PAPI: UNDERSTANDING THE TEJANO FATHER HYBRID IDENTITY

WITHIN THE MEXICAN AMERICAN FAMILY, COMMUNITY,

AND SCHOOL EXPERIENCE THROUGH A

POSTCOLONIAL LENS

DISSERTATION

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by

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San Marcos, Texas
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DEDICATION

Enrique Alemán, Sr.
"Dad"

For showing me the way,
you stoked the flames that burned within,
always making the time to play catch,
This one is for you, Dad.
I love you.

Omar Enrique Alemán & Cruz Javier Alemán
"My Boys"

For being the ray of light in my life,
offering your unconditional love,
brightening each day with your smiles and hugs.
May you one day understand what you mean to me.
I love you both very much.

ACKNOWLEDGEMENTS

Any attempt at acknowledging those that have helped me along the way must start with my parents. Without the love, guidance, and support of Enrique and Maria Guadalupe Alemán I would not be where I am today in life. My mother was the quintessential mother who showered me with love and laughter. She passed away in the spring of 2002 and I miss her more today than I did eleven years ago. I attempt to live my life with few regrets, but I sure do wish she were here to flash her smile my way and take me into her arms just one more time. My father, the inspiration for this research study, embodies the complexities of the Tejano father narrative that I have sought to understand. It was he who would read to me before I closed my eyes each night as a little boy. It was he who would sit at the table with me as my love for reading emerged. He played catch with me when I asked and gave me the discipline I needed through my formative years. While Dad let me find my own way in life I do remember him saying a couple of times when I was a kid, "Jase, why don't you become a doctor?" While it's not exactly what you asked for, this is for you Dad. Over the years, my parents supported me through each phase of my meandering journey through life. I realized long ago that the only way to repay them for all they have done for me is to give more of myself to my family, my community, and my life's work. I love them both so very much.

Along with my father, this study is dedicated to my two young sons. In short, these two boys are my life. Omar Enrique Alemán and Cruz Javier Alemán have inspired

me over the past 16 years to do more than I ever thought possible. Omar has been with me from day one...boy we have come a long way from those difficult early years where we merely attempted to survive. He was with me during my journey that started at UTSA, moved on to UT-Austin, and back to Texas State in San Marcos. He gave up so much and did not complain when "daddy had to study." He is turning into a fine young man and I am proud to be his Dad. Cruzito is the spark of energy that makes life fun and exciting. His passion for life, even at his young age, is contagious and impossible to deny. His inquisitive nature is something that I cherish...I cannot wait to see the wonderful things he does in life. Most of this study was written with the boys sleeping peacefully down the hall from my study. Their presence, both physical and emotional, was what drove me to complete this study to the best of my ability. To my boys: Daddy loves you more than you will ever know.

The Alemán *familia* is as large as it is amazing. Other than my parents, Genoveva T. Alemán is the person most responsible for raising me into the person that I am today. I saw her almost every day of my childhood...her hugs are legendary and unforgettable. Fortunately for me, she moved to San Antonio around the same time I started my doctoral studies. I can vividly remember visiting her as she would ask sadly, "*La escuela es muy duro, mijo?*/Is school very hard?" She passed away just as I was formulating this project...there have been many late nights of writing that I could have used one of her hugs. The influence of my paternal grandparents, Jose Ybarra (J.Y.) and Manuela Tamez Alemán, can be felt throughout this study. J.Y., in particular, was the bridge I attempted to cross over in attempting to document the evolution of the Tejano father. J.Y. was Mexico, but he was also America. He was old-school before we knew what old-school

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this study in the most authentic way possible. Thanks Big O for making sure I keep it real. Dr. Jesse Gainer, not only a committee member but also a member of the STELLAR Project team, has provided the daily support I have needed along the way. And last, but not least, there is Dr. Enrique Alemán, Jr. People have asked, "Why did you want your older brother on your committee?" My response has always been, "He's been on my committee since I was 7 years old so I thought I might as well make it official." This is the truth: my first thought after reading my acceptance letter into the program was that I wanted Enrique to be on my dissertation committee. Not only is he a preeminent voice in the field of Latino issues in education, but I also knew without a doubt that he would expect no less than the very best from me. True to form, he has been the committee member who has asked the tough questions in regards to my purpose, methods, and analysis of this study. As a little boy, I was pushed by him to excel in baseball. As an emerging researcher-practitioner, I was pushed by him to make this study meaningful to our community. *Gracias hermano*.

I would like to thank those colleagues who have put up with me over the years as I attempted to finish this project, provide for the boys, and maintain some sort of balance in life. José Contreras and Mary Ellen Burns were with me at United Way of San Antonio & Bexar County when my Ph.D. journey began. Their authentic encouragement allowed me to believe that I could truly do this. José gave me my first real shot at making my passion my profession. I remember his glances of frustration at *el joven* with the same sense of appreciation as I do his glances of pride. Mary Ellen, my partner in crime, honestly taught me what it meant to be a professional. Her understanding of the importance of compassion and laughter still inspires me to this day. In her, I was

fortunate to have the best boss/mentor/friend I will ever have at the beginning of my career. Thank you to my STELLAR Project team at Texas State University-San Marcos for all of their unbelievable support. Dr. Jesse Gainer gave me the space to grow as a researcher while providing a sense of relaxation with his hilarious stories. Thanks Jess. Michelle Sanchez was the glue of the project for many years. She has been a true pro and her work has been greatly appreciated.

A crucial lesson I learned along the way was the importance of surrounding myself with a core group of guys who cared more about me as a person than what I was doing for a living. Roel R. "Real Deal" Alemán, David "Big Dave" Diaz deLeon, and Craig "Craigy" Merriman make up the inner circle that has brought an unconditional support that has been vital to me completing this research study. Real Deal is more than a cousin to me...we've been at this from day one and the importance of his companionship is something that can't be put into words. Big Dave is the best friend every guy should have...the most genuine person one could ever meet. At the age of 17, he and I sat in the Whataburger in Kingsville and shared our dreams with each other. Dave, we did it...they came true. Criagy was living next door to the house I moved into at the tender age of 10 months. He is more than a friend. He truly is my third brother. This group of amazing guys brought me back to sanity when the reading and writing became too much. Their camaraderie was crucial to me finishing this project.

What no one warns you about is the feeling of isolation that consumes you while putting a project like this together. With the exception of the data collection process, this study consisted of me sitting by myself in front of a computer for countless hours, days, weeks, months, and even years. Because of this, I must pay respect to those who kept me

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ABSTRACT

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August 2013

SUPERVISING PROFESSOR: MICHAEL P. O'MALLEY

The purpose of this study was the better understand the hybrid identity of the

Tejano father and his role within the educational journey of his children. This study

examined the "in-betweenness" (Asher, 2008) space the Tejano father occupies two

unique cultures and histories. It also examined the Tejano father narrative through a

postcolonial lens in an attempt to unsettle the portrayal of the people of the colonized

world as inferior (Young, 2003).

Minimal analysis has been conducted in the area of Latino identity formation

through a postcolonial theory framework. Said (1989) views colonization as a fate with

"lasting, grotesquely unfair results, reinforcing the dreadful secondariness of some

peoples and cultures" (p. 207). In order to avert this secondariness, informal conversations, or *platicas* (Guajardo & Guajardo, 2004), were the primary methods of collecting data from the Tejano father participants.

The research suggests that the Tejano father is a secondary role player (at best) in the educational journey of his children. Issues such as the notions of machismo (Mirandé, 1997), and acculturation (Anzaldúa, 2007) all play a role in how we view Tejano fathers as an educational partner. More importantly, these play a role in how Tejano fathers themselves views his own sense of identity. In regards to the relationship between the dominant power group and Tejano fathers, Bakhtin's (1996) notion of addressivity speaks to the criticalness of power, knowledge, and language.

This research further develops scholarship in identity formation for Tejano families and community, the impact of postcolonial theory on Latino educational issues, and culturally relevant educational practices. It builds on the postcolonial track laid by Gandhi (1998) and Asher (2008) while connecting it to the Tejano experience in and out of formal school settings. This research has implications for bridging the Tejano home with the formal school setting in an attempt to better support Tejano students. It directly connects to addressing the colonial past with a postcolonial approach to strengthening the family-school relationship.

CHAPTER I

BACKGROUND

This moment is to be burned into your memory for future learnings
the magnitude is to escape, only to return at a later time
bubbling to the surface as if to avoid a slow, painful death of ignorance
our reaction to their every action to be done under a scope of skepticism
the skeptic will come shrouded in all colors seeking to withhold the truth
consuming a simple one of god's creations
the Truth, Mijo is that we are Brown fathers and sons…

I hear the security buzzer alarm screaming from the door that is my cue informing

me that it is ok for me to enter the school premise. It is understood that I belong here, but

do I really? As I make my way to the front office, I reach to my back pocket and pull out

my valid state of Texas identification card to show proof of identity. Yet is does not go

unnoticed (at least to me) that I am still not quite sure who I am. The state of Texas (as

my ID card states) identifies me by my name, address, height, sex, and eye color. As she

swipes my card through a device that determines how "safe" I am, the secretary has

identified me as a representative of a prominent Non-Governmental Agency (NGA) that

is here at the school to "help" parents. Yet it does not go unnoticed (at least to me) that I

am often the parent that needs the "help." The ID is promptly returned to me as someone

(or something) in some secretive place/space has deemed me to be safe enough to move

beyond the school front office.

I immediately get the sense that I am being watched as I take my first steps

through the school hallway. Their eyes glaring at me only encourages me to glare right

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back with a greater veracity that I feel piercing every inch of my being. Why do these little Brown boys and girls stare at me so intently? Is it my formal attire? Is it my shaved head? Do I look like a *tio* or their dad? I wonder what is it that they see through theireyes. Yet it does not go unnoticed (at least to me) that I see each and every one of them through the eyes of a father. A Tejano father. My heart tells me that these are my children, but then again, they are not.

A short time later, I arrive at the parent room that I help build with hours and hours of work. As I look around the room to observe the buzz of action, I can not help but be struck by a sense of pride in all that has been done over the years within this very room. Yet it does not go unnoticed that this is a parent room…I am a parent…and this is not my room. Even though I was a prominent piece of fulfilling a vision, this is not my space. I am an insider. I am an outsider. Yet it does not go unnoticed that while I stand within a place of privilege that comes with my title/associations I am shut out of that space of supreme intimacy that comes with the title/association of "parent." I allow my mind to wander as I contemplate my true identity and the role I have within the larger narrative.

Something is missing in this crowded room. Something has been missing since the initial phase of my venture to create a stronger connection between schools and families on the Eastside of San Antonio. Within the confines of the parent room, we seemingly have all that we need to create a successful school-family-community partnership: families, school administration, community leaders, students, resources, and plenty of *comida*. Yet it does not go unnoticed that I am the only Brown male face in the room that is above the age of 12 years old. I am a Tejano father, but in this room I am

not. Tejano fathers seem to be missing from this room, from this narrative. Where is he? Are they absent fathers or are they simply fathers who are absent from the parent room? I, and I am sure others as well, have my own assumptions as to where they are. Yet it does not go unnoticed that I am probably considered an absent father at my own children's school while I find myself present in this space that is not mine. Is it possible to be fully present in the educational journey of a child when your title/association requires to be physically (and emotionally) invested in the journey of others instead? Too often for me the call of duty in a school outweighs the call of *Papi* in a school.

I allow my mind to wander as I contemplate my true identity and my role within the larger narrative. The mind wanders to the identity of Tejano fathers and his role within the larger narrative of Tejano's school experience. I am a parent, but in some cases I am not identified as one. I am Tejano yet in some cases I find myself looking from the outside-in. I am a helper who is also perhaps a hindrance to himself as well as others. Yet it does not go unnoticed that I, as well as the fathers not to be found in the parent room, find a home of (dis)comfort in what Asher (2005; 2008) describes as the hybrid identity. Asher (2008) explains that hybrid identities:

> emerge in the interstices between different cultures…when immigrant
> communities negotiate cultural differences in the context of U.S.
> schools…as they navigate the differences and discontinuities in the
> process of shaping an identity…bearing in mind that hegemonic forces
> operate to keep the oppressed/marginalized participating in the very
> systems and structures that serve to constrain them (p. 13).

Not unlike other Tejano fathers, I have constantly found myself at the interstices of multiple identifications that have made it difficult to arrive at a meaningful synthesis across differences (Asher, 2005). We are both Subject and Other. At times we are the oppressed; other times the oppressor. Mostly, as the hybrid identity explains, Tejano fathers live in a state of "in-betweenness" (Asher, 2008, p. 1081) that puts our fluid identity somewhere between the hyphen (Fine, 1994) of two distinct identities. Even the label Tejano—descendants of the Spanish and Mexican settlers in Texas (Alonzo, 1998)—finds itself at the interstices of multiple identities. Yet it does not go unnoticed that our identity is (and should continue to be) a critical part of history, culture, and the human experience.

This dissertation examines the hybrid identity of a Tejano father in South Texas. How is it constructed, who plays a role in constructing it, and how is the hybrid identity maintained? I will consider the external forces and the internal disposition of fathers that inform how and why certain identity traits have become a part of the Tejano father hybrid identity. To accomplish this, I will first examine the role of a Tejano father in a socio-historical context in the larger narrative of the region.

Secondly, I will examine the role of Tejano fathers within the Mexican American family, community, and school experience. It is critical for this study to offer a narrative of Tejano fathers created by Tejano fathers themselves. Lastly, I will examine how schools can strengthen the connection between schools and Tejano homes. Recent reviews of the research on preparing preservice teachers to work with diverse students have concluded that the cultural gap between teachers and students is growing (Ladson-Billings, 1999; Sleeter, 2001). Beyond the student, it is my belief the gap extends to the

family and community of the student as well. Sleeter (2001) adds that these same preservice teachers tend to have little cross-cultural experience and limited visions of what multicultural teaching entails.

Anzaldúa (2007) writes, "I am visible—see this Indian face—yet I am invisible. I both blind them with my beak nose and am their blind spot. But I exist, we exist. They'd like to think I have melted in the pot. But I haven't, we haven't" (p. 108). From the Treaty of Guadalupe of 1848 to the Chicano Movement of the 1960s to present day, the Tejano hybrid identity has been ever evolving. The journey of his narrative has meandered through stigmatized in the designation of underdeveloped, less-developed, ruled by a superior, developed, or metropolitan colonizer who was theoretically posited as a categorically antithetical overlord (Said, 1989). In a world that still divides us into "betters and lessers" (Said, 1989, p. 207), the literature expresses which category is home to Tejano fathers.

Statement of Problem

Of the estimated 24 million residents of Texas, 35.9%, or 8.5 million, are Latinos (U.S. Census, 2009). Yet difficulties to capture an accurate population count of Tejanos persist since decennial censuses have used varying criteria to identify Mexican Americans (Meier and Ribera, 1993). No attempts are made by the federal government to differentiate between the Latino sub-groups of the United States. One can assume, due to the close proximity to Mexico, that the mass majority of Latinos living in Texas are Tejanos of Mexican descent. The problem is that we as a society have a difficult time accounting for Tejano fathers, much less understand their identity. In absence of an authentic identity, systems and policies create one largely based on myth and

misconceptions. Weedon (2004) explains that history is crucial to the process of decolonizing identities and showing them to be complex, located and contingent, rather than fixed, authentic and true. One strand of complexity within Tejano father's identity is what Chow (2002) describes as *coercive mimeticism* which is:

> a process…in which those who are marginal to mainstream Western culture are expected…to resemble and replicate the very banal preconceptions that have be appended to them,…to objectify themselves in accordance with the already seen and this to authenticate the familiar images of them as ethnics (p. 107).

In other words, social forces operate to compel those on the margins, Tejano fathers in this case, "to participate in reifying stereotypic images of themselves" (Asher, 2008, p. 14). Postcolonial and feminist thinkers recognize that the colonized/oppressed internalize, for the sake of survival, the colonizers/oppressors and their ways of being and language (Freire, 1982; Lorde, 1984; Trinh, 1989; hooks, 1990). The destruction (both of self and society) in doing so reaches the depths of catastrophe that is hard to quantify. As Jamaica Kincaid (1998) writes about the English who conquered her Antiqua (not being that different than white settler's conquest of the Mexican who called Texas home):

> And so everywhere they went they turned into England; and everybody they met they turned English. But no place could ever really be England, and nobody who did not look exactly like them would ever be English, so you can imagine the destruction of people and land that came from that (p. 24).

With scholars beginning to examine Tejano history in some detail only in recent years (Poyo and Hinojosa, 1991), the decolonization of Tejano father's identity has finally begun after a much too long postponement. The combined effect of internalized oppression and internalized racism is often devastating – it can reinforce self-fulfilling negative stereotypes (Padilla, 2001). From letters, histories, and travel narratives as far back as the 1830s, Anglo writers put together a portrait that turned the people of Mexico into a degraded humanity (De León, 1983). This narrative has become so interwoven into the fabric of our society, our systems, our schools, our communities, and our psyche. This has become the narrative of Tejano fathers and their role within the Mexican American family and community.

Understanding Identity

From the beginning, the identity of Tejano fathers was not based in dichotomy—a division into two especially mutually exclusive or contradictory groups or entities (Merriam-Webster, 2011). In understanding the identity of Tejano fathers (from creation to how it is maintained today), one must seek to understand that he is neither exclusively Mexican or American. He is neither exclusively the Subject or Other. He is neither exclusively the oppressed or the oppressor. They hybrid identity of Tejano fathers finds him existing somewhere "in between" (Fine, 1994). Yet what does it mean to live between two mutually exclusive groups?

At the beginning of the 16th century, the Spaniards and Hernán Cortés invaded Mexico and, with the help of tribes that the Aztecs had subjugated, conquered it (Anzaldúa, 2007, p. 27). Anzaldúa (2007) describes the birth of a new people, a hybrid people:

The *mestizos,* who were genetically equipped to survive small pox,

measles and typhus (Old World diseases to which the natives had no

immunity), founded a new hybrid race and inherited Central and South

America. *En 1521 nació una nueva raza, el mestizo, el mexicano* (people

of mixed Indian and Spanish blood), a race that had never existed before

(p. 27).

From the beginning, Tejano fathers were both the subject and the subjugated. Tejano

fathers, from the inception of a new race, were both the oppressor and the oppressed.

Some Tejano fathers, from the beginning, were "immune" to certain diseases, both

physical and social, while other Tejano fathers fell ill. To uncover and present Tejano

fathers is to acknowledge and celebrate the complexities of the Tejano father.

Tejano fathers are subjects that exhibit agency as it constructs itself by taking up

available discourses and cultural practices and a subject that, at the same time, is

subjected, forced into subjectivity by those same discourses and practices (St. Pierre,

2000, p. 502). What is important then, as Foucault (1979) writes, is to analyze relations

of power in order to learn what is being produced. Foucault's (1997) theory of power

relations states:

When I speak of *relations of power*, I mean that in human

relationships…power is always present: I mean a relationship in which

one person tries to control the conduct of the other…these power relations

are mobile, they can be modified, they are not fixed once and for

all…[they are] thus mobile, reversible, and unstable (in St. Pierre, 2000, p.

489-490).

Tejano fathers have encountered issues of race, class, gender, and sexual orientation throughout his human relationships. Crenshaw (1995) believes that a person is the "intersection" of these identity categories. There are three categories of intersectionality at play here: structural intersectionality—the location of Tejano fathers at the intersection of race and gender, political intersectionality—when theory and antiracist politics have, paradoxically, often helped to marginalize, and representational intersectionality—the cultural construction of Tejano fathers (Crenshaw, 1991). The intersection of Tejano fathers will come to light in my attempt to better understand his hybrid identity and his role within the Tejano family and community.

The need to label an identity of a specific subset of the population has been problematic from the inception of this research study. How does one, as a researcher and father himself, label other fathers with terms such as Papi, Dad, and Tejano. None of those fathers whom participated in this research study would self identitfy as Papi or Tejano. My goal for this research study was to problematize and analyze the role and identity of the participants as opposed to how we identify or label them. In regards to Papi, I recently came upon this term and found it endearing and longed for my own boys to refer to me as that label. It also spoke to the hybrid identity of Tejano fathers to not have one singular identifier in regards to their identity within the family, community, and school experience.

Purpose and Need of Study

Alexander and Mohanty (1997) write that decolonization has "a fundamentally pedagogical dimension—an imperative to understand, to reflect on, and to transform relations of objectification and dehumanization, and to pass this knowledge along to

future generations" (p. xxviii-xxix). The purpose of this research study is to better understand the hybrid identity of the Tejano father, his role in the lives of his children, and how schools can strengthen the connection between school and the Tejano home. In all three cases: understanding identity, the role of Tejano fathers, and strengthening the school-home connection, the data collected, analyzed, and presented will be on the terms of Tejano fathers themselves. Delgado (1989) writes, "The dominant group creates its own stories. The stories or narratives told by the ingroup remind it of its identity in relation to outgroups, and provide it with a form of shared reality in which its own superior position is seen as natural" (p. 2412). This research study will turn the outgroup (Tejano fathers), deemed by society, into the ingroup of a newly constructed narrative of self-identity, fatherhood, and parent involvement.

The scope of this study will focus on Tejano fathers and their role within the Mexican-American family, community, and school experience. The scope of this research study will not, and cannot, cover *the* Tejano father story; rather the scope is kept at a manageable scale that allows for analytical depth. As Patton (2002) explains, "Human relations specialists tell us that we can never *fully* understand the experience of another person. The design issue is how much time and effort we are willing to invest in trying to increase our understanding about any single person's experiences" (p. 227). The design of this study is such that we can *better* understand the hybrid identity; not proclaim to *know* the exact hybrid identity of the Tejano father. Miller's (2005) desire to allow a narrative's social and political potential to resonate while refusing any one account of identity and experience is the approach I will take in understanding the hybrid identity of Tejano fathers. As Miller continues, "Such singularity closes the doors to

multiple, conflicting, and even odd and abnormal stories and identities" (p. 221). While it may create some limitations in the study, the scope will exclude, for the most part, a deeper analysis of the Tejana mother and extended Mexican American family. The decision to focus on Tejano fathers is a conscious decision on the part of the researcher to fill a gap, the role of the father in the Tejano family and educational experience, in the literature that continues to go unaddressed.

Implication and Significance

The implications of this research study can be far-reaching in the fields of family and community development in the Mexican American community. Delgado (1989) adds that "most who write about storytelling focus on its community-building functions: stories build consensus, a common culture of shared understandings, and deeper, more vital ethics. Counterstories, which challenge the received wisdom, do that as well" (p. 2414). While there has been much literature (see: Andzaldúa, 2007; Delgado-Bernal, Elenes, Godinez, Villenas, 2006; Manago, Brown, & Leaper, 2009; Vera and de los Santos, 2005) written on the role of the mother and Chicana identity formation in a Mexican American family, the story of Tejano fathers in the Mexican American family has yet to be fully developed within the literature. School leaders will be able to utilize this research study to better understand the assets that Tejano fathers bring to the school community. The underprepared faculty and school leaders who are attempting to educate young Tejano students can begin to create a new level of consciousness in creating healthy relationships in and out of the classroom.

This research study is a rally cry to all Tejano fathers to exercise agency over their own stories, their own existence. Bandura (1989) argues, "Among the mechanisms

of personal agency, none is more central or pervasive than people's beliefs about their capabilities to exercise control over events that affect their lives. Self-efficacy beliefs function as an important set of proximal determinants of human motivation, affect, and action" (p. 1175). Some might argue that Tejano fathers, with or without a sense of agency, do not hold the necessary power to shape his own narrative. These are the same who emphasize that external events influence judgments and actions, but neglect the portion of causation showing that the environmental events, themselves, are partly shaped by people's actions (Bandura, 1989). My argument, stated in the form of this research proposal, is that we as Tejano fathers do hold the agency and power to create our own narrative of who we are, what role we play in our family and community, and how schools can strengthen the connection between school and home. The freedom that comes with wielding our agency and power does not basically lie in discovering or being able to determine who we are, but in rebelling against those ways in which we are already defined, categorized, and classified (Sawicki, 1991).

Research Questions

In an effort to better understand the identity of Tejano fathers and their role within the Mexican American family, community and school experience, I will use the following research question:

Offered on his own terms, how does the Tejano father view his role within the educational journey of his children?

Secondary research questions used to investigate the impact of socio-historical issues, the developmental process for Tejano fathers, and Tejano father identity formation are:

1. How can we better understand the bridge between education enacted in the Tejano home and the schooling of the Tejano in our formal educational system?

2. How have socio-historical events impacted the role of the contemporary Tejano father?

3. How does the complicated relationship between the oppressed subject and his oppressor (sometimes both one in the same) effect the hybrid identity formation of the Tejano father?

Operational Definitions

Identity is about belonging, about what you have in common with some people and what differentiates you from others (Weeks, 1990, p. 88). While I will uncover the role of identity at greater depth in the coming chapters, I felt it necessary to provide operational definitions for a few key identifiers to be used throughout this research study.

Tejano – Latino-Mexican inhabitant of Texas area (Meier and Ribera, 1993). Used interchangeably with Mexican, Mexican American, and Latino for this research study.

Father – a male parent, a father-in-law, stepfather, or adoptive father ("Dictionary," n.d.). Used interchangeably with *Apa*, *Papi*, and Dad.

Anglo – short for Anglo American; in the Southwest sometimes designating all non-Hispanic-descendent Americans (Meier and Ribera, 1993). Used interchangeably with Anglo American, European American, and White for this research study.

Hybrid – at the interstices of two distinct identities; not fully either only one or the other (Asher, 2008).

Autoethnography – a genre of writing and research that connects the personal to

the cultural, place self within a social context (Reed-Danahay, 1997).

Organization of Study

The chapters of this research study mirror the mode of operation of life I have

come to understand first as a Tejano son and now as a Tejano father. Each chapter begins

with a story that correlates with the objective of each specific chapter. The story of each

chapter will be interwoven with literature to gain a deeper understanding of the research

study questions. The first chapter is designed to provide an introduction to my research

study topic, gain an understanding of the problem, and provide the research questions that

will allow us to provide new knowledge to the literature. The research questions are as

fluid and open-ended as the research topic itself. As Patton (2002) suggests, "The

purpose of gathering responses to open-ended questions is to enable the researcher to

understand and capture the points of view of other people without determining those

points of view (p. 21)." Chapter Two offers a literature review to better understand the

identity of the Tejano father, his role in the lives of his children, and how schools can

strengthen the connection between school and home. In Chapter Three, the method of

my research study is expressed through defining the four data collection strategies in the

spirit of triangulation (Patton, 2002), and outlining the data analysis tools. Not unlike the

chapters of this research study, the method of data collection and analysis will revolve

around honoring the story of the participants.

In Chapter Four, I will present and analyze the data collected. The hybrid identity

of the Tejano father participants will guide the process of how the data is presented. In

alignment with the entire research study, the data analysis presentation will take form of

the Tejano father reclaiming his own narrative for analysis. In Chapter Five, I will

present my conclusion that will include a summary of the data analysis and implications

for practice and policy.

CHAPTER II

LITERATURE REVIEW

...Mijo, listen closely as you put your arm against mine
it's the story of our people seeping through the pores of our skin
beautiful.
    Brown.
        boy.
the space between the past & our future is not to be discovered by you alone
rather your life, while grand in nature, is simply another page in the story
a story told through sangre, lágrimas, y risas
it's your story, its my story, it's our story...

Jose Ybarra (J.Y.) Alemán, my paternal grandfather, was the one that would usher

my *familia* into the historical condition of postcolonialism marked by the visible

apparatus of freedom and the concealed persistence of unfreedom (Gandhi, 1998). J.Y.

was what Gramsci (1996) calls an organic intellectual—a person who is not detached

from the very thin fabric of public life but strengthen the dimension of knowledge within

it. Gramsci (1996) thought it should be possible both to measure the organic quality of

the various intellectual strata and their degree of connection with a fundamental social

group, and to establish a gradation of their functions and of the superstructures from the

bottom to the top (from the structural base upwards). How my grandfather became an

organic intellectual is something I have no knowledge of, but I was able to grasp what it

looked like from a very young age. J.Y. integrated his life's lessons and worldly views

into being the local intellectual of La Villa, Texas. Stories of his intellect were well

known around his small hometown where he was referred to as the "wise man" everyone

came to seeking advice. His understanding and connection to the social group in which

he lived was only superseded by his own ability to play his role within that same group.

J.Y. was neither boastful nor bashful regarding his intellectual gifts. The gradation he

established over the decades of his life offered him a special place in the superstructure as

the quintessential organic intellectual of his community.

Approximately one and a half million Mexicans migrated northward between

1900 and 1930, most settling in the Southwest. For Mexico, the migration resulted in the

loss of about 10 percent of its total population by 1930 (Sanchez, 1993). Jose Ybarra

(J.Y.) Alemán, my paternal grandfather, was one of those newcomers to *el norte*. Born in

June of 1913, my two-year-old grandfather was part of a mass migration that charted our

path from Mexican to Mexican American. In some ways, the final destination of this

migration for my grandfather landed him in a land just as (if not more) oppressive as the

revolution he was fleeing in Mexico. Obviously at such a young age my grandfather was

unaware of his role, and to a greater extent the role of Tejanos, within the creation of a

new identity as a Tejano male in a postcolonial society. For the next seven decades, J.Y.

Alemán was to find a home "in between" (Asher, 2008) being Mexican and being

American, the oppressor and the oppressed, and the Subject and Other as he carved out

his own identity as a Tejano father.

The purpose of this research study is to better understand the hybrid identity of

the Tejano father, his role in the lives of his children, and how schools can strengthen the

connection between school and the Tejano home. Prior to better understanding these

phenomena, I must first better understand the impact of postcolonialism on Tejano

fathers through a postcolonial lens. How did the complicated relationship between the

oppressed subject and its oppressor (sometimes both one in the same) effect the hybrid

identity formation of Tejano fathers? Secondly, what is the role of the socio-historical

journey taken by the likes of J.Y., my father, and countless other Tejano fathers over the

past 100 years? Along with understanding the impact of postcolonialism in identity

formation and the socio-historical journey of Tejano fathers, a literature review of

parental involvement will deepen the understanding of the role of Tejano fathers in the

Mexican American school experience.

Theoretical Framework

Postcolonialism

Prior to embarking on the journey of postcolonial analysis, one must first seek to

understand colonialism. The division between the west and the rest was formed in the

19th century by the expansion of the European empires, as a result of which nine-tenths of

the entire land surface of the globe was controlled by European, or European-derived,

powers (Young, 2003). Young (2003) continues by explaining the entrenchment of

colonization:

> Colonial and imperial rule was legitimized by anthropological theories
>
> which increasingly portrayed the people of the colonized world as inferior,
>
> childlike, or feminine, incapable of looking after themselves (despite
>
> having done so perfectly well for millennia) and requiring the paternal rule
>
> of the west for their own best interests (today they are deemed to require
>
> 'development') (p. 2).

McLeod (2000) adds:

> Colonialism is perpetuated in part by justifying to those in the colonizing
>
> nation the idea that it is right and proper to rule over other peoples, and by

getting colonized people to accept their lower ranking in the colonial order

of things – a process we can call 'colonizing the mind.' It operates by

persuading people to internalize its logic and speak its language, to

perpetuate the values and assumptions of the colonizers as regards the

ways they perceive and represent the world (p. 18).

Postcolonialism, from its inception, has been concerned with the elaboration of theoretical structures that contest the previous domination western ways of seeing things (Young, 2003). Young (2003) states, "Above all, postcolonialism seeks to intervene, to force its alternative knowledges into the power structures of the west as well as non-West. It seeks to change the way people think, the way we behave, to produce a more just and equitable relation between the different peoples of the world" (p. 7). The term postcolonialism is a "slippery term" (p. 377), whether viewed up close, from within a field it names that is barely twenty-five years old, or from a distance (Mishra and Hodge, 2005). But for many theorists, the ambiguity is crucial to the power of postcolonialism and locates it in a much larger field of critical thinking. In the spirit of attempting to define postcolonialism, Stuart Hall (1999) declares: "So, postcolonialism is not the end of colonization. It is after a certain kind of colonialism, after a certain moment of high imperialism and colonial occupation—in the wake of it, in the shadow of it, inflected by it—it is what it is because something else has happened before, but it is also something new" (p. 230). The notion of something new growing out of something old, something colonial is at the center of postcolonial theory. Spurr (1993) writes:

Postcolonialism is a neologism that grew out of older elements to capture

a seemingly unique moment in world history, a configuration of

experiences and insights, hopes and dreams arising from a hitherto

silenced part of the world, taking advantage of new conditions to search

for alternatives to the discourses of the colonial era (p. 6).

Birth of Postcolonialism

Gayatri Spivak's (1988) seminal piece "Can the 'subaltern' speak?" begged to

consider the complicated relationship between the oppressed subject and its oppressor.

By subaltern, Spivak meant what Gramsci (1996) called the subaltern class or more

generally those of inferior rank; and her question followed on the work begun in the early

1980s by a collective of intellectuals now know as the Subaltern Studies group (Gandhi,

1998). The historiography of the Subaltern Studies group, Quayson (2000) explains,

"though at one level quite radical in its mix of Gramscian, Marxism, and Foucaultian

frameworks, is at a very fundamental level inspired by the methodology of traditional

historiography" (p. 53). As a self-defined mission, subaltern studies attempted to allow

the people finally to speak within the jealous pages of elitist historiography and, in so

doing, to speak for, or to sound the muted voices of, the truly oppressed (Gandhi, 1998).

Before World War II the colonized were the inhabitants of the non-European

world that had been controlled and often settled forcibly by Europeans (Said, 1989). Said

continues:

There was, however, a continuing colonial presence of Western powers in

various parts of Africa and Asia, many of whose territories had largely

attained independence in the period around World War II. Thus "the

colonized" was not a historical group that had won national sovereignty

and was therefore disbanded, but a category that included the inhabitants

of newly independent states as well as subject peoples in adjacent

territories still settled by Europeans (p. 206).

Colonization, as described by Said (1989), is a fate with "lasting, grotesquely

unfair results…reinforcing the dreadful secondariness of some peoples and cultures" (p.

207) that "rears its ugly head through a historical condition marked by the visible

apparatus of freedom and the concealed persistence of unfreedom" (Gandhi, 1998, p. 7).

Appiah (1991) suggests that postcolonialism is not truly "concerned with transcending,

with going beyond coloniality" (p. 348). He continues that, in some aspects,

postcolonialism is "not so much dismissive of as blind to, the issue of neocolonialism or

cultural imperialism" (p. 348). If we are to follow the interpretations of Said (1989),

Gandhi (1998), and Appiah (1991) on postcolonialism, one might suggest that

postcolonialism is not concerned with the period of time following the actual colonization

of a land and people. Rather, postcolonialism concerns itself with what Spivak (1988)

calls the West's "orchestrated, far-flung, and heterogeneous project to constitute the

colonial subject as Other" (p. 24). Even the notion of creating postcolonial theory

"continues to render non-Western knowledge and culture as Other in relation to the

normative Self of Western epistemology and rationality" (Gandhi, 1998, p. x).

The experience of being colonized therefore signified a great deal to

regions and people of the world whose experience as dependents, subalterns, and

subjects of the West did not end when the last white policeman left and the last

European flag came down (Fanon, 2004). As far as being a category that

signified supplication, the colonized has since expanded considerably to include

women, subjugated and oppressed classes, national minorities, and even

marginalized or incorporated academic subspecialities (Said, 1989). To be a

colonized being, an Other, requires one to live in a constant "in betweeness"

(Asher, 2008) dictated by the oppressor. As Said (1989) writes, "Thus to be one

of the colonized is potentially to be a great many different, but inferior, things, in

many different places, at many different times" (p. 207).

Concerns of Postcolonialism

The term postcolonialism is prematurely celebratory and in more ways than one.

The term becomes especially unstable with respect to women. As McClintock (1992)

explains:

> In a world where women do 2/3 of the world's work, earn 10% of the
>
> world's income, and own less than 1% of the world's property, the
>
> promise of post-colonialism has been a history of hopes postponed. It has
>
> generally gone unremarked that the national bourgeoisies and
>
> kleptocracies that stepped into the shoes of post-colonial progress, and
>
> industrial modernization have been overwhelmingly and violently male (p.
>
> 92).

Spivak uncovers instances of "doubly-oppressed native women who are caught between

the dominations of a native patriarchy and a foreign masculist-imperialist ideology"

(Parry, 1995, p. 36). In response, the story of colonialism which the doubly-oppressed

woman constructs is of an interactive process where the European agent in consolidating

the imperialist Sovereign Self, induces the native to collude in its own subject(ed)

formation as other and voiceless (Parry, 1995).

The premature celebration which McClintock (1992) describes addresses how, not unlike postmodernism, postcolonialism is "unevenly developed globally" (p. 87). For example, she writes, "Ireland may, at a pinch, be post-colonial, but for the inhabitants of British-occupied Northern Ireland, not to mention the Palestinian inhabitants of the Ireaeli Occupied Territories and the West Bank, there may be nothing 'post' about colonialism at all" (p. 87). This premature celebration of postcolonialism runs the risk of obscuring the continuities and discontinuities of colonial and imperial power (McClintock, 1992). It remains understood that all post-colonial societies are still subject in one way or another to overt or subtle forms of neo-colonial domination, and independence has not solved the problem (Ashcroft, Griffiths, & Tiffin, 1995). Further complicating the move into postcolonialism is what Ashcroft, Griffiths, & Tiffin (1995) describes as:

> the development of new elites within independent societies, often
> buttressed by neo-colonial institutions; the development of internal
> divisions based on racial, linguistic or religious discriminations; the
> continuing unequal treatment of indigenous peoples in settler/invader
> societies – all these testify to the fact that post-colonialism is a continuing
> process of resistance and reconstruction (p. 2).

Outlook of Postcolonialism

The prefix 'post' hints that it is both possible and necessary to break with tradition and institute absolutely new ways of living and thinking (Lyotard, 1992). Gandhi (1998) warns that the postcolonial dream of discontinuity (from the colonial past to the postcolonial future) is ultimately vulnerable to the infectious residue of its own

unconsidered and unresolved past. Appiah (1991) views the post in postcolonialism as "a space-clearing gesture" (p. 348) signifying a site for the production of theoretical work which, as Parry claims (1997) "although indelibly marked by colonialism, transcends its cognitive modes (p. 4). Yet McClintock (1992) warns of setting postcolonial theory as a process of an exact linear development that it sets out to dismantle. She writes, "…the term post-colonialism marks history as a series of stages along an epochal road from 'pre-colonial,' to 'the colonial,' to 'the post-colonial'—an unbidden, if disavowed, commitment to linear time and the idea of development" (p. 86). So how does the colonized move beyond being a colonized 'Other' while not succumbing to the residue that ultimately follows into the postcolonial period? Lyotard (1992) describes a psychoanalysis procedure called anamnesis, or analysis—which urges society to "elaborate their current problems by freely associating apparently inconsequential details with past situations—allowing them to uncover hidden meanings in their lives and their behavior" (p. 93). In adopting this procedure, postcolonial theory inevitable commits itself to a complex project of historical and psychological recovery. Gandhi (1998) writes on postcolonialism:

> If its scholarly task inheres in the carefully researched retrieval of
>
> historical detail, it has an equally compelling political obligation to assist
>
> the subjects of postcoloniality to live with the gaps and fissures of their
>
> condition, and thereby learn to proceed with self-understanding (p. 8).

This task, while appearing to be beneficial to the scholar, is more often painful and humiliating to the colonized as they recover a history of race and racism (Bhahba, 1994). Yet Bhahba (1994) believes there are two major benefits to the retrieval: one, it simply

seeks to uncover the overwhelming and lasting violence of colonialism. Second, the retrieval requires the colonized reclaim and own the images retrieved in an initial step of historical and psychological recovery.

Asher (2008) and Bhahba (1994) offer great insight into one of the results of postcolonialism: the "in betweenness" in which the colonized find themselves in after the colonial period. For Bhahba, this *in between* or *hybrid position* enables the critic to re-read the colonialist archive in ways which are attentive to "the more complex cultural and political borders that exist on the cusp of political spheres" (p. 173). This location, this *in between*, has also be described as being neither inside nor outside the history of western domination but in a tangible relation to it (Prakash, 1992).

Impact of Poststructuralism on Postcolonialism

Poststructuralism has also had an effect on everyday living because critiques, formed in response to the very material complications of living *in medias res*, circulate back through the public discourse, which continually reconstructs it (St. Pierre, 2000). Poststructuralism can be characterized as a mode of thinking, a style of philosophizing, and a kind of writing, yet the term should not be used to convey a sense of homogeneity, singularity, and unity (Peters and Wain, 2007). Poster (1989) writes that poststructuralist theory "names a uniquely American practice, which is based upon an assimilation of the work of a diverse range of theorists (p. 6). Poststructuralism is a critique of Structuralism conducted from within: that is, it turns certain of Structuralism's arguments against itself and points to certain fundamental inconsistencies in their method (Sturrock, 1986). Initially, poststructuralism referred to those theoretical movements emerging in France which had grown out of and then opposed structuralism as well as the humanism which

structuralism had challenged earlier (Descombes, 1980). As Caplan (1989) writes, "To be a poststructuralist is not to have just said no to structuralism, but in a crucial sense to have worked with and through the presuppositions of structuralism (or Marxism, or feminism), as a means of exposing the theory's own blind spots or deficiencies" (p. 262). Peters and Wain (2007) explain that "poststructuralism cannot be reduced to a set of shared assumptions, a method, a theory, or a even a school. It is best referred to as a movement of thought – a complex skein of thought – embodying different forms of critical practice. It is decidedly interdisciplinary and has many different but related strands" (p. 61). Poststructuralism has frequently been linked with Foucault, Lacan, Deleuze, Guattari, Kristeva, and Derrida (Pinar, Reynolds, Slattery, & Taubaum, 1995).

The realization of living, and conducting this research study, *in medias res* does offer as many complications as it complements the process of better understanding the Tejano father. Poststructuralism offers critiques and methods for examining the functions and effects of any structure or grid of regularity that we put into place, including those poststructuralism itself might create (St. Pierre, 2000). For Foucault, power is productive; it is dispersed throughout the social system, and it is intimately related to knowledge (Peters and Wain, 2007). The following is a look into the subject, power, and knowledge through a poststructural lens and the impact of these themes on postcolonialism.

The Subject

Weedon (1987) writes that subjectivity in poststructuralism is the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation to her world. Weedon (1987) explains further:

> The individual is both a site for a range of possible forms of subjectivity
> and, at any particular moment of thought or speech, a subject, subjected to
> the regime of meaning of a particular discourse and enabled to act
> accordingly…Language and the range of subject positions which it offers
> always exists in historically specific discourses which inhere in social
> institutions and practices and can be organized analytically in discursive
> fields (p. 34-35).

In poststructural theory, the subject is considered a construction, and identity that is presumed to be created in the ongoing effects of relations and in response to society's codes. Pinar et al. (1995) write, "As the world becomes more human, more a creation of human subjectivity, any objective way of confirming or affirming this subjectivity disappears. The subject becomes increasingly alone, angst-ridden in its insubstantiality" (p. 455). In poststructuralism, all categories are unstable, all experiences are constructed, all reality is imagined, all identities are produced, and all knowledge provokes uncertainties, misrecognitions, ignorances, and silences (Britzman, 1993).

As St. Pierre explains, "The agency of the subject in its poststructural multiplicity is up for grabs, continually reconfigured and renamed as is the subject itself. However, agency seems to lie in the subject's ability to decode and recode its identity within discursive formations and cultural practices" (p. 504). Yet the question who is allowed subject position and who is not within a given discourse is significant within a poststructural context. And to ask the other part of that question, who is subjected? (St. Pierre, 2000). Within Marxism, the subject is not an abstract being who exists apart from social activity but is a product of society who is deeply embedded in social relations. The

beliefs, attitudes, and purposes of individuals are not innate but rather are matters that

must be explained by a critique of ideology and an examination of the historical moment

in which the subject is enmeshed (St. Pierre, 2000).

Power

Butler (1993) views power, from a humanistic lens, to be a "universal resource, a

product of agency, to which all humans *qua* humans have access" (p. 136). Therefore,

with our natural sense of agency, we are given the power to act in the public world. As

St. Pierre (2000) believes, power becomes this *thing*; something we can possess and

deploy. Power is often thought to be inherently evil; therefore, those concerned with

social justice often try to give away some of their power to avoid domination; they try to

empower those less fortunate (St. Pierre, 2000). Yet Foucault believes that power is not

hierarchical, flowing from the top down, monolithic, and clearly visible. It is everywhere

local—in our values, in our institutions such as the army, church, schools, madhouses,

factories, corporations, and so on (Thurer, 2005). St. Pierre (2000) writes on the notion

of power:

> These descriptions of power, resistance, and freedom have been inspiring
>
> and encouraging to subordinated groups such as women, homosexuals,
>
> poor people, people of color, old people, and others who formed social
>
> movements during the 1960s and 1970s to resist obstacles imposed by and
>
> to fight for emancipation from the dominance of those historically
>
> privileged in Western culture – those autonomous individuals born with
>
> easy access to freedom and agency, those possessed of unlimited options
>
> those who are white, wealthy, male, heterosexual, youthful, able-bodied,

etc. (p. 489).

As I expressed earlier, Foucault's (1997) thoughts on power comprise his beliefs on relations of power. To him, power is not a *thing*; it cannot be "acquired, seized, or shared, something that one holds on to or allows to slip away; power is exercised from innumerable points, in the interplay of nonegalitarian and mobile relations" (p. 94). Halperin (1995) suggests that power is simply a dynamic *situation*, whether person, social, or institutional. The situation (i.e. race, class, culture, gender, sexual orientation, internalized oppression) of the Tejano fatherhood is laced with power-issues within the self, society, and societal institutions. Within Said's (1978) *Orientalism*, it is presumed that power and discourse is possessed entirely by the colonizer. This is key to understanding the relations of power between the colonized and the colonizer. While some view power from a deficit perspective, Foucault (1997) believes power can also be productive and can be found in the effects of liberty. He finds the analysis of power relations to produce "reversible strategic games on the states of domination that people ordinarily call power" (p. 299).

Knowledge

Poststructuralism doubts that knowledge can be free from error, illusion, or the political – that it can be outside the field of human activity (St. Pierre, 2000). Foucault (1979) writes power and knowledge directly imply one another; there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations. Also, Altbach (1995) argues that the products of knowledge are distributed unequally. He writes:

Industrialized countries using a 'world' language—notably, the United

States, Britain, France, and to a lesser extent, West Germany and the

Soviet Union—are at the center of scientific research and scholarly

productivity. These same countries dominate the systems which distribute

knowledge; they control publishing houses and produce scholarly journals,

magazines, films and television programs which the rest of the world

consumes (p. 485).

Other countries, especially those in the Third World, are at the periphery of the

international intellectual system (Shils, 1972) which are distributed through language—a

medium that lacks transparency and has a list of functions that go beyond simply

presenting experiences (Pinar et al, 1995). The interrelatedness of knowledge of power

led Spivak (1974) to suggest that knowledge is "not a systematic tracking down of a truth

that is hidden but may be found" (p. xix). St. Pierre (2000) believes human knowledge

rests on the fragile contingencies and precarious convergences of human activity, not on

transcendental absolutes. Knowledge, like the constellation of power and knowledge, is

generated through the exercise of power in the control of populations (Peters and Wain,

2007). While structuralism has sought to identify "the system" that creates meaning (i.e.

knowledge), poststructuralism has sought to repudiate, dismantle, and reveal the variance

and contingency of "the system" (Pinar et al., 1995).

The use of language is a key mechanism to creating and sharing (and

withholding) knowledge within a poststructural context. Bannet (1989) asserts that

language "defines society as a system and also the forms of thought it brings into accord,

because it engenders mental structures and social structures" (p. 3). Huxley (1970) writes

that every individual is at once the beneficiary and the victim of the linguistic tradition

into. The beneficiary in as much as language gives access to the accumulated records of other people's experience, the victim in so far as it confirms him in the belief that reduced awareness is the only awareness (Huxley, 1970). As Caplan (1989) writes on the meaning of language:

> The meaning (i.e. knowledge) of language is the product not of reference
> to things exterior to it, but of a system of difference internal to language as
> a code. Though not constitutively related, these two propositions serve to
> emphasize the arbitrariness of any system of signification, and to detach it
> from external reference, whtether to the past or to the real, as the
> guarantee of its meaning or truth (p. 265).

Further argument is made that not only language but all cultural systems represents coded systems of meaning rather than direct transactions with reality (Caplan, 1989). It is no wonder how instrumental the use of language, and its interrelatedness of knowledge, is within a poststructuralism context.

Connecting Postcolonialism with Poststructuralism

To uncover the connection between postcolonialism and poststructuralism, one need only look back to the work of Spivak (1974/1988/1993) to gain a better understanding. Spivak is a master, as read in Mishra and Hodge (2005), of critiquing the "bourgeois male subject of instrumental reason" as she "advanced the native informant as the subaltern subject, foreclosed by/in history" (p. 385). As Mishra and Hodge (2005) explain, Spivak uses this "discursive move to lay claim to this Other, who is her own creation. She presents the native informant as the diasporic subject, the marginalized migrant or indeed the postcolonial" (p. 387). The integration of the notion of power and

knowledge, with the postcolonial subject, offers a glimpse into the synthesis of both the postcolonial and poststructural context. While both theoretical frames have been labeled unclear and hard to read (St. Pierre, 2000), theorists from both frameworks view clarity as a distinction made through those positioned in power to sanction what is legitimate and to keep the unfamiliar at a distance (Popkewitz, 1997).

The use, both in its creation and understanding, of knowledge and power are crucial to the colonized Other achieving what Gandhi (1998) calls the postcolonial dream of discontinuity (from the colonial past to the postcolonial future) and not succumbing to its ultimately vulnerable to the infectious residue of its own unconsidered and unresolved past. Foucault's (1979) belief that power and knowledge directly imply one another and his belief that there is no power relation without the correlative constitution of a field of knowledge makes the impact of poststructuralism on a postcolonial context that much more vital. For this research study, I will consider the poststructural context of the discourse as a supplement to the postcolonial lens I will utilize for my data collection and analysis.

Review of Mexican-American Literature

Mexican American History

This research study cannot, and will not, document the history of an entire people. As stated in the first chapter, the purpose of this story is to begin to craft the new narrative of the Tejano father. Volumes of literature (see: Anzaldúa, 2007; De León, 1983; Gonzales, 1999; Johnson, 2003; Meier and Ribera, 1993; Montejano, 1987; Sanchez, 1993; Villaseñor, 1991) have been written about the Mexican and Mexican American culture and history. While I am not attempting to re-write the story of the Mexican American, I

believe it is critical that we give the new narrative of the Tejano father some historical context.

Meier and Ribera (1993) offer five broad periods of Mexican American history:

1. **Up to 1810** – the migration of early Asiatic man to the Western hemisphere, the development of Indian civilization in Mesoamerica, their defeat by Spanish conquistadors, the blending of Indian and Spanish cultures, the beginnings of physical *mestizaje*, and finally, the achievement of independence from Spain early in the nineteenth century.

2. **1810 to 1848** – starting with the "Grito de Delores" in 1810 and the beginning of independence for Mexico. Political events made clear the gulf that developed between the Mexican heartland and its distant northern frontier. Continuing isolation led to unrest and mounting political tension between the United States and Mexico. This period culminated in war with the United States and ended with the 1848 Treaty of Guadalupe Hidalgo, by which Mexico lost half her territory to her expansionist northern neighbor.

3. **1848 to 1899** – Anglo migration to Southwest, the integration of the Southwest into the larger U.S. economy, and the relegation of *la raza* to a minority position of second-class citizenship in what had once been its own land. Mexican Americans resisted domination and exploitation through a variety of responses that also served to unite them and to reinforce their cultural differences.

4. **1900 to 1942** – Mexico's 1910 revolution spewed out it political and social refugees, extreme poverty and future uncertainty impelled Mexican workers to

move in the U.S. territory. Their large numbers modified, reinforced, and revitalized Mexican American culture.

5. **1942 to current day** – World War II marks the beginning of the cotemporary period characterized by renewed heavy migration to the United States, by the *movimiento*, a process of self-identification and heightened awareness of Mexican cultural values, by greater acculturation as barriers weakened, and by energetic movements for maximum participation in American life through insistence on better education, full civil rights, and equality of economic opportunity.

For this research study, I will focus on the literature of the fourth and fifth phases laid out above. The combination of the Mexican Revolution of 1910, the mass migration of Mexicans to the United States, and my grandfather's birth make an ideal demarcation in the formation of the traditional narrative of the Tejano father. The fifth phase of Meier and Ribera's (1993) historical framework coincides with the birth of my father, Julio Alemán, Sr.

Mexican Revolution

Porfirio Díaz (1830-1915) may well be the ultimate reason I am writing this research study. Determined to end the chaos that marked the political life of the struggling republic—the presidency changed hands seventy-five times from 1821 to 1876— Díaz gradually consolidated his position, ultimately establishing a one-man dictatorship which he maintained until his ouster in 1911 (Gonzales, 1999). Díaz's Mexico is the one in which my young grandfather, Jose Ybarra Alemán (better known as J.Y.) left in search of peace and a new life just 100 miles north in La Villa, Texas. I sometimes wonder what my life would look like had there not been a revolution going on

at the time of my grandfather's birth. Needless to say, my life as it currently stands would not exist.

Plan de San Diego

The Plan de San Diego was an uprising began at the southern tip of Texas in the summer of 1915. Johnson (2003) writes extensively of the plan that called for a "liberating army of all races" to kill all white males over age sixteen and overthrow United States rule in Texas, Colorado, New Mexico, Arizona, and California (p. 1). Sandos (1972) writes:

> The Plan of San Diego had its roots in the antagonisms of the border
> where the Anglo and the Mexican grudgingly shared a common chaparral.
> These two dissimilar cultures, living proximate to each other, were
> separated by economic disparity and the ill feelings arising from it.
> Geography created no clear demarcation between the two nations. The
> boundary was poorly marked at best, and the Rio Grande provided no
> obstacle to regular economic and social intercourse (p. 6).

While unsuccessful in its grand mission, the Plan de San Diego set off events and reactions that only succeeded in wedging a larger gap in the racial and cultural divide between the White and Mexican population of Texas. Most Texans saw these disturbances as pure and simple Mexican banditry whose origins lay in revolution Mexico. The very discovery of a master plan was seen as evidence of foreign influence (Montejano, 1987).

In response, vigilantes and Texas Rangers led a far bloodier counter-insurgency that included the indiscriminate harassment of ethnic Mexicans, forcible relocation of

rural residents, and mass execution of Mexican Americans (Johnson, 2003). The Texas Rangers, from the beginning of Mexican-American War, earned a certain infamy in the hearts and minds of the Mexicans of South Texas. Their brutality against the civilian populations during the War earned them the epithet *los diablos Tejanos*—the Texan devils (Johnson, 2003). Meier and Ribera (1993) point out that despite facing suspicion, hostility, discrimination, and prejudice, most Mexican Americans remained loyal to the United States.

Meire and Ribera (1993) write:

> By early 1930 a new stereotype of the Mexican had begun to evolve, at least in the Southwest. Because of chronic underemployment and low wages, Mexicans and Mexican Americans had not been able to accumulate savings; thus, during the depression some of them (together with many other poor) had become heavily dependent on local and state relief. Added to the earlier image of a docile agricultural worker there was now a widespread Anglo perception that the vast majority of mexicanos had become public charges, a burden on American taxpayers (p. 152).

Machismo

No word within the Mexican American literature evokes more opportunity for debate than that of machismo. The idea of machismo intertwines the complex issues of gender, culture, identity, and familial roles and expectations. There are numerous attempts in the literature to clearly define the idea of machismo. The two most prominent theories of the birth of machismo and the Mexican family pattern follow:

One is basically historical in that it emphasizes the conquest of Mexico by Spain involving the exploitation of Indian women by Spanish men…The second approach takes into consideration the implications of the locally accepted axioms of man's superiority over woman and of subjection of young to old. The half-breed then began to look upon his mother as a devalued person and upon his father as the exploiter (Peñalosa, 1968, p. 682).

Mirandé (1997) offers:

A variant interpretation is that machismo was introduced into the New World by the Spanish whose culture was deeply patriarchal, predicated on the primacy of male 'honour', on the inherent inferiority of women, and on the need for strict sexual control and domination of wives, concubines, and daughters (p. 45).

In the literature along with our society, the negative connotation of the Mexican man as machismo has led to the assumption that all display "exaggerated masculinity, physical prowess, and male chauvinism" (Baca-Zinn, 1994, p. 74). The implications of such a label, combined with the socio-historical and biological roadblocks, become problematic to entire sub-population. Peña (1991) writes on a group of Mexican men:

Yet their code of machismo impelled the men toward cultural behavior that can only be termed destructive. They drank and celebrated with abandon, often with disastrous results, such as bloody fights and vehicular accidents. Almost invariably, alcohol intensified their feelings of machismo and the crudities associated with it (p. 38).

Depictions such as this can be found throughout the literature in researchers attempt to capture the essence, or stereotype, of the Mexican American male. Rarely is the role of the Tejano father viewed from a strengths-based perspective.

Anzaldúa (2007) believes the modern meaning of the word machismo, as well as the concept, is actually an Anglo invention (p. 105). She adds:

> For men like my father, being macho meant being strong enough to protect and support my mother and us, yet being able to show love. Today's macho has doubts about his ability to feed and protect his family. His machismo is an adaptation to oppression and poverty and low self-esteem. The loss of a sense of dignity and respect in the macho breeds a false machismo which him to put down women and even to brutalize them (p. 105).

Acculturation

A key factor in the assimilation process is the degree to which the acculturation of parents versus children is consonant or dissonant (Coltrane et al., 2004). Mirandé (1997) writes so few studies that focus on Latino men's performance of family work, straight-line acculturation models and stereotypes about Mexican men remaining aloof from family life may carry disproportionate influence over popular and academic understandings about Mexican American fatherhood. Acculturation toward more egalitarian gender relationships may stimulate marital conflict as husbands react to their loss of power while wives may be increasing their own economic opportunities (Flores, Tschann, Marin, and Pantoja, 2004).

Anzaldúa (2007) has a much different take on acculturation and its effect on the Mexican people. She writes:

Chicanos and other people of color suffer economically for not acculturating. This voluntary (yet forced) alienation makes for psychological conflict, a kind of dual identity—we don't identify with the Anglo-American cultural values and we don't totally identify with the Mexican cultural values. We are a synergy of two cultures with various degrees of Mexicanness or Angloness. I have so internalized the borderland conflict that sometimes I feel like one cancels out the other and we are zero, nothing, no one (p. 85).

While Tejanos continue to struggle with this dual identity, what is the total cost (economically, socially, personally, culturally) being paid by an entire people?

Schooling

Saenz and Ponjuan (2009) further believe the "machismo archetype only serves to reinforce these codes through a culturally infused lens, even as gender roles for Latinos are very much in flux" (p. 59). It appears that, from a very early age, Tejano boys are socialized into internalizing the achievement gap (both from a gender and race perspective). While Latino schooling levels mostly rise and their education deficits fall between the 1st and 2nd generation, the gains are not very large. Across three generations, Latino schooling gains were less than one year of schooling (Smith, 2003). Another phenomenon that plays a conspicuous role in the schooling experiences of young males of color, especially within urban settings, is the notion that Black and Latino males somehow reject academic excellence because they perceive it as "acting White" (Saenz &

Ponjuan, 2009). In 2004, 28.4% of Latino males 16 to 24 years old were high school

dropouts (NCES, 2005). As Saenz and Ponjuan (2009) write, the picture of Latino males

in higher education looks even more bleak.

Biological

The fact of the matter was that whites had little contact with Tejanos up to 1836.

But Whites knew what they would find in Texas before contact confirmed their

convictions (De León, 1983). De León continues, "They encountered biologically

decadent and inferior people because their thoughts had been shaped by the

aforementioned circumstances" (p. 6).

As one Tejano who bought into acculturation said to Madsen (1964), "I think like

an Anglo and I act like an Anglo but I'll never look like an Anglo. Just look at me, no

one could tell if I am an American or one of those blasted Mexicans from across the river.

It's hell to look like a foreigner in your own country" (p. 8). Arce, Murguia, and Frisbie

(1987) also found a strong positive relationship between lighter skin and more European

features (as rated by interviewers) and higher levels of both occupational prestige and

education. In Relethford, Stern, Gaskill, and Hazuda's (1983) study in San Antonio, the

researchers found individuals with darker skin to be found in the barrio sample while the

lightest skin appeared in the suburban group. As a part of their biological makeup,

Mexican American behavior was also called into question. De León (1983) cites a

newcomer to Texas in 1833 finding the Mexican American citizens living there the most

"lazy indolent poor starved set of people ever the sun shined upon" (p. 7). Furthermore,

the newcomers saw the Mexicans in Texas as part of a culture that was "errand into the

wilderness and felt a compelling need to control all that was beastly—sexuality, vice, nature, and colored people" (p. 1).

Review of Tejano Father Involvement Literature

The following review of literature focuses on parent involvement; in particular, the role of Tejano fathers in his child's educational journey. Rather than simply review the traditional forms of involvement, it is my belief that Bakhtin's (1996) notion of addressivity is crucial to better understanding Tejano fathers and their role in home-school relations. Addressivity, which will be reviewed at greater length, aims to discover, in regards to parental involvement, who is addressing who? Who gets addressed and who does not? When Tejano fathers are addressed in respect to their child's education, what myths and stereotypes infiltrate the language of the address? In its essence, this review of literature is about addressing schools (and scholars) that do not address Tejano fathers or address him in a particular, colonizing way. This portion of the literature review will show the gap in the literature starts with the schools, the misunderstanding and misconceptions of Tejano fathers, and the critical nature of addressivity.

Parental Involvement: An Overview

For many, home-school research addresses a general principle of relationship building. Educational achievement is associated with relationship building practices among parents, teachers, children, and school (Chavkin & Williams, 1993; Dauber & Epstein, 1993; Epstein, 1986; Hidalgo, Siu, Bright, Swap, & Epstein, 1995; Okagaki & Frensch, 1998; Powell & Peet, 1996; Wentzel, 1998). Researchers emphasize a partnership between home and school with a focus on supporting the school (Graue,

Kroeger, & Prager, 2001). The aim of increasing parent involvement in children's school

is based on a wealth of research suggesting that such involvement is beneficial for

children (see: Fan & Chen, 2001; Hill & Taylor, 2004; Jeynes, 2003, 2005; Pomerantz,

Grolnick, & Price, 2005). The model sometimes suggested is an economic one in which

parents invest in their children through their school involvement with the hope that they

will be able to derive dividends later (Epstein, 1994). A variant of this approach is the

Comer model (Comer, Haynes, Joyner, & Ben-Avie, 1996), which works to disperse

power and distribute decision making to all relevant players. Home and school

relationships are framed as collaboration, with shared responsibility and action.

Graue, Kroeger, and Prager (2001) argue that this type of partnership model is

based upon assumptions that are quite situated and normative. They write:

Using relationships that exist at the level of the aggregate, policies are

suggested that are not answerable to the needs of subgroups with diverse

histories and resources. As a result, the partnership model implicitly

reflects the power and practices of the dominant group-the white middle

class that has always had strong relationships with the school. These

models reflect the status of a group with much power and ignore the ways

that race, gender, class, and linguistic status complicate the interactions of

parents and school people (p. 470).

Judgments made without this knowledge do not take into account the social, cultural, and

historical conditions that shape action and ideas. The situated nature of knowing makes

issues of power, language, and identity (all discussed earlier in this chapter) a key part of

interpreting the home-school relationship (Graue, Kroeger, & Prager, 2001). Much of

this work requires a combination of analysis of race and class (Bright & Williams, 1996; Heath, 1983), class and gender (Bright, 1996; Valdes, 1996), and race and cultural or linguistic difference (Delgado-Gaitan, 1991; Delgado-Gaitan, 1994). Only recently have researchers begun to theorize explicitly about the intersections of these identity markers upon the home and school relational events (Lareau & Horvat, 1999; Lareau & Shumar, 1996).

Epstein et al. (2002) provided a framework of six types of involvement to help schools organize such action around important goals for students' learning. The six types of involvement are the following:

> 1. Parenting - helping all families to understand child and adolescent development and establish home environments that support children as students.
> 2. Communicating - designing and conducting effective two-way communication about school programs and children's progress.
> 3. Volunteering - recruiting and organizing help and support for school programs and student activities.
> 4. Learning at home - providing information and ideas to families about ways to help students at home with homework and curricular-related decisions and activities.
> 5. Decision making - including parents in school decisions and developing parent leaders.
> 6. Collaborating with *the* community - identifying and integrating resources and services from the community to strengthen and support schools, students, and their families.

Within educational discourse, parent involvement is generally understood in terms of specific practices such as bake sales, fundraisers, PTA/PTO, and back-to-school nights (Lopez, 2001). The definition of parent involvement has historically been quite transparent, relegating it to a scripted role to be performed rather than to unrehearsed activities that parents and other family members routinely practice (Lopez, 2001). In Zarate's (2007) research, teachers, principals, and counselors noted parent-teacher

organizations as one form of parental involvement, yet no Latino parents cited those

organizations when describing various ways of participating in their child's education.

Teachers and school administrators—also in contrast with Latino parents—felt that

"back-to-school nights, open houses, and parent-teacher conferences were important and

viable venues for parents and teachers to communicate about students' academic

progress" (p. 11). While encouraging from a democratic point of view, the centralizing

of parents and other non-educators in school reform through councils or similar structures

has achieved momentum through the assumption that creating a space for parents through

policy or programs necessarily or automatically confirms for them that educational

decision making is their place (Stelmach and Preston, 2007). The field has not, however,

paid attention to non-educators' views of their role or influence as school council

members in decisions regarding student achievement, or how educators and non-

educators understand the transition from parent volunteerism to authentic collaboration

through the organization of school councils (Stelmach and Preston, 2007). While an

honorable gesture of collaboration, the integration of parents into a decision-making role

can lead to more concerns. Identity confusion was explained by parents' confusion or

"incomplete understanding" (Stelmach and Preston, 2007, p. 61) about the purpose of

their involvement in school activities.

Schools report that they make efforts to communicate with parents through school

newsletters that are delivered to all community members, hosting information nights, and

photocopying and pinning information to a bulletin board in the school (Stelmach and

Preston, 2007). Sanders (2008) presents the role of a parent liaison as critical to closing

the school-home gap. A parent within her study comments about her school's parent

liaison: "I could not have functioned without her assistance. She is God sent." Another

wrote, "The liaison has helped me to understand where my child needs help and how to

best support my child's efforts" (p. 292). The parent liaisons, themselves, have a

definitive assessment of their value in bridging the school-home gap. A liaison

summarized her impact in the following way:

> We have really made a difference from the teacher perspective because
>
> many of our families were the hard to reach the tough nuts to crack. The
>
> teachers are so appreciative because they couldn't reach the families before
>
> and now they have access because we help them to connect (Sanders,
>
> 2008, p. 293).

Addressivity: A Bakhtinian Perspective

For Dyson (2002), addressivity occurs when a storyteller turns towards an

audience and a certain social space for communication is created. Dyson continues on her

view of addressivity writing that it is, "within that space, the storyteller shapes the story.

Who the 'I' (the teller) thinks 'I' am relative to 'you' (the audience), and what common

symbols 'I' think 'we' can communicate through, will show up in the content and style of

the story itself" (p. 9). Just as Bakhtin's ideas about uniqueness provide a framing for the

notion of answerability, his relational perspective is the foundation for addressivity.

Addressivity focuses attention on how acts have trajectories—created for presumed

audiences and hoped—for ends. Bakhtin (1986) writes:

> An essential (constitutive) marker of the utterance is its quality of being
>
> directed to someone, its addressivity. As distinct from the signifying units
>
> of a language-words and sentences-that are impersonal, belonging to

nobody and addressed to nobody, the utterance has both an author ... and

an addressee.... Both the composition and, particularly, the style of the

utterance depend on those to whom the utterance is addressed, how the

speaker (or writer) senses and imagines his addressees, and the force of

their effect on the utterance (p. 95).

Bakhtin (1996) continues on his view of addressivity:

When speaking I always take into account the appreciative background of

the adressee's perception of my speech: the extent to which he is familiar

with the situation, whether he has special knowledge of the given cultural

area of communication, his views and convictions, his prejudices (from

my viewpoint)—because all this will determine his active responsive

understanding of my utterance, my choice of composition devices, and

finally, my choice of language vehicles, that is, the style of my utterance

(p. 96).

Linell (2009) offers another view of what Bakhtian calls addressivity:

Every act is addressed to somebody, whether this addressee is individual

or collective, real or imaginary, being another person (or group) or an

aspect of one's own self. Addressivity in speaking involves the speaker's

anticipation of potential responses by particular addressees or recipients or

particular communities of them, and it influences the speaker's choice of

particular linguistic expressions, topics and perspectives on topics,

discourse types (genres) and communicative activity framing (p. 167).

Thinking about home-school relations in terms of addressivity provides a tool that

understanding how motives and goals are embedded in all action. At the most general

level, it asks the question of why one might promote particular types of relationships

around schooling. In addition, it focuses attention on the potential links to people and

status that propel individuals in activity (Graue, Kroeger, & Prager, 2001). Holquist

(1990) writes:

> The world addresses us and we are alive and human to the degree that we
>
> are answerable, i.e., to the degree that we can respond to addressivity. We
>
> are responsible n the sense that we are compelled to respond, we cannot
>
> choose but give the world an answer. Each one of us occupies a place in
>
> existence that is uniquely ours; but far from being a privilege, far from
>
> having what Bakhtin calls an alibi in existence (p. 30).

Bakhtin (in Gillam, 1995) argues that there is no such thing as unique, innate ideas or

experiences outside of language. He further explains the construction of meaning

through social interaction:

> The word is a two-sided act. It is determined equally by whose word it is
>
> and for whom it is meant…A word is a bridge thrown between myself and
>
> another. If one end of the bridge depends on me, then the other depends
>
> on my addressee. A word is territory shared by both addresser and
>
> addressee, by the speaker and his interlocutor (in Gillam, 1995, p. 128).

A Bakhtinian view on interactions between families and educators illuminates that home-

school relations are, in fact, a set of refracted relationships located within particular

frames of history and biography with parents in relation to children, teachers in relation

to students, parents in relation to teachers, home in relation to school. Each of these

relationships provides a context for the other (Graue, Kroeger, & Prager, 2001). It is these relationships, and their Bhaktinian notion of addressivity, that will play a role in the data collection and analysis process in this research study.

Review of Early Home-School Relations Literature

These examples of home-school partnerships were all presented (Graue, Weinstein, Walberg, 1983) as success stories of home-school relations. It should be noted that the first author of this article has gone on to write (2001) on Bakhtin's addressivity in education. Neidermeyer (1969) conducted a particularly successful and well-organized school-based parent-instruction program to improve reading readiness skills of kindergarten students. The Parent-Assisted Learning program (PAL) enabled interested parents to attend an orientation session to learn how to conduct sessions at home with their children using PAL's programmed materials, called practice exercises.

Swanson and Henderson (1976) described methods to bridge the gap between the school and home for students of ethnic minorities. The school-home discontinuity was viewed as a case of mismatched goals and socialization practices, with the solution being the development of mutually desirable objectives. In this study, increasing interest in reading was chosen as the goal for 20 Native-American second graders. The students' mothers were trained to use social learning principles to influence the child's choice of reading materials over non-reading materials in a free choice situation.

Garrison (1977) developed a home intervention program to increase the perceptual skills of inner-city black second graders who had scored below age-level on visual and auditory motor placement tests. Teachers were trained to provide perceptual-skills programs and auditory-motor instruction. The focus of visual-motor instruction

was construction of spatial patterns using manipulatives such as inch cubes, pegboards, and popsicle sticks. A fourth study (Walberg, Bole, & Waxman, 1980) in a highly depressed area of Chicago's west side evaluated the effects of a program begun by black parents and school staff. The program goals included increasing parents' desire to aid children, acquainting them more thoroughly with their children's school progress, especially in reading, and developing home materials and activities for parents and children to increase reading achievement.

Review of Current Home-School Relations Literature

Ryan, Casas, Kelly-Vance, Ryalls, (2010) examined ethnicity and cultural orientation as predictors of parents' views of and involvement in children's education. While the study showed that Latino parents valued academic and social success equally and more strongly than did Whites, the issue of addressivity permeated from the introduction of the study itself. Ryan et al. (2010) write,

> Latino students in the United States are of growing concern, at least partly
> because of the dramatic increase in the minority student
> population…Latino students often experience less academic success than
> do their majority counterparts. Depending on how high-school dropout is
> defined, the rate for Latino students is two to three times higher than that
> of non-Latino Whites (U.S. Department of Education, National Center for
> Education Statistics, 2006)…A lack of parental involvement in education
> and appreciation of its importance are often cited as major reasons
> (Ramirez, 2003; Valencia & Black, 2002). (p. 391).
> The FAST (Gamoran, Turley, Turner, & Fish, 2010) program is a multi-family

group prevention program that is implemented in three stages: (a) active outreach to engage parents; (b) an 8-week program of weekly multi-family group meetings; and (c) 2 years of follow-up monthly parent-led meetings. The authors report "previous randomized controlled trials have demonstrated positive effects of FAST on reducing child aggression and improving teacher-reported academic outcomes" (p. 2). They utilize a "trained team of parents" to target "at risk children" (p. 2). The issue of addressivity refrains from critiquing the program as a whole; rather, it sheds light into how the Latino parent (and his/her involvement) is addressed from school leaders and researchers alike. Johnstone & Hiatt (1997) share their case study of a school-based parent center parent center in a low-income Latino community. The authors investigated ways in which low-income Latinos become involved with their child's school. Again, note the framing of the research/issue: low-income Latinos become more involved with the school. Johnstone & Hiatt (1997) share that the schools staff views the school's open-door policy as the schools strongest practice linking the school to Latino families.

Parents reported that communication activities with schools were impersonal, infrequent, and without adequate notice. As a result, parents felt they did not receive substantive information during their interactions with the school (Zarate, 2007). Also, Security measures at schools, such as metal detectors and locked gates, seemed to discourage parents from visiting the school and classrooms without an appointment (Zarate, 2007). Zarate (2007) explains further the issue of addressivity when schools address the issue of parent involvement while failing to take into consideration the addressee:

The most frequently cited reason for low parental participation and

communication with schools was a lack of time, the result of demanding

and inflexible work schedules. Many Latino parents were hourly workers

whose households typically required at least two wage earners. In order to

visit with teachers or attend school events during school hours, wages had

to be forgone by at least one parent and, in most cases, the parents felt

their employment would be at risk if they frequently submitted time-off

requests (p. 10).

Parental Involvement Through a Latino Lens

When asked to define parental involvement, Latino parents mentioned life

participation more frequently than academic involvement (Zarate, 2007). Parents

expressed to Zarate (2007) defined their role in participating in activities such as, "teach

good morals and respect of others, establish trust with child, provide general

encouragement, provide advice on life issues, and discuss future planning" (p. 8) as their

view of parental involvement. Latino parents equate involvement in their child's

education with involvement in their lives: participation in their children's lives ensures

that their formal schooling is complemented with *educación* taught in the home. Parents

believed that monitoring their children's lives and providing moral guidance resulted in

good classroom behavior, which in turn allowed for greater academic learning

opportunities (Zarate, 2007). González, Moll, and Amanti (2005) write:

The idea that poor students shared a 'culture of poverty' that was

considered to be antithetical to school achievement led to the development

of 'cultural deficit' models in school. Poor and minoritized students were

viewed with a lens of deficiencies, substandard in their socialization

practices, language practices, and orientation toward scholastic

achievement (p. 34).

Hensley, in González, Moll, and Amanti (2005), writes, "If the teacher places value on

this knowledge, then the parents suddenly feel important. They feel empowered. This

alone can dramatically change the climate of the teacher-home relationship" (p. 146).

Latino parents have been shown to have higher academic expectations for their children

than White parents (Ryan, et al., 2010). Weiss, Kreider, Lopez, and Chatman (2005)

observed "teachers' and school administrators' perceptions of parents' socioeconomic

backgrounds influence how they interact with parents, and whether or not they support or

reject parent strategies of involvement. All too often, school personnel treat poor parents

from a deficit perspective, which becomes a barrier to family involvement" (p. xvii).

For many teachers and administrators, parental involvement is centered on those

parents that are able to attend; those who do not are seen as uncaring (Jones & Valez,

1997; Ramirez, 1996, 1997, 1999). By implication, parents of low socioeconomic

standing are unable to attend school functions because they simply do not desire to be a

part of their children's education (Ramirez, 2003). Johnstone and Hiatt (1997) equated

the lack of Latino father participation with lack of interest in their child's education

declaring it a nationwide problem. These marginalized forms of parent involvement (i.e.

attending school functions) not only challenge the rigidity of traditional involvement, but

also reveal a counter-story of involvement, a story that has been suppressed by and

excluded from the academic literature. Lopez (2001) found involvement within Latino

families in parents teaching their children to appreciate the value of their education

through the medium of hard work. In his findings, he professes the story of the Latino

family to be defined by hard work and persistence. The Tejano father depicted in Lopez's (2001) study is described as having a "personal incompatibility with the school system" (p. 424).

Latino Father's Role in Parent Involvement

For more than three decades, social, economic, and political developments have attracted researchers seeking to learn how fatherhood has been perceived and the way the fathers' role has emerged from the traditional to the contemporary. Interest in the exploration of contemporary father involvement within developmental research can be traced back to the 1970s. The title of Lamb's (1975) article "Fathers: Forgotten Contributors to Child Development," highlights the zeitgeist of research in this area at that time. This article also served to spur interest in the father's role in child development (Bozett & Hanson, 1991). Father-child interactions were too often disregarded; it was assumed that fathers' involvement did not influence the children's development (Saracho & Spodek, 2008). As a result, research designs on families merely reported the absence or presence of fathers in the family environment. For example, Blankenhorn (1995) reported that fathers were absent from family life because of changes in family structures, such as higher divorce rates, dramatically increased numbers of out-of wedlock births, or neglect. There are problems with disregarding the roles that fathers assume in families. Marks and Palkovitz (2004) found that the fathers' involvement had typically been taken for granted, had negative connotations, or were ineffectively conceptualized. Recent thinking about involvement has been concerned more with the quality of involvement over time, direct and indirect influences of the father on child development, and the multifaceted nature of involvement (Downer, 2007; Lamb, 2004;

Lamb & Tamis-LeMonda, 2004; Palkovitz, 1997). Although recent studies have begun

considering cultural and ethnic variations in fathering, emerging views of today's U.S.

fathers still largely describe mainstream White fathers (Cabrera & García-Coll, 2004),

leaving notable gaps in this literature.

The design of many studies created methodological and practical challenges for

researchers who attempted to understand the nature and meaning of fathering in

economically challenged and ethnically diverse groups (Cabrera et al., 2004). These

reasons may explain the limited number of studies on fathers' contributions to their

children's academic achievement. In addition, these studies are open to methodological

and conceptual debates about the way fatherhood was studied in diverse settings

(Coltrane, Parke, & Adams, 2004), especially in Mexican American families which

represent 60% of the Hispanic population (Parke et al., 2004). Mexican American

families, in contrast to families of European descent, have low social mobility and

experienced relatively little change in family income across generations (Chapa &

Valencia, 1993; Zinn & Wells, 2000). In the late 1990s, Mexican American parents

received low wages. As a result, one third of Mexican American children under the age

of 18 were living in poverty. This is more than 3 times higher than other ethnic groups in

the United States (Proctor & Dalaker, 2002). Researchers have developed an interest in

Mexican American fathers because of their increasing numbers, their economic

marginality, and their disproportionate exposure to various risk factors, including school

dropouts, crime victimization, and teenage pregnancy. Traditional researchers subscribed

to the Oscar Lewis's (1961) depictions of a Mexican family. This American

anthropologist portrayed the father, Jesús Sánchez, as an abusive womanizer and a hard

worker who believed that his responsibilities to his family consisted of providing them with financial support.

Campos (2008) conducted an exhaustive review of father involvement literature and found saddening, if not shocking, results when it came to Examining approaches to father involvement research with African American families may provide clues to researchers interested in Latino father populations. Research with African American fathers has tended to perpetuate the stereotype of a familial structure where the father is either absent or uninvolved (McAdoo, 1993; Smith, Krohn, Chu, & Best, 2005). Terms like "dysfunctional," "deviant," and "invisible" were often used to describe young African American fathers (Gibbs, 1988; Rasheed & Rasheed, 1999). Researchers frequently compared low-income African American fathering behaviors to that of White middle- or high-income fathers, holding the White fathers as the benchmark for measuring fathering behaviors and considering behaviors that do not reach this benchmark or fall outside the spectrum of acceptable behaviors as deviant (Mirandé, 1991).

Still, Campos (2008) continues, fewer studies have been conducted focusing on Latino fathers during early childhood. Most research of father involvement with Latino families has been conducted mainly with school-age children and adolescents. Recent studies encourage future researchers to move away from deficit models when exploring Latino father involvement and challenge old stereotypic notions of "machismo" in favor of a new notion of this old construct (Hossain, Field, Pickens, Malphurs, & Del Valle, 1997; Mirandé 1991; Roopnarine & Ahmeduzzaman, 1993; Taylor & Behnke, 2005). Because we have so few studies that focus on Latino men's performance of family work,

straight-line acculturation models and stereotypes about Mexican men remaining aloof from family life may carry disproportionate influence over popular and academic understandings about Mexican American fatherhood (Mirandé, 1997).

Some researchers have already started the process of moving beyond stereotypes and myths. Raikes, Summers, & Roggman (2005) examined Early Head Start fathers' center-specific activities, such as participating in meetings, dropping the child off at the center and participating in home visits. Their findings suggest that minority parents, including Latinos, were more involved with these activities than their White counterparts. Qualitative findings indicate that Latino fathers placed a high value on their role as a teacher and role model for their children and also saw themselves as educators (Raikes et al., 2005). As one thirty-six-year of Mexican father stated in Ortiz & Ordoñez-Jasis (2005), "I want my children to have a better life than me, to succeed in anything they choose to do. To be literate, to be well educated, opens worlds for them and is something no one can take away, no one. . . . I've had to work since I was fourteen and I didn't have certain opportunities, but for my children, things will be different" (p. 110).

Thoughts on Parental Involvement and Addressivity

Holquist's (2002) take on addressivity as the situation of not only being preceded by a language system that is "always already there, but preceded as well by all of existence, making it necessary for me to answer for the particular place I occupy" (p. 58). So this is the particular place, the particular time that we occupy as parents and educators. The simple solution to the issue of Tejano father involvement would be to make it a priority, for all involved, to address the issue. This would include, and may not be limited to, addressing those that are doing the addressing, those that are being addressed,

the address itself, and the issues of involvement that may or may not be effected by addressivity itself. Bakhtin (1986) himself would suggest that in apparent disunity there are always forces working toward unity and in unity always forces working toward disunity. In other words, although things may appear to be bleak, the literature reflects the necessary forces to bring about greater unity in the realm of Tejano father involvement. Graue, Kroeger, and Prager (2001) assert, "Parental actions are not a matter of individual choice to be involved or not, but are indicative of long-standing cultural and institutional practices that give some people access to school resources while leaving others outside" (p. 471). It is my understanding that the literature reviewed reflects that the Tejano father has been left outside for far too long. Through the completion of this research study, it is my desire to add to the literature of Tejano father involvement and the role of addressivity in home-school relations.

Impact of Postcolonialism on Identity Formation

In this section of the literature review, I explore the impact of postcolonialism on identity formation. Ahmed (2000) explains how the post-colonial era "disrupts the identity of the two cultures who meet through the very process of hybridization—the meeting of the two that transforms each one" (p.12). For the purpose of this research study, I focus primarily on the identity formation of the colonized. An overview of the postcolonial text on identity formation sets a context for the conversation. Gandhi (1998) explains the "shifting strategies of anti-colonial struggle, combined with the task of imagining a new and liberated postcolonial future, generate a crisis within the social fabric" (p. 130) that sparks a new, hybrid identity. A literature review of the hybrid identity, along with the dilemma of nationalism versus national consciousness will take

us into the colonized mind of responding the colonizer. Ahmed's (2000) idea of creating

a 'stranger' identity that we find to be different, outside our social realm is in part

reaction to negotiating the unknown that is postcolonialism.

Identity Formation Through a Postcolonial Lens: An Overview

For Ahmed (2000), postcolonialism begins with the study of relationships: the

relationship between European powers and the colonized, the relationship within the

European powers themselves, and the relationship within the colonized themselves. She

writes, "That complexity cannot be reduced by either a notion that the present has broken

from the past or that the present is simply continuous with the past" (p. 11). The identity

formation of the European powers were predicated on their relationship to the colonized

Others (Ahmed, 2000). Yet, postcolonialism is not simply one-sided or monological:

encounters involve at least two cultures who, in their meeting, transform the conditions of

the encounter itself (Ahmed, 2000).

Stuart Hall (1991) adds on the impact of relationships on identity formation: "it is

partly the relationship between you and the Other. Only when there is an Other can you

know who you are. To discover the fact is to discover and unlock the whole enormous

history of nationalism and racism" (p. 16). Colonial encounters, described by Ahmed

(2000), "disrupt the identity of the two cultures who meet through the very process of

hybridization—the meeting of the two that transforms each one. But just as the

conditions of meeting are not equal, so too hybridization involves differentiation (the two

do not co-mingle to produce one)" (p. 12). Bhabha (1994) indicates the role of memory

in identity formation within a postcolonial context is key: "Memory is the necessary and

sometimes hazardous bridge between colonialism and the question of cultural identity.

Remembering is never a quiet act of introspection or retrospection. It is a painful re-membering, a putting together of the dismembered past to make sense of the trauma of the present" (p. 63).

Colonialism marks the historical process whereby the 'West' attempts systematically to cancel or negate the cultural difference and value of the 'non-West' (Gandhi, 1998). In attempting to negate their difference and value, the West has attempted to create an identity of its own for the Other. The non-European response to this is, as Gendzier (1973) explains, "a need for the colonized in his need to struggle to free himself of this externally determined definition of 'Self'" (p. 23). Yet as explained earlier, the Other must create an independent definition of self all the while being dependent on the colonizer to create such an identity. Hegel (1910) believes that human beings acquire identity or self-consciousness only through the recognition of others. He writes, "Each Self has before it another Self in and through which it secures its identity. Initially, there is an antagonism and enmity between these two confronting selves; each aims at the cancellation or death and destruction of the Other" (p. 175). Sartre (1969), for me, expresses best this dynamic identity formation of the colonized when he writes, "I am possessed by the Other; the Other's look fashions my body in its nakedness, causes it to be born, sculptures it, produces it as it is, sees it as I shall never see it. The Other holds a secret—the secret of what I am" (in Gendzier, 1973, p. 31).

Nationalism vs. National consciousness

According to Said (1993), "Along with armed resistance, there was also considerable efforts in cultural resistance almost everywhere, the assertions of nationalist identities, and, in the political realm, the creation of associations and parties whose

common goal was self-determination and national independence" (p. xii). While

Anderson (1991) argues "nation-ness is the most universally legitimate value in the

political life of our times" (p. 3), Gandhi (1998) rebuts that competing or 'separatist'

appeals for nationhood are generally regarded as symptoms of political illegitimacy. For

many theorists, including Gellner (1983) and Anderson (1991), the unquestionable

legitimacy of nationalism accrues from its labour on behalf of modernity. Theorists

defend nationalism as the only form of political organization which is appropriate to the

social and intellectual condition of the modern world (Gandhi, 1998).

The nationalist work of psychological and cultural rehabilitation is a crucial and

historically expedient phase in the liberation of a people consigned to barbarism,

degradation, and bestiality of the colonial civilizing mission (Fanon, 2004). Nonetheless,

aggressive asservations of cultural identity frequently come in the way of wider

international solidarities (Gandhi, 1998). It is Fanon's (2004) thought that a heightened

sense of national conscious, not a heightened sense of nationalism, will create an

enlightened global community. He (2004) writes, "National consciousness, which is not

nationalism, is the only thing that will give us an international dimension" (p. 199). After

colonialism, it is imperative to imagine a new transformation of social consciousness.

Postcolonialism, in other words, ought to facilitate the emergence what Said (1993) calls

an enlightened postnationalism. The vast majority of postcolonial critics and theorists

seem to agree that the discourse surrounding postnationalism offers a more satisfactory

reading of the colonial experience, and simultaneously, the most visionary blueprint for a

postcolonial future (Gandhi, 1998).

Hybrid Identity

Fanon (2004) views colonial oppression as a catalyst for the accelerated mutation of colonized societies. Gandhi (1998) explains the "shifting strategies of anti-colonial struggle, combined with the task of imagining a new and liberated postcolonial future, generate a crisis within the social fabric" (p. 130) that sparks a new, hybrid identity. Fanon (2004) views the creation of a hybrid identity as a natural in part due to "the challenging of foreign domination bringing about essential mutations in the consciousness of the colonized, in the manner in which he perceives the colonizer, in his human status in the world" (p. 69). As individuals and communities craft hybrid identities and cultures by synthesizing the differences they encounter, they may find themselves in in-between spaces, or, interstices (Bhabha, 1994). Fine (1994) views these in-between spaces, these hyphens, as a space that both separates and merges personal identities with our inventions of Others.

These interstitial locations can be sites of struggle and contradiction for those individuals and communities that find themselves part of two distinct identities, yet not fully either only one or the other (Asher, 2008). Identity formation techniques driven by such limited, skewed, or just plain incorrect information serves to reify stereotypes and us and them binaries, and continues to essentialize identities, denying multiplicities, and context specific nuances (Asher, 2008). Asher (2008) adds, "Such reliance on stereotypic representations serves to strengthen them, and shuts out the complex, dynamic identities that are actually in play in school and society" (p. 13). Dimitriadis and McCarthy (2001) suggested, "we must strive for the goal of the creative fusion and vitalization of those mini-narratives that every unique individual—every student and every teacher—brings to a human encounter such as the pedagogical setting, exploring the full richness of their

particularities" (p. 118). This is particularly significant not only in terms of minority–majority (e.g., Asians and Whites) relations but also in terms of interminority (e.g., Asians and Blacks) and intragroup (e.g., South Asians of different religious persuasions) relations, so that those on the margins do not participate in further marginalizing themselves due to divisiveness and conflict.

To Foucault (1997), power is not a *thing*; it cannot be "acquired, seized, or shared, something that one holds on to or allows to slip away; power is exercised from innumerable points, in the interplay of nonegalitarian and mobile relations" (p. 94). Those "working the hyphen" (Fine, 1994) struggle with what hooks (1990), and assumingly Foucault (1997), would call a politics of location in creating their hybrid identity. hooks (1990) writes,

> Within a complex and ever shifting realities of power relations, do we position ourselves on the side of colonized mentality? Or do we continue to stand in political resistance with the oppressed, ready to offer our ways of seeing and theorizing, of making culture, toward that revolutionary effort which seeks to create space where there is unlimited access to pleasure and power of knowing, where transformation is possible? (p. 145).

Bhabha (1994) writes, "A language of critique becomes effective "to the extent to which it overcomes the given grounds of opposition and opens a space of translation: a place of hybridity" (p. 6) in which the newly constructed political object challenges and changes our expectations and our perception of the political moment. The hybrid identity stems from a postnational reading of the colonial encounter in an attempt "to examine the

mutual contagion and subtle intimacies between colonizer and colonized" (Gandhi, 1998, p. 129).

A "Strange" Identity

Diken (1998) takes up the figure of the stranger as the one who is excluded from forms of belonging and identity, particularly within the context of discourses of nationhood. For Diken (1998) the stranger inhabits a place of ambivalence, in which the stranger is neither *us* or *them*. Residing in such an in-betweeness (Fine, 1994), the labeling of stranger "works to conceal differences; it allows different forms of displacement to be gathered together in the singularity of a given name" (Ahmed, 2000, p. 5). Ahmed finds a correlation between Marx's (1976) commodity fetishism—the enigmatic form of the commodity as a substitution—with her own ideas of stranger fetishism. Stranger fetishism, as Ahmed (2000) explains, "is a fetishism with figures: it invests the figure of the stranger with a life of its own insofar as it cuts the stranger off from the histories of its determination" (p. 5). The assumption that we can tell the difference between strangers and neighbors functions to conceal forms of social differences (Ahmed, 2000). Ahmed (2000) writes, "By defining 'us' against any-body who is a stranger, what is concealed is that some-bodies are already recognized as strangers and more dangerous than other bodies" (p. 3).

Ahmed (2000) explains the creation of strangers through colonization: "Colonial encounters do not just involve a transition from distance to proximity: they involve, at one and the same time, social and spatial relations of distance and proximity. Others become strangers (the ones who are distant), and 'other cultures' become 'strange

cultures' (the ones who are distant), only through coming too close to home, that is, through the proximity of the encounter or 'facing' itself" (p. 12).

Ahmed (2000) beautifully depicts the stranger by writing, "The stranger has already come too close; the stranger is 'in my face.' The stranger then is not simply the one whom we have not yet encountered, but the one whom we have already encountered, or already faced. The stranger comes to be faced as a form of recognition: we recognized somebody *as a stranger*, rather than simply failing to recognize them" (p. 21). The identity of the stranger is based in an identity of danger. Anderson (1990) writes on the danger of the stranger: "Many worry about a figure lurking in the shadows, hiding in a doorway or behind a clump of bushes, ready to pounce on the unsuspecting victim" (p. 5). Ahmed (2000) tells us the danger posed by the stranger due in part to his identity being partly concealed; the stranger is in the dark, hiding, around the corner, and lurking. It is both ironic and fitting that this dangerous, lurking stranger strikes fear into the conscious of those very same individuals, communities, and entities that help create the stranger itself. The projection of danger onto the figure of the stranger allows violence to be figured as exceptional and extraordinary – as coming from outside the protective walls of the home, family, community or nation. Ahmed (2000) writes, "the discourse of stranger danger involves a refusal to recognize how violence is structured by, and legitimized through, the formation of home and community as such" (p. 36). Yet according to most people's experiences, danger and violence arises within our own interpersonal relationships (Stanko, 1990).

Summary on Identity Formation

Thurer (2005) believes that each era develops its own discourse and the current

discourse is the one we are "stuck with" (p. 106). Discourse is critical to

poststructuralists since, as Bové (1990) explains:

> it provides a privileged entry into the poststructural mode of analysis
>
> because it is the organized and regulated, as well as the regulating and
>
> constituting, functions of language that it studies: its aim is to describe the
>
> surface linkages between power, knowledge, institutions, intellectuals, the
>
> control of populations, and the modern state as these intersect in the
>
> functions of systems of thought (p. 54–55).

People grow accustomed to the menu, the discourse, available to them and "only think

they are free, when in actuality they are victims of invisible societal forces. Discourse is

a form of mind control" (p. 106). Identity thus is a "heterogeneous and incomplete

process" (Flax, 1993, p. 93), and ongoing activity, an "innovation" (Foucault, quoted in

Miller, 1993, p. 336), "our running self-identikit" (Spivak, 1993, p. 4). Bhabha (1994)

vies memory as a necessary and sometimes hazardous bridge between colonialism and

cultural identity: "…it is never a quiet act of introspection or retrospection. It is a painful

remembering, a putting together of the dismembered past to make sense of the trauma of

the present" (p. 63). The remembering, while painful, is critical to the colonized creating

a new, hybrid identity in a postcolonial society.

 Identity construction and maintenance may have always been salient in the past;

taxonomic designations such as ethnicity, gender, or sexuality, for example, may not have

existed as the discrete categories we find so familiar (Meskell, 1999). Many of these

domains are now being refigured in contemporary society (Yanagisako & Delaney, 1995)

and should similarly be interrogated more fully before they are applied to archaeological

or historical context. Sexuality, like gender, should been seen as integral to studies of

social life and not simply the preserve of those who feel privileged to speak because of

their own constructural of sexual difference (Dowson, 2000). "Gender identity and

sexual orientation as culturally invented, fluid, eternally unstable constructs that derive

what meaning they have from their context" (Thurer, 2005, p. 97). Feminist theorist

Judith Butler (in Miller, 2005) writes of her concern for permanently unclear identity

categories:

> Identity categories are never merely descriptive, but always normative,
>
> and as such, exclusionary…If feminism presupposes that 'women'
>
> designates an undesignatable field of differences, one that cannot be
>
> totalized or summarized by a descriptive identity category, then the very
>
> term becomes a site of permanent openness and resignifiability (p. 218).

Rigid and monolithic "identity constituting" (p. 220) discourses maintain the status quo

and reinscribe already known situations and identities as fixed, immutable, and locked

into normalized conceptions of what and who are possible (Miller, 2005). Manipulation,

masking and passing (Butler, 1993, Fannon 1967) are tactics that inhere around

difference, problematizing notions of the "real" or "authentic," both socially and

materially. Hall (1997) reminds us that "identities are constructed within, not outside,

discourse" and are "produced in specific historical and institutional sites within specific

discursive formations and practices, by specific enunciative strategies" (p. 4). It is within

the discourse, both dominant and marginalized, that identity is created, nurtured, and

portrayed. In better understanding the hybrid identity of the Tejano father, I will

complicate the discourse that maintains the status quo that has been created over the past generations.

Synthesis of Literature Review

Gandhi (1998) warns that the postcolonial dream of discontinuity (from the colonial past to the postcolonial future) is ultimately vulnerable to the infectious residue of its own unconsidered and unresolved past. At the heart of this research study, it is the residue of this unconsidered and unresolved past that drives the data collection and analysis. Combining postcolonialism with the idea of identity formation in the hopes of better understanding the Tejano father, and his role within the Mexican American family and community, will allow school leaders to utilize him in the school experience of his children. The literature reveals that addressing Tejano father involvement from a postcolonial lens would benefit the Mexican American family, community, and school leaders. This would include, and may not be limited to, addressing those that are doing the addressing, those that are being addressed, the address itself, and the issues of involvement that may or may not be effected by addressivity itself. Until we address all those involved, and the notion of addressivity itself, the traps of colonialism will continue to persist for Tejano fathers, his family, and community.

CHAPTER III

METHODS

the Sun resting on our neck with the Earth at our fingertips
who we are and where we come from are one in the same
laughs are only muffled by the dusters from above
Mijo, this is who you are…this is where you come from
la cachucha de ayer is la corona de mañana
Mijo, this is your story, this is my story, this is our story
listen to 'las nubes' otra vez, maybe that will drown their voices
my yells of adoration can't overtake their yells of disdain
so then I'll whisper…
      I'll whisper our story to you.

"Jase, we use to ride in one truck…all of us!" Throughout my childhood, Dad would tell and retell the story of how his parents would pack all 12 children into a truck as they weaved through the fields and back roads of this nation. As a young boy, Dad would take me on this long truck ride alongside him by simply telling and retelling the story. He would say with an excitement that confused my privileged mind, "We would get to the field and the first thing J.Y. would do is find trees to make a shower for us. Mom would have one or two babies to care for…she use to warm up the milk by putting the bottle near the truck engine." As a child, the idea of taking a shower out in a field seem like quite an unfortunate event, yet he made it all seem so glorious and enjoyable. He would continue, "You had to wear long sleeves…you just had to." "In the hot sun, Dad?" I would reply. "Heck yeah," he snapped back as if I was insane. "The sun would eat your lunch…you had to protect your skin while you were working the fields. We'd have big hats to cover our heads, long sleeves to cover our arms, and pants…that sun didn't hit anything," he said while laughing with that innocent laugh. I remember oddly

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embracing the truck ride as I left the material luxuries of assimilation in the dust.

Each time he told me the story I found myself confused with the contradicting story I heard everywhere else during my childhood. While Dad was talking about how my grandfather found cleanliness next to godliness, I was being told at school that we were "dirty" because of our Brown skin. When Dad told the story of how each child was born in the spirit of creating more financial stability for the family, the television and adult murmurs I overheard told me that making babies was all Brown women were good for. I pictured my Dad working feverishly under what Villaseñor (1991) calls *la cobiha de los pobres* (the blanket of the poor) wearing a large hat for protection. As I pictured him, I could not help but imagine the ever-present symbol of the lazy Mexican wearing a sombrero slumped over a cactus. Was that my father sitting against the cactus? Surely not, right? And my grandfather *did* put up the shower first thing to ensure all his children were clean after a very hard day's work. Or maybe my dad was making this all up to compensate for the shortcomings of our people.

Delgado (1989) writes, "Stories and counterstories, to be effective, must be or must appear to be noncoercive. They invite the reader to suspend judgment, listen for their point or message, and then decide what measure of truth they contain. They are insinuative, not frontal; they offer a respite from the linear discourse" (p. 2415). What I realized at a very early age was that Dad was not trying to convince me that they were clean. What he did was painstakingly tell me how J.Y. would search for two trees close together that would allow him to hang a cloth tarp around the trees, how the bucket would hold the water that would bring cleanliness, and how he only wished he could shower more often than the work would allow. In retrospect, I never fully understood at

the time why my fellow students spent so much time and energy trying to convince me that my skin was dirty. What I did understand was that they were successful at times in convincing others that looked like me that we were dirty. I am just grateful that I was not one of those individuals.

Perhaps my father consciously, or unconsciously, knew of the narrative I was hearing outside of the home. While it was never mentioned between the two of us, I was too happy during the times he decided to offer up a counterstory, the new narrative if you will, to who *they* thought we were as a people. Delgado (1989) elaborates on counterstorytelling as "both a method of telling the story of those experiences that have not been told (i.e., those on the margins of society) and as a tool for analyzing and challenging the stories of those in power and whose story is a natural part of the dominant discourse—the majoritarian story" (p. 2430). So maybe that is what Dad was doing— challenging the majoritarian story I heard each day outside the home—or maybe he just wanted to relive those days with his son.

Methodology

Background

Case studies can involve either single or multiple cases, and numerous levels of analysis (Yin, 1984) that typically combine data collection methods such as archives, interviews, questionnaires, and observations (Eisenhardt, 1989, p. 534). Stake (2008) writes:

Case study is not a methodological choice but a choice of what is to be studied…We could study it analytically or holistically, entirely by repeated measures or hermeneutically, organically or culturally, and by mixed methods—

but we concentrate, at least for the time being, on the case (p. 435).

According to this definition, case studies focus on an "individual unit," what Stake

(2008) calls a "functioning specific" or "bounded system" (p. 119). Flyvbjerg (2011)

continues with his understanding of case studies as a methodology:

> Case studies comprise detail, richness, completeness, and variance. Thus,
> case studies stress developmental factors, meaning that a case typically
> evolves in time, often as a string of concrete and interrelated events that
> occur at such a time, in such a place and that constitute the case when seen
> as a whole (p. 301).

The use of case studies in research is done for various reasons: to provide description

(Kidder, 1982), test theory (Pinfield, 1986; Anderson, 1983), or generate theory (e.g.,

Gersick, 1988; Harris & Sutton, 1986). For this research study, I will lean towards the

purpose set forth by Gersick (1988) and Harris & Sutton (1986) in my attempt to better

understand the hybrid identity of the Tejano father, his role in the lives of his children,

and how schools can strengthen the connection between school and the Tejano home.

Concerns of a Case Study

Case study as a methodological tool is not without its limitations or concerns.

Too often, as Flyvberg (2006, 2011) suggests, the use of case study is susceptible to

misunderstanding by those conducting research and those reviewing it. Flyvbjerg (2006)

offers five misunderstandings about case study research. The five major

misunderstandings, as Flyvbjerg (2006) suggests, of case study are:

> *Misunderstanding 1:* General, theoretical (context-independent)
> knowledge is more valuable than concrete, practical (context-dependent)
> knowledge.
> *Misunderstanding 2:* One cannot generalize on the basis of an individual

case; therefore, the case study cannot contribute to scientific development. *Misunderstanding 3:* The case study is most useful for generating hypotheses; that is, in the first stage of a total research process, whereas other methods are more suitable for hypotheses testing and theory building.
Misunderstanding 4: The case study contains a bias toward verification, that is, a tendency to confirm the researcher's preconceived notions.
Misunderstanding 5: It is often difficult to summarize and develop general propositions and theories on the basis of specific case studies.

The question of validity of case study as an actual method of qualitative research still arises today. Sociologists Hamel, Dufour, and Fortin (1993) ask:

But is the case study a method? Or is it an approach? Case studies employ various methods. These can include interviews, participant observation, and field studies. Their goals are to reconstruct and analyze a case from a sociological perspective. It would thus be more appropriate to define the case study as an approach, although the term case method suggests that it is indeed a method (p. 1).

Whatever term or phrase is used, case studies depend on clearly defining the object of study, that is, the case. But this too is complex (Patton, 2002). Perhaps because case study methods are somewhat intuitive—they have in some sense been around as long as recorded history—the systematic development of it as a methodology is somewhat of a recent phenomenon. Only in the past three decades have scholars formalized case study methods more completely and linked them to underlying arguments in the philosophy of science (George and Bennett, 2004).

Benefits of a Case Study

Case study is the study of the particularity and complexity of a single case, coming to understand its activity within important circumstances (Stake, 1995). While a

study of one case, that single case study is likely to be made up of many smaller cases—

the stories of specific individuals, families, organizational unites, and other groups

(Patton, 2002). This research study is a case of better understanding the hybrid identity of

the Tejano father, yet the study is made up of smaller cases involving individuals,

families, schools, and communities. Fieldwork can be thought of as engaging in a series

of multilayered and nested case studies, often with intersecting and overlapping units of

analysis (Patton, 2002). There is a benefit to the triangulation (Patton, 2002) that befits a

unit of analysis that produces data at a multi-layered level.

Case Study for this Research Study

This research study attempts to better understand the hybrid identity of the Tejano

father, his role in the lives of his children, and how schools can strengthen the connection

between school and the Tejano home through the study of three unique cases. Each case

is layered with individuals (father and son) who have immersed themselves in a variety of

places/spaces for an extended period of time. To create a multi-layer collection of data, I

will combine data collection methods such as archives and interviews (Eisnehardt, 1989).

Three case studies of individual father-son teams will be conducted as a multi-case study

and engage within case and cross-case analysis (Patton, 2002). Themes will emerge

across the three father-son teams when coding is conducted on the narrative collected as

well as the sociohistorical walk and archival data (Patton, 2002; Anfara, Brown, &

Mangione, 2002; Marshall & Rossman, 1999).

Research Design

The hybrid narrative of Tejano fathers must come to life through the presentation

of data in all forms and fashion. The design of this research study is qualitative in nature

and differs little from how my father and grandfather worked the hyphen (Fine, 1994) for the past two generations. The design of this study has taken "place" and "space" into account. The geographical area of the father-son teams will be crucial to the design of the study. The place, itself, is a major factor to the collection and analysis of the data. In addition, specific places such as the participat's schools, homes, and agricultural fields will play a role in the design of the study. Gruenewald (2003) states:

> Place-based education lacks a specific theoretical tradition, though this is partly a matter of naming. Its practices and purposes can be connected to experiential learning, contextual learning, problem-based learning, constructivism, outdoor education, indigenous education, environmental and ecological education, bioregional education, democratic education, multicultural education, community-based education, critical pedagogy itself, as well as other approaches that are concerned with context and the value of learning from and nurturing specific places, communities, or regions (p. 3).

This study, at its essence, is learning within a very specific geographic and cultural context. The lessons and narratives passed down from one generation to the next are set in a particular place and space that adds value to the data collected. The schools each father and son attended, the homes in which they were reared, and the communities that fostered their growth are all key elements to the design of the study.

Qualitative inquiry typically focuses in depth on relatively small samples, even single cases (N=1), selected purposefully (Patton, 2002). A solid qualitative study is

often a longitudinal examination with data gathered through multiple methods such as

participant observation, in-depth interviewing, and document collection and analysis

(Glesne, 2011). In particular, the use of typical case sampling will be utilized in order to

illustrate the hybrid identity of Tejano fathers. Yet much of qualitative research has

reproduced, if contradiction-filled, a colonized discourse of the "Other" (Fine, 1994, p.

70). Fine explains how this speech about the "Other" annihilates, erases: "no need to

hear your voice when I can talk about you better than you can speak about yourself"

(1994, p. 70). In many cases, the colonized/oppressed internalize the ways and language

of the colonizer/oppressor in order to survive within extant social structures (Asher,

2005). To avoid this, researchers must consider what Asher & Crocco (2001) describe as

the intersections of history, geography, language, class, and culture as dynamic, context-

specific markers of identity as the create spaces for participants to present their own

stories on their on terms (p. 135). This research study has been designed to allow Tejano

fathers the space to present their own story on their own terms. I will consider the

intersections of history and geography in the design of data collection strategies. I will

attempt to avoid the traps of history and geography by allowing the participants to share

their narrative in their own words in a setting that is comfortable to them. The framing of

all interviews and focus groups will be done in a space that allows the participants to

present their own story on their own terms.

The logic and power of purposeful sampling lie in selecting information-rich

cases for study in depth (Patton, 2002). Six participants (three pairs of father and son)

will be help shape the narrative of Tejano fathers throughout this research study. It is

also purposeful that each son participating in the study be a father. As Stake (1995)

explains, "a case study is expected to catch the complexity of a single case" (p. xi). The qualitative analysis process typically centers on presentation of specific cases and thematic analysis across cases (Patton, 2002). This research study will center on specific cases of Tejano fathers as I conduct a thematic analysis of the Tejano father narrative. In addition, I will also maintain the integrity and individuality of each case by allowing it to stand as its own data point. Stake (1978) adds:

> Its best use appears to me to be for adding to existing experience and humanistic understanding. Its characteristics match the 'readinesses' people have for added experience. As Von Wright and others stressed, intentionality and empathy are central to the comprehension of social problems, but so also is information that is holistic and episodic. The discourse of persons struggling to increase their understanding of social matters features and solicits these qualities. And these qualities match nicely the characteristics of the case study (p. 7).

Case studies can involve either single or multiple cases, and numerous levels analysis (Yin, 1984) that typically combine data collection methods such as "archives, interviews, questionaires, and observations" (Eisenhardt, 1989, p. 534). The methods of this research study will utilize archives. The rationale to utilize the case study as my methodology for this research study is imbedded in my desire to add to an already existent understanding of Tejano fathers while expanding on the current knowledge base through examining multiple cases at a deep and diverse level.

Impact of Postcolonialism on Research Design

Postcolonialism (Bhabha, 1994) is concerned with how power is constructed, utilized, and maintained. Knowledge (who constructs it, who claims it, and how it is used) also is a key issue for postcolonialism. The knowledge of the people depends on the discovery, Fanon (in Bhabha, 1994) says, of a much more fundamental substance which itself is continually being renewed. Fanon writes:

> Culture abhors simplification as he tries to locate the people in a performative time: the fluctuating movement that the people are just giving shape to. The present of the people's history, then, is a practice that destroys the constant principles of the national culture that attempt to hark back to a 'true' national past, which is often represented in the reified forms of realism and stereotype (in Bhabha, 1994, p. 152).

In utilizing a case study approach to this research study, the people's (participant's) history can be deconstructed, stripped away from trivial stereotype, and presented in a fluid manner. Utilizing postcolonialism for this research study will encourage a methodology that captures data that goes beyond the traditional colonial discourse. Yet, I believe we are, in some ways, still a colonized people attempting to break through by creating a new type of discourse. Bhabha (1984) suggests:

> This is a form of colonial discourse that is uttered *inter dicta*: a discourse at the crossroads of what is known and permissible and that which though known must be kept concealed; a discourse uttered between the lines and as such both against the rules and within them. The question of the representation of difference is therefore always also a problem of authority (p. 130).

As I begin this research study, I do so with a keen sense of the power that comes along with creating a postcolonial discourse *in medias res* of a postcolonial narrative. Postcolonial theory will allow for such dangerous, powerful conversations to occur throughout the data collection and analysis process. Through working the hyphen (Fine, 1994), I will create opportunities with my participants to "discover what is, and is not, happening between the negotiated relations of whose story is being told, why, to whom, with what interpretation, and whose story is by shadowed, why, for who, and with what consequences" (p. 72). As researcher and participant, I will create a narrative of Tejano fathers between the Subject and Other. As a researcher and Tejano father myself, I will access the privilege and pitfalls that comes with living (and writing) "in between" (Fine, 1994).

Participants

Patton (2002) says, "The purposeful sampling is an attempt to be illustrative, not be definitive" (p. 236). The six participants will consist of three father and son teams. Each team will consist of a Tejano father and his son (who is a father himself). Along with two other father and son teams from South Texas, I will team up with Dad to participate in the research study myself. The six participants will help create an illustration of the hybrid identity of Tejano fathers while not seeking to create a definitive definition of the Tejano father. I have not selected the participants for their prowess of culture, identity, or Tejanohood. In speaking of identity, power, and resistance, Foucault (1978) explains that "poststructural theories believe that the analysis of and resistance within power relations must proceed on a case-by-case basis. There is no single locus of refusal, no soul of revolt. Instead, resistance is generally local, unpredictable, and constant" (p. 96). The

six participants were selected for their ability to share their own narrative of identity, power, and resistance.

The participants for this study were selected through purposeful sampling (Patton, 2002). A few non-negotiable traits were required for participants to be admitted to participate in this research study. First, the participants must identify themselves as American males who can trace their family roots to Mexico. Secondly, the case to be studied must be of a father-son team with the son being over the age of 18. In the case of this study, all participants range in age from 30 years old to 68 years old. Lastly, each father-son team must have lived in the Kingsville, Texas area for the formative years of their relationship.

Considering that I was born and raised in Kingsville, I had certain father-son teams in mind due to their potential for offering "information-rich and illuminative experiences that would aim to bring insight about a phenomenon" (Patton, 2002, p. 40). Cases for this study have been designated as typical case samplings (Patton, 2002), which are "meant to describe and illustrate what is typical to those unfamiliar with the setting—not to make generalized statements about the experiences of all participants. The sample is illustrative not definitive" (p. 236). The three cases of this research study have been selected to provide an information-rich account that aims to bring insight of the Tejano father narrative.

Self As Unit of Analysis

Ethnography first emerged as a method for studying and understanding the other. Patton (2002) writes, "It was fascination with 'exotic otherness' that attracted Europeans to study the peoples of Africa, Asia, the South Sea Islands, and the Americas" (p. 84). In

the new postcolonial world at the beginning of the 21st century, the relationship between the observed and the observer has been called into question at every level (Patton, 2002). Ellis and Bochner (2000) view autoethnography as the bookend to ethnography—an autobiographical genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural. In utilizing the autoethonography as a method, the researcher takes the *emic* perspective, or the insider's perspective, to explore these multiple layers of consciousness to further the literature on culture.

As I have stated, I will take on the role as participant throughout this study. I view this research study as another mile in the truck ride through the fields my father has taken me on since childhood. Only this ride will be taken to better understand the journey of the Tejano father. Who was in the truck? Who was driving the truck? What were the conditions and forces just outside the truck that both helped us along and pushed us with resistance? Along with Dad and the research participants, I will journey through a deep, intense "truck ride" as we seek to document our own narrative. My role as researcher-participant within this research study will incorporate strong autoethnographic (Reed-Danahay, 1997) characteristics. Autoethnography is a genre of writing and research that connects the personal to the cultural, place self within a social context (Reed-Danahay, 1997). The use of self to explicate culture (Denzin and Giardina, 2008) is at the foundation of my participation within my own research study. Beyond my own personal narrative, I seek as research-participant to better understand culture through the deeper analysis of the self.

Role of Researcher

As a Tejano father to two brown boys, this research study is so much more than fulfilling an academic requirement. This, in its purest form, is my opportunity to document our story for them to be read when they are old enough to grasp the depth of our past, present, and future. Some in my daily life regard me as an academic. Others may see me as an educator, an ally, or a researcher. To Omar and Cruz, I am simply *Papi*. The hands, heart, and mind of a committed Tejano father are what craft this narrative. In addition, I also attempt to be transparent with my own hybrid identity (Fine, 1994) as participant-researcher, oppressed-oppressor, and Subject-Other. Ladner (1971) believes there is an inherent bias in social science due to the relationship between researcher and his subjects. She writes, "By definition, that relationship resembles that of the oppressor and the oppressed, because it is the oppressor who defines the problem, the nature of the research, and, to some extent, the quality of interaction between him and his subjects" (p. vii). It will be critical, in my role as researcher, to be mindful of working the "in between" (Fine, 1994) throughout this research study.

Owning my role as father, teacher, advocate, and researcher will allow me to, as Flax (1990) explains, "…question knowledge, gender, subjectivity, and power and their interrelations; and a wish to explore how theories might be written in postmodern voices—nonauthorarian, open-ended, and process-oriented" (p. 3). To separate my roles would be nearly impossible so I make a conscious decision not to do it. I will conduct this study with a certain level of consciousness of Delgado Bernal's (2007) *trenza de identitdades* (the braid of identities). Although she, and others alike, utilize this in the formation of a *mujerista* (Isasi-Diaz, 1989) perspective, I too as a Tejano male can relate

to the interrelatedness of personal, familial, cultural, professional, and community responsibilities.

As participant and researcher, I will refrain from attempting to be objective which, according to Anzaldúa (2007), is a European construct aimed at separating research with our own personal experiences and feelings. Fine (1994) also believes the "social sciences have been, still are, long on texts that inscribe some Others, preserve other Others from scrutiny, and seek to hide the researcher/writer under a veil of neutrality or objectivity" (p. 73). As I am reminded by their warnings, I will attempt to not separate my, and others, personal experiences from the literature and research process. In being both participant and researcher, I knowingly place myself in what Gandhi (1998) calls the troublesome field of "representation" and "representability" (p. 2). Spivak (1988, p. 285) ponders how the historian/investigator can avoid the inevitable risk of presenting himself as an authoritative representation of subaltern consciousness. At its essence, this research study is my attempt to bring the voice of Tejano fathers to the forefront without speaking on his behalf. Yet in seeking this, I also acknowledge the historically determined relationships of dominance and subordination (Gandhi, 1998, p. 2) of researcher and study participants. Cornel West (1990, in Gandhi, 1998) argues "all cultural critics who attempt to contest the operations of power within their own institutional contexts find themselves in a disabling double blind: while linking their activities to the fundamental, structural overhaul of these institutions, they often remain financially dependent on them…For these critics of culture, theirs is a gesture that is simultaneously progressive and coopted" (p. 59).

Data Collection

Strategies

Growing up Brown in Kingsville, I always knew that fellow students and teachers would be more than happy to share my story with me. I knew, with the exception of the "savage" Indians, that my story was surely not to be found in the Social Studies textbooks (I was stretching to find my existence in the books because I never truly felt like a savage or an Indian). It was the collection of my father's stories in which I was able to begin to form my own narrative of what it meant to be a Mexican American male. Little did I know at that time, but Dad was mapping out a postcolonial discourse by intervening the realm of Western knowledge-production (Gandhi, 1998) through his sharing of story. He would tell me about J.Y.'s desire for all his children to be educated. He would drive me through endless fields of cotton and explain a normal day of work for him when he was but a young child. He would show me faded black and white photos of ancestors that had paved the way of my own existence. This is how I began to form my own identity; therefore, this is how I will collect the data in this research study in my attempt to better understand the hybrid identity of Tejano fathers.

The data collection portion of the research study will consist of four strategies: *platicas*, socio-historical walks, a focused conversation, and archives. *Platicas*, or informal conversations, will allow me to document the stories of each father and son pair participating in the research study. Socio-historical "walks" will be part of the data collection process. In this part of the research study, I will accompany each father and son pair to their places of origin to gain a deeper sense of their own narrative. The participants will share the spaces of learning in which they inhabited. After each pair has

finalized the *platica* and socio-historical walk portion of the process, all participants will be convened to have a focused conversation. All conversations and "walks" will be documented via film to be utilized during the data analysis phase of the study. The four strategies to be utilized within this research study are to be aligned with Postcolonialism's desire to "oppose every form of tyranny, domination, and done in the spirit of non-coercive knowledge produced in the interests of human freedom" (Said, 1983, p. 29).

Platicas

Platicas, or informal conversations, are to be the focal point of data collection throughout this research study. For this study, I will sit with each pair of father and son and engage in a *platica* in an effort to document and understand their reality as a Tejano father. *Platicas* are the method through which we, as Tejanos, learned and have known the nature of our reality (Guajardo & Guajardo, 2008). *Platicas* are the method that I have known since childhood so the utilization of this method is a function of my own personal and research preference. Also, the platica, in a sense, is a method created by the Tejano himself. It will allow the Tejano fathers to share his story stripped away from what Said (1993) calls the desirability of colonialism to endlessly confirm the positional superiority of the West. To use any other method of collecting the Tejano father narrative would be to utilize the very systems and structures that serve to constrain them (Asher, 2008). I will have *platicas* with each father with an understanding that I may have more if needed. Guiding questions for the *platicas* can be found in Appendix A.

Socio-historical Walks

As Andzaldúa (2007) writes, "We have a tradition of migration, a tradition of

long walks" (p. 33). Understanding this, it only makes sense that I walk alongside the Tejano fathers of this research study. I will walk alongside them through a migration of sort from their places of origin to the places in which they currently inhabit. Walking is a (almost) universal human activity that has, in the past, been neglected by researchers – as fundamental to the way that we both perceive and intervene in our environments (e.g. Ingold 2000, 2004; Gray 2003; Lee and Ingold 2006; Lund 2006). Sarah Pink's (2007, p. 240) shares her thoughts on walking a community garden to better understand the power of 'walking' as she writes:

> Once I had 'been there' and walked the garden with someone who had
> already defined it as a place, I was able to gain – to invoke the
> complexities implied by an anthropological use of the phrase – 'a sense of
> place'; in Steven Feld's words: 'as place is sensed, senses are place; as
> places make sense, senses make place' (Feld and Basso, 1996, p. 91).

Through the *platica* and focused conversation, I will walk with them in an emotional and intellectual sense. The socio-historical walk will add the physical essence of the migration to the narrative of the Tejano father. As a Tejano father and researcher, I want to walk alongside fellow Tejano fathers to gain a deeper understanding of their "migration" of Tejano fatherhood.

Focused Conversation (Focus Group)

Following the *platicas* and socio-historical walks with each pair, a focused conversation will be convened to include all participants. A focus group interview is an interview with a small group of people on a specific topic. Groups are typically 6 to 10 people with similar backgrounds who participate in the interview for one to two hours

(Patton, 2002). While the participants are the same as the *platica* and walks, the context

of the focused conversation will add a unique dimension to the data collection phase of

the research study. Creating a space for all participants to share their story amongst each

other will allow for the new narrative to further develop as a collaborative inquiry

process. The collaborative inquiry process commits us to listening and privileging local

story, voice, and analysis (Guajardo & Guajardo, 2004). The focused conversation with

all participants present will be facilitated in a *platica*-like approach to sharing our

individual stories with each other. Like the other data collection strategies, the focused

conversation process will be filmed for documentation and analysis purposes. This piece

of the data collection process will tap into our ability to learn from each other. As stated

in previous chapters, there is no one story of the Tejano father nor am I claiming to create

one story. Rather, coming together as Tejano fathers in conversation and spirit will begin

the process of creating a well-rounded new narrative. Guiding questions for the focused

conversation can be found in Appendix B.

Field Notes

Patton (2002) writes: "Field notes are the most important determinant of later

bring off a qualitative analysis. Field notes contain the description of what has been

observed. They should contain everything that the observer believes to be worth noting"

(p. 302). Van Maanen (1988) views field notes as an ongoing stream-of-consciousness

commentary about what is happening in the research, involving both observation and

analysis. The task of creating field notes will be a tool used throughout the four data

collection strategies of this research study. Corbin and Strauss (2008) add that if a

researcher is out in the field collecting data, theoretical ideas will be stimulated by data

and it is very appropriate to jot those theoretical ideas down before the researcher forgets them. As I conduct platicas, semi-structured group conversations, and socio-historical walks with the participants, I will be purposeful in my conduction of field notes.

Data Sources

In order to offer a new narrative that speaks to the traditional narrative of the Tejano father, I must listen to the Tejano father. The data sources I will use to complete this research study revolve around listening and observing the stories to be shared. Along with listening and observing, the capturing of the new narrative on film is to play a large part of creating the new narrative in a method that is different than the one that has been utilized to create the traditional narrative. The *platica* method will allow for the data to emerge through conversations that will span generations of a particular family. The focused conversation will allow Tejano fathers to build knowledge amongst each other as they share personal experiences in a safe environment. Understanding the importance of place, the physical environments of family will be used as a data source in my attempt to create our new narrative. And lastly, family heirlooms such as pictures, documents, and artifacts will be a source of connecting the present and future new narrative to the past.

I will obtain informed consent via the university IRB process and full disclosure forms will be signed. As stated earlier, all conversations and walks will be filmed and used for the analysis phase of the research study. All film will be kept in a secure location for a minimum of 5 years after the project has been completed. I will transcribe all the primary data in order to craft the new narrative throughout the research process.

Validity

There is a general consensus that qualitative inquirers need to demonstrate that their studies are credible. Proponents of quantitative research regularly imply that qualitative, interpretivist, approaches to human inquiry are so rife with threats to validity that they are of no scientific value. In the debate over legitimacy, the validity of qualitative research findings had become "the most controversial issue" (Bailey, 1997, p. 21). In quantitative research, the focus in on the measuring instrument—the test items, survey questions, or other measurement tools. In qualitative research, the researcher is the instrument (Patton, 2002). Patton (2002) adds, "The credibility of qualitative methods, therefore, hinges to a great extent on the skill, competence, and rigor of the person doing fieldwork—as well as things going on in a person's life that might prove a distraction" (p. 14). To this end, several authors identify common procedures for establishing validity in qualitative projects (e.g., Guba & Lincoln, 1985; Maxwell, 1992; Merriam, 1991). Qualitative researchers routinely employ member checking, triangulation, thick description, peer reviews, and external audits (Creswell & Miller, 2010). For this research study, I will integrate thick and rich description of each case, member checking, and triangulation to ensure validity of the highest degree possible. As others (Patton, 2002) have argued, the qualitative researcher need not find the gold standard to which we can compare our accounts to see if they are valid. Maxwell (2005) says, "All we require is the possibility of testing these accounts against the world, giving the phenomena that we are trying to understand the chance to prove us wrong" (p. 106).

Lenses of Validity

One frame to determine the credibility of a study is the particular lens of the

researcher. Researchers determine how long to remain in the field, whether the data are

saturated to establish good themes or categories, and how the analysis of the data evolves

into a persuasive narrative. Qualitative inquirers may use a second lens to establish the

validity of their account: that of the participants in the study. The qualitative paradigm

assumes that reality is socially constructed and participants' perceptions are the focus of

inquiry it to be. This lens suggests the importance of checking how accurately

participants' understandings of their realities have been represented in the final account.

A third lens may be the credibility of an account by individuals external to the study.

Reviewers not affiliated with the project may help establish validity as well as various

readers for whom the account is written. Sintonen and Richardson (1994) use the

metaphor of a crystal as an image for validity: "Crystals are prisms that reflect

externalities and refract within themselves…What we see depends on our angle of

repose" (p. 522). To this end, researchers engage in validity procedures of self-disclosure

and collaboration with participants in a study. These procedures help to minimize further

the inequality that participants often feel (Creswell & Miller, 2000).

Researcher's Bias

    According to Onwuegbuzie and Teddlie (2003), researcher bias occurs when the

researcher has personal biases or *a priori* assumptions that he/she is unable to bracket.

This bias may be subconsciously transferred to the participants in such a way that their

behaviors, attitudes, or experiences are affected. In addition to influencing participants

unduly, the researcher could affect study procedures (e.g., ask leading questions in an

interview) or even contaminate data collection techniques (Onwuegbuzie and Leech,

2007). Researcher bias does not occur only at the data collection stage, it can also prevail

at the data analysis and data interpretation phases. Researcher bias is a very common

threat to legitimation in constructivist research because the researcher usually serves as

the person (i.e., instrument) collecting the data (Onwuegbuzie and Leech, 2007).

Researcher bias can be either *active* or *passive*. Passive sources include personality

characteristics or attributes of the researcher (e.g., gender, ethnicity, type of clothing

worn), whereas active sources may include mannerisms and statements made by the

researcher that provide the participants with information about the researcher's

preferences.

Another form of researcher bias is when the researcher's prior knowledge of the

participants unduly influences the participants' behaviors. As a Tejano father myself, it

must be understood that I will come with my own biases as researcher/participant. I am

fully aware that my own biases, regardless of how well intended, can threaten the

legitimation and integrity throughout every phase of this study. Whether active or

passive, my biases must become a part of this study in an effort to create transparency

and validity. I will do this partly by emphasizing "rigorous and systematic data

collection procedures" (Patton, 2002, p. 544) such as in-depth interviews, focus groups,

and archival data. I will also conduct member checking (Merriam, 1991) to ensure that

my biases do not interject into the narratives shared by the participants.

Thick Description

A procedure for establishing credibility in a study is to describe the setting, the

participants, and the themes of a qualitative study in rich detail. According to Denzin

(1989), "thick descriptions are deep, dense, detailed accounts. Thin descriptions, by

contrast, lack detail, and simply report facts" (p. 83). For this study, I aim to create a

thick, rich description of each case studied. The purpose of a thick description is that it creates verisimilitude, statements that produce for the readers the feeling that they have experienced, or could experience, the events being described in a study. Thus, credibility is established through the lens of readers who read a narrative account and are transported into a setting or situation (Creswell & Miller, 2000). Researchers also provide very detailed descriptions of settings, participants, data collection, and analysis procedures as a way of making their accounts more credible – to show that they were diligent in their attempts to conduct respectable research (Anfara, Brown, & Mangione, 2002).

The methods design for this study has been formulated to ensure that, as a researcher, I will have the necessary depth of data to create a thick description of each case study. The *platicas*, socio-historical walks, focused conversation, and archives are intended to create a wealth of data that will allow the reader to fully experience the events, locations, and individuals being described throughout the study.

Transcription

Transcription is the transference of spoken language with its particular set of rules to the written word with a different set of rules (Kvale, 1996). This process of transforming uninterrupted dynamic oral language spoken in a particular context to a static form of representation (written language) is necessary for the management and organization of data, since only written language can be managed, in other words, sorted, copied, examined, evaluated and quoted (Lapadat, 2000). For this study, with the exception of archival data, there will only be data collected through the transference of spoken language. Transcription of all platicas, socio-historical walks, and focused conversation will play a vital role in the analysis of data collected.

Researchers apply two main methods of transcription: naturalized transcription and denaturalized transcription (Davidson, 2009). Naturalized transcription is a detailed and less filtered transcription. It is as specific as possible and focuses on the details of the discourse, such as breaks in speech, laughter, mumbling, involuntary sounds, gestures, body language, etc. as well as content. Denaturalized transcription is flowing, presenting 'laundered' data which removes the slightest socio-cultural characteristics of the data or even information that could shed light on the results of the study. It accurately describes the discourse, but limits dealing with the description of accent or involuntary sounds. Each method has advantages and disadvantages. In the instance of naturalized transcription, the transcriber may wrongly interpret the voices heard in the recording and in so doing influence the conclusions of the research. However, the detailed descriptions of the voices and the things mentioned during the interview may afford a more complete and valid picture of the same. While some researchers wonder whether naturalized transcription provides a more reliable version of the interview as it was conducted (for example, Forbat & Henderson, 2005), Reeves et al. (2005) are of the opinion that most researchers use a combination of both methods. For this study, I will utilize a naturalized transcription as I attempt to honor the details of discourse gathered throughout the collection process. The socio-historical characteristics that are removed through denaturalized transcription are the very data points I seek to capture throughout the study. Each *platica* (one *platica* per each father-son team) will be transcribed completely. Along with the *platicas*, the focused conversation consisting of all six participants will also be transcribed in full.

Reflexivity

Another validity procedure is for researchers to self-disclose their assumptions, beliefs, and biases. This is the process whereby researchers report on personal beliefs, values, and biases that may shape their inquiry (Creswell & Miller, 2000). Researcher bias is not necessarily viewed as problematic in qualitative research as long as researchers "bring their preconceived beliefs into the dialogue" (Harry, Sturges, & Klingner, 2005, p. 7) by explicitly disclosing their biases, assumptions, and aspects of their backgrounds that could influence the interpretations they make. Prior to embarking on the data collection process, I must acknowledge that I have "significant influence on the development of the research and the engagement of the participants" (Curtin & Fossey, 2007, p. 92-93). I know the six participants, in some cases I know them extremely well, and I am well aware of the influence my thoughts and beliefs may have on the development of the data collection and analysis process.

Interpretive researchers also consider the issue of clarifying researcher bias or self-reflexivity to be a misguided attempt to obtain some objective distance between the self and the work being undertaken (Heshusius, 1994). From an interpretive perspective, if the inquirer is not separate from the subject of inquiry, there is no way to obtain that optimal distance that would allow the truth to show itself (Smith, 1984). For this study, I will not attempt to obtain objectivity; rather, I will seek to integrate my beliefs, my biases, my own story into the study as part of the analytical process.

Member Checking

Member checking is what the term implies – an opportunity for members (participants) to check (approve) particular aspects of the interpretation of the data they provided (Doyle, 2007; Merriam, 1991). With member checking, the validity procedure

shifts from the researchers to participants in the study. Guba and Lincoln (1985) describe

member checks as "the most crucial technique for establishing credibility in a study" (p.

314). It consists of taking data and interpretations back to the participants in the study so

that they can confirm the credibility of the information and narrative account.

Throughout this process, the researchers ask participants if the themes or categories make

sense, whether they are developed with sufficient evidence, and whether the overall

account is realistic and accurate. Participants may be asked to edit, clarify, elaborate, and

at times, delete their own words from the narratives; although Creswell (2009) stressed

that member checking is best done with "polished" (p. 191) interpreted pieces such as

themes and patterns emerging from the data rather than the actual transcripts. In turn,

researchers incorporate participants' comments into the final narrative. In this way, the

participants add credibility to the qualitative study by having a chance to react to both the

data and the final narrative (Creswell & Miller, 2000). For this research study, I will

utilize member checking at three different points throughout the study. First, each father-

son team will be given their own case study to check for clarity and ensure that I have

created a reliable account of their story. Each father-son team will be given a copy of a

thick description of their unique case and I will seek their check for validity. Second,

after the full-group focused conversation I will share my thematic analysis and finding

with the group of participants to ensure the accuracy of the themes and patterns

documented. Lastly, after the completion of the full data analysis and reporting of

findings, I will share the final product with all participants. If there are discrepancies

noted at any time of the process, I will adhere to the edits provided by each participant. It

cannot be their story if I somehow become the neo-colonizer in owning their story.

Triangulation

The commitment to triangulate the data throughout the research study is at the forefront of the data collection strategies and techniques. Triangulation strengthens a study by combining methods (Patton, 2002). In this study, methodological triangulation (Denzin, 1978), or the use of multiple methods to study a single problem or program, will ensure what Glaser & Strauss (1967) call "credibility." To them, credibility indicates that "findings are trustworthy and believable in that they reflect participants', researchers', and readers' experiences with a phenomenon but at the same time the explanation is only one of many possible 'plausible' interpretations possible from data" (Corbin & Strauss, 2008, p. 302).

Data Analysis

Method

The primary method of data analysis for this study is inductive in nature. Patton (2002) writes, "The strategy of inductive designs is to allow the important analysis dimensions to emerge from patterns found in the cases under study without presupposing in advance what the important dimensions will be" (p. 56). Throughout the data analysis (and collection for that matter) process of this research study, I will create a space for patterns and themes to emerge from the research participants. The overall idea of information analysis for this research study is to become intimately familiar with each case as a stand-alone entity. This process allows the unique patterns of each case to emerge before investigators push to generalize patterns across cases (Eisenhardt, 1989). As both participant and researcher, I have my own assumptions of what themes might emerge from the data. However, I am not under any illusion that I know which

dimensions of the narrative will emerge. The ability to use thematic analysis appears to involve a number of underlying abilities, or competencies. One competency can be called pattern recognition (Boyatzis, 1998). It is the ability to see patterns in seemingly random information. Patton (2002) describes a similar tool of analysis, content analysis, as "searching text for recurring words or themes" (p. 453). For this research study, I will implement both a thematic and content analysis in understanding the hybrid identity of Tejano fathers.

Coding

Typically interviews are transcribed and then analyzed via a coding process. This involves researchers in creating a set of codes (which are descriptive labels), and applying the codes to selected segments of text. Sometimes these codes are constructed before the data are analyzed, although many scholars recommend a technique whereby codes emerge from transcript review (Patton, 2002; Anfara, Brown, & Mangione, 2002). This is the primary method of analysis as I will allow codes to emerge through the *platica* and socio-historical walk phases of the data collection process. The coding process will not only lead the process of data analysis, but it will assist in creating the framework for the focused conversation of all participants for this research study.

Patton (2002) adds: "Developing some manageable classification or coding scheme is the first step of analysis. Without classification there is chaos and confusion. Content analysis, then, involves identifying, coding, categorizing, classifying, and labeling the primary patterns in the data" (p. 463). The role of the researcher for this study is to analyze the core content collected through *platicas*, socio-historical walks, focused conversation, and archives in order to determine what is significant at the

individual father-son team and larger Tejano father narrative levels. The challenge of

convergence (Guba, 1978)—figuring out what things fit together—will be critical in

ensuring a successful coding process is conducted throughout the analysis of data.

Procedures

As a researcher, I film almost constantly during my data collection phase. If I am

conducting a conversation (both formal and informal), I have my video camera on to

capture each word, each interaction, and each gesture. It is my belief that the non-verbal

language provides just as much data as the words spoken. I will collect film throughout

all *platicas*, all socio-historical walks, the focused conversation, and the sharing of

archival data. I will also film every location and physical environment in my journey

with the participants. This allows me to visually set a context to the story being shared.

When Dad talks about the fields of cotton, I want to be able to show it through video

rather than just share it through text.

Synthesis of Data

The synthesis of the data begins at the inception of the data collection process. In

all honesty, the synthesis (and crafting) of the data has begun with the proposal of this

research study. Patton (2002) suggests that tracing analytical insights occurs during data

collection and is a major part of fieldwork and the beginning of qualitative analysis. I

know the type of story I want to craft.

As the data collection begins, I am listening to the data as I observe it. In my

mind, I am listening for major themes to be written down after the conversation ends. I

will do this for each *platica* and conversation throughout the data collection part of the

process. After the data collection process is complete, I will review the major themes to

emerge from my first phase of synthesis (which has occurred in my mind throughout the

collection phase).

CHAPTER IV

DATA ANALYSIS & RESULTS

Y now that you know, you can never unknow,
this new knowledge that has belong to us all along…es tuya.
Make of it what you will, mijo…pero, hear this loud and clear,
what I have shared, es la verdad. And the truth is everything.
Use it, use it…use it, mijo.
La verdad is your ticket beyond the next row of cotton,
So go, walk out of these fields…my little Tejanito.

In Chapter IV, the analysis and results of the three unique case studies will be

presented for review. As proposed in Chapter III, each case will be analyzed as a single

unit of analysis to be followed by a cross-case analysis to present overarching themes that

emerged throughout the research process. Through the utilization of a postcolonial lens, I

present the cases as a subaltern study that attempt to shift the traditional narrative of the

Tejano father and his role within his children's educational journey. As a self-defined

mission, subaltern studies attempted to allow the people finally to speak within the

jealous pages of elitist historiography and, in so doing, to speak for, or to sound the

muted voices of, the truly oppressed (Gandhi, 1998). This is the mission of the study as a

whole and the manner in which data was collected, analyzed, and presented.

The three cases of this study are presented to you in the order in which they were

collected. Each case consisted of one *platíca*, a socio-historical walk to their place of

origin, and a focused conversation with all six participants. The Valenzuela case took

place of a full day in Kingsville, Texas at the residence of Joshua, Sr. who was

accompanied by his son, Joshua, Jr. The second case to be presented, the Lopez case

was conducted in Ricardo, Texas (just outside Kingsville, Texas) at the residence of Raul

Anthony (R.A.) who was accompanied by his father, Reynaldo, Jr. Lastly, I present the

Alemán case which consists of my father and myself as participants. The first two cases

are presented as a thick description and case analysis. The third case, due to

methodological changes, is presented in a different manner that will be explained at the

beginning of that specific case.

The Valenzuela Case

Overview

   This case examines the relationship between Joshua, Sr. and Joshua, Jr.

Valenzuela. Joshua, Sr., who simply goes by Joshua, reflects on his role as a father to his

son Joshua, Jr., who goes by his nickname Josh. This case is unique in that the

Valenzuela men, dating back to Joshua's grandfather, have inhabited Kingsville, Texas as

long as it has been an actual municipality. Josh is the fourth generation of Valenzuela

men to have called Kingsville home. Over the past 100 years, these men have traversed

the trials and successes that are highlighted in the following case. Joshua shares the

lessons learned from his own father as he discovers his life's calling and accepts his role

as father to two young boys.

   The first of two sons, Josh become the symbol of the Tejano father as he takes the

lessons learned from generations past and integrates them into a 21st century world full of

new challenges and opportunities. Highly successful throughout his life in formal

education, Josh discovers the need to reevaluate the goals and aspirations he and his

family have set before for him. What ensures is nothing short of reassessing the identity

of the Tejano father and his role within the Mexican-American family and community.

After conducting the *platica*, socio-historical walk, and focus group conversation with Joshua and Josh, the closeness and love of the father-son relationship was apparent to the researcher. Rather than talking to the researcher and responding to questions, the feeling was of a father and son retelling stories that had been told a hundred times. While the issues discussed are not part of their daily lives, the stories of the Valenzuela journey was told with such an ease and familiarity that capturing this case was as comfortable as it was enlightening. For the Valenzuela men, the path they have travelled is as important as the one they have created for future generations. This is their story.

Background

Joshua Valenzuela, Sr. was born on September 19, 1953 to Oscar and Vilma Valenzuela in Kingsville, Texas. The second of four boys, Joshua spent the first three years of his life in a tiny two-bedroom house on 707 East Lott in Kingsville. At the age of nine, Joshua and his family returned to Kingsville after six years in California.

> **Joshua:** My Mom's mom, my grandmother, lived here (Kingsville). So after six years, my mother was getting very homesick, so she kind of forced my Dad into coming back over here in order to be by her mother. His (Joshua's Dad) Dad was here, too. So we came back and have been here ever since.

The life Joshua returned to in Kingsville was one of love and support from a large extended family on both his mother and father's side. Weekdays were spent attending the local elementary school while weekends were for attending church on Sundays and family gatherings.

> **Joshua:** We would go to St. Martin's church and we would go see my Grandma Julia Vela, which was my mother's mother. After that, we would go across the

next block and my other grandparents were there. Those were my Dad's parents.

They lived across the alley from each other. Grandma Julia was always cooking,

so we loved to go over there. Then at my Dad's parent's house, we'd have sweet

bread and watch bull fights on the television.

The story of the Valenzuela men in Kingsville, Texas can be traced back to Joshua's

grandfather, Pablo Valenzuela of *Aguascalientes*, Mexico. Notoriously independent from

a very early age, young Pablo's decision to strike out on his own led him to the tiny train

depot that would soon become known as Kingsville, Texas.

> **Joshua:** He was a very strong, independent individual who came from
>
> *Aguascalientes* with the railroad. He found it interesting working with the
>
> railroad system and he did that all of his life. He always worked; always wanted
>
> to work hard. He did that for a long time, he lived until he was 104 years old.

Pablo's interest in working with his hands would be passed down to his own son, Oscar

(Joshua's father). In a way, each of the four generation of Valenzuela men would craft a

career in working with machines and their hands.

Joshua married Lorena Perez on May 24, 1975 in a little church in La Chona,

Texas. She was from a large family who were raised on a ranch in Concepcíon, Texas.

They had met two years earlier while Lorena attended Texas A&I University in

Kingsville. Two years later in 1977, they had their first son Joshua Valenzuela, Jr. (better

known as Josh). Josh was followed by Jeffrey (Jeff) two years later in 1979.

From Pablo's arrival via railroad at the dawn of the 20th century, to the birth of Oscar

during the Great Depression, to Joshua's birth in 1953 as part of the baby boom, to Josh's

arrival a year after the bicentennial of this country, the journey of the Valenzuela men

runs parallel to that of the city of Kingsville itself. There has been a Valenzuela family in Kingsville since the inception of the town itself. Like the town itself, the Valenzuela family story has had its share of ups and downs, successes, and struggles.

Joshua and Lorena created a safe, loving home for Josh and Jeff in Kingsville, Texas. Joshua has worked in the computer field from the early 1970s and made it a point to find a work schedule that was conducive to him being a steady part of life at home with his wife and children.

> **Joshua:** My work schedule was more of an 8-5 shift. I worked at (Texas) A&I from '76 until '78. One of my classmates, who graduated with me, called me up from Celanese (Chemical Plant) and said there was a computer job if I wanted it. I applied, got hired and stayed there for nearly 10 years. I was working 8-5 at all of those jobs so it made me available for my family in the evening. I was available in the evening for any of the activities they wanted to do.

Josh, along with his brother Jeff, has known home to be the same house that Joshua and Lorena still reside in till this day. However, like his father before him, Josh spent a great deal of his formative years shuttling from his parents house to his two sets of grandparents residence in Kingsville and Concepcíon. The Valenzuela tradition of surrounding yourself with the previous generation continued with both Joshua and Lorena's families nearby.

> **Josh:** This (his parents) house primarily and then both of my grandparent's house and my other grandparent's house, with their ranch. All three of those places are considered my comfort zone.

Sounding eerily similar to his father's own description of his childhood upbringing, he continues.

> **Josh:** Every other weekend we would be here and there would be something going on at my grandmother's house Saturday or Sunday and then a couple of weekends later we'd go over to my Mom's parent's at the ranch; there would be a big get together with all of her siblings and our cousins. It would be an alternating scenario.

The raising of Josh and Jeff was a group effort that consisted of their mother and father, both sets of grandparents nearby, and a large extended family of aunts, uncles, and cousins. The foundation of a large extended family allowed for countless opportunities for family stories and lessons to be shared.

School Experience

Joshua Valenzuela, Sr. graduated from H.M. King High School in 1972. For him, this was the next step of progression in the educational journey of Valenzuela men. His father, along with his uncles and aunts, did not reach their graduation day of high school. The hard fact is Oscar Valenzuela, along with all of his siblings, never made it to the 9th grade of formal education.

> **Joshua:** They (his father's family) did go to Austin Elementary School on the North Side, but they dropped out in the 5th or 6th grade. Back then education wasn't really that important, instead they wanted to make a family and make a living to raise the kids.

Joshua himself attended Lamar Elementary and has fond memories of his school days. He spoke of this time as one spent socializing with close friends and supportive teachers.

Joshua: It was great because it's where I met all of my friends I kept in contact with through high school. My memories of Lamar Elementary were of playing football, basketball, hanging out on the playground.

For Joshua, school was a safe space to learn and spend time with lifelong friends. However, he knew early in his life that he was not to be one labeled (by himself or others) as studious that would have an impact after becoming a father himself later in life.

At the time of his graduation in 1972, Joshua had no ideas regarding his next step in life. Was he to join the workforce? If so, what would he do? Was he to join the military like his father and uncles before him? Was he to attend college? If so, he could not think of any specific discipline that struck his interest.

Joshua: In high school, I really didn't have any incentive of what I wanted to be or what I wanted for my career. After graduation, I went to school at Del Mar (College). I wasn't very good at it, so I came back here and tried classes at (Texas) A&I. After that, I decided to lay off and have a full-time job for a while. I really didn't know what I wanted to do.

As fate would have it, it was a conversation with his father, Oscar Valenzuela, in 1974 that would finally bring some direction to Joshua's educational journey that started back at Lamar Elementary. Joshua tells the story of that critical lesson shared at the kitchen table as if it occurred just yesterday.

Joshua: Back in '74, I went to the kitchen table while my dad was there. I sat down with him and I said, "Dad, I want to do something, but I have no idea what I want to do in life. What do you think is good?" At the time he was working at the base (Naval Air Station-Kingsville), he was noticing the computer field was

coming in. He said, "Computers would be something to try because people would

always need computers."

From that day forward, Joshua took the advice of a concerned father to heart and never

looked back. From that day forward, Joshua has worked with computers as he has bared

witness to field of computers grow from its infancy to the behemoth of an industry that it

is today.

Born in Kingsville like his father, Josh attended the same schools as his father.

Yet that is where the similarities of their educational journey ends. For Josh, it seemed as

though he was born to thrive in the classroom from day one. Teachers and school leaders

recognized his intellectual aptitude in the first grade and set him on a track that would

prepare him to succeed at all levels of his education journey. What neither he nor his

well intended teachers realized at the time was that even the best prepared, most highly

motivated students will one day realize that we all must overcome our own personal

shortcomings. Josh's educational journey has taken him from the schoolhouses of

Kingsville, to the graduation stage of H.M. King High School (Kingsville, Texas) in

1995, to a degree in Biology from St. Edward's University (Austin, Texas), and finally to

attaining his medical degree in Pediatrics from the University of Texas-Health Science

Center in Houston, Texas.

To tell the story of Josh's educational journey, we must start in the beginning.

The story begins with an early acknowledgment of his capacity, being set on a track for

academic success, and an awareness of the impact of culture on the school experience.

Josh: I remember being in Kindergarten or 1st grade. They tested every kid for

the Challenge Program and I was put into those classes. I feel it really benefited

me because it taught to your level, I felt there was a lot more attention in terms of

dealing with any learning issues that may have come up.

From the onset, Josh was provided with the best educational resources to help him

maximize the potential measured through school assessments. With these gifts, Josh

came to understand the challenges that came with being designated as gifted. Of all the

teachers he knows from his primary school years, he can only recall two being the same

ethnicity as himself. In addition, the socio-cultural divide that came with programs such

as the Challenge Program led him to feeling of isolation, a feeling of not having his own

peer group.

> **Josh:** It wasn't a big issue but it was as though you didn't fit in fully with the
>
> darker-skin Hispanic kids and were put in classes with different ethnicities
>
> (predominately White). It felt like you didn't fit in fully with the Hispanic kids
>
> because you didn't look like them and then you didn't fit in fully with the
>
> primarily White kids because you have the last name and ethnicity background.

This notion of not fitting in, while be a constant nuisance, was pushed aside by Josh as he

sought to focus strictly on his studies. Yet no matter hard he attempted to make it a

minor issue, the sense of living between two worlds persisted during his upbringing in

Kingsville.

> **Josh:** It was like floating between two worlds and trying to piece them together
>
> and at the same time, making it a non-issue because for me it wasn't...because I
>
> was shielded, I guess I was shielded. I didn't experience maybe what the darker
>
> Hispanic kids experienced. The focus was always on learning in school and
>
> competing at that point.

It is clear that Josh, from a very early age, knew that for some reason he was different in a way that allowed him to avoid some of the harsher treatment felt by other students of color. While he does not elaborate on this "shield" that he speaks of, it is self-evident to him that there was a force that protected him in his educational journey.

Joshua and Lorena were a constant presence of support for both Josh and Jeff throughout their school days. Joshua's role was ensuring both boys stay on task when it came to their studies. He was also there to be the disciplinarian if the boys needed redirection.

> **Joshua:** I always made sure their homework was done and everything was assigned to them was done. I tried to keep them focused with what they were doing and try to make good grades. I wanted them to give 100%. I always knew if they gave their best effort and they still got a bad grade that there was either something wrong with my son or the teacher wasn't that great. But that never happened, however, it was there in my head.

As it turned out, Josh always gave 100% to his studies and his father's discipline was rarely needed. Even though his father never wielded it, Josh was very aware of the strong presence his father commanded at all times.

The struggles of the three previous generations of Valenzuela men were embedded into Josh's mindset from a very young age. He heard story after story of how hard life could be, how unfair it may be, and what could be done to overcome such challenges. The struggles of their own lives where what Joshua and Oscar hoped Josh could avoid through getting a formal education.

Josh: From both grandfathers, it was that education was an empowerment. They experienced racism growing up and in their careers and were always telling us that you have to work twice as hard to get the same recognition. I can recall times where Dad would say, "I don't want you to have to struggle the way I did." For him and my grandfather as well, education is a tool of empowerment. I distinctly remember Dad saying, "Once you have it, it can't ever be taken away."

Words such as these drove Josh to make his father's and grandfather's wishes a reality. Through his educational achievements, Josh had brought a sense of comfort, a sense of gratification to those family members that came before him.

Becoming Dad

Joshua, Sr. became a father in 1977 with the birth of his first of two sons, Joshua, Jr. As any other new father would be, Joshua found himself unsure of how to tackle the challenge of raising a child. His instincts in the early years led him to lean on the lessons he learned from his own father many years earlier.

Joshua: I had to work on it; I didn't know anything about being a father. I found it challenging and I found the only way I could be a father was to emulate what I grew up with when I was a little kid, to give that type of teaching.

The type of teaching he learned from his parents included what appears to be parenting roles conjured up with gender taken into account. For Joshua, he learned parenting, for the most part, was divided up with the father being the disciplinarian and the mother providing the comforting support. When it came his turn to take on the role of father to his own children, he to on the same role as did his own father.

> **Joshua:** With parenting, I would say it was more of the enforcement, meaning there was discipline involved. If they got out of line, we put them back in line and made sure they were going on the right path. That's what I got from my parents as far as the man's side.

Josh is quick to add that his father is simply carrying on the role played by his grandfather, Oscar Valenzuela. Similarly to his own father, Josh refers to his grandfather as a strict disciplinarian to all his children and grandchildren.

> **Josh:** He (Grandpa Oscar) was very playful, but you didn't want to upset him. He still remains strict. He was also very helpful. If I had a school project involving tools needed to make something, he was very instrumental on teaching on how to use something.

Clear gender lines were created when it came to parenting for both Joshua and Lorena. This was a tradition that was passed from the previous generations rather than a conscious decision made by the young parents. Even with the gender roles for the new parents, Joshua was just as readily available to his son Josh for emotional support as was his wife, Lorena. Josh could go to his father for anything if needed. Over time, Josh came to lean heavily on the counsel provided by both his father and grandfathers.

> **Josh:** Whether they realize it or not, my father and grandfathers were always giving counsel. They were always available to me to have that open-door communication with my kids. I don't think they ever realized they were very instrumental in giving their support and presence. As a kid it was important to see them doing that, but I don't even think they knew they were doing it...it was automatic.

The support and presence felt by Josh from his father and grandfathers was more about experiencing time and time again rather than it being verbally communicated. For him, the support and counsel was something that was simply a part of his life.

As his career and family began to take shape in the late 1970s, Joshua made a conscious decision to be physically present at home as much as possible. He sought out employment that would require him to work during regular business hours only and have the evenings and weekends available for family time.

> **Joshua:** There were times when I was put on the night shift at the (Corpus Christi) Caller-Times. I didn't that at all...and my wife would go to all the conferences. Sometimes I missed that stuff, but in the meantime I was looking for another day job. It took me another 7 months to find it, but I did.

The life Joshua and Lorena created allowed for Josh to feel a sense of comfort from birth. Both parents were physically and emotionally present while relying on the support of extended family members to assist in the parenting process. This still holds true to today as Josh has taken on the role of husband and father in the past two years.

The Next Generation

Josh, now a father of twin girls of his own, leads the Valenzuela family into the next generation as he carries with him the lessons and stories of previous generations. As he takes on this role with certitude, a sense of responsibility weighs on him as he has begun the next phase of his life as father and husband.

> **Josh:** It's like a responsibility on me now that kind of weighs heavy because you know that at this point you have to carry the torch and it doesn't necessarily stop now. How do you, the way the world has changed, instill those responsibilities

that were given through that line to future generations of people who don't even

exist yet?

The questions Josh poses to himself have set the foundation for how he views his role as

bridging the lessons learned from previous generations to those generations to have yet

come. Through capturing, remembering, and then sharing family stories, Josh

understands his duty, a duty he has been aware of since childhood, of never letting the

stories of the past cease to be told.

> **Josh:** It's always been there. It's always been a narrative through my entire life;
> we were always told these stories as an oral history of our family. I heard about
> great grandpa getting on the train and coming here and what grandpa did in World
> War II. It is my responsibility to pass it along now to my kids.

These are stories that have been a part of Joshua and Josh's identity for as long as they

can remember. Without these stories, or understanding their significance, they would not

be the Tejano men they are today.

Josh also understands that the generations to come will not have the same life

struggles that previous generations encountered. There will be no trains to ride, no World

Wars to fight, no financial struggles to overcome for the next generation of the

Valenzuela family. Josh, a practicing Pediatrician at a large urban hospital, is able to

provide all the necessary resources for his budding family to have a healthy life. He

wonders what impact his "success" will have in maintaining the sense of hunger to better

oneself the family has held for the past four generations.

> **Josh:** How do you stoke those fires from back then, when they were trying to
> overcome adversity and that challenge? From my perspective, it's like a

responsibility on me now that kind of weighs heavy because you know that at this

point you have to carry the torch and it doesn't necessarily stop now. How do

you, the way the world has changed, instill those responsibilities that were given

through that line to future generations of people who don't even exist yet.

Josh, along with his wife, has now realized that their life will be free of the struggles he

has heard about his entire life. As 35 years old husband and father of two daughters, Josh

has had to completely reassess the purpose of his life. Now that he has accomplished all

that his father and grandfathers had ever hoped for him, what is he to do with the

remainder of his livelihood?

> **Josh:** I actually have had a lot of conversations with my wife about that. Once
>
> you reach a certain goal, what's left? What do you do? Do I just kick back, have
>
> a career, live up my life and plan my retirement? There was a period of time after
>
> I finished my residency where I had to reorganize my goals. It was almost like a
>
> depression in a way. At this point, it's about helping people and moving forward
>
> a bit.

Josh, along with his wife, is now in the process of creating new goals for himself and his

family. While the stories of the struggles of the past will still remain, new goals will be

added to the same values and desires set before by his parents and grandparents. In doing

this, the next generation of Valenzuela's will carry on the tradition of striving for the best

life has to offer.

With Josh leaving Kingsville to pursue a career in medicine and start a family in

San Antonio, Texas, his children are the first Valenzuela children to be born and raised

outside of the Kingsville city limits. His children are the first to not have both sets of

grandparents in geographical proximity to them in their daily lives. This adds to Josh's challenge in maintaining the same familial connection that he has felt his entire life.

> **Josh:** It's sad that they (his daughters) won't have that kind of environment necessarily. At the same time, there's a bigger world and there are different ways of doing that in a way. The girls can go on the computer and see their grandparents instantly. We try to come home and visit. I've made a conscious decision to move to the city my brother lived in so his kids and my kids could have that kind of experience.

Josh is fully aware that it would be impossible for him to recreate the same closeness that he felt as a child. Yet, it is the sense of family and family traditions that he hopes to carry on with his new family.

> **Josh:** It's holding on to that tradition of you're going to be close proximity to your family, whether it be a drive or trip there, someone from your family is going to be around. For what we have, between my brother and me, we try to create those events once a month or every other month. We use the same recipes and have it on a Sunday afternoon with all of the kids. We do our best to carry that on but it's harder to get that same experience when it's just the two of us.

The next generation of Valenzuela's carry on in a new city, in a new world that differs from the one in which they were brought up. With him, Josh carries the stories of his father, grandfathers, great-grandfathers, and great-great grandfathers. All did their part in creating a legacy of Valenzuela men in Kingsville, Texas. Josh now carries this legacy to the next phase in a new environment as he seeks to create new goals for the future generation of Valenzuela's to come.

Analysis of the Valenzuela Case

Overview

The following section analyzes the case of Joshua and Josh Valenzuela. The analysis tools will consist of integrating the literature from Chapter II with the data collected throughout the research study process. Joshua and Josh participated in a two-hour *platica* in the residence of Joshua and Lorena Valenzuela, a socio-historical walk that consisted of visiting the childhood home of Joshua (both parents still reside there), and a focused conversation with all six research study participants. Field notes were taken throughout the *platica* and all data was collected via video camera. All dialogue was transcribed by a professional transcription service and verified for accuracy by the researcher. Member checking—an opportunity for members (participants) to check (approve) the interpretation of the data they provided (Doyle, 2007; Merriam, 1991) was done for this case as well as each of the following cases presented. Joshua and Josh Valenzuela were emailed a copy of the thick description and analysis of their case and asked to check for validity regarding the description of their case and the themes uncovered in the analysis process. Feedback from the participants was then integrated into the final presentation of their unique case. For the Valenzuela case, and the two following cases, the analysis mirrors the structure of the thick description presented. As a method to ensure clarity throughout the analysis process, the case will address each theme discovered in the preceding case description.

Joshua and Josh Valenzuela are, respectively, the third and fourth generation of Valenzuela men who have resided in Kingsville, Texas. In collecting their familial and personal journey, the socio-historical-cultural awareness of father and son came to the

forefront throughout our time together. The awareness and connectedness to their past, their history, their struggles often gave a sense of their own need to hold onto a colonial past in which the struggles of simply surviving was perceived as a badge of honor. Throughout the collection of data, the lines between being proud of their past and falling into a colonized mind were at times blurry. Having both attended the same schools over the span of two generations, Joshua and Josh approached their formal schooling in two different ways. Yet, their conscious decision to avoid discrimination partly through acculturating into the White mainstream would carry great benefits and challenges to both father and son. In becoming a Tejano father, Joshua created a home with his wife, Lorena that was almost an exact replica to the house he knew as a young boy that bore the deterrents and pitfalls of a colonized people. The home in which Josh was born into was crafted in the mold of maintaining strong gender roles for each parent, a supportive extended family, and his father taking on the role of lead instructor in *la educación* taught at home. And finally, Josh Valenzuela begins the process of redefining the identity and role of the next generation of Tejano father understanding that the world in which his grandfather and great grandfather lived in no longer exists. Josh, as a young Tejano father, has internalized the responsibility of transferring the lessons of the past to future generations.

Background

Bandura (1989) writes, "Among the mechanisms of personal agency, none is more central or pervasive than people's beliefs about their capabilities to exercise control over events that affect their lives." (p. 1175). The Valenzuela men, commencing when Pablo Valenzuela migrated to Kingsville from *Aguascalientes*, Mexico, have felt it their

duty to exercise control over the events that have affected their lives over the past century. Josh describes his family placing importance on the familial story and identity saying, "My grandfather is very big in to the genealogy research, as were his brothers, so the information we got is from him." The Valenzuela men are able to trace back the origin of their family name to the 16th century with tales of struggles and success. Yet how much can a family, colonized by a dominant society, truly have control over their narrative? For four generations, the Valenzuela men have attempted to create their identity as a Tejano under the scrutiny and power of a colonizing group. Delgado (1989) writes, "The dominant group creates its own stories. The stories or narratives told by the ingroup remind it of its identity in relation to outgroups, and provide it with a form of shared reality in which its own superior position is seen as natural" (p. 2412). For Joshua and Josh, the prescribed position of inferiority was sure to have had an impact on the creation of a family identity that is positioned solely as family owned and created.

The power of storytelling runs deep within the Valenzuela men. It is not a new familial trait, nor does it appear to be waning as the next generation moves beyond the family geographical home front of Kingsville, Texas. Josh explains, "It's always been there. It's always been a narrative throughout my entire life; we were always told these stories as an oral history of our family. I heard about great grandpa getting on the train and coming here and what grandpa did in World War II and his stint as a cavalry person in Louisiana. It's my responsibility to pass it along now to my kids." Over time, one can ponder what stories get told and which do not? Who creates the family's story, the truth of a people? It is human nature, and possibly a trait of postcolonial society, to tell the stories we want to share and hide those we want to forget. In shaping their own

postcolonial narrative, both Valenzuela men told stories that painted only the most positive light of their family's journey. Their stories, juxtaposed to the traditional narrative of the Tejano father, partake in battle of wills and power to uncover a deeper truth. Through this process, the relations of power (Foucault, 1997), a relationship in which one person tries to control the conduct and story of the other, is combated as Joshua and Josh work to maintain their own sense of familial truth, history, and identity.

School Experience

The school experience within the Kingsville school system of both Valenzuela men was one in which both had to negotiate a variety of oppressive forces. The theme of avoiding the oppressive nature of their schooling through acculturation cut across the experiences of both father and son. By the time Josh entered the public school system, he appears to settled in nicely into a safe cultural space that allowed him access to the dominant group so long as he temper his colonized past. When discussing his experiences in elementary school, Joshua was reluctant to share the challenging aspects of his educational journey. An inquiry about the competence of his teachers was met with a coy smile and abrupt response, "They seemed very knowledgeable." Pushed to elaborate, Joshua went on to share, "You could tell where the favoritism (from the teachers) was; at least I could based on Hispanic, White, or Black. Of course, they would never say it, but you could sense it." Later in the focused conversation, Joshua shares, "What I was trying to keep on the down low, was the fact there was the race issue, there was discrimination. The teachers wouldn't really...(pause) teach the Hispanic and the *gringo* (White student) the same."

Joshua's reluctant response to the issues of school discrimination carried over into the educational journey of his own son, Josh. Josh, a light-skinned Tejano boy, who found himself placed into classes surrounded by predominately White students and instructors, fell into a state of "in-betweenness" (Asher, 2008, p. 1081) in which he did not necessarily belong to the Mexican group nor to the group occupied by his White classmates. He explains, "It felt like you didn't fit in fully with the Hispanic kids because you didn't look like them and then you didn't fit in fully with the primarily White kids because you have the last name and ethnicity background. It was like floating between two worlds and trying to piece them together and at the same time, making it a non-issue because for me it wasn't...because I was shielded, I guess I was shielded." From a very early age, Josh was confronted with his own hybrid identity (Asher, 2008) as his own identity "emerged in the interstices between different cultures...when immigrant communities negotiate cultural differences in the context of U.S. schools" (p. 13). Yet, even in his acknowledgement of this hybridity, Josh, like his father before him, is reluctant to elaborate on the complexities of racial discrimination in his school experience. It was through silence that both Valenzuela men found acceptance and tolerance from colonizing community that fed off such compliance. Even decades later when posed with a direct question from the researcher, both men were reluctant to share the struggles of such colonization for fear of retribution.

No matter how hard he tried to avoid the discrimination through acculturating into the White mainstream, Josh was perceived to be different; in essence, to be strange in relation to the classmates who surrounded him. The identity of stranger would follow him through grade school all the way to medical school. While he was able to keep this

strange identity at bay through childhood, it was in medical school that the identity

created by others for him came to be unavoidable. Ahmed (2000) depicts the stranger by

writing:

> The stranger has already come too close; the stranger is 'in my face.' The
>
> stranger then is not simply the one whom we have not yet encountered, but
>
> the one whom we have already encountered, or already faced. The
>
> stranger comes to be faced as a form of recognition: we recognized
>
> somebody *as a stranger*, rather than simply failing to recognize them (p.
>
> 21).

As Ahmed explains, Josh, categorized as a stranger by Others, was reencountered in an

environment (medical school) that was deemed as the stranger coming too close for the

comfort of the Others. Josh recalls his time as a stranger in medical school, "There were

outright jokes, outright slurs. Things were said, things were done. Things were different,

that I had never experienced before till I had gotten to that point." In the end, Josh

proceeded with again avoiding the discrimination through silence as he drew more into

himself and reassured himself that "I'm not going to let something like that bother or

affect me." Rather than address the colonization directly, Josh took on the burden of

such oppression as a badge of honor such as his father, grandfather, and great-grandfather

before him. He felt it his duty to maintain this notion of progress through acculturation in

achieving success within the dominant group and power structures. Anzaldúa (2007)

writes, "Chicanos and other people of color suffer economically for not acculturating.

This voluntary (yet forced) alienation makes for psychological conflict, a kind of dual

identity—we don't identify with the Anglo-American cultural values and we don't totally

identify with the Mexican cultural values. We are a synergy of two cultures with various degrees of Mexicanness or Angloness" (p. 85). For better or worse, Josh made a conscious decision to acculturate himself into the mainstream culture of the Kingsville community and school system . With this decision, he was able to prosper both financially and educationally, but at the cost of finding comfort within his own Tejano identity.

The discrimination, both subtle and overt, felt by both Joshua and Josh became an issue that was combated with a mixture of avoidance and internal desire to succeed in an academic setting. Josh recalls the lessons of overcoming discrimination from his grandfather stating, "They (his grandparents) experienced racism growing up and in their careers and were always telling me that you have to work twice as hard to get that same recognition, for them in their era." He adds, "For both of my grandfathers, education was empowerment." For Josh, as well as his father Joshua, with an education would come the power to overcome the discrimination felt throughout their educational journey. Throughout the data collection process, Josh failed to realize that three generations of Valenzuela men educated themselves only to continue to encounter the hardships forced upon them by a colonial society.

Becoming Dad

Becoming a father in 1977, Joshua found himself at what Crenshaw (1991) calls a structural intersectionality—the location of the Tejano father at the intersection of race and gender. Being brought up in a home himself as a young boy in whom the father and mother had specific gender roles is what he carried into fatherhood as he attempted to "emulate what I grew up with when I was a little kid." The theme that emerges is one of

strict gender roles that allow the Tejano father to carve out his role in *la educación* of his children. Issues of colonization within the household were not directly addressed, but it was clear throughout the collection process that Joshua was in charge with his wife taking a subservient role in the family. The only lead his wife was allowed was that of being the family liaison to the school system. For Joshua, and the other two fathers of this study, there was a subconscious feeling of being unwelcomed to participate in the traditional form of parent involvement for their children. Although he was never overtly unwelcomed onto school grounds, Joshua carried on the tradition set forth by his father and grandfather in participating in the learning process through *la educación* taught at home.

The Valenzuela house, from the beginning of Joshua and Lorena's marriage, was a deeply patriarchal space controlled by Joshua and his views. Almost without exception, decisions were devised from the desires of Joshua himself. Before children were a part of the household, he knew that his children's names would start with a 'J' just as his does. It was he who decided that the boys would be born two years apart because "I thought it would be cool for Josh to have a brother in high school at the same time." By no means did Josh make every life decision on his own without the consultation of his wife, Lorena. Yet, it is clear that the Valenzuela house held the machismo characteristics that "accepted axioms of man's superiority over woman" (Peñalosa, 1968, p. 682). Mirandé (1997) offers:

> A variant interpretation is that machismo was introduced into the New
>
> World by the Spanish whose culture was deeply patriarchal, predicated on
>
> the primacy of male 'honour', on the inherent inferiority of women, and

on the need for strict sexual control and domination of wives, concubines,

and daughters (p. 45).

Joshua defines his role as Tejano father by explaining, "With parenting, I would say it was more of the enforcement, meaning there was discipline involved. If they got out of line, we put them back in line and made sure they were going on the right path. That's what I got from my parents as far as the men's' side." Joshua was the ultimate authority, the enforcer, of his family and he would lead his family and household the way he experienced life as a young boy in his father's house. The notion of Mexican-American women's inferiority was by no means created in the Valenzuela household; rather, it reinforced the ideals that it was the Tejano father who played the role of family leader and enforcer of discipline.

The traditional paradigm of parental involvement fit neither Joshua Valenzuela nor his father, Oscar Valenzuela, before him. Traditionally, parental involvement is centered on those parents that are able to attend school-based functions; those who do not are seen as uncaring (Jones and Valez, 1997; Ramirez, 1996, 1997, 1999). By implication, parents of low socioeconomic standing are unable to attend school functions because they simply do not desire to be a part of their children's education (Ramirez, 2003). By these definitions, Oscar and Joshua Valenzuela would be characterized as uninvolved fathers in their children's educational journey. With the incomplete data of the familial and community situation, they both could easily be deemed as uncaring parents who chose to be absent in their children's educational journey.

Rather unwilling or unable to take his place within the traditional paradigm of parental involvement, Joshua took the lead role in *la educación* of his

son just as his father did for him a generation before. Often, Latino parents

equate involvement in their child's education with involvement in their lives. For

Zarate (2007), participation in their children's lives ensures that their formal

schooling is complemented with *la educación* taught in the home. *La educación*

that took place in the Valenzuela home consisted of providing experiential

learning in the home and the creation of a relationship that fostered lifelong

learning through the sharing of counsel and guidance.

For Joshua and his father Oscar, *la educación* took place in the family's garage

where Oscar created a workspace full of tools and machinery. Without it being

communicated explicitly, Joshua was learning alongside his father each day after school.

Gruenewald (2003) states, "Place-based education lacks a specific theoretical tradition,

though this is partly a matter of naming. Its practices and purposes can be connected to

experiential learning, contextual learning, and problem-based learning" (p. 3). The

experiential learning that took place in Oscar Valenzuela's garage was evident when we

visited it for the sociohistorical walk. Listening to three generations of Valenzuela men

talk about the countless hours spent together problem-solving the most minute

mechanical issues is to understand the role each father played in the educational process

of his son.

Beyond the experiential learning conducted through *la educacíon*, Oscar and

Joshua both created a relationship built on openness and dialogue with their sons. Joshua

knew from an early age that he could go to his father for advice if ever needed. "That

option (asking his father for advice) was always available to us," Joshua adds as he

reflects on his ability to go to his father for guidance. After becoming a father himself,

Joshua carried these lessons of openness to his own relationship with his son, Josh. Josh grew up in a father-son relationship such that "whether they realize it or not, my father and grandfathers were always giving counsel. They were always available whenever you had a problem; they would let you talk it out without telling you 'this is what you have to do to fix it'." Along with the experiential learning of working with their hands together, the constant guidance and counsel created *la educación* in the Valenzuela household for the past three generations.

Zarate (2007) defined the role of Latino parents in *la educación* as their ability and willingness to "teach good morals and respect of others, establish trust with child, provide general encouragement, provide advice on life issues, and discuss future planning" (p. 8). Without any sort of prompt or direction, Joshua shared that "I have always made sure that we instilled our values to our kids and they in turn take it down the line." Digging deeper, I asked what were the values instilled in Josh? He replied:

> Be honest, don't get in trouble, do what you say you're going to do, be
>
> helpful to others if needed, do good in school, always give a 100%.
>
> Discipline from the father to the son or daughter and the mother is more
>
> the loving, nurturing type with the kids, while the man is more of the
>
> enforcer. Discipline is a value I've always thought of.

Included are traits that any person would want for their child along alongside traits of oppression, sexism, and colonization. In this statement, the complexities and multi-layered impact of machismo, gender roles and expectations, and the heart of *la educación* can begin to be crystallized into theory.

The Next Generation

Josh Valenzuela, from a very early age, has been charged with the task of leading the Valenzuela family into the next generation. This is a generation, if analyzed thoroughly, is one that has few similarities to that of just a generation before. The past three generations of Valenzuela men lived lives that were amazing similar to their predecessor while never geographically straying more than 5 miles from each other. Mexican American families, in contrast to families of European descent, have low social mobility and experienced relatively little change in family income across generations (Chapa & Valencia, 1993; Zinn & Wells, 2000). Not only has Josh settled hundreds of miles away from Kingsville, but the stories of glory and power have clouded his ability to know an authentic depiction of his family's journey. With each effort to acculturate, the further he moves toward the American side of the hybrid identity continuum. As we analyze the next generation of the Valenzuela case, the idea of redefining one's identity will emerge as a key theme. Beyond moving on from the geographical home front of the family, Josh has had to understand and interpret his role in a new society and redefine the goals of the modern Tejano father. He has found himself at the intersection of his family's past struggles and a wealth of opportunities for future generations. The burden of responsibility, which is not lost in his own self-awareness, is one he carries as he leads the Valenzuela family into the next generation.

Josh has found himself in a postcolonial society that has rendered most of the stories told to him as a child a certain type of folklore that has made it imperative that he, as Bhabha (1984) suggest, imagine a new transformation of social consciousness. This transformation of social consciousness was born out of an understanding that his world is

much different than that experienced by his grandfather before him. In reflecting on the stories of hatred and discrimination told to him by his grandfather, Josh shares, "It was a foreign concept because I didn't experience what he experienced. I just went to school, learned and that was that. It (the discrimination felt) was more of an abstract thing." Even with the discrimination (both covert and overt) felt throughout his educational journey, Josh knew that the world, and his role within it, had finally changed after three generations of stagnation. His response to a changed world was as clear to him as it was daunting. Whether he agreed or not, the identity of the Tejano father had changed with him.

Gandhi (1998) explains the "shifting strategies of anti-colonial struggle, combined with the task of imagining a new and liberated postcolonial future, generate a crisis within the social fabric" (p. 130) that sparks a new, hybrid identity. Josh no longer felt the discrimination that filled the stories told to him by his grandfather. Unlike his father, Josh was not going to have to utter the words "I don't want you to have to struggle the way I did" to his children. The shifting strategies, as well as the entire outlook on life, within the postcolonial society have led him to rethink his own identity as a Tejano father. Yet, Josh continues to maneuver through a society that is not void of colonialism; rather, it's a new phase of colonial occupation that is much less overt than that encountered by his father and grandfather. Stuart Hall (1999) writes, "Postcolonialism is not the end of colonization. It is after a certain kind of colonialism, after a certain moment of high imperialism and colonial occupation—in the wake of it, in the shadow of it" (p. 230). In the shadows of this newfound colonialism, Josh finds himself between the old world of imperialism and the new world that bares little resemblance to past.

In a sense, Josh finds himself once again in a state of hybridity, a state of "in-betweenness" (Asher 2008, p. 1081) as he attempts to redefine the identity and goals of the Tejano father. His father and grandfather preached "formal education was a tool of empowerment." He has achieved that. His father would encourage by expressing that he did not want Josh to "struggle the way I have." There will be no struggles similar to that of the past three generations moving forward. At the age of 35, he has achieved all that his great grandfather, his grandfather, and his father could ever have dreamed. Josh reflects, "great grandpa set this example of advance yourself as a person, grow and to find ways and to adapt; to not let life knock you down so much to where you just quit. You were given the tools through oral traditions and history that you can get around things to move forward, even if it seems impossible." After achieving all that had been asked of him, Josh now finds himself at an intersection in life where he could possible perpetuate the colonial past or find a new ground to a new kind of colonialism.   Josh states, "Once you reach a certain goal, what's left? What do you do? Do I just kick back, have a career, live up my life and plan my retirement, etc. There was a period of time after I finished residency where I had to reorganize my goals, it was almost like a depression in a way. You work your entire life and you hear all of these people telling you this is where you're going to go, etc. Then you finally hit that mark, now what?" The sense of depression, in regards to his purpose in life, stems from his location at the intersection of achieving the dreams of past generations and not yet fully formalizing and achieving those dreams and goals set forth by himself. These interstitial locations can be sites of struggle and contradiction for those individuals and communities that find

themselves part of two distinct identities, yet not fully either only one or the other (Asher, 2008).

In a way, Josh is still part of the traditional Tejano father identity embodied by his father, grandfather, and great grandfather. In another, he, and the world he encompasses, has little in common with the world inhabited by his grandfather and great grandfather. Residing in this in-betweenness has brought about internal struggle and personal discovery for Josh. "From my perspective, it's like a responsibility on me now that kind of weighs heavy because you know that at this point you have to carry the torch and it doesn't necessarily stop now. How do you, the way the world has changed, instill those responsibilities that were given through that line to future generations of people who don't even exist yet. How do you carry that responsibility?" These introspective inquiries are the driving force as he attempts to redefine the Tejano father identity, his role within the Mexican American family and community, and his role within the educational journey of his children. At the moment, the concreteness of this new identity is yet to be formalized. It is in the struggle of intersectionality, his current state of in-betweeness, where Josh looks beyond the past struggles to create a new sense of self and purpose. He ponders the future as he shared, "The idea of finding new challenges and reorganizing yourself is something I'm going to do for the rest of my life. Opportunities will present themselves to challenge myself again and find new things to do. At this point it's about helping people and moving forward a bit." Interestingly, "moving forward" was a goal first stated by his great grandfather as he arrived in Kingsville by train from *Aguascalientes*, Mexico at the turn of the 20th century. For Josh, and the

Tejano fathers of today, redefining the term "moving forward" has already begun as they traverse the intersectionality of their documented past and their unwritten future.

The Lopez Case

Overview

This case examines the relationship between Reynaldo, Jr. and Raul Anthony (R.A.) Lopez of Ricardo, Texas. Reynaldo, Jr. reflects on the impact his own father, Reynaldo Sr., had on his life and how it was he who shaped the kind of father he would eventually become. Reynaldo, Jr. also discusses the challenge of taking on the new role of father while entering the workforce without much formal education. He shares the journey of how he overcame professional barriers in the spirit of family.

The second child, and only son of Reynaldo, Jr., R.A. was raised in a small, tight-knit community that molded him in his formative years. The constant physical and emotional presence of both sets of grandparents only added to the support he felt from both of his parents. He was able to learn at home from his father, his maternal grandfather, and his paternal grandfather. At school, R.A. was able to, from a very early age, decipher the impact of his racial identity in and out of the classroom.

Of the three cases within this study, the Lopez family is the only one to technically not live in Kingsville, Texas. After being raised in Kingsville, Reynaldo, Jr. moved with his new wife and first daughter to Ricardo, Texas. Ricardo, Texas (population: 120) is a small, unincorporated community in Kleberg County, Texas, United States. It is considered a "slow down" on Highway 77 between Kingsville (population: 26,213) and Riviera (population: 1,954). The community of Ricardo consists of a Farmers Co-Op, a convenience store and an elementary/junior high school.

Since there is no high school, students either attend Kaufer High School in Riviera or H.M. King High School in Kingsville. The first of the two Lopez children, including R.A., attended and graduated from Kaufer High School in Riviera with their third child attending and graduating from H.M. King High School in Kingsville. While not a major issue in the area of presentation and analysis, it does prove to be a factor worth noting before delving into the case itself. This is their story.

Background

Reynaldo Lopez, Jr. was born on December 9, 1955 in Alice, Texas to Reynaldo, Sr. and Manuela Lopez. Reynaldo, Jr. was the first of what was to become a family of seven children (4 girls, 3 boys). Before reaching the age of attending school, Reynaldo, Jr., along with his parents and newborn sister, moved to a small house on West Avenue A in Kingsville, Texas. The elder Reynaldo put his apprenticeship in carpentry to use as he built his new family home with his own two hands. Spanish was the language of choice within the Lopez home.

> **Reynaldo, Jr.:** At home, our normal speech was in Spanish. We only spoke English around our friends, neighbors or with other family members. Mom would mix the two, so we would know and understand both English and Spanish growing up, but Dad would mostly speak Spanish.

Reynaldo, Jr. recalls a home built of love, support, and lessons on life. Over the years of his childhood, Reynaldo, Jr. became the de facto leader and role model to his sisters and brothers.

Reynaldo, Sr. was a quiet man who believed in letting his work ethic and family values do most of the talking. After completing an apprenticeship in carpentry, he moved

his growing family to Kingsville, Texas. There, Reynaldo, Sr. eventually became a

foreman for construction jobs and a general superintendent for companies. A man who

had difficulty sitting idle, he also would do remodeling jobs for people in Kingsville such

as adding on bedrooms, redoing kitchens, and roof replacements. Senior's growing

career, which would eventually take him away from the family home, coincided with

Junior's early work career as well. Reynaldo, Jr. remembers:

> **Reynaldo, Jr.:** As I was growing up, eventually Dad started working out of town,
>
> so he would be out of town for the whole week and be back on the weekends. He
>
> worked in Port Lavaca, Corpus Christi, Brownsville where they did the mall;
>
> during the time he was out, I started working on the side at the King Ranch.

Less than a year after graduating from high school in 1974, Reynaldo Lopez, Jr. married

Hermenia Hernandez in April 1975 in Kingsville, Texas. Their first daughter was born

on July 8, 1976. Raul Anthony Lopez, better known as R.A., was born five years later on

April 8, 1981. Reynaldo, Jr. and Hermenia had their second daughter, and final child, six

years after R.A.'s birth on September 15, 1987. For Reynaldo, Jr. the experience of

growing up in a large family led him to desire a smaller family as he entered adulthood.

> **Reynaldo, Jr.:** I was from a big family, so I didn't want to have a big family.
>
> Back then, the culture for the Hispanics, they had a lot of kids, there were boys
>
> and girls and take them out to the *piscas* (fields) and pick cotton and whatever
>
> different crops in the harvest seasons. Coming from a large family, we were three
>
> boys and I had four sisters, I was the oldest, so I had a lot of the responsibility.
>
> Around the time of his marriage to Hermenia in 1975, Reynaldo, Jr. went to work

with his new father-in-law as a heavy equipment operator in the *caliche* (sedimentary

rock) pits in the Kingsville area. The work was grueling and tiresome. Five years later, with his wife pregnant with their second child, Reynaldo, Jr. was hired at the Celanese Chemical Plant in nearby Bishop, Texas. By February 1981, he started a career at Celanese that continues till this day.

> **Reynaldo, Jr.:** When I started work at the (Celanese) plant then, I was working shift work. With Lisa, I kind of missed out more because of shift work. I worked 10 years of shift work. Eventually I was able to transfer into maintenance as an instrument technician. That's when I started working 7:30-4:00, so I was able to participate more with their activities and school functions I had been missing out with my oldest daughter.

Tired of missing out on his children's school and extracurricular activities, Reynaldo, Jr. made a conscious decision to work a schedule that would allow him the opportunity to be physically present for his wife and children. Missing his first daughter's activities weighed heavily as he attempted to meet the financial and emotion needs of his growing family.

> **Reynaldo, Jr.:** I remember her (his first daughter) asking her Mom, "Is Dad going to be able to make it?" whenever there was a school function she was involved with. It made me feel good she was involved, but it also made me feel bad that I wasn't there to actually see all of it.

It was the need to be around more, in a physical sense, for his family that drew Reynaldo, Jr. to seek out more formal education that would lead to more opportunities at work. Soon, he was working 8-hour shift work, attending a two-year associates program, and raising a young family along with Hermenia. While Hermenia took the lead in

maintaining the household, she and Reynaldo, Jr. created a way of life that was heavily

dependent on the help of both sets of grandparents.

> **Reynaldo, Jr.:** They (his in-laws) bought some property in Ricardo. My mother-
>
> in-law was concerned, so we ended up moving the house we owned over to where
>
> their property was. I sold the lots in town (Kingsville) and then wound up drilling
>
> a water well at my father-in-law's place. My wife was there and my mother-in-
>
> law would babysit the kids.

What began was a decades-long collaboration of parents and grandparents (both sets)

raising three children in a shared physical area. Not only did the three children have their

mother and father, they also had both sets of grandparents that lived across their lawn.

> **R.A.:** I had both grandparents, both sets and we lived between the two, both were
>
> within walking distance. As soon as you got home from school, they were there,
>
> especially my Mom's Dad. I can remember distinctly, it was a habit to look to the
>
> right (the direction of his grandfather's house) and he was most likely outside
>
> waving. My other grandfather, we saw he pretty often, almost every other day.
>
> They were always around.

From the birth of their first grandchild in 1976 till the departure of their final grandchild,

the parents of Reynaldo, Jr. and Hermenia Lopez played a vital role in the upbringing of

each child. R.A., now married himself, dreams of a day that he can create the same type

of environment for his own children. While he understands that this is highly unlikely,

the fact of him craving this for his own children sheds light on the impact his upbringing

has had on his development.

School Experience

      Reynaldo, Jr. enjoyed school as a young boy and did well in his studies. He attended schools within the Kingsville Independent School District and graduate from H. M. King High School in 1974. His mother and father believed education to be important and worthwhile. Yet due to his father's hectic schedule with construction work, he relied heavily on his mother throughout his schooling.

      Reynaldo, Jr.: My Dad was always pretty busy due to construction work. As long as he felt we were doing our work and keeping our grades up, he would hardly ever step in or say anything. He wasn't the type to say, "Well, did you have any homework?" It was more Mom asking those types of questions. Mom was actually the one who played the role of keeping up with our school studies.

While he did not ask questions regarding homework, Reynaldo, Sr. had his own methods of educating his eldest son. From a very early age, Reynaldo, Jr. began tagging along with his father to do odd jobs after he got out of his day job.

      Reynaldo, Jr.: I started going along with him when I was about 6 years old. I would hand him material. He'd tell me, "bring me this board" and "bring me this tool." He started teaching me really early about the tools a carpenter would use.

In his own way, Reynaldo, Sr. enlisted his eldest son through his own type of apprenticeship. While he did not ask whether he completed his homework, Reynaldo, Sr. made sure that his son gain lifelong lessons through a hard day's work. While he rarely asked about his son's schoolwork, he did make sure that his son got a lesson each day after school and supper.

      Reynaldo, Jr.: He would just say, "we need to go, we need to do a job." It

wasn't "do you want to go?" You were expected to tag along. Also, he never

paid me for any work, but I never asked him for any money either. You'd never

ask...If I ever had to ask anyone for money, I'd ask my Mom. It wasn't like you

asked your Dad, your Dad would kind of provide but Dad was the type to reward

me in other ways. After a big job, he bought me my first rifle. I still have it 48

years later.

Reynaldo, Jr. understood the limitations that came with the formal education system in

Kingsville, Texas for himself and other Latinos. For him and the other Latino students in

Kingsville, the ceiling of formal education appeared graduating from high school.

Reynaldo, Jr.: For us, college wasn't even an option. When I got out of high

school, my parent's couldn't afford college. Even if we tried to apply for college,

we were denied because we couldn't get support for grants.

It was not until many years after graduating from high school and entering marriage and

fatherhood that he was able to enter a two-year program at Del Mar College where he

would eventually attain an Associates Degree in Industrial Instrumentation. Yet even

with this achievement, there is still a sense of disappointment as he reflects on

opportunity lost. Even after the three decades that have since passed, Reynaldo speaks of

what could have been of his formal schooling.

Reynaldo, Jr.: If I would have been able to go to college, I would have been

really proud of going to college and getting my degree. While I was growing up,

a lot of my friends and some of my cousins in the same age group, none of us

were able to go to college right out of high school. At that time, we were afraid to

speak up and get more information, we felt as though everything was already

spoken for. We were always too late whenever they told us about grants and scholarships.

By the time R.A. Lopez entered Ricardo Elementary School in the mid-1980s, the issues of racial discrimination that impacted his father and grandfather had yet to subside. Race, along with socioeconomic status, was a key factor in the educational opportunities of the individuals living in this small community. From a young age, R.A. Lopez was able to decipher the impact of his racial identity.

> **R.A.:** Ricardo was a big elementary school. There was a separation between my group and those handfuls of kids who lived in the higher income neighborhoods. Those kids were held to a different standard. They (the teachers and school leaders) though they were going to amount to greater things.

R.A., while eventually gaining entrance into the ingroup described above, he nevertheless fell susceptible to the limitations that came with his ethnicity and socioeconomic status.

> **R.A.:** I distinctly remember in early junior high and even before, these kids would show up to school with certain colleges on their backpacks and shirts. They would talk of going to Veterinarian School or Dental School, etc. I didn't know anything about colleges, it was foreign to me and they had it all planned out. I honestly never thought about college until my senior year. They brought everyone in and asked us what our plans were and I didn't know.

R.A. attributed his "not knowing" to him not being a part of the group of students who mattered to those in the school system. To him and others around him, it was clear as to which students mattered and which students did not.

> **R.A.:** There were these friends of mine growing up, who weren't supposed to

amount to anything. They are all doing pretty well right now, and never went to

college. I think I'm one of the only ones who did and graduated within the group

of my friends who went to college.

Yet with all that the three generations of Lopez men have endure in regards of

roadblocks on the road of formal education, their outlook on the broader educational

journey of their family and their community appears to be one of optimism.

Reynaldo, Jr.: My grandfather, father, and father-in-law, none of them even

finished (high) school. My Dad did get to do an internship. I think now we do

see more Hispanics enrolled in colleges and getting the opportunity to be

somebody.

This optimistic outlook allows Reynaldo, Jr. to integrate the progress of his own family

with that of the larger Latino community. With his completion of a two-year degree and

his own children's educational accomplishments, Reynaldo, Jr. can clearly see progress

unfolding before him.

Reynaldo, Jr.: I went to Del Mar while working shift work for 2 years and got

my Associates Degree in Industrial Instrumentation. And now my kids graduated

with their degrees from universities.

Reynaldo, Jr. and Hermenia had mad conscious decisions that allowed them to always

support their children and their educational journey. For Reynaldo, Jr, it was continuing

his own education to secure a job with a workday conducive to being physically present

for his family. For Hermenia, it was volunteering at the local school to be near here

children during the school day.

R.A.: As far as I recall, they were both there, especially my Mom. She worked at

the school that I went to, so I saw her every day; I went to school and back with
her.

The desire Reynaldo, Jr. felt in wanting better for his children was born out of a life lived full of lessons and some regret. He wanted more for his children and he knew that a formal education was the way to achieve such a goal.

> **Reynaldo, Jr.**: I didn't want them to do it the way I had to do it. I was telling them I didn't want them to struggle the same way our parents did and how we kind of did also.

In battle struggle of receiving a higher formal education, Reynaldo, Jr. hoped one day his children and future generations could escape the struggles of the past. The process has taken over three decades, but he is finally now able to reflect on the rewards born out of the struggle.

Becoming Dad

Reynaldo, Jr. and Hermenia became parents for the first time in 1976 with the birth of their first daughter. For Reynaldo, Jr., the cries and demands of a newborn baby surfaced old feelings that went back to his childhood as the oldest of seven siblings. Even though he spend most of his evenings after school helping his father at construction jobs, he vividly recalls the demands that come with assisting in the caretaking of younger siblings.

> **Reynaldo, Jr.:** Coming from a large family, we were three boys and I had four sisters, I was the oldest, so I had a lot of the responsibility. Even when my brothers and sisters were small, I helped my mom hold them and feed them.

Reynaldo Jr. viewed these experiences as beneficial to his new role as father, but the memories of a household full of children also assured that he did not want to replicate the same crowded feeling for his own family. As a young husband and father, Reynaldo Jr. was able to realize that times had changed and the need for a large family was no longer necessary.

> **Reynaldo, Jr.:** I was from a big family, so I didn't want to have a big family. Back then, the culture for the Hispanics, they had a lot of kids, there were boys and girls and take them out to the *piscas* (fields) and pick cotton and whatever different crops in the harvest seasons.

Reynaldo, Jr. understood that, unlike prior generations, a household of children was not needed to support the family through fieldwork or migrating across the country picking cotton. Reynaldo, Jr. and Hermenia settled on having three children and held true to their plan in having their two daughters and a son.

As briefly mentioned earlier, Reynaldo, Jr. learned early on the struggles of earning a living to support his growing family while missing out on activities and functions that mattered the most to him. With no formal education beyond high school, he found himself fortunate enough to find a good job at a local chemical plant. The struggles of being a new father and part of the workforce were heightened with a schedule that demanded that he work shift work that left him little time to enjoy the new life he had created with Hermenia and the children.

> **Reynaldo, Jr.:** When I started work at the plant then, I was working shift work. When Lisa started playing softball and other sports as well as J.D., it was kind of

hard at night. With Lisa, I kind of missed out more because of shift work. My wife was there for Lisa whenever she could be.

R.A.: For me, it was only when I was really young and it's even hard to remember that. I know it must've been that way when I was young. I don't know if I was too young to even care or remember. I don't remember him not being around. When I got to the age where I started being active, he seemed for whatever reason not to be working shift work anymore.

That reason, as stated earlier, was his attaining an Associate's Degree that allowed for him to be promoted to a job that was not shift work at the chemical plant.

Reynaldo, Jr.: I worked 10 years of shift work. I went to Del Mar (College) while working shift work for 2 years and got my Associates Degree in Industrial Instrumentation. Eventually, I was able to transfer into maintenance as an instrument technician. That's when I started working 7:30-4:00, so I was able to participate more with their activities and school functions. I had been missing out with my oldest daughter.

After 10 years of shift work and night classes, Reynaldo, Jr. had created the type of schedule that he and Hermenia had wished for their family. He was able to participate in the activities of his children to the fullest while also providing the resources to ensure the well-being of the family.

Even though he knew that he wanted to be more of a physical presence for his growing family, Reynaldo, Jr. often fell back on the fatherly role he witnessed from his father and father-in-law.

Reynaldo, Jr.: My father-in-law, he always worked. My father was the same

way; he did a lot of rebuilding and mechanics as well as welding and stuff with

metal.

According to Reynaldo, Jr. and his upbringing, to be a father meant to work almost non-

stop. Countless of hours of manual labor with brief moments to pause for food and

family time was Reynaldo, Jr.'s role as head of the Lopez household.

The Next Generation

R.A. Lopez, now 30 years old and married, is carrying on the legacy shaped by

his two grandfathers and his father. While both deceased (his maternal grandfather in

2007 and his paternal grandfather in 1998), the lessons learned from his father and

grandfathers privately guide him throughout his emerging life and career.

> **R.A.:** I don't remember him doing all of the construction work. I knew that he did
>
> just from what I heard but it's interesting for me. He was always outside doing
>
> anything; he seemed like he never wanted to be inside. He was pretty quiet; he
>
> didn't talk a whole lot.

Soft-spoken himself, R.A. talks about his grandfather as if he were simply talking about

himself. He often reflects on the lessons learned and livelihood that were created and

nurtured by both sets of grandparents. As a new husband, R.A. has shared his childhood

stories with his new wife that is part nostalgia, part planning for future children to come.

> **R.A.:** I really liked it. My wife now, we talked about when we do have kids, do
>
> we want our kids to experience that? It's not going to happen, as far as living
>
> right between the two because they're still over there (her parents live in a
>
> neighboring town). But I know that's what we're looking for later.

It is not necessarily R.A's intention to recreate the home experience of his childhood, but he does carry with him a sense of carry on the legacy set forth by his father and grandfather.

The legacy created by his father and grandfather is one of cultivating a keen sense of inquiry that expands beyond any given classroom. For R.A., the times spent on the side of his father and grandfathers were just as crucial to his growth as was his time on the sides of his teachers. These lessons are the legacy he looks to carry forward.

> **R.A.**: As far as my kids being around me growing up, I think they would pick up a lot of the things I picked up from my dad and grandfather. I feel I have a good, broad knowledge of everything. I'm confident enough to do a little bit of everything and I believe I picked that up from being around my dad and grandfathers. I think I have that to offer.

In simply "being around" his father and grandfathers, R.A. feels as though he has the lessons and tools needed to push the Lopez men into the next generation. He also believes the doors of opportunity have widened for the next wave of Latinos. With the help of the previous generations strides, as well as those that have gained social capital recently, R.A. believes the doors of opportunity to wide open for the next generation.

Analysis of the Lopez Case

Overview

The following section analyzes the case of Reynaldo, Jr. and Raul Anthony (R.A.) Lopez through a postcolonial lens. The analysis tools will consist of integrating the literature strands from Chapter II with the data collected throughout the research study process. Reynaldo, Jr. and R.A. participated in a two-hour *platica* in the residence of

R.A. Lopez and a focused conversation with all six research study participants. Field notes were taken throughout the *platica* and the data was collected via video camera. All dialogue was transcribed by a professional transcription service and verified for accuracy by the researcher. Member checking—an opportunity for members (participants) to check (approve) the interpretation of the data they provided (Doyle, 2007; Merriam, 1991) was done for this case as well as each of the other two cases presented. Reynaldo, Jr. and R.A. Lopez were emailed a copy of the thick description and analysis of their case and asked to check for validity regarding the description of their case and the themes uncovered in the analysis process. Feedback from the participants was then integrated into the final presentation of their unique case. For the Lopez case, similar to that of the Valenzuela case, the analysis mirrors the structure of the thick description presented. As a method to ensure clarity throughout the analysis process, the case will address each theme discovered in the preceding case described.

The case of Reynaldo, Jr. and R.A. Lopez will focus on four key themes throughout this section of the research study. From the initial formation of his family in 1976, Reynaldo, Jr. and R.A. were two individual pieces to a much larger familial puzzle. For R.A., this meant being constantly surrounded by two sisters, his mother and father, and both sets of grandparents living within sight of his own front porch. In regards to both participants school experience, the "funds of knowledge" (González, Moll, Amanti; 2005) shared at home compensated for the lack of educational support in their formal school settings. The lessons Reynaldo, Jr. learned working side-by-side with his father were the lessons he passed down to his own son in hopes of teaching and learning from each other. And lastly, R.A. learns to accept his own power, and how to utilize it, as he

seeks to move into the next generation. In the final section of this case analysis, we will address the meaning of power and the pitfalls of it and the assumptions we hold of it.

Background

The ever-present theme of this case, and the Lopez family, is one of a tight-knit immediate and extended family that is as close geographically and physically as they are emotionally and historically. In addition to the familial closeness, the impact of postcolonialism—a neologism that grew out of older elements to capture a seemingly unique moment in world history (Spurr, 1993)—are felt through two generations of Tejano men attempting to configure their experiences within the context of a family, community, and society that still resides within a colonizing society. From around the time of their marriage in 1975, Reynaldo, Jr. and Hermenia created a home that included both sets of their parents living within eyesight of each other.

> **Reynaldo, Jr.**: Even though they were always setting aside from themselves, if something came up, they were always there to help us out, whether it was with money, transportation or the kids needing something. They would give the shirt off their back for us, my wife and their grandkids.

Beyond pitching in to help care for children, extended family can provide feedback, advice, and guidance as parents navigate the demands of childrearing (Leidy, Guerra, and Toro; 2010). This was especially true for the young Reynaldo, Jr. as he traversed his newfound role as father.

> **Reynaldo, Jr.**: We ended up moving the house over to where my father-in-law was. My wife was there and my mother-in-law would babysit Lisa.
>
> **R.A.**: I had both sets of grandparents and we lived between the two. I can

remember distinctly, any time I would get to the house, it was a habit to look to

the right and he (his grandfather) was most likely outside waving. My other

grandfather, we saw him pretty often, almost every other day. They were always

around.

For Reynaldo, Jr., the trials of navigating life in Ricardo as a new father and husband

were positively impacted by the support he received by his own father and father-in-law.

With their support and guidance, he was able to create his own unique identity as a

Tejano father while leaning heavily on their constant influence. Yet the "dreadful

secondariness of some peoples" (Said, 1989, p. 207) was reinforced as Hermenia, a

young Latina mother, was relegated to playing a supportive role to Reynaldo, Jr.'s lead.

Without much say so on the matter, she was to have children, stay home and raise them,

and support Reynaldo, Jr. as the breadwinner. The resistance of internalizing ones own

oppression and colonization is something that Reynaldo, Jr. battled as oppressive gender

roles went unchecked through all familial events and decisions.

For Latino families, like the Lopez family, "*familismo"* means placing the family

before one's own personal needs (Sarkisian, Gerena, & Gerstel, 2006), and has been

found to be a protective factor for children. Factors that created stress such as poor

communication between school leaders and home and overt discrimination of students of

color were combated with each individual member of the Lopez family putting the well-

being of the family over their own personal needs. Building on the concept of

interconnectedness inherent in *familismo*, family cohesion has been associated with better

physical, emotional, and educational well-being among children (Tolan, Gorman-Smith,

Huesmann, & Zelli, 1997). In building strong family cohesion over three generations, the

Lopez family attempted to extinguish a type of colonization described by Young (2003)

as colonial rule that "increasingly portrayed the people of the colonized world as inferior,

childlike, or feminine, incapable of looking after themselves" (p. 2). The Lopez men, and

to a much larger extent the entire Lopez family, used their familial interconnectedness to

reassure themselves, and their community, that the myth of inferiority did not apply in

this case. Yet again, women (and female children) were often relegated to being the

oppressed within such structures that went unquestioned or without challenge. Often the

Lopez men projected the colonization felt outside the household onto those the shared it

with.

School Experience

From a very early age, Reynaldo, Jr.'s experience in the Kingsville school system

varied greatly from the learning experience he received at home with his mother and

father. The "funds of knowledge" (González, Moll, Amanti; 2005) gained by working

with his dad provided a theme of lifelong learning at home for Reynaldo, Jr. and R.A.

Lopez. Moll et al. (1992) explored opportunities of teaching and learning, rooted in

anthropological studies of working-class Latina/o households that presented various

bodies of knowledge that can be found within the families' productive activities.

Gonzalez et al. (2005) write, "Such funds are not only found within households, but they

also are part of the repertoire of information contained within the clusters of household

where younger generational cohorts learn their substance and have the opportunity to

experiment with them in a variety of settings" (p. 54). With a tight-knit extended family,

both Reynaldo, Jr. and R.A. were able given ample opportunity to experiment and learn

in and outside of the household. In speaking of going to work with his dad, Reynaldo,

Sr., Reynaldo, Jr. reminisces:

> **Reynaldo, Jr.:** Yes, I started going along with him (to do construction jobs) when I was about 6 years old. I would hand him material. He'd tell me, "bring me this board" and "bring me this tool." He started teaching me really early about the tools a carpenter would use. He never paid me for any work, but I never asked him for any money either. You'd never ask...

As he grew older, Reynaldo, Jr. was included in surveying land for construction jobs, creating building plans, and ensuring that the job was done to the best of the crew's ability. The lessons taught to Reynaldo, Jr. by his father were always conducted in Spanish and interwoven with the lessons of *cultura*, *familia*, and *historia*. Dolores Delgado Bernal (2006) elaborates on these events writing, "pedagogies of the home extend the existing discourses on critical pedagogy by putting cultural knowledge at the forefront to better understand lessons from the home space and local communities" (p. 597). While not explicit, the teachings of Reynaldo, Jr.'s father were vital to his understanding of math, science, *cultura*, and a sense of self. Twenty-five years later, these were the lessons he would pass on to his own son, R.A. Lopez. Along with the strengths of *la educacíon*, a sense of isolation was created with such a structure that made connecting the Tejano father to formal schooling a non-option for Reynaldo, Jr.

Reynaldo, Jr.'s formal educational experience in the Kingsville public school system can, from one perspective, be viewed as a success with his attainment of a high school diploma and finding gainful employment. Nevertheless, he, and his son two decades later, fell susceptible at times to what Chow (2002) defines as coercive memeticism:

a process…in which those who are marginal to mainstream Western

culture are expected…to resemble and replicate the very banal

preconceptions that have be appended to them,…to objectify themselves

in accordance with the already seen and this to authenticate the familiar

images of them as ethnics (p. 107).

The preconceptions appended to both Reynaldo, Jr. and R.A. were of individuals

belonging to group deemed "less than" than that of the designated authority

group. The social designation of inferiority, as ethnic, that seemingly found

Reynaldo, Jr., and those of his peers, is the same that was placed upon to his

children a generation later.

> **Reynaldo, Jr.**: I remember when the kids went to Riviera, it was always after the
>
> fact that the counselor she could've applied for various grants and scholarships.
>
> Well why couldn't they have told her this before? It was almost as though they
>
> picked and chose who these scholarships went to prior to giving them out.

So one begins to contemplate the results of such practices in respect to the majoritarian

group as well as the group that has been identified as inferior for multiple generations.

> **R.A.**: I see it as the longer Hispanics are in an area and Hispanic get into a higher
>
> position (socially and professionally), they can help another and eventually you'll
>
> start to see the Hispanic moving up.

The complex nature of moving beyond designated labels can be found in R.A.'s desire to

move forward without looking back on the implications of systemic inequality for an

entire sub-population. In one sense, many are often resigned to the belief that the

prescribed label to be one that is resembled and replicated. In another sense, the label of

inferior, as ethnic, is used to overcome the racial ills of a community. R.A. sees it as his duty, in part to overcome the coercive memeticism, to explore what is possible within the Latino identity and community. A large part of this duty was participating, and succeeding, in the formal educational system by attaining his four-year degree.

We can begin to interpret how much advancement has occurred in the Ricardo/Riviera community by analyzing the journey of the Lopez men over the past three generations. Are these men truly a product of a postcolonial society or are they basking in what Gandhi (1998) calls the "historical condition marked by the visible apparatus of freedom and the concealed persistence of unfreedom" (p. 7). Colonization, as described by Said (1989), is a fate with "lasting, grotesquely unfair results…reinforcing the dreadful secondariness of some peoples and cultures" (p. 207). Reynaldo, Jr. vents his frustration that, even with all the Latino advancements in education and business, there is still this secondariness afflicting his community.

> **Reynaldo, Jr.**: Even though we were the majority, the people would not actually come out to speak up or vote whenever we needed to have change. They felt like it was never going to change. They felt even if you had a Hispanic in (political) office, it wasn't enough to overturn anything. We had a lot of people who would sit back and talk, but talk is cheap. You need to step up and make a change.

The frustration with the immobility of his people finds its way through his voice and his words as he attempts to negotiate the traps of coercive memeticism and the pitfalls of spawning a form of neo-colonialism.

R.A., through a mixture of home and school experiences fell into the trap of accepting a lower ranking in the colonial order of things – a process we can call

'colonizing the mind.' It operates by persuading people to internalize its logic

and speak its language, to perpetuate the values and assumptions of the colonizers

as regards the ways they perceive and represent the world" (McLeod, 2000, p.

18).

R.A.: I remember after I graduated, I was really confused; I didn't know what I

wanted to go to school for, so I decided I wasn't going to school right away. I

knew they wanted me to do something as far as school, it didn't matter what; they

just wanted me to go to school.

R.A.: I wonder how I'm going to be about college (with my kids); I'm not a real

firm believer in college, unless it's required to do whatever it is you want to do. I

see people who never took a course in college who are doing a lot better than

people I know who went to college.

Becoming Dad

With the birth of his first child in 1976, Reynaldo, Jr. instinctively referenced his

time as the oldest of seven children. While he learned household chores and baby

responsibilities from his mother, it was his father from who he gathered life lessons of

what it meant to become Dad. Through this research study, Reynaldo, Jr. shared his

vision of role as a Tejano as being a role model to his three children and the one to teach

them morals and values. In doing this, he focused on the strengths of family and *cultura*

while avoiding communicating the impact of social ills that could possibly impact his

children. It was his belief that if he offered his children a strong moral foundation to

stand on they would succeed regardless of what social ills were brought upon them.

Zarate (2007) defines the Tejano father role in the participation of activities such as, "teaching good morals and respect of others, establish trust with child, provide general encouragement, provide advice on life issues, and discuss future planning" (p. 8) as their role within the family structure. Zarate's view on the role of the Tejano father is almost identical to the role played first by Reynaldo, Sr. then imitated by Reynaldo, Jr. to his own children. These were men who, from their own perspective, taught life lessons through hard work and passed on cultural and familial morals and values.

> **Reynaldo, Jr.:** Just do the best you can do with your skills. Treat everybody honestly, and hope they treat you the same; being there when somebody asks. I've always been very devoted when someone is in a bind; I'll stop whatever I'm doing to go help anybody.

Over the past three generations of Lopez men, the values of hard work, treating others with dignity and respect, and being committed to the greater good of one's family and community still hold true today.

For fathers like Reynaldo, Jr., the teaching of good morals and values leaves children vulnerable to the social ills of the past, present, and future. Gandhi (1998) warns that the postcolonial dream of discontinuity (from the colonial past to the postcolonial future) is ultimately vulnerable to the infectious residue of its own unconsidered and unresolved past. In describing his past experiences with racism and disenfranchisement, Reynaldo, Jr. was as quick in acknowledging the existence of social ills as he was in putting them behind in the past.

> **Reynaldo, Jr.**: They kind of singled you out back then, even about where you lived. I tried to treat everybody the same; it doesn't matter what color/race you

were. With my parents, they never talked about racism. We would see it in the

news and stuff like that, but it was your own decision to make whether you

wanted to be racial about something.

The residue of an unresolved past, as Gandhi (1998) warns of, may possibly stunt the

recovery of an oppressed people as they seek to move quickly beyond a painful past.

This task, while appearing to be beneficial to the scholar, is more often painful and

humiliating to the colonized as they recover a history of race and racism (Bhabha, 1994).

In resisting the pain and humiliation of recounting race and racism, Reynaldo, Jr. and

R.A. Lopez find themselves continually susceptible to the residue of a new kind of

oppression, a new kind of colonialism.

The Next Generation

R.A. Lopez is the only participant of this research study not yet to reach

fatherhood. As a young husband and emerging professional, he has been able to

formulate how his past is connected to his current state of being and opportunities to be

found in his future. In speaking of what the future may hold for the next generation, R.A.

(and Reynaldo, Jr. for that matter) was consistent in putting the painful past of Latinos

behind him and focusing on building on the advancements and opportunities that have

been awarded to him and others around him. Yet one can suggest the avoidance, or

desire to focus only on the positive nature of race relations, somehow stifles one's ability

to create an identity in a postcolonial space and time. Bhabha (1994) indicates the role of

memory in identity formation within a postcolonial context is key:

Memory is the necessary and sometimes hazardous bridge between

colonialism and the question of cultural identity. Remembering is never a

> quiet act of introspection or retrospection. It is a painful re-membering, a
>
> putting together of the dismembered past to make sense of the trauma of
>
> the present (p. 63).

This unwillingness to painfully remember the past, while present in all three cases, was

prevalent as R.A. elaborated on creating his own identity.

> **R.A.**: I think stuff has changed considerably just from them (the father
>
> participant's) growing up to our own upbringing and everything is changing at
>
> such a rapid pace as far as race is concerned. It's hard to identify what anyone is
>
> anymore. It's hard; we are not very different anymore.

The difficulty expressed by R.A. may well be attributed to the acculturation process felt

by many sub-populations as our society becomes more and more homogenous. It may

also be attributed to a young Latinos desire to avoid the painful remembering of the ills

that were brought upon himself and those who he love. It is not that R.A., along with his

father Reynaldo, Jr., are somehow unable to trace back the injustice brought upon

previous generations. Actually, it is quite the opposite.

It is quite possible that the subalterns (Spivak, 1988) of Ricardo, Texas, including

R.A. himself, have fallen into the "orchestrated, far-flung, and heterogeneous project to

constitute the colonial subject as Other" (p. 24). While there has no doubt been progress

in individual Latinos achieving educational and financial resources, the persistence of

unfreedom Gandhi (1998) warns of still rings true within the community as a whole.

How one reacts as an individual and part of a larger group dictates their role in this new

form of colonization. Throughout the research process, R.A. portrayed a mindset based

in civility and optimism that, with educational and professional advancement, power will

come to Latinos to make a positive change for themselves and their community. Rather

than speaking up and verbalizing complaints, he has found power in lifting others up in

his new high-level position at work.

>**R.A.:** In my opinion, stirring the pot is not going to do anything. At my work,
>
>between me and my Hispanic friends, yes we complain about it and notice it;
>
>we're always down because of it. I told them the day you get into a position
>
>where you get to make the decisions, you have to help the Hispanics. Eventually,
>
>you position yourself, with that comes the power to help whoever you choose.

For Foucault (1997) power is not a *thing*; it cannot be "acquired, seized, or shared,

something that one holds on to or allows to slip away; power is exercised from

innumerable points, in the interplay of nonegalitarian and mobile relations" (p. 94). The

power R.A. speaks of, the one Foucault (1997) describes, is not something you attain

with a position. Rather, it is a productive force dispersed throughout the social systems

(Peters and Wain, 2007) used by individuals and groups to create change. So one might

ponder the ramifications of attempting to acquire power within the same systems that

were created to withhold it.

Further complicating the next generations move into postcolonialism is what

Ashcroft, Griffiths, & Tiffin (1995) describes as, "the development of new elites within

independent societies, often buttressed by neo colonial institutions; the development of

internal divisions based on racial, linguistic or religious discriminations" (p. 2). By no

means am I suggesting that Reynaldo, Jr. and R.A. have taken on the role as neo-

colonialist; rather, what I am saying is that in "not stirring the pot," the pot becomes

susceptible to a neo-colonialism that bares a striking resemblance to past colonial

structures. On occasion, this neo-colonialism is at the hands of those within the same

subjugated group.

> **R.A.:** At work it's kind of a running joke, that Hispanics are known as they call
>
> them "Mexican crabs". They see another Hispanic moving up the ladder, and
>
> they do what they can to bring them down. It's not that way with other races.
>
> They're more at ease with helping their own kind.

For this research study, there is not a way to validate R.A.'s belief, much less its

prevalence, but the fact is that the belief of this type of colonialism has found its way into

the Latino community. For R.A., his task is to move himself up the ladder while assisting

as many Latinos as he can along the way all the while avoiding "crabs" from both White

and Latino orientation. This deficit thinking—blaming a person's (especially a child)

social, cultural, or economic environment as the root cause of failure (Solorzano, 2001)

has entered the psyche of an entire community, not just R.A.'s, beliefs of the next

generation Latino.

The Alemán Case

This case examines the relationship between my father and myself. As explained

in Chapter III, my role within this study is as researcher and participant. The data

collected for this case, unlike the previous two cases, was collected with the father doing

almost all of the data sharing throughout the *platica*, socio-historical walk, and focused

conversation. The initial methodological process called for each phase of the data

collection to be a shared experience for Dad and myself. As the process of data

collection progressed for this case, I realized I was positioning myself as researcher of

my father's case rather than as a joint participant. Throughout our time together for the

platica and socio-historical walk, I collected the data via video camera and produced field notes, but provided little of the verbal data being collected.

Due to the change in methods and my role as participant, this case will be presented and analyzed in a different manner than the previous two. As a researcher and Tejano father/son, I believe what transpired with my father to be nothing short of a rich opportunity to examine the Tejano father *and* the methods of studying self and *familia*. The first phase of presenting this case will include conducting a methodological analysis of this particular case. As stated before, the process of data collection and analysis for this case evolved into something much different than initially planned. Before I knew it, I found myself within what Lather (1993) calls situated methodologies that arise from specificities of our situation that cannot be prescribed ahead of time. In the spirit of adding to the literature, it is essential that I analyze the process of studying oneself, one's family, and the construction of an autoethnographic study within a larger case study.

The second phase of this case presentation will be a thick description of the case described to me by my father. The structure of the description is similar to that of the two previous cases with the case consisting of background, school experience, and becoming dad sections. During this phase, the interpretation of a researcher will be fully present while I attempt to bring clarity to my role of researcher-participant. So as not to colonize through methods, I attempt to minimize constraints through a change in methods for this study. Rather than presenting a next generation section, the third phase of this case presentation will consist of an autoethnographic analysis of the case presented by my father. Ellis and Bochner (2000) view autoethnography as an autobiographical genre of writing and research that displays multiple layers of consciousness, connecting the

personal to the cultural. Within this section of the analysis, I will connect my personal

experience and multiple layers of consciousness as researcher and Tejano father to the

cultural phenomena within the case presented by my father. Through the integration of

literature and my experience during the collection phase, I will seek to better understand

myself, my father, and the identity of Tejano fathers.

The fourth and final phase of this case presentation will be an analysis of the case

presented by my father. This phase will be similar to the data analysis conducted in the

previous two cases. I will present emerging themes for the background, school

experience, and becoming dad sections of the case. While there may be overlap in the

section with the autoethnographic analysis, I am committed to maintain a sense of clarity

in not interjecting myself personally into the analysis of my father's case presentation.

I love my father and grandfather more than words can explain. It was the love

and admiration I hold for them that allowed me to approach this case with a critical lens.

To not analyze this case with the vigor required would be to be doing us all a disservice.

This is no victory narrative; rather, this is my attempt to dissect the complexities of

identity, self, *familia*, and relationships. In doing so to the best of my ability, I am

honoring Jose Ybarra (J.Y.) and Julio Alemán the best way I know possible. Our journey

of three generations of Alemán has been full of triumphs, shortcomings, and lessons

worthy of the following case study. This is our story.

Methodological Analysis

The proposal of this study called for the case of my father and I to be conducted

in a similar fashion of the two previous cases. For reasons that will be explored in this

portion of the chapter, the case of my father and I ended up not holding to the methods

proposed in Chapter III of this research study. The change in methodological approach

for this case was instantly recognizable to me as a researcher and participant. It was a

conscious decision to maintain the course of data collection with my father and resolve

the complexities it created after the collection was completed. In the spirit of St. Pierre's

(1997) nomadic inquiry, my approach to this case compelled me to rethink myself, my

role, and reconfigure "my place and my ground" (Butler, 1994/1995, p. 131). Following

is my analysis of the methodological change that arose within the case of my father and I

and its impact on the totality of the study.

The methods of this research study have been well established in Chapter III and

within the first two cases of this chapter. The exception to this case would be the

inclusion of authoethnographic techniques that would allow me to produce meaningful,

accessible, and evocative research grounded in personal experience and explore forms of

representation that deepen our capacity to empathize with people who are different from

us (Ellis & Bochner, 2000). Prior to embarking on my data collection with my father, I

was aware that the *platica* and sociohistorical walk would feel different, but I did not

expect it to call for a change in the methods of the study. As I sat with my father for our

first *platica*, I had full intention in participating with him just as the other two son

participants had participated with their father. I was prepared with the guiding questions

that would set a framework for the *platica* to be conducted. As we began the *platica*, I

quickly took up the role of researcher as I had with the two prior father-son teams. I

realized early on that I was determined to get my father's story correct by not interjecting

my own thoughts and experiences. The feeling throughout the initial *platica* was that I

wanted to allow him the space to share his story unabated with the thoughts that were

filling my mind. It was decided then that I would attempt to suppress my personal

thoughts and participation and explore those after I collected all the data from the *platica*

and sociohistorical walk with my father. As participant-researcher, I was confident with

the aspects of autoethnography that accommodates subjectivity, emotionality, and the

researcher's influence on research, rather than hiding from these matters or assuming

they don't exist (Ellis, Adams, & Bochner, 2011). I knew that my feelings and thoughts

mattered; I just chose not to share them with my fellow participant as the previous two

sons had done with their father.

      Ellis, Adams, & Bochner (2011) view an autoethnography as both a process and a

product. This section of the chapter is an analysis of the process that took place amongst

my father and I as we set out to capture the journey of our relationship. The product that

came from this process will follow. My father and I participated in two separate *platicas*

and one sociohistorical walk that took us to his hometown of La Villa, Texas.

Throughout these three data collection opportunities I fulfilled my role of researcher to

the best of my ability. With the exception of my secondary questions being from a more

personal standpoint, the guiding questions and format stayed true to the methods

proposed in Chapter III. Yet, through both *platicas* and the sociohistorical walk I did not

fulfill my role of full participant as proposed. The decision to not participate alongside

my father could easily be dismissed as a simple decision to not engage in the research

process as participant-researcher. This section of the case is an attempt to understand the

impact of postcolonialism on methodology and its impact on the entirety of the research

study.

Impact of Postcolonialism on Methods

I suppose with any father-son relationship, there is the relations of power Foucault (1997) speaks of in which power is always present, but continually mobile and modifying. The relationship I have with my father is no different; rather, it could possibly well be amplified with the addition of viewing it from a postcolonial lens and the cultural norms found within the Mexican-American narrative (Montejano, 1987; Anzaldúa, 2007; Johnson, 2003). Reflecting on the relationship he and I maintained, prior to and during the process of this study, issues of postcolonialism, power, and culture inserted themselves into the process to create a significant impact on the methods of this case.

In a way, my mind, body, and spirit have always been under the colonial rule of my father. There has always been, out of a sense of respect and demand, that I be subservient, obedient, and less than he. For the greater part of my life, I accepted this role of the colonized with an open mind and heart believing that in maintaining my subservient role, I was performing my role of son dutifully and respectfully. Yet through my development as an individual, father, and researcher, I have recently pushed the boundaries of our relationship and taken up my place in that "in-betweeness" (Asher, 2008) where I negotiate the familiarity of subservience and this newfound sense of individuality and authority. Even with this new understanding of postcolonialism, I subconsciously resigned myself to the role of servant throughout the data collection phase of this particular case although I understood full well that I was to be a full participant and researcher.

Power

The power dynamic found within the case of my father and I held true to Foucault's notion that power is not always hierarchical, flowing from top down, monolithic, and clearly visible. So many factors, both visible and invisible, created a space, a space of power relations (hooks, 1990), which complicated the data collection process between my father and I. He is my father who I respect tremendously and I am his son who he continues to expect respect within our relationship. Yet I held the traditional position of power of researcher as he took the role of participant. I was well aware of the complexities that came with these roles and expectations. Consequently, ethical issues affiliated with the relations of power within our relationship became an important part of the research process and product (Tillmann-Healy, 2001, 2003).

Within the relation of power of this case, I unconsciously positioned myself within the hybrid identity discussed in Chapters I and II. In doing so, I struggled in my negotiation of what hooks (1990), and assumingly Foucault (1997), would call a politics of location in creating a hybrid identity as son, participant, and researcher. hooks (1990) writes:

Within a complex and ever shifting realities of power relations, do we

position ourselves on the side of colonized mentality? Or do we continue

to stand in resistance with the oppressed, ready to offer our ways of seeing

and theorizing, of making culture, toward that revolutionary effort which

seeks to create space where there is unlimited access to pleasure and

power of knowing, where transformation is possible? (p. 145).

Granted the relationship of my father and I does not call for a revolution in the traditional sense, but revolutionizing the current state of colonialism of the father-son, researcher-

participant identities was on the table for the entirety of this research process. While I would like to tell you that the process of this case led to such revolutionary acts of redefining the roles of my father and I, the reality is that I found myself resigning towards the role of the colonized within the hybrid identity continuum. As both son and researcher, I could not, or would not, push the power dynamic with my father/participant to the extent of creating something wholly new from past colonial ways within our relationship. This is not an acknowledgement of failure; rather, I argue that this is further proof of the complexities of power dynamics found within relationships strife with colonial traits, norms, and expectations. In identifying and exploring those unique traits and expectations within the relations of power, future research must delve deeper into the impact postcolonialism on methods of an autoethnographic study.

Knowledge

To better understand the impact of postcolonialism on the methods of this specific case, it is vital that we address the notion of knowledge along with the notion of power. Foucault (1979) writes power and knowledge directly imply one another; there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations. Within the case, the holder of knowledge was never identified in a clear, hierarchal, or verbalize manner. As researcher, it was understood to my father and I that I held the necessary knowledge of the theory and literature that would set the foundation of the exploration of our case. In a manner that can only be described as non-verbal, I sensed that my father was often uncomfortable with his subservient role within this dynamic process. Along with his notion of inferiority, I too found myself in a state of discomfort

knowing I was the only one with certain pertinent knowledge.

For my father and I, the correlation between power and knowledge and culture (to be discussed later) wove throughout every action, dialogue, and attempt at analysis within the research process. St. Pierre (2000) believes human knowledge rests on the fragile contingencies and precarious convergences of human activity, not on transcendental absolutes. It was these fragile contingencies of our relationship, our past, and our own sense of reality that transcended the absolutes often desired by traditional research frameworks. When it came to collecting the narrative of my father as a Tejano father, I again fell into this role of subservient in accepting that he was the holder of all knowledge, or a certain truth to be found in his lived experiences. Little power, much less acknowledgement, was given to my own sense of knowledge in the lived experiences of his life as well as mine. This notion of who held the knowledge, and who did not, was steeped in the colonized mind that suggested my knowledge was not worth sharing and my truth as less than the truth of my father. Even with the awareness that I had knowledge to provide, in addition to the methods I proposed calling for me to be a full participant, I felt as son and researcher unable to provide knowledge with the relations of powers for this case.

Culture

The impact of our Tejanoness cannot go without being addressed as we explore the modification of methods for the case of my father and I. Along with postcolonialism and issues of power and knowledge, issues such as machismo, gender, and *respeto* impacted the process of collecting data throughout this specific case. As discussed in Chapter II, machismo can have both positive and negative meanings. Positive in the

sense of protecting the honor and welfare of the family, having a strong work ethic, being a good provider and living up to responsibilities (Galanti, 2003). Whereas the negative elements can include heavy drinking, subjugation of women and performance of high-risk activities that increase health risks among males and potential domestic violence for females (Redondo-Churchward, 1998). The deep-seated need to view my father in the most positive light from a son and researcher's perspective can be traced to my need to honor his plight to exude the positive qualities described above. It is quite possible that he has also partaken in the qualities deemed as harmful, but I was unwilling or unable to question his actions and motives for the fear of being disrespectful to him in any way. The need to maintain that sense of *respecto* could possibly have hampered the data collection process throughout this specific case.

There were cultural ethics engrained in my mind that superseded any method or training I had in the preparation for this study. These cultural/relational ethics are heightened for those conducting autoethnographic studies (Ellis, 2007). In using personal experience, autoethnographers not only implicate themselves with their work, but also close, intimate others (Trahar, 2009). The implications, displayed through a complete changed in methods for this specific case, is that my role of son overshadowed my role as researcher. As stated earlier, this is not an admission to failure to the research process. Rather, it provides an opportunity to examine research from a cultural and postcolonial lens in a manner that can impact the validity of similar studies for future research.

Impact of Methodological Shift on Research Study

In hindsight, the shift in methods for this case was inevitable as we attempt to understand the complexities that come with the impact of postcolonialism found within

Tejano father-son identity. The evolution of the relationship between my father and I has

not taken us fully away from coloniality (Appiah (1991); rather, it's a new type of

colonial relationship growing out of something old (Spurr, 1993). This something new I

speak of changed the data collection so greatly that it required an analysis of methods for

this unique case. In a way, the change of methods created a more authentic look at the

relationship of Tejano father and son for all to examine. As the son within this

relationship, I found it to be meaningful and informative to further the study of self,

culture, and autoethnographic studies. As the researcher of this study, I now know that

the change in methods created a unique study in itself that stretched beyond the

framework of the study initially proposed. If given the opportunity to revise the research

study framework and methods, I would choose to either do a full study of my father and I

or to do a study of three cases not including my father and I. The methods of this case, in

comparison to the two previous cases, is so drastically different that it has the potential to

lead to confusion during the collection and analysis phases of the research study.

However, the variance in methods allowed me to explore the notion of identity formation

from multiple perspectives that allowed for a deeper exploration of the Tejano father

hybrid identity. Both approaches to methods validated the complexities of the Tejano

narrative and conducting research on community and self.

For decades, scholars have realized that stories were complex, constitutive,

meaningful phenomena that introduced unique ways of thinking and feeling, and helped

people make sense of themselves and others (Bochner, 2001). Furthermore, there was an

increasing need to resist colonialist, sterile research impulses of authoritatively entering a

culture, exploiting cultural members, and then recklessly leaving to write about the

culture (Conquergood, 1991; Riedmann, 1993). Fortunately for me as a son and researcher, there was a deep need for me not to do colonist, sterile research that can be found within the traditional methods of researching culture, self, and identity. In hindsight, the process of collecting data shined a bright light on the impact of postcolonialism on the Tejano father and son relationship. It allowed us to examine the process with the same vigor that we examine the product. The complexities of this specific case added another layer of analysis, but I believe it also brought a deeper sense of validity.

Autoethnography is dismissed within selected social scientific standards as being insufficiently rigorous, theoretical, and analytical, and too aesthetic, emotional, and therapeutic (hooks, 1994). These criticisms erroneously position art and science at odds with each other, a condition that autoethnography seeks to correct. Autoethnography, as method, attempts to disrupt the binary of science and art. Throughout this research study, I have attempted to disrupt this binary through embracing the untidiness of integrating narratives into theory. I suggest that the case of my father and I is not only sufficiently rigorous and theoretical, but the integration of art and emotion into the traditional forms of research push the boundaries of rigor to a new level. The positionality I claim in between father and son, colonized and the colonizing researcher sheds light on the potential of the study of self and culture from a hybrid position. For Bhahba (1984), this *in between* or *hybrid position* enables the critic to re-read the colonialist archive in ways which are attentive to "the more complex cultural and political borders that exist on the cusp of political spheres" (p. 173).

For autoethnographers, validity means that a work seeks verisimilitude; it evokes

in readers a feeling that the experience described is lifelike, believable, and possible, a feeling that what has been represented could be true (Ellis & Ellingson, 2000). As a son and researcher, I needed this case to be as valid, as authentic as possible within the confines of my relationship with my father and the research process. If I researched my father, I needed all to believe how much responsibility I took in doing so. If I said that I could not question my father's sense of reality because I respected him so much, I hoped that I could analyze the struggle to do so from a postcolonial perspective while honoring it as an authentic feeling. The validity felt by myself, and more importantly my father, was just as crucial as the level of validity held by those outside of the intimate process of collecting the data. In adjusting the proposed methods for this study, I feel I have succeeded in staying true to the struggles of postcolonialism, culture, and the Tejano father and son identity.

Thick Description

This section of the chapter will provide a thick description of the case of my father and I presented to me by my father over two *platicas* and a sociohistorical walk. As mentioned earlier, I did not participate in the role of participant during the collection phase; therefore, my voice will not be explicitly heard during this section of the case. An authoethnographic analysis section will follow this section to provide my voice to the case of my father and I.

Background

Jose Ybarra (J.Y.) Alemán was born in June of 1913 near La Chona, Mexico, and migrated with his family 100 miles north to La Villa, Texas at the age of two. At this time in history, the border between Mexico and Texas was nothing more than a line in the

dirt. Escaping the uncertainty of a new revolution in Mexico, the Alemán family sought

out opportunities for economic gain in *el otro lado*/the other side. It was in this little

town (population: 1,000) that J.Y. would meet his wife to be, Manuela Tamez. She too

had migrated north from Mexico as an infant and found a new home with her family in

La Villa, Texas. After a brief courtship, they were married in 1933 in La Dos, Texas

(just outside La Villa, Texas). Their marriage would last the next 63 years until the death

of Manuela in 1996.

> **Julio**: Dad worked his whole life. He stopped going to school 4th grade and went
>
> right to work in the fields. I heard he travelled as far as North Dakota as a young
>
> boy to find work with his family.

This was the extent of knowledge of his livelihood as a young boy until his marriage with

Manuela Tamez in 1933. Shortly thereafter, children began to fill the Alemán household

as J.Y. transitioned into his role as leader of an emerging workforce of children and

extended family members assisting in the migrant working. J.Y. became a foreman of

sorts to a migrant farm working crew that would travel the continental United States

every year from September to December in hopes of making enough money to last

throughout the year.

> **Julio**: Dad would drive the big truck and find us work. I don't know how he did
>
> it. We'd show up in a town and he'd find a guy with so many acres of land and
>
> we'd go work it. He negotiated the deal and there would be 2-3 families with us
>
> ready to work.

This was the life J.Y. and Manuela created that would last over twenty years and twelve

children: migrant working from September to December, school and a life in La Villa

from January to August. Life for the Alemán family was not easy nor was it lucrative, but they never went without life's basic necessities.

> **Julio**: We had food to eat all the time. I don't think there was a day we went to bed desiring food. Now there were nights where I went to bed desiring an apple or grapes or maybe ice cream. But we had food and you wouldn't go to sleep hungry like a lot of kids.

Julio Alemán, my father, was born on July 15, 1943 to Jose Ybarra (J.Y.) and Manuela Tamez Alemán in La Villa, Texas. He was the fourth of what would become a family of twelve children (six boys, six girls). He spoke of the joys and struggles of growing up amongst a large family.

> **Julio**: Back then a large family would help provide for the whole family by working in the fields.

For Julio, and the rest of his siblings, manual labor in the fields was simply a fact of life. Like most of the families that lived within their small community, the migrant life was the only way of life ever known. In retrospect, Julio has no hard feelings about this lifestyle. In the same breath, he speaks of it in a matter-of-fact tone that does not attempt to glorify or make his existence greater than how he views it.

> **Julio**: Materialistically, we had what we needed. You were content with a pair of shoes and a pair of pants. Of course, we could have used a lot more. You never had the bed to yourself; you always had 1 or 2 brothers and sisters sleeping with you. There was no air condition, but who are you going to complain to? Everyone was hot. You just did the best you can with the situation.

This was the day-to-day existence of J.Y., Julio, and the entire Alemán family until the last child left the house in the late 1970s. While J.Y. held true to the life of a migrant worker, he did make one major variation to the process that would create a ripple of change that can still be felt to today.

> **Julio**: Something had to give, something had to stop. I could have easily continued the cycle of migrant work myself and my kids would still be migrant workers. But Dad broke it and my other uncle broke it and said 'I'm going to send these guys to school'.

J.Y. would set a plan in place that would break the cycle of migrant working for his family in search of attaining a formal education.

School Experience

Early in the 20th century, J.Y. Alemán attended public schools in La Villa up to the 4rd grade. His departure of formal schooling was due to his needing to work to support the family and the lack of access to continuing his education in the public school system. During this era, J.Y.'s early exit from the formal school setting was the rule for Mexican students rather than the exception. This lack of formal education bothered J.Y. and became the driving force of a plan he devised early in his role as a Tejano father aiming to make sure his own children never suffered the same fate as he had as a young schoolboy.

> **Julio**: I think in the back of his mind, my father wanted us to get an education. He had very little education himself. My mother didn't know how to write or read, but my father could write and read. I think he only went to third grade. But he always regretted the fact that he didn't go to school longer.

Whether J.Y. wanted his children to get an education or not, the economic and familial obligations of the time cause for the entire family to migrate across the United States picking cotton and vegetables.

> **Julio**: Elementary years we would miss from September to December, we would miss the first semester. Basically, you'd miss half a year and then come back home. We'd start the school year in January and go through May. Consequently, our education wasn't the greatest.

The cycle of migrant farm working carried on for the Alemán family for over thirty years causing each of the twelve children to miss half of each school year. For Julio, the educational toll of working half a year from the age of six was apparent each January as he attempted to reenter the formal classrooms in La Villa, Texas.

> **Julio**: We missed a lot of a school. Not because I wanted to, but for necessity. Learning English wasn't easy. You were behind to begin with so I had a hard time myself in school. Plus we had problems with homework because Mother couldn't help you, Dad could help you only to a certain point so a lot of times you just wouldn't do the work. It was hard, it was very hard.

Missing half of each school year during his formative years would eventually create a sense of uncertainty with the core pillars of formal education for Julio. It was during these years that he learned to lean on his older brothers and cousins for help in traversing the school system. As he managed to persist through his elementary and middle school years, Julio knew that he would eventually benefit from the plan set forth by his father.

J.Y's plan was simple. He decided that as each of his children reach the age of high school they would cease to migrate with the family in order to receive a full year's

worth of formal schooling. This plan served two primary purposes: first, it would remove his children from the fields and break the cycle of migrant farm working. Second, attending school for the full year would, he hoped, increase their chances of attaining a high school diploma.

> **Julio**: As we grew up and moved up grade levels, he made a decision that we would go to high school and graduate from high school and we did. As soon as my brothers and sisters were ready for high school, come September, he would send them back home. Most of us would stay with grandpa and one of my aunts and we would go to high school. The rest of us stay working in the fields until the family came back in December.

In the 1950s and 1960s, losing the two or three strongest workers for half a year could be financially crippling to a family. It was a gamble that not every family was willing to take with the financial well being of the family at stake. Some of J.Y.'s own siblings objected to the notion of losing valuable workers.

> **Julio**: We grew up with a bunch of cousins that were in the same boat we were, we were always migrating together. And a bunch of my cousins never continued with their schooling and continued the cycle of migrant working.

Julio recalls the decisions his fathers and uncles made, not with judgment, but with an understanding of the historical significance of the plan. He realizes that the plan set forth by his father was giving him and his offspring a new direction in life.

> **Julio**: Dad was thinking '*horita*/right now I'm going to lose, but tomorrow I'm going to gain this much' (stretching hands apart as to measure). And he did.

While the decision to send his children to high school full time in hopes of them attaining their high school diploma was monumental in its historical significance, it did not come without its challenges. Being away from their parents and family for the first time was the least of the Alemán children's worries. By the time it came for Julio to attend high school full-time, he had missed approximately a total of four years of instructional time in the classroom. He was ill prepared to survive the rigors of high school academics as he lacked the basic skills of reading, writing, and mathematics.

> **Julio**: High school was even harder (than elementary and middle school) because you had missed all those basics that a student needs. I would get some help from other students. I would try and ask the teachers for help, but there were a lot of problems. Teachers would have their own students; there were some they would help and some that they wouldn't.

As he did when he was a child, Julio spent his high school years leaning on fellow students, cousins, and older siblings for help with his schoolwork. Away from the guidance and protection of his parents for long periods of time, he was forced to navigate an educational system alone that was not equipped, or willing, to provide the support needed for a struggling student. Julio graduated from Edcouch-Elsa High School in 1962. In the end, J.Y.'s plan did work as eleven of his twelve children graduated from Edcouch-Elsa High School (his eldest son did not graduate due to a serious illness).

After high school, Julio attended college in the Rio Grande Valley. The fact of not completing his college degree still weighs heavily on him till this day. His reflections of his college-going times are that of regret and missed opportunities.

Julio: I went to college a couple of years, but I still say that I could have done

better if I applied myself. I never really applied myself to complete a college

degree. But I would tell myself in the back of my mind "if I ever get married and

have kids, it's definitely going to be different." These guys are going to college.

As he realized that a college degree would never be in store for him, Julio set forth a new

plan that would build off his own father's dream and elevate it to a new level for his own

children. He also bore witness to impact of J.Y.'s plan coming to full fruition a

generation later as his grandchildren began to graduate from high school, four-year

universities, and beyond. At each graduation, J.Y. would sit quietly with a content smile.

Julio: He would be very happy on graduation day. They (J.Y. and Manuela) went

to a lot of graduations. He was very happy when they (his grandchildren) would

walk up there to receive their diploma. I asked him one time about all his

grandkids getting their college degree and he was overwhelmed with what all the

kids have done.

Becoming Dad

In 1969, Julio met and married Maria Guadalupe (Lupe) Alemán in Kingsville,

Texas. After two years of marriage, they became parents to their first son, Julio Jr., in

February of 1971. At the time, both Julio and Lupe were working entry-level jobs in the

local community with the hopes of starting a life and family together.

Julio: When I found out we were having our first boy, I was nervous, excited,

happy. I remember being happy when we found out your mom was pregnant. I

was 27 so I felt ready, plus I had the experience of life. We had been around

couples with children, had a home and jobs, and were able to take care of him.

Julio recalls leaning on the experience of being raised under the guidance of J.Y. and

Manuela along with the experience of assisting with younger siblings.

> **Julio**: Dad showed me how to take care of responsibilities, the responsibility of
>
> raising a child. He was very strict and made sure no one stepped out of
>
> boundaries. He also talked about if he had gone to school, he would have been
>
> better off. That stuck with me.

Six years later, Julio and Lupe's household consisted of Julio, Jr. (six years old) and

Jacob (two years old). I was born on August 31, 1977 and would be the third and final

son of Julio and Lupe Alemán. By the time of my arrival, Julio and Lupe had set a

familial foundation that would carry them through Lupe's death in 2002.

> **Julio**: In 1977, we were living in Avenue G. I had just started working for the
>
> (Celanese) plant in June of '76. Jacob was two years old and Henry (Julio, Jr.)
>
> was already six. Your mom was working with the college.

Julio, Lupe, and their three sons did not stay long at the Avenue G residence. In 1978,

the family moved to 213 Pasadena Dr. and what would become their family home for the

next two decades.

> **Julio**: We moved to Pasadena Drive in '78 and it was better, it was private. There
>
> were a lot of kids your age and the environment was very safe. We moved over
>
> here when you were only 10 months, so this is where you were brought up.

In 1981, Julio and Lupe completed their family by adopting their one-year-old daughter,

Christina Marie. All three of their boys participated in sports activities and did well in

school. Julio, when time permitted, helped coach a variety of youth sports teams and

participated in the traditional parent involvement activities at school. Yet it was at home,

in the upbringing of his children, that he felt most comfortable in participating in the

development of his children.

> **Julio**: I stressed on doing your homework and doing what you needed to do
>
> school wise. Unlike my parents, I could help you with your homework and you
>
> would pick it up.

> Julio's work schedule called for him to work shift work for most of his 28 years at

the Celanese Chemical Plant. His schedule required him to work either from 7am to 7pm

or 7pm to 7am with one week on and one week off. Due to his unconventional schedule,

a large amount of the household responsibilities fell to his wife, Lupe. Julio knew that

his schedule was not ideal, but was aware that his job would create financial stability and

opportunities for all four of his children. Yet, the missed moments with his family still

does not escape the reality of his employment for the past three decades.

> **Julio**: I wouldn't say it's regret, but if I could do it all over again I would still
>
> work at Celanese but in a different capacity. I would get a formal education so I
>
> wouldn't have to do shift work and be away so much. I missed a lot of time with
>
> you guys and your mom.

The strictness and need for discipline and order that Julio learned from J.Y. carried over

to his relationship with his three sons and daughter. He felt it his responsibility to make

sure that they be 'better off' than he later on in their lives.

> **Julio**: I need to push these guys to reach as high as they can.

The foundation of his role as father is a replication for the one layed out by his own father

a generation before.

Julio: Be supportive, do better than me, do your best. Strive to do even better

than you think possible. Respect your elders. I couldn't tolerate irresponsibility.

Being a good honorable person is everything.

It was these lessons that I took with me into the next generation of Tejano fatherhood. It

was the foundation set forth by J.Y. and Julio that ushered the Alemán father into the 21st

century.

Authoethnographic Analysis

In this section, I will conduct an autoethnographic analysis of the case pertaining

to my father and myself. Due to the fact of me leaning heavily on the role of researcher

rather than full participant throughout our *platicas* and socio-historical walk, I will

analyze the case my father presented through autoethnographic methods. Ellis and

Bochner (2000) view autoethnography as the bookend to ethnography—an

autobiographical genre of writing and research that displays multiple layers of

consciousness, connecting the personal to the cultural. Analyzing this case in the spirit of

Ellis and Bochner (2000), I will pull back on the multiple layers of consciousness to

better understand the data collected throughout the research process I shared with my

father.

In an autoethnography, the researcher takes the *emic* perspective, or the insider's

perspective, to explore these multiple layers of consciousness to further the literature on

culture (Denzin & Giadrina, 2008). In using the self to explicate culture, I also attempt to

be transparent with my own hybrid identity (Fine, 1994) as participant-researcher,

oppressed-oppressor, and Subject-Other. This section was created in the spirit of sharing

the personal thoughts and feelings as I went through the data collection process with Dad.

As stated earlier in this portion of Chapter IV, my analysis of the data collected from Dad can be found as the fourth section of this case presentation. The purpose of the autoethnographic analysis of this case is for me as, researcher/Tejano/father/son, to connect culture to the personal in the context of my complex positionality within this specific case.

In the conclusion of gathering all the data for this particular case, I have been able to begin the process of connecting my personal experiences and observations to the larger task of understanding Tejano fathers and their role within the lives of his children. Listening to Dad's stories of growing up as a migrant fieldworker allowed me to better understand how his past connected to my own identity formation. In connecting the stories of our family's past with my own unique reality, I uncovered the difficulties of forming one's identity at the intersection of two opposing cultures.

Feet in the Fields (Background)

As far back as I can remember Dad and I have been driving past fields of cotton and vegetables as we zoomed by on our way to any number of different destinations. Growing up in Kingsville, it was impossible to drive any distance without coming across acres and acres of agriculture. At 70 miles per hour, the rows of a field create an optical illusion that is almost as hard to explain, as it is to believe. As a child, I would look out the vehicle window onto the passing fields that were completely blurry with the exception of the row exactly in front of me. That row, for some reason unknown to me, was as clear as day. It was this clear row that would move at the same rate of speed as the car I found myself in. Regardless of what vehicle I was in, how fast I was going, who was with me in the vehicle, or how old I was, it was me, the clear row of crop, and an

endless blur surrounding us. Growing up, I sometimes found myself wondering if the view of the fields standing still were similar or different than the view from a moving vehicle. As an adult, I sometimes found myself wondering if the vision of the field from a vehicle I had my entire life was somehow connected to a larger vision of my history, my family, and my community.

As part of our socio-historical walk back to La Villa, Dad and I stopped along one of the many fields he worked in as a young boy. It was my idea to visit a field in La Villa, as it was something I have simultaneously longed for, and avoided, for a long period of time. For as long as I can remember, Dad would pepper me with stories about working in the fields by the age of 6. Yet, he and I had never taken the time to stop, talk, and experience the fields together. Perhaps it was his determination to never have his children work in the fields that did not allow for a short, educational visit to pick cotton or vegetables. Perhaps it was his son's understanding, or presumed understanding, of all the encapsulated the life of a migrant worker: the backbreaking work, the heat, missing out on school, the endless rows. As we stepped out of the car that bright spring day, I was forced to address all the fears, all the curiosities that came with the fields. For the first time in my life, I stepped into a field and was able to view my history, my family, and myself.

"You're wearing the wrong kind of shoes, boy," Dad said as we made our way into the field near his childhood home in La Villa, Texas. Even though I knew we would be visiting a dirt field that day, I unconsciously wore open-toe sandals that were better suited for a casual stroll than a hard day picking carrots. At the time of my initial steps into the field, what I was wearing at the bottom of my feet was the least of my concerns.

I am convinced that he did not know what was going through my mind and body as our feet initially sunk in the hot soil. In a way, I myself was unaware of the feelings and emotions running throughout my mind and body. For some, the experience might be easily explained as a father and son standing in an open field of carrots. For me, it was my father transporting me briefly into a life that was once his, a life that was almost mine. Standing there in a carrot field with my father, the story of my history, my family, and myself came into focus in the midst of the blurriness of the rows. I found myself both fascinated, and perplexed, with the notion that the view of the fields from the soil was incredibly similar to the view from a moving vehicle. However, standing in the field with Dad allowed me to feel the heat of the sun on the back of my neck, crush the dirt in between my fingers, and pull a carrot out of the grown.

Standing in the field with Dad, I felt myself overcome with emotions I did not anticipate. The emotions I felt were of what the moment meant to me and what it made me feel for him. "Wow, this is so overwhelming," is what came out of my mouth as I found a stopping point as we entered the field. The feeling of being overwhelmed was emotional as it was physical.

As I observed and listened to every movement and word, Dad bent over and grabbed a carrot as if he had done it a million times before. Watching Dad bend down and simply grab a carrot shed light onto something I had never fully grasped up to that point in my life. This struggle of a life in the fields; this was his struggle, not mine. The fields, the long rides in the big truck, bending over to pick for 12 hours a day, showering once a week, missing half a year of school...this was his story, not mine. Could the winds of acculturation and change be so prominent such that the life I have lived look so vastly

different than that lived by my father? How could it be that at that moment we were

sharing a space, both physically and culturally, that he called home for the first 20 years

of his life while I was visiting for the first time at the age of 34? The stories of our

background, while tied to the larger narrative of the Alemán family, have almost little

connection to one another.

With little to tie the stories told to me by Dad and my experience as a child, I

relied on the imagination of a child in hopes to understand how what I was experiencing

fit into the larger Alemán narrative. But more significantly, how could I negotiate a

familial past that was so vastly different than mine as I attempted to create my own

identity? Throughout my formative years, I was hearing two unique versions of my

history: the history of my family and culture told to me by my father at home and the

history of my family and culture told to me by those in the Kingsville community.

Weedon (2004) tells us that history often represents a narrow and exclusive view of who

makes history and whose lives and experiences are important. Looking back now, the

history told to me by my father was as far-fetched as the deficit-based history told to me

by the larger community. It was only the trust I held, and still hold, for my father that

allowed me to adopt his version of my historical identity as truth.

The truth was that, as a young boy attempting to solidify his own identity, my

identity was embedded in the oppressor's reality just as much as it was my own familial

past. Pasadena Drive, the street I called home, was a "white" neighborhood with white

neighbors. Playing soccer my entire childhood, I was one of three faces of color playing

what was considered a "white" sport in Kingsville. The classrooms I was tracked into

were heavily "white classes." I spent an entire childhood solidifying an identity in the

eyes of the colonizer, holding onto the colonized past as I navigated a hybrid space, an in-between space between the fields and the white world.

Between Two Worlds (School Experience)

Dad had always pushed schooling as far back as I remembered. When I was young, I did not have the historical significance of a message that was two generations in the making. The two things that were always clear to me were that Dad missed a lot of school to work as a boy and that he graduated high school. The specifics were always hazy and dismissed as secondary to the overall importance of getting a formal education. As part of the sociohistorical walk for this study, Dad took me back to his elementary and middle school in La Villa, Texas. Rather than walking the half-mile from his childhood home as he and his siblings did decades ago, Dad and I drove slowly through the neighborhood streets of his youth. "Jason, we ran home to eat lunch and then ran back to make it in time," he explained as his car crept along the street. Surprisingly, it was new knowledge to hear that all of his teachers were Anglo and did not allow Mexican food into the lunchroom. Ahmed (2000) explains how the post-colonial era "disrupts the identity of the two cultures that meet through the very process of hybridization—the meeting of the two that transforms each one" (p.12). The postcolonial era within my family emerged as a gradual process of hybridization that is best illustrated in the school experience of my grandfather, father, and my own experience in school. My father had explained the educational experience of his childhood in passing many times throughout my life. Through the sociohistorical walk portion of the data collection phase, I was able to visit the schools of his childhood as he elaborated on the experience at a deeper level than ever before. For my Dad, the teachers and school leaders of his elementary and

middle school were the only connections he had to the white population/culture to the age of 18. It becomes clear to understand the challenges he faced missing half a year of school each year, struggling with the language barrier that went unaddressed, and navigating a system that was set up to dissuade the success of Mexican-American students. Even with all the struggles that came with his journey, Dad and J.Y. viewed him graduating from high school as a tremendous success. Yet for me I always knew that would not be enough to satisfy the academic appetite of my parents. With all its shortcomings in regards to cultural awareness and acceptance, the classrooms in which I was taught were vastly different than those described to me by my father. He and I both knew that there was a shift to a new colonial period within our identity that allowed for an entrance into the dominant portion of society. However, neither he nor I were aware of the crisis that new opportunities would bring. Gandhi (1998) explains the "shifting strategies of anti-colonial struggle, combined with the task of imagining a new and liberated postcolonial future, generate a crisis within the social fabric" (p. 130) that sparks a new, hybrid identity. The social fabric of my childhood was woven by stories of a colonial past and a neo-colonialism that was yet to reach a safe space within the classroom and community. Nevertheless, I was expected to respond to both parties (my parents and the dominant society) at all times that was responsive to their needs while being attentive to the hybrid identity that was in formation. Unbeknownst to myself at a young age, I often felt the need to retreat to my room where I could simply just be me without the need to toil within the fabric of two cultures.

Cultural Literacy (School Experience)

Since I can remember, Dad made sure I read. He always bought me books, sat down and read with me, asked what they were about, and challenged me to read harder books. As part of our family's church-going process, Dad pushed me to read in front of the entire church as part of the Youth Mass each Sunday. At some point in my adolescence, my reading comprehension passed my father's ability and he knew that he did not have to push anymore. Yet reading was always our connection, our little secret that was just between us I felt. It was not until years later that Dad told me he thought he could not read well and felt ashamed of his reading ability.

My father was a part of the generation of Tejanos whose language, as González, Moll and Amanti (2005) explain, "shifted from Spanish to English that interrupts, or 'fractures,' and extended development of Spanish comprehension and literacy in reading and writing" (p. 63). His experience of speaking only Spanish at home and only English at schools was one that was foreign to me. His experience of going to formal schooling for only half a year each school year was one that was foreign to me. His experience of having an illiterate mother who could not help him with his schoolwork was one that was foreign to me. Although foreign to me, I somehow carried these cultural realities with me as they were passed down to me by my Dad through each of our reading sessions. The fracture that was the shift from Spanish to English was a large part of our household in which the language of Spanish was almost completely severed.

The notion of cultural literacy, both the importance of culture in literacy and literacy in culture, was one that followed through my relationship with my father to date. The shift in language, the entrenchment of assimilation, the push to be literate more so

than he, and the need I held for myself to prove to my father that I was both cultural and literate in two cultures has driven me to the point where I reside currently. The push to do so for approval has left me unfulfilled as I have come to understand that I have mastered neither of the two cultures; rather, I have taken my place somewhere in between the hyphen of Mexican-American. It is within the hyphen that I have learned to seek comfort, acceptance, progress, and a sense of cultural literacy.

Cross-Case Analysis

The three cases presented within this chapter are unique and have been given the deserved attention as individual case studies. Yet, they also offer an opportunity to take a more macro-approach to better understanding Tejano fathers and their role within his children's educational journey. An extensive review after completing the individualized case studies uncovered three major themes to be considered for future practice and research considerations. First, the three cases highlight a local school system that is incompatible with the Tejano family and community. After two to three generations of implementing this system to Tejano families, school leaders have yet to find compatibility with the services rendered with those they are charged to serve. Secondly, for better or worse, Tejano fathers appear content with focusing on his role in *la educación* of his children. There remains a large divide between Tejano fathers and the formal schooling of his children as he relegates himself to the schooling of home. Lastly, there remains a gap in understanding the impact of the hybrid identity of Tejano fathers by both the school system and Tejano fathers themselves that hinders bridging the Tejano home and the formal schooling system. With little knowledge of the complexities that

come with the hybridity of the Tejano father identity, schools and Tejano fathers alike find themselves challenged to bridge the gap between the Tejano home and school.

Incompatibility of School System

As expressed in earlier sections of the study, Foucault's (1997) thoughts on power comprise his beliefs on relations of power. To him, power is not a *thing*; it cannot be "acquired, seized, or shared, something that one holds on to or allows to slip away; power is exercised from innumerable points, in the interplay of nonegalitarian and mobile relations" (p. 94). Halperin (1995) suggests that power is simply a dynamic *situation*, whether personal, social, or institutional. The historical dynamic of the formal school situation is one steeped in power relations in regards to those charged to school, those to be schooled, and the supporting casts of both designated stakeholders.

Often times, those conducting the formal schooling have little compatibility with those they are schooling. In the case of Reynaldo, Joshua, Sr., and Julio, this incompatibility reared its ugly head throughout their (and their son's) educational journey. As a migrant worker, Julio missed four months of formal schooling each school year. The life and schedule of a migrant family such as Julio's (and many others) work directly against the schedule set forth by the formal educational system. Reynaldo's father, an asset to the family and community, was viewed as a liability that showed little interest in his child's educational journey. Little power was dispersed within these relations of power to create a more compatible relationship between all stakeholders.

The definition of parent involvement has historically been quite transparent, relegating it to a scripted role to be performed rather than to unrehearsed activities that parents and other family members routinely practice (Lopez, 2001). The field has not,

however, paid attention to non-educators' views of their role or influence as school council members in decisions regarding student achievement, or how educators and non-educators understand the transition from parent volunteerism to authentic collaboration through the organization of school councils (Stelmach and Preston, 2007). The Comer model (Comer, Haynes, Joyner, & Ben-Avie, 1996), which works to disperse power and distribute decision making to all relevant players, offers a suggestion to address the issues created for Tejano fathers such as Reynaldo, Joshua, Sr., and Julio. Home and school relationships are framed as collaboration, with shared responsibility and action. The parents, including fathers, of the fathers in this case had the capacity to be key assets in the formal schooling of their children. Yet they were never addressed in such a manner that signified their importance or value.

The manner in which the fathers of this study were addressed, or not addressed, played a significant role if the lack of compatibility between them and the formal school system. Addressivity aims to discover, in regards to parental involvement, who is addressing who? Who gets addressed and who does not? When Tejano fathers are addressed in respect to their child's education, what myths and stereotypes infiltrate the language of the address? All three fathers of this study acknowledged the lack of being addressed by the formal schooling. In addition, they expressed that the few moments of actual addressivity were negative experiences that they sought to avoid. Bakhtin (1986) states, "An essential (constitutive) marker of the utterance is its quality of being directed to someone, its addressivity. As distinct from the signifying units of a language-words and sentences-that are impersonal, belonging to nobody and addressed to nobody, the utterance has both an author ... and an addressee" (p. 95). A Bakhtinian view on

interactions between families and educators illuminates that home-school relations are, in fact, a set of refracted relationships located within particular frames of history and biography with parents in relation to children, teachers in relation to students, parents in relation to teachers, home in relation to school.

Each of these relationships provides a context for the other (Graue, Kroeger, & Prager, 2001). For those fathers within the study who were addressed by school leaders and teachers, the historical context in which they were addressed found itself steep in deficit thinking and judgment. Regardless of the participant's socioeconomic status, each of them were deemed to be culturally deficient (González, et al. 2005) and incompatible with the formal schooling system. González, et al. (2005) writes, "The idea that poor students shared a 'culture of poverty' that was considered to be antithetical to school achievement led to the development of 'cultural deficit' models in school." (p. 34). Yet research, as well as the fathers of this research study, has shown that the culture of Latino parents to be an asset in supporting their child's educational journey. According to Ryan, et al. (2010), Latino parents have been shown to have higher academic expectations for their children than White parents.

The lack of historical compatibility of Tejano fathers and the formal schooling system has created a need of both stakeholders to create their own identity within the given structure. Tejano fathers have taken to focusing on *la educación* while the school system has removed itself from social and community issues impacting Latino families and students. It is no wonder Reynaldo, Joshua, Sr., and Julio were all defined as uninterested bystanders throughout their child's educational journey. Yet can we view

their lack action within the formal school setting as action through passivity or simply carving out one's one role within healthy, comfortable confines?

The comfortable confines of *la educación*

The three fathers of the study spoke of their own father instructing through *la educación* taught within the confines of work or home. For Julio (migrant field work), Joshua, Sr. (machinery), and Reynaldo (carpentry), their formal education was supplemented with their father's own sense of teaching and learning. The fathers of the study felt a sense of being content with the role their father played in their educational journey and, in return, continued that with their own sons. *La educación* for the three fathers focused on the notion of hard work, learning hands-on skills, and modeling behaviors and attitudes through real-life experiences. While worthwhile to building skills and relationships, the sense of being content also led to self-isolation for the Tejano father with the scope of his child's educational journey. He had carved out a safe space for him to educate yet failed to find the ability to include himself in all aspects of the educational journey. Was this a norm set forth by Tejano fathers themselves? Was this a mechanism created by the educational system to isolate the father's influence? The fact of such comfort and isolation add to the complexity of understanding Tejano fathers and their role within his children's educational journey.

Latino fathers often equate involvement in their child's education with involvement in their lives: participation in their children's lives ensures that their formal schooling is complemented with *la educación* taught in the home. Lopez (2001) found involvement within Latino families in parents teaching their children to appreciate the value of their education through the medium of hard work. In his findings, he professes

the story of the Latino family to be defined by hard work and persistence. Reynaldo

spoke of his father teaching him through the lessons of hard work from the age of six

when he was required to join on evenings of work at construction sites. Enrique also

spoke of his *educación* starting at the age of six in the fields as he migrated the fields of

the United States.

The question as to why Tejano fathers relegate their role to *la educación* of the

journey requires additional analysis. The Tejano father depicted in Lopez's (2001) study

is described as having a "personal incompatibility with the school system" (p. 424). At

face value, the fathers of the study felt as though they had no business being a part of the

school system. Joshua, Sr. spoke of deferring all school related matters to his wife even

though the remainder of family matters fell into a systematic order in which he led. The

instability of his work schedule required Julio to also defer to his wife in school related

matters that highlights Lopez's notion of barriers being created due to personal issues of

the Latino father. The stories of Reynaldo, Joshua, Sr., and Julio are a modern

microcosm of a historical narrative steep in oppression, resistance, and power.

The Plan de San Diego was an uprising began at the southern tip of Texas in the

summer of 1915. Johnson (2003) writes extensively of the plan that called for a

"liberating army of all races" to kill all white males over age sixteen and overthrow

United States rule in Texas, Colorado, New Mexico, Arizona, and California (p. 1). In

response, vigilantes and Texas Rangers led a far bloodier counter-insurgency that

included the indiscriminate harassment of ethnic Mexicans, forcible relocation of rural

residents, and mass execution of Mexican Americans (Johnson, 2003). According to

Said (1993), "Along with armed resistance, there was also considerable efforts in cultural

resistance almost everywhere, the assertions of nationalist identities" (p. xii). In a historical sense, the Tejano father learned to fight not with guns, but with nationalistic ideals that went against Eurocentric systems including, but not limited to, the justice system, educational system, and financial institutions. These behaviors were received from a deficit outlook that labeled the Latino male as docile and generally uninterested in formal schooling.

Mirandé (1997) writes so few studies that focus on Latino men's performance of family work; straight-line acculturation models and stereotypes about Mexican men remaining aloof from family life may carry disproportionate influence over popular and academic understandings about Mexican American fatherhood. This carries over into the practice of formally schooling Tejano children. Even though concrete evidence suggests otherwise, all three fathers of the study were, at one time or another, considered aloof in regards to their child's educational journey. In such aspects, the father themselves bought into this notion as they internalized certain stereotypes. Johnstone and Hiatt (1997) equates the perception of the lack of Latino father participation with lack of interest in their child's education declaring it a nationwide problem. Messages, both hidden and overt, are delivered to all stakeholders that these fathers have no interest in their child's educational journey. Yet research and experience tell us a different story all together.

Marks and Palkovitz (2004) found that the fathers' involvement had typically been taken for granted, had negative connotations, or were ineffectively conceptualized. Blankenhorn (1995) reported that fathers were absent from family life because of changes in family structures, such as higher divorce rates, dramatically increased numbers of out-

of wedlock births, or neglect. Traditional researchers subscribed to the Oscar Lewis's (1961) depictions of a Mexican family. This American anthropologist portrayed the father, Jesús Sánchez, as an abusive womanizer and a hard worker who believed that his responsibilities to his family consisted of providing them with financial support. While coming with their own flaws, Reynaldo, Joshua, Jr., and Julio are too complex to reside within a generalized depiction of the Tejano father. It may be due to these danger zones found within practice, theory, and society structures that had the Tejano father retreat to the comfortable confines of *la educación*. It is there in which he can take the liberty of teaching his own children without the public eye of scrutiny bearing down upon him.

Gap in Understanding the Tejano Hybrid Identity

Reynaldo, Joshua, Sr., and Julio, the fathers of this study, showed a limited understanding of their hybrid identity as they straddled the cultural norms, mores, expectations, and assumptions of two unique identities. Julio's commitment to assimilation into a Eurocentric society was pursued without the self-awareness of how entrenched the roots of his Tejanoness were to complicate the assimilation process. Joshua, Jr. also moved towards a more assimilated position in society and schools for his son without much regard for the cultural implications for nestling in a hybrid identity. Asher (2008) explains that hybrid identities: "emerge in the interstices between different cultures…when immigrant communities negotiate cultural differences in the context of U.S. schools…as they navigate the differences and discontinuities in the process of shaping an identity (p. 13). All three fathers, for multiple reasons, were unable to locate themselves at the interstices of two emerging cultures and nor understand the impact of such a positionality on them and their children.

Along with the fathers, the school system itself (and those individuals that make up the system), has also failed to understand the impact of the hybrid identity of Tejano fathers. Teachers and school leaders were reluctant to utilize the assets of Joshua, Sr. and Reynaldo's understanding of machinery and carpentry into the formal schooling of their children. Rather, they viewed such acts as counterproductive to the formal learning of reading, writing, and arithmetic. The fathers, yet to fully resolve their own broken schooling experience, were all too willing participants in objectifying themselves to a secondary role in their child's educational journey. Gandhi (1998) warns that the postcolonial dream of discontinuity (from the colonial past to the postcolonial future) is ultimately vulnerable to the infectious residue of its own unconsidered and unresolved past. Julio's unresolved past of a limited formal education along with the complete detachment of his parents from his formal schooling made him vulnerable to the residue of colonialism.

While all three fathers pushed their sons further into assimilation, none realized the repercussions of such an experience. In the spirit of Kincaid (2000), Tejanos could never fully assimilate into the White mainstream and Tejanos could never fully assimilate into the white classrooms. By the third generation of Latinos, which all three participating sons are, intermarriage and assimilation complicate ethnic identification to an extent that distort inferences about the socioeconomic attainment of the descendants of immigrants (Duncan & Trejo, 2011). As the sons of the study mover further into the act of assimilation, the further away they reside from the plight of their fathers and grandfathers. It's within this new, hybrid space in which Tejano fathers seek to clarify

their positionality as assimilated Tejano males who have yet to fully address the residue of past (and current) colonialism.

CHAPTER V

CONCLUSIONS

Y es todo, mijo...
the story that has been told is yours to do as you please.
Pero mira, carry it on with an understanding of its roots,
roots buried in dirt saturated by our blood, sweat, and tears.
Nourish it, cherish it, embrace it con cariño y amor,
It is your story now to be shared with your own son one day.
So go, fly...my little Tejanito.

To fully interpret the results of this research study, the findings presented in

Chapter IV will be integrated into the research questions set forth in Chapter I. Each of

the three secondary questions will be addressed by integrating the findings into the

current literature presented in Chapter II. Following the three secondary questions, the

primary research question will be addressed to gain a more global vision of the results of

research study. In addition, I will discuss the impact of postcolonialism on the

development of the study. The limitations of the study, focusing primarily on research

participants and research design, will be offered as a guide for future research. Lastly,

implications for research, practice, and policy will be discussed as we look towards how

best to utilize the findings of the research study.

Interpretation of Results

Bridging Between Tejano Home and Formal Schooling

The first secondary question, "How can we better understand the bridge between

education enacted in the Tejano home and the schooling of the Tejano in our formal P-12

educational system?" seeks to address the relationship of home and school in regards to how we educate Tejano students. The duality of the student's identity was solidified within this study in the framework of *la educación* received at home and their formal schooling within the classrooms of Kingsville. The bridge, or lack thereof, between the schooling done with the Tejano home and that of the formal school setting became a pillar of the results of this research study. The absence of such a bridge can be attributed to lack of understanding of both structures by all parties involved, issues of addressivity, and the notion of knowledge in regards to how we educate or school.

Latino parents often equate involvement in their child's education with involvement in their lives: participation in their children's lives ensures that their formal schooling is complemented with la *educación* taught in the home. The fathers of this study were not different in receiving the lessons of life as a compliment to their formal schooling. Yet there was little evidence to the two structures ever bridging together as a true partnership. Researchers emphasize a partnership between home and school with a focus on supporting the school (Graue, Kroeger, & Prager, 2001). Reynaldo, Joshua, and Julio all spoke of a broken partnership in which both (home and school) failed to support each other. The schools viewed their parents as deficits to their formal learning and lacking the capacity to support their children's learning. The parents viewed the school as being outside their comfort level due to their own school experience, language barriers, and cultural differences. Over the three generations of Tejano males covered in this study, the inability to understand and embrace *la educación* drove a wedge between the two partners that made building a bridge between the two difficult.

The issue of addressivity, presented in Chapter III, was a major factor within all

three cases presented. The manner in which Tejano fathers are addressed created a partnership that was hindered from the beginning with deep-seated colonial patterns of communication. Linell (2009) offers a view of addressivity that plagued the connection between the Tejano home and form school stating, "Every act is addressed to somebody, whether this addressee is individual or collective, real or imaginary, being another person (or group) or an aspect of one's own self" (p.167). The Tejano fathers and sons of the study spoke of being addressed, both directly and indirectly, by the school leaders and teachers in a manner that further the divide between home and school. In response, those being addressed (in this case, the Tejano family) responded to the address with actions and a message of their own that sought to preserve their own self-worth.

In regards to the bridge between the Tejano home and formal school setting, addressivity spoke to a deeper level of expectations and colonial norms set forth by those in power. Each of the Tejano fathers and sons of the study spoke of their understanding of educational expectations set for them and how those expectations were addressed both directly and indirectly. How Tejanos responded, or failed to respond, to such an address speaks to the disconnect between the Tejano home and school. Holquist (1990) writes, "The world addresses us and we are alive and human to the degree that we are answerable, i.e., to the degree that we can respond to addressivity" (p. 30). With an inability, or unwillingness, to respond, the Tejano was placed into a space that was less alive and human than those creating the address. Therein lays the mechanism in which the divide between the Tejano home and formal school manifested.

Knowledge, or the notion of knowing, also played a role in the divide between the Tejano home and schools. The situated nature of knowing makes issues of power,

language, and identity a key part of interpreting the bridge between the Tejano home and formal school setting (Graue, Kroeger, & Prager, 2001). The art of knowing, from the perspective of the Tejano families in this study, was based in *la educación* taught at home. This knowing rested on the fragile contingencies and precarious convergences of activities of the two systems rather than concrete absolutes. Knowledge, like the constellation of power and knowledge, is generated through the exercise of power in the control of populations (Peters and Wain, 2007). For the Tejano fathers of the study, this exercise of power put their understanding of knowledge at odds with the knowledge, and the knowledgeable, of formal schools.

Impact of Socio-Historical Events on Tejano Father

The second secondary research question, "How have socio-historical events impacted the role of the contemporary Tejano father?" seeks to address issues of power, history, culture, and acculturation. The Tejano fathers of this study are simply a microscopic sample of a much larger narrative that has crystallized over time through a series of sociological and historical events. Beginning our journey of exploration into the Tejano father at the turn of the 20th century, we are able to pinpoint events such as the Mexican Revolution and the Plan de San Diego as having a profound impact on the Tejano father of yesteryear as well as today. With the birth and upbringing of the participating fathers of this research study, issues of culture, machismo, and acculturation rise to the surface of having a major impact on the contemporary Tejano father.

With the dawn of the Mexican Revolution in 1910, and the mass migration of Mexicans across the U.S./Mexico border, the birth of the contemporary Tejano sprouted from a socio-historical context that could be described as traumatic. Fleeing the violence

of a revolution in their homeland, Mexicans were welcomed to a new land with a violent cultural storm of its own as two sides of a border collided with each other. Shortly after the collision of the borderlands, the Plan de San Diego set off events and reactions that only succeeded in wedging a larger gap in the racial and cultural divide between the White and Mexican population of Texas. The men of the Valenzuela, Lopez, and Alemán families were at the geo-political battle between two colliding cultures that would resonate with the identity of a population for generations to come. The combative nature initiated by the Plan de San Diego, along with the enforcement of the Texas Rangers, created a socio-historical context that pitted the White power group against the Tejano families and community. Although the physical domination had ceded by the time of the Tejano fathers of this study, the emotional and mental domination continued to persist as a mechanism of colonization and oppression.

For Foucault, power is not hierarchical, flowing from the top down, monolithic, and clearly visible. It is everywhere local—in our values, in our institutions such as the army, church, schools, madhouses, factories, corporations, and so on (Thurer, 2005). The notion of power, or that of relations of power, was easily accessible within each of the three individual cases of this study. Rather than being hierarchical or one-dimensional, the power structure found within the families and schools of this study were extremely complex. The values and cultural norms of the Tejano fathers led to relations of power within their own household that had implications within the formal school setting. These values and norms, to be discussed shortly in further detail, shaped Reynaldo, Joshua, and Julio in their actions as a Tejano father in and out of the formal school settings of their own children.

This notion of machismo, discussed in Chapter II, became a prevalent pillar of values in norms within all three cases of this study. Two theories to the birth of machismo and the Mexican family pattern read:

> One is basically historical in that it emphasizes the conquest of Mexico by Spain involving the exploitation of Indian women by Spanish men. The second approach takes into consideration the implications of the locally accepted axioms of man's superiority over woman and of subjection of young to old (Peñalosa, 1968, p. 682).

Exploitation, and all that it implies, may be stepping beyond the boundaries of the Tejano father-mother (and son) relationships within this research study. However, his superiority (in all three cases) was evident throughout the collection, analysis, and reporting of the data of this study. From an assets-based perspective, this superiority brought a rigid structure in which the sons of the study were allowed to benefit from *la educación* being taught within the home. Yet, it also allowed for the perpetuation of oppressive and colonizing systems to take hold within their own household. For the men of the Valenzuela, Lopez, and Alemán families, they were both the colonized and colonizer with the confines of their own household.

The Tejano fathers of the study all succumbed/embraced the idea of acculturation to ensure a sense of success for the son that was based in the definition created by the white dominant group. Over the two generations, *la educación* took a back seat to formal schooling, English was spoken in all three homes rather than Spanish, names were anglicized, and old familial norms were reshaped to allow for an easier integration into

the white dominant group. For Anzaldúa (2007) acculturation and its effect on the

Mexican people create a certain sense of identity confusion as she explains:

> Chicanos and other people of color suffer economically for not
>
> acculturating. This voluntary (yet forced) alienation makes for
>
> psychological conflict, a kind of dual identity—we don't identify with the
>
> Anglo-American cultural values and we don't totally identify with the
>
> Mexican cultural values (p. 85).

The fathers of the Valenzuela, Lopez, and Alemán instinctively knew the financial and

social dangers of not acculturating to the Anglo-American cultural values. Each of the

three fathers and sons, in their own unique ways, did so at the expense of their own

Mexican identity and values. More than the loss of a language or way of being as a

Mexican man, the fathers and sons of the study ventured into the "in-betweenness" Asher

(2008) speaks of in which a new hybrid identity has begun to take shape over the two

generations of Tejano father and sons.

Complicated Relationship and its Effect on the Hybrid Identity

The third secondary question, "How does the complicated relationship between

the oppressed subject and his oppressor (sometimes both one in the same) effect the

hybrid identity formation of the Tejano father?" seeks to address issues brought upon by

a sense of in-betweenness, mutations of the colonized mind, and the impacts of both

cultures on the creation of hybrid identity. Finding a home in between being Mexican

and being American, the oppressor and the oppressed, and the Subject and the Other, the

fathers and sons of the study carved out their own identity as a Tejano father. Young

(2003) states, "Above all, postcolonialism seeks to intervene, to force its alternative

knowledges into the power structures of the west as well as non-West. It seeks to change

the way people think, the way we behave, to produce a more just and equitable relation

between the different peoples of the world" (p. 7). The intervention set forth by Tejano

fathers of story, whether knowingly or unknowingly, sought to create a more just and

equitable livelihood for their children. In doing so, the hybrid identity they shaped

allowed for financial and formal schooling prosperity moved the Tejano sons of the

Valenzuela, Lopez, and Alemán families further away from their Mexican cultural norms

and values.

Yet, postcolonialism is not simply one-sided or monological: encounters involve

at least two cultures who, in their meeting, transform the conditions of the encounter

itself (Ahmed, 2000). The relationships of the White dominant group and Mexican

community of Kingsville perpetuated this postcolonial clash of two cultures seeking to

force their own values onto the new, hybrid identity of Tejano fathers. In conjunction

with their relationship to white families, communities, school systems, the Tejano fathers

of this study were forced to negotiate creating an identity for themselves and their sons.

Without this relationship, the hybrid identity of Tejano fathers would perhaps not exist.

In a sense, the identity of the Tejano fathers of this study is dependent on the colonization

of the past and the postcolonial nature of the modern community to ensure his own sense

of self. Ahmed's (2000) notion of disrupting two cultures who meet through the very

process of hybridization speaks to the confusion and cultural chaos felt by the Tejano

fathers of the Valenzuela, Lopez, and Alemán families. But just as the conditions of

meeting are not equal, so too hybridization involves differentiation. The fluidity of the

Tejano father hybrid identity within a differentiated relationship between two cultures

created a complex web of norms, interactions, and expectations for the fathers and sons of the study.

Fanon (2004) views the creation of a hybrid identity as natural in part due to "the challenging of foreign domination bringing about essential mutations in the consciousness of the colonized, in the manner in which he perceives the colonizer, in his human status in the world" (p. 69). As individuals and communities craft hybrid identities and cultures by synthesizing the differences they encounter, they may find themselves in in-between spaces, or, interstices (Bhabha, 1994) of the two surrounding cultures. This mutation of consciousness speaks to the Tejano fathers, specifically those within this study, navigating the relationship with the white dominant group, the relationship with himself and his past, and the relationship with his own family and children. The relationship of the two cultures, and its impact on the Tejano fathers and sons of this study, cannot be overstated in regards to consciousness of the postcolonial mindset and hybrid identity.

Tejano Father's Role in Educational Journey of His Children

The primary question, "Offered on his own terms, how does the Tejano father view his role within the educational journey of his children?" seeks to address a postcolonial perspective of how he, the Tejano father, views himself and his role with the lives of his children and their formal schooling journey. Having explored the three secondary questions prior, this question attempts to create a more global view of the relationship of the Tejano father and son and its impact on education. The Tejano fathers of the study reiterated the sense of discomfort and disconnectedness previously stated by Lopez (2001) and Zarate (2007). In Zarate's (2007) research, teachers, principals, and

counselors noted parent-teacher organizations as one form of parental involvement, yet no Latino parents cited those organizations when describing various ways of participating in their child's education. None of the Tejano fathers of this study spoke of formal parent organizations as being of strength to their participation in formal schooling. Rather, the fathers found a role in the findings of Zarate (2007) which were defined by teaching good morals and respect of others and providing advice on life issues as their view of parental involvement. The Tejano fathers felt that this was their role, and the ability to impact, within the educational journey of their children.

Due in part to their own isolation and personal experience with the formal schooling, the Tejano fathers of the study carved a space of utility with *la educación* taught at home that focused on life lessons with a curriculum created through stories of historical significance and respect for self and others. Whether it was the Valenzuela men working on machines, the Lopez men working on math at a construction site, or the Alemán men discussing the art of working the fields, the Tejano father felt a sense of self value and worth in passing down the familial lessons learned from his own father. In doing so, he contributed to the learning of his children while maintaining the traditional norms and values of a culture drifting away through the process of hybridization. For the Tejano fathers of the study, his role was in ensuring that as much cultural norms and values of his Mexican past maintained for the following generations to come while acculturation set a path to hybridity that was out of his own control.

Hegel (1910) believes that human beings acquire identity or self-consciousness only through the recognition of others. He writes, "Each Self has before it another Self in and through which it secures its identity. Initially, there is an antagonism and enmity

between these two confronting selves; each aims at the cancellation or death and destruction of the Other" (p. 175).

Impact of Postcolonialism on Development of Study

The impact of postcolonialism on the development of this research study began from its inception. To the framing of a research question, to the literature review strands and gaps, and finally to the methods design, the research proposal was troubled by colonizing tactics, beliefs, and relationships. Acknowledging the influence of postcolonialism within the conclusion of the study aims to address issues of reliability and validity from a theoretical standpoint and can possibly influence further research within the field of postcolonial theory.

The influence of the "colonized mind" (McLeod, 2000) impacted the design and implementation of the research study in a major way. McLeod writes:

> Colonialism is perpetuated in part by justifying to those in the colonizing
> nation the idea that it is right and proper to rule over other peoples, and by
> getting colonized people to accept their lower ranking in the colonial order
> of things – a process we can call "colonizing the mind" (p. 18).

As a researcher, the impact of my own colonized mind directed me into conceptualizing and designing a study in which a hierarchy of power was clearly apparent. From my role as participant-researcher, I asserted myself within the colonial structure of research that has been utilized to maintain a sense of rule over other peoples defined as inferior or lower ranked. Due to the methods design of the study, I played the role of colonized and colonizer with a study I designed

through the lens of postcolonialism.   This is both fitting, and a bit unsettling, in understanding the reach of the colonized mind.

The development of this study sought to remove Tejano fathers of the label of Other placed upon him by those who have colonized for generations. Spivak (1988) calls the West's "orchestrated, far-flung, and heterogeneous project to constitute the colonial subject as Other" (p. 24) as it speaks to plight of the Tejano fathers of this study. Yet through the development of this study, the title of Other appeared to remain entrenched as I analyzed and presented the results within Chapter IV. I myself, as researcher-participant, was unable to view the participants (and myself) as the other within the context of the Tejano home-formal school system relationship. The persistent label of Other ensured that the Tejano father of the study would maintain his status as the Other in relation to the research as well as the formal school setting. The secondariness (Said, 1989) of such a label and prescription impacted what he describes as "lasting, grotesquely unfair results…reinforcing the dreadful secondariness of some peoples and cultures" (p. 207).

Limitations

The limitations of this research study can be grouped into areas of participant selection and research design. Issues such as sample size, selection, and geographical constraints narrowed the focus and impact of the research study. In addition, the study was limited by the overall design that was created, implemented, and analyzed from a colonized mind. This section with further delve into the limitations of the study and offer recommendations on how to remedy the specific limitations.

Participant Selection

The sample of the size of this research study caused limitations in regards to significance and reliability during the analysis and reporting phases. Three sets of Tejano father-son teams are too small of a sample size to formulate any generalizability in understanding the hybrid identity of Tejano fathers. This of course is not the goal of qualitative inquiry, which instead seeks to develop thick and textured interpretations of specific moments of specific lives in context (Glesne, 2010). Such interpretations, while meaningful, are likewise fragile and contingent. They are nomadic, which is to say "always presumptuous and often violent (St. Pierre, 1997, p. 368). In response, I recommend that this research study be viewed as an attempt to set a foundation for additional research to delve further into the role of Tejano fathers in their children's educational journey. One possibility might be to replicate this qualitative study with additional Tejano father-son teams or to consider a quantitative research design with a larger sample size.

The geographic limitations of this study have also influenced the findings. All three father-son teams were from Kingsville, Texas; a small town in the South Texas region. The experience of Tejanos within this region could be categorized and geographic-specific enough in ways that do not account or the diversity of the Tejano narratives from other regions of Texas. Along with geography, the Tejano father-son teams could be described as high-functioning, intact relationships in which all participants resided in a stable nuclear family setting for the entirety of the relationship. All six participants, from the view of outsiders, would also be considered high functioning with all three sons securing financial and social stability within both cultures

(Mexican and American). In response, I recommend that further studies diversify the Tejano father-son teams in regards to geography, community, family of origin structure, and career paths. While this would add more complexities to the methods and results, it would also allow for a more complex narrative to arise through the use of a postcolonial lens.

Lastly, the participants of the study focused solely on Tejano fathers and son with little regard to gathering data from other sources. No other stakeholder (other family members, educators, community members) were given a voice to add diversity and complexity to the data collected. In many ways, the participants selected perpetuated the colonization of Tejanas of the participating families. Anzaldúa (2007) writes, "Males make the rules and laws; women transmit them. The culture expects women to show greater acceptance of, and commitment to, the value system than men. The culture and Church insist that women are subservient to males" (p. 38-39). In response, I recommend that further studies diversify their participants by including Tejana mothers and possibly school staff.

Research Design

Lyotard (1992) describes a psychoanalysis procedure called anamnesis, or analysis—which urges society to "elaborate their current problems by freely associating apparently inconsequential details with past situations—allowing them to uncover hidden meanings in their lives and their behavior" (p. 93). In adopting this procedure, postcolonial theory inevitable commits itself to a complex project of historical and psychological recovery. For a multitude of reasons, this did not take place within the study. As researcher and participant, I limited (sometimes knowingly, often

unknowingly) the impact of the postcolonial lens that seeks to uncover the overwhelming and lasting violence of colonialism. As best I could, I attempted to delve into complex historical and psychological recovery of a colonial past with varying success. During the times participants reached into their own experience of colonial violence, I attempted to move towards a process of recovery. If given more time with participants, I believe a deeper sense of success in regards to recovery from a colonial past could have been achieved through the research process. In response, I recommend further studies continue to further develop the deployment of postcolonial theory within all aspects of methods. Further research must push the collection phase into spaces that may be more uncomfortable for researcher and participant so as to uncover hidden meanings of colonization and our response to colonization.

Lastly, I too, as a researcher and participant, was working from a place of high colonization throughout the research study process. Having yet to uncover and address the unfreedoms of my own past, I found myself hampered through the research process to move beyond a new kind of colonization. This limited the scope of data collection and analysis as I worked from a place of the colonized mind. In particular, the analysis phase had the potential of exploring sociohistorical issues at a much deeper level than presented. Throughout the research process, I conducted all analysis for a colonized position that limited my ability to stretch the boundaries set forth by the colonizer. In response, I recommend further studies be conducted with a deeper sense of awareness of postcolonial theory, the colonization of the mind, and identity formation. Postcolonialism requires the researcher to be fully cognizant of how issues of oppression

and power play within the research process, for his/her sake and for those of the participants.

Implications

The integration of postcolonial theory, identity formation, and Tejano home-school relations allows for this study to have far reaching implications for research , practice, and policy. Utilizing this study as a baseline, research can investigate deeper into the implications of colonization and its impact on the Tejano school experience. In regards to practice implications, teachers and school leaders can begin to remove the label of Other from Tejano fathers and view his as a critical asset to the success of Tejano students. As we begin to better understand the impact of postcolonialism, identity formation, and Tejano home-school relations, policymakers can shape policy that is both postcolonial and more attentive to the colonizing forces of school policy.

Implications for Research

Throughout the entirety of the research process, I was often reminded of the gap within the literature in regards to the impact of Tejano/Latino fathers on their children's educational journey. Although recent studies have begun considering cultural and ethnic variations in fathering, emerging views of today's U.S. fathers still largely describe mainstream White fathers (Cabrera & García-Coll, 2004), leaving notable gaps in this literature. This study provides a foundation for integrating a narrative beyond the narrow traditional found within current literature. The Tejano fathers of this study provide a narrative that complicates the current strand of literature while adding a significant piece to the larger research area of parent engagement.

The research study presented also has implications in the field of identity formation and the notion of addressivity in the field of Tejano home-school relations. Postcolonialism allows us to better understand that identity formation is not simply one-sided or monological: rather encounters of at least two cultures which, in their meeting, transform the conditions of an identity into something new and unique (Ahmed, 2000). Further research is needed in exploring such an encounter of multiple cultures and its impact on how identity is formed, nurtured, disrupted, and reformed. The hybrid identity, in particular Asher's (2008) work on in-betweenness, must receive more consideration in further research as space within the identity formation continuum worthy of scholarly attention. Implications of this research study present a case for the hybrid identity of Tejanos to be fully considered for authentic parental engagement and how schools address the Tejano father and family.

Bakhtin's (1986) work on addressivity, along with this research study, approaches the notion of how we address the Other, the implications of such an address, and the response to the offered addressed. How we address, both verbal/non-verbal and intentional/unintentional, must be further researched as scholars seek tools to build a bridge between the Tejano home and formal school setting. Bakhtin (1986) writes, "As distinct from the signifying units of a language-words and sentences-that are impersonal, belonging to nobody and addressed to nobody, the utterance has both an author and an addressee" (p. 95). The implications for such an exchange have major implications both in research and practice within the field of Tejano home-school relationships and partnerships. Linell (2009) offers another view of addressivity, stating "Every act is addressed to somebody, whether this addressee is individual or collective, real or

imaginary, being another person (or group) or an aspect of one's own self" (p. 167). Researchers must better understand the address, the addressee, and the impact of such an address on both participants.

Implications for Practice

Implications of this study for practice can be divided into its impact on school leaders and teachers. For school leaders seeking to close the current achievement gap, a better understanding of the impact of *la educación* taught within the Tejano home can provide the tools to create the bridge between the Tejano home and the local formal school. School leaders will be able to utilize this research study to better understand the assets that Tejano fathers brings to the school community and begin to utilize him in culturally appropriate ways to close the gap between home and school for Tejano students. In addition, school leaders can build upon the research presented, and the correlating findings of this study, to rethink the parental engagement paradigm as they seek to more of service to the Tejano families. Parent involvement, from the perspective of the school leader, must be an act to serve Tejano parents rather than act for Tejano parents to execute. Qualitative findings indicate that Latino fathers placed a high value on their role as a teacher and role model for their children and also saw themselves as educators (Raikes et al., 2005). It is the role of teachers and school leaders to connect the value of education held by Tejano fathers with integrating him into the educational journey of his children.

For the teachers who work with young Tejano students, the implications of this study can begin to create a new level of consciousness in creating healthy relationships in and out of the classroom with Tejano families. Teachers can begin to integrate the

lessons of *la educación* into classroom curriculum for greater home-school learning integration. In better understanding the colonial past of the Tejano education, teachers must make a conscious effort to break down the walls found between Tejano fathers and the traditional school setting. Non-traditional events conducted in non-traditional times must be an option as teachers reach out to their educational partners. Bakhtin (1986) himself would suggest that in apparent disunity there are always forces working toward unity and in unity always forces working toward disunity. Teachers must understand the forces of disunity in regards to Tejano father involvement and seek to render those forces insignificant.

For practice purposes of the Tejano home and formal school setting, a new level of dialogue must begin as we attempt to better support the educational journey of Tejano children. A dialogical roadmap must consist of school leaders and teachers alike reaching out in the name of inclusion and appreciation to Tejano families. While simply a minor sample of how schools can better partner with Tejano fathers, this study begins to educate teachers and school leaders to the importance of culture, identity, addressivity, and possibilities in Tejano home-formal school relations.

Implications for Policy

Implications of this study for policy can address the need for a more open, compassionate system that fosters a bridge between the Tejano home and formal school setting. Issues such as language barriers, cultural and socio-historical implications, and gender expectations can be addressed through policy at the district and school level to ensure a more welcoming environment for Tejano fathers. All materials, communication, meetings, documentation, and interactions should consider the language needs of all

participants, families, and students. An environment of bilingualism/biculturalism should be created through explicit policy and procedure so as to not let such issues fall by the wayside.

With an understanding for school safety as a top priority, policy must create a sense of accessibility to Tejano fathers who already feel the constraints of cultural and policy barriers. The fact is Tejano fathers want to participate in the educational journey of their children. Policymakers must find innovative ways to allow such a bridge to be built that allows him access to the formal school setting. Ideas such as community/parent rooms, father-child support groups, and culturally-relevant home projects are policies that can open up the avenues between the Tejano home and formal school setting. In the end, these policies will create a greater impact on the practice of educating the Tejano student, highlighting the role of Tejano father, and bridging the divide between the Tejano home and formal school setting.

Conclusion

Mano y mano we move together through the paths of our journey,
the lessons I pass down were birthed in la lucha of our ancestors.
These lessons, and your own experiences, will guide you from this day on,
mijo, carry these with you even when I am no longer with you.
All that I ask is that you pass them down to your own Tejanito one day,
tell them, mijo. Tell them my story, your story, our story.
For it is within that story that la verdad can be found,
the truth is that we are brown men trying to raise our brown boys.
Te amo, mijo.

APPENDIX A

Guiding Questions – *Platica*

Personal (Father and Son)
- Describe your childhood home.
- What was your family structure?
- What role did your father play in your education?

Global (Father and Son)
- Describe the community in which your family lived.
- What major events impacted you and your family?
- Describe the role education and schooling played in your life.

Cultural (Father and Son)
- How do you self-identify racially/ethnically?
- How was that identity formed and maintained?
- What role did this identity play in your life?

APPENDIX B

Guiding Questions –Focused Conversation

Personal
- Reflecting on the *platica* we had, what personal thoughts do you have on being a Tejano father?
- How is your identity as a Tejano father similar to your own father? How is it different?

Social
- Has the role of the Tejano father changed in the past two generations? If so, how? If not, what may explain the consistency?
- What are your thoughts on the Tejano fathers of today? What influences your thoughts?

Educational
- What was your father's role within your educational experience?
- What was your role in your son's educational experience?
- How were you perceived by teachers/educators?

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VITA

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