knowledge.</p> <ul style="list-style-type: none"> • Protocol - contains focus questions to start conversation. • Audio recorder - capture dialogue to 	<ul style="list-style-type: none"> • What social processes encourage Hispanic immigrant families to become involved in social protest? • Why do immigrant parents choose to participate in such events? • How does public participation in immigration reform manifestations impact family funds of knowledge?

	<p>be transcribed for analysis.</p> <ul style="list-style-type: none"> • Field notes - detailed observations for reflection and analysis. • Prompts - used to guide discussion. 	
<p>Interview 2/ <i>Protocol for Parent Interview, Audio Recorder, Field Notes, and Prompts (i.e., pictures or articles related to topic)</i> (Duration of interview will be approximately 60 minutes)</p>	<p>Verification and clarification of previously gathered data.</p> <ul style="list-style-type: none"> • Protocol - contains focus questions to start conversation. • Audio recorder - capture conversation to be transcribed for analysis. • Field notes - detailed observations for reflection and analysis. • Prompts - used to guide discussion. 	<ul style="list-style-type: none"> • What forms of hybrid literacies emerge within acts of resistance among immigrant families to transform their funds of knowledge? • Why would undocumented immigrants take the risk of being deported via self-identification as they publicly take a stand for self-advocacy? • How did marginalized communities made invisible by social practices and policies organize, mobilize, and vocalize to <i>visibilize</i> themselves in solidarity across the nation?
<p>Interview 3/ <i>Protocol for Parent Interview, Audio Recorder, Field Notes, and Prompts (i.e., pictures or articles related to topic)</i> (Duration of interview will be approximately 60 minutes each)</p>	<p>To explore the way parent participation in public manifestations that support immigration reform impact the nature of parent-child relationships with college or secondary grade level youth.</p> <ul style="list-style-type: none"> • Protocol - contains focus questions to start conversation. • Audio recorder - capture conversation to be transcribed for analysis. • Field notes - detailed 	<p>Follow-up questions related to emerging data relevant to focus of study.</p>

	<p>observations for reflection and analysis;</p> <ul style="list-style-type: none"> • Prompts - used to stimulate discussion. 	
<p>Interview 4/ <i>Protocol for Parent Interview, Protocol for Child Interview, Audio Recorder, Field Notes, and Prompts (i.e., pictures or articles related to topic)</i> (Duration of interview will be approximately 60 minutes each)</p>	<p>Verification and clarification of previously gathered data.</p> <ul style="list-style-type: none"> • Protocol - contains focus questions to start conversation. • Audio recorder - capture conversation to be transcribed for analysis. • Field notes - detailed observations for reflection and analysis. • Prompts - used to stimulate discussion. 	<p>how might teachers engage immigrant parents in the schooling process to nurture their voice as active and constructive participatory advocates for their children and community?</p>
<p>Interview 5/ <i>Protocol for Parent Interview, Audio Recorder, and Field Notes</i> (Duration of interview will be approximately 60 minutes)</p>	<p>To develop a sense for relevant integration of social activist skills to the schooling context with the goal of becoming effective advocates for the education of immigrant youth.</p> <ul style="list-style-type: none"> • Protocol - contains focus questions to start conversation. • Audio recorder - capture conversation to be transcribed for analysis. • Field notes - detailed observations for 	<p>Follow-up questions related to emerging data relevant to focus of study.</p>

	reflection and analysis.	
Interview 6/ <i>Protocol for Parent Interview, Audio Recorder, and Field Notes</i> (Duration of interview will be approximately 60 minutes)	Verification and clarification of previously gathered data. <ul style="list-style-type: none"> • Protocol - contains focus questions to start conversation. • Audio recorder - capture conversation to be transcribed for analysis. • Field notes - detailed observations for reflection and analysis. 	Follow-up questions related to emerging data relevant to focus of study.

*I will conduct up to 6 total interviews or stop when data saturation is reached.

Tentative Timeline

- Week 1:** Initial Home Visit to collect Family Profile data
- Week 2:** Develop Family Profile
- Week 3:** Parent Interview #1
- Week 4:** Parent Interview #2
- Week 5:** Parent Interview #3
- Week 6:** Parent Interview #4
- Week 7:** Parent Interview #5
- Week 8:** Parent Interview #6, if data saturation has not yet occurred.

*Ongoing Data analysis throughout duration of the study.

Appendix E: Family Profile Protocol Guide (page 1 of 3)

Family Name: _____ **Date:** _____

Note: Dialogue will occur in the language preferred by person responding.

Members of the Household (include age)

Parents: _____

Children: _____

Others living at home: _____

Language Use

What language(s) is/are spoken among the adults? _____

What language(s) do adults use to speak with the children? _____

What language(s) do children use to speak with the adults? _____

What language(s) do children use to speak with each other? _____

What language(s) do adult family members read proficiently? _____

What language(s) do minors in the family read? _____

Family Origin

What is the immigrant status of this family? _____

What Latin American country did the family immigrate from? _____

Why did the family immigrate to the U.S.? _____

How many years has this family been in the U.S.? _____

Other relevant information:

Family Profile Protocol Guide (page 2 of 3)

Family Name: _____

Date: _____

Socioeconomic Status

What is the estimated annual family income? _____

(below \$15,000; between \$15,000 - \$20,000; between \$20,000 - \$30,000; above \$30,000)

What occupation do the parents have? _____

What occupation did the parents have in their native country? _____

What is the occupation of other adults in the family household? _____

Additional income outside of work? _____

Education

What is the educational attainment of the parents and other adults in the household?

Where did they attend school? _____

What grade are the children in? _____

What grade did the children begin school in the U.S.? _____

If child(ren) did not begin school in the U.S., how many years did the child(ren) attend in their native country? _____

Have children ever attended a bilingual/ESL classroom? _____

If so, where? _____

What school do children presently attend? _____

Family Profile Protocol Guide (page 3 of 3)

Family Name: _____

Date: _____

Social Activism and/or Community Involvement

Do you support immigration reform? _____

Do you support the Dream Act? _____

Did parents participate in the marches of 2006? _____

Did parents participate in marches to protest AZ SB1070? _____

Did children participate in the marches of 2006? _____

Did children participate in marches to protest AZ SB1070? _____

Did parents participate in public demonstrations in their native country? _____

Do parents participate in school events? _____

Which member(s) of the family seem to demonstrate a higher interest in political matters such as immigration reform?



Other relevant information

Appendix F: Parent Interview Questions

Family Name: _____

Date: _____

The following questions may be used to as prompts. The participant observer, however, should utilize notes taken during the observation to ground the emerging dialogue with what was observed by the researcher and experienced by the parent. While this form appears in English, appropriate translation will be used throughout the study.

Principle Question: How do Latino immigrant families effectively mobilize their funds of knowledge to engage their community and school as social and political activists?

1. Tell me how you feel about policies such as AZ SB1070 or English Only.
2. What was the most interesting thing that happened while you protested as a family?
3. What did you like about this activity?
4. What concerns you the most about your involvement as a sociopolitical activist?
5. What did you learn from this experience? How did you learn this?
6. Describe how you helped your child become politically involved.
7. Why do you feel it is important to participate? For what purpose?
8. Do you encourage your child to stand up for social justice? How do you do this?
9. How have you engaged yourself in the school?
10. Did you ever participate in a public manifestation to support the Dream Act? Why or why not?
11. Does your child teach you or do you teach your child about politics? Tell me about this.
12. What do you do to help your child learn about community involvement?
13. Does your child teach you about school involvement? How does he/she do this?
14. How did you use English or Spanish while participating in these activities?

Appendix G: Excerpts From The Reflexive Journal

September 3, 2011

Could it be that the very fact that marginalized populations are in the peripheries of social discourse, we are at once also at the forefront of an edge of in-betweens which give rise to hybridity?

September 16, 2011

Vygotsky's zone of proximal development is a useful construct for thinking about third space forums stimulated by acts of social activism and civic participation. Such forums provide important social experiences that offer moments of opportunity to engage in self and community transformation through zones of potential development nurtured by participatory activism.

September 21, 2011

Alloy... teachers and students walk on the fringes of their respective first space realities... social scientists and teachers who walk into the fringes... dialogue between the overlapping contexts... third space petri dish ripe for cultivation of ideas with the potential to transform... and harvest new knowledge. Tom Landry... learning is a series of approximations to knowledge and truths... third space confrontations automatically engender self-reflective dialogue which interrogate first space realities... imposition of first space onto another's is an act of colonialist conquest through inquisition that sows resentment and rejection.

February 21, 2012

I sent the following email to a grassroots organization which calls itself LUPE (Latinos United Por Educación) as a means to enhance identification and recruitment of potential participants for my study. This organization is based in a rural mid-size town located in the southern edge of the North Central Texas metroplex area and engages in efforts to increase Latino involvement in education.

My name is Jose A Velazquez. I work with Region 10 ESC as a consultant for Bilingual/ESL/Migrant Education. In addition, I am also a doctoral student about to start my dissertation study.

As I begin to work on my dissertation, I hope to identify and recruit 8 families for my qualitative study which involves a series of interviews. My focus will be on immigrant Latino parents who engage in activism/civic participation to support immigration reform. I'm hoping you can point me in the right direction to identify such families... or let me know of someone I should reach out to in this endeavor.

March 10, 2012

I checked my mailbox and was pleased to receive the book, "Politics, Participation & Power Relations: Transdisciplinary Approaches to Critical Citizenship in the Classroom and Community" by Mitchell & Moore, eds. (2012). Angela Valenzuela had listed this particular book on facebook as a suggested read noting that the efforts of Latino youth are not usually included in research on this subject. This prompted me to purchase the book in hopes that it will provide additional insights to my literature review.

March 11, 2012

I read the following email sent on March 9 in response to the email I sent to LUPE on February 21, 2012:

Hi My Name is XXX Father Of Two one 14 and another 22 My Wife's name is YYY and we Live at Smalltown, TX. I understand you are doing a Dissertation study, More that participate on It, I would like to Talk about it with You My phone Number is 2222222222 if I am Of any help Please let me Know Thank You, If for any reason do not answer your call Please feel free to leave a message I promise I will return the Call. Thank You again and God Bless You.

I called the phone number and engaged in a 15 minute conversation with a gentleman who expressed much interest in participating in my study. He shared lots of interesting perspectives somewhat divergent from mine on the topic of my study to which I emphasized the importance of meeting with him to review and discuss a consent form. We have agreed to meet tomorrow, Monday, March 12, 2012 in the evening.

I also called a gentleman I met during a parent involvement session a few weeks ago to see if he was still interested in participating in this study. He currently finds himself in San Antonio for Spring Break but he expressed high interest with a follow up conversation to review and discuss the consent form. We are shooting for Tuesday evening.

March 26, 2012

I have identified one more potential participant for the study. She is an involved mother who has a leadership role in the migrant Parent Advisory Council. I will meet with her Saturday to review the details of the study as a first step towards informed consent. I also followed up with the single father of three children and we set up an evening appointment for Wednesday.

May 30, 2012

Today, I interviewed Mr. Francisco Torres for the second time. He brought his oldest daughter along. The interview was interrupted by a severe thunderstorm but we managed to engage in a profound discussion. Afterwards, while driving back home, I came to the following realization: I asked Mr. Torres a set of higher level of questioning when compared to other participants. What does this mean? Do I unintentionally set higher expectations for him given that he has a history of higher education? Do I have lower expectations of my other participants given their lower level of schooling? This is unsettling for me.

June 4, 2012

To date, my interviews with Mr. Torres have enriched my Spanish vocabulary with the following words and phrases: egresado, punto de encuentro, pliego, pancartas, and alusivas. Wow!

June 22, 2012

After interviewing Mrs. Parks, it struck me that a key aspect to the development of "confianza" in qualitative methodology may lie in the process of "pláticas", not "entrevistas" or interviews

June 27, 2012

The Pastor of the Church texted me the following message: *Imigración será el tema des sermon este domingo en la iglesia. Aprenda por la Palabra lo que hizo el corte y Obama.*

schools as sites of social justice and agency
June 28, 2012

Adelita called to invite me to participate in a public demonstration to protest AZ SB1070. The march will start at 7:30 in front of a Catholic Church and end in front of City Hall. The essence of her invitation: "You must humanize your study with active participation." I am floored with her words which I recorded via phone so that I may quote her on my chapter on Methodology.

June 29, 2012

Debbie and I arrive at San Apostol Catholic Church (pseudonym) at 6:45 p.m. We are about 45 minutes early and park in front of the church. Three other cars are in the front parking lot. As we walk to the back of the church, we find another parking lot between the church and the church annex building which is used to host meetings and other social events. Thirteen more cars are parked in this area and a small group has already gathered in the tree covered lawn next to the parking lot. Across the parking lot, next to the annex building is a basketball court. Across from the annex building is a small Catholic Elementary School. All buildings are made of different shades of brown brick. I look for Adelita and Benito but they have not yet arrived. It appears that those who have gathered know each other; most greet each other with a hug and a kiss on the cheek while some shake hands. Debbie and I are definitely the new kids on the block and we feel slightly out of place.

After a few minutes, Adelita and Benito arrive. People greet them with hugs and smiles as they make their way towards us. Adelita introduces me to key organizers and fellow objectors. Adelita explains that I am a doctoral student who is conducting research related to immigration and protests. This provides me with the opportunity to speak with a variety of people but I refrain from taking pictures or recording video until I sense that enough key leaders and people in the crowd are comfortable with me.

Gradually, Debbie and I begin to more comfortably interact with various members of the growing crowd (25 people at 7:10 p.m.). It seems that people are more accepting of us after being introduced by Adelita and Benito. Some people are taking pictures and others are recording video with their phones. As I walk around the crowd, I begin to take pictures while Debbie video records with the iPad. This will help me further embellish my field notes. While Benito interacts with other men, I find Adelita with another lady and her child next to a shiny red Ford Mustang. They place a blank poster board on top of the car's hood and proceed to write the following message with a marker: "Aquí Es Texas No Arizona".

All participants in this act of social protest appear to be Latino and the primary language I hear most adults speak is Spanish. Children alternate between English and Spanish depending on who they are talking with - Spanish with parents and relatives; English/Spanish with other kids.

I interview Benito before the march starts:

JAV: En esta marcha en la cual vamos a participar ¿cuál fue el mecanismo por la cual se dio cuenta la gente de este evento?

Benito: Por la publicidad que se le dio tanto en la iglesia como en Facebook que se mandó la información y se hizo la invitación a diferentes organizaciones.

JAV: ¿Cuántas organizaciones son en total?

Benito: Hay varias. Esta Proyecto Inmigrante, Pueblo Sin Fronteras, y está también Centro Comunitario Salvadoreño y otras organizaciones que apoyan el objetivo pues que no queremos una ley de SB1070 como la de Arizona.

JAV: ¿Hay razón por la cual debemos estar preocupados en Texas?

Benito: ¡Oh si! Texas también ha sido una de las partes principales donde se ha aprobado leyes en contra de la comunidad latina. Entonces el mensaje es que nosotros debemos anticiparnos antes de que nos puedan seguir promoviendo leyes que vaya en contra de la comunidad.

JAV: Veo que su camisa dice, "*George Washington didn't have a green card.*"

Benito: (laughs)

JAV: ¿Qué significa ese comentario?

Benito: Ese comentario se refiere a esas épocas en que vinieron colonos, no les exigieron *green card*. Entonces el mensaje es de que el hecho es que porque somos una comunidad inmigrante no quiere decir que no tenemos derecho - ¡claro que sí! El hecho es de que por una identificación estamos como seres humanos que son desconocidos. Ese es el mensaje que se les quiere brindar.

JAV: ¿Piensa usted que la comunidad inmigrante tiene voz y poder a pesar de que algunos quizás no puedan votar por falta de documentos?

Benito: Si tiene, si tiene... pero eso tiene que ser a través de una unidad de la propia comunidad. Pero si estamos divididos eso si no nos va a ayudar. Otro hecho es de que la persona que no pueda votar, eso no implica de que no tiene derechos. La votación se puede hacer a través de una persona, un familiar, un amigo, un hermano, padre... quien sea. Ese voto vale porque va a ser la voz de la otra persona que no puede votar.

The crowd begins to walk across the parking lot in the direction of the community annex building. Benito and I stop the interview to walk in that direction. As we walk, I catch up to Adelita who is speaking with another lady. From their conversation, I infer that they are not

happy with the number of people participating in this event. She asks Adelita about her efforts to mobilize others. Adelita sounds frustrated and explains that it has been difficult to increase participation due to fears of deportation; others say they should not protest saying, "Estamos en casa ajena." The other lady sounds upset as she says, "Pero no estamos en casa ajena." At this point, someone announces via speaker that we should gather closer to the side entrance for further instructions. Adelita and the lady discontinue their conversation.

People dress comfortably in jeans, shorts, T-shirts and sneakers. Most people carry water bottles. In short, people are prepared to march in the summer heat and humidity which is more bearable as the sun begins its evening descent. Children and youth of various ages lighten the mood with their joyful presence. And yet, there is a serious undertone as children and adults begin to create protest signs. Others wear messages written on their T-Shirts. The following are representative of the messages:

T-Shirts	Protest Signs	Banners
The treatment that immigrant receive reflects society's soul.	Don't judge me by the color of my skin!!	Pueblo Sin Fronteras: "Con el Pueblo que Camina y Lucha"
No Human Being is Illegal	Aquí Es Texas No Arizona	Amigos de Scalabrini: "Llevar donde haya inmigrantes el consuelo de la Fe y la sonrisa de su tierra" - Padre de Los Migrantes
George Washington didn't have a Green Card. (Along with copy of George Washington dollar bill portrait)	Who's here legally? Which one would you ask? (Sign also has a picture of a Latino couple; the male wears a tuxedo and the female wears a formal evening dress.) Sign also has the symbol of SB1070 within a crossed out circle.	
Colorful, traditional image of fair skinned Christ Jesus on back of black T-Shirt. He wears white robe, yellow halo emanating from head... light red and blue rays streaming out of the heart.	Don't judge me by the color of my skin	
Virgen de San Juan de Los Lagos image on back of T-Shirt	Somos Imigrantes, No Criminales	
Con Cristo a Una Nueva Vida		
Texas Por Una Reforma Migratoria (Along with Texas		

state outline filled in with the Texas flag colors and lone star)		
--	--	--

Vita

My name is José Antonio Velázquez. I have a B.A. in Anthropology, M.Ed. Bilingual Education, and Ph.D. in Teaching, Learning, and Culture. I am the son of Mexican immigrants who began his education as a non-English speaker in a subtractive schooling environment. Thankfully, my parents nurtured an additive learning environment at home and insisted that my siblings and I speak Spanish at home which led to all of us becoming bilingual and biliterate. As a certified Bilingual/ESL teacher, I have taught students in every grade level from PK – 12. I have also been a high school principal. Before teaching, I worked as a miner in a Talc processing plant where I eventually became a Mining Safety and Health Instructor – my first experience as a bilingual educator.

As Director of Academic Instruction and School Support at ESC 19 in El Paso, Texas, I lead a team of BE/ESL and content experts that provide professional development and technical assistance to support school improvement and innovation in rural and urban contexts in Far West Texas and across the country. To further enhance success for English learners, I help facilitate parent and family engagement efforts focused on strengthening capacity for self-advocacy leadership skills as well as home support for academic success.