

PARTICIPATIVE INQUIRY AND EQUALITY OF EDUCATIONAL OPPORTUNITY  
IN THE NEW LATINO DIASPORA

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## ABSTRACT

This instrumental case study utilized participatory and action oriented qualitative research methodology to examine the ways some Hispanic immigrant parents in a nascent community understand worthwhile educational opportunities. It also presents the participants' articulations of reasonable means for affecting change. Sequenced in iterative action meetings (four to seven times with each participant), and set in Tuscaloosa, Alabama over a period of three months, the primary purpose of this case study is to inform Kenneth Howe's (1997) *participatory interpretation* of equality of educational opportunity (EEO), which builds into the principle of EEO "the needs, interests, and perspectives of all groups - especially groups that have been historically excluded - in determining what educational opportunities are indeed worth having" (p.4). The secondary purpose is to present the collaborative photobook *Vale la Pena* (It's Worthwhile) - an articulation of the participants' proposed actions for making available educational opportunities worthwhile. Emergent themes from the data indicate access to available educational opportunities is more robust if they enable inclusion and participation; foster a sense of belonging; include guidance and support; and students wear uniforms. According to the participants, a person cannot ascertain the value of available educational opportunities until they first understand the American educational system. Only with this broad understanding in hand, combined with opportunity awareness, opportunity knowledge, an ability to take advantage of it, and participation experience, are they well-positioned to deliberate over the nature of a given opportunity or to ascertain its value relative to their own lives.

Further research is needed to examine EEO in the *New Latino Diaspora* (NLD), which refers to a phenomenon beginning in the early 1990s of significantly shifting Hispanic immigration patterns to host communities inexperienced with mass immigration and without established Hispanic communities. Teachers are encouraged to be more culturally sensitive. Schools are encouraged to devote more attention and resources to developing bidirectional communication with their participants, guidance programs, vocational and technical curricula, and reducing the economic burdens associated with meaningfully taking advantage of a free education.

## DEDICATION

I dedicate my dissertation to my spouse Diana Vera Gimenez. Diana is the embodiment of what a life partner, mother, teacher, and friend should be. Her commitment, patience, and love supported me throughout my graduate studies. Without her, I never would have been able to finish this dissertation. She is a wonderful partner who has always taught me how to be a better person and shown me how to be a better student. I owe this work to her and ask her to forgive the countless hours it held me away from my family.

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## CHAPTER ONE

### AN INTRODUCTION TO THE PROBLEM

#### **Overview**

Hispanic immigration settlement patterns in the United States have fundamentally changed since 1990. More and more Hispanic immigrants are settling in nontraditional settlement communities across the United States. However, there is a noticeable knowledge gap about the ways schools in these communities have responded to their changing student demographics. This knowledge gap is especially evident when it comes to these schools' provision of equality of educational opportunity (EEO) for their Hispanic immigrant newcomers and the ways in which these newcomers articulate their understandings of EEO.

This study focuses on how Hispanic immigrant parents living in a non-traditional destination community (Tuscaloosa, Alabama) understand available educational opportunities in their children's formal educations and what is required for their realization. This study seeks to explore the phenomena facilitating and preventing access to available educational opportunities for members of Tuscaloosa's Hispanic immigrant community. Through meaningful collaboration with participants, it also seeks to develop planned actions for lowering opportunity barriers and furthering the participants' capacity to deliberate over the nature of available educational opportunities.

I employed a qualitative approach rooted in participatory action research methodologies, and I analyzed multiple forms of data in order to produce culturally and contextually sensitive localized partial knowledge about Tuscaloosa's schools' provision of EEO to its nascent

Hispanic immigrant community. This study may have broad implications for EEO research and may inform the literature. Furthermore, since this study focused on the collaborative development of plans of action for the provision of educational opportunities Tuscaloosa's Hispanic community deems worthwhile, it may have specific implications for the realization of EEO in their formal educational institutions.

Variouly characterized, immigrants from Latin American countries have long settled in the United States, most notably in regions such as the Southwest, the West, and Southern Florida, and cities such as Chicago and New York. This history and its present educational contexts are well-known, well-documented, and intensely researched. However, over the past two decades Hispanic immigration patterns shifted as Hispanic immigrants increasingly (and exponentially over the short term) settled in non-traditional regions and towns, most notably in the South, Midwest, and New England. This trend is characterized as the *New Latino Diaspora* (NLD), a term first coined by Enrique Murillo and Sofia Villenas (1997). The NLD significantly altered the demographic landscape of the United States, and it has greatly impacted host communities, including their public institutions such as schools. However, despite its significance, the NLD has not garnered much scholarly interest relative to more traditional areas of Hispanic immigrant settlement (Hamman, Wortham & Murillo, 2002).

Tuscaloosa, Alabama is a New Latino Diaspora town. In 2000, there were an estimated 2,130 Hispanics living in Tuscaloosa County. According to data published by the United States' Census Bureau (Census, 2000; Census, 2013a; Census, 2013b), Tuscaloosa County's Hispanic population grew annually by 15.7% from 2000-2013, which greatly outpaced the county's overall annual population growth rate of 1.7%. By 2013, there were more than 6,400 Hispanics living in Tuscaloosa County. These statistics are reflected in Tuscaloosa's schools. For example,

according to data published by the Alabama State Department of Education (ASDE), during the 1995-1996 school year, only 32 (0.21% of total) students in Tuscaloosa County Schools and 26 (0.25%) students in Tuscaloosa City Schools were identified as Hispanic. During the 2005-2006 school year, the number of Hispanics increased to 197 (1.21%) in Tuscaloosa County Schools and 176 (1.68%) in Tuscaloosa City Schools. The number of Hispanic students in these two districts continued to grow apace, so that by the 2013-2014 school year, there were over 803 (4.52%) Hispanics enrolled in County schools and 324 (3.27%) enrolled in City schools.

Furthermore, this growth in Hispanic students in Tuscaloosa County has been most felt in early grades. For example, during the 2005-2006 school year, 0.86% of all Pre-1<sup>st</sup> grade students enrolled in County schools were identified as Hispanic, yet by the 2013-2014 school year, over 8% of Pre-1<sup>st</sup> grade students were Hispanic. Data published by the Pew Hispanic Center suggests the future entails continued growth and increased presence for Tuscaloosa's Hispanic student population. For example, the median age of Hispanics living in Alabama is only 25 years - compared to Alabama's non-Hispanics, whom have a median age of 41 years (Pew Hispanic Center, 2011). Furthermore, the total birth rate for Hispanic women is 2.4, which is higher than that of non-Hispanic black women (2.1) and much higher than that of non-Hispanic white women (1.8) (Passel, Livingston, & Cohn, 2011). Clearly then, the NLD phenomenon impacts schooling in Tuscaloosa, and it will continue to have an (possibly increasing) impact going forward. However, this begs the question: the assumption that Tuscaloosa's schools should respond to their new reality by implementing the same approaches to EEO as found in schools with long-established Hispanic populations may not be valid. (See Alabama State Department of Education, 2014; Pew Hispanic Center, 2011)

When it comes to the educational models and programs predominating in schools serving traditional Hispanic immigrant communities, however, a review of the literature suggests scholars researching the educational implications of the NLD and interested in developing effective, culturally sensitive educational models may want to look elsewhere. It suggests traditional models lead to undesirable educational outcomes for Hispanic students, as they tend to perform poorly according to the standards of achievement and assessment as defined by the American educational system. Furthermore, according to these same standards, Hispanic *immigrant* students in traditional settlement communities tend to perform most poorly - literally worse than any other demographic cohort. For example, when compared to all other group-associated educational outcomes, Hispanic immigrant students have lower educational aspirations, are less likely to be enrolled in school and more likely to drop out, are less likely to attend college or earn a college degree, and are more likely to be associated with educational risk factors such as teen pregnancy rates (Wainer, 2004).

Nonetheless, the overwhelming response by NLD schools to their newfound circumstances has been to adopt the very same Hispanic immigrant educational models utilized by schools in traditionally settled communities. Perhaps unsurprisingly then, a review of the limited literature suggests educational outcomes for Hispanic immigrant students in NLD schools largely reflect those of Hispanic and Hispanic immigrant students enrolled in traditionally settled communities. For example, Hamman, Wortham, and Murillo (2002) conclude NLD students are segregated into "less-preferred spaces," which are taught by "less credentialed teachers" in schools where they are "stigmatized by peers through an academic 'caste system'" (p. 2). The educational models adopted from the schools in traditional settlement communities therefore do not only tend towards lower academic achievement and less academic

equity, they also tend to be assimilationist and/or compensatory in nature. Thus, at present, NLD schools' efforts to equalize the disparate outcomes separating their Hispanic immigrant students from their peers exact too exorbitant an opportunity cost for Hispanic immigrant students in terms of their cultural identities and group affiliations (Howe, 1997).

In response to these contexts, Sofia Villenas (2002) conducted a two-year ethnographic study with Hispanic immigrant parents living in a NLD town in rural North Carolina. In her study, Villenas articulated her participants' conceptualizations of education and the ways they understand the roles of schooling. Villenas conducted her study for its own sake, on her participants' own terms, and in their own voices. Villenas thus explicitly avoids "the benevolent racism" (p. 31) she finds inherent in paternalistic, deficit framings of Latinos and equality of educational opportunity. That is, instead of speaking *for* members of the NLD, she speaks *with* them in order to maintain their cultural integrity and facilitate authentic NLD community building (p. 18). Villenas' articulations also serve as cultural juxtapositions problematizing top-down compensatory and assimilationist educational policies. In NLD schools culturally relevant educational models are often lacking and "imposed by edict" (p. 18).

While I am largely in agreement with Villenas' own socio-political orientations towards education in the NLD, I argue she too quickly dismisses attempts to articulate NLD conceptions of education and schooling in relation to EEO. Although she is right to criticize dominant assimilationist and compensatory models of EEO, and she correctly finds their cultural identity opportunity costs too high, I believe she is wrong to imply all available interpretations of EEO necessarily lead to deficit thinking.

As such, I conducted an instrumental case study with a small group of Hispanic immigrant parents whom I identified as active and prominent members of Tuscaloosa's NLD

community with the ultimate aim of informing Kenneth Howe's (1997) participatory interpretation of EEO according to his *participatory ideal*. I employed participatory and action orientated strategies to conduct a needs-identification and proposed action project in order to flesh out the conditions and changes required for the school-based provision of the kinds of educational opportunities the participants deem worthwhile.

### **Purpose**

The primary purpose of this qualitative case study was to inform understandings of EEO in the New Latino Diaspora by examining how a group of active and prominent members of Tuscaloosa's Hispanic immigrant community understand the educational opportunities available in their children's schools and the obstacles preventing their realization. This study also proposed to collaboratively and iteratively develop contextually and culturally relevant plans of proposed action for affecting change.

### **Statement of the Problem**

According to Kenneth Howe's participatory educational ideal (1997), genuine EEO requires that all concerned groups determine which educational goods and opportunities they deem worth wanting. However, the literature suggests NLD schools are failing to (either formally or informally) include "the needs, interests, and perspectives" (Howe, 1997, p.4) of their Hispanic immigrant students or their parents when determining what educational opportunities are indeed worth having. Instead, the literature suggests NLD schools make such determinations *for* members of their Hispanic immigrant community. According to Howe's participatory interpretation of EEO, top-down EEO serves to disadvantage intended recipients instead of mitigating their perceived disadvantages. According to my reading of Howe, it fails to provide the types of opportunities recipients find worthwhile for at least four reasons: top-down

EEO does not foster democratic character; it does not equip intended recipients with the skills and means required for meaningful deliberation and participation; it does not capacitate intended recipients with the ability to identify and challenge oppressive norms and practices; finally, top-down compensatory EEO negatively frames intended recipients with notions of deficit and lack. As such, there is a need for a study aimed at providing some space and some means for Hispanic immigrant parents in an NLD community to deliberate over the nature of available educational opportunities well as the educational policies and practices required for their realization.

### **Research Questions**

1. What obstacles do the participants identify as attenuating educational opportunity?
2. What reasonable changes do they propose for increasing their perceived value of available educational opportunities?

### **Significance**

The bulk of the educational research pertaining to Hispanic immigrant students and EEO is informed by compensatory intent and notions of deficit. Spurred by the state of the literature, Sofia Villenas (2002) calls for more democratic and participatory approaches to understanding educational issues and policies affecting Hispanic immigrant communities. With Villenas as a point of departure, and framed by Kenneth Howe's (1997) participatory interpretation of EEO, this study generated localized, collaborative, and meaningful knowledge about educational opportunities available to members of Tuscaloosa's nascent Hispanic immigrant community and obstacles to taking advantage of those opportunities. This study also collaboratively and iteratively generated reasonable proposed plans of action for affecting change. In addition to potentially feeding back culturally relevant knowledge to members of Tuscaloosa's educational

institutions, this study may also positively impact scholarly research focused on EEO in general and NLD education in particular.

## CHAPTER TWO

### A REVIEW OF THE LITERATURE

#### Overview

I begin my review of the literature by describing the history of Hispanic immigration to the United States between the mid-19th century until the close of the 20th century. I then describe the *New Latino Diaspora* (NLD) – a term referring to the sudden and significant shift in Hispanic immigration patterns in the early 1990s, when an increasing number of Hispanic immigrants settled in towns and cities across the United States, most notably in the South, the Midwest, New England, and the Northwest.

Next, I turn to the issue of Hispanic immigrant assimilation in the United States by describing how it is shaped by the NLD. Before doing so, however, I first demonstrate why the assumptions underlying Massey's (1995) theory about the balkanizing effect of Hispanic immigration on American culture and society are misplaced. Ultimately, I argue assimilation remains relevant to educational inquiry, especially regarding the potentially harmful effects of subtractive assimilationist educational policies.

After discussing the literature related to the educational experiences of Hispanic students in NLD schools, I then turn my attention to three interpretations of Equal Educational Opportunity (EEO): the *formal interpretation*, the *compensatory interpretation*, and the *participatory interpretation*. I begin by examining the formal interpretation of EEO, an interpretation rooted in the Supreme Court's *Brown v. Board of Education* (1954) determination that segregated education is inherently unequal. After which, I describe the compensatory

interpretation of EEO, which rose to educational prominence following the publication of the *Coleman Report* (1968) - a seminal study that found student background rather than school context is the greater determinant of educational outcomes. During my examination of these two interpretations of EEO, I articulate Kenneth Howe's (1997) reasoning for rejecting them on grounds both moral and practical, and I conclude the implementation of top-down compensatory for Hispanic students in NLD schools may explain why they seem to be failing to provide their students with meaningful EEO. After appraising the formal interpretation and the compensatory interpretation of EEO, I articulate Howe's participatory interpretation of EEO, and suggest the realization of meaningful EEO for Hispanic students may require the interpretation's implementation in NLD schools.

After examining the three interpretations of EEO in turn, I then pivot to three issues commonly referred to as educational problems in the literature: the perceived lack of involvement by Hispanic parents in their children's schooling; low levels of extracurricular activity participation by Hispanic students; and language use among Hispanic students in NLD schools and their families. In each case, the literature suggests NLD schools' tendency to provide EEO for their Hispanic students through formal and compensatory mechanisms may not only lead to disparate educational outcomes, but may also reinforce and re-inscribe the status quo, as well as exact unreasonably high opportunity costs and promote subtractive assimilation. I argue Hispanic students in NLD schools may encounter more worthwhile educational opportunities if their schools were to adopt measures reflecting Howe's participatory interpretation of EEO.

I conclude this chapter by suggesting meaningful EEO can only be realized for Hispanic students in NLD schools if their educators implement policies shaped by these students' (and their families') understandings of worthwhile educational opportunities. I also suggest

articulations of NLD Hispanic understandings of educational opportunities and the requirements for their provision may be rendered more valid by utilizing participatory action research methods based on Howe's (1997) participatory interpretation of EEO.

### **Traditional Hispanic Immigrant Settlement Patterns**

Although Hispanic communities have a five-hundred year history in areas that have since been incorporated into the United States, for the better part of this period their acknowledged impact on American social and political institutions was small relative to other ethnic and cultural groups. However, this changed when three representatives of the Mexican government - Miguel Atristain, Bernard Couto, and Luis Cuevas - signed the *Treaty of Guadalupe Hildago* and effectively ended the Mexican-American War (Del Castillo, 1992). In addition to agreeing to end hostilities, the three plenipotentiaries also ceded control of Texas and the lands that make up the present day states of Arizona, California, Colorado, Nevada, New Mexico, and Utah, thereby establishing the new border between the two nation-states along the Rio Grande. Since the signing of the treaty, sustained large-scale Mexican immigration to these areas and high fertility rates among the newcomers has led to rapid and sustained expansion of the United States' Hispanic population (Haines, 2006; Sierra, Carillo, DeSipio, & Jones-Correa, 2000).

In the mid-19th century, the United States' Hispanic population began to experience exponential growth both in terms of total population and in proportion to the overall population of the United States. In 1850, Gratton and Gutmann (2000) estimate Hispanics accounted for only 0.6% of the United States' total population. Six decades hence, the Hispanic population underwent steady and sustained growth in the United States. By 1910 their proportion increased by half again reaching 0.9% of the nation's total population. The pace of growth then greatly increased over the following decades, so that by 1970, 4.4% of the people living in the United

States were of Hispanic descent. Within another two decades, the Hispanics made up 8.7% of the United States' total population - nearly doubling in a single generation. Most recently, the 2010 U.S. Census counted 50 million people of Hispanic descent, indicating they are now the nation's largest minority group making up over 16% of the total population (Ennis, Rios-Vargas, & Albert, 2011). Just how much more quickly the Hispanic population has grown in proportion to the overall population is illustrated by comparing the two rates over the last eleven decades. Since 1900, the overall population of the United States has grown by more than 400%, while the Hispanic population has grown by more than 10,000% (Ennis, Rios-Vargas, & Albert, 2011).

Historically, the majority of Hispanic immigrants tended to settle in one of five destination states: California, Texas, Florida, New York, and Illinois. These five states alone account for three-quarters of all Hispanics living in the United States. Two traditional destination states - California (27.8%) and Texas (18.7%) - account for nearly half the Hispanics living in the United States today. Within this settlement pattern, Hispanic immigrants settled most heavily in gateway cities and in counties bordering the Rio Grande, with significant populations feathering out towards a periphery. That is, counties bordering Mexico have the highest proportions of people of Latin American origin, while the proportion grows smaller the farther north and east one travels from the border. Similar demographic patterns emerged in cities such as Miami and New – historical gateway cities for Caribbean Latinos. (Ennis, Rios-Vargas, & Albert, 2011).

Over time, sustained long-term population growth and immigration levels led to the emergence of large Hispanic populations across the West and in a few cities in the East and Midwest. For example, in at least twenty-seven traditional settlement communities (with populations over one hundred thousand), Hispanics encompass a majority of the population. In

some of these traditional immigrant destinations, Hispanics make up an overwhelming majority (e.g. 81% of El Paso's and 63% of San Antonio's populations are of Hispanic descent).

Furthermore, the ten cities with the largest Hispanic populations are all traditional settlement communities. In some cities, the Hispanic populations are exceptionally large. For example, in both New York and Los Angeles, Hispanics number more than four million, while Houston, San Antonio, Chicago, Phoenix, El Paso, Dallas, San Diego and San Jose all have between half a million and a million Hispanic resident. (Ennis, Rios-Vargas, & Albert, 2011).

Although Hispanics have always been a part of the American experience, their impact on American society (and vice-versa) has been felt more greatly over the past 150 years, and most greatly over the past 60 years, in traditional immigrant destinations. These three trends: the long history of Hispanics in the United States, the rapid growth of their population over the last century-and-a-half, and traditional Hispanic immigration settlement patterns are evidenced by the fact that most Hispanics continue to live within traditional settlement communities where many have since become significant minority populations or even majority populations. (Ennis, Rios-Vargas, & Albert, 2011).

Since the early 1990s however, Hispanic immigration patterns have significantly shifted as Hispanic immigrants have increasingly settled in new locales. During this period, as many as half of all Hispanic immigrants have settled in non-traditional destinations (Kochar, Suro, & Tafoya, 2005). Murillo and Villenas (1997) have termed this phenomenon the *New Latino Diaspora* (NLD), and it has profoundly reshaped the demographic landscape of the United States, and has significantly impacted (and been impacted by) the country's social, economic, and political contexts. The NLD has particularly impacted the American South, where to one degree or another, almost every town is now a NLD town (Kochar, Suro, & Tafoya, 2005).

Rapid were the changes. Social institutions, especially schools and healthcare institutions, were caught off guard (Colomer & Harklau, 2009; Martinez, 2003), though many are now with compensatory measures (Hamman, Wortham, and Murillo, 2002) aimed to equalize disparate educational outcomes by mitigating Hispanic their students deficits (Ginocchio, 2012). However, the decades-long failure of schools to improve Hispanic students' educational outcomes through compensatory education suggests adopting compensatory EEO policies may be wrongheaded. Now, after largely escaping the attention of educational researchers for the greater part of the 1990s, an increasingly rich and critical field of scholarship is emerging, which bodes well for Hispanic students in NLD schools, their families, and the communities to which they belong.

### **The New Latino Diaspora**

In the early 1990s, a complex social phenomenon emerged as diverse Hispanic immigrant groups and individuals, eschewing traditional destinations, increasingly settled in places without well-established Hispanic communities or experiences with mass immigration in living memory (Hamman, Wortham, and Murillo, 2002). This phenomenon is termed the *New Latino Diaspora* (NLD) by Enrique Murillo and Sofia Villenas (1997) in *East of Aztlán: Typologies of Resistance in North Carolina Communities*. Their term is especially apt given that the historical concept of diaspora implies the phenomenon rapidly emerged, is large in scale, dispersive in scope, and best understood in relation to the economic, political, and social contexts forcing it (Hamann & Harklau, 2010).

According to Hamann and Harklau (2010), the NLD first emerged as a result of Hispanic immigrants hoping to encounter improved employment opportunities with the rise of the New South. Attracted to the emergence of industry in the rural and semi-rural American South, Hispanic immigrants increasingly settled in the region. Most plentiful were opportunities for

employment in newly established or expanding poultry and livestock processing plants. Manufacturing plants and assembly factories were also increasingly established in the South during the 1990s and early 2000s. This economic expansion led to sharply increased construction and landscaping activity as well. The emergence of Hispanic immigrant communities also created new markets and improved entrepreneurial opportunities with the need to feed, clothe, and entertain these newcomers (Kandel & Parrado, 2005).

Emergent Hispanic immigrant communities across the South experienced exponential growth between 1990 and 2000. As a result, most southern states' Hispanic populations doubled by the end of the decade (Chapa & De La Rosa, 2004). Between 2000 and 2010, the South's overall Hispanic population grew by half again - a rate four times greater than the region's overall population growth rate (Ennis, Rios-Vargas & Albert, 2011). According to this single-generational demographic framing of the NLD in the South, Alabama's own experience has been similar, as its Hispanic population grew exponentially over the past two-plus decades. For the first time in living memory, many communities in the South (and their social institutions) are experiencing the challenges associated with mass immigration. However, the institutional responses of these communities have largely been neither equitable nor culturally relevant.

Unlike the experience of most southern states, Alabama's Hispanic population grew most rapidly (~145%) from 2000-2010, not 1990-2000. In the first ten years of the 21st century, its growth rate outpaced that of Alabama's overall population growth rate nineteen times over. During this period in the United States, only South Carolina's Hispanic population grew more rapidly than Alabama's. Thus, in the region where the NLD is most evident, the recentness of the state's experience with the phenomenon has been striking in scale. (Ennis, Rios-Vargas & Albert, 2011)

Several factors differentiate the NLD immigrant experience from that of the historical Hispanic immigrant. Firstly, it is a doubly complex phenomenon. Most NLD communities have not experienced mass immigration either now or in living memory. Schools and other social institutions have little recourse from which to draw. Nor do NLD immigrants encounter familiar, long-established Hispanic communities. Thus, these newcomers must "carve out a social niche (Levinson, 2002, p. ix)" within their host communities. NLD immigrants face "novel challenges to their sense of identity, status and community" that fundamentally differ from past Hispanic immigrants (Hamann, Wortham, & Murrillo, 2002, p. 1).

Another characteristic differentiating the NLD from past Hispanic immigration waves is that it problematizes received views of the so-called Hispanic family. Often, NLD immigrants leave their extended family behind when they move to these newly established communities. As such, their arrival is often bereft of strong well-established familial networks. These immigrants have responded by forging "fictive" familial networks (Hamann, Wortham, & Murrillo, 2002, p. 9). In a sense then, they are more isolated from their families than Hispanic immigrants past and in traditional destinations today. However, in another sense, NLD immigrants are more than ever connected to family and friends back home due to the increased availability, access, and function of communication technology. These NLD differentiators and others problematize historical constructions of the Hispanic family, and it implies NLD educators may be operating under false and possibly harmful educational assumptions.

### **Hispanic Immigrant Assimilation in the United States**

Public schools are where "immigrant children first come into systematic contact" with American culture (Suárez-Orozco & Suárez-Orozco, 2001, p. 3), and they are the primary public mechanism for socializing immigrant children because it is in schools where immigrant students

are first introduced and most exposed to mainstream American culture and social norms (Peguero, 2009).

The notion that NLD schools' socialization efforts may be overly assimilationist serves as a strong motivation for this study. However, in his widely-cited *The New Immigration and Ethnicity in the United States* (1995), Douglas Massey's conclusions imply concern about subtractive assimilation is wrongheaded. Massey published the article at the dawn of the NLD, and in it he compellingly but wrongly, depicts a present (c. 1995) and future America (today and beyond) differing greatly from periods past. Massey's United States is static and rigidly balkanized: divided by ethnic, hierarchal, and generational lines. Structurally, it is maintained by the constant flow of (primarily Hispanic) immigrants and declining economic conditions. According to Massey, America's historical experience with past immigration waves (i.e. full assimilation by the third generation) ended with President Reagan's general amnesty and the wave of illegal immigration that followed. Compelling as he may be, Massey's predictions may have been proven wrong in the fifteen years since their publication.

Massey thinks American society is in the process of splintering into self-contained ethnic and cultural groups, and he produces three arguments in support: Hispanic immigrants are arriving in the United States in a large, continuous and endless stream and will continue to do so; Hispanic immigrants are not encountering the dynamic upward social mobility experienced by past immigrant waves; and in the future, some American communities will be so heavily concentrated with large numbers of Hispanics that biculturalism and bilingualism will become regional norms.

Massey then compares this to a past in which immigrant groups assimilated with relative ease. Firstly, immigration waves occurred in brief bursts of mass migrations and immigrants

settled in disparate destinations. Immigration waves were followed by three-generation-long calms, which provided the nation with "breathing space," allowing it to adjust. These pauses also allowed immigrants and their progeny to participate in strong economies, where they enjoyed the fruits of robust social mobility.

Massey thus interprets America's historical experience with assimilation as "a slow, steady, and relatively coherent progression of ethnicity toward twilight..." (p. 648). In terms of the "ethnicity" of the Hispanic immigrant today, however, he writes "it will increasingly stretch from dawn to dusk" (p. 648). In this scenario, the perpetual arrival of Hispanic immigrants will augment ethnic culture at a rate faster than the processes of assimilation can diminish them, and as a result, immigrants will play an increasing role in the production of Hispanic-American ethnic identity. For Massey then, the contents of America's white melting pot darken with each passing year until it is beyond recognition.

Darker, but also balkanized, because Massey believes Hispanic immigrants "are also more clustered geographically" (p. 645) in the "five most important immigrant-receiving states: California, New York, Texas, Illinois, and Florida . . ." (p. 646). To paraphrase Massey, the result will be such that an increasing concentration of Spanish-speaking immigrants in a small number of geographic areas will mean the economic and social costs of speaking Spanish will be lowered (p. 646). Therefore, combined with immigration without pause, geographic concentration will render assimilation a "two-way street" (p. 646) for both Hispanics and non-Hispanic towards bilingualism and biculturalism. Massey does not clarify the paradox of the two-way street where both directions end in the same destination.

With the luxury of hindsight however, Massey's reasoning failed to come to fruition. Firstly, in 2012, Mexican immigration reached a rather underwhelming net-zero, and it may have

even been negative. The abrupt shift in Mexican migration flows is explained by five intersecting factors: the Housing Bust of 2008 and the economic recession that followed in the United States; increased illegal immigration enforcement under President Obama (i.e. there is now a less porous border and more deportations of undocumented Mexicans); the increasingly dangerous border region, a steep decline in Mexico's birth rates, and a growing Mexican economy. Massey's "perpetual immigration" therefore turned out to last fewer than twenty years.

Massey (1995) also failed to notice the emergence of the NLD underfoot at the time of writing. In the early 1990s, huge proportions of Hispanic immigrants were settling in new locations across the United States. As such, they were diminishing the potential concentration of Hispanic immigrants in traditional destinations. Millions of NLD Hispanics now live in places where they are the distinct minority and biculturalism and bilingualism are far from the norm. As such, Massey's ethnic balkanization in the United States will fail to materialize on the immediate horizon. What remains to be seen however is whether or not NLD immigrants and Hispanic immigrants in traditional destinations are assimilating at similar rates as past waves of immigrants.

Waters & Jiménez (2005) find this is indeed the case, as they conclude today's Hispanic immigrants are assimilating not just at historical rates but all the same. The authors examine four factors to gauge the assimilation of recent immigrants relative to those in the past: socioeconomic status; spatial concentration; language assimilation; and intermarriage rates. They find second-generation Hispanics enjoy higher socioeconomic status than their parents (but also higher than that of their children). As for residential patterns, the authors' findings correlate with the NLD as a concept, as they note a shift away from urban settlements toward rural, semi-rural and suburban locales instead. As for language assimilation, they find that as many as three-

quarters of Mexicans and other Hispanics are unable to speak Spanish with any measure of fluency by the third generation. Finally, the authors find intermarriage rates equal to or higher among Hispanic immigrants than other immigrant groups in the historical record. In the end, the authors conclude Hispanic immigrants are assimilating just as immigrants past.

Others find NLD immigrants to be assimilating more quickly than Hispanic immigrants in traditional settlement communities. For example, NLD immigrants are not welcomed by fixed hierarchies in class, race and ethnicity (Hernández-Léon & Zúñiga, 2005). They have more frequent and more personal interactions with members of their host community than do their counterparts in traditional settlement communities (Kandel & Cromartie, 2004). Lastly, they are not encountering many institutions, businesses and social organizations catering exclusively to their needs (Waters & Jiménez, 2005). Instead, they are encountering social, economic and residential contexts as favorable, or more favorable, to cultural assimilation as the Hispanic immigrants in traditional destinations. Together, these factors suggest Massey's and others' concern that America is fragmenting as a society into conflicting ethnic groups is not just overblown but very possibly just plain wrong. They also suggest subtractive assimilation remains conceptually relevant in the New Latino Diaspora.

### **Education in the New Latino Diaspora**

According to Perrira, Fulgini and Potochnick (2010), NLD immigrants are more likely to encounter racism and discrimination than Hispanic immigrants who settle in traditional destinations. In addition to ideological barriers inhibiting social integration with host communities, Hispanic students in NLD schools face structural barriers to EEO and social integration. They attend schools staffed by less qualified teachers and with fewer material and cultural resources (Orfield, 2005). In these schools, they also encounter more opportunity

barriers, which ultimately prevent them from taking advantage of said opportunities and tend to lead to lower qualities of life (Southworth, 2010).

When it comes to getting into and earning a degree from institutions of higher education, Hispanic students in NLD schools are at distinct disadvantage. Firstly, de facto educational practices neither capacitate students to attend college or strengthen their resumes if they desire to do so. For example, they are less likely to be characterized by their counselors as gifted or intellectually talented (Southworth, 2010), to be enrolled in college-prep or advanced mathematics and science courses (Aud, Fox, & Kewal Ramani, 2010), to attend early childhood programs (Aud, Fox, & Kewal Ramani, 2010), to possess high levels of literacy at the time of their enrollment or have parents with high levels of educational attainment (Kohler & Lazarín, 2007). Thus, for these reasons and others that are similar in nature, NLD Hispanic students are less likely to possess strong academic resumes according to college admissions norms. That is, the educator who does not recognize and respect the intellectual capacities of their Hispanic student is certainly less likely to be willing to write a strong letter of recommendation. The academic transcript heavy in general coursework is less attractive in comparison to transcripts filled with college-prep and/or advanced courses. Furthermore, I assume that in comparison to their peers, the first generation college student who begins and participates in the processes of applying to and earning a meaningful degree from well-chosen, contextually appropriate colleges, does so with less cultural and social capital than a more privileged second-generation and beyond college student.

These are not the only barriers that NLD Hispanic students, in relation to their peers who belong to longer established groups, encounter with much greater frequency. For example, Kohler and Lazarín (2007), describe the resulting "missed opportunities" that begin with their

experiences - or not - with early childhood education through college. Despite their growing presence in NLD schools, the authors find Hispanic students tend to start school later and leave it sooner than their non-Hispanic peers. Many Hispanics in NLD schools are transient students, as they are members of migrant families. As such, their educational contexts change, and their norms of schooling shift. According to Clotfelter, Ladd, and Vigdor (2012), social conditions vary between NLD destinations, and these differences impact the educational chances of Hispanic immigrant students. That is, a community's given historical and contemporary experiences with racism, xenophobia, legal discrimination, residential and social segregation, and cultural oppression all matter when it comes to the experiences of NLD newcomers in their host community . Furthermore, they also note that the characteristics of schools also vary between destination communities. Depending on the NLD destination, for example, Hispanic immigrant students encounter schools with unique peer characteristics, language resources, funding levels, and teachers with differing qualifications and experience. (Clotfelter, Ladd, & Vigdor, 2012)

As for host communities' perceptions of their Hispanic newcomers, Sox (2009) describes Hispanic Students in the NLD as "unwelcome and unwanted" in poorly prepared schools by poorly trained educators (p. 312). Sox finds NLD educators are likely to feel burdened by increased demands associated with the phenomenon. Furthermore, she finds the strength of this felt burden dependent on the educators' own perceptions about the Hispanic students' residency statuses and that of their families. Her findings are troubling because most NLD immigrants are Mexican (Hamann, Wortham & Murrillo, 2002) and most Mexican immigrants are undocumented (Durand, Massey, & Zenteno, 2001). They are especially troubling in light of

Alabama's immigration law known as *State Bill 56* (2011), which originally stipulated the perceived financial burden associated with educating undocumented immigrants be quantified.

As originally passed, but before the following being overturned in the courts, H.B. 56:

require[d] public schools to determine the citizenship and residency status of students enrolling; ... require[d] school districts to compile certain data and submit reports to the State Board of Education; ... [and] require[d] the State Board of Education to submit an annual report to the Legislature... (Hammon, Patterson, & Nordgren, 2011, p. 2).

Not only is H.B. 56 troubling in light of Sox's (2009) conclusions that educator perceptions of Hispanic students are tied to their knowledge of their students citizenship statuses, but the law has (predictably, I might add) had additional harmful effects on the educational experiences of Hispanic children in Alabama. For example, Assistant Attorney General Thomas Perez, who is head of the U.S. Justice Department's Civil Rights Division, notes that the climate of fear created by H.B. has had "lasting" negative effects on the state's Hispanic students (Staff, 2012). The facts support this statement, as Hispanic students attendance rates have been disproportionately affected by the law: while the attendance rates of white and African American students in the state's public schools have remained constant since its passage, Assistant Attorney General Perez notes that Hispanic students absence rates have tripled and that over 13% of Hispanic students have dropped out of school. Framed as burdens by H.B. 56, it is no wonder then that Perez believes that Latinos "feel unwelcome in schools that they have attended for years' regardless of their immigration status" (Staff, 2012).

As for sex and gender in Hispanic communities, Hispanic girls disproportionately encounter barriers to academic success relative to both Hispanic boys and girls from other ethnic groups. For example, teen pregnancy rates are highest among Hispanic girls (Listening, 2009).

When it comes to school-based extracurricular activities - especially sports - Hispanic girls are the only demographic cohort less likely than Hispanic boys to participate (Listening, 2009; Peguero, 2010a, 2010b). Hispanic girls also leave school earlier than all other demographic cohorts; one in ten living in the United States has less than a ninth grade education, and more than a third have never attended high school (Gonzales, 2013).

Even when controlling for socioeconomic status, Hispanic girls do less well in school (Southworth, 2010). Also, Hispanic girls from Mexico and Central America, where most NLD Hispanic girls come from, are much less likely to attend or graduate from college than Latinas from South America (Gonzales, 2013). Finally, Listening (2009) writes teachers treat Hispanic girls differently not only than Hispanic boys but also than girls belonging to other races. As such, Listening finds their teachers to either implicitly or explicitly be less likely to encourage Latinas to attain their educational goals. However, it is not the case that Latinas lack educational ambition, as Listening also finds Hispanic girls as likely to set high goals. The problem, according to the author, is that Hispanic girls are easily led to self-doubt because they internalize familial and cultural expectations about their role as women in society, where they are cast as caretakers. Thus, due to the intersectionality of their cultural ethnicity and their gender, Hispanic girls face unique educational challenges. As Guyll, Madon, Prieto and Scherr (2010) write, "Latinas in the United States must not only negotiate two cultures, but also contend with gender roles and gender stereotypes" (p. 122). The result of which leads the authors to conclude Hispanic girls are threatened by stereotypes deriving "from multiple directions that combine to create an even larger performance decrement" (p. 123).

## **Equality Educational Opportunity in the New Latino Diaspora**

Reeves (2004) defines educational opportunity as the collection of opportunities extended to individual students throughout their academic tenures. Equal educational opportunity (EEO) is usually understood as either equal access to educational opportunity or equality of educational outcomes (Reeves, 2004). Historically, the two kinds of EEO have been viewed in isolation, with most educational scholars and practitioners favoring one over the other (Howe, 1997).

Understanding the two kinds of EEO in isolation is a mistake according to Kenneth Howe, as both equality of access and equality of outcomes are components of EEO, and in themselves, neither is sufficient for its full realization. Howe (1997) attempts to bridge the two perspectives in his *Understanding Equal Educational Opportunity*. Guided by the belief that we need to ensure "all students receive a good education, on equitable terms" (p. 145), Howe (2001) posits EEO is realizable only when certain outcomes are meaningfully equalized. Here, Howe is rejecting the idea that EEO and equality of outcomes are incommensurable concepts.

Central to Howe's (1997) understanding is his acknowledgement of both the plural realities of American society and of the failure of EEO's received interpretations to adequately and fairly respond to these realities. Howe goes on to challenge the two received interpretations of EEO - what he refers to as the *formal interpretation* and the *compensatory interpretation* - which he identifies as predominating discourse in educational philosophy and educational policy as they relate to equity, opportunity, and the contexts and characteristics of choice. According to Howe, these can only be understood in relation to each other. Essentially, in a plural society, Howe argues equality of educational outcomes necessitates an acknowledgement that educational opportunities are situated and understanding them requires first the

acknowledgement of their situatedness - the contexts and characteristics of choice, which are to be found where individuals intersect with their social conditions.

### **The Formal Interpretation of EEO**

Formal equality of educational opportunity requires that all children, regardless of background, have access to free public education and equal access to available educational opportunities. It also stipulates schools share common curricula and enjoy equal resource status among their counterparts within their local communities. Howe (1994) neatly sums up formal equality of education opportunity, which he terms the *formal interpretation*, as "requiring the absence of barriers to access educational institutions based on 'morally irrelevant' characteristics such as race or gender" (p. 27).

In *Equality of Educational Opportunity* (more commonly known as the *Coleman Report*), James Coleman (1966) rejects the formal interpretation of EEO for at least three reasons. Firstly, the meaning of "free schooling" is relative to students' socioeconomic class. In other words, the price of a free education is in actuality quite expensive for the economically disadvantaged. Coleman also points to the college-bound nature of the common curriculum (especially as students progress through the later grades) to show it excludes the interests of the working classes and promotes those of economically privileged classes. Lastly, formal equality unfairly blames students and their families for not taking advantage of the available opportunities when left unexercised.

Like Coleman, Howe (1997) rejects EEO based solely on formal equality because it insufficiently develops educational opportunities and disproportionately provides them to students from privileged backgrounds. According to Howe (1997), this is the case because the formal interpretation is based on the assumption that choices are freely made even though the

contexts in which they are made encourage or even compel certain choices over others. Outside of the formal interpretation's social vacuum, relevant concepts remain, such as material circumstance, availability of access, and cultural contexts (e.g. language use, residency status, gender, and race).

Inherent to the formal interpretation is the assumption that choices are made entirely free of context. The assumption can be traced to *Brown v. Board of Education* (1954), which initially ruled de jure segregation is inherently unequal, which further leads to another assumption underlying the formal interpretation: that EEO is realized through the removal of barriers. Using Dennett's (1984) concept of *bare opportunities*, Howe rejects this assumption. For Howe, barrier removal leads only to hollow opportunities for disadvantaged and unprivileged students, especially those belonging to cultural groups outside of mainstream culture. The formal interpretation is therefore "insufficiently complex" and is incapable of providing a "robust account of the context of choice" (Howe, 1997, p. 37).

Winders (2012) NLD research findings illustrate Dennett's *bare opportunities*. Winders finds many so-called opportunities in the NLD are unavailable to Hispanic immigrants because of their ambivalent residency statuses. Since most NLD immigrants are undocumented, many live in an anxious state of fear. As a result, Winders suggests they are rendered invisible to social institutions providing opportunities and these supposedly available opportunities are in turn rendered invisible to the NLD immigrants. Therefore, for these NLD immigrants, the formal equality of their social institutions' available opportunities are de facto bare opportunities.

The previous example also demonstrates the formal interpretation's moral ambivalence and disregard for context - its neutrality rewards privilege while punishing disadvantage. According to Larson and Ovando's (2001) concept of *difference blindness*, the formal

interpretation preserves the status quo by stipulating the means to equality of opportunity are through equality of access. Shed of context, the individual is less likely to notice actually existing social inequalities. Therefore, if NLD immigrants' rational fears related to their immigration statuses prevent them from coming out of the woodwork and publically taking advantage of the available opportunities, their social institutions and social service providers will know little of their economic, social, and linguistic disadvantages.

In the end, the formal interpretation's assumptions about equality of access and free choice do not stand up to the findings of NLD researchers, who find NLD Hispanic students face social, economic, and legal barriers preventing their access to educational opportunities (Hamann, Wortham, & Murillo, 2002; Hamann, 2003; Wainer, 2004). What is needed then is a more culturally relevant and nuanced kind of EEO. For this, I now turn to a more robust interpretation of EEO, which based on Coleman's (1966) report, which is compensatory in nature, and which is more suited to the provision of EEO for disadvantaged students.

### **The Compensatory Interpretation of EEO**

Much of contemporary schooling is based on the compensatory interpretation (Petrovic, 1999). This profoundly impacts all students' educational experiences, especially the disadvantaged. Unlike the formal interpretation, which, regardless of context, seeks to realize EEO by equalizing access, the *compensatory interpretation* of EEO seeks it through the equalization of outcomes (Howe, 1997). The compensatory interpretation stipulates the improvement of students from disadvantaged backgrounds educational outcomes requires they receive a share of educational and social resources equal to their needs (Gordon, 1999). The interpretation therefore posits disadvantaged individuals and/or groups should have their

disadvantages "mitigated" in order to equalize their outcomes. Although Howe (1997) ultimately rejects this interpretation, he recognizes its sensitivity to context.

The compensatory interpretation's origins can be traced to the publication of the *Coleman Report* (Coleman, 1966). The report "is widely recognized as the most important contribution by sociologists to research on schooling" (Borman & Dowling, 2010, p. 1202). However, when commissioning the report, Congress left open the task of defining EEO (Mosteller, 2010). As one may expect, various interpretations of EEO emerged after the publication of the *Coleman Report*, testifying to the degree to which *the Coleman Report* represented a fundamental break from what existed before its publication. According to Mosteller, the compensatory interpretation emerged as a conceptual approach following its publication as many scholars began to understand EEO in terms of equality of outcomes instead of the separate but equal framing of the pre- and post-*Brown* era. With this conceptual shift, educational researchers began to focus on the capacities developed within the school rather than on the resources poured into it (Mosteller, 2010). As such, the *Coleman Report* was a singularity in that it signaled a fundamental transformation in how educators think about the aims of schooling in the United States.

Following its publication, the *Coleman Report* profoundly impacted how educational experts came to interpret the structures, processes, and practices of public schooling. Its principal findings surprised many educational experts who were expecting confirmation of the received view that vast inequalities between school funding and resource allocation explain disparities in educational outcomes. Essentially, the report finds students' backgrounds, not schools' demographic balance or the resources the schools receive, are the most reliable predictor of educational outcomes. That the *Coleman Report* concluded thus is particularly surprising in light

of the fact the variables it used measured schools' organizational and classroom-based resources (Jencks & Mayer, 1990). The report's findings suggest school funding and student/educator demographics impact educational outcomes to a much lower degree than previously assumed (Guthrie, 1995). The findings also imply educational reform measures do little to improve to improve educational outcomes (Jencks et al., 1972). Finally, they problematize calls for the demographic and cultural integration of schools (Borman & Dowling, 2010).

After its publication, the *Coleman Report* profoundly impacted educational policy in the United States. Although the United States' Congress failed to define EEO when commissioning the seminal report (Mosteller, 2010), how EEO was understood after its publication marks a sharp departure from previous understandings. "As a result of the report," writes Mosteller, people began to understand EEO in terms of equality of outcomes instead of in terms of equality of inputs (p. 91). Following the *Coleman Report*, many educational programs were developed with the aim of equalizing educational outcomes for students from disadvantaged backgrounds. Head Start, special education, and language programs for English language learners are prominent examples of compensatory educational programs focusing on the mitigation of assumed disadvantages.

The *Coleman Report* also led to increased attention on the education of Hispanic students. It was the impetus for the creation of the *National Advisory Council on EEO* (NACEEO), which was established during the Nixon Administration in 1972. Upon its formation, the council focused on language education and educational language for English language learners, particularly for Hispanic speakers of Spanish (Mosteller, 2010). The emphasis the council places on equalizing educational outcomes represents a fuller and more nuanced understanding of EEO, as they take context into account. For Howe (1997), this matters

because educational opportunities are situated, and understanding them requires the acknowledgement of context.

However, despite the compensatory increased sensitivity to the particular circumstances of disadvantaged students, Howe (1997) ultimately rejects it for at least four reasons: it fails to challenge the status quo by leaving the assumptions that reinforce it unquestioned; it leads to programs based on dominant norms and values that inadequately match those of disadvantaged students; it exacts cultural identity opportunity costs that may be too high; and it promotes deficit thinking. Each of these reasons is examined in turn below.

To begin with, the compensatory interpretation of EEO fails to challenge the very sources of inequality causing the disparate outcomes. Despite its sensitivity to cultural context, Howe shows compensatory education reinforces the status quo because it fails to reconsider the norms and practices of schooling, and it applies them indifferently to all children regardless of those backgrounds. The compensatory interpretation therefore implies all is well in the schoolhouse, with nothing to see, so please move along. This leaves Howe (1997, p. 32) to conclude the compensatory interpretation not only “insufficient” but also “objectionable.” For Howe, compensatory EEO’s failure to change existing norms, practices, and curricula leads to the unquestionable acceptance of the order of things. It therefore implies that what *is*, should be.

Howe also rejects the compensatory interpretation because the norms and values developed from it inappropriately match those of groups that have historically been excluded from participating in the programs and practices. Howe comes to this conclusion through Janet Radcliffe Richards. According to Janet Radcliffe Richards (1980), when a group of people have been excluded from an activity for a long period of time, the activity may become “foreign or

hostile to who they are . . .” (p. 40). Over time then, the activity in question is rendered unsuitable and culturally irrelevant to the individuals who have been excluded from it.

Howe's third reason for rejecting the compensatory interpretation is because the opportunities it makes available may exact opportunity costs too high for the very people for which they are intended. Howe (1997) writes, "if the costs are too high in terms of identity loss, so-called disadvantaged children might not want to be compensated for their disadvantages" (p. 88). A look at the participation requirements compensatory programs place on non-white, lower-than-middle-class students gives credence to the argument. Cassity and Petrovic (2010), for example, suggest compensatory language programs too often result in the loss of English language learners' original language. Reeves (2004) makes note of this phenomenon as well and argues such "monolingual pathways" not only fly in the face of our plural realities but are used as effective "instruments of normalization."

There is correlative evidence compensatory education may exact too-high opportunity costs for Hispanic students from immigrant families. Upon beginning school in the early grades, they initially make great strides in closing the achievement gap (Reardon & Galindo, 2009). However, these gains are entirely lost by the 8th grade (Phillips & Chin, 2004; Mitchell & Tienda, 2006). Additionally, in traditional Hispanic immigrant destinations, this closing-then-reopening of the achievement gap with the passing of time is not only a phenomenon experienced by individuals as they progress through school, it is also a generational experience. That is, according to Schwartz and Stiefel (2006), second-generation Hispanic immigrant students tend to have better educational outcomes than first-generation immigrant students, but they also have better outcomes than the third generation. If NLD schools adopt their educational policies and practices aimed at their Hispanic students from schools in traditional Hispanic

immigrant destinations, Clotfelter, Ladd, & Vigdor (2012) argue they risk this same generational pattern for this the progeny of this generation of immigrants.

While the cause of this opening-then-closing pattern of achievement cannot be identified with certainty, Howe's (1997) contention that compensatory EEO may exact exorbitant opportunity costs helps explain the phenomenon. Over time, minority or marginalized students may very well come to resist or even outright reject compensatory efforts, even if they had initially accepted them, if such efforts ask them to give up too much of their identity. These costs may only reveal themselves with time.

Howe's (1997) maintains these first three reasons for rejecting the compensatory interpretation cannot be disentangled from the fourth: it renders individuals belonging to minority groups inferior by promoting deficit-thinking. Reeves' (2004) findings support this: groups lying outside mainstream culture, whether as significant minorities or numerically small outliers, are positioned as backwards by compensatory programs. For Deschenes, Tyack, and Cuban (2001), the compensatory interpretation is inherently orientated toward deficit-framing, since it is predicated on the idea the unsuccessful lie outside of the fold of success. Furthermore, the act of bringing them back into the fold requires they be molded to specifications determined by those lying in within it.

For the compensatory interpretation then, students resisting others' efforts to mold them in their image are labeled as failures incapable of getting with the program (Reeves, 2004). Unsurprisingly then, Borman and Dowling (2010) find most EEO research today places the problem on the shoulders of those who occupy the lower rungs of our social hierarchy. Therefore, educational inequality's causes are located in the cultural and familial attributes of

minorities and the poor. The responsibility to integrate is thusly placed on the shoulders of the most marginalized. (See also Nieto, 2002; Valdes, 2001).

In fact, one need look no further than compensatory interpretation's impetus - the *Coleman Report* - in order to find glaring examples of such deficit thinking. Though he never comes out and says it, Coleman (1966) implies it is better for a student to be white and middle-class because then they would more likely belong to a better educated family with higher educational aspirations. For Cassity and Petrovic (2010), Coleman's privileging of white, middle-class norms suggests he mistakenly equates social capital with cultural capital. The implication: white, middle-class students possess cultural capital, while minority and poorer students do not. This is ludicrous, however. It is not that marginalized students do not possess cultural capital - they do, and they bring that with them when they first come to school (Cassity & Petrovic, 2010) - but that their cultural capital has little or no value in the field of public education (Valenzuela, 1999). Cassity and Petrovic (2010) therefore conclude, "[L]ow income children are being judged for not having a priori what schools are supposed to provide them" (p. 120). Deficit thinking reinforces the notion there is something wrong with poor children and their families, especially poor dark children. Unsurprisingly, Southworth (2010) finds minority students are disproportionately not identified as gifted by their teachers, administrators, and counselors.

Despite its advantages over the formal interpretation, the compensatory interpretation remains an insufficient conceptualization for realizing EEO. Howe does not reject compensatory educational programs per se, but he does reject this approach as a means for attaining equality of opportunity. That is, compensatory education is not inherently unjust. Howe's problem is with the compensatory interpretation. Not only does it leave the status quo intact, what is left intact is often at cultural and social odds with disadvantaged and marginalized students. Furthermore, by

requiring minority students to forgo their identities for improved educational outcomes, it exacts opportunity costs that may be too high. Finally, the very act of asking the marginalized to fully adopt dominant norms renders them inferior in the eyes of those who have already adopted them. Another interpretation EEO is therefore required - something fuller and more nuanced than the formal interpretation, but also something more democratic and bidirectional than the compensatory interpretation - for the realization of EEO.

### **The Participatory Interpretation of EEO**

As Howe sees it, the compensatory interpretation of EEO fails to provide worthwhile educational opportunities to non-mainstream students, especially those who belong to groups that have been historically oppressed. He therefore finds it objectionable, rejects it, and offers a well-developed interpretation of EEO in its stead. Termed the *participatory interpretation*, Howe's (1997) conceptualization of realizable EEO is based on his *participatory ideal*, which embeds "the requirement to include the needs, interests, and perspectives of all groups" in determining what educational opportunities are indeed worth wanting" (Howe, 1997, p. 4). The participatory ideal itself is rooted in Charles Taylor's (1994) *virtue of recognition*, which Howe borrows. More than mere acknowledgement and toleration, this virtue recognizes the worth of all cultures and cultural identifications.

Howe's recognition is an acknowledgement that cultural and material context(s) play a principal role in the formation of individual and group identities. That is, how an individual comes to understand who they are and the communities to which they belong depend primarily on the relations and intersections of their gender, sex, language(s), race, socioeconomic class, traditions, ethnicity, and spiritual beliefs. Howe's virtue of recognition is also politically and democratically-minded in that it acknowledges diverse cultures all have worth and deserve more

voice than mere toleration affords. The virtue also recognizes individuals and the groups to which they belong should not be forced to choose between "giving up who they are or forgoing full membership in the democratic public...." (Howe, 1997, p. 77). Finally, the virtue of recognition is a universal value of sorts, as it remains tenable within a "group-differentiated" society (p. 77). Without this universal in plural societies, Howe maintains "it is difficult to imagine how a genuine democracy can exist" (p. 77). Howe's virtue of recognition meets the needs of a justly formulated interpretation of EEO, which "requires an approach that neither assimilates nor structurally separates culturally and linguistically diverse students" (Reeves, 2004, p. 58). With this acknowledgment of cultural difference and recognition of their worth then, lies the implication that Howe's participatory ideal affords space for the meaningful or democratic participation of the historically oppressed and marginalized in fields of public deliberation and educational policymaking.

As the shortcomings of the formal and compensatory interpretations render them incapable of leading to equality of opportunity, the question of determining what schools *should* do arises. According to Howe (1997), schools should be providing all students with educational opportunities they deem *worth wanting*. Unlike the formal and compensatory interpretations of EEO - both of which fail in their respective responses to cultural pluralism and social inequality - Howe's (1997) participatory interpretation includes "the needs, interests, and perspectives of all groups - especially groups that have been historically excluded" (p.4). Thus, write Petrovic and Majumdar (2010), the participatory interpretation "provides space for people to have a voice in determining what Howe (1997) calls '*opportunities worth wanting*'" (p. 5).

Howe stipulates four conditions that must come to fruition before an available opportunity can be considered worthwhile to an individual: they are not only aware of the

available opportunity, they also possess the capacity to meaningfully take advantage of it; they are encouraged to effectively and meaningfully deliberate over the exact nature and shape of it; the opportunity is also made available to individuals belonging to historically oppressed groups; and the individual does not deem the opportunity costs associated with taking advantage of the available opportunity too high. Unfortunately, the literature suggests the opportunities made available in NLD schools for Hispanic students and their parents may not meet these conditions. If this is the case, NLD schools may very well be failing to provide worthwhile educational opportunities to these newcomers.

Now that I have described Kenneth Howe's participatory interpretation and his conditions for worthwhile opportunities, I will examine three educational issues through the lens of Howe's participatory interpretation of EEO. Each of the three issues is strongly associated with positive educational outcomes, improved life chances, and deeper social integration. Nevertheless, for Hispanic students and their families, each is usually framed as a problem. They are, in turn: parental involvement in schooling; extracurricular participation; and English proficiency.

### **Parental Involvement in the New Latino Diaspora**

The Hispanic child with parents actively involved in his or her schooling tends to do well in school – better, in fact, than the child whose parents are less involved (Marschall, 2006). However, educators often assume Hispanic students' parents tend to not involve themselves in the schooling of their children (Osterling & Garza, 2004). According to Gibson (2002), NLD teachers and administrators blame Hispanic parents for what they perceive as the parents' lack of involvement in their children's schooling. Gibson writes NLD educators hold supposedly inactive parents responsible, but fail to hold their passive institutions responsible whatsoever. As

Gibson points out, such a framing of Hispanic immigrant parents vis-a-vis themselves prevents these educators from questioning their own assumptions and professional abilities.

NLD educators' assumptions aside, Smith, Stern, and Shatrova (2008) suggest the blame for perceived lack of parental involvement may lie with NLD schools. After all, the burdens associated with parental involvement may be lighter for schools than they are for Hispanic immigrant parents. According to the authors, English is not the first language of NLD immigrant parents, and as such, language is a barrier preventing meaningful channels of communication between schools and the parents. Since schools are communicating with parents in a language they cannot speak, schools are not adapting to the contexts in which they find themselves. It takes less effort for a school to send out bilingual announcements and newsletters than it takes for dozens (or hundreds) of Hispanic parents to become fluent in English. By shirking their own responsibility to establish effective lines of communication and encourage parental involvement, schools are acting impractically and unfairly. As these schools are not communicating with NLD immigrant parents in languages they understand, they are rendering supposedly available opportunities into bare opportunities, which are not actual opportunities in any meaningful sense.

Some NLD schools even fail to make available bare opportunities, because they do not attempt to include immigrant parents. For example, Dorner (2010) describes a NLD school district and their efforts to promote community participation, and the description shows the school did not conform to Howe's (1997) second and third criterion for providing worthwhile educational opportunities. The author's study examined intense debates surrounding a NLD community's school district's implementation of a dual-language program intended for Hispanic students. The district held what it referred to as public forums in order to flesh out community beliefs and desires regarding the planned implementation. However, according to Dorner, the

district failed to invite Hispanic parents to participate in the very forum intended to shape the future of their children. Perhaps inevitably then, Dorner concludes the structures, processes and practices of the dual-language program developed in the wake of the forums reflected not the values, needs, and desires of the Hispanic Community in question but of those articulated by members of the dominant host community. Without question, the failure of the school district in Dorner's study to invite Hispanic parents to the forum clearly violates Kenneth Howe's second and third criterion for opportunities worth wanting. According to them, relevant individuals are encouraged to deliberate over the exact nature of the opportunities made available to them and they are made available to minority members of the community who have been historically oppressed.

However, even when NLD schools aim towards cultural sensitivity by opening bilingual channels of communication with Hispanic parents (e.g. a school sends out a bilingual school bulletin asking parents to attend a curriculum development meeting), they still might not be providing worthwhile opportunities. For example, the bilingual call to Hispanic parents to become more deeply involved in their children's schooling may be written in a language they understand may not matter if the cultural norms and values embedded in the parent-educator curriculum development meeting conflict with those of Hispanic parents. Listening's findings suggest this is indeed the case, as the author finds NLD immigrant parents feel unwelcomed in their children's schools and unfamiliar with the norms of American schooling (2009).

As these examples demonstrate, Hispanic parents tend to be less involved than other parents not because they actively and freely choose non-participation but because they are prevented from getting involved. Neither the formal interpretation nor the compensatory interpretation of EEO is, when implemented, structurally capable of reversing this situation. The

formal interpretation insufficiently handles cultural context and familial background. As such, it would not require schools to communicate with parents in any other language than English. Instead, it would only require NLD schools to present the same opportunities to their Hispanic parents they present to mainstream English-speaking parents. Furthermore, the compensatory interpretation cannot provide a full solution to the problem of lower Hispanic parental involvement, even if its solution is context sensitive. For example, the bilingual invitation to participate in a curriculum development meeting may very well be more sensitive to context of Hispanic parents' language use, but it still fails to take into account their understandings of the roles and processes of schooling when they invite them to a meeting embedded with mainstream cultural norms and assumptions.

Nevarez and Wood (2007) suggest effective parental input requires school-parent communication to be "two-way," since the way each conceptualizes the role of schooling differs greatly from one another, and the author's suggestion is supported by the literature. Bowman (2010) finds improved educational outcomes among NLD Hispanic students in schools where some of their educators and school leaders are also Hispanic. Not only are such students more likely to be held to high expectations and to be empowered by practices and policies acknowledging their difference and their cultural/linguistic moral worth, and not only are they also more likely able to enroll in culturally relevant courses, their parents are more likely to feel comfortable in and feel a cultural affinity towards their children's schools' norms. As a result, Bowman finds such parents more likely to be involved in their children's schooling.

## **Extracurricular Participation in the New Latino Diaspora**

Although there is no generalized agreement as to why, a review of the literature generally suggests student participation in school-based extracurricular activities is strongly associated with positive educational outcomes and improved life chances (Brown & Evans, 2002; Diaz, 2005; Erkut & Tracy, 2002; Gerber, 1996; McNeal, 1995; Pathways, 2011; Peguero, 2010a; Peguero, 2010b). Haensly, Lupkowski and Edlind (1986) find school-based extracurricular activities act as a space in which students "develop emotional, social and economic independence from the family" and that this development "doesn't take place in the academic curriculum" (p. 115).

These findings suggest students not only recognize this fact but also that such activities are conducive to the "social and emotional development that adolescents must accomplish to become productive members of the adult society" (Haensly, Lupkowski and Edlind, 1986, p. 115). Students who participate in extracurricular activities and their parents tend to be more deeply engaged with their schools because of strengthened social bonds to the institutions and "their mastery [of a] motivational orientation" (Eccles & Templeton, 2002). As for preparation for adulthood, extracurricular participation is associated with the development of lifelong habits conducive to "healthy living" (Bocarro, Kanters, Casper and Forrester, 2008). Such participation is positively associated with improving the life chances of economically disadvantaged (Marsch & Kleitman, 2002).

What's more, extracurricular participation is also negatively associated with negative outcomes. That is, students who participate in extracurricular activities are less likely to engage in risky behaviors or to make choices negatively impacting their life chances. For example, Feldmen and Matjasko (2005) find students who participate in extracurricular activities engage

in far fewer risky behaviors such as substance abuse, sexual activity, and delinquency. Also, students who participate in their school's extracurricular activities are less likely to drop out before graduating from that school (McNeal, 1995). In fact, Davalos, Chaves, and Guardiola's (1999) findings suggest that among all students, those who do not participate in extracurricular activities are more than twice as likely to drop out of school. Hispanic students' participation in school-based extracurricular activities is even more strongly linked to staying in school than the link that has been established among all students (Davalos, Chaves, & Guardiola, 1999). Lastly, Mahoney (2000) finds high-risk boys and girls were far less likely to engage in criminal activities if they happen to participate in school-based extracurricular activities.

Although correlation is not causation, these researchers' findings are cause for concern when it comes to NLD Hispanic students. The state of Hispanic participation can be described as follows: in general, Hispanic students are less likely to participate than their peers who identify as African Americans, Asians, or whites; less likely still are Hispanic immigrant students, who among all immigrant groups are the least likely to participate; and finally, the Latina is the demographic cohort (second) least likely to participate amongst all groups and subgroups. The least likely: the immigrant Latina student. (Simpkins, O'Donnell, Delgado, & Becnel, 2011; Thao, 2010).

Consider the Latina student. As stated above, controlling for race, class, and gender, she is statistically least likely to participate in extracurricular activities. Here, the formal interpretation of EEO is Latinas are not participating because they have chosen not to. Many opportunities are available; they just do not choose to pursue them. Thus, according to the formal interpretation, it does not matter that extracurricular activities are quite expensive even though NLD Latinas tend to be economically disadvantaged. It doesn't matter that the language of nearly

all extracurricular activities (minus foreign language clubs, of course) is English, that most extracurricular activities require many dedicated hours outside of normal school hours, or that NLD Hispanics may be unaware of the positive link associated with participation and college application and attendance.

More robust and context sensitive, the compensatory interpretation is that she does not participate because she is not able to do so, and this requires mitigation. For example, if she (and her family) learn English, then she may be able to participate in English-only extracurricular activities, which tend to be conducted predominantly in English. As the compensatory interpretation aims to mitigate the disadvantages of disadvantaged students, it stipulates the equalization of their disproportionate and skewed participation patterns (Howe, 1997). Also, since Hispanic girls tend to be poorer than the average student or girl, schools may want to reduce the financial burdens associated with participation. These measures would help to make the opportunity for participation real.

However, even if she can afford to take advantage of these new opportunities, a review of the literature suggests that the norms and values that guide many NLD Latinos may very well be incommensurable with those that are embedded within their school's extracurricular policies and practices. Recall Haensly, Lupkowski and Edlind (1986) who find that many Latinas recognize that when they participate in school-based extracurricular activities they enter into exclusive spaces where they ultimately attain independence from their families through a process of peer socialization and, what I would consider to be emotional development. According to my interpretation of Howe (1997), this conflict between the norms and values that are likely to guide NLD families and those that are promoted and supported by the extracurricular opportunities

provided by their schools goes a long way towards explaining why so few NLD Latinas actually take advantage of these opportunities.

Clearly, Hispanic students are not participating in extracurricular activities. The assumption that Hispanics are at fault - particularly their cultural and familial norms - influences extracurricular research, policy, and discourse, and it closes the door to other possibilities. Perhaps Hispanic-ness, which may lead to deficit thinking (Howe, 1997), is not the reason Hispanic students do not participate in extracurricular activities. Perhaps it is because, for them, the available extracurricular opportunities are not *worth wanting* (see Howe, 1997).

NLD immigrants' cultural norms and values may be incommensurable with those that are embedded within their school's extracurricular policies. According to Haensly, Lupkowski and Edlind (1986) Hispanic girls view extracurricular activities as a space to attain independence from their families through peer socialization. Villenas (2002), who articulates conceptualizations of education among her NLD participants, and she finds they ascribe a special status to the family in its role in the moral and ethical education of their children. Eggers-Pierola (2005) finds Hispanic parents emphasize individualism far less than other parents and familial dependence, group responsibility, cooperative learning far more. This conflict likely guides NLD Hispanics' decisions (whether they be girls, boys, parents, or families) not to participate in extracurricular activities - they might not think it is worthwhile (see Howe, 1997).

Perhaps the concepts of independence and autonomy are well-received by the mainstream, but they may not attract NLD Hispanic students. For some NLD Hispanic students, extracurricular activities may be "foreign or hostile to who they are" and "out of touch with their experiences and interests and to even devalue them" (p. 40). And according to Janet Radcliffe Richards (1980), the longer a group is not participating in something, the more unsuitable it

becomes. In order to participate in school-based extracurricular activities, NLD Hispanics would necessarily have to assimilate into the mainstream culture that predominates in the spaces occupied by extracurricular activities. The compensatory interpretation may also provide opportunities too costly for their identity and likely to maintain the status quo.

### **Language Use in Formal Education in the New Latino Diaspora**

Most NLD Hispanic students speak a minority language in their homes, mostly Spanish, with a small minority speaking indigenous languages from southern Mexico and Guatemala. Many, if not most, NLD schools have segregated English as second language (ESL) programs in place to help their student English language learners acquire the English language. According to Kohler and Lazarín (2007), linguistic segregation has increased in NLD schools. According to the authors, almost half of English language learners now go to a school where they make up a third of the total student body. When in a particular school, a third of the student population is segregated away from the rest of the student body for separate instruction, it is cause for concern, especially when it is in the South.

ESL enrollment in NLD schools has increased dramatically since 1990. For example, in the decade between 1995 and 2005, enrollment rates in Tennessee, North Carolina, and Kentucky grew between 375 and 425%, while in South Carolina, it grew by a whopping 714% (Kohler & Lazarín, 2007). Worrisome is Levinson, Everitt, & Johnson's (2007) observation that "ESL programs are understaffed by undertrained and culturally insensitive second language teachers" (p. 32). According to the authors, most NLD teachers, administrators, and administrative staff possess little if any fluency in Spanish.

Caught off guard, NLD school policies are likely to be ad hoc and hasty, disproportionately dependent on a very small minority of educators who possess very low levels

of Spanish language fluency. In a comparative case study conducted in two schools north Georgia, Colomer and Harklau (2009) find NLD schools place the responsibility for this "hidden additional work load" (p. 666) squarely on the shoulders of their overly burdened Spanish-language teachers. In addition to Spanish-language instruction, for which most Spanish language teachers are trained, the Spanish teachers in the study were expected to act as translators, interpreters, and even as school counselors, administrators, English-content teachers, school representatives and Hispanic community liaison officers. When each of these additional demands are understood not in isolation but in combination, the authors further find Spanish teachers in NLD schools undergo a forced change of role from second language instructors to "school liaison for all Hispanic students" (p. 668). Grimly, the authors conclude that the vast majority of Spanish language teachers are "unqualified and unprepared" (p. 668) to adopt this role. Furthermore, as this role is often informally coerced upon them, Spanish teachers are usually not fairly remunerated for these additional demands.

The fact that schools are poorly prepared for and thus incapable of effectively managing the logistical, material and knowledge demands of the NLD speaks volumes to the inability of the formal interpretation of EEO to provide educational opportunities that are worth wanting. The so-called educational opportunities that NLD schools are presenting to their Hispanic students are very likely nothing more than bare opportunities, especially when it comes to language use and language instruction. Teachers, administrators and staff are most likely ill-prepared, ill-trained, over-burdened and thus more likely to develop ineffectual, unfair and culturally irrelevant language instruction programs. Thus, most language learning opportunities in NLD schools are mere opportunities, bereft of the required meaningfulness and recognition required by opportunities worth wanting.

Apart from the fact that many NLD English language learners are taught by poorly trained educators in unprepared schools, the nature of the ESL programs themselves speaks to the inability of the compensatory interpretation of EEO to provide worthwhile opportunities. In Reeves' (2004) *Like Everybody Else*, the complacent nature of such programs is illustrated. In a qualitative case study conducted in a suburban public school outside of a mid-sized city in the South, Reeves (2004) utilizes Howe's (1997) participatory interpretation to frame an analysis of three teachers' conceptualizations of EEO and how these conceptualizations were implemented. Reeves finds the teachers recognize educational opportunity "was accessible only through English" in their schools. They also thought the way to improve EEO was to provide their Hispanic students with the necessary English language skills for accessing said opportunities, and the best way to achieve that was to enroll them into a segregated ESL program. However, notes Reeves, the school's efforts to mitigate their Hispanic students disadvantages leaves both the assumption that English proficiency is intertwined with EEO and the unequal social relations that result untouched.

It also seems as if NLD schools may be exacting opportunity costs too high for Hispanic Immigrant students. Valenzuela (1999) describes how initially positive attitudes towards schooling among Hispanic immigrant students are transformed into "withdrawal and opposition to school authority." According to Valenzuela, the process is as follows, "Schooling is a subtractive process for many Hispanic students. It divests these youth of important social and cultural resources, leaving them progressively vulnerable to academic failure" (p. 3). Valenzuela concludes NLD Hispanic students find the costs of taking advantage of their available opportunities to learn English when it requires them to abandon their culture in order to achieve in school. That is, when students are compelled to change who they are if they want to

participate, they may very well conclude that the opportunities on offer may not be worth wanting. Furthermore, Reeves concludes that even when NLD Hispanics are "saved" by attaining English language fluency, they are still positioned as inferior by their educators and non-Hispanic peers. They are therefore not only marginalized when they learn English, they also cement their inferior status because they are seen to admit the subordinate status of their mother tongue. As Lippi-Green (1997) writes, "We do not, cannot under our laws, ask people to change the color of their skin, their religion, their gender.... We have no such compunctions about language, however" (Lippi-Green, 1997, pp. 63-64). Howe (1997) does not completely disregard all language programs for English language learners. In fact, his participatory ideal is attainable with compensatory programs aiming to provide such students with the necessary educational resources required to achieve it. Yet, according to Howe, the ideal is only attainable through compensatory programs if the individuals they are intended for define the goals and needs of the program. As the literature suggests, this is not often the case.

Compensatory ESL programs are not only detrimental in practice, they are also conceptually problematic. In the seminal Supreme Court case *Brown v. Board* (1954), it was ruled that formal segregation is inherently unequal. That is, de jure segregation so stigmatizes and demoralizes segregated groups as to permanently disadvantage them (Howe, 1997, p. 78). Yet segregation can also take form within schools in the form of tracking - whether formalized or not. Like across-school segregation, student tracking also renders the attainment of EEO difficult. NLD students' experiences are similar to those encountered by Jeanie Oaks (1985), "who," writes Howe, "found that tracking unequivocally compromises the educational opportunities experienced by students in low tracks" (p. 79). According to Howe however, it is not tracking but the "demands of democracy and justice" that should guide the researcher (p. 82).

That is, the current curriculum neglects the importance of fostering the virtue of recognition or democratic participation. In the end, Howe maintains that in terms of EEO, inclusive, integrated schooling contexts are preferred over those that separate students within and across schools.

The academic and social benefits of integration are well-documented. For example, Southworth (2010) finds racially and ethnically balanced schools are more likely to provide EEO for all its students and to also have higher achieving student bodies. Furthermore, Southworth finds the racial balance of a school impacts schooling and educational quality independently from the school's social class composition. Furthermore, Hanushek, Kain, and Rivkin (2009) suggest minority students are particularly impacted by integrated environments, where they tend to perform better than when they learn in segregated environments. Minority students are also more likely to encounter and take advantage of the opportunities by college-bound or otherwise advanced courses if they attend diverse schools than if they were to attend a segregated school (Southworth & Mickelson, 2007).

Recently, the principal findings of the *Coleman Report* that schools and their demographic balance matter less than student backgrounds in predicting educational achievement have been called into question. In a reexamination of the *Coleman Report*, Borman and Dowling (2010) find factors such as the type of curriculum, material resources, and especially demographic balance all matter a great deal. The authors utilize statistical methods unavailable to Coleman to conduct a multilevel analysis of the ninth-grade data produced by the report (i.e. student level within-school micro analysis combined with school-level, between-school macro analysis). Their analysis leads them to conclude that had Coleman been able to utilize contemporary multilevel modeling techniques, he would have come to very a different conclusion: "[a] clear hierarchy consists of students nested within classrooms, and classrooms

nested within schools" (p. 1237). Specifically, Borman and Dowling (2010) conclude that in itself, demographic balance determines up to "40% of the variability in verbal achievement is found between schools" (p. 1238). Furthermore, other school-based factors such as the tendency of teachers to favor middle-class students, of schools to segregate students through curriculum differentiation, and their use of academic and nonacademic tracking also account for disparate educational outcomes (p. 1238). Borman and Dowling (2010) thus conclude that racially segregated schools compromised African American students' opportunity to achieve educational outcomes equal to those of their peers at majority-White schools" (p. 1241). Therefore, the *Coleman Report* was wrong to conclude otherwise, as the authors' analysis:

provides very clear and compelling evidence that going to a high-poverty school or a highly segregated African American school has a profound effect on a student's academic outcomes, above and beyond the effect of his or her individual poverty or minority status. Specifically, both the racial/ethnic and social class composition of a student's school are more than 1 3/4 times more important than a student's individual race/ethnicity or social class for understanding educational outcomes. In dramatic contrast to previous analyses of the Coleman data, these findings reveal that school context effects dwarf the effects of family background. (p. 1239).

However, Howe implores his readers to not throw the baby out with the bath water. He is not advocating a wholesale abandonment of curriculum differentiation. In fact, Howe advocates somewhat to the contrary as he tries to answer "the questions of how to justify curriculum differentiation and identify its acceptable forms [but] in a different way" (p. 83). Howe is highly critical of the idea that a universalized, liberal education fosters democratic character. Although the universalization of schooling is the norm, Nevarez and Wood (2007) finds most school

reform models, whether national, state-based or local in nature, are universally implemented and thus context-free. According to Howe, advocates of universal education models assume too much on "an article of faith" (1997, p. 84). The relationship between differentiation and universalism is well-stated by Reeves (2004) when she writes that optimally, "differentiation matches schooling to students' individual needs, and universalism standardizes schooling to meet the needs of all students collectively" (p. 45).

In contrast to an undifferentiated liberal arts program for democracy for all, Howe's participatory ideal "is quite congenial to marked curriculum differentiation... beyond the general requirements" of the participatory ideal (i.e. the virtue of recognition, the capacity for democratic deliberation, and the prospect of gainful employment) (1997, p. 84). But this support of curriculum differentiation comes with a couple of qualifications: (a) that differentiation progresses with age, experience and capacity (e.g. teachers need to "inculcate democratic character" and "push, pull and cajole children" more in the younger years and less so as students advance); and (b), that differentiation is driven by students' interest and in terms of individual tradeoffs to their identity (pp. 82 & 84). Howe writes that once the "general requirements of the participatory ideal are satisfied, they should be permitted to forgo uniform curriculum requirements and to exercise increasing discretion they wish to develop" (p. 84). To do otherwise - that is, "to coerce [such students] in directions they would rather not go" is not only "fruitless" but "counterproductive" as well (p. 84).

Howe (1997) writes the participatory ideal is unrealizable without meaningful inclusion, which itself requires something more than what he refers to as mere inclusion. That is, although integration for its own sake is preferable to in-school segregation, such efforts are insufficient conditions of the participatory ideal unless they operationalize participation among all integrated

groups and individuals. Therefore, according to Howe, simple inclusion does not guarantee the attainment of the participatory ideal. As an example, Howe points to those schools who supposedly adopt inclusive frameworks in terms of ability-disability by simply mixing students with disabilities with so-called regular students (1997, p. 89). Without proper training, resources and meaningful participation from the students with disabilities, fully attaining the participatory ideal will forever remain out of reach.

In *Brown v. Board of Education* (1954) the Court declared state law establishing segregated schools based on race unconstitutional as it inevitably leads to unequal social relations and connotations. The Court held, regardless of material circumstance, legally-sanctioned educational policy separating the races is, more often than not, interpreted society-wide as denoting the inferiority of one race in relation to another. As such, the Court also held the educational experiences of African-American students structured into separate schools were inferior and educationally prohibitive in relation to their white counterparts because they took place in less motivated contexts and because they were deprived of the benefits that result from learning in integrated environments.

Framed this way, *Brown v. Board of Education's* holding implies separate is not equal when the separated did not participate in the separating. If true, each time a group is segregated away from another group by that group, a new social hierarchy and thus inequality is structured into public schooling. The implication here is that educational policies and practices that segregate non-mainstream groups structure inferior opportunities because they are separated away from and then isolated from the mainstream group at the latter's discretion and direction.

Take the intra-school segregationist policies found in the practice of student tracking. Howe (1997) turns to Jeanie Oaks (1985) to describe how, for example, lower-tracked students

are stigmatized on the one hand and permanently disadvantaged on the other. Although Howe thinks outcomes-based distributive tracking is often “too narrow” (p. 82), he does not find it objectionable *per se*. He only rejects it when it fails to meet the demands of democracy and justice, particularly when it is designed and implemented without regard to the virtue of recognition. Whether too narrow or without democratic origin then, the state of most intra-school segregation policies leads Howe to generally prefer inclusive schooling contexts over those that exist in separated isolation. He cites Walzer (1983), who observes that curricular content is less important than the human environment in which it is taught, to come to the following three conclusions concerning inclusive schooling: (1) successful careers depend on social cooperation, and as such, schools should be enabling children to help each other master the curriculum; (2) he writes that “[c]ooperation is deeply implicated in defining and rewarding talents” - an implication that Howe associates with distributive justice (p. 82); and (3), Howe maintains that certain human characteristics can be realized only through active engagement in diversified social cooperation which can only be realized through the inclusion of the democratic virtue of recognition.

To paraphrase Cassity and Petrovic (2010, pp. 126-127), the purpose of EEO should be to address genuine inequities in ways that challenge the status quo about what counts as competent, what counts as cultural capital, and what the fundamental purposes of education should be. Their view profoundly contrasts with the view that children should be cast into a mold formed by predetermined goals serving the interest of those in power. Thus, Cassity and Petrovic conclude, “Compensatory programs that seek to fix deficits that affect academic achievement without seriously considering what is to be achieved and the extent to which that upholds an inequitable status quo may not be worth wanting” (p. 121). In the end, then, compensatory ESL

programs in NLD schools largely fail to provide equalized educational opportunities for their Hispanic students. The question thus remains as to exactly what steps schools should take if they are to provide equality of educational opportunity for all students, not just those whose mother tongue is English.

According to Levinson, Everitt, and Johnson (2007), NLD schools should not be asking themselves if their Hispanic immigrant students feel welcomed, they should be asking themselves if they are welcomed. Such a measure shifts the responsibility of integration from Hispanic immigrant families to their host community. The authors suggest NLD schools should "view newcomers as a resource for learning, rather than a 'problem,' and we must continue to foster a broad sense of shared responsibility for their integration" p. (39). Integration is more than integrating the newcomers, it is also about integrating the host community into the newcomer community as well. Levinson, Everitt, and Johnson argue that schools need simultaneously to "teach" newcomers about living in the community, even as they "learn" to adapt to the newcomers' needs. Furthermore, instead of placing the burden of integration on Hispanic newcomers, the authors suggest that host communities and their schools should "develop greater cultural competencies... for living and working with Latin-origin residents" (p. 39). According to Howe (1997), the best way to ensure that schools integrate their Hispanic students and that equality of educational opportunity is attained in the schooling contexts of language instruction and the languages of content instruction, is if schools adopt the participatory ideal as their overriding obligation. Such a move would indicate that schools favor inclusion over integration, afford recognition to their Hispanic students, and recognize the reciprocal nature of fostering authentic democratic character (p. 89). Howe concludes that "[t]here is no surer way of

doing this than by providing face-to-face practice in deliberating with those who have different values, interests, talents and life circumstances" (p. 89).

In the end, however, fully integrating Hispanic students into their newfound NLD host communities may very well be untenable. This is because even partial integration can prove difficult for Hispanic student and their families. For example, in a study of a Diaspora town in Indiana, Levinson, Everitt, and Johnson (2007) find the undocumented status of many Hispanic immigrants proves to be an almost insurmountable barrier to successful integration. For example, without valid state-issued identification cards such as driver's licenses, they are unable to take advantage of travel opportunities, the opportunity to open a checking account with what is nominally their local bank, or in the case of Indiana, the opportunity to attend public institutions of higher education. The authors write, "These conditions of federal policy and transnational migration place definite limits on newcomers' full and equal membership at the community level" which make community expectations for Hispanic immigrants to fully integrate not only unreasonable but impossible as well (Levinson, Everitt, & Johnson, 2007, p. 35). Neal and Bohon (2003) stipulate that the demographic changes that accompany immigration in the NLD "challenge traditional notions of what defines the community" (p. 205). Similarly, Massey (1995) writes that the demographic changes Hispanic immigrants bring to communities tends to cause amongst the non-Hispanic white members of the community "a fear of cultural change and a deep-seated worry that European Americans will be displaced from the dominant position in American life" (p. 632). There is also the danger that communities with populations that were relatively stable in the past will Latinize the problems that always accompany explosive population growth regardless of the ethnic origins of that growth (Neal & Bohon, 2003).

## **Conclusion**

The preceding literature review is relevant to inquiry into EEO in the New Latino Diaspora in several ways. To begin with, it sets the stage by describing how the emergence of the phenomenon has greatly altered the demographic, economic, social and political landscapes of the United States. Furthermore, it describes how Diaspora schools, especially those in the American South, have largely responded inadequately and unjustly to their educational challenges and other newfound circumstances presented by the increasing number of Hispanic Immigrants who have settled in their midst since 1990 by adopting compensatory and formal approaches to equalizing their educational opportunities.

Of course, even if NLD schools are largely to blame for their failure to respond well to their new circumstances, it should be understood with some measure of empathy. A review of the literature suggests NLD schools were unprepared for the sudden and massive arrival of Hispanic immigrants and the exponential growth of newly created Hispanic communities within their jurisdictions. No academic, no scholar, and no politician foresaw the fundamental shift in Hispanic immigration patterns, and very few recognized the shift in the first decade after. In fact, it was not until five years after the phenomenon began that any educational scholar took note. The point here is NLD schools were forced to garner ad hoc responses while the phenomenon was unfolding. Unsurprisingly then, the literature suggests that schools were more likely than not to respond by adopting the very same types of formal and compensatory approaches to equality of educational opportunity that have been implemented by schools in traditional settlement communities for more than fifty years.

The literature suggests - first in schools in traditional destination communities and then in the NLD schools that followed - these formal and compensatory approaches to EEO have largely failed to provide the types of educational opportunities that their Hispanic Immigrants deem

worth wanting. This suggests to me that something new, something better is needed if NLD schools are to provide the types of educational opportunities their Hispanic students and their families deem worth wanting. It would have to be more inclusive, deliberative, and collaborative in nature.

## CHAPTER THREE

### METHODOLOGY

#### **Overview**

This was a qualitative instrumental case study bounded by a single case and focused on the singular issue of equality of educational opportunity (EEO) in fledgling Hispanic immigrant communities newly settled in non-traditional host communities. This case study was influenced by participatory and action oriented methodologies where I, as researcher, facilitated a researcher-participant and participant-participant collaborative needs-identification and proposed action project. The end result of the project was a photobook presenting the participants' contributions entitled *Vale la Pena* (It's Worthwhile).

The case study was conducted over a period of three months in collaboration with seven active and prominent members of Tuscaloosa's Hispanic immigrant community. Participants were also parents of children enrolled in local public schools. During the course of the study, I engaged and interacted with each participant from five to ten times in familial groupings. I facilitated a sequence of between four to seven iterative and sometimes overlapping action meetings with each participant grouping. The photobook *Vale la Pena*, along with the iterative editorial processes and participant-created drafts leading up to the photobook's final iteration, served as the study's primary source of data. Data analysis was performed with descriptive and analytical (emergent) coding techniques.

Participants engaged in a participatory action research project adapted from photovoice methodology spanning a period of three months. Data was collected primarily in the form of

specific, iteratively produced participant narratives (including participant-selected photographs and images representative of these narratives). Secondary data, produced during multiple action meetings where participants shared their generalized understandings and concerns about education, schooling, and the types of educational opportunities they deemed worthwhile was also collected by the researcher.

*Vale la Pena* articulates participants' planned actions for lowering opportunity barriers and furthering the participants' capacity to deliberate over the nature of available educational opportunities. The photobook also documents the participants' needs and wants regarding formal education, describes some of the barriers preventing the realization of worthwhile educational opportunities for members of Tuscaloosa's Hispanic immigrant community, and proposes plans of action to affect positive change.

### **Research Questions**

As a researcher conducting an action-oriented case study focused on meaningful participation, I facilitated participants' efforts to understand and characterize the barriers and bridges to their access and determination of available educational opportunities. Developed in accordance with Kenneth Howe's (1997) participatory educational ideal and participatory action research methodology, the primary research questions were:

1. What obstacles do the participants identify in pursuing opportunities available in their children's schools?
2. What reasonable changes do they propose for increasing their perceived value of available educational opportunities?

### **Rationale for Qualitative Research**

This research study was not quantitative in manner. It was not a systematic empirical investigation utilizing statistical, numerical data, or computational techniques to develop and

employ generalizable models, theories, and/or hypotheses pertaining to educational barriers for Tuscaloosa's Hispanic immigrant community. There was no fundamental connection between empirical observation and mathematical expression of quantitative relationships in the study. In other words, the study's methodology was not based on a specific, narrow question, nor did it collect a large sample of numerical data to answer the question. Therefore, as researcher, I did not attempt to analyze the data with the help of statistics in order to yield unbiased results generalizable to some larger population.

According to Creswell (2003), qualitative research is an inductive approach to learning about participant-constructed meaning through open-ended, word or text based theme development. Creswell describes qualitative research as an inductive attempt by the researcher-rendered measuring instrument using rich description to understand participants' meaning-making as it relates to their own lived experiences. According to Marshall and Rossman (2010), qualitative research is, generally speaking, naturalistic, context-specific, emergent, interpretative, and employs multiple methods. Furthermore, the qualitative researcher systematically reflects on the research process, engages in researcher reflexivity and sees the world holistically (Marshall & Rossman, 2010).

Qualitative research methods were most appropriate for my study because the study's aims and characteristics fit best the above descriptions of qualitative research. The study's themes and other conclusions were developed on the basis of emergent narrative, visual, and researcher-reflective data and is therefore inductive, rather than deductive, in nature. The goal of the study was to explore and describe the participants' articulations about the obstacles attenuating the educational opportunities available to them and what they see as reasonable means of affecting change in order to both inform Kenneth Howe's (1997) participatory

interpretation of EEO gain an in-depth understanding of EEO as it directly relates to the participants themselves. For this study, therefore, I asked broad questions and collected data in the form of the participants' words and produced and/or selected images. I used descriptive and analytical coding to identify themes and patterns exclusive to the study's participants. The study's methodology produced information only on the particular cases studied and its general conclusions informing Kenneth Howe's participatory interpretation of EEO.

### **Rationale for Participatory Action Research Methods**

This qualitative case study used action research methods. According to Herr and Anderson (2005):

(A)ction research is inquiry that is done by or with insiders to an organization or community, but never to or on them. It is a reflective process, but is different from isolated spontaneous reflection in that it is deliberately and systematically undertaken and generally requires that some form of evidence be presented to support assertions. What constitutes evidence or, in more traditional terms, data is still being debated. Action research is oriented to some action or cycle of actions that organizational or community members have taken, are taking, or wish to take to address a particular problematic situation. The idea is that changes occur either within the setting and/or within the researchers themselves (pp. 3-4).

Participatory action research starts small and progressively grows through a process of action cycles. According to Dick (2000), "good action research" critically and collaboratively examines data gathered from multiple sources during a previously-planned action cycle in order to disprove interpretations that collaboratively emerged out of earlier cycles so that the next cycle can be systematically planned and enacted. Dick further maintains that rigor is attained in

participatory action research through a flexible, self-reflective process that refines and focuses "vague beginnings" towards the production of research knowledge and practical improvement.

Kemmis and McTaggart (2005), describe this "spiral of self-reflective cycles" as follows: "planning an action; acting and observing the processes and consequences of the change; reflecting on these processes and consequences; replanning; acting and observing again; reflecting again, and so on" (p. 276).

The intention here is for participants to leave each action cycle with plans of action that are formulated as a result of their collaborative interpretations of collaboratively collected data in a "spiraling synergism" that spurs new questions, new methods, and new literature (Herr & Anderson, 2005, p. 70). Thus, the rigorous participatory action study critically reflects upon each cycle in order to respond to the requirements of the next cycle (Dick, 2000).

This study progressively structured participant collaboration and contribution in developing its final result: the photobook *Vale la Pena*. This was accomplished by employing a research design that systematically rendered the study's own processes transparent and open-ended through an ongoing processes of data documentation made accessible to participant scrutiny and critical analysis. As researcher, I acknowledged and continuously reflected upon my own biases and made this information available to the participants.

I based the study's methodological design on my belief that individuals relevant to studies' outcomes should meaningfully participate and contribute to the research process of that study and the determination of the outcomes themselves. This helped ensure the research questions, problems, and processes that emerge out of each action cycle are authentically generated by the participants. Therefore, they have a meaningful stake in the study's processes, development, and results. The participatory action methods helped to support and promote a

collaborative, critically examined, and self-reflective process problem solving that understands action research to be a social practice in itself and as a form of social action. In the end, the methods rendered the study's findings culturally responsive, contextually relevant, and in accordance with Howe's (1997) participatory ideal, which builds into the ideal of equality of educational opportunity the requirement that all groups impacted by a given educational good or opportunity meaningfully participate in the determination of whether or not the good or opportunity is worth wanting.

### **Study Population: Sample and Justification**

The study's sample size was seven Hispanic immigrant parents. Participants were grouped into three mother-father couplings and one mother. I employed mixed sampling strategies using a combination of purposeful and snowball strategies. I used two purposeful sampling strategies. I began with a stratified purposeful sampling strategy to identify and recruit participants and to facilitate participant grouping comparison. After which, I used a snowball sampling strategy in collaboration with participants to identify and recruit new participants.

Participants were identified for recruitment according to specific criteria. Firstly, the participants were recruited because they were Mexican immigrants living in Tuscaloosa. They also were parents with at least one child enrolled in public school. Finally, they were identified by either me and/or a participant(s) as active and prominent members of Tuscaloosa's Hispanic immigrant community.

Justification for the participants' inclusion is as follows. As a bilingual speaker of English and Spanish, I was able to communicate effectively with the participants because they spoke Spanish and (to varying degrees) English. I assume I may not have been able to communicate effectively with the participants if they were Guatemalan or southern Mexican immigrants living

in Tuscaloosa as they are more likely to be nearly monolingual speakers of indigenous languages (with varying, but often limited) levels of English fluency. Furthermore, as Mexican immigrants and as parents of public school students, the participants were directly impacted by the study's topic of focus and they potentially benefited or will potentially benefit from the study's findings.

As prominent members of Tuscaloosa's and Alabama's Hispanic immigrant community, the participants interact with other community members, many of whom share their concerns as parents, as immigrants, and as community members. Prominent community members have access to many people. With more eyes on the ground, they assumedly have deeper understandings of their community's needs and problems and are more likely to engage in critical conversations about the nature of schooling and education.

As active members of their community, their previous individual and combined experience with planned and realized action not only helped ensure an inexperienced researcher engaged in a complex, multi-stage participatory and action oriented case study - me - did not get lost in the weeds, it also helped ensure democratic validity. Lastly, due to their positions in their community, I assume they are more likely to put the knowledge gained through their participation in this study to future use and affect progressive change in their community.

Recruitment contact with participants began once the study obtained IRB approval. All participants completed required consent forms after the study was explained to them and before data collection began (see Appendix for consent forms).

### **The Participant-Researchers**

All seven of the participants were of Mexican origin and identified as Mexican - some from large cities, and others from small towns. Each of the participants lived in Tuscaloosa proper at the time of the study. Among the seven participants, there were three sets of couples:

two participants were formally married to each other before arriving to the United States; two formed a blended family after arriving and lived in cohabitation as a family; two others also lived in cohabitation and but had created a nuclear family together after meeting upon their respective arrivals, and one participant was married (to a spouse who did not participate in the study). The number of participants' children varied a great deal. Two of the participants had two daughters (one of whom was an elementary student). They also had other children from previous relationships (both daughters and sons, all of whom were enrolled in high school). Another two participants had four children (two sons and two daughters, three of whom were students in local schools). The third participant couple had three young daughters, one of whom was an elementary student. And the seventh participant had one son in the eighth grade.

In terms of educational attainment, there was significant variance between the participants, yet all seven had significant experience as students in Mexican schools. Two participants attended but did not finish high school, three earned a high school degree, one attended university but did not earn a degree, and one earned a college diploma.

Every participant expressed concern regarding their immigration statuses, and most felt their lives were disrupted and negatively impacted by federal and Alabama state immigration policies, laws, and regulations. Most specifically, the participants felt deeply impacted by Alabama's Act No. 2011-535, known formally as the Beason-Hammon Alabama Taxpayer and Citizen Protection Act and informally as House Bill (H.B.) 56 (AL HB 56, 2011). Signed into law on June 9, 2011 by Governor Robert Bentley, the anti-illegal immigration law has significantly been narrowed since its passage due to the unconstitutionality of many of its provisions. Yet, its shadow remains and looms large in the lives of the participants. As originally passed, H.B. 56 was one of the most restrictive immigration laws in the country. After signing

the law, Governor Bentley said, “I campaigned for the toughest immigration laws, and I'm proud of the Legislature for working tirelessly to create the strongest immigration bill in the country” (Gargis, 2011, n.p.). And during debate, one of the bill’s sponsors, State Representative Micky Hammon, said of the Bill, “[H.B. 56] attacks every aspect of an illegal alien’s life. The bill is designed to make it difficult for them to live here so they will deport themselves” (Chandler, 2011, n.p.).

One participant, who worked in construction, was unable to obtain a valid driver’s license, and as a result of the fact that he could not drive himself to job sites, was unable to find anything more than intermittent work. Another participant relayed an expression she identified as common among the undocumented members of Tuscaloosa’s immigrant Hispanic community, and which was related to her family’s inability to obtain health insurance as a result of their undocumented status: “No tengo el derecho a enfermarme” (I do not have the right to get sick). Others related the fear and anxiety they feel whenever they are involved in a traffic stop or have other encounters with police officers or other enforcers of the law. Two participants even felt victimized by what they considered to be active persecution on the part of immigration authorities. In fact, they settled in Tuscaloosa with their children after fleeing first Louisiana and then Mississippi upon the deportation of a family member in each of the two locations.

Finally, all seven participants expressed a desire to remain anonymous. Furthermore, none of the seven choose to adopt a pseudonym. Participants are therefore identified by the number corresponding to the order in which they were recruited. Thus, the seven parents who participated in the study were Participant 1, Participant 2, Participant 3, Participant 4, Participant 5, Participant 6, and Participant 7. Finally, no recruited participant dropped out of the study once it was underway.

## **Data Collection**

Action meetings were the primary sources of data. The other two data sources included an emergent theme report, and a research journal (in which I recorded or saved all data, including that from the other resources listed here). A description of these data collection sources/methods, including their purposes, follows.

### **Research Journal**

During the study, all data collected for analysis was recorded or placed in a research journal (including both participant- and researcher- produced data). The purpose of the research journal was to bring together all forms of data in one encompassing data source in order to triangulate the data for analysis. The research journal served other purposes as well: to support, promote, and facilitate procedural transparency, researcher and participant reflexivity, inter-grouping and intra-grouping theme generation, as well as to validate the study's procedures and results. Thus, the research journal purposed to efficiently and transparently manage the complex, iterative, and reflexive procedures of participatory action research. In other words, the research journal allowed me to bring everything under one roof, so to speak, in order to systematically and democratically produce potentially generalizable data collection procedures and analysis.

The emergent data from the following data collection and analysis strategies was recorded in the research journal and made available to participants during the course of the study and upon participants' requests: participants' narratives; participant observation data from researcher-participant interaction; reflexive activities; action meeting notes; field session notes; a running emergent theme report; and participant-produced and/or participant-selected photographs and/or images. A more detailed description of each of these data collection

strategies, as well as sub-data collection and analysis activities is provided below (also, see Appendix for an even more detailed description of these protocols).

Participant observation data was recorded in the researcher journal during action meetings. The data recorded depicted and described participant actions and words during these data collection activities. I also recorded jottings relating and describing the settings, participants' interactions, and the words or actions that piqued my curiosity (see Appendix for *Participant Observation Protocol*).

With consideration to the fact that data from action meetings was not recorded with audio, video, or image recording technologies or transcribed verbatim, I used member checking strategies to assess the veracity of the collected, the represented, and the analyzed. Depending on the given data collection or analysis strategy, I utilized unstructured, concurrent member checking (e.g., "So, what you are saying is...", "Is this what you just said...", or "Look at how I represented what you said last week, and tell me if it is accurate."). I also engaged participants with a structured post-interaction feedback activity (see Appendix for *Feedback Activity Protocol*).

### **Action Meetings**

This instrumental case study was participatory and action oriented. Its primary data source was a researcher-facilitated project shaped by participatory action research methodology. From December, 2013 through March, 2013, action meetings with participant groupings were the study's planned participatory action crux.

Held with participant groupings, action meetings were sequenced and iterative meetings guided by an agenda for proposed action for positive change. Depending on the particular

grouping, I facilitated from four to seven action meetings. Action meetings were held in participants' homes and lasted from two to five hours, with most lasting about three hours. The content of the data produced during action meetings both varied across groupings and progressively changed within groupings over the course of the study. There was also a significant amount of theme overlap across groupings and theme constancy within groupings.

Content and theme variance was due to participants' unique statuses, other life contexts, and lived experiences. Content and theme constancy within groupings was due to the participatory action process' method of predicting each action meeting, beginning with the second, on its formulation during the action meeting prior, as well as its carried-out actions since.

Methodological coherence was ensured by the use of a systemized protocol conceptually linking sequences of action meetings and oriented towards facilitating participant and researcher reflexivity. Each action meeting was linked and informed by common procedures (e.g., structured action and reflexive activities, participant data collection and analysis strategies, an emergent theme report). As the researcher arranging and conducting action meetings, I assumed the role of facilitator. In this role, I provided assistance to the participants, helping to guide them as they tried to achieve the study's purposes.

Beginning with the second meeting, each action meeting was sequentially linked to both the one prior and to the one following, until the last - the general objectives of which are listed below:

*First Action Meeting:* introduced research project; discussed participants biographies; shared and provided *Critical Questions About the Nature of Education and Schooling* handout (Appendix); researcher and participants formulated action plan for fleshing out the most

pertinent educational issues in the participants' personal lives and community; participants engaged in reflexive activity; researcher engaged in post-meeting researcher reflexivity activity .

*Second Action Meeting:* participants selected answers to share from critical questions handout; participants contextualized answers; participants identified emergent themes; participants formulated an action plan for identifying available and unavailable formal educational opportunities, as well as the factors supporting or preventing their realization, and with outcomes to be realized before the third action meeting; participants engaged in reflexive activity; researcher engaged in post-meeting researcher reflexivity activity.

*Third Action Meeting through Penultimate Action Meeting:* participants contextualized and identified emergent themes; participants formulated action plans with outcomes to be realized before upcoming action meetings (e.g., for expanding upon, revising, and clarifying emergent themes); participants engaged in reflexive activity; researcher engaged in post-meeting researcher reflexivity activity.

*Final Action Meeting:* participants individually decided whether or not to participate in the dissemination of the action groups' findings to local educators and educational policymakers (e.g., school board members, administrators, and teachers), the manner in which they would participate (all decided to participate), and whether or not they would identify themselves during this stage (all chose to remain anonymous); the manner in which they wanted to disseminate results (all agreed to disseminate a photobook - later entitled *Vale la Pena*); and participants finalized individual contributions to action group's photobook *Vale la Pena*, including the final selection of the participant produced photographs and/or participant-selected images/photographs they intended to represent their narratives. (For a more detailed procedural description of the

action meetings listed above, see the following protocols in the Appendix: *First Action Meeting; Second - Penultimate Action Meetings; Final Action Meeting.*)

## **Data Analysis**

### **Coding Strategies**

Descriptive coding was employed as a first data analysis step. The purpose of descriptive coding is to identify analytical units of meaning by summarizing the primary topic of participant-produced data excerpts (Saldaña, 2009). Once descriptive codes emerged from an analysis of the data, I employed analytical coding, which is coding “that comes from interpretation and reflection of meaning,” in order to interpret the descriptive codes (Saldaña, 2009, n.p.). As such, I considered “the meanings in context, and [created] categories that express new ideas about the data related to them” (Saldaña, 2009, n.p.). Therefore, I carefully interrogated the data in order to ascertain its meaning and develop categories (Saldaña, 2009). According to Saldaña (2009), “Well handled, analytical coding is a prime way of creating conceptual categories and gathering the data needed to explore about them. Coding is the first step of opening up meaning (n.p.)”

### **The Emergent Theme Report**

While the descriptive codes that emerged over the course of data analysis informed the analytical codes, the analytical codes - along with two theme generation protocols - informed the development of an emergent theme report. In essence, I produced a running, inter- and intra-grouping emergent theme report in order to share (with participants) the participant- produced and researcher-identified themes that emerged during action meeting contextualization and theme generation activities. The purpose of the emergent theme report was to facilitate inter- and intra-grouping participant theme generation and action planning, participant and researcher data analysis, researcher theme generation, as well as to perform validity assessment through member

checking. In other words, the purpose was to spur and support participant identification and analysis of emergent themes for individual participants, as well as within and across participant groupings.

Specifically, after meeting with participants during action meetings, I engaged in a researcher's theme generation activity. I was guided by a series of theme generation questions. I recorded the answers to these questions in the research journal and summarized them in the running emergent theme report. An updated hard copy of the emergent theme report was provided to participants during each action meeting (see Appendix for the *Researcher's Theme Generation Protocol* and the *Emergent Theme Report Protocol*).

### **Validity, Reliability, and Rigor**

#### **Validity and Ethical Research Through Researcher Reflexivity**

This case study generated useful knowledge about EEO for the participants as parents and as members of Tuscaloosa's Hispanic immigrant community, and it generated knowledge informing Kenneth Howe's participatory interpretation of EEO. Therefore, it may have generated useful knowledge for similarly situated diaspora immigrant communities or for scholars focused on issues related to EEO. In other words, the knowledge generated by this study may be applicable to and informative of both direct problem-solving applications in other educational and theoretical contexts (Herr & Anderson, 2005).

In order to better ensure valid and rigorous research processes and outcomes, I utilized both Herr and Anderson's (2005) five criteria for participatory action research validity and Kenneth Howe's (1997) theoretical insights about worthwhile educational opportunities by adapting them to the contexts of this study (see Appendix for research validity protocols). Herr

and Anderson's five criteria for validity are *outcome validity*, *process validity*, *democratic validity*, *catalytic validity*, and *dialogic validity*.

### **Outcome validity.**

Herr and Anderson rely on Greenwood and Levin's (1998) Deweyan pragmatic workability to develop their criteria for outcome validity. Outcome validity signals a successful (or not) outcome for a research project in that it "tests the extent to which actions occur which lead to resolution of the problem that led to the study" (p. 55). Besides its utility at ascertaining the quality of outcomes produced by the action project, Herr and Anderson also suggest that the ongoing reflection of the validity its outcomes will also push the researcher to aim for more than simply solving a collaboratively identified problem in that it also forces them to reframe the problem in a more complex, nuanced way. This, they point out, will often lead to a new set of problems (Herr & Anderson, 2005).

In order to better ensure outcome validity, I engaged in reflexive activities after each action meeting (see Appendix). I also worked to ensure process validity and democratic validity, both of which are required for the attainment of outcome validity. Outcome validity is a reflection of process validity because a successful outcome in participatory action research requires a faithful adherence to the iterative action cycles of the genre. On the other hand, a flawed participatory action research process leads to invalid action outcomes. Outcome validity also depends on democratic validity, because the latter determines whether or not the study's outcomes were successful for the participants (Herr & Anderson, 2005).

### **Process validity.**

In order to ensure process validity, which is adherence to the inherently iterative and progressive research process of action research, where knowledge is collaboratively generated

sequentially and reflexively in gradual stages I used my research journal to continuously engage with the following two questions (Herr & Anderson, 2005):

1. Are the findings a result of reflective, iterative cycles that reexamine and problematize: the practices under study; the assumptions behind problem definition; what counts as evidence; and the quality of relations developed with participants?
2. Am I representing the data honestly, authentically, and in good faith? (see Appendix for protocols).

### **Democratic validity.**

Democratic validity tests "the extent to which research is done in collaboration with all parties who have a stake in the problem under investigation" (Herr & Anderson, 2005, p. 56). To ensure its validity, I described in detail the depth and scale of collaboration between myself and the study's participants. Furthermore, when my role as researcher is much closer to the outsider side of Herr and Anderson's (2005) insider-outsider continuum, I introduced multiple perspectives and material interests, and account for them in my research journal. To paraphrase Herr and Anderson (2005), while process validity depends in part on diversity of voice in triangulation, democratic validity views it as an ethical requirement (p. 56). In order to strengthen this commitment to introducing a diversity of voice, I ensured that women participating in the study were given critical space to challenge the group's presumably democratically produced processes and findings. Lastly, I continuously examined my own motives as a researcher in order to better ensure I was not using the study to benefit from the findings at the expense of the participants (either individually or as a group) (Herr and Anderson, 2005). (See Appendix for protocols.)

### **Catalytic validity.**

Catalytic validity is described by Herr and Anderson (2005) as overlapping with both process and democratic validity but highlighting the transformative possibilities of participatory action research. They borrow the concept of catalytic validity from Patti Lather (1986) by maintaining catalytic validity stipulates participatory action research is only valid if it “is educative for all [involved parties] and stimulates some action” (Herr and Anderson, 2005, p. 95). To ensure catalytic validity, I utilized my research journal to assess the degree to which the study’s processes of inquiry oriented, focused, and energized participants towards knowing reality with the aim of transforming it. I also used my research journal to assess the degree to which I, as researcher, and the study’s participants were open toward this reorientation of reality and their roles in it. I also used my research journal to determine the extent to which my own understandings of EEO and Hispanic immigration in Tuscaloosa were deepened and the extents to which my understandings move me towards change. Lastly, participants participated in both the generation of themes throughout the course of the study and in member checking processes in order to strengthen the catalytic validity of the project. (Anderson & Herr, 2005; see also Appendix for catalytic validity protocols.)

### **Dialogic validity.**

To ensure dialogic validity, which is used to assess "goodness-of-fit with the intuitions of the practitioner community, both in its definition of problems and findings (Myers, 1985, p. 5),” I relied on reflective dialogue with *critical friends*. Critical friends are individuals familiar with the contexts under study who can offer alternative explanations of the research data (Martin, 1987). As I began the study partly as an insider, and as I became more deeply involved in the study’s research processes, I asked critical friends (e.g., graduate students of education familiar

with issues of equality and equity, gatekeepers intimately familiar with Tuscaloosa's Hispanic immigrant community) to debrief me and to help me make collaborative meaning. I also asked these critical friends to problematize my own declarations of knowledge, to force me to make my understandings explicit, and to help me step out of the research (see Appendix for protocols).

Finally, Herr and Anderson (2005) state the participatory action researcher is ethically obligated to anticipate and minimize harmful risks associated with participation. However, the dynamic, open-ended nature of participatory action research renders an infallible anticipatory plan impossible (Herr & Anderson, 2005). Cassell (1982) therefore suggests broadly anticipating potential ethical challenges and commit to addressing them upon their emergence rather than developing a perfect response for every possible ethical scenario.

As such, I developed and adhered to an analytical framework designed to support an ongoing effort to think through the risks to participants, and for formulating and interpreting ethical standards and criteria (as suggested by Herr & Anderson, 2005, p. 114). These criteria for ethical participatory research guided my inquiry and shaped my interactions and relations with the study's participants. The criteria that I developed were adapted from three sources: parts of Herr and Anderson's (2005) own analytical framework for ethical participatory action research; Kenneth Howe's (1997) participatory ideal and criteria for opportunities worth wanting; and Reason's (1994) description of the ethical commitments required of the participatory researcher (See Appendix for Protocol).

### **Member Checking**

Over the course of the study, I used member checking strategies with participants in order to assess the reliability and validity of the descriptive and analytical codes, the study's emergent themes, and my representations of the participants' narratives, conceptualizations, and

photobook contributions, as well as to assess the validity and reliability of my representations of participants words and ideas.

### **Data Triangulation**

I assessed and compared the participants' and my own conclusions (in light of the study's emergent data analysis) with existing theoretical literature and empirical research. Triangulation was corroborated when these conclusions were consistent with existing literature. Existing literature related to Kenneth Howe's (1997) participatory interpretation of EEO and education in NLD communities were compared with the outcomes and findings of this case study.

### **Limitations**

As a qualitative research case study grounded in participatory research methodology, this study was limited by various factors. Most pertinent, this study's resultant findings are not generalizable to all Hispanic immigrants with children enrolled in diaspora schools or to all researchers concerned with EEO theory and practice in general or Kenneth Howe's participatory interpretation of EEO in particular. That said, Stake's (1978) notion of naturalistic generalizability speaks to this limitation. According to Stake, practitioners (e.g., teachers, school administrators, educational policy makers, etc.) are likely to find transferable utility in the narrative accounts inherent to qualitative research and its method of participatory action research. Stake's naturalistic generalizability emerges when readers recognize similarities between the narrative contexts presented in the text they are reading and the contexts of their own lives and work. I worked towards attaining Stake's naturalistic generalizability by representing narrative data sufficiently descriptive so educational practitioners in diaspora communities and researchers concerned with their most pertinent educational issues - including

EEO - are able to identify empirical evidence of contextual similarities between this study's findings and their lives and work.

This study was also limited by the nature of the participants' self-reported knowledge about the American educational system and the educational policies affecting them and their children. At times, the participants were uncertain of the validity of their own knowledge and critiques, and they admitted as much. Although their self-admitted lack of knowledge does impose a limitation on some of this study's findings, which are directly based on the participants' contributions, it also speaks to other findings related to the participants' lack of knowledge about schooling in the United States.

Another major limitation of this study is the heterogeneity inherent to all groups. The participants, who are active and prominent Mexican immigrant parents in Tuscaloosa's Hispanic community, were not all alike. They had differing backgrounds, lived experiences, and belief systems. As such, their understandings about education in Tuscaloosa, as well the changes they believed were in order, tended to differ. None of this study's findings are intended to apply to every participant exactly as they are stated.

### **Delimitations**

As researcher, I emplaced two delimiting boundaries upon this study which problematize the generalizability of its results into other contexts. The first delimitation of this study is its design compromises the participatory action research ideal of the insider-outsider team, in which researcher-participant relations are characterized by purely reciprocal collaboration (see Herr & Anderson, 2005). According to this ideal, participants are fully autonomous, co-equal agents belonging to a given community who initiate a participatory action study by inviting an outsider expert to join their group because of his or her specialized skill set. After which, the insiders and

the outsider collaboratively identify pertinent community issues and subsequently develop (and possibly enact) an action plan to address the identified issues (Herr & Anderson, 2005). For this study, however, I was an outsider who unilaterally identified as a pertinent issue the provision of worthwhile educational opportunities to Hispanic immigrant parents and their children by Tuscaloosa's public schools. Therefore, this study did not achieve, nor aim to achieve, this participatory action ideal of the purely insider-outsider team.

The manner in which I purposefully sampled participants for this study is the second delimitation of this study. In short, this study purposefully excluded large segments of Tuscaloosa's Hispanic immigrant community. The following segments of Tuscaloosa's Hispanic immigrant community were excluded from participation in this study: non-parent adults; parents with children not enrolled in public school; children; non-Mexican community members; and monolingual community members who speak neither Spanish nor English with fluency.

### **Researcher Bias**

This study's findings were shaped by at least two of my own biases as a researcher. Firstly, my own moral bias towards immigration impacted this study. As a matter of principle, I enthusiastically support an open borders federal immigration policy and welcoming state immigration policies. As such, I understand contemporary immigration policy in the United States as a system of apartheid, and in light of Alabama's House Bill 56 (2011), I view the state's immigration policies as manifestations of the state's xenophobic and racist zeitgeist. In order to ensure my data collection and analysis did not unduly advance an open borders agenda, I refrained from pushing immigration policy as point of topic over the course of the study. In other words, I deferred discussion related to immigration policy to the participants who, by and large, decided to leave the issue undiscussed.

Secondly, I consider myself to be fellow traveler of feminists. My feminist bias therefore put me at odds with many of this study's participants, who largely held what I consider to be patriarchal orientations towards sex and gender roles, expectations, and (other) conceptualizations. In order to ensure I did not unduly influence the participants' contributions to the study by imposing my own gender values (as well as other values) upon their own, I took the following actions over the course of the study: (a) I engaged in reflexive activities critically examining my own role(s) and bias(es) as researcher; (b) I shared my own biases and understanding of my roles to participants, including the results of my reflexive engagements; (c) I authentically described the purposes of the study and my research agenda to the participants; (d) I formally structured collaborative participation opportunities into the study's design; (e) I actively and continuously encouraged participants to engage in additional community improvement projects according to their own values; (f) I documented all examples of perceived resistance by participants, as well as my own value shifts.

### **Researcher Assumptions**

I assumed the participants in this study possessed agency. Thus, I assumed they meaningfully desired and consented to participate, deliberated over the manner of their participation, engaged with processes of the study, and shaped its outcomes. I assumed the participants and the Hispanic immigrant community to which they belong was neither monolithic nor static in nature. I also assumed the schools of the participants' children were not the sole means of education or educational opportunity. As such, I assumed their participation in this study informed the participants' own familial educational practices and provision of educational opportunities.

## **Researcher Positionality**

Due to my residency status (United States citizen), racial status (white), language status (English speaker with near Spanish fluency), and researcher status (university-affiliated graduate education student), my positionality to that of the participants was as an outsider. This said, I was welcomed by the participants even though I am not an official member of their community and enjoy a privileged status in Tuscaloosa in comparison to them. This was due in part to my imperfect ability communicate with participants in their dominant language (Spanish), which placed the participants in the role of language teachers. It was also due in part to my previous experiences with some of the participants and their community, which allowed me to establish credibility and trust prior to the study's commencement. Some of my goals as researcher were to assume dual insider-outsider statuses as best I could, to earn the participants' trust as a researcher and sometimes member of their community.

### **Analysis of Participants' and the Researcher's Evaluation of the Study**

This section analyzes the results of participant-researcher and researcher assessments performed at the conclusion of every action meeting: a participants' *Feedback Activity Protocol* (see Appendix) and the researcher's *Researcher's Reflexive Activity Protocol*, *Research Validity Protocol*, and *Assessing the Ethics of Inquiry Protocol* (see Appendix). Descriptive coding was used to analyze these protocols in a progressive manner matching the iterative process of participatory action research.

### **Participants' Evaluations**

At the culmination of every action meeting and field session, I engaged participants with a feedback activity in order to better understand the participants' perspectives about the study and its corresponding processes, as well as to facilitate participants' understandings of their own

roles in the study, and as a way to actively address their concerns. As the data continuously emerged over the course of the study, it eventually came together and culminated in such way that I was able to analyze it using descriptive coding after the participants' role in the study came to an end.

All of the participants stated that their participation in this study helped them become more knowledgeable about the educational system, schooling practices, and educational opportunities in Tuscaloosa and (more generally) in the United States. They also indicated that because of their participation they became more familiar with the requirements for attending university in the United States. All participants also agreed their participation afforded them the opportunity to gain new perspectives about formal education and educational opportunity. And finally, three believed the study provided them with a platform for their voice in matters of their children's formal education and that it afforded them the opportunity to develop actionable ideas regarding the schooling experiences of their children. This said, five of the participants indicated they still lacked knowledge about formal education and attending college, and they expressed a desire to learn more.

### **Researcher's Evaluations**

The descriptive codes that emerged over the course of conducting researcher reflexivity, research validity, and an ethics of inquiry assessment after each researcher-participant interaction (i.e. after action meetings and field sessions) described the following phenomena: participatory action process; researcher status; participation; in-group collaboration; and meaningfulness of participation (e.g. educative process; transformative outcomes; and whether or not participation in the study was a worthwhile opportunity).

### **Participatory action process.**

Over the course of the study's participatory action process, the process itself was deemed valid, as its findings were the result of reflective, iterative research cycles which problematized the practices of Tuscaloosa's schools; the assumptions behind problem definition; what counts as evidence; and the quality of relations developed with participants.

Three participants were critical of local school practices from the onset of the study. Participant 3 and Participant 4, for example, believed their children's schools failed to develop student discipline or communicate well with Hispanic parents. Participant 7 was very critical of local practices from the very first action meeting. She believed that schools were generally failing their Hispanic students and their families. She noted that the majority of school communications with parents was sent home in a language that many Hispanic parents cannot understand. She was also critical of the fact that educational institutions conduct their proceedings only in English, which prevented her from meaningfully participating in her son's formal education (i.e. English only PTA and school board meetings). Participant 7 also found the amount of effort she expended over the years to learn about the educational system in Tuscaloosa, including what it meant in terms of available opportunities and what was expected of her as parent, disconcerting. On the other hand, four of the participants (Participants 1 & 2 and Participants 5 & 6) were initially content with their children's schools and therefore did not problematize their practices or their own relationships with them. It was only over the course of action cycles, which included an iterative critical examination of education and schooling that revisited, focused, and fine-tuned participants' own conceptualizations of education and their perceptions of local schooling practices, that these four participants developed a problematizing stance towards their children's schools' practices (see the handout *Critical Questions About the Nature and Purpose of Schooling* Appendix).

Over the course of the study, all participants progressively problematized prevalent assumptions behind what counts as evidence explaining the educational and school-related problems associated with Hispanic immigrant students and their families. For example, Hispanic immigrant parents tend to engage less with their children's schools (Ramirez, 2003) and this fact has led to the assumption - popularly held among teachers and other educators - that they care less about their children's educational experiences than do other cultural groups (Zarate, 2007). A few participants initially thought there was a grain of truth behind this assumption, and all participants initially identified cultural norms within Tuscaloosa's Hispanic immigrant community, which they believed to be causally linked to the assumption. Participant-identified examples include the tendency among Hispanic immigrants to shy away from Tuscaloosa's authorities and the generally low level of formal educational attainment among parents. Therefore, perhaps not in degree but in kind, the participants' own perceived understandings of the problem reflected, at least in part, their host community's dominant framing of the problem. The problem here is that Hispanic immigrant parents in Tuscaloosa tend to not involve themselves in their children's schooling, and the blame, at least in part, lies with the parents themselves. However, over the course of the study, the participants' definition and framing of the problem progressively transformed. Although the degree and speed to which the transformations took place varied between participants, the form of its manifestation stayed constant with all participants. The initially defined problem and its framing shifted from Hispanic immigrant parents are, at least in part, to be blamed for their lack of school involvement to schools should help fix the problem by doing more to encourage parental involvement to schools do not involve themselves with Tuscaloosa's Hispanic community by erecting barriers preventing interaction with it. By the end of the study, what counted as evidence in defining and framing the problem

shifted from an initial causal linking of Hispanic immigrant community norms to the problem of school practices (e.g. English-only communiques, the lack of flexibility when scheduling school events, no provision of information about available educational opportunities, no provision of translation services at parent-teacher, school-wide, or district-wide meetings).

**Researcher status.**

My insider-outsider status as researcher at study's commencement was that of an (at least partial) outsider, and my status remained as such throughout the study. That said, my researcher status varied across participants and shifted in degree over the course of the study.

I shared a friendship with Participants 1 and 2 for nearly six years. We have played on soccer teams together, often traveling together to Birmingham, AL to play in tournaments and exhibition games. My spouse and I are also friends with Participant 2, who is in a monogamous relationship with Participant 1. And prior to and during the study, I have spent time with Participant 1's oldest son. In short, our relationship is bidirectional and has been well established for years. Nevertheless, as the study got under way, it was clear that our friendships aside and in the role of researcher, I remained an outsider who was given university-affiliated and expert status. For example, even towards the end of the study and after engaging in five iterative action meetings, Participants 1 and 2 tended to defer to my opinions about their own opinions unless nudged by me to do otherwise. For example, during the fifth action meeting, when Participants 1 and 2 were in the process of deciding how to disseminate the results of their participation, they deferred to me several times, asking "What do you think we should do?" Only after explaining that according to my knowledge of participatory action research, it was they who were supposed to tell me what I should do with their results, did the two participants make a decision and render their votes on the manner in which we should disseminate their results.

Identified as active and prominent members of Tuscaloosa's Hispanic immigrant community by and recruited through Participants 1 and 2, I also had relationships and shared experiences with Participants 3 and 4. Although we were not friends per se, we knew each other, had worked together, and shared extensive ties. To begin with, I have been friends with and played soccer with their two sons. We also established ties in the aftermath of Tuscaloosa's devastating tornado in 2011. The day after the tornado struck, their oldest son, my spouse, and I drove around for two days attempting to locate missing Hispanic immigrants and those found to be in need of assistance. Partially due to our experiences and similar efforts by Participant 4, Participants 4 and 5, along with their oldest sons, my spouse and I together helped establish and manage a relief center catering to the short- and medium-term material, health, and social needs of more than two thousand Hispanic immigrants living in the Tuscaloosa area. Nevertheless, and even though my status as researcher shifted towards that of an insider on the insider-outsider continuum, my status remained that of an outsider throughout the study. Our previously established ties aside, Participants 3 and 4 implicitly and explicitly suggested that when it came to the project at hand, I was the outside expert whose role was to give them voice in matters of their children's formal education. For example, during our second action meeting, Participant 3 thanked me "for giving [her] a voice where previously she had none." And towards the end of the study, during our sixth action meeting, Participant 4 wanted the final decision regarding which photographs they were going to use to represent their conceptualizations of worthwhile educational opportunities to fall on me. Only after I refused said request and explicitly passed off such decision making power to the two participants, did Participant 4 relent and make the final editorial decision. Furthermore, there existed an imbalance in knowledge related to formal educational opportunities in the United States between myself and the two participants, whereby

they positioned me as an authority on schooling. For example, they requested that upon completion of the study, I lend them the favor of helping them navigate the college admissions process for their two children, who were high school students.

With Participants 5 & 6, I remained firmly as an outsider throughout the study. Recruited through a gatekeeper, I met them for the first time while recruiting them for participation. Although both participants were enthusiastic about participating, there remained an air of suspicion surrounding their participation throughout the study. Understandably so, as many of their previous encounters with white “Americanos” ended in either disappointment (as when fleeced by a “Good Samaritan” in the wake of Hurricane Katrina) or tragedy (as with the deportation of two relatives after encounters with immigration authorities). Immigration activists in their own community, Participants 5 & 6 usually try to avoid interactions with Americanos and only agreed to participate in study after my gatekeeper vouched for me. I therefore and thus remained an outsider to the two participants. They were wary of the project and somewhat suspicious of my aims, which manifested in a number of instances. For example, they asked to remain completely anonymous - even to other participants - from our very first action meeting to our last – because of their (stated) fear their identities would be compromised unless such extreme measures were taken. Another example manifested during our last action meeting, where the action plan was for them to decide how to disseminate the results of their participation, the two participants engaged in lengthy debate about whether or not to allow me to disseminate their results. They were the only participants who considered quitting at any point during the study, much less at such a late stage. After lengthy consideration, they decided to allow me to present their results to the public. However, once they established they would allow me to do so, they then decided which parts of their participation they would allow to go public. Although they

had developed six themes related to the kinds of educational opportunities they deemed worth wanting, they ultimately did not trust me with the dissemination of four of them. The four deleted themes were related to general immigration policy in the United States, Alabama's HB-56 immigration law, immigration policy as it relates to health care, and immigration policy as it relates to tertiary education in Alabama (please note that though the two participants did not trust me with disseminating these four themes to the general public and educational authorities in Tuscaloosa, they consented to my discussion of these events and the identification of the deleted themes topics in this writeup.) In the end, therefore, my status as researcher in relation to Participants 5 and 6 continued to be that of an outsider affiliated with officialdom and authority whose own intentions and capacities were to be viewed with suspicion.

Participant 7 was identified as a prominent and active member of Tuscaloosa's Hispanic immigrant community by Participant 3. I first met her while engaging with Participants 3 and 4 in our second action meeting. She had stopped by their home, asked what I was up to, and listened in to our conversation. She then proceeded to enthusiastically share her own thoughts on the topic at hand (to which I listened but made no record). After taking leave, I commented on her enthusiasm and knowledge and wanted to know more about her. Participant 3's answers combined with my observation of her high levels of enthusiasm and knowledge led me to believe her participation in the study could potentially bring much value to the study. Participant 3 agreed to speak to her about the study and to help me recruit her for the study. Once she joined the study, my role as researcher shifted from that of an outsider to less of an outsider, but an outsider nonetheless. Most of our encounters ended not with the culmination of our action meeting but only after we continued discussing other topics and ideas. We discussed spirituality, crime, and nutrition. We shared our general fears and anxieties and told each other about prior

negative experiences and events. Therefore, on the one hand, we developed a kind of relationship/friendship that, though newly established, I believe to be meaningful and intimate. Nonetheless, in her eyes I was someone who possessed previously inaccessible knowledge about formal education in the United States. As such, she asked me to take on the role of college guidance counselor her son and her. She indicated her hope was that her son earn a scholarship to a top-notch university; she believed I possessed insider knowledge about preparing for admission and success once in college. As such, at the culmination of the study (and beyond) my role in relation to Participant 7 continued to be that of an outsider.

### **Participation**

No participant dropped out of the study once recruited, and I assessed each participant's level of participation to be meaningful. However, in terms of active participation, not every single interaction with every single participant went according to my ideals as a researcher. For example, one participant expressed doubts early on regarding her capacity for meaningful participation and confessed she was considering dropping out. Another participant missed her third action meeting, which was scheduled to take place with her husband. Furthermore, she was noted as partially absent during her fourth action meeting, concerned with other matters and often stepping in and out during the meeting. At this point in her participation with the study, I noted how she seemed to be taking a smaller and smaller role, and seemingly even allowed her husband to dominate the agenda at times. Finally, although one participant's spouse was present during their second action meeting, another participant missed one of his action meetings, as he had work late in order to meet a construction deadline.

Nevertheless, when a particular Researcher's Reflexive Activity assessment indicated such, I was able to take corrective measures either during subsequent action meetings or

beforehand during researcher-scheduled field sessions. In the case of the participant who was doubting her capacity to participate, I scheduled a private field session in order to discuss her anxieties, to explore her options, and to ascertain whether she felt comfortable continuing with her participation or might be better off dropping out of the study. During our field session, the participant shared her anxieties with me. She told me she believed that because her experience with formal education ended upon graduation from high school in Mexico, she lacked the authority to meaningfully contribute to discussions about educational opportunities and the nature of schooling. She also confided her lack of understanding of a researcher-developed handout entitled *Critical Questions About the Nature of Education and Schooling (Preguntas Críticas Sobre la Educación y el Propósito de la Escolarización*, see Appendix). The handout, which listed more than two dozen critical questions, was intended as an aid for fleshing out their own conceptualizations of worthwhile educational opportunities. I had given the handout to all participants during their first action meetings, had reviewed the questions with them, and left it with them for reflection before the next scheduled action meeting and beyond.

She told me the questions in the handout were confusing and thus intimidating in light of the fact her significant other was also participating. She then asked me not to share her anxieties with him, and I promised to respect her request. I then asked her to tell me to describe her some of own experiences in school. After listening until she finished, I opened my Researcher's Journal to the handout, reviewed it, and checked off the questions I believed spoke to her phenomenological descriptions. For example, she favorably described her schools' efforts to instill and develop a sense of respect in and among students, and lamented what she perceived as a lack of similar efforts in her children's schools here in Alabama. I noted how and why her

description of this phenomenon may, in part, help her answer critical questions about the nature of education and schooling.

At this point, no light went off, but the participant did tell me she now felt less confused because she had not previously realized it was acceptable for her to use her own personal experiences to help her answer the questions (at this point, a warning light did go off in my head, which lead me to emphasize more clearly the importance of participants' shared lived experiences to the study's validity during future action meetings). She had thought I wanted academic answers, not personal experiences. No, I told her, her experiences as an immigrant parent of Mexican origin living in Tuscaloosa and sending her children to its schools made her an expert regarding her children's schools' provision, or lack thereof, of the kinds of educational opportunities she deemed worth wanting. After apologizing for the confusion, we looked at the handout again, and re-framed some of the questions to speak to her personal experiences. Therefore, the critical question, "Schools provide social services?" was reframed as, "When you were in school, did they provide social services to its students or families? What kinds of social services did they provide? Should they have provided other social services? What about your children's schools?" After reframing a few more questions, the participant stopped me and told me she now felt less confused. She then added she wanted to continue participating, but wanted to know if it would be OK for her to stop participating in the future. I reassured her it was up to her whether or not she continued to participate at any point going forward, and that I would fully expect and support her withdrawal from the study if she expressed an intention to do so. I reiterated the point by telling her it is always OK for her to withdraw from the study, while it was not OK if she wanted to withdraw from the study but continued to participate because of felt

obligation. In the end, the participant meaningfully participated for the entire study, and not only expressed more confidence about her capacity to participate, but demonstrated it as well.

As for the participant who was absent during one action meeting only to partially participate in the one that followed and the participant who missed an action meeting due to the demands of his job, I informed them it was perfectly acceptable to cancel and reschedule an action meeting beforehand or stop one in progress and continue at a later date if they had more pressing needs at hand - or for whatever reason, for that matter. Three consequences of clarified informal cancellation policy (i.e. rescheduling is never a problem) manifested over the course of the study in relation to these four participants (and their respective research partners): none of the four participants were absent from any other scheduled encounters; I perceived all them as more actively engaged participants during subsequent encounters; yet, it became much more common for participants to request an action meeting or field session be rescheduled. As one participant commented, “At least you now know that when we have a meeting that it is a good time to have one.” This statement and my perception of more actively engaged participants lead me to conclude that it may very be worthwhile for researchers to implement easy-to-cancel policies even if doing so results in studies taking longer to reach completion.

### **Collaboration Within Participant Groupings**

For the sake of their convenience and procedural flexibility, the participants were grouped according to household for the duration of the study. Thus, Participant 1 (father) and Participant 2 (mother and stepmother) were a couple who lived together raising a mixed family. Participant 3 (mother) and Participant 4 (father) were married, lived together, and were raising four children. Participant 5 (mother) and Participant 6 (father) were a couple who lived together raising three children. And alone, Participant 7 (mother of one child) participated without her

husband. With consideration to the study's entirety and from the perspective of each participant's respective grouping, all participants provided voice in the articulation of the thematic concerns holding their grouping together. Through authentically shared agreement, every participant also provided voice in the determination that the thematic concerns were basis for collective action.

This said, given that not all participants meaningfully and collaboratively contributed to each and every process in each and every action meeting (i.e. due to either absence, absent mindedness, or deferment), I undertook measures to better ensure the triangulation of diversity of voice within participant groupings and to more accurately gauge the depth and scale of collaboration within all groupings. In order to better ensure within grouping triangulation of voice during action meetings and field sessions, I would prompt participants with the following questions:

- Do you agree with your partner about (the topic under discussion)?
- If you could change something about (the topic under discussion), what would you change?
- Is there anything you would like to add to (the topic under discussion)?
- What would you do differently than your partner regarding (the topic under discussion)?

More often than not, participants would affirm their agreement with their partner and/or validate their collaborative work. Every so often, though, a participant would indicate disagreement or suggest difference in opinion. When this happened, I would focus on the newly established gaps between partners' perspectives and search for a means to either proceed with the gap in place through the accommodation of multiple perspectives or to bridge the gap before proceeding. In terms of the former, the participants and I were able to accommodate multiple perspectives

within groups when they were related to solutions or courses of action (i.e. by offering alternative possibilities or multiple options). However, when the participants' perspectives significantly differed in relation to the identification, definition, or description of problems, we found it very difficult to include both perspectives. In other words, "This is a problem. One possible solution is... Another possible solution is..." renders the accommodation of differing perspectives a far easier task than "This is a problem but it is not a problem because... and because..."

Therefore, when participants differed in their perspectives on problems, most often, they would choose to scrap the problem at hand, and collaborate over the identification of a new mutually agreed upon problem. For example, Participant 4 described local public schools' not having uniforms as problematic because it was leading to the development of a culture of disrespect among students (most clearly manifested in sagging pants and revealed undergarments). His spouse, Participant 3, disagreed. She did think that students and schools would benefit by requiring the use of school uniforms. However, she did not think schools foment an ethos of disrespect among student by not requiring them to wear uniforms. She thought students should be required to wear school uniforms because they lent themselves to the promotion of positive behaviors and outcomes. In the end, because agreement could not be reached, Participant 3 and Participant 4 decided to scrap the problem of disrespect when uniforms are lacking and instead concentrate on the problem they could agree on (that students do not wear school uniforms in local public schools) by highlighting only the positive aspects of requiring uniforms.

### **Meaningfulness of Participation**

Five of the participants explicitly said they believed they learned a lot about the American educational system and the educational opportunities offered by its schools as a result

of their participation in the study. For example, one participant noted that prior to her participation, she knew little about the available extracurricular opportunities on offer in her son's school due to the fact that the school had made no effort to inform her about said opportunities or their importance. By study's end however, the participant believed that two factors associated with her participation - our discussions at action meetings and her own self-directed efforts to learn about extracurricular activities in order to better inform her contributions to the study's photobook - resulted in her becoming more knowledgeable about the importance of extracurricular participation in relation to the college admissions process. As one of this participant's stated parental goals is to help her son earn a full scholarship to college, she lamented her previous ignorance about extracurricular activities and expressed approval over the fact that she was now in better position to achieve her goal.

Another participant told me that when the study began, he did not know much about *No Child Left Behind (NCLB)* apart from being familiar with the term itself, and because of the act's particular framing, he had simply assumed it was good policy. Describing this assumption, the participant commented during our fifth action meeting, "Schools promising to make sure not one student falls behind everyone else? This is very good. That is exactly what they should be doing!" Through self-directed inquiry however, he soon learned that a lot of teachers and parents were critical of the act because of its narrow academic focus and its potentially harmful effects on students who primarily speak minority languages at home. As he noted, "Teachers have to spend all their time teaching limited material. There is no time for other things. And they are just as important. Of course I want to make sure my children can read. But I also want them to paint. I want them to play instruments, to exercise, to do big projects. And I don't want my children's schools to be punished just because some of their students don't speak English very well. What

is going to happen to these schools in the future when more and more Hispanic children enter as students?” As a result of his participation, therefore, the participant’s understanding of NCLB was transformed, and his conceptualizations of the nature and purposes of formal education were refined.

These two experiences exemplify something a majority of the study’s participants explicitly believed about their participation: it was educative and transformational. To begin with, their experience as participant researchers and narrators enabled them to learn more about educational policy and practice, the contexts of schooling, and the educational opportunities provided by their schools. As a result of this increased knowledge, many of the participants were also open toward a reorientation of reality and their roles in it. And finally, this reorientation of their realities empowered them to better focus on the educational issues most pertinent in their own lives and to engage in concrete actions and to develop conceptual plans of action intended to address said issues.

## CHAPTER FOUR

### DISCUSSION OF RESULTS

#### **Overview**

As stated in Chapter 1, this qualitative case study utilized participatory and action orientation methodologies to examine how a group of active and prominent members of Tuscaloosa's Hispanic immigrant community understand the obstacles attenuating their available (formal) educational opportunities, as well as to collaboratively and iteratively develop contextually relevant plans of proposed action for affecting change. One outcome of these efforts was the publication of *Vale la Pena* (It's Worthwhile), which is a (participant and researcher) collaboratively produced needs identification and proposed action photobook. This chapter first showcases and discusses the participants' contributions to the photobook. In doing so, it discusses the participants' perceptions about the obstacles attenuating their participation in opt-in educational opportunities and their proposed actions for more robust access to them. After which, the emergent themes developed over the course of the study's iterative action research process are reported and discussed. Embedded within each emergent theme are the participants' own contributions to *Vale la Pena*. These include their personal descriptions of barriers preventing their access to available educational opportunities or their proposed changes for improving said access. Also included are the photographs personally taken by the participants and/or the images personally selected by them, which they intended to represent their words and conceptualizations, along with a description of their intentions behind their photographs/images.

After examining and analyzing the participants' photobook *Vale la Pena*, this chapter then reports and discusses the analytical codes that resulted from analyzing its data and the data that emerged out of its producent iterative participatory action research process. The following codes describe the participants' perspectives on the obstacles most attenuating their available educational opportunities and are discussed in turn in this chapter: systems incomprehension; monolingual and unidirectional communication; opportunity unawareness; and the high cost of a free education. The chapter then reports and discusses the participants' perspectives on the impact of these barriers, which include: less active and meaningful Hispanic participation in formal education and aggression towards Hispanic immigrants stigmatized and differentiated by educational policy. The chapter then concludes with a short discussion of the participants' proposed plans of actions.

**Findings: Obstacles Attenuating the Participants' Participation in Opt-in Educational Opportunities; and the Participants' Proposed Actions for More Robust Access to Available Educational Opportunities**

It's like I am standing outside of a church, and I want to go inside to pray. But I can't go inside because the priest has locked the door. I push and I pull on the door, and I push and I pull. I have a heart attack. I am on the ground dying. And just as I am about to die, I see the priest walking past me. I stop him and ask him to be read me my last rites. But the priest refuses. He says he never once saw me inside his church. And since I never cared about going to heaven, I deserved to go to hell. This is how I feel as an immigrant parent. The priests are condemning me because I can't go through the doors they keep locked.

Participant 6

The participants perceived themselves as outsiders looking in with little recourse for change. They also perceived available educational opportunities as difficult to ascertain and opting-in as futile. The participants were deeply concerned about their children's formal educations, and they wanted to better understand it. They also wanted voice in their children's education. Most of the participants are highly involved in their children's in-home schooling activities (e.g. helping with homework), some of them are highly involved in their children's in-school educational events (e.g. parent-teacher conferences), and all of them desired to participate more.

### **The Photobook *Vale la Pena*:**

#### **Collaboratively Identified Emergent Themes and the Participants' Contributions in Their Own Words, Represented by Their Photographs and/or Participant-selected Images**

##### **Emergent Theme: Access to Available Educational Opportunities Is More Robust if They Enable Inclusion and Participation**

Members of Tuscaloosa's Mexican immigrant community lament the hurdles they must overcome in order to participate in their children's formal education and their exclusion from the processes of schooling in Tuscaloosa. They also identified some of the barriers that work to exclude many members of their community from participating. Many of these barriers were related to communication and language. To wit: schools rarely, if at all, send parents Spanish-language or bilingual communications; schools rarely, if at all, provide bilingual translators to facilitate communication in parent-teacher or parent-administrator interactions; and schools and districts never accommodate minority-language parents by placing translators at school-wide (e.g. parent-teacher association) or district-wide (e.g. school board) meetings. Furthermore, since most members of Tuscaloosa's Mexican immigrant community have not experienced schooling

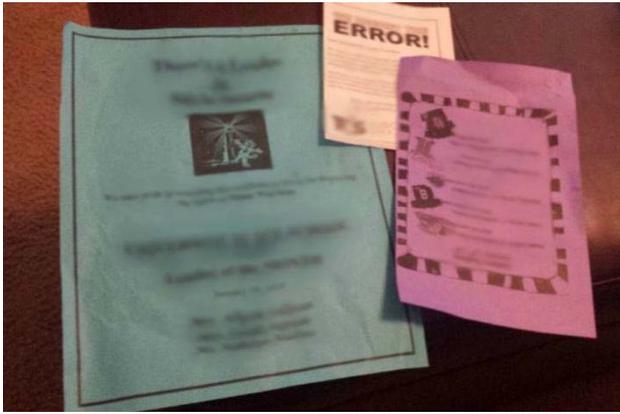
in the United States as students, the participants described feelings of confusion, ignorance, and helplessness in the face of the complexities of the American educational system. In other words, they did not know how the system worked, what was expected of them and their children, or the kinds of action and types of choices needed to be taken in order to best take advantage of the various educational opportunities offered by their children's schools. As a result of these barriers, Mexican immigrants living in Tuscaloosa are barred from participating in much of their children's formal education. According to the participants, if schools and school districts facilitated communication between educators and Mexican immigrant parents and afforded them the opportunity to understand schooling in the United States, then many more parents would actively participate in their children's formal educations. One participant described the situation as such, "If schools want Hispanic parents to attend meetings, they need to make a greater effort to ensure that they understand. Hispanic parents need a much more profound kind of support (*Necesita más empuje que la gente entiende si quiere que la gente atiende. Necesita un apoyo más profundo*)."

This last comment led the researcher to probe the participant for more. Specifically, the researcher asked if this type of participation went far enough. The researcher wanted to know if schools and educators accommodated Hispanic immigrant parents by allowing them to understand what was being said to them, did the participant think this would result in meaningful participation on the part of the parents. To put it another way, did not the participant want more than simply understanding the actions and processes that shape their children's formal educations? Instead, wouldn't they prefer an opportunity to have the opportunity to shape their children's schooling and determine its processes and available opportunities? To this prompt, the participant responding by saying, "It is too much to ask that our voice carries weight (*Es mucho*

*pedir que nuestro voz valga)?”* The participant continued by acknowledging that the kind of participation associated with understanding what happens is shallower than the kind of participation that determines what happens. Yet, she continued to press her case to the researcher by stating this less meaningful kind of participation was still meaningful - as it was simply a first step. If Hispanic immigrants understand the purposes and contents of school meetings and other events, many more of them would attend with greater frequency. If their attendance to these events is greater, they would come to know the system of schooling in Tuscaloosa. And when a threshold of community attendance and knowledge was finally reached, impossible to ignore demands for a determining voice - and thus a more meaningful level of participation - within the community may not only arise but may also be heard.

### **Bilingual Communication**

When there is an emergency such as a school closing, our daughter's school sends us a message in Spanish. I am thankful for this. But when they send her home with information to show me, it is always in English. I understand some of it, but this makes things very difficult. One time, my daughter won a "Leader of the Month" award. She came home from school and showed it to me. I struggled to understand it. It is very disrespectful to send something so important to me when I cannot read it.



*Title: important news from school*

*Título: noticias importantes de la escuela*

### **La Comunicación Bilingüe**

Cuando hay una emergencia como la clausura de clases, la escuela de nuestra hija nos envía un mensaje en español. Estoy agradecido por ello. Sin embargo, cuando la envían a casa con información para mostrarme, siempre está en inglés. Entiendo algo, pero esto dificulta mucho la situación. Una vez, mi hija ganó un premio de "Líder del mes". Ella vino a casa de la escuela y me lo mostró. Me fue muy difícil entenderlo. Es una falta de respeto enviar algo tan importante como eso cuando no puedo leerlo.

Participant 2 took this photograph – and then manipulated it by blurring the words - because she believed it best represents the confusion and incomprehension she sometimes feels when trying to understand the English-only flyers and announcements sent home by her daughter's school.

Figure 1. Vale la Pena Photobook Contribution: Participant 2. Used with permission.

### **Bilingual Intermediaries**

With the help of bilingual intermediaries, we could have more parent-teacher conferences. We can work together to improve student comportment and help students take advantage of the opportunities offered by schools.



### **Intermediarios Bilingües**

Deberíamos de tener los padres más reuniones con los maestros hablando de la educación de nuestros hijos. Podemos trabajar juntos para mejorar el comportamiento de los estudiantes y ayudarles aprovecharse de los oportunidades ofrecidas por las escuelas.

This is a photograph of Participant 3, who was attending a parent-teacher conference at her daughter's school. The image was captured by Participant 4, who was her husband. In the photograph, the participant is seen discussing her daughter's schooling with the support of a volunteer translator. It was the first time such services were made available to them, and they were deeply impressed by the experience. They came away from it believing it was the most productive and meaningful parent-teacher conference they had ever attended. At present, their daughter's school has no plans to implement a formalized program for providing similar translation services on an on-going basis. The participants choose this photograph to represent their proposed action for Tuscaloosa's schools to utilize bilingual intermediaries for communication with Hispanic immigrant parents.

*Figure 2. Vale la Pena Photobook Contribution: Participants 3 & 4. Used with permission.*

### Knowledge and Comprehension

We don't participate much in our daughter's schooling, because we know very little about schooling in the United States. We feel very lost and very confused. We don't know what we are supposed to do. We need someone who can explain to us - in Spanish - how the educational system works here and to translate for us at school meetings.



### Conocimiento y Comprensión

No participamos mucho en la educación escolar de nuestra hija, porque sabemos muy poco acerca de las escuelas Americanas. No sabemos qué es lo que tenemos que hacer. Nos sentimos perdidos y confundidos. Necesitamos alguien quien nos explique el sistema educativo en español y traduce para nosotros en las juntas.

Participants 5 & 6 took this image when they were visiting a large local shopping mall for the first time. They were looking for a particular store for some time, but they were lost and couldn't find it by themselves. After roaming the halls for some time and beginning to feel confused, they came across this mall directory. They instantly located the store. They thought the experience was a good representation of their belief that they would be more likely to participate in their daughter's formal education if they possessed the knowledge required to do so.

Figure 3. Vale la Pena Photobook Contribution: Participants 5 & 6. Used with permission.

## **Emergent Theme: Access to Available Educational Opportunities Is More Robust if They Foster a Sense of Belonging**

Some of the participants expressed an awareness that bullying is not only a problem for all students in Tuscaloosa but especially so for Hispanic students. Two participants stated that the root of this intimidation is located in students' racial, cultural, and linguistic differences. They described as problematic what they deemed to be the tendency for Hispanic students to be darker than many students, and shorter, poorer, and more timid than most. They also noted that Hispanic students tend to bring from home cultural norms and linguistic abilities that differ greatly from most of their peers. Two other participants located the root of this bullying problem not in Hispanic difference per se but in the home - though they did acknowledge that Hispanic students are disproportionately victims of bullying. One solution then, according to these two participants, is not to educate students about bullying, but for schools to provide bullying

workshops for their students' parents. However, the two participants who located the root of bullying in student difference took a different approach in the search for a solution. According to the two, the vulnerabilities associated with difference may be mitigated if NLD schools were to reframe their Hispanic students and their families from in need of recasting into individuals with valuable knowledge worth sharing. For example, they posited that if schools provided an opportunity for foreign college students (matched to schools' particular student populations) to visit local schools as cultural ambassadors, they could teach their languages and customs to students, and by way of cultural introduction, reduce the kinds of negative connotations often associated with cultural difference.

<b>Fellowship</b>	<b>Compañerismo</b>
<p>Bullying is a problem for immigrant English-language learners. These students deal with the differences identified by other students who do not share their background and customs. Immigrant university students could act as cultural ambassadors and help teach their language and customs of their country. This would help with bullying of immigrant students by exposing the entire school to the customs of the newcomers. Schools could practice sports that are more common in other countries so that immigrant students are also framed as teachers.</p>	<p>Bullying es una problema que enfrentan los emigrantes por no saber hablar inglés, por el país de que ellos vienen. Los estudiantes enfrentan con las diferencias que otros estudiantes los miran por no tener las mismas costumbres. Estudiantes universitarios emigrantes como embajadores culturales pueden ayudar enseñando su idioma y costumbres de su país. Esto ayudaría a la intimidación de estudiantes inmigrantes mediante la exposición de toda la escuela a las costumbres de los recién llegados. Practicando deportes que son más comunes en otros países para que miren a los extranjeros como alguien que te puede enseñar.</p>
	<p>Participant 3 took this photograph of her son playing soccer with non-Hispanic teammates after school. She thought that it was a good representation of the kinds of activities popular with Hispanic immigrants that schools should promote in order to foster a sense of fellowship between Hispanic students and non-Hispanic students in NLD schools.</p>

Figure 4. Vale la Pena Photobook Contribution: Participants 3 & 4. Used with permission.

### **Bullying**

Our schools have a bullying problem. Many kinds of students are victims, but this is especially true for Hispanic students. But schools cannot solve the problem if they only teach students about bullying because it begins at home. Therefore, schools should conduct bullying workshops with parents.



*Title: respect for the rights of others is peace  
Título: el respeto al derecho ajeno es la paz*

### **Bullying**

Nuestras escuelas tienen un problema de bullying. Muchos estudiantes son víctimas, pero esto es especialmente cierto para los estudiantes hispanos. Sin embargo, las escuelas no pueden resolver el problema si sólo allí se los enseñan, ya que esto comienza en la casa. Por esa razón, las escuelas deberían de ofrecer talleres en los que los estudiantes asistan con los padres.

Participant 1 took this staged photograph of his daughter. He wanted to show that bullying is a prominent problem in his daughter's school, especially so for Hispanic students. He wanted to stage the act the bullying because he believed the image served as a metaphor representing the fact that most bullying is rooted in children's experiences and interactions with their own parents. In effect, children who bully their peers in school are actors taking direction from their parents.

Figure 5. Vale la Pena Photobook Contribution: Participants 1 & 2. Used with permission.

### **Cultural Ambassadors**

Foreign college students could help in schools by teaching the languages that reflect the school population. This would help students better relate with each other, and therefore, with the problem of bullying.

### **Embajadores Culturales**

Estudiantes universitarios extranjeros podrían ayudar en las escuelas para enseñar los idiomas de la población escolar. Esto ayudará a estudiantes relacionarse mejor con lo demás, y por lo tanto con el problema del bullying.



This photograph was taken by participant 3. It depicts a Mexican themed (and student-created) mural in her daughter's school. All along the wall, there were different murals representing the cultural groups found in the school. She believed these kinds of cultural engagements were likely to further a sense of belonging among the diverse student body of her daughter's school.

Figure 6. Vale la Pena Photobook Contribution: Participants 3 & 4. Used with permission.

## **Emergent Theme: Access to Available Educational Opportunities Is More Robust if They Include Guidance and Support**

Five participants expressed dissatisfaction with what they perceived as low levels of support and guidance for Hispanic immigrant parents and their children from their schools. These participants believed that schools could do more to help their children succeed academically. Two participants suggest schools should provide academic tutors for English language learners so that they do not fall behind their linguistically privileged peers. These participants did acknowledge their children's schools provide academic support for struggling students and, separately, English language instruction for minority language students. However, they believed schools would better meet the academic needs of English language learners if they were to implement a more integrated academic and language tutoring program specifically tailored to the linguistic and cultural needs of English language learners - especially the children of Hispanic immigrants.

Two other participants identified the lack of technical educational programs in area middle and high schools as a pertinent problem for their community. They believed the narrow academic focus of schools seemingly concerned only with preparing students for college as missing the point and potentially counterproductive. They surmised that a technical education in late middle school or early high school would not only help students become more autonomous through the provision of trade skills and by helping develop good work habits, it would also help prevent students with little interest in academics from dropping out. Furthermore, the participants believed a technical education also helps orient students towards career choices better aligned with their interests and capacities. After all, as one of the participants commented during an action meeting:

When a school teaches its students how to build automobile engines, it isn't just creating future mechanics, but also future engineers, designers, and good professional managers who are capable of relating to workers on the assembly line. When a school teaches eighth graders how to build an engine, it is not limiting their future choices, it is expanding them; yet, at the same time, it is also helping students narrow their focus by helping them discover what they want to do and what they are capable of doing. This is why a middle school technical education is both expansive and narrowing at the same time.

Another participant also believed schools should be doing more to help guide all of their students - not just Hispanic students - towards occupations better matched to their individual capacities and interests. She proposed schools should adopt two-step vocational curriculum: a technical education program in the ninth and tenth grades would serve as the first step; with a vocational educational program in the eleventh and twelfth grades as a second step. The technical education

program would focus on what the participant referred to as a practical education to orient students toward their futures. During this first step, students would learn a trade, with the option switching trades after the first year. Then, according to this participant's policy proposal, schools should implement a vocational educational program focusing on helping students align their interests with their individual capacities so that they would be able to make more informed choices about their own career and/or tertiary education paths.

This participant believed one of the advantages of a technical education is providing students with a foundation for the formation of future possibilities (i.e. studying electricity does not only prepare future electricians but also future engineers, etc.). This said, the participant commented, "College is not for everyone. Not all students want to become architects, engineers, or doctors." However, according to the participant, the apparent dichotomy between going on to college and forgoing the opportunity is somewhat of a false dichotomy reliant upon straw men alternatives. According to the participant:

Students should not be forced to choose between a technical education and an intellectual education. They should be required to take both in high school so they can make better choices about their lives after graduation. Yes, students would be better off if after high school, they are prepared to go to college. But they would also be better off if they understood their strengths and weaknesses, if they could identify their professional interests, and if they were skilled enough to find a good job even if they decide not to go college. Students graduate high school when they are eighteen years old, shouldn't they be prepared to make good choices - informed choices - by that the time they get to that point?

The participants believed that many Hispanic immigrant parents were ignorant about formal education in the United States, and thought it problematic because they believed this led to negative educational outcomes for their children. According to the participants, a major obstacle faced by every Hispanic immigrant parent is the fact that they themselves did not go to school in the United States, and this matters because schooling in Mexico differs a great deal from schooling in the United States. This fact renders the act of making informed educational choices for their children a difficult task. Furthermore, this ignorance gap is widened even more for the significant number of Hispanic immigrant parents living in Tuscaloosa who have little or no formal education in Mexico. Not only are these parents unfamiliar about schooling in the United States, they are ignorant about schooling, period. The study's participants recognized this as an issue local schools need to address.

Two participants believed one solution to the problem would be for schools to send what they referred to as "social workers" on visits to Hispanic immigrant family homes. The social workers would help these families to better understand the United States' educational system and address family/student specific education- and school-related problems with the intent on encouraging more Hispanic students to stay in school. Another participant thought schools should do more to guide Hispanic immigrant parents and their children through the processes associated with going to college and earning scholarships. According to this participant, Hispanic immigrant parents are relatively ignorant of these processes, including ignorance of the choices they and their children should make if they intend to go to college. This same participant also pointed out that parents with little or no formal education in Mexico are ill-prepared to support the academic success of their children living in the United States. According to this participant, "Even in Spanish - much less English - they can't help their own children with reading or math.

Compared to families where parents are formally educated, these are the parents who need the most support from schools.” Her solution for mitigating this disparity was to propose an opt-in mentoring program in schools for the provision of focused academic support for those students whose parents have little or no formal education.

### **Social Workers**

Social workers could visit minority language students' families in their homes in order to explain how the educational system in the United States, and if there is some kind of a problem, to encourage their children to stay in school. Furthermore, the social workers could guide and support these students towards the attainment of college diploma.



### **Trabajadores Sociales**

Podrían visitar los hogares para que expliquen a los padres como trabaja el sistema educativo en este país, y si tienen algún problema para que los hijos sigan estudiando. También, podrían orientar mas de como terminar una carrera universitaria.

This photograph was taken by Participant 4. It shows his son talking with a non-Hispanic family friend about his experiences as college instructor. The friend was also discussing student life in American universities. The photograph was meant to capture what could be, if only local schools implemented a mentoring program that included in-home visits for students whose parents are Hispanic immigrants.

Figure 7. Vale la Pena Photobook Contribution: Participants 3 & 4. Used with permission.

**Mentors for students whose parents are not well-educated**

Hispanic parents with little or no formal education can't really help their children with school. Even in Spanish - much less in English - they can't help their own children with reading or math. Compared to families where parents are formally educated, these are the families who need the most support from their schools. The problem isn't that these parents don't want to help their children succeed in school; it's just that doing so is much harder for them. These parents might wonder, "How can I help my children?"

It would help a lot if schools offer their students' parents the choice of an academic tutor.



**Mentores para los niños con padres sin mucha experiencia con la educación escolar**

Los padres con poca o ninguna preparación académica no pueden ayudar a sus hijos en la educación escolar. No pueden con los números o con las letras, ni en su propio idioma, mucho menos en inglés. Comparadas con las familias que tienen educación escolar, estas son las familias que necesitan el mayor apoyo en las escuelas. No es que no quieran ayudar a sus hijos a tener éxito en la escuela, simplemente tienen una mayor dificultad. Tal vez se preguntan, "¿Cómo ayudo a mis hijos?" Sería de mucha ayuda que las escuelas ofrecen la opción de mentor.

This image was selected by Participant 7, who downloaded it after finding it on the internet. She was searching for images depicting school employees mentoring students. She thought the smiles represented the more meaningful (and therefore more enjoyable) educational experiences Hispanic students whose parents are not well-educated would encounter if they were supported by academic mentorship programs.

Figure 8. Vale la Pena Photobook Contribution: Participant 7. Used with permission.

### **Academic Tutors**

Academic tutors could help minority language students.



### **Tutores Académicos**

Tutores académicos podrían ayudar a los estudiantes que hablan otro idioma.

This photograph was taken by Participant 4. It depicts her son interacting with his teacher. The photograph was intended to represent his (and his wife's, who was Participant 3) proposed idea that language minority students would greatly benefit if schools provided them with long-term (i.e. over the entire course of their schooling) academic tutors.

*Figure 9. Vale la Pena Photobook Contribution: Participants 3 & 4. Used with permission.*

**Supporting a Path to College: Meaningful support for college-bound Hispanic students**

In some cases, Hispanic students and their parents don't know what resources exist for going to college because school counselors don't reach out to the community. Some Hispanics know very little about what one needs to do to earn a college scholarship. How does one get a scholarship? Which activities do students need to participate in? What else should they do? What shouldn't they do? There are educated people, yet they don't understand the process for going to college in the United States. If they don't understand and they are somewhat educated, how can an uneducated Hispanic parent understand the process? This is a big problem because many Hispanic parents in Tuscaloosa are not well-informed. We need mentors to orient us in the right direction.



**Apoyo Universitario: apoyo profundizado para que los hispanos vayan a la universidad**

En alguno de los casos los estudiantes hispanos no están al tanto de los recursos disponibles para asistir a la universidad, porque en alguno de los casos, los padres no lo saben ya que los consejeros estudiantiles no informan a los padres. Hay algunos hispanos que saben muy poco acerca de lo que tienen que hacer para que sus hijos pueden conseguir una beca para la universidad. ¿Cómo se consigue una beca? ¿En Qué Actividades pueden participar los estudiantes? ¿Qué más deben hacer? Hay personas que tienen educación, y con todo eso no entienden el proceso que deben seguir para que sus hijos vayan a la universidad en los Estados Unidos. ¿Si los que tienen un poco de educación escolar no lo entienden, como una persona sin educación podría entender el mismo proceso? Este es un problema grave porque muchos padres hispanos en Tuscaloosa no están bien informados. Se necesitan mentores que orienten en la dirección correcta.

Participant 7 selected this image of the Stanford University campus to represent her words above. When asked why she did not take her own photograph of one of the local universities' campuses, she replied, "What we need is the kind of support that will help us send our children to the best universities – places like Stanford and Harvard."

Figure 10. Vale la Pena Photobook Contribution: Participant 7. Used with permission.

### Formation

In Mexican middle schools, schools provide a technical education by teaching subjects such as electronics, drawing, typing, accounting, shorthand. These subjects help students learn how to work, about possible career paths, and how to be autonomous through vocational education. They also support continued learning because they are based on students' own interests.



*Title: illuminating the future*  
*Título: iluminando el futuro*

Figure 11. Vale la Pena Photobook Contribution: Participant 1. Used with permission.

### Formación

En las preparatorias mexicanas, las escuelas otorgan una educación técnica enseñando materias como electrónica, dibujo, mecanografía, contaduría y taquigrafía. Estas materias ayudan a que los estudiantes aprendan cómo trabajar, a que descubran posibles carreras para el futuro, y a como ser autónomos a través de una formación profesional. Esto También apoya la continuación del aprendizaje ya que las materias estan basadas en los intereses de los estudiantes.

Participant 1 took this photograph of the electrical service panel in his apartment. He thought that it represented two important ideas. Firstly, that all students should have hands-on learning experience in order to gain practical knowledge. Secondly, the image also represented the idea that vocational educations not only provide students with practical knowledge, but also equip them with knowledge about their interests and the kind of autonomy required to put this information to good use throughout life.

### Vocational Guidance

#### *The first step: technical education (grades 9 & 10)*

In Mexico, middle schools provide their students with a technical education. It isn't very complicated. It's just something that is more practical than a traditional intellectual education. It's an introduction and a base by which children can begin to guide themselves towards the future. Students choose a course of study - something like electricity, robotics, graphic design, cooking, sewing, typing etc. A student who likes electricity and develops a capacity in it can go on to become an engineer. Or someone who studies graphic design can eventually become an architect. Even if they are not content with their chosen course, they will still learn something. Besides, they can choose a different course the next year. There are two advantages found in a technical education. On the one hand, it's a first step towards a university-style profession - a base

### Orientación Vocacional

#### *el primer paso: educación técnica (grados 9 y 10)*

En México, las escuelas de nivel medio otorgan una educación técnica a los estudiantes. No es muy complicado. Es algo que resulta más práctico que una educación tradicional y intelectual. Es una introducción y forma una base por la cual los niños pueden comenzar a auto-guiarse o autogestionarse hacia un futuro. Los estudiantes escogen un curso de estudio - algo como electricidad, robótica, diseño gráfico, cocina, cortico confección, mecanografía, etc. Un estudiante a quien le guste la electricidad y quien desarrolle su capacidad en ello puede llegar a ser un ingeniero, o alguien que estudie diseño gráfico puede llegar a ser arquitecto. Aunque no estén contentos con el curso elegido, por lo menos aprenden algo. Además, pueden optar por otro curso el año siguiente. Hay dos ventajas encontradas en la educación

upon which student can focus more upon as they move forward. On the other hand, it provides those students who are not college-bound with a foundation of knowledge required by a career in manual labor - in plumbing, for example.

**the second step: vocational education (grades 9 & 10)**

Schools could offer a class, which is given to all students, that identifies students' abilities in order to help them find their professions. The class would teach students the kinds of skills needed to become architects, engineers, lawyers, etc. For example, if a student wants to be a doctor, the teacher would say, "These are the required skills. Do you have them? No? Could you learn them? No? OK, then you might want to consider following another career path. Now let's identify your skills and capacities. You are good in this and that."

técnica. Por un lado, es el primer paso hacia una orientación profesional - una base por la cual el estudiante puede enfocarse más a medida que vaya progresando. Por otro lado, facilita una base de conocimiento profesional en trabajo manual a aquellos estudiantes que tal vez no lleguen a asistir a la universidad.

**el segundo paso: educación vocacional (grados 9 y 10)**

Las escuelas pueden ofrecer a todos los estudiantes una clase, en la que los mismos puedan identificar sus habilidades y para que posteriormente puedan ser orientados acorde a sus aptitudes. La clase podría enseñar a los estudiantes los tipos de habilidades necesarias para que uno pueda ser arquitecto, ingeniero, abogado, etc. Por ejemplo, si un estudiante quiere ser médico, el profesor podría decir "Estas son las aptitudes necesarias. Tú, ¿las tienes? ¿No? ¿Podrías aprenderlas? ¿No? Bueno, entonces deberías considerar otra carrera. Ahora, identifiquemos tus habilidades y capacidades. Tu eres bueno en esto y en eso."



Participant 7 selected this image because she believed it represented the increased range of possibility accompanying the kind of vocational guidance she envisioned in schools. According to Participant 7, "They say you can be anything you want to be, but this is not really true. But with the right kind of guidance, you can learn what you are capable of and what you enjoy. Together, this knowledge would open up many kinds of possibilities."

Figure 12. Vale la Pena Photobook Contribution: Participant 7. Used with permission.

## **Emergent Theme: Access to Available Educational Opportunities Is More Robust if**

### **Students Wear Uniforms**

All of the study's participants adamantly suggested public school students should wear uniforms to school. They also understood the futility of including this theme in their photobook.

Nonetheless, each participant grouping decided - futility aside - to include the school uniform

theme among their contributions to the book. One participant explained his reasoning behind his inclusion of a school uniform theme even though there was almost no chance local schools would take his suggestion to heart and enact uniform policy reform. He explained:

The schools will never allow this, but they should know why we think [school uniforms] are important. They should be aware of the problems we have when there are no uniforms. Maybe they can do something to fix the problems with no uniforms if they know these things.

The participants want students to be in uniform because they believe it promotes desirable outcomes and helps to either mitigate or reverse some of the problems they associate with not having uniform policies. Firstly, there is the issue of respect and discipline. Five of the participants believed that the wearing of school uniforms instils a sense of respect and of discipline. One participant also believed that when students do not wear uniforms to school, they are more likely to develop disrespectful habits. This, to his great consternation, is exemplified by the sagging pants trend so popular among today's youth.

All of the participants also believed that no-uniform school policies lead to stressed-out students and parents made anxious by unnecessary choice. Two participants noted this anxiety does not manifest before children are old enough to choose their clothing. However, once children are old enough to choose their school outfits, mornings become more stressful with children, pressured to fit in and hampered by choice, tarrying in front of a mirror. One participant observed that stressful mornings sometimes lead to intra-familial conflict. Participants rooted the anxiety caused by unnecessary morning decision-making in the need among children to fit in with their peers. Clothing can be a social marker. Peers and teachers may be able to identify the poorest students by the clothing they wear to school. This knowledge unconsciously shapes their

behaviors. Clothing social markers can also strengthen social inequality and promote exclusive practices such as bullying. As a result, no-uniform policies may feed peer-to-peer differences, academic disadvantage and stigmatize economic inequality.

All of the participants believed that uniforms help mitigate some of the problems rooted in difference by fostering social and economic equality between students. When every student wears the same outfit to school, parents are not burdened by the costs associated with the children's desire to keep up with the Joneses (so to speak).

Participants described the economic pressures they feel when their children are pressured into demanding designer clothing. They also noted that many other parents in their Hispanic immigrant community feel the same economic pinch when it came to dressing their children for school. Such costs may require parents and students to make zero-sum choices about educational opportunities. In other words, after spending hundreds of dollars (or more) in clothing to send their children to school, some parents no longer have hundreds of dollars to spend on opt-in educational opportunities. For the participants, sending their children to school brought with it a sort of pay-to-play social environment in which they could ill afford to compete. That is, because of schools' no-uniform policies, they describe sending their children to nominally free schools as an economic burden disproportionately impacting the social well-being of the children in their community.

### **Inequality**

My oldest children once attended a public school where students had to wear uniforms, but my youngest does not have to wear them. This makes things much more difficult. It takes her too long to get ready for school because she changes two or three times every morning, and this leads to fights. It is also much more expensive to send our children to school now, because we have to buy much more clothing and they are bullied if they do not wear the best brands. This creates a lot of inequality between the rich and the poor.



*Title: Do you shop at Walmart?  
Título: ¿Estás comprando en Wal-Mart?*

### **Desigualdad**

Mi hija mayor una vez asistió a una escuela pública donde los estudiantes tenían que vestirse de uniforme, pero mi hijo menor no necesitaba llevarlo. Esto hace que las cosas sean más difíciles. Le lleva mucho tiempo prepararse para ir a la escuela porque se cambia dos o tres veces cada mañana, y esto lleva a peleas. Además es mucho más caro enviar a nuestros hijos a la escuela ahora, ya que tenemos que comprar más ropa y les acosan si no llevan las mejores marcas. Esto crea desigualdad entre pobres y ricos.

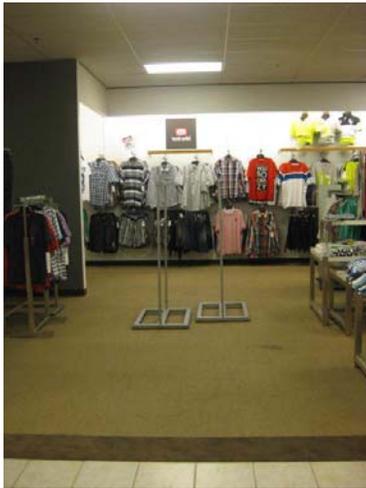
This photograph was taken by Participant 2, and it depicts her daughter wearing a school uniform while gazing out the door of their apartment. It is meant to represent the potential of school uniforms to support greater social equality. According to the participant, wearing a uniform would allow her daughter to look forward to schooling with great anticipation. However, she does not wear a school uniform at present. Instead, she wears clothing her parents purchased at Walmart. This caused a good deal of anxiety for Participant 2, who was worried that as her daughter grew older, her Walmart-purchased clothing would lead to bullying.

Figure 13. Vale la Pena Photobook Contribution: Participant 2. Used with permission.

### **Less Anxiety**

I remember that public schools require their students to wear uniforms in Mexico. I wish schools would do the same thing here.

Everything is easier when students wear school uniforms. It is easier for teachers because their students are more serious and are more respectful. Parents do not have to worry about spending a lot for many different outfits. And children have an easier time getting ready for school because they know exactly what they have to put on each morning.



### **Menos Ansiedad**

Yo recuerdo que en México las escuelas públicas exigen que los estudiantes usen uniformes. Sería bueno que las escuelas aquí hagan lo mismo. Todo es más fácil cuando los estudiantes van a la escuela con uniforme. El trabajo de las maestras es más fácil porque los estudiantes son más serios y más respetuosos. Los padres no tienen que preocuparse por gastar mucho en diferentes ropas. Y los niños pueden prepararse más rápidamente para ir la escuela porque cada mañana saben exactamente que se van a poner.

Participant 5 took this photograph while shopping for clothing at a department store. It is meant to represent the anxiety he feels as a parent who knows they cannot afford to send their children to school wearing name brand clothing.

Figure 14. Vale la Pena Photobook Contribution: Participant 5. Used with permission.

### **School Uniforms: Equality & Discipline**

School uniforms enable equality between students from different economic and social backgrounds. Alternative schools for students with educational problems already use uniforms to improve discipline. This helps, but it is a little too late. Why don't schools utilize uniforms before problems begin?

### **Uniformes Escolares: Igualdad y Disciplina**

Los uniformes permiten a la igualdad entre los estudiantes de diferentes niveles económicos y sociales. Las escuelas alternativas para estudiantes con problemas educativos ya usan uniformes para ayudar a mejorar la disciplina. Esto ayuda, pero es un poco tarde. ¿Por qué no las escuelas utilizan los uniformes antes de que surjan los problemas?



Participant 4 took this photograph of students sitting in class at a local Catholic high school. He wanted to capture the kind of discipline he believed school uniforms would instill in public schools if only they were to adopt uniform policies.

Figure 15. Vale la Pena Photobook Contribution: Participants 3 & 4. Used with permission.

## **Comparison of Findings Across Participants and Across Their Generated Themes**

In this section, I will analyze the similarities and differences related to the participants' concerns, criticisms, and conceptualizations about education, schooling, and equality of educational opportunity. Overarching themes include: the educational roles of families and schools; the most pertinent educational issues in Tuscaloosa's Hispanic immigrant community; barriers to participation; and proposed actions for solutions.

### **Comparison of Participants' Perspectives on the Educational Roles of the Family and the School**

Most of the participants conceived distinct educative roles for families and schools. Two thought there to be significant overlap between the educative roles of the two institutions. One

participant placed families and schools into entirely distinct roles. And four identified at least some role overlap between the two social institutions.

All participants thought the family responsible for providing children with moral education. According to the participants, a good moral education produces desirable outcomes: honest, respectful, disciplined, and devoted adults - *bien educado*.

As for the school, every participant believed its primary educational responsibility was to provide students with a good intellectual (or academic) education. The participants variously described the role of the school as intellectual/academic educator as follows: to teach academic subjects (e.g. math, reading, history) and to develop intellectual curiosity and academic-orientated thinking (e.g. abstract thought, critical thinking, analysis, and idea/concept synthesis).

However, only one participant thought there is no educator role overlap between the family and the school. Every other participant thought there is at least some measure of role overlap between the two. In terms of type, I have identified three generalized kinds of role overlap as articulated by these participants: shared roles; combined roles; and surrogate roles. Each of the six participants who conceptualized overlapping roles believed the family and the school share responsibility for teaching children to be disciplined and tenacious students (and eventually, workers), to be respectful, and to demonstrate tolerance towards difference. Four of the participants believed the family and the school were both responsible for strengthening and improving their communities. Thus, these participants felt strong, vibrant, and cohesive communities depended upon both the moral educator (the family) and the intellectual/academic educator (the school) for their creation and maintenance. Finally, three participants acknowledged some families and some schools fail in their respective roles, and when this happens, it is the responsibility (if not obligation) of the other institution to act as surrogate

educator. For example, one participant who expressed concerns about bullying in schools rooted the problem within families, and suggested schools should conduct workshops with parents in order to address the root of the problem as opposed to addressing bullying's manifestations in schools. Similarly, another participant lamented what she perceived as the lack of school-based college-going support for Hispanic immigrant parents. She believed schools' failure to provide an academic-oriented education to the parents of her community left Hispanic immigrant parents with little choice but to assume the role of college guidance counselor within their families. However, she acknowledged that many Hispanic parents are ill-equipped to assume this role.

### **Comparison of Participants' Perspectives on the Obstacles Most Attenuating Available Educational Opportunities**

#### **Systems incomprehension.**

Every participant expressed concern over how little they understand about the United States' educational system and Tuscaloosa's local educational system. They also expressed a desire to learn more because they believed their self-identified ignorance negatively impacts their children's experiences as students and their relations as parents to their children's school. Four of the participants deduced that their own ignorance of the American educational system is the principal barrier limiting their ability to meaningfully participate in their children's formal education. And though the other three participants agreed their ignorance significantly impacted their ability to participate, they stated that they are still able to meaningfully participate in their children's formal education despite their professed ignorance, yet they also believed it to be a barrier preventing more meaningful participation. For example, they pointed out that over the years, and with much determination, they have learned a lot about schooling in the United States and what is expected of them as parents of students, yet there is still a lot they do not know.

Finally, one participant expressed concern about what she believed to be key distinguishing factors between the study's participants and typical members of Tuscaloosa's Hispanic immigrant community: she (and her study cohorts) possessed more background knowledge about educational systems than the average member of her community. Her reasoning was the fact that she and her cohorts tended to have significantly more experience with formal education than most other members, many of whom she assumed never finished grade school in Mexico. That they had significantly more experience as students in Mexico meant they at least knew something about educational systems, bureaucracies, policies and practices. Much better equipped than many in her community, she lamented her own inability at present to fully understand the educational system and to navigate its processes, and wondered with pessimism what this means for the other parents in her community.

#### **Monolingual & unidirectional communication.**

Dismayed by its nearly total reliance on English as its language of communication, participants expressed deep dissatisfaction with Tuscaloosa's school systems' current language policies. Three participants believed all school-to-home communications were in English. However, four participants identified a few instances when schools use Spanish in their communications: emergency messages (e.g. information about snow days and other weather-related closures are sent to parents via bilingual - English and Spanish - text messages and telephone recordings); a few schools provide translators during some of their parent-teacher conferences; and one of the local school systems has a single office serving Tuscaloosa's (mostly Hispanic immigrant) Spanish-speaking populations. Nonetheless, no participant thought Tuscaloosa school systems went far enough to accommodate the language needs of its minority language populations.

One participant pointed out that bilingual translators are never present at school board meetings, parent-teacher association (PTA) meetings, open house events, or other significant school-community events. Furthermore, she described the aforementioned office serving Spanish-language speakers as well-intentioned, yet largely ineffective at achieving its (participant assumed) aim of improving schools' relations with her community. She said the program is not sensitive to the needs of particular schools and groups of parents since it does not have individual branches in specific schools, the program cannot maintain traction because it meets with parents only sporadically, and when it does hold events for parents, it schedules them during the day - a time when most parents in her community are unable to attend due to work requirements.

Two other participants said that while schools do communicate with them in Spanish when there are emergency school closures, all other communications received are in English. One of these participants said the problem was not as grave in their particular case because he can read and speak English well. And even though his family is inconvenienced because his significant other struggles a lot with English, he is able to at least partially translate the school notes, assignments, announcements, and recognitions sent home. Yet, he rhetorically asked, do other members of his community enjoy this same privilege of minor language inconvenience?

Finally, three participants expressed concern about the non-Mexican Hispanic immigrant families living in Tuscaloosa, particularly the significant minority who is from Guatemala. The participants identified the Guatemalans (along with some Mexicans from the southernmost regions of the country) as especially disadvantaged by Tuscaloosa school systems' language policies. The problem as identified by the participants is that many Guatemalan immigrants in Tuscaloosa, like many of their Mexican counterparts, are not very fluent in English, if they speak

it at all. But unlike their Mexican counterparts, most cannot speak or understand Spanish either as they are monolingual speakers of indigenous languages. As such, the participants believed the language problems they encounter with their children's schooling is compounded among Hispanic immigrants who speak neither English or Spanish, as they have no recourse for communicating with their schools.

**Opportunity unawareness.**

Every participant was aware their schools and school systems provide many educational opportunities, some of which they *believed* may be worth wanting. However, they could not be sure, as their awareness tended to stop at knowledge of its existence. Five participants acknowledged they could identify some of the opportunities offered by their schools and school systems. Two participants believed they could identify most opportunities offered by their schools and school systems, including events open to the public, events open to parents, extracurricular activities, curricular programs, etc. However, none of the participants thought knowledge about the existence of an opportunity equals knowledge of about its characteristics, advantages, or disadvantages.

For example, one participant was aware the opportunity to take a college entrance exam had been offered to his daughter. He also knew she was supposed to take the test if she wanted to go to university. What he did not know was how much it would cost him, how she should prepare for it, if going to college was really in her best interests, what kind of degree she should pursue in what kind of institution of higher education, if there were other viable alternatives, and so on. According to this participant, if someone is aware an opportunity exists, it does not mean they are aware of what it means to them and their family. Another participant was aware of the existence of extracurricular activities. Prior to participating in the study however, she had no idea

they were an important component of students' college application package. While the participant did know about other factors, both positive and negative, associated with extracurricular participation (i.e. positive peer socialization, the development of particular expertise, etc.), she was previously unaware of the factor most important to her (i.e. her son's participation would increase his value as a prospective university student).

Also of note is the fact that most of the participants were not aware of available opportunities (and therefore unknowledgeable about their characteristics). For example, a few participants had no idea schools sometimes communicate with parents in Spanish. A few others did not know some schools make available translators during parent-teacher conferences. And though most were aware that in the past at least there was an office staffed with Hispanic community liaison and advocate, only a few could identify the current liaison/advocate by name or locate her office or comment on her office's latest outreach efforts. That most participants - all of whom have been identified as prominent and active members of their community, and all of whom are rather well-educated, and all of whom expressed a keen interest in their children's schooling - are only partially aware of the educational opportunities explicitly offered to them and specifically catered to their needs speaks volumes to their level of awareness regarding the many educational opportunities on offer to the general student population and larger community.

### **The high costs of a free education.**

Every participant was concerned by the high costs they associate with sending their children to nominally free public schools. Two participants said they would like their children to play sports on one of their school's athletic teams, but upon consideration, have thus far declined the opportunity because they thought it too expensive. Two participants' children participate on athletic teams, though they acknowledged the added expense of participation necessitated

sacrifice and lamented the hard choices they felt forced upon them. Another participant discussed a decision she would soon be making about whether or not to send her son to an engineering camp hosted by a local university. She was elated her son's teacher had recognized her son's academic merits and intellectual capabilities by suggesting the extracurricular activity and recommended he enroll. Nonetheless, and even though she wanted her son to go the camp over the summer and was certain she would be able to find a way to pay for it, she believed it would take sacrifice. Finally, all participants were concerned about the cost associated with sending their children to college.

### **Comparison of Participants' Perspectives on the Impact of These Obstacles**

#### **Less active and less meaningful Hispanic immigrant participation in formal education.**

Although all participants are active community members, there was significant variance between participants' self-identified levels of participation in processes of their children's education. Two fathers did not think they were involved with either the day-to-day processes or events of their children's schooling. Furthermore, neither attended meetings or events at their children's schools (e.g. parent-teacher conferences, open house, etc.). They described their partners as assuming primary parental roles for these responsibilities. Their partners were in agreement, as they self-identified as assuming the role of taking care of their children's formal educations.

These two mothers said they most involved themselves with the day-to-day details of sending their children to school (e.g. making certain assignments are completed, seeing their children are ready to go in the mornings, attending parent teacher conferences when possible, and communicating with their schools, as well as receiving communications from them). However, neither of the two self-identified as attending the larger school-wide (e.g. PTA

meetings) or district-wide (e.g. board meetings) institutional events nominally open to parents and/or the public. Their reasoning for not engaging with their children's formal education at the institutional level was supported by the following participant-identified factors: sometimes they are not even aware of the event itself due to the fact that most school-home communications and announcements are presented in English; even when they are aware of such events, they almost never fully understand its purpose or agenda due to the same language issues; if they were aware of the event and understood its purposes and its agenda, they believed attending not worthwhile because they perceived the proceedings impenetrable since they are conducted without translation services or prefaced with meaningful outreach efforts. One of these participants said she is demotivated from attendance because finds such events unwelcoming and intimidating,

Two other participants - married and the parents of the same children - self-identified as very active in the day-to-day details associated with their children's schooling. They believed there to be little role distinction in their partnership with both taking active roles in influencing their child's student learning outcomes. They both insist on analyzing their child's assignments and other school work, as well as discussing each school day with her. While they struggle to understand the English language assignments, parents do not perceive their role as actively helping their children complete school assignments. Instead, they believe one parental role is as a link between their heritage and their child's assumed and observed assimilation of American culture. For example, they stated most evenings they ask their daughter to tell them about her day at school and to show them her homework. During these discussions, their daughter assumes the role of translator, as the parents probe her for clarifications (i.e. the meaning and purpose of "book report", a description of an assigned book and the meaning behind its title). Then the participants try to relate the particular topic of discussion with their knowledge as Mexicans and

speakers of Spanish (e.g. a book report is referred to as a *trabajo practico* in Mexican schools, this is how they differ). The parents acknowledge their activities sometimes do not accomplish much and resulting understandings often times end up more convoluted than when they began. As the father noted, this is the nature of complex conversations with young children. However, they remained committed to continuing their form of involvement because they believed they were not only helping their daughter build a strong foundation for successfully navigating the world of formal education but also they were doing much, against all odds, to prevent a complete loss of their children's Mexican identities - especially in terms of language use. Finally, these two participants were in partial agreement with the mothers discussed above regarding their involvement in their daughter's formal education at the institutional level. That is, they found the prospects of attending parent-teacher conferences, PTA meetings, and district board meetings intimidating for the same reasons. However, for these participants, other factors besides language and cultural barriers acted to prevent them from participating in such events. The two participants did not just feel unwelcomed, they actually feared for their well-being. Their shared lived experiences with immigration authorities, combined with Alabama's strict immigration law, have rendered participation in their daughter's education at the institutional level impossible in the eyes of the participants.

Another participant self-identified as a very active participant in her son's formal education. She always attends parent-teacher conferences and is highly involved in the day-to-day details of his schooling. In her eyes, she has raised a child to become a serious, academically-focused, and tenacious student capable of achieving many great things. And although she did not think it necessary to be involved in district-wide educational issues, and thus finds little reason to attend board meetings, she is keenly interested in participating in

school-specific formal education events (e.g. PTA meetings). That is, she wants to be a parent highly involved in her son's school. In the past, she did attend a handful of PTA meetings and other events, usually to her disappointment (and even embarrassment). For example, one time she went to what is to be her son's school the coming year in order to register him on "registration night". It was not until she had sat through a bit of the proceedings before she realized the event she was attending was in fact not registration night but something different altogether. After realizing something was amiss, she raised her hand and asked after the purposes of the meeting. Upon learning that everyone was there to choose a new principal, she left the meeting feeling dejected, angry, and somewhat embarrassed. She has not participated in a single institutional event (e.g. PTA meetings) since, though she still makes sure to participate in parent-teacher conferences and other child-specific events.

Finally, all of the participants expressed generalized concern about their responsibilities as parents to help their children navigate the processes of schooling, make school-related choices, and take advantage of opportunities. All felt ill-prepared to help their children make life-altering decisions such as helping them decide which curricular path is best for them (college prep, advanced, etc.), which activities in and out of school they should take up, or how to transverse the college-admissions process. And all believed the English-privileging linguistic policies and communication practices of their schools, combined with the prevalence of unknown educational opportunities and unknowable systems, significantly limit their abilities as parents to make the right educational decisions for their children.

**Aggression towards Hispanic immigrants stigmatized and differentiated by educational policy in Tuscaloosa.**

Participants thought their status as Mexican immigrants shaped their children's statuses as students and peers, as well as their own statuses as parents. Some parents believed policies and practices result in Hispanic students disproportionately being victims of schoolhouse bullying. Several participants thought Hispanic immigrants were not suffering because schools privileged English over other languages - a policy they, along with the other participants, hoped would continue - but because their schools' language policies marginalize Spanish and other minority languages. In other words, these participants wanted schools to continue using the English language in the majority of their affairs. About this they were adamant. They wanted their children to be fluent speakers, readers, and writers of the English language because they perceived it a prerequisite for succeeding in the place they now call their home. Yet just because these participants did not want to replace English as the dominant language in their schools or place on equal footing another language, they did believe there was much more space for Spanish (and other minority languages) in schools than they occupy at present. In the end, these participants believed there to be a profound lack of exposure to alternative languages and alternative cultures in schools, and that this lack tended to de-legitimize their children in the eyes of their peers, which led to increased bullying.

Every participant thought that because the socioeconomic status of Hispanic immigrants tends to be low relative to longer established groups, their schools' no-uniform policies are disproportionately prejudicial towards many members of their community. According to the participants, when schools do not require school uniforms, they create conditions fomenting bullying in schools, where children - especially as they move into middle school and beyond -

are increasingly pressured to wear the latest fashions released by the most popular name brands. One participant also assumed that no-uniform policies lead to prejudicial teacher framings of their students whose parents are Hispanic parents. This participant did not think teachers purposefully treated Hispanic students who come to school in off-brand clothing poorly. However, she did believe teachers may unconsciously treat students who wear big box labels to school less well. Therefore, the participants believe schools' no-uniform policies identify and differentiate the haves from the have-nots by literally emplacing socioeconomic markers on their backs.

Three participants expressed concern with what they perceived as the way Hispanic immigrant parents may potentially be stigmatized by their lack of English skills and wondered what it might mean in terms of the ways in which their children are treated by their teachers. Two of them also said they were concerned with the possibility that their own undocumented statuses stigmatized their children as criminals in the eyes of their teachers.

### **Participants' Proposed Plans of Action**

The participants identified the most pertinent educational issues impacting their ability to attain worthwhile educational opportunities, and with considerable ingenuity, all developed specific strategies for schools to support them in their efforts to realize such opportunities. Combined, the participants recommended four plans of action to aid their realization of the kinds of educational opportunities they deem worth wanting: public schools should provide fully integrated bilingual policies and practices; public schools and school districts should provide fully integrated translation services at school related functions open to parents; public schools should provide meaningful support and knowledge for immigrant parents and their children as

they attempt to navigate their formal education system; public schools should require students to wear uniforms to school.

## CHAPTER FIVE

### CONCLUSION

#### **Overview**

In the previous chapter, Kenneth Howe's *participatory interpretation* of equality of educational opportunity (EEO) framed the discussion of how Hispanic immigrant parents in Tuscaloosa understand the obstacles they identify as attenuating available educational opportunities and what they see as reasonable means of affecting change(1997). This chapter provides a summary of the findings, draws connections between the findings and the literature reviewed, offers educational policy recommendations, and discusses the broader implications of this study for scholarly research. The chapter engages with Howe's participatory interpretation of EEO, which includes "the needs, interests, and perspectives of all groups - especially groups that have been historically excluded," as it relates to attenuated educational opportunities for Hispanic immigrants living in the *New Latino Diaspora* (NLD) - a concept describing changing Hispanic immigrant settlement patterns, where, beginning in the early 1990s, up to half of all Hispanic immigrants settled in non-traditional destinations and created nascent but rapidly growing communities across the United States (most notably in the South).

#### **Summary of the Study**

Many NLD schools seek to provide EEO for their Hispanic students through formal and compensatory means. As a result, NLD schools are providing only bare educational opportunities by providing compensatory education *for* these newcomers instead of *with* them. That is, these schools are not collaborating with a group of people when determining the characteristics of their

formal education and the educational opportunities made available to them. In their provision of EEO for their Hispanic students, NLD schools do not embed the requirement to include the perspectives of their Hispanic students and their parents. Thus, these schools are failing to acknowledge the plural circumstances of their student bodies, and fail to recognize the entailed existence of distinct voices. Potentially unshaped by cultural context, these opportunities may be hollow and as such not real opportunities in any meaningful sense. Even if the educational opportunities made available to NLD Hispanic students are By providing compensatory educational opportunities, NLD schools are not recognizing the worth of Hispanic (immigrant) culture(s) or cultural identifications, and as such are not educating their Hispanic students in accordance with Charles Taylor's (1992) *virtue of recognition*, which goes beyond mere acknowledgement and toleration by recognizing the worth of all cultures and cultural identification. By providing EEO for their Hispanic students instead of in conjunction with them, NLD schools may not be defining EEO "in terms of the interaction between individuals and [their] educational institutions" (Howe, 1997, p. 29). Thus, NLD schools may be forcing their Hispanic students to choose between giving up who they are or forgoing the chance to take advantage of the educational opportunities made available to them. Furthermore, if Hispanic students in NLD schools choose not to forgo such chances and therefore choose to give up who they are, they may be framed by deficit thinking where Hispanic-ness is the problem, which suggests these schools' efforts to mitigate the disadvantages of their Hispanic students may be causing more harm than good. As such, Howe's (1997) participatory interpretation of EEO suggests NLD schools cannot be certain they are providing Hispanic students with the kinds of educational opportunities the students or their families would deem *worth wanting*.

There is a need then for research providing space for the parents of Hispanic immigrant students enrolled in NLD schools to meaningfully deliberate over the nature of available educational opportunities. The primary purpose of this qualitative case study was to inform philosophical interpretations of EEO by examining how a group of Hispanic immigrant parents living in the NLD town of Tuscaloosa and active in its Hispanic community, understand the obstacles attenuating their educational opportunities. The secondary purpose of this study was to collaboratively and iteratively develop culturally relevant plans of action for affecting reasonable means of change. In order to achieve these purposes, this research study asked, “What obstacles do the participants identify as attenuating educational opportunity? What reasonable changes do they propose for increasing their perceived value of available educational opportunities?”

This study was a qualitative instrumental case study researching EEO in a nascent Hispanic community. It was rooted in participatory and action-oriented methodologies, where my research role was to conduct opportunity and barrier identification action research. The three-month study was conducted with seven parents in four participant groupings engaged in an iterative sequence of four to seven action meetings apiece. The photobook *Vale la Pena* (It’s Worthwhile) was the end result, and it - along with the emergent data of the iterative action research process itself - served as the study’s primary sources of data. Data analysis was performed with descriptive and (emergent) analytical coding techniques.

### **Major Findings**

The study’s participants perceive the existence of many barriers preventing them and their children from taking advantage of available educational opportunities. Language barriers are most prominent. The vast majority of their schools’ communication with parents is conducted only in English. If and when the participants attend PTA meetings, parent-teacher meetings, open

house, and school board meetings they almost never find Spanish language translators or encounter efforts by the school to accommodate them. They also profess systems ignorance about education and schooling in the United States. The participants think schools should make greater effort to communicate with them in Spanish. They also suggest schools should provide outreach services educating members of Tuscaloosa's Hispanic community about the American educational system. According to the participants, a worthwhile educational opportunity is inclusive and enables participation.

Apart from imposing barriers to participation and inclusion, most of the participants believed their schools also failed to provide sufficient support and guidance for Hispanic immigrant parents and their children. According to these participants, too many children in their community fall behind because they do not receive sufficient academic support. Participants also thought technical education - even for the college-bound - provides valuable preparation for life as an adult. Finally, they believed schools should do more to engage with the Hispanic community and to help its members succeed in the American educational system. To provide meaningful support and guidance for their Hispanic students and their immigrant parents, participants suggested the following of schools: they should provide technical education programs for all middle school and high school students; they should provide individually-tailored career guidance; they should help Hispanic immigrant parents navigate the college admissions process; they should engage more directly with Hispanic immigrants by visiting them in the home and community; and they should provide opt-in tutoring programs for students whose parents have little formal education. Worthwhile educational opportunities therefore provide sufficient auxiliary support and guidance to potential beneficiaries - especially those

without the foundational knowledge required for meaningfully taking advantage of these opportunities.

Many of the participants perceived Hispanic students as especially vulnerable to bullying due to their linguistic, cultural, racial, and class-based differences. According to the participants, schools should not only engage proactively with all parents to work towards a solution to the problem of bullying, they should also take measures to reframe immigrant students and their families as valuable cultural agents and foreign language teachers. For many of the participants, worthwhile educational opportunities foster a sense of belonging.

Even though they believed it was futile to suggest such a policy, every participant thought public schools should require their students wear uniforms. According to the participants, the non-uniform policies in Tuscaloosa-area schools causes too much stress for children and parents alike. It does not promote discipline, but it does help feed bullying - particularly of children from economically disadvantaged homes - and relatedly, applies economic pressure if one wants to keep up with the Joneses. Finally, the participants believed school uniforms lead to greater in-school camaraderie. Thus, according to the participants, the lack of school uniforms leads to social differentiation and adds zero-sum costs to the cost of schooling.

### **Findings Related to the Literature**

The study's findings reflect themes and findings in the scholarly literature, and I noted several similarities between the findings from this study and those found by other research studies. For example, Reeves (2009) finds NLD schools' English-only communication with Hispanic immigrant parents acts as a barrier preventing the parents from participating in their children's formal educations. Similarly, this study's participants noted their children's schools'

reliance on English-only school-home communication as a significant factor preventing greater parental involvement. Listening (2009) finds NLD Hispanic immigrant parents to be unfamiliar with the norms of formal schooling and to feel unwelcomed by their children's schools. Some of the participants in this study noted they were also unfamiliar with American education and unwelcomed in their children's schools. They also expressed a desire to know more about the educational opportunities impacting their families. Levinson, Everitt, and Johnson (2007) find NLD schools' English immersion programs and Hispanic community outreach programs understaffed and under-qualified to meet their language and cultural needs. Similarly, this study's participants are only aware of one dedicated office – staffed by one – charged with reaching out to their community in Tuscaloosa's educational system. Overstretched and understaffed, this office only offers Hispanic parents the opportunity to participate educational workshops and meetings during school hours, rendering parental participation impossible. The participants also described their children's ESL teachers as unfamiliar with the norms of their community and as having a very limited command of the Spanish language – if any at all.

Villenas (2002) finds Hispanic immigrant mothers in a NLD town in North Carolina to ascribe the role of providing moral education for their children to the family as opposed to the school. In this study however, taken together, the participants' views regarding the respective roles of the family and the school were more ambivalent. While all of the participants believed the family to be primarily responsible for children's moral educations and the school for their academic and intellectual educations, which is in line with Villenas (2002), these roles were largely less distinct for them. Furthermore, some of them thought schools should assume the role of moral educator at times when children's families fail in this capacity.

According to Kenneth Howe's (1997) *participatory interpretation* of EEO, the participants' experiences with formal education in the United States, as well their own understandings of opportunity barriers, suggest they and their children are encountering available educational opportunities they may not deem worth wanting. Howe's participatory interpretation is based on his *participatory ideal*, which stipulates educational opportunities must "include the needs, interests, and perspectives of all groups - especially groups that have been historically excluded" to be considered worth wanting (p. 4). The participatory interpretation "provides space for people to have a voice in determining what Howe calls '*opportunities worth wanting*'" (Petrovic and Majumdar, 2010, p. 5). According to my reading of Howe however, four criteria must be met before this to happen:

- a person is aware of the available educational opportunity in question and is able to meaningfully take advantage of it;
- they are encouraged to effectively and meaningfully deliberate over the exact nature and shape of the opportunity;
- the opportunity is made available to those belonging to historically oppressed and/or other minority groups;
- and the individual does not deem the cultural-identity opportunity costs they associate with taking advantage of it to be too high.

Because the participants are minorities in their town and belong to a historically oppressed ethnic, cultural, and linguistic group, the remaining three will be examined below in relation to the study's findings.

To varying degrees, the participants were aware of some but not all of the educational opportunities available in their schools and school system. The least aware participants were in

the beginning stages of their engagement with American schooling since their children were just beginning school in the early grades. These participants were unable to meaningfully take advantage of nominally available education opportunities due to their education system's policies and practices. Some examples are their children's schools' and school systems' near total reliance on English as the language of education, the passive opt-in, come-to-us opportunities they make available, the patron-client nature of their relationships to Hispanics, and the high financial and personal costs associated with taking advantage of available opportunities.

With school years come knowledge, as the participants who had at least some children either in high school, near to entering it, or having graduated from it, were more aware of available educational opportunities and more able to meaningfully take advantage of some of them. These parents and their children were more highly involved and better understood the educational system and their choices in it than parents with only very young children. Yet because of self-declared confusion and ignorance, they were unaware of many available educational opportunities or unknowledgeable about how to take advantage of them.

The most aware and able participant was the mother of an only child who was in the eighth grade at the time of the study. A woman with over a decade of engagement with her children's schools, she was also a strong-willed, highly determined, and highly motivated mother willing and able to do what it takes to make sure her son goes to and graduate from college. Yet, even she professed a lack of knowledge about the college-bound educational opportunities required for the attainment of her goal. This suggests for the foreseeable future, the majority of Hispanic immigrant parents living in Tuscaloosa - most of whose children are still young (and

most of whom are assumingly non-supererogative) are likely to remain largely unaware of available educational opportunities and unable to meaningfully take advantage of them.

Mostly, the participants are not encouraged to effectively and meaningfully deliberate over the exact nature and shape of available educational opportunities. The vast majority of parent-teacher conferences are conducted in English, and school-wide events such as PTA meetings almost entirely so. The participants felt intimidated by the prospect of attending and actively participating in such meetings. They acknowledged their belief that their children's schools fail to provide space for Hispanic immigrant voice in such meetings and they suspected this would remain the case for the foreseeable future. The most the participants expect is that their schools clearly describe the opportunities they make available, as well as their reasoning and expectations underlying them. The participants are especially discouraged from participating in school board meetings because even if they could understand the topics under deliberation and were aware of the agendas of the day, they believe without space for their voices, system-wide meetings lack relevance to their children's educations and value in their role in it. Therefore, the participants are somewhat able to deliberate over the nature of their children's educational opportunities in the most local of venues - the parent-teacher conference - but they were much less able to do so at school-wide and district-wide events.

As described by the participants, then, their educational institutions make few context-sensitive opportunities available, and those available present obstacles limiting their ability to take advantage of them. Unshaped by context, most available opportunities are formal in nature, and therefore what Dennett (1984) calls *bare opportunities* and what Howe (1997) describes as insufficiently complex. The lone exceptions being the volunteer interpreters rarely made available at some parent-teacher conferences in some schools, a single severely understaffed and

limited Hispanic community outreach office, and an equally limited, understaffed, and under-qualified English immersion programs. Through the lens of Howe's (1997) participatory interpretation of EEO, these kinds of opportunities (even when taken advantage of) should be deemed as potentially not worth wanting because they do not provide space for their intended recipients to deliberate over the nature of them. They therefore do not reflect the norms of their intended recipients, fail to challenge the status quo, may exact cultural identity opportunity costs that are too high, and may potentially lead to a deficit framing about the intended recipients.

### **Implications for Action**

#### **Implications for Educators**

NLD educators should make an effort to meet the needs of all their students in culturally relevant and deliberative ways, especially when they are the children of (mostly undocumented) Hispanic immigrants. NLD theory and case study research may inform educators about these newcomers' contexts and statuses. Knowledge about the various approaches to EEO and their differing consequences, which can be found by reading Howe (1997), would better inform educators about the kinds of opportunities they make available. Howe's participatory interpretation of EEO would help NLD educators provide educational opportunities that are more worth wanting by giving them a framework for including Hispanic immigrants' understandings, needs, and wants when developing policies and programs intended for them.

The literature is pregnant with possibility for positively reframing Hispanic immigrants and their children. Villenas (2002) presented the understandings of schooling and education on NLD Hispanic immigrant mothers' own terms; Reeves (2006) calls for bi-directional school-Hispanic home communication; Levinson, Everitt, and Johnson (2007) ask schools to view

Hispanics as a resource for learning, and Howe's (1997) participatory interpretation of EEO could all help counter deficit thinking.

Howe (1997) participatory interpretation of EEO suggests NLD schools should provide meaningful spaces for Hispanic immigrant parents to determine what makes their educational opportunities worth wanting and what factors enable or prevent them from being taken advantage of. Since left unheard, misunderstood, or partially understood, an educational opportunity is not meaningfully available. NLD educators can do more to increase awareness and knowledge among Hispanic immigrant parents and their children about the educational opportunities nominally now available. For example, they can translate school-home and district-community communications into minority languages, and they can provide language resources allowing speakers of such languages to participate at deliberative education events open to the public. Requiring a more active orientation, albeit more resources as well, they can also offer proactive opt-in opportunities based on informed parental consent. Such an undertaking would require much effort by educators, who would have to step out into their communities, and it would require staff to be culturally more sensitive and linguistically more knowledgeable, but it may lead to increased participation and potentially positive change.

Howe (1997) also stipulates people will not be able to determine the relative worth of available educational opportunities if they are not capable of taking advantage of them. Considering the first day of school for a first-in-family Hispanic student is also the first day of (American) school for their parents, Hispanic immigrant parents may not possess substantive knowledge about the American educational system when their child begins school. Not only might they be unaware of available opportunities, they may therefore also be ill-equipped to accurately perceive the worth of the opportunities relative to the contexts of their lives and their

personal aspirations. Cognizant of this, school districts can allocate more resources and greater attention on early childhood programs and elementary schools, with the focus on improving their engagement with Hispanic parents and increasing the parents' knowledge of the school system, including of educational opportunities they make available. Though this study's findings do suggest parental opportunity awareness and educational systems knowledge increase over time as their children advance in school, they also suggest there are particular points in time Hispanic parents of older students may benefit from more focused efforts to increase opportunity awareness. During these critical junctures (e.g. during the transition between primary school and secondary school or during the transition between secondary school and higher education) NLD educators can provide much more guidance and support for Hispanic immigrant parents and their children to enable them to navigate the waters of the American education system and make meaningful choices about educational opportunities.

According to Howe (1997), intended beneficiaries of educational opportunities should also be enabled to effectively and meaningfully deliberate over the exact nature of opportunity made available. NLD schools would go a long way towards recognizing the cultural worth of members of the Hispanic immigrant communities they serve if they were to provide them with space for their voices. Enabling bidirectional communication through the provision of language resources is a first step, but this would not completely erase the deficit thinking prominent in NLD schools. Full recognition of their cultural worth would require NLD educators to reframe Hispanic immigrant parents a resource for learning rather than as a burden to overcome (Levinson, Everitt, & Johnson, 2003). In the role of cultural ambassadors, for example, Hispanic immigrants would be framed as being in possession of exclusive and valuable knowledge. Such a reframing may also help to mitigate the negative connotations many teachers associate with

undocumented parents. Finally, NLD educators would better provide the kinds of educational opportunities Hispanic immigrant parents and their children find worth wanting if they, per the suggestion of Levinson, Everitt, and Johnson, ask themselves if these new members of their community feel welcomed in their schools.

### **Implications for EEO Theory**

The research literature generally supports the validity of Howe's (1997) participatory interpretation of EEO, which accounts for the prominence of deficit thinking towards Hispanic immigrants and their children in NLD communities. It also accounts for the perceived lack of parental involvement among Hispanic immigrants and their children's tendency to not take advantage of available educational opportunities. Apart from Reeve's (2004) case study research about teachers in a small NLD town, no other reviewed literature examined Howe's participatory interpretation of EEO in relation to the provision of EEO in NLD schools. Thus far, the schools and the school district examined in this study have not responded well to their newfound contexts, and as such, have been unable to make educational opportunities the study's participants can meaningfully and effectively make decisions about. None of Howe's criteria for judging the relative value of available opportunities were met in the participants' own experiences with their children's formal educations. However, if none have been met, the question remains about which ones should be met first. The participatory ideal does not suggest a priority here. In times of troubled resources, this is a question that may need to be addressed in any conceptualization of EEO. Although NLD educational research is growing in both scale and scope, participatory EEO research is just beginning, and future results may (or may not) show whether or not NLD schools are making progress in making available culturally more sensitive and democratically designed educational opportunities, and whether or not this progress is being made piecemeal or in a more holistic manner.

Another issue that troubles the participatory arises in the participants' responses to the issue of Spanish language use in school. As for the participatory interpretation of EEO in relation to the language(s) of schooling, Howe (1997, p. 28) writes,

[T]he educational opportunities of a monolingual [minority language monolingual] child in classes conducted exclusively in English are hardly equal to those of a monolingual English-speaking classmate. And this is precisely what the Supreme Court decided in... *Lau v. Nichols* (1974) when it declared that the educational opportunities provided to [minority language monolingual] children under these circumstances were not 'meaningful.'

It seems there must be two issues here for Howe. First, for him and the Supreme Court, education in a language that students don't understand is an obvious obstacle to EEO. Second, to the extent that non-use of the native language may lead to language loss and, thus, identity shift (see, for example, Petrovic, 2015), monolingual English education may not be an opportunity worth wanting. However, this study's findings suggest that if NLD schools were to adopt Howe's participatory ideal as their overriding obligation, the prospect of bilingual education may be jeopardized. This is because the participants were, at best, ambivalent about schools providing a bilingual education to their children. While all of the participants believed their schools' English-only policies were detrimental to themselves and their children, they were adamant that English should remain the dominant language of schooling. Instead of calling for the adoption of thoroughgoing bilingual educational instruction, some participants thought their schools should implement transitional bilingual programs for English language learners, while some wanted full-immersion English language instruction for English language learners, though every participant wanted their schools to expose all students to a greater variety of minority languages.

The implication here is that a conceptualization of EEO must be able to deal with participation that is seemingly contrary to the ideal.

### **Recommendations for Further NLD Research**

This study's sample could be extended in multiple directions. Namely, it could be increased to include non-Mexican members of Tuscaloosa's Hispanic immigrant community. Significant minorities within their own communities, NLD immigrants from southern Mexico and Guatemala are particularly vulnerable and missing from the literature. Since many are not speakers of Spanish and often are members of indigenous communities, and they are sometimes perceived by other NLD immigrants as following more traditional and patriarchal norms, they can become isolated and marginalized members of an already isolated and marginalized community. As a result, they suffer from under-representation in qualitative case studies such as this one, much less in large-scale quantitative studies.

This study's sample was also limited to parents who have children presently enrolled in school and who are active and prominent members of their Hispanic immigrant community. Not only were their children or other family members excluded from participation, non-parent adult members of their community were also excluded, as were former students. A larger sample would allow researchers to increase the scope of their research and may strengthen the validity of their findings. Also, apart from the participants' own perceptions about their educators' perceptions about themselves, this study was unable to examine the notion of deficit-thinking in great detail. Future researchers may want to conduct similar research but also include NLD teachers, administrators, and other educators in their sample.

One critical issue largely left unexamined by this study is the social and educational impact of Alabama's House Bill 56 - the states notoriously strict anti-immigration law. This

study did not examine the issue in detail because it honored participants' expressed desires to not want to explore it in depth. They were also clear about wanting to focus on affecting change for presently available educational opportunities and not wanting to develop planned actions for making available new opportunities in order to challenge the status quo. The participants reasoned that – at present - they had too little power to significantly alter the landscape of American education. Instead, they wanted to focus their energies for proposing planned actions for changing actually existing educational opportunities in their own schools.

Therefore, future researchers examining EEO in the NLD may want to broaden the scale and scope of their research by investigating the educational consequences of the immigration bill or by designing a more ambitious forward-looking action study.

Future researchers may also want to examine some of Howe's (1997) criteria for judging the worth of opportunities in greater detail. For example, Howe writes that an individual must be encouraged to effectively and meaningfully deliberate over the exact nature of the opportunity in question. He also writes that an opportunity cannot be considered worth wanting to an individual if the individual deems the cultural identity costs associated with taking advantage of it to be too high. Since this study was rooted in participatory and action research methodologies, and the participants thought they were unknowledgeable about the American educational system, unfamiliar with life as a student in an American public school, unaware of many existing educational opportunities, and unable to meaningfully taking advantage of them, they did not want to propose planned actions for attaining the power of deliberation over the exact nature of the educational opportunities made available in their children's schools. They also did not want to determine the cultural opportunity costs associated with their (and their children's) taking advantage of available educational opportunities. In short, this study's participants explicitly

indicated they preferred to develop first-step action plans for increasing their awareness and knowledge of existing educational opportunities. They believed NLD Hispanic immigrant parents' (and their children) need to first understand available opportunities, and also be able to effectively and meaningfully take advantage of them before rendering judgments about their exact nature or associated opportunity costs. Only after taking advantage of an opportunity did they believe they would be in position to make such judgments. In short, the participants believed that without their participation (i.e. without taking advantage of available opportunities), it would be futile to either render judgment of its value or ask for voice in determining its exact nature. Therefore, future researchers investigating EEO in NLD communities can build on this study's findings by more explicitly examining the cultural identity opportunity costs associated with NLD Hispanics taking advantage of available educational opportunities or by conducting action research explicitly aimed at expanding NLD Hispanics' powers of deliberation over the exact nature of educational opportunities.

### **Recommendations for Further Action Research**

According to Herr and Anderson (2005), one of the goals of action research is the education of both researcher and participants, and this goal is assessed according to the criteria of catalytic validity. Catalytic validity is the "degree to which the research process reorients, focuses, and energizes participants toward knowing reality in order to transform it" (Lather, 1986, p. 272). Transforming reality therefore first requires a base of knowledge. For future action researchers, the implication here is that the degree to which their research is transformational may be partially determined by the scale and scope of its generated knowledge. Since every participant in this study found their participation educative, and because the knowledge it generated stimulated action (i.e. their collaborative creation of the photobook *Vale la Pena*), this

study was determined to have catalytic validity. This said, at the conclusion of the study, the study's participants noted that though they generated much knowledge about formal education in the United States, available educational opportunities, and equality of educational opportunity, they still had a lot to learn.

Thus, the potential extent to which the participants' understandings of these realities, the potential degree to which they were open to reorienting these realities and their roles in them, and the potential to which these understandings and this openness stimulated action cannot be known. What is known is the participants may have been more open to reorienting reality and engaged in more meaningful action if they had generated a larger knowledge base during their participation in the study. Therefore, future action researchers may want to build in to their research mechanisms intended to insure not just participant generation of knowledge but generation of *more* knowledge. Such a mechanism reframes catalytic validity from the assessment of the degree of knowledge gained and the subsequent action to the assessment of the degree of potential knowledge and potential action. In the end, this reframing may lead to more meaningful knowledge generation and greater stimulated action and thus strengthened catalytic validity in action research.

According to Herr and Anderson, another goal of action research is to have results relevant to the study's local setting. This goal is assessed with the criteria of democratic validity, which is "the extent to which research is done in collaboration with all parties who have a stake in the problem under investigation" (Herr & Anderson, 2005, p. 56). Valid action research therefore builds into its design Howe's (1997) participatory ideal by including the needs, interests, and perspectives of all participants – especially participants who occupy marginalized positions within the study's sample. Although it was determined that this study included every

participants needs, interests, and perspectives, the degree to which they were included – like above – cannot be fully known. This is largely due to the fact that most participants were coupled with their monogamous partners, resulting in the possibility that some of the women participants' needs, interests, and perspectives were overshadowed by those of their partners who were men. This seems to have been the case as there were instances where the male participants dominated some of the action meetings at the expense of their female partners, who were nominally co-researcher participants.

As such, the degrees of collaboration of all women in the action group, of their contribution to the study's decision making processes, of the study's triangulation of their diversity of voice, and the degree to which there was an absence or presence of coercive pressure for them to participate - again - cannot be fully known. This study finds that coupling female participants with their male partners may prevent the meaningful inclusion of their voices. Therefore, future action researchers may want to embed in their research design steps to counter potential social norms that may prevent the meaningful inclusion of the perspectives of participants marginalized within the action group (e.g. the seeming prevalence of *machismo* within this study's sample). For example, if a future researcher intends to break their action group into sub-groups for the sake of participants' own convenience and the researcher's procedural flexibility (i.e. as I did), and this coupling results in sub-groups who are socially unequal, the researcher may want to design a mechanism to ensure greater democratic validity. For example, if a future action researcher breaks their action group into subgroups containing male-female couples, the democratic validity of their findings may be strengthened if the researcher also creates an all-women's subgroup as well, which may better ensure space for women's voice.

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## APPENDIX A

May 6, 2013

Office for Research

Institutional Review Board for the  
Protection of Human Subjects



Louis Ginocchio, III  
ELPTS  
College of Education  
Box 870302

Re: IRB # 13-OR-159, "Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora"

Dear Mr. Ginocchio:

The University of Alabama Institutional Review Board has granted approval for your proposed research.

Your application has been given expedited approval according to 45 CFR part 46. Approval has been given under expedited review category 7 as outlined below:

*(7) Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.*

Your application will expire on May 5, 2014. If the study continues beyond that date, you must complete the IRB Renewal Application. If you modify the application, please complete the Modification of an Approved Protocol form. Changes in this study cannot be initiated without IRB approval, except when necessary to eliminate apparent immediate hazards to participants. When the study closes, please complete the Request for Study Closure form.

Should you need to submit any further correspondence regarding this application, please include the assigned IRB application number.

Good luck with your research.

Sincerely,



Carpantato T. Myles, MSM, CIM  
Director & Research Compliance Officer  
Office for Research Compliance  
The University of Alabama

358 Rose Administration Building  
Box 870127  
Tuscaloosa, Alabama 35487-0127  
(205) 348-8461  
FAX (205) 348-7189  
TOLL FREE (877) 820-3066

Protocol ID

Lou Ginocchio

*Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora*  
The University of Alabama

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**Protocol for Recruiting Participants**  
*Initial Contact Telephone Script(s)*

Hello, this is Lou Ginocchio.

The reason that I am calling you today is because I am working on a research study at The University of Alabama in order to fulfill the requirements of my dissertation, which is a research study about equality educational opportunity as it relates to Tuscaloosa's immigrant Hispanic community.

Please know that I will be collecting information about you during this phone call. However, your taking part in this conversation is completely voluntary. Your information will only be seen by researchers at The University of Alabama. If you do not agree to continue the phone call, your decision will not affect your relationship with me in any way. You may end this phone call at any time.

Let me ask you, would you like to continue this conversation and hear more about my study, or would you feel more comfortable ending the conversation right now?

*If the potential participant consents to continue the conversation:*

Sub-script for Family #1

I am calling because I think you and your family might be able to make a valuable contribution to the study. I believe this for two reasons:

(1) I have identified you as an active and prominent member of Tuscaloosa's Hispanic community;

(2) your family has     (# children)     enrolled in (an) area school(s).

Sub-script for Family #2

I am calling because I am conducting a study with a local Hispanic family and we believe that you and your family might also be able to make a valuable contribution to the study. We believe this for two reasons:

(1) together, we have identified you as an active and prominent member of Tuscaloosa's Hispanic community;

(2) your family has     (# children)     enrolled in (an) area school(s).

Sub-script for Family #3

I am calling because I am conducting a study with two local Hispanic families, and we believe that you and your family might also be able to make a valuable contribution to the study. We believe this for two reasons:

(1) together, we have identified you as an active and prominent member of Tuscaloosa's Hispanic community;

(2) your family has     (# children)     enrolled in (an) area school(s).

Sub-script for Family #4

I am calling because I am conducting a study with three local Hispanic families. I believe that you and your family might also be able to make a valuable contribution to the study. I believe this for two reasons:

(1) you have identified by     (gatekeeper's name)     as an active and prominent member of Tuscaloosa's Hispanic community;

(2) your family has     (# children)     enrolled in (an) area school(s).

Continue with generic script:

You see, I am conducting a ten-week research study with a group of four local immigrant families who will act as photographers in order to produce a photographic exhibit about the most pertinent educational issues facing your community with the intention of sharing the results with local policymakers and the participants educators.

The study will last ten weeks, and participants are expected to participate for 2-4 hours each week.

I would like to meet with you and your family and discuss the research study and its design in more detail, including:

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- \* more about the study's aims and procedures;
- \* more about what is expected of participating individuals and participating members of their families;
- \* more about the expected risks and benefits associated with participation in the study;
- \* more about the expected costs and compensation associated with participation;

Do you have questions? ("No" --- continue to next question; "Yes" --- listen and answer)

Do you think you and your family might like to take part in this research study? ("Yes", continue; "No", discontinue conversation)

OK great. Would it be possible to sit down with you and your family this week for about a half-an-hour in order to discuss the research study and your potential participation in greater detail? ("Yes," schedule informed consent/assent meeting at a day, time, and location of the potential participant's choosing and informed consent/assent session; "No," try to flesh out a convenient time for the potential participant to schedule).

If you have any questions between now and our meeting, please do not hesitate to call me or to send me a text. I will be happy to answer whatever questions I can.

*For potential participant from Family #4, provide telephone number and other contact information.*

*If the potential participant and the principle investigator struggle to schedule a sit-down, ask the potential participant to discuss the study with his or her family and try to flesh out a convenient meeting time together. Tell participant to call back if they and their family decide upon a convenient meeting time in order to schedule an informed consent/assent meeting.*

Thank you for your consideration. I look forward to talking more about the study with you and your family on \_\_ (day & date) at (time) at (location). I look forward to seeing you then.

Good Bye.

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Lou Ginocchio

*Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora*  
The University of Alabama

---

Protocol for Recruiting a Gatekeeper

***Initial Contact Telephone Script(s)***

Hello, this is Lou Ginocchio.

The reason that I am calling you today is because I am working on a research study at The University of Alabama in order to fulfill the requirements of my dissertation, which is a research study about equality educational opportunity in Tuscaloosa's immigrant Hispanic community.

Specifically, I am calling you because I believe that you are uniquely positioned to help me with my study due to your intimate knowledge about Tuscaloosa's Hispanic community, as well as your extensive relationships with members of the community and your prominent status among them.

Before I continue, please know that I will be collecting information about you during this phone call. However, your taking part in this conversation is completely voluntary, which means you are free to discontinue this conversation for any reason whatsoever. That being said, your information will only be seen by researchers at The University of Alabama. Finally, let me be clear, if - for whatever reason - you do not want to continue this particular phone call, your decision will not affect our relationship with me in any way. Furthermore, if you do agree to continue, please know that you may end this phone call at any time going forward if you are so inclined.

Therefore, let me ask you, would you like to continue this conversation and hear more about my study and how you may help, or would you feel more comfortable ending the conversation right now?

---

*If the potential participant consents to continue the conversation:*

---

I am calling because I believe that your prominent status within Tuscaloosa's immigrant community means that you might be able to make a valuable contribution to the study.

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Therefore, I am calling because I believe that your social capital among members of the community in question means that you may be able to help me identify a family for recruitment in the study.

I am conducting a research study with a group of four local immigrant families who will act as photographers in order to produce a photographic exhibit about the most pertinent educational issues facing your community with the intention of sharing the results with local policymakers and the participants educators.

The study will last ten weeks, and participants are expected to participate for 2-4 hours each week.

Currently, three Hispanic immigrant families are participating in the family. However, due to social and demographic commonalities shared across all three families, I believe that the study's validity may be strengthened by including fourth family.

If you are so inclined, I would like to meet with you to discuss the research study and its design in more detail, including:

- \* more about the study's aims and procedures;
- \* more about what is expected of participating individuals and participating members of their families;
- \* more about the expected risks and benefits associated with participation in the study;
- \* more about the expected costs and compensation associated with participation;

After discussing the study's procedures and expectations with you, I would like to anonymously discuss the common characteristics shared by the three already-participating families, as well as discuss some of the missing familial characteristics that I believe are lacking in study's population sample at present.

Do you have questions? *"No" --- continue to next question; "Yes" --- listen and answer*

Do you think you might like to help me identify and recruit a fourth family for participation in the study? *"Yes", continue; "No", politely discontinue conversation*

OK great. Would it be possible to sit down with you this week for about a half-an-hour in order to discuss the research study and your potential participation in greater detail? *"Yes," schedule informed consent/assent meeting at a day, time, and location of the potential participant's choosing and informed consent/assent session; "No," try to flesh out a convenient time for the potential participant to schedule.*

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If you have any questions between now and our meeting, please do not hesitate to call me or to send me a text message. I will be happy to answer whatever questions I can.

Thank you for your consideration. I look forward to talking more about the study with you and your family on \_\_\_(day & date) at (time) at (location). I look forward to seeing you then.

Good Bye.

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The University of Alabama  
**Informed Consent for a Non-Medical Research Study**

*Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora*

Lou Ginocchio (Student & Ph.D. Candidate)

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You are being asked to take part in a research study. This study is called *Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora*. Mr. Ginocchio is being supervised by Dr. John Petrovic, who is a professor of Educational Leadership and Foundations of Education at The University of Alabama.

**What is the study about?** This study is being done to understand what types of educational opportunities are thought to be worth wanting among members of Tuscaloosa's Hispanic immigrant community.

**Why is this study important or useful?** This knowledge that is produced as a result of this study is important because it will help schools and educational researchers serving newly established Hispanic immigrant communities provide more meaningful educational opportunities to community members.

This knowledge may also help to inform philosophical interpretations of equal educational opportunity and the body of research related to participatory investigation.

**Why have I been asked to be in this study?** You have been asked to be in this study because you have been identified by the researcher as someone who holds valuable information about your community's educational experiences, needs, and desires. Specifically, you were identified as such due to the following four reasons:

- (1) You live in the Tuscaloosa area and you belong to a immigrant Hispanic family;
- (2) The researcher conducting this study has identified members of your family as being active and prominent in your community;
- (3) One or more of your children are enrolled in one or more local schools;
- (4) You are over the age of 13.

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**How many people will be in this study?** About 20 people will be in this study.

**What will I be asked to do in this study?** If you meet the criteria and agree to be in this study, you will be asked to participate in a photovoice project, which is a research strategy that combines participant produced photography with social action. In photovoice, individual participants take photographs representing the social issues they believe are most important in their community as they relate to such fields as education, community development, and public health. After taking photographs, participants in the project then meet as a in order to discuss their photographs and to develop narratives about them. The group then shares their images and the stories they tell with the larger community and its policymakers in order to have a voice in the policymaking process.

If you decide to participate in the photovoice project, you will be asked to do these things:

- (1) Along with other participating members of your family, you will be asked to meet with the researcher at a location and time of your choosing for 1 initial meeting that includes a general introduction to the study, as well as a photovoice training workshop (approx. 1-2 hours);
- (2) Engage in 8 weeks of photographic activity (approx. 4-10 hours total of active participation);
- (3) Participate in six "Family Action Meetings" at a location and time of your choosing. These meetings are intended to facilitate your participation in the study and ultimately determine the course of the study. You will have the option of participating in these meetings with only members of your family, in conjunction with other participating families ("Multi-Family Action Meetings"), or in conjunction with the entire group of participants ("Group Action Meetings"). Held approximately every two weeks, there will be a total of 6 family action meetings.
- (4) Share the results of the study with your children's educators (e.g. teachers and school administrators) and local educational policymakers (e.g. local school board members and superintendents). However, along with the other participants in the study, you will collaboratively determine the means by which you will share these results. \*\*\* Please note that you will have the option to opt out of this activity at any point in time before it is scheduled to take place. \*\*\*

**How much time will I spend being this study?** The initial meeting/photovoice training workshop should take about 2 hours. Your photographic activity will take place over a period of eight weeks, requiring approximately 6 hours of your time. Each family action meeting should take about 2 hours, or 12 hours for all six meetings. The entire study will take about 20 hours of your time over a period of ten weeks.

**Will I be compensated for being in this study?** You will not be compensated for being in this study.

**Will being in this study cost me anything?** The only cost to you from this study is your time.

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**Can the researcher take me out of this study?** The researcher may take you out of the study if you ask to be removed from it, if he feels that the study is upsetting you, or if something happens that means you no longer meet the study requirements.

**What are the benefits (good things) that may happen if I am in this study?** There are no direct benefits to you.

**What are the benefits to science or society?** This study will help local educators better understand the educational wants and needs of their Hispanic immigrant students and the families to which they belong. This study will also help facilitate the development of communication lines between members of Tuscaloosa's Hispanic immigrant community and their educational institutions. Lastly, this study will help educational researchers who are working to develop culturally relevant models of educational opportunity for Hispanic immigrant students. Lastly, society will benefit if schools are able to provide worthwhile educational opportunities to their Hispanic immigrant students.

**What are the risks (dangers or harms) to me if I am in this study?** Apart from the risks that are currently present in your daily life, there are no known legal, economic, psychological, or social risks to you if you choose to participate in this study.

**How will my privacy be protected?** As you will be asked to answer questions during meetings with other members of your family (or if you desire to do so, during meetings with other participating families), sometimes you may not feel comfortable sharing your answers in front of the others. If this is the case, you do not have to answer the question when asked or at any time that follows.

Furthermore, since you will be asked to share the findings that result from your participation with your children's educators and with local educational policymakers, you may not want to reveal your identity to these individuals. If this is the case, you will have the option to individually (or collectively as a group) continue to remain anonymous through the use of aliases and the removal of personally identifying descriptions of your efforts. However, if you do not want to share your identity with your children's educators and local educational policymakers even if steps are taken to hide your identity, then your individual (and/or familial) contributions to the project will not be included during this phase of the study.

**How will my confidentiality be protected?** Participants will not be identified by their real names in the final report of this study. Instead, the researcher will use an alias of your choosing, as well as your comments, to identify you in the study's final report.

However, apart from the study's final report, the results of your photographic activity (and your analytical efforts and descriptions of images) will also be shared with your children's educators and with local educational policymakers. If you are inclined to remain anonymous during this phase of the study, the researcher will take steps to ensure your anonymity (e.g. by attributing

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your contributions to an alias of your choosing). However, if you feel that these steps will not adequately protect your identity, your individual and/or familial contributions to the project will not be included during this phase of the study.

The raw data from this study will be stored in secure files, and only those directly associated with the study will have access to those files – namely, the researcher, the University of Alabama staff who are directly connected to the study, and the Spanish linguist who will work to validate the researcher’s translations and interpretations of the participants’ Spanish-language contributions.

All audio recordings, transcriptions, researcher notes, and participant- and researcher-produced photographic data will be stored in a secure computer located in the researcher’s home office. Furthermore, all copies of this data will be recorded on portable compact disks and stored in a locked filing cabinet in the researcher’s home office. All data will be destroyed after a period of five years after the conclusion of the study.

The raw data will be stored in secure files, and only those directly associated with the study will have access to those files, namely the investigator and University of Alabama staff who are directly connected to the study. All audio tapes from individual interviews will be transcribed to written form within 2 weeks of the interview and will be destroyed on completion. The focus group audio tape will be transcribed within 3 weeks and destroyed after transcription. At the end of the study, raw data will be kept in files under lock and key for a period of years, at which time it will be completely destroyed.

Please know that the researcher is required by law to report any and all suspicions of child abuse, spousal abuse, or abuse of the elderly to the appropriate authorities.

**What are the alternatives to being in this study? Do I have other choices?** The alternative to being in this study is not to participate.

**What are my rights as a participant in this study?** Taking part in this study is voluntary. It is your free choice. You can refuse to be in it at all. If you start the study, you can stop at any time. There will be no effect on your relations with the University of Alabama. There will be no effect on your personal or professional relations with the researcher.

As the researcher will be audiotaping and photographing participants at times, please know that you have the option of participating without being audiotaped or photographed by the researcher.

The University of Alabama Institutional Review Board (IRB) is the committee that protects the rights of people in research studies. The IRB may review study records from time to time to be sure that people in research studies are being treated fairly and that the study is being carried out as planned.

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You will be informed by the researcher if new information becomes available that may affect your willingness to continue participating in this study or that presents a new risk(s) to you.

**Who do I call if I have questions or problems?** If you have questions, concerns, or complaints about the study right now, please ask them now. If you have questions, concerns, or complaints about the study later on, please call Louis Ginocchio (the researcher) at 513-659-5306. If you have questions about your rights as a person in a research study, please call Ms. Tanta, the Research Compliance Officer of the University, at 205-348-8461 or toll-free at 1-877-820-3066.

You may also ask questions, make suggestions, or file complaints and concerns through the IRB Outreach website ([http://osp.ua.edu/site/PRCO\\_Welcome.html](http://osp.ua.edu/site/PRCO_Welcome.html)) or by emailing the Research Compliance office ([participantoutreach@bama.ua.edu](mailto:participantoutreach@bama.ua.edu)).

After you participate, you are encouraged to complete the survey for research participants that is online at the outreach website or you may ask the investigator for a copy of it and mail it to the University Office for Research Compliance, Box 870127, 358 Rose Administration Building, Tuscaloosa, AL 35487-0127.

I have read this consent form. I have had a chance to ask questions. **I agree to take part in this study.** I will receive a copy of this consent form to keep.

\_\_\_\_\_  
Signature of Research Participant Date

\_\_\_\_\_  
Signature of Investigator Date

UNIVERSITY OF ALABAMA IRB  
CONSENT FORM APPROVED: 5/6/13  
EXPIRATION DATE: 5/5/14

The University of Alabama  
**Parental Permission for a Non-Medical Research Study**

*Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora*  
Lou Ginocchio (Student & Ph.D. Candidate)

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Dear Parent(s),

Your child is being asked to be in a research study. This study is called *Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora*. Mr. Ginocchio is being supervised by Dr. John Petrovic, who is a professor of Educational Leadership and Foundations of Education at The University of Alabama.

**What is the study about?** This study is being done to understand what types of educational opportunities are thought to be worth wanting among members of Tuscaloosa's Hispanic immigrant community.

**Why is this study important or useful?** This knowledge that is produced as a result of this study is important because it will help schools and educational researchers serving newly established Hispanic immigrant communities provide more meaningful educational opportunities to members of the new community.

This knowledge may also help to inform philosophical interpretations of equal educational opportunity and the body of research related to participatory investigation.

**Why have I been asked to allow my child to participate in this study?** Your child has been asked to be in this study because he/she has been identified by the researcher as someone who holds valuable information about their community's educational experiences, needs, and desires. Specifically, they were identified as such due to the following four reasons:

- (1) They are members of a family that you have identified as belonging to Tuscaloosa's Hispanic immigrant community;
- (2) The researcher conducting this study has identified members of your family as being active and prominent in your community;
- (3) Your child is enrolled as a student in a local school;
- (4) Your child is aged 13 or older.

**How many people will be in this study?** About 20 people will be in this study.

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**What will my child be asked to do in this study?** If your child meets the criteria and you give your child permission to participate in this study, he/she will be asked to participate in a photovoice project, which is a research strategy that allows people to identify and represent experiences in their community through a specific photographic technique. you give your child permission to participate in the photovoice project, he/she will be asked to do these things:

- (1) Along with other participating members of your family, he/she will be asked to meet with the researcher at a location and time of your choosing for 1 initial meeting that includes a general introduction to the study, as well as a photovoice training workshop (approx. 1-2 hours);
- (2) Engage in 8 weeks of photographic activity (approx. 4-10 hours total of active participation);
- (3) Participate in six "Family Action Meetings" at a location and time of your choosing. These meetings are intended to facilitate his/her participation in the study and ultimately determine the course of the study. You will have the option of participating in these meetings with only members of your family, in conjunction with other participating families ("Multi-Family Action Meetings"), or in conjunction with the entire group of participants ("Group Action Meetings"). Held approximately every two weeks, there will be a total of 6 family action meetings.
- (4) Share the results of the study with your child's educators (e.g. teachers and school administrators) and local educational policymakers (e.g. local school board members and superintendents). However, along with the other participants in the study, you will collaboratively determine the means by which you will share these results. \*\*\* Please note that you and your child will have the option to opt out of this activity at any point in time before it is scheduled to take place. \*\*\*

**How much time will he/she spend being this study?** The initial meeting/photovoice training workshop should take about 2 hours. His/her photographic activity will take place over a period of eight weeks, requiring approximately 6 hours of your time. Each family action meeting should take about 2 hours, or 12 hours for all six meetings. The entire study will take about 20 hours of your time over a period of ten weeks.

**Will he/she be compensated for being in this study?** He/she will not be compensated for being in this study.

**Will being in this study cost him/her anything?** The only cost to him/her from this study is your time.

**Can the researcher take him/her out of this study?** The researcher may take him/her out of the study if you or he/she ask for him/her to be removed from it, if you or he/she feels that the study is upsetting him/her, or if something happens that means he/she no longer meets the study requirements.

**What are the benefits (good things) that may happen if he/she am in this study?** There are no direct benefits to him/her.

**What are the benefits to science or society?** This study will help local educators better understand the educational wants and needs of their Hispanic immigrant students and the families to which they belong. This study will also help facilitate the development of communication lines between members of Tuscaloosa's Hispanic immigrant community and their educational institutions. Lastly, this study will

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help educational researchers who are working to develop culturally relevant models of educational opportunity for Hispanic immigrant students. Lastly, society will benefit if schools are able to provide worthwhile educational opportunities to their Hispanic immigrant students.

**What are the risks (dangers or harms) to him/her if he/she am in this study?** Apart from the risks that are currently present in his/her daily life, there are no known legal, economic, psychological, or social risks to him/her if you give your permission for him/her to participate in this study.

**How will his/her privacy be protected?** As he/she will be asked to answer questions during meetings with other members of your family (or if you choose to do so, during meetings with other participating families), sometimes he/she may not feel comfortable sharing his/her answers in front of the others. If this is the case, he/she does not have to answer the question when asked or at any time that follows.

Furthermore, since he/she will be asked to share the findings that result from your participation with his/her educators and with local educational policymakers, you or he/she may not want to reveal your or his/her identity to these individuals. If this is the case, you and he/she will have the option to individually (or collectively as a group) continue to remain anonymous through the use of aliases and the removal of personally identifying descriptions of your efforts. However, if you or he/she do not want to share your identity with your children's educators and local educational policymakers even if steps are taken to hide your identity, then your individual (and/or familial) contributions to the project will not be included during this phase of the study.

**How will his/her confidentiality be protected?** Participants will not be identified by their real names in the final report of this study. Instead, the researcher use an alias of their choosing, and to which you give your consent, to identify him/her in the study's final report.

However, apart from the study's final report, the results of his/her photographic activity (and his/her analytical efforts and descriptions of images) will also be shared with his/her children's educators and with local educational policymakers. If you or he/she are inclined to remain anonymous during this phase of the study, the researcher will take steps to ensure your anonymity (e.g. by attributing his/her contributions to an alias of your choosing). However, if you feel that these steps will not adequately protect his/her identity, his/her individual and/or familial contributions to the project will not be shared with anyone during this phase of the study.

The raw data from this study will be stored in secure files, and only those directly associated with the study will have access to those files – namely, the researcher, the University of Alabama staff who are directly connected to the study, and the Spanish linguist who will work to validate the researcher's translations and interpretations of the participants' Spanish-language contributions.

All audio recordings, transcriptions, researcher notes, and participant- and researcher-produced photographic data will be stored in a secure computer located in the researcher's home office. Furthermore, all copies of this data will be recorded on portable compact disks and stored in a locked filing cabinet in the researcher's home office. All data will be destroyed after a period of five years after the conclusion of the study.

The raw data will be stored in secure files, and only those directly associated with the study will have access to those files, namely the investigator and University of Alabama staff who are directly connected to the study. All audio tapes from individual interviews will be transcribed to written form within 2

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weeks of the interview and will be destroyed on completion. The focus group audio tape will be transcribed within 3 weeks and destroyed after transcription. At the end of the study, raw data will be kept in files under lock and key for a period of years, at which time it will be completely destroyed.

Please know that the researcher is required by law to report any and all suspicions of child abuse, spousal abuse, or abuse of the elderly to the appropriate authorities.

**What are the alternatives to being in this study? Does he/she have other choices?** The alternative to being in this study is not to participate.

**What are his/her rights as a participant in this study?** Giving permission to your child to participate is voluntary. It is your free choice. You can refuse to give it at all. If he/she starts the study, you or he/she can stop their participation at any time. There will be no effect on your relations with the University of Alabama. There will be no effect on your personal or professional relations with the researcher.

As the researcher will be audiotaping and photographing participants at times, please know that he/she has the option of participating without being audiotaped or photographed by the researcher.

The University of Alabama Institutional Review Board (IRB) is the committee that protects the rights of people in research studies. The IRB may review study records from time to time to be sure that people in research studies are being treated fairly and that the study is being carried out as planned.

You will be informed by the researcher if new information becomes available that may affect your willingness to continue participating in this study or that presents a new risk(s) to you.

**Who does I or my child call if I or he/she have questions or problems?** If you have questions, concerns, or complaints about the study right now, please ask them now. If you or your child have questions, concerns, or complaints about the study later on, please call Louis Ginocchio (the researcher) at 513-659-5306. If you have questions about your rights as a person in a research study, please call Ms. Tanta, the Research Compliance Officer of the University, at 205-348-8461 or toll-free at 1-877-820-3066.

You and your child may also ask questions, make suggestions, or file complaints and concerns through the IRB Outreach website ([http://osp.ua.edu/site/PRCO\\_Welcome.html](http://osp.ua.edu/site/PRCO_Welcome.html)) or by emailing the Research Compliance office ([participantoutreach@bama.ua.edu](mailto:participantoutreach@bama.ua.edu)).

After you and your child participates, you are encouraged to complete the survey for research participants that is online at the outreach website or you may ask the investigator for a copy of it and mail it to the University Office for Research Compliance, Box 870127, 358 Rose Administration Building, Tuscaloosa, AL 35487-0127.

I have read this parental permission form. I have had a chance to ask questions. **I agree to allow my child to participate in the study.** I will receive a copy of this consent form to keep.

Name Parent #1 \_\_\_\_\_

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Signature of Parent #1 \_\_\_\_\_ Date

Name Parent #2 \_\_\_\_\_

Signature of Parent #2 \_\_\_\_\_ Date

Name of Researcher \_\_\_\_\_

Signature of Researcher \_\_\_\_\_ Date

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The University of Alabama  
**Informed Assent for a Non-Medical Research Study**

*Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora*

Lou Ginocchio (Student & Ph.D. Candidate)

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Dear Student:

My name is Louis Ginocchio. I am from the University of Alabama. I am doing a study of how members of your community understand the educational opportunities that think are worth wanting. I would also like to know how to promote communication between your community and its schools. This study will help educators and policymakers understand the educational needs and desires of your community. Maybe we can learn things about the ways that your community understands educational opportunity. Maybe we can also learn new ways to share these understandings with their educators.

You have been selected as potential participant for four reasons

- (1) Your parent(s) have informed me that they consider your family to be members of Tuscaloosa's Hispanic immigrant community.
- (2) I believe that at least one member of your family is an active and prominent member of your community;
- (3) You are student in a local school;
- (4) You are 13 years old or older.

Your parents gave me permission to talk to you about being in this study. They know that I am asking you to be in this study. It is OK with them. I am also asking three other families from your community and their children to be in this study.

I am asking you to participate in a ten-week project called photovoice. Photovoice is a kind of research activity that uses photographs taken by participants to identify and describe the most important issues and problems in their community.

If you decide to participate in the project, you will first be asked to participate in a short photovoice training session. I estimate that this training session should not last more than 2

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hours. After you learn about photovoice, you will spend eight weeks taking photographs that represent the educational opportunities that you think are worth wanting. During this time, you will be asked meet with the researcher and other members of your families for six meetings, each lasting about 2 hours each for a total of 12 hours. During these meetings, you and other members of your families will describe to me the photographs taken since the previous family meeting. After everyone has described the photographs to me, you will develop goals to be accomplished over the next two weeks and make a plan to achieve them.

Sometimes I will take photographs of you while you are participating in these meetings. And sometimes I will ask to tape-record portions of these meetings so that I have an accurate record of the discussions. These tapes will be typed up after the meeting but no names will be used. The information that I type up and digital copies of the recordings will be safely stored in protected computer. Printed copies of the information will be safely stored in a locked cabinet in my office.

I will not tell anyone what you or any other participant said. I will write a report on the study that just talks about how the group's photographs or how they were described during these meetings. I will ask you and other members of your family not to talk about what is said during the project in order to keep these things confidential. However, I cannot promise this. You can control this by not saying something you would not want to have repeated.

After spending 8 weeks taking photographs and participating in the six family meetings with the researcher, you and your family will be asked if you want share the results of your project with your teachers and with local policymakers. If you do decide to share the results of your project, you will have the opportunity to decide how you to share them. You can also choose to share them anonymously. However, it is perfectly OK for you to choose not to share the results of your project with your teachers and local policymakers.

You are a volunteer. You are helping us but you do not have to unless you want to. This is your free choice. If you start the study and decide you don't want to continue, just let me know. No one will be mad at you. If you do not want to talk about a certain topic in the discussions or answer a certain question, you do not have to.

I do not think there are any risks or harm to you if you participate in this study. You may find the project helpful to you or it may make you feel good to know you are helping students like you in the future.

If you have any questions about this study, please ask me now. If you have questions later, you can call Louis Ginocchio at The University of Alabama at 513-659-5306. You can also ask your parents questions if you wish. If you have questions or concerns about your rights in a research study, please contact Ms. Tanta Myles, the University of Alabama Research Compliance Officer, at (205) 348-8461.

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If you agree to be in this study, please sign your name on this letter below. You can have a copy of the letter to keep.

Thank you very much for your interest.

Sincerely,

Louis Ginocchio

\_\_\_\_\_

Name of Participant

\_\_\_\_\_

Date

\_\_\_\_\_

Person Obtaining Consent

\_\_\_\_\_

Date

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If you are being asked to have your photograph taken part of a project and agree to do so, please read the following:

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The University of Alabama

**Consent Form for People Who May Appear in Photographs**

*Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora*

Lou Ginocchio (Student & Ph.D. Candidate)

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**Introduction:** This study is being done to understand what types of educational opportunities are thought to be worth wanting among members of Tuscaloosa's Hispanic immigrant community. This study is being done to understand what types of educational opportunities are thought to be worth wanting among members of Tuscaloosa's Hispanic immigrant community. The findings of this study will be used to help schools and educational researchers serving newly established Hispanic immigrant communities provide more meaningful educational opportunities to community members.

**What is the purpose of the photographs?** Your pictures may be used by the study's participants and researcher to identify the educational opportunities that members of your community consider worth wanting.

**Who will see the photographs?** The following people will see the photographs: the researcher conducting the study and related staff from The University of Alabama; and the participants in the study.

**Will anyone else see the photographs?** At the end of the study, the participants may decide to share the photographs with their educators and local educational policymakers.

**What is involved?** Your participation will take less than ten (10) minutes. During this time, the photographer may take pictures that contain images of you. The project is confidential. Your name or any other identifying information will not be known or listed with photographs and reports. It is good to remember that despite efforts to maintain confidentiality, there is always the chance that someone may recognize you in the photographs. Your willingness to be photographed is voluntary and you may decline.

**What happens to the photographs?** Photographs will become the property of the researcher at the conclusion of the study. They may be displayed to the educators of the participants and local educational policymakers. All photographs and information will be maintained in a confidential manner.

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**What if I have other questions?** You may contact the study's researcher Louis Ginocchio at 513-659-5306. . If you have questions about your rights as a person in a research study, please call Ms. Tanta, the Research Compliance Officer of the University, at 205-348-8461 or toll-free at 1-877-820-3066. You may also ask questions, make suggestions, or file complaints and concerns through the IRB Outreach website ([http://osp.ua.edu/site/PRCO\\_Welcome.html](http://osp.ua.edu/site/PRCO_Welcome.html)) or by emailing the Research Compliance office ([participantoutreach@bama.ua.edu](mailto:participantoutreach@bama.ua.edu)).

**Agreement Statement:** By signing this consent form, I agree to voluntarily have my photograph or my child's photograph taken. I also understand and agree that unless otherwise notified, the researcher assumes that permission is given to use my photograph(s) if participants decide to share the results of their project with their educators and local educational policymakers, or to use them in publications and/or other educational purposes and that no identifying information will be used.

**If the individual being photographed is a minor (under age 19), parental or guardian permission must be provided below.**

Child's Name: \_\_\_\_\_ Child's Age: \_\_\_\_\_

Print Parent/Guardian's Name: \_\_\_\_\_ Voluntary Phone #: \_\_\_\_\_

Parent/Guardian's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

**OR**

Print Adult's Name: \_\_\_\_\_ Voluntary Phone #: \_\_\_\_\_

Adult's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Photographer's Name: \_\_\_\_\_

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The University of Alabama  
**Release Form for Photographers**

*Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora*

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\_\_\_\_\_ Yes, you may use **ANY** of the photographs I took during the photovoice project to promote the purpose of this study.

**OR**

\_\_\_\_\_ Yes, you may use **SOME** of the photographs I took during the photovoice project to promote the purpose of this study.

(Please verbally indicate to the researcher the photographs that you agree to release.)

**OR**

\_\_\_\_\_ No, you may not use any of the photographs I took during the photovoice project to promote the purposes this study.

Your Name:

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Your Signature:

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Date:

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The University of Alabama  
**Acuerdo Informado Para un Estudio de Investigacion**

*Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora*

Lou Ginocchio (Student & Ph.D. Candidate)

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**Acuerdo Informado Para un Estudio de Investigacion**

Se le esta pidiendo que participe de un estudio de investigación. El estudio se denomina *Investigación Participativa e Igualdad de Oportunidad Educativa en la Nueva Diáspora Latina*. El Sr. Ginocchio esta siendo supervisado por el Dr. Petrovic, profesor de Liderazgo Educacional y Cimiento de Educación en la Universidad de Alabama.

**¿De que se trata el estudio?** El estudio realizado pretende ayudar a entender que tipos de oportunidades educativas son valoradas entre los miembros de la comunidad inmigrante hispánica de Tuscaloosa.

**¿Por que es importante este estudio?** El conocimiento adquirido a través de este estudio es importante porque ayudará a las escuelas e investigadores educacionales que actualmente se encuentran sirviendo a las comunidades hispánicas recién establecidas proveyendo de oportunidades más significativas para los miembros de la comunidad.

Este conocimiento podría también ayudar a deducir interpretaciones en cuanto a la igualdad de oportunidades educativas y el cuerpo de estudio relacionado a la investigación participativa.

**¿Por que fui elegido para participar en este estudio?** Se le ha pedido participar en este estudio porque usted ha sido identificado por el investigador como alguien que sostiene valiosa información acerca de las experiencias, necesidades y deseos educacionales de la comunidad. Específicamente, usted fue identificado como tal dado las siguientes razones:

- (1) Usted vive en el área de Tuscaloosa y pertenece a una familia inmigrante hispánica;
- (2) El investigador que conduce este estudio ha identificado a los miembros de su familia como participantes activos y destacados en su comunidad;
- (3) Uno o más de sus hijos asisten a una o más de las escuelas locales;
- (4) Usted tiene más de 13 años.

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**¿Cuántas personas participarán del estudio?** De este estudio participarán como 20 personas.

**¿Que me preguntarán en este estudio?** Si usted cumple con los requisitos y acuerda participar en un proyecto de fotovoz, se le pedirá que participe en un proyecto de fotovoz. Fotovoz es un estudio estratégico que combina fotografías producidas por participantes con acción social. En fotovoz, individuos toman fotografías representando cuestiones sociales relacionadas al área educativa, desarrollo comunitario y salud pública que consideran ser las más importantes en la comunidad. Luego de tomar las fotografías, los participantes del proyecto se reúnen con el fin de discutir las fotografías y de desarrollar narrativas acerca de ellas. Luego, el grupo comparte las imágenes y las historias compartidas con el resto de la comunidad y con los encargados de diseñar regulaciones educativas con el propósito de tener una voz en el proceso de las regulaciones.

Si usted decide participar del proyecto fotovoz, se le pedirá que haga lo siguiente:

- (1) Junto con otros miembros participantes de su familia, se le pedirá que se reúna con el investigador en un lugar y a una fecha de su elección. En la primera reunión se le dará una introducción general al estudio, así como también un entrenamiento para el proyecto fotovoz.
- (2) También se le pedirá que participe de 8 semanas de actividad fotográfica (aprox. 4-10 total de horas de participación activa).
- (3) Además deberá asistir a “Reuniones de Acción Familiar” en un lugar y a una hora de su elección. Estas reuniones pretenden facilitar su participación en el estudio y finalmente determinar el curso del estudio. Usted tendrá la opción de participar de estas reuniones con un solo miembro de su familia, junto con otras familias participantes (“Reuniones de Acción Multi-Familiar”). Estas reuniones se realizarán cada dos semanas aproximadamente. Habrá un total de 6 reuniones de acción familiar.
- (4) Por ultimo, se le pedirá que comparta los resultados del estudio con los educadores de sus hijos (los profesores y administradores de la/s escuela/s) y los encargados del diseño de regulaciones educativas (miembros de la junta de las escuelas locales y supervisores). Sin embargo, con la colaboración de otros miembros del estudio, usted determinará la forma en que compartirá los resultados. \*\*\* Favor notar que usted tendrá la opción de no participar de esta actividad en cualquier momento previo al comienzo de la misma\*\*\*

**¿Cuanto tiempo invertiré en el estudio?** La reunión/entrenamiento de fotovoz inicial tomará aproximadamente 2 horas. Su actividad fotográfica tomara como unas ocho semanas, requiriendo aproximadamente unas seis horas de su tiempo. Cada reunión de acción familiar

tomará aproximadamente dos horas, o el total de 12 horas por todas las reuniones juntas. El estudio completo tomará unas 20 horas de su tiempo en un periodo de más de diez semanas.

**¿Seré remunerado por participar en el estudio?** Usted no será remunerado por participar del estudio.

**¿Cuánto me costará participar del estudio?** El único costo del estudio será el de su tiempo.

**¿Puedo ser eliminado del estudio?** El investigador puede eliminarlo del estudio si usted pide ser eliminado, si el investigador siente que el estudio le incomoda o afecta negativamente, o si ocurriese algo que lo descalifique como participante.

**¿Cuales son los beneficios de participar en el estudio?** Usted no gozará de un beneficio directo a través de este estudio.

**¿Cuales son los beneficios para la ciencia y para la sociedad?** Este estudio ayudará a educadores locales a comprender mejor el querer y las necesidades de sus estudiantes inmigrantes hispánicos y de sus respectivas familias. Este estudio también facilitará el desarrollo de canales comunicativos entre los miembros de la comunidad hispánica de Tuscaloosa y de sus instituciones educativas. Además, el estudio ayudará a investigadores educacionales que se encuentran trabajando en el desarrollo de modelos culturalmente relevantes para la oportunidad educativa de estudiantes inmigrantes hispánicos. Por último, la sociedad se beneficiará si las escuelas son capaces de proveer oportunidades educativas valiosas para los estudiantes inmigrantes hispánicos.

**¿Que riesgos correré al participar de este estudio?** Aparte de los riesgos presentes en su vida diaria, no existen riesgos legales, económicos, psicológicos o sociales si usted decidiera participar del estudio.

**¿Como se protegerá mi privacidad?** Como se le pedirá que responda preguntas con otros miembros de su familia durante las reuniones (o si usted desea hacerlo, durante reuniones con otros miembros), tal vez en ocasiones no se sienta cómodo compartiendo sus respuestas en frente de otras personas. Si ese fuera el caso, usted no necesitará responder las preguntas.

Además, como se le pedirá que comparta los hallazgos que resultan de su participación con los profesores de sus hijos y con los encargados de crear regulaciones educativas, tal vez no quiera revelar su identidad a estas personas. Si este fuera el caso, usted tendrá la opción de permanecer anónimo como grupo o de forma individual. Usted puede hacer esto por medio del uso de un alias y de la eliminación de sus características físicas. Sin embargo, si usted no deseara compartir su identidad aún tomando las precauciones anteriormente descritas, su contribución personal al proyecto no será incluida durante esa fase del estudio.

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**¿Como se protegerá mi confidencialidad?** Los participantes no serán identificados por sus verdaderos nombres en el reporte final del estudio. El investigador utilizará un alias de su elección para identificarlo en el reporte final del estudio.

Sin embargo, a parte del reporte final, los resultados de la actividad fotográfica (y los esfuerzos analíticos y descripciones de imágenes) serán compartidos con los profesores de sus hijos y con los creadores de regulaciones educativas locales. Si usted esta inclinado a mantenerse anónimo durante esta fase, el investigador adoptará pasos para asegurar si anonimato (por ej. atribuyendo su contribución a un alias de su elección). Sin embargo, si usted siente que estos pasos no protegerán adecuadamente su identidad, su contribución individual o familiar no será incluida durante esta fase del estudio.

Los datos de este estudio serán almacenados en archivos con alta seguridad, y sólo aquellos directamente asociados al estudio tendrán acceso a estos documentos – a nombrar, los investigadores, el personal de la Universidad de Alabama en directa conexión con el estudio, la lingüista española encargada de validar las traducciones e interpretaciones de las contribuciones hechas en la lengua española.

Todos los datos de las grabaciones, transcripciones, notas del investigador, y de las fotografías producidas por los integrantes e investigadores serán almacenados en una computadora segura localizada en la oficina del investigador. Además, todas las copias de estos datos serán grabadas y almacenadas en un archivador asegurado bajo llave en la oficina del investigador. Todo dato será destruido al transcurrir un periodo de cinco años luego de la conclusión del estudio.

Por favor, sepa que el investigador se ve obligado por ley a reportar cualquier y toda sospecha de abuso al menor, abuso domestico –al esposo/a, o abuso senil a las autoridades encargadas.

**¿Cuales son las alternativas a estar en este estudio? ¿Tengo otras opciones?** La alternativa a estar en este estudio es la de no participar en ella.

**¿Cuales son mis derechos como participante en este estudio?** Este estudio es voluntario. Es de su voluntad. Usted puede decidir no participar de ella. Si usted comienza el estudio, puede dejar de participar en cualquier momento. Esto no causará ningún efecto en su relación con la Universidad de Alabama. Tampoco causará ningún efecto en sus relaciones personales o profesionales con el investigador.

Como el investigador estará grabando y fotografiando a los participantes, favor sepa que usted tiene la opción de participar sin ser grabado o fotografiado por el investigador.

La Junta de Revisión Institucional de la Universidad de Alabama (IRB) es el comité que protege los derechos de las personas en los estudios. La IRB puede revisar los datos de estudios en algún momento para asegurar que las personas en los estudios investigativos estén siendo

tratadas justamente y para asegurar de que el estudio se este llevando a cabo como lo planeado.

Usted será informado por el investigador si se presenta una nueva información que pueda afectar su voluntad de continuar participando en este estudio o si la misma presenta riesgos para usted.

**¿Con quien me comunico si tengo alguna pregunta?** Si usted tiene alguna pregunta, duda o queja acerca del estudio en este mismo momento, favor pregunte ahora. Si usted tiene alguna pregunta, duda o queja acerca del estudio más adelante, favor contactar a Louis Ginocchio (el investigador) al teléfono (513) 659-5306. Si usted tiene alguna pregunta acerca de sus derechos como participante del estudio, favor llamar a la Sra. Tanta, la Oficial de Conformidad de Investigación de la Universidad, al 205-348- 8461 o llamada sin cargo al 1-877-820-3066.

También puede hacer preguntas, dar sugerencias, o presentar una queja o duda a través del la pagina web del IRB ([http://osp.ua.edu/site/PRCO\\_Welcome.html](http://osp.ua.edu/site/PRCO_Welcome.html)) o puede enviar un correo a la Oficina de Conformidad Investigativa ([participantoutreach@bama.ua.edu](mailto:participantoutreach@bama.ua.edu)).

Luego de que usted haya participado, se le incentiva a completar una encuesta para participantes en estudios. Puede encontrar la encuesta en la pagina web o puede pedir al investigador una copia y enviarla a la Oficina de Conformidad de Estudios de la Universidad, Box 870127, 358 Rose Administration Building, Tuscaloosa, AL 35487-0127.

He leído este formulario de consentimiento. He tenido la oportunidad de hacer preguntas. He aceptado tomar parte de este estudio. Recibiré una copia de este formulario de consentimiento.

\_\_\_\_\_  
Firma del Participante

\_\_\_\_\_  
Fecha

\_\_\_\_\_  
Firma del Investigador

\_\_\_\_\_  
Fecha

UNIVERSITY OF ALABAMA IRB  
CONSENT FORM APPROVED: 5/6/13  
EXPIRATION DATE: 5/6/14

The University of Alabama  
**Parental Permission for a Non-Medical Research Study**  
**Formulario de Permiso de los Padres para un estudio no médico**

*Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora*  
Lou Ginocchio (Student & Ph.D. Candidate)

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Queridos Padres,

Se le pide a su hijo que participe de un estudio de investigación. El estudio se denomina *Investigación Participativa e Igualdad de Oportunidad Educativa en la Nueva Diáspora Latina*. El Sr. Ginocchio esta siendo supervisado por el Dr. Petrovic, profesor de Liderazgo Educativo y Cimiento de Educación en la Universidad de Alabama.

**¿De que se trata el estudio?** El estudio realizado pretende ayudar a entender que tipos de oportunidades educativas son valoradas entre los miembros de la comunidad inmigrante hispánica de Tuscaloosa.

**¿Por que es importante este estudio?** El conocimiento adquirido a través de este estudio es importante porque ayudará a las escuelas e investigadores educacionales que actualmente se encuentran sirviendo a las comunidades hispánicas recién establecidas proveyendo de oportunidades más significativas para los miembros de la comunidad.

Este conocimiento podría también ayudar a deducir interpretaciones en cuanto a la igualdad de oportunidades educativas y el cuerpo de estudio relacionado a la investigación participativa.

**¿Por que se me ha pedido que permita que mi hijo participe de este estudio?** A su hijo/a se le ha pedido que participe por que el/ella ha sido identificado por el investigador como alguien que sostiene valiosa información acerca de las experiencias, necesidades y deseos educacionales de la comunidad. Específicamente, usted fue identificado como tal dado las siguientes razones:

- (1) Son miembros de una familia que usted ha identificado como pertenecientes a la comunidad inmigrante hispánica de Tuscaloosa;
- (2) El investigador que encargado de conducir este estudio ha identificado a miembros de su familia como personas activas y prominentes en su comunidad;
- (3) Su hijo/a asiste a una escuela local;
- (4) Su hijo/a tiene o es mayor de 13 años.

**¿Cuántas personas participarán del estudio?** De este estudio participarán como 20 personas.

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**¿Que se le pedirá a mi hijo/a que haga en este estudio?** Si su hijo cumple con los requisitos y usted decide dar permiso para que el/ella participe en el estudio, el/ella deberá participar de un proyecto denominado Fotovoz. Dicho proyecto permite identificar y representar experiencias en su comunidad a través de estrategias específicas de Fotografía. Si usted da permiso para que su hijo/a participe en el proyecto Fotovoz, a el/ella se le pedirá que:

(1) Junto con otros miembros participantes de su familia, se le pedirá a su hijo/a que se reúna con el investigador en un lugar y a una fecha de su elección. En la primera reunión se le dará una introducción general al estudio, así como también un entrenamiento para el proyecto fotovoz.

(2) También se le pedirá que participe de 8 semanas de actividad fotográfica (aprox. 4-10 total de horas de participación activa).

(3) Además deberá asistir a “Reuniones de Acción Familiar” en un lugar y a una hora de su elección. Estas reuniones pretenden facilitar su participación en el estudio y finalmente determinar el curso del estudio. Usted tendrá la opción de participar de estas reuniones con un solo miembro de su familia, junto con otras familias participantes (“Reuniones de Acción Multi-Familiar”). Estas reuniones se realizarán cada dos semanas aproximadamente. Habrá un total de 6 reuniones de acción familiar.

(4) Por ultimo, se le pedirá que comparta los resultados del estudio con los educadores de sus hijos (los profesores y administradores de la/s escuela/s) y los encargados del diseño de regulaciones educativas (miembros de la junta de las escuelas locales y supervisores). Sin embargo, con la colaboración de otros miembros del estudio, usted determinará la forma en que compartirá los resultados. **Favor notar que su hijo/a tendrá la opción de no participar de esta actividad en cualquier momento previo al comienzo de la misma.**

**¿Cuanto tiempo mi hijo/a invertirá en el estudio?** La reunión/entrenamiento de fotovoz inicial tomará aproximadamente 2 horas. Su actividad fotográfica tomara como unas ocho semanas, requiriendo aproximadamente unas seis horas de su tiempo. Cada reunión de acción familiar tomará aproximadamente dos horas, o el total de 12 horas por todas las reuniones juntas. El estudio completo tomará unas 20 horas de su tiempo en un periodo de más de diez semanas.

**¿Cuanto le costará a mi hijo/a participar en el estudio?** El único costo para el/ella es el de su tiempo.

**¿Puede mi hijo/a ser eliminado?** El investigador puede eliminar a su hijo/a si usted o el/ella pide ser eliminado, si usted o el/ella siente que el estudio lo incomoda o afecta negativamente, o si ocurriese algo que lo descalifique como participante.

**¿Cuales son los beneficios de participar en el estudio?** No existen beneficios directos para el/ella.

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**¿Cuales son los beneficios para la ciencia y para la sociedad?** Este estudio ayudará a educadores locales a comprender mejor el querer y las necesidades de sus estudiantes inmigrantes hispánicos y de sus respectivas familias. Este estudio también facilitará el desarrollo de canales comunicativos entre los miembros de la comunidad hispánica de Tuscaloosa y de sus instituciones educativas. Además, el estudio ayudará a investigadores educacionales que se encuentran trabajando en el desarrollo de modelos culturalmente relevantes para la oportunidad educativa de estudiantes inmigrantes hispánicos. Por último, la sociedad se beneficiará si las escuelas son capaces de proveer oportunidades educativas valiosas para los estudiantes inmigrantes hispánicos.

**¿Qué riesgos correrá mi hijo/a al participar de este estudio?** Aparte de los riesgos presentes en su vida diaria, no existen riesgos legales, económicos, psicológicos o sociales si usted decidiera dar permiso para que su hijo/a participe de este estudio.

**¿Como será protegida su privacidad?** Como se le pedirá que responda preguntas con otros miembros de su familia durante las reuniones (o si usted desea hacerlo, durante reuniones con otros miembros), tal vez en ocasiones el/ella no se sienta cómodo compartiendo sus respuestas en frente de otras personas. Si ese fuera el caso, el/ella no necesitará responder las preguntas.

Además, como se le pedirá a su hijo/a que comparta los hallazgos que resultan de su participación con los profesores de sus hijos y con los encargados de crear regulaciones educativas, tal vez no quiera revelar su identidad a estas personas. Si este fuera el caso, su hijo/a tendrá la opción de permanecer anónimo como grupo o de forma individual. Su hijo/a puede hacer esto por medio del uso de un alias y de la eliminación de sus características físicas. Sin embargo, si su hijo/a no deseara compartir su identidad aún tomando las precauciones anteriormente descritas, su contribución personal al proyecto no será incluida durante esa fase del estudio.

**¿Como se protegerá la confidencialidad de mi hijo/a?** Los participantes no serán identificados por sus verdaderos nombres en el reporte final del estudio. El investigador utilizará un alias de su elección para identificarlo en el reporte final del estudio.

Sin embargo, a parte del reporte final, los resultados de la actividad fotográfica (y los esfuerzos analíticos y descripciones de imágenes) serán compartidos con los profesores de sus hijos y con los creadores de regulaciones educativas locales. Si su hijo/a esta inclinado a mantenerse anónimo durante esta fase, el investigador adoptará pasos para asegurar si anonimato (por ej. atribuyendo su contribución a un alias de su elección). Sin embargo, si su hijo/a siente que estos pasos no protegerán adecuadamente su identidad, su contribución individual o familiar no será incluida durante esta fase del estudio.

Los datos de este estudio serán almacenados en archivos con alta seguridad, y sólo aquellos directamente asociados al estudio tendrán acceso a estos documentos – a nombrar, los investigadores, el personal de la Universidad de Alabama en directa conexión con el estudio, la

lingüista española encargada de validar las traducciones e interpretaciones de las contribuciones hechas en la lengua española.

Todos los datos de las grabaciones, transcripciones, notas del investigador, y de las fotografías producidas por los integrantes e investigadores serán almacenados en una computadora segura localizada en la oficina del investigador. Además, todas las copias de estos datos serán grabadas y almacenadas en un archivador asegurado bajo llave en la oficina del investigador. Todo dato será destruido al transcurrir un periodo de cinco años luego de la conclusión del estudio.

Por favor, sepa que el investigador se ve obligado por ley a reportar cualquier y toda sospecha de abuso al menor, abuso domestico –al esposo/a, o abuso senil a las autoridades encargadas.

**¿Cuales son las alternativas a estar en este estudio? ¿Tengo otras opciones?** La alternativa a estar en este estudio es la de no participar en ella.

**¿Cuales son los derechos de mi hijo/a como participante en este estudio?** Este estudio es voluntario. Es de su voluntad. Usted puede decidir que su hijo/a no participe en ella. Si su hijo/a comienza el estudio, el/ella puede dejar de participar en cualquier momento. Esto no causará ningún efecto en su relación con la Universidad de Alabama. Tampoco causará ningún efecto en sus relaciones personales o profesionales con el investigador.

Como el investigador estará grabando y fotografiando a los participantes, favor sepa que su hijo/a tiene la opción de participar sin ser grabado o fotografiado por el investigador.

La Junta de Revisión Institucional de la Universidad de Alabama (IRB) es el comité que protege los derechos de las personas en los estudios. La IRB puede revisar los datos de estudios en algún momento para asegurar que las personas en los estudios investigativos estén siendo tratadas justamente y para asegurar de que el estudio se este llevando a cabo como lo planeado.

Usted será informado por el investigador si se presenta una nueva información que pueda afectar su voluntad de continuar participando en este estudio o si la misma presenta riesgos para usted.

**¿A quien puede mi hijo/a llamar en caso de que tenga preguntas?** Si usted tiene alguna pregunta, duda o queja acerca del estudio en este mismo momento, favor pregunte ahora. Si su hijo/a tiene alguna pregunta, duda o queja acerca del estudio más adelante, favor contactar a Louis Ginocchio (el investigador) al teléfono (513) 659-5306. Si usted tiene alguna pregunta acerca de sus derechos como participante del estudio, favor llamar a la Sra. Tanta, la Oficial de Conformidad de Investigación de la Universidad, al 205-348- 8461 o llamada sin cargo al 1-877-820-3066.

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Usted y su hijo/a también pueden hacer preguntas, dar sugerencias, o presentar una queja o duda a través de la página web del IRB ([http://osp.ua.edu/site/PRCO\\_Welcome.html](http://osp.ua.edu/site/PRCO_Welcome.html)) o puede enviar un correo a la Oficina de Conformidad Investigativa ([participantoutreach@bama.ua.edu](mailto:participantoutreach@bama.ua.edu)).

Luego de que usted y su hijo hayan participado, se les incentiva completar una encuesta para participantes en estudios. Puede encontrar la encuesta en la página web o puede pedir al investigador una copia y enviarla a la Oficina de Conformidad de Estudios de la Universidad, Box 870127, 358 Rose Administration Building, Tuscaloosa, AL 35487-0127.

He leído este formulario de consentimiento de padres. He tenido la oportunidad de hacer preguntas. He aceptado que mi hijo/a forme parte de este estudio. Recibiré una copia de este formulario de consentimiento.

\_\_\_\_\_  
Nombre del Padre

\_\_\_\_\_  
Firma del Padre

\_\_\_\_\_  
Fecha

\_\_\_\_\_  
Nombre de la Madre

\_\_\_\_\_  
Firma de la Madre

\_\_\_\_\_  
Fecha

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Nombre del Encargado

\_\_\_\_\_  
Firma del Encargado

\_\_\_\_\_  
Fecha

\_\_\_\_\_  
Nombre del Investigador

\_\_\_\_\_  
Firma del Investigador

\_\_\_\_\_  
Fecha

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The University of Alabama  
**Acuerdo Informado Para un Estudio de Investigacion**

*Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora*

Lou Ginocchio (Student & Ph.D. Candidate)

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**Asentimiento Informado para un estudio no-medico**

Querido estudiante:

Mi nombre es Louis Ginocchio. Soy de la Universidad de Alabama. Estoy realizando un estudio para averiguar cómo los miembros de tu comunidad entienden las oportunidades educativas que ellos consideran valiosas. También quisiera saber como se puede promover la comunicación entre tu comunidad y sus escuelas. Este estudio ayudará a educadores y a personas encargadas de crear regulaciones educativas ya que les asistirá en el entendimiento de las necesidades y deseos de tu comunidad. Tal vez podamos aprender acerca de las formas en las que tu comunidad entiende el significado de oportunidades educativas. Quizás también podamos aprender nuevas maneras de compartir estos entendimientos con nuestros educadores.

Tú has sido seleccionado como participante potencial por cuatro razones:

- (1) Tus padres me han informado que consideran a tu familia como miembros de la comunidad de inmigrantes hispánicos de Tuscaloosa.
- (2) Yo creo que por lo menos uno de los miembros de tu familia son miembros de la comunidad de inmigrantes hispánicos de Tuscaloosa.
- (3) Tú eres estudiante en una escuela local.
- (4) Tú tienes o eres mayor de 13 años.

Tus padres me han dado el permiso de hablar contigo acerca de esta investigación. Ellos tienen conocimiento de lo que voy a pedirte en este estudio y están de acuerdo con ello. También estoy pidiendo a otras tres familias de tu comunidad que participen de este estudio.

Te pido que participes en un proyecto llamado fotovoz cuya duración es de diez semanas. Fotovoz es un tipo de actividad investigativa que utiliza fotografías tomadas por los

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participantes para identificar y describir los problemas y los asuntos más importantes en la comunidad.

Si tú decides participar en este proyecto, primero se te pedirá que asistas a una corta sesión de entrenamiento para fotovoz. Estimo que esta sesión de entrenamiento no durará más de dos horas. Luego de que aprendas acerca de fotovoz, pasarás ocho semanas tomando fotografías que representen las oportunidades educativas que tú consideres valiosas o importantes. Durante este tiempo, se te pedirá que te reúnas con el investigador y otro miembro de tu familia en seis reuniones, cada una con duración de dos horas y con un total de 12 horas. Durante estas reuniones, tu y otros miembros de tu familia me describirán las fotografías, tu desarrollarás metas a cumplir durante las dos semanas junto con un plan de cómo lograrlas.

En ocasiones tomare fotografías tuyas mientras participas de estas reuniones. A veces pediré grabar porciones de las reuniones con el fin de asegurar la certeza de los datos recolectados en las discusiones. Estas grabaciones serán transcritas luego de las reuniones pero los nombres de las personas no aparecerán en las transcripciones. La información transcrita y las copias de datos digitales serán aseguradas en una computadora protegida. Copias impresas de la información serán aseguradas en un archivador en mi oficina.

No comentaré ninguna información compartida por ninguno de los participantes. Escribiré un reportaje solo de cómo las fotografías del grupo son descriptas durante las reuniones. Te pediré a ti y a otros miembros de tu familia que no comenten acerca de lo dicho y compartido durante el proyecto con el fin de mantener la confidencialidad. Sin embargo, no puedo prometer esto. La única forma de controlar el factor de confidencialidad es la de no comentar algo que a ti no te gustaría que se repita en tu caso.

Luego de pasar ocho semanas tomando fotografías y participando de las seis reuniones familiares con el investigador, a ti y a tu familia se le pedirá que compartan los resultados de tu proyecto, con tus profesores y con los encargados de diseñar regulaciones educativas en tu área. Si decides compartir los resultados de tu proyecto, tendrás la oportunidad de decidir como compartirlo. También puedes elegir compartirlo de manera anónima. Sin embargo, esta bien si decidieras no compartir los resultados de tu proyecto con tus profesores o con encargados de las regulaciones educativas.

Tú eres un voluntario. Tú nos ayudarás a menos que no quieras hacerlo. Esta es tu decisión. Si tu comienzas el estudio y luego decides que no quieres continuarlo, por favor haz me lo saber. Nadie se molestará contigo. Si no te sientes cómodo con algún tema o discusión en alguna de las reuniones, no necesitas dar una respuesta o participar del asunto. No pienso que haya riesgos o daños que vayan dirigidos a ti al participar del estudio. Tal vez encuentres útil esta investigación o tal vez, te haga sentir bien saber que estarás ayudando a otros estudiantes en tu situación en el futuro.

Si tienes alguna pregunta acerca del estudio, por favor hámzela ahora. Si tienes una pregunta mas adelante, puedes llamar a Louis Ginocchio en la Universidad de Alabama al 513-659-5306.

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También puedes preguntar a tus padres si así lo deseas. Si tienes preguntas o dudas acerca de tus derechos en esta investigación, por favor comunícate con la Sra. Tanta Myles, la Oficial de Conformidad de la Universidad de Alabama al 205-348-8461.

Si tú aceptas formar parte de este estudio, por favor firma esta carta. Puedes quedarte con una copia de la carta.

Muchas gracias por tu interés.

Atentamente,

Louis Ginocchio

\_\_\_\_\_  
Nombre del Participante

\_\_\_\_\_  
Fecha

\_\_\_\_\_  
Persona que otorga el consentimiento

\_\_\_\_\_  
Fecha

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Si a usted se le pide ser fotografiado como parte del proyecto y usted decide hacerlo, favor lea lo siguiente:

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The University of Alabama  
**Consent Form for People Who May Appear in Photographs**  
**Formulario de Consentimiento para Personas que Puedan Aparecer en Fotografías**

*Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora*  
Lou Ginocchio (Student & Ph.D. Candidate)

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Este estudio se está haciendo para entender qué tipos de oportunidades educativas se cree que vale la pena querer entre los miembros de la comunidad hispana inmigrante Tuscaloosa. Este estudio se está haciendo para entender qué tipos de oportunidades educativas se cree que vale la pena querer entre los miembros de la comunidad hispana inmigrante Tuscaloosa. Los resultados de este estudio serán utilizados para ayudar a las escuelas y los investigadores educativos que sirven de reciente creación las comunidades de inmigrantes hispanos proporcionar oportunidades educativas más significativas para los miembros de la comunidad.

**¿Cual es el propósito de las fotografías?** Sus fotografías podrían ser utilizadas por los participantes del estudio y por el investigador para identificar las oportunidades educativas que los miembros de su comunidad consideran valiosas.

**¿Quién verá las fotografías?** Las siguientes personas verán las fotografías: el investigador que conduce el estudio y los personales de la Universidad que tengan conexión directa con el estudio; y los participantes del estudio.

¿Las fotografías serán vistas por alguna otra persona? Al término del estudio, los participantes pueden decidir compartir las fotografías con los profesores y con los encargados del diseño de regulaciones educativas locales.

**¿Qué implica?** Su participación tomara menos de diez minutos. Durante este tiempo, el fotógrafo puede tomar fotografías que contienen imágenes suyas. El proyecto es confidencial. Su nombre o cualquier otra información acerca de su identificación no se sabrá y tampoco se nombrará en las fotografías y proyectos. Sería bueno recordar que a pesar de los esfuerzos de mantener la confidencialidad, existe la posibilidad de que alguien lo reconozca en las fotografías. Su decisión de aparecer en las fotografías es voluntaria, usted puede negarse a ello.

**¿Qué ocurre con las fotografías?** Las fotografías se convertirán en propiedad del investigador al término del estudio. Puede que las mismas sean presentadas a educadores de los participantes y los encargados de crear regulaciones educativas. Todas las fotografías e informaciones se mantendrán de manera confidencial.

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**Acuerdo de Declaración:** Al firmar el formulario de consentimiento, yo acepto que mi mismo a que algún miembro de mi familia sea fotografiado voluntariamente. También comprendo y estoy de acuerdo con el hecho de que el investigador asume el permiso de utilizar las fotografías si los participantes deciden compartir los hallazgos del proyecto con educadores o con los encargados de crear regulaciones educativas locales, o utilizarlas en publicaciones o para otros propósitos educativos sin revelar ninguna información personal.

**Si el individuo siendo fotografiado es menor de edad (menor de 18 años), se debe obtener el permiso de los padres o encargados.**

Nombre del niño/a: \_\_\_\_\_ Edad: \_\_\_\_\_

Nombre del Padre o Encargado: \_\_\_\_\_ Teléfono #: \_\_\_\_\_

Firma del Padre o Encargado: \_\_\_\_\_ Fecha: \_\_\_\_\_

**O**

Nombre del Adulto: \_\_\_\_\_ Teléfono #: \_\_\_\_\_

Firma: \_\_\_\_\_ Fecha: \_\_\_\_\_

Nombre del Fotógrafo: \_\_\_\_\_

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The University of Alabama  
Release Form for Photographers  
**Formulario de Publicación para Fotógrafos**

*Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora*  
Lou Ginocchio (Student & Ph.D. Candidate)

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**Formulario de Publicación para Fotógrafos**

\_\_\_\_\_ Si, usted puede utilizar **cualquiera** de las fotografías que he tomado durante el proyecto para promover el propósito del estudio.

\_\_\_\_\_ Si, usted puede utilizar **algunas** de las fotografías que he tomado durante el proyecto fotovoz para promover el propósito del estudio.

(Favor, informar verbalmente al investigador cuales de las fotografías usted acuerda publicar.)

\_\_\_\_\_ No, usted no puede utilizar ninguna de las fotografías que he tomado durante el proyecto para promover el propósito de este estudio.

Nombre

\_\_\_\_\_  
Firma

\_\_\_\_\_  
Fecha

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Expiration date: 5/5/14

## APPENDIX B

April 7, 2014

Office for Research

Institutional Review Board for the  
Protection of Human Subjects

Louis Ginocchio, III  
ELPTS  
College of Education  
The University of Alabama



Re: IRB # 13-OR-159-R1 (Data Analysis Only) "Participative Inquiry and Equality of Educational Opportunity in the New Latino Diaspora"

Dear Mr. Ginocchio:

The University of Alabama Institutional Review Board has granted approval for your renewal application.

Your renewal application has been given expedited approval according to 45 CFR part 46. Approval has been given under expedited review category 7 as outlined below:

*(7) Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.*

Your application will expire on April 6, 2015. If your research will continue beyond this date, complete the relevant portions of the IRB Renewal Application. If you wish to modify the application, complete the Modification of an Approved Protocol Form. Changes in this study cannot be initiated without IRB approval, except when necessary to eliminate apparent immediate hazards to participants. When the study closes, complete the appropriate portions of the IRB Study Closure Form.

Should you need to submit any further correspondence regarding this proposal, please include the above application number.

Good luck with your research.

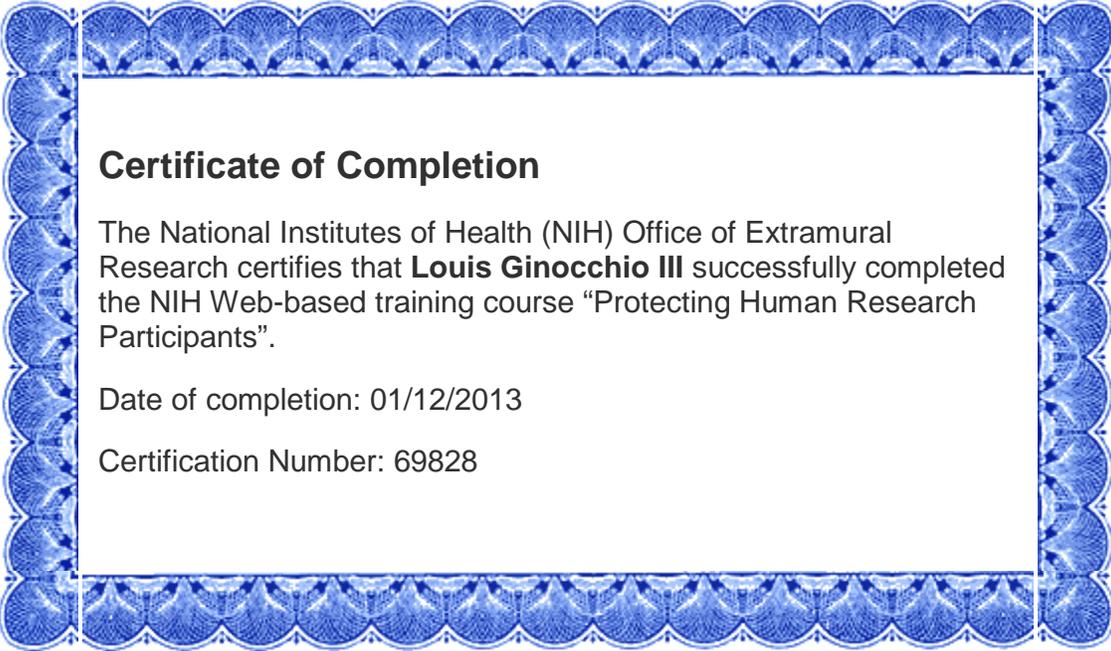
Sincerely,



358 Rose Administration Building  
Box 870127  
Tuscaloosa, Alabama 35487-0127  
(205) 348-8461  
FAX (205) 348-7189  
TOLL FREE (877) 820-3066

Carpantato T. Myles, MSM, CIM, CIP  
Director of Research Compliance & Research Compliance Officer  
Office of Research Compliance  
The University of Alabama

## APPENDIX C



## **Certificate of Completion**

The National Institutes of Health (NIH) Office of Extramural Research certifies that **Louis Ginocchio III** successfully completed the NIH Web-based training course "Protecting Human Research Participants".

Date of completion: 01/12/2013

Certification Number: 69828

## APPENDIX D

**AAHRPP DOCUMENT # 113**

**UNIVERSITY OF ALABAMA  
HUMAN RESEARCH PROTECTION PROGRAM**

**FORM: TRANSLATOR'S DECLARATION**

**NOTE:** *If more than one person works on a translation, each person shall sign this form but only one copy of the source and the translated document need be attached.*

**IRB Study #:**

**PI:**

To the University of Alabama Institutional Review Board:

I, Diana Vera Gimenez, declare that I am fluent in and understand the English language and the Spanish language. To the best of my knowledge and belief, the attached translation(s) is true, accurate, and correct.

This is a word-for-word translation, OR

This is an equivalent translation (the meaning is the same).

The original (source) English document and the translated version are attached.

Other than my role as translator:

1.  I have no other involvement with this research proposal.
2.  I will be serving as an interpreter/interviewer as well as a translator.\*
3.  I will be consulting about the findings.

Translator's Printed Name: Diana Vera Gimenez

Address

Phone:

E-mail:

*\*Complete investigator training and forward certificate or have PI do so.*

## APPENDIX E

Family Action Meeting (FAM) / Encuentro Familiar de Acción (EFA)

**FAM #1: Photovoice Introduction & Training Workshop**

1-4 hours (approx. 2 hours)

**EFA #1: Fotovoz Introducción y Taller de Capacitación**

1-4 horas (aprox. 2 horas)

Date & Day
------------

Location
----------

Begin Time		End Time
------------	--	----------

Family	Participant Attendance		

Prior to FAM / Antes de EFA	
	Signed consent/assent forms
	Select icebreaker activity photographs
	Purchase large blank notecards & blank flipchart
	HANDOUT: Sample photovoice project
	HANDOUT: Ethics & Safety Guidelines
	HANDOUT: What Photographers See
	WORKSHEET: Post-FAM Feedback

**FAM Objectives / Objetivos**

- (1) Conduct icebreaker activity / Realize actividad introductoria
- (2) Describe photovoice / Describa fotovoz
- (3) Review project goals / Revise los objetivos del proyecto
- (4) Articulate participant roles / Articule los roles de los participantes
- (5) Discuss photovoice ethics & legal issues / Discuta ética photovoice y asuntos legales
- (6) Conduct photography training / Realize cursos de fotografía
- (7) Develop action plan for FAM #2 / Desarrollar un plan de acción para la FAM # 2
- (8) Complete post-session feedback / Completa el post-sesión de retroalimentación

**1****Icebreaker Activity / Realize actividad introductoria**

*Objectives: introduce participants & researcher; get participants thinking about how photos can tell stories in order to make connection between photography and voice.*

- \*Pass out stack of 20 photos, have each participant pick 1 and tell them to hold on to it.
- \*Have each participant introduce self by describing why they selected their photo, and what their selection says about them as individuals.

**2****Describe photovoice / Describa fotovoz**

*Objectives: introduce photovoice technique; familiarize participants w/ potential photovoice outcomes.*

- \*What is photovoice?
- \* How has photovoice been used in other projects?
- \* Pass out Sample Photovoice Handout w/titles, captions

**3****Review project goals / Revise los objetivos del proyecto**

*Objectives: set clear, measurable goals for photovoice project.*

- \*Record & reflect on your community's educational needs, interests, & desires.
- \*Share pertinent personal & community issues regarding education.
- \*Share photographs & narratives about community conceptualizations of worthwhile educational opportunities with others.
- \*Inform strategy development for improving community's educational experiences and for the provision of educational opportunities that they deem worth wanting.

**4****Articulate participant roles / Articule los roles de los participantes**

*Objectives: Clearly delineate the roles and expectations of the participant at the onset of the project.*

- \*Make an effort to attend all FAMS

- \*Engage in reflexive activity, planning, and thought.
- \*Take many pictures
- \*Contextualize photos with other participants & researcher
- \* Relate statements/narratives to the researcher
- \* Engage in data analysis & theme generation
- \* After 8 weeks, decide whether or not to participate in group’s dissemination of results to educators and local educational policymakers.
- \* If willing to participate, help determine the means of results dissemination

<b>5</b>	<b>Discuss photovoice ethics &amp; legal issues / Discuta ética photovoice y asuntos legales</b>
----------	--------------------------------------------------------------------------------------------------

*Objectives: Participants will understand photographer safety, power, ethical, and legal issues.*

- \*Pass out and discuss “Ethics & Safety Guidelines Handout”

**Protocol for “Ethics and Safety Guidelines Handout”**

*Adapted from Powers, Freedman, & Pitner (2012)*

**Voluntary Participation**

In what way can I show respect for a person’s decision to be photographed?  
How do I get consent to take their picture?

**Participación Voluntaria**

¿De qué manera puedo mostrar respeto por la decisión de una persona para ser fotografiado?  
¿Cómo puedo obtener el consentimiento para tomar su imagen?

**Do No Harm**

What is my purpose for taking this photo?  
Am I creating and using photos in a manner that will do no harm to persons appearing in the photos?

**No Hacer Daño**

¿Cuál es mi propósito para tomar esta foto?  
¿Estoy creando y usando fotos de una manera que no hará ningún daño a las personas que aparecen en las fotos?

**Fairness/Justice**

Am I using photos in a way that fairly represents the real situation, subject identity, or physical location of the image?  
Am I respectful of the people, places, and things that I am photographing?

### **La equidad / justicia**

¿Estoy usando fotos de una manera que represente con exactitud la situación real, la identidad del sujeto, o la ubicación física de la imagen?

Soy respetuoso de las personas, los lugares y las cosas que estoy fotografiando?

### **Image Ethics** (Wang and Redwood-Jones, 2001)

Intrusion into One's Private Space

Disclosure of Embarrassing Facts about Individuals

Being Placed in False Light by Images

Protection Against the Use of a Person's Likeness for Commercial Benefit

### **La ética de las imágenes** (Wang y Redwood-Jones, 2001)

Incluirse en su espacio privado

La divulgación de hechos vergonzosos acerca de los individuos

Se coloca en False Light Images

Protección contra el uso de la imagen de una persona para obtener beneficios comerciales

### **Photographer Safety**

Maintaining your personal safety is of highest priority.

No photo is worth personal danger.

Wear name badge

Be aware of your surroundings

Buddy system

Don't do anything you wouldn't usually do

Don't go anywhere you wouldn't usually go

### **Seguridad del fotógrafo**

El mantenimiento de su seguridad personal es de alta prioridad.

No hay foto peligro personal vale la pena.

Usar tarjeta de identificación

Sea consciente de sus alrededores

amigo sistema

No hagas nada que no haría normalmente

No vaya a cualquier lugar que no nos suele ir

## 6

### Conduct photography training / Realize cursos de fotografía

*Objectives: Participants will familiarize themselves with photographic techniques and strategies.*

\*Pass out and discuss “What Photographers See Handout”

#### **Protocol for “See Like a Photographer” Handout**

*adapted from Powers, Freedman, & Pitner (2012)*

**Photographer’s Tips:** Be mindful of the surroundings; Don’t rush your shots; Don’t be afraid to play with your camera; Look beyond the obvious

*Consejos para fotógrafos: Sea consciente de los alrededores; No se apresure sus tiros; No tengas miedo de jugar con la cámara, mira más allá de lo obvio*

**Guidelines for Professional Photographic Composition:** Keep it simple; the Rule of Thirds; Subject in Focus; Control the background; Use the power of lines/repetition of form; Stand on your head; Horizontal vs. vertical orientation; Pay attention to light and shadow; Be imaginative and have fun.

*Directrices para la composición fotográfica profesional: que sea sencillo, la regla de los tercios; El sujeto está enfocado, el control de los antecedentes, el uso del poder de líneas / repetición de la forma; Párese sobre su cabeza; orientación horizontal y vertical; Preste atención a la luz y la sombra ; ser imaginativo y divertirse.*

## 7

### Develop action plan for FAM #2 / Desarrollar un plan de acción para la FAM # 2

*Objectives: The group will reflect upon the goals they want to achieve before the next FAM, their attempts to achieve the goals of the action plan developed at the end of the previous FAM.*

Reflexive Questions	Participant	Participant Reflections
Action Plan Goals (Sought Outcomes)	R	Take photos representing most imp. edu issues in comm.
	R	# of photos to be taken by each participant?
	R	Each P will select 1-3 photos for context. at next FAM
<i>Metas del Plan de Acción (Resultados buscados)</i>		
Planned & reasoned actions for achieving goals:  <i>Planificación de acciones y motivado para alcanzar metas:</i>		
<b>NOTES</b>		

## 8

### Complete post-session feedback / Completa el post-sesión de retroalimentación

*Objectives: Researcher will understand participants' perspectives on how the photovoice voice project and corresponding processes are going.*

\*Have participants complete the Post-FAM Feedback Activity

#### **Protocol for “Post-FAM Feedback Activity”**

*Adapted from Powers, Freedman, & Pitner (2012)*

What was the best thing about today's family action meeting?

¿Cuál fue la mejor cosa acerca de la reunión de hoy de la familia de la acción?

What would be something we could improve for the next family action meeting?

¿Cuál sería algo que podría mejorar en la próxima reunión de acción?

Is there anything else you would like to share?

¿Hay algo más que le gustaría compartir?

## 9

### Post-FAM Researcher Reflexivity Activities

\*Evaluate researcher reflexivity after each FAM session

\* Conduct a “Criteria for Valid Research” assessment after each FAM session

\* Conduct a “Criteria for Valid Research” assessment after each FAM session

#### **Protocol for Evaluating Researcher Reflexivity (when applicable)**

In this particular process or aspect of the study, is my role as researcher as an insider or outsider, or somewhere along the continuum? What is my position in terms of hierarchy and status?

What kind of relationships do I want to cultivate with others involved in this particular process?

What are the goals of this process in terms of the actions that derive from it?

How did the group articulate the thematic concern which holds the group together? (Herr & Anderson, 2005)

How did the group establish authentically shared agreement in the group that the thematic concern was a basis for collaborative action? (Herr & Anderson, 2005)

Have all participants meaningfully and collaboratively contributed to each of the processes at the FAM in question? *Exclusion without mitigating steps renders viable action improbable.* (Berg, 2005)

Were any participants absent from today's FAM ? If so, how will I keep the missing participant(s) up-to-date and well-informed? (Berg, 2005)

### Protocol for Assessing "Criteria for Valid Research"

Criteria for Assessing Validity in Action Research (Adapted from Herr & Anderson, 2005)			
Criteria	What It Assesses	Determining Validity	Y/N
<i>Process Validity</i>	Tests "the extent to which problems are framed and solved in a manner that permits ongoing learning or system (p. 55-56)."	---Are the findings a result of a reflective, iterative cycles that reexamine and problematize: the practices under study; the assumptions behind problem definition; what counts as evidence; the quality of relations developed with participants? ---Am I representing the data honestly, authentically, and in good faith?	
<i>Democratic Validity</i>	Tests "the extent to which research is done in collaboration with all parties who have a stake in the problem under investigation (p. 56)."	---What is the depth and scale of collaboration among all members of the group? ---Did the group triangulate a diversity of voice? (i.e. Are multiple perspectives and material interests accounted for?) ---Did the (chief) researcher benefit from the finding at the expense of individual participants or the group as a whole?	
<i>Catalytic Validity</i>	Overlaps with process and democratic validity, but highlights the transformative	---Was the project educative for all [involved parties] and did it stimulate some action (Herr and Anderson, 2005, p. 95)." ---Was the research project educative for everyone involved? ---Did it stimulate some type of transformative action?	

	possibilities of action research. (borrowed from Patti Lather)	---To what degree were members of the group open toward a reorientation of reality and their roles in it? ---To what extent were their understandings of the phenomena being studied deepened? And to what extent did this deeper understanding move the group to change the phenomenon?	
<i>Dialogic Validity</i>	Tests "goodness-of-fit with the intuitions of the practitioner community, both in its definition of problems and findings (Myers, 1985, p. 5)."	--- Does Ginocchio assess the group's project to be valid? --- Did the group engage with "critical friends" who are familiar with the contexts and can offer alternative explanations of the data?	
<i>Outcome Validity</i>	Signals a successful outcome for the research project by testing " tests the extent to which actions occur which lead to resolution of the problem that led to the study (p. 55)."	---Is there process validity? ---Is there democratic validity? (for whom is it successful?)	

### Protocol for Assessing "Criteria for Ethical Inquiry"

Criteria for Ethical Inquiry (Adapted from Howe, 1997)			
Criteria	What It Assesses	Determining Ethical Action Research	Y/N
<b>#1</b>	The opportunities associated with participating in this study, including the opportunity to participate in the study itself, have been deemed worth wanting by individual participants. (Adapted from Howe's (1997) criteria for opportunities worth wanting.)	---Did the participant know about the opportunity to participate in the process in question, and was he or she able to take advantage of it? ---Was the participant able to effectively deliberate over the opportunity, and were they meaningfully able to do so? ---Is the participant in any way a marginalized member within the action group itself, and if so were they capable of taking advantage of said opportunity ---Did the participants determine that the opportunity costs associated with taking advantage of the opportunity in question was not overly prohibitive?	
<b>#2</b>	The decision, process or change in question, including the deliberation that shaped it, included the needs, interests, and perspectives of all participants - especially those participants who	---What was the scale and scope of each of the participants contribution to the collaborative decision-making process? ---Did the researcher identify the barriers (financial, social or otherwise) that potentially could have prevented the meaningful inclusion of each participant's perspectives? If so, what were they? And what steps did the researcher take to counter the identified barriers?	

	<p>occupy marginalized or oppressed positions within the action group. <i>(Adapted from Howe's participatory ideal and Herr &amp; Andersons ethical framework.)</i></p>	<p>---How do the participants benefit from participating in the process in question?</p>	
<p><b>#3</b></p>	<p>The participant is fully informed and volunteered to participate in the process in question (i.e. the study in its entirety or individual research processes). <i>(Adapted from the principle of beneficence and Howe's criteria for opportunities worth wanting.)</i></p>	<p>---Am I justified to seek the benefits that might result from this study in light of the potential risks that it poses?  ---Did I provide and present the enough information to the participant in order to ensure that they were able to make a reasoned choice about whether or not to participate in the study?  ---Is there an absence or presence of coercive pressure to participate?  ---Did I initially describe the purposes of the research and the procedures that will be involved with its execution?  ---When they expressed an interest in participating, did I provide the participant with clearly formulated consent form that described what he or she should expect should they be involved in the research process?</p>	

## APPENDIX F

**Protocol for Family Action Meetings (FAM) / Encuentro Familiar de Acción (EFA)**

**FAM # 2-5: Photovoice Sessions** 1-4 hours (approx. 2 hours)  
**EFA # 2-5: Sesiones de Fotovoz** 1-4 horas (aprox. 2 horas)

Date & Day
------------

Location
----------

Begin Time		End Time
------------	--	----------

Family	Participant Attendance		

Prior to FAM / Antes de EFA	
	Participants attempt to the action plan formulated in previous FAM
	Each participant selects 1-3 photographs for evaluation during upcoming FAM
	HANDOUT: Photo Contextualization & Data Analysis Prompts

**FAM Objectives / Objetivos**

- (1) Engage in reflexive activity / Participe en la actividad reflexiva
- (2) Contextualize & analyze photos / Contextualize y analize fotos
- (3) Write titles & captions for photos / Escribe títulos y subtítulos para las fotos
- (4) Engage in thematic data analysis / Participe en el análisis de datos temáticos
- (5) Develop action plan for next / Desarrollar un plan de acción para la proxima FAM
- (6) Complete post-session feedback / Completa el post-sesión de retroalimentación

<b>1</b>	Engage in reflexive activity / Participe en la actividad reflexiva
----------	--------------------------------------------------------------------

*Objectives: The group will reflect upon their attempts to achieve the goals of the action plan developed at the end of the previous FAM.*

Reflect upon efforts to achieve the goals of the action plan developed at the end of the previous FAM:

Reflexive Questions	Participant	Participant Reflections
Action Plan Goals <i>Objetivos del Plan de Acción</i>		Take photos representing most imp. edu issues in comm.
		# of photos to be taken by each participant?
		Each P will select 1-3 photos for context. at next FAM
What actions were carried out to achieve goals? <i>¿Qué acciones se llevaron a cabo para lograr los objetivos?</i>		
Which goals were achieved? <i>¿Qué objetivos se lograron?</i>		
How did outcomes vary (if they did) from previously stated expectations? <i>¿Cómo varían los resultados (si es que lo hizo) de las expectativas previamente establecidos?</i>		
		<b>NOTES</b>

<b>2</b>	Contextualize & analyze photos / Contextualize y analize fotos
----------	----------------------------------------------------------------

*Objectives: participants photos will be used to prompt discussion about the themes of the study; guided by contextualization and data analysis prompts, individual participants will contextualize the photos they selected, while the group will engage in collaborative data analysis; participants will understand that there is no “right answer” the researcher is looking for, and not everyone in the room has to agree on what is said; participants will develop their own voice; participants will understand that they are the experts on their photos.*

### **Photo Contextualization & Data Analysis Prompts**

*As participants take turns contextualizing the photos that they selected, use the following prompts to ignite and guide individual and group discussion and data analysis. Record participants’ answers in Researcher’s Journal.*

What do you see here?  
¿Qué es lo que ves aquí?

What is really happening here?  
¿Lo que realmente está pasando aquí?

Is something going on in the photograph that bothers or pleases you?  
¿Está pasando algo en la fotografía que le molesta o le agrada?

How does it relate to or intrude on your lives?  
¿Cómo se relaciona o se entrometen en sus vidas?

Why does this exist?  
¿Por qué esto existe?

What is the root of it?  
¿Cuál es la raíz del problema?

What factors strengthen or limit it?  
¿Qué factores refuerzan o limitarla?

Who is related to it?  
¿Quién tiene que ver con él?

Where is it most common? Where is it least common?  
¿Dónde es más común? ¿Dónde es menos común?

When is it a factor? When is it not?

¿Cuando se trata de un factor? Cuando no es así?

What can society do to improve the situation (or to enhance these strengths)?

¿Qué puede hacer la sociedad para mejorar la situación (o para mejorar estos puntos fuertes)?

What can you do to improve the situation (or to enhance these strengths)?

¿Qué se puede hacer para mejorar la situación (o para mejorar estos puntos fuertes)?

What could your community do to improve the situation (or enhance these strengths)?

¿Qué puede hacer la comunidad para mejorar la situación (o mejorar estos puntos fuertes)?

*Adapted from Stringer's (1999) data analysis prompts in participatory action research and Wang & Burris' (1997) "SHOWeD" photovoice discussion and analysis strategy.*

<b>3</b>	<b>Write titles &amp; captions for photos / Escribe títulos y subtítulos para las fotos</b>
----------	---------------------------------------------------------------------------------------------

*Objectives: participants will convey a specific message about what they see and why they took the photograph(s).*

Procedures

\*Meet with each participant individually and in the role of a scribe, have each participant tell me verbally what they would like to title their photograph and how they would like to caption it.

\* Record each participant's answers in "Title & Caption Worksheet"

**Protocol for "Title & Caption Worksheet"**

Now that we have discussed your photos as a group, take a few minutes to decide if you would like to title your photos and give them a short description that would accompany

the photograph if you choose to share it with your educators and local educational policymakers.

*Ahora que hemos hablado de tus fotos como un grupo, tómete unos minutos para decidir si le gustaría título tus fotos y darles una breve descripción que acompañaba a la foto si lo desea compartirlo con sus educadores y formuladores de políticas educativas locales.*

I will now walk around the room and talk to each of you individually. If you have given your photograph a title and/or a caption, you can let me know.

*Ahora voy a caminar por la habitación y hablar con cada uno de ustedes individualmente. Si usted ha dado su fotografía un título y / o un título, puede que me haga saber.*

**Worksheet Protocol**

- Participant’s Name
- Title of Photo / *Título de la foto*
- Date Taken / *Fecha de la foto:*
- Description of Photo / *Descripción de la foto*
- If person(s) in photo: Photo Release Form obtained? \_\_\_yes, \_\_\_ (number of forms obtained) / *Si hay una persona (s) en la foto, usted obtenido un “Photo Release Form” \_\_\_\_\_ sí \_\_\_ cuantos obtenidas?*

<b>4</b>	<b>Engage in thematic data analysis / Participe en el análisis de datos temáticos</b>
----------	---------------------------------------------------------------------------------------

*Objectives: Participants will discuss and review emergent themes during each FAM photovoice session.*

<b>Protocol for Generating and Analyzing Themes</b>	<i>Adapted from Powers, Freedman, &amp; Pitner (2012)</i>
Have any themes emerged in the group’s photos yet? <i>¿Ya Han surgido temas en las fotos del grupo?</i>	

<p>If so, how could we focus on these themes for our next assignment?  <i>Si es así, ¿cómo podríamos enfocar en estos temas para nuestro próximo trabajo?</i></p>

\*\*\* During FAMs 3-5, an alternative option is to engage participants in a thematic pile sorting activity.

<b>5</b>	<b>Develop action plan for next FAM / Desarrollar un plan de acción para la proxima EFA</b>
----------	---------------------------------------------------------------------------------------------

*Objectives: The group will reflect upon the goals they want to achieve before the next FAM, their attempts to achieve the goals of the action plan developed at the end of the previous FAM.*

Protocol for Participant Reflexivity and Action Planning Activity		
Reflexive Questions	Participant	Participant Reflections
	R	P's take photos of "worthwhile educational opportunities"
Action Plan Goals (Sought Outcomes)		
<i>Metas del Plan de Acción</i> <i>(Resultados buscados)</i>		
Planned & reasoned actions for achieving goals:  <i>Planificación de acciones y motivado para alcanzar metas:</i>		
<b>NOTES</b>		

<b>6</b>	<b>Complete Post-FAM Feedback / Completa el post-EFA "Feedback"</b>
----------	---------------------------------------------------------------------

*Objectives: Researcher will understand participants' perspectives on how the photovoice voice project and corresponding processes are going.*

\*Have participants complete the Post-FAM Feedback Activity

## **Protocol for “Post-FAM Feedback Activity”**

*Adapted from Powers, Freedman, & Pitner (2012)*

What was the best thing about today’s family action meeting?  
¿Cuál fue la mejor cosa acerca de la reunión de hoy de la familia de la acción?

What would be something we could improve for the next family action meeting?  
¿Cuál sería algo que podría mejorar en la proxima reunión de acción?

Is there anything else you would like to share?  
¿Hay algo más que le gustaría compartir?

**7**

### **Post-FAM Researcher Reflexivity Activities**

- \*Evaluate researcher reflexivity after each FAM session
- \* Conduct a “Criteria for Valid Research” assessment after each FAM session
- \* Conduct a “Criteria for Ethical Inquiry” assessment after each FAM session

### **Protocol for Evaluating Researcher Reflexivity (when applicable)**

In this particular process or aspect of the study, is my role as researcher as an insider or outsider, or somewhere along the continuum? What is my position in terms of hierarchy and status?

What kind of relationships do I want to cultivate with others involved in this particular process?

What are the goals of this process in terms of the actions that derive from it?

How did the group articulate the thematic concern which holds the group together? (Herr & Anderson, 2005)

How did the group establish authentically shared agreement in the group that the thematic concern was a basis for collaborative action? (Herr & Anderson, 2005)

Have all participants meaningfully and collaboratively contributed to each of the processes at the FAM in question? *Exclusion without mitigating steps renders viable action improbable.* (Berg, 2005)

Were any participants absent from today's FAM ? If so, how will I keep the missing participant(s) up-to-date and well-informed? (Berg, 2005)

### Protocol for Assessing "Criteria for Valid Research"

Criteria for Assessing Validity in Action Research ( <i>Adapted from Herr &amp; Anderson, 2005</i> )			
Criteria	What It Assesses	Determining Validity	Y/N
<i>Process Validity</i>	Tests "the extent to which problems are framed and solved in a manner that permits ongoing learning or system (p. 55-56)."	---Are the findings a result of a reflective, iterative cycles that reexamine and problematize: the practices under study; the assumptions behind problem definition; what counts as evidence; the quality of relations developed with participants? ---Am I representing the data honestly, authentically, and in good faith?	
<i>Democratic Validity</i>	Tests "the extent to which research is done in collaboration with all parties who have a stake in the problem under investigation (p. 56)."	---What is the depth and scale of collaboration among all members of the group? ---Did the group triangulate a diversity of voice? (i.e. Are multiple perspectives and material interests accounted for?) ---Did the (chief) researcher benefit from the finding at the expense of individual participants or the group as a whole?	
<i>Catalytic Validity</i>	Overlaps with process and democratic validity, but highlights the transformative possibilities of action research. (borrowed from Patti Lather)	---Was the project educative for all [involved parties] and did it stimulate some action (Herr and Anderson, 2005, p. 95)." ---Was the research project educative for everyone involved? ---Did it stimulate some type of transformative action? ---To what degree were members of the group open toward a reorientation of reality and their roles in it? ---To what extent were their understandings of the phenomena being studies deepened? And to what extent did this deeper understanding move the group to change the phenomenon?	
<i>Dialogic Validity</i>	Tests "goodness-of-fit with the intuitions of the practitioner community, both in its definition of problems and findings (Myers, 1985, p. 5)."	--- Does Ginocchio assess the group's project to be valid? --- Did the group engage with "critical friends" who are familiar with the contexts and can offer alternative explanations of the data?	
<i>Outcome Validity</i>	Signals a successful outcome for the research project by testing " tests the extent to which	---Is there process validity? ---Is there democratic validity? (for whom is it successful?)	

	actions occur which lead to resolution of the problem that led to the study (p. 55)."		
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### Protocol for Assessing “Criteria for Ethical Inquiry”

Criteria for Ethical Inquiry (Adapted from Howe, 1997)			
Criteria	What It Assesses	Determining Ethical Action Research	Y/N
<b>#1</b>	The opportunities associated with participating in this study, including the opportunity to participate in the study itself, have been deemed worth wanting by individual participants. <i>(Adapted from Howe's (1997) criteria for opportunities worth wanting.)</i>	<ul style="list-style-type: none"> <li>---Did the participant know about the opportunity to participate in the process in question, and was he or she able to take advantage of it?</li> <li>---Was the participant able to effectively deliberate over the opportunity, and were they meaningfully able to do so?</li> <li>---Is the participant in any way a marginalized member within the action group itself, and if so were they capable of taking advantage of said opportunity</li> <li>---Did the participants determine that the opportunity costs associated with taking advantage of the opportunity in question was not overly prohibitive?</li> </ul>	
<b>#2</b>	The decision, process or change in question, including the deliberation that shaped it, included the needs, interests, and perspectives of all participants - especially those participants who occupy marginalized or oppressed positions within the action group. <i>(Adapted from Howe's participatory ideal and Herr &amp; Andersons ethical framework.)</i>	<ul style="list-style-type: none"> <li>---What was the scale and scope of each of the participants contribution to the collaborative decision-making process?</li> <li>---Did the researcher identify the barriers (financial, social or otherwise) that potentially could have prevented the meaningful inclusion of each participant's perspectives? If so, what were they? And what steps did the researcher take to counter the identified barriers?</li> <li>---How do the participants benefit from participating in the process in question?</li> </ul>	
<b>#3</b>	The participant is fully informed and volunteered to participate in the process in question (i.e. the study in its entirety or individual research processes). <i>(Adapted from the principle of</i>	<ul style="list-style-type: none"> <li>---Am I justified to seek the benefits that might result from this study in light of the potential risks that it poses?</li> <li>---Did I provide and present the enough information to the participant in order to ensure that they were able to make a reasoned choice about whether or not to participate in the study?</li> <li>---Is there an absence or presence of coercive pressure to participate?</li> <li>---Did I initially describe the purposes of the research and the</li> </ul>	

	<i>beneficence and Howe's criteria for opportunities worth wanting.)</i>	procedures that will be involved with its execution? ---When they expressed an interest in participating, did I provide the participant with clearly formulated consent form that described what he or she should expect should they be involved in the research process?	
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## APPENDIX G

**Feedback Activity Protocol** (Adapted from Powers, Freedman, & Pitner, 2012)

*Objectives: Researcher will understand participants' perspectives on how the photovoice voice project and corresponding processes are going, and participants will better understand their roles and contributions to the project, as well as address any of their concerns.*

*Directions: In order to receive appropriate participant feedback relevant to the contexts of the activity, choose and ask relevant feedback questions listed below.*

Participant	Date	Setting	Activity/Event	Participant Observation	Feedback Activity (see protocol)
			What was the best thing about today's family action meeting/session? /¿Cuál fue la mejor cosa acerca de la reunión de hoy de la familia de la acción/ sesión?	<i>Descriptive/ Reflective Jottings about setting, participant actions, &amp; interactions</i>	<hr/>
			What would be something we could improve for the next family action meeting? ¿Cuál sería algo que podría mejorar en la proxima reunión de acción?		
			Are you content with your contribution today and as a participant in the project so far? Why or why not? ¿Estás contento con tu contribución hoy y como participante en el proyecto hasta ahora? ¿Por qué o por qué no?		
			Is there anything else you would like to share? ¿Hay algo más que le gustaría compartir?	Member Checking  <i>Does the information listed here accurately represent what you have told the researcher?</i>	Emerging Themes? (see protocol) <hr/>

## APPENDIX H

**Field Session Protocol**

Participant(s)	Date	Setting	Field Session Type? (semi-structured or unstructured)	Who requested? (participant(s) or researcher)	Reason for Request?	Participant Observation	Feedback Activity (see protocol)
Reflexive Activity (see protocol)						<i>Descriptive/ Reflective Jottings about setting, participant actions, &amp; interactions</i>  <hr/>  Member Checking  <i>Does the information listed here accurately represent what you have told the researcher?</i>  <hr/>	<hr/>  Emerging Themes? (see protocol)  <hr/>
Photo Contextualization Activity (see protocol)							
Theme Generation Activity (see protocol)							
<b>Key for Choosing Appropriate Field Session Activities</b> <hr/> <b>Reflexive Activity</b> (when participant(s) requests/needs action plan assistance) <b>Photo Contextualization Activity</b> (when participant(s) requests/needs assistance with photographer role) <b>Theme Generation Activity</b> (when participant(s) requests/needs assistance with theme generation) <b>Participant Feedback Activity</b> (always) <b>Participant Observation</b> (always) <b>Member Checking Activity</b> (always) <b>Researcher's Emergent Themes Activity</b> (always)							

## APPENDIX I

**General Participant Observation Protocol**

Date:	Site:	Length of Activity:	Researcher's Role Continuum					Participants	
Activity/Event:			Observer	1	2	3	4	5	Participant
Descriptive Notes			Reflective Notes					Emerging Themes?	
<i>Observe &amp; record descriptive data about: physical/social setting; participants words, actions, &amp; interactions. Identify photographed observations with a star symbol.</i>			<i>Record own experiences, hunches, thoughts, and learnings <b>in relation to corresponding descriptive note.</b></i>					* Any potentially identifiable emergent themes in this data? * How is it similar and/or different from previously identified themes? * Potential for future focus?	
								Rendition of Setting	
<b><i>Additional/Supplementary Notes, Observations, and/or reflections:</i></b>									

## APPENDIX J

## ***Emergent Theme Report Protocol***

*PURPOSE: A running, updated photocopy of the following emergent themes will be provided to each participants at the beginning of every family action meeting and semi-structured field sessions, as well as upon participant request. The purpose of this emergent theme report is to spur and support the identification and analysis of emergent themes among individual participants as well as within and across participant families, as well as to provide a means for facilitating participant consideration of alternative themes.*

*DIRECTIONS: After interacting with participants (i.e. after family action meetings and field sessions), examine the collected data by asking the following questions. If any of the questions are answered in the affirmative, update the emergent theme report with the relevant information according to the protocol below. As the Emergent Theme Report is shared across families, maintain participant anonymity and privacy by avoiding identifying markers.*

### **Emergent Theme Analysis Questions**

- (1) Did the participants identify any emergent themes in this data? If yes, identify emergent theme(s)
- (2) Did participants or can the researcher identify any other potentially emerging themes in this data? If yes, identify emergent theme(s).
- (3) Did participants or can the researcher identify similarities between this theme and previously identified themes? If yes, describe similarities.
- (4) Does the researcher identify differences between the this theme and previously identified themes? If yes, describe differences.
- (5) Did participants or can the researcher identify possibilities for focusing on this theme in the future? If yes, describe possibilities.

See Following Page for ***Emergent Theme Report Protocol***

**Emergent Theme Report Protocol/ *Protocolo del Informe Sobre los Temas Emergentes***

Theme/ Tema (P-F-R)	Significance/ Significado	Similarities/ Similitudes	Differences/ Diferencias	Action Plan/ Plan de Acción	Your Reflections / Sus Reflexiones

**Reflection Questions:** What do you think about this theme? What about this theme do agree or disagree with? How might you focus on it before the next family action meeting? Should this theme be changed, and if so, what would you change about it? Is there a similar but different or even opposing theme that you think would be better to focus upon before the next family action meeting? If so, what is it and how will you focus upon it?

**Preguntas para Reflexión:** ¿Qué piensa sobre este tema? ¿Está de acuerdo con este tema? ¿En desacuerdo? ¿Cómo podría enfocaren él antes de el proximo EFA? ¿Lo puede cambiara? ¿Cómo lo cambio? ¿Hay un tema similar o contraria que sería mejor enfocar antes el proximo EFA? Si es así, ¿qué es y cómo te enfocas en ello?