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DISSERTATION

THE CHICANO/MEXICANO EXPERIENCE

A PHENOMENOLOGICAL INVESTIGATION OF ACCOMPLISHMENT
THROUGH THE VOICES AND ESSENCE OF ELDERLY
CHICANO/MEXICANO FORMER AGRICULTURAL
WORKERS IN NORTHERN COLORADO

Submitted by

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In partial fulfillment of the requirements
for the Degree of Doctorate of Philosophy
Colorado State University
Fort Collins, Colorado
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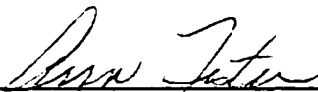
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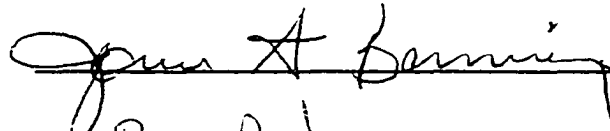
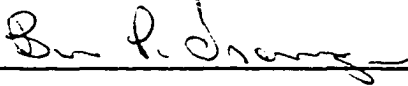
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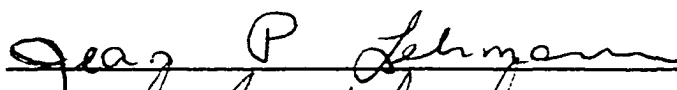
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We hereby recommend that the Dissertation prepared under our supervision by Manuel Treviño entitled "A Phenomenological Investigation of Accomplishment Through the Voices and Essence of Elderly Chicano/Mexicano Former Agricultural Workers in Northern Colorado" be accepted as fulfilling in part requirements for the Degree of Doctor of Philosophy

Members of Graduate Research Committee





Advisor


Department Head/Director

ABSTRACT OF DISSERTATION

A PHENOMENOLOGICAL INVESTIGATION OF ACCOMPLISHMENT THROUGH THE VOICES AND ESSENCE OF ELDERLY CHICANO/MEXICANO FORMER AGRICULTURAL WORKERS IN NORTHERN COLORADO

The purpose for this study was to investigate lessons learned by the Chicano/Mexicano experience. Specifically, this study explored the accomplishment of antecedent Chicano/Mexicano former Farmworkers in Northern Colorado. The journeys and experiences of these families served as the focal point for the study. This population was selected because of similarities with contemporary youth in areas of disenfranchisement and marginalization. The general questions that guided this study were as follows:

Research Questions

1. What was your family's journey during this era?
2. Why have you chosen this path?
3. What has your journey been like?
4. You have already survived this era—tell me about the journey?
5. How has life worked for you? How did you make it work?
6. From your journey, what would you recommend for young people?
7. What would you like to pass on to the next generation?

8. What were your strengths that held it all together? What issues got in the way?

Qualitative methodology, specifically phenomenological investigation, served as the guiding path for the study. Personal interviews were the primary methods used for data collection. The purpose was to capture lessons learned and develop strategies for addressing perseverance and achievement of marginalized populations in contemporary school systems. The actuality that these predecessors persisted and addressed issues of racism, language barriers, and isolation through modified levels of assimilation and acculturation, and had positive outcomes, is paramount. The resolve summoned to persevere and develop is necessary knowledge for addressing marginalized populations.

Families who met the selection criteria were integrated into the study as co-researchers. The selection criterion follows:

1. Arrival time to Northern Colorado: Mid part of twentieth century
2. Age of participants: 70-92 years old
3. Ethnicity: Chicano/Mexicano/Hispanic
4. Longevity: Remained in the area, considered this area their home
5. Bi-cultural: Mexican/Anglo
6. Can operate independently in United States culture
7. Gender: Male or female
8. Speak English and Spanish

9. Point of Departure: South Texas

The study found that co-researchers had taken similar paths toward achievement of positive outcomes. The findings revealed strategies distinguished as critical lessons learned for achievement. The outcomes shed light on experiences of marginalized and/or disenfranchised groups. Implications were interpreted as strategies that educational and human service systems could use to help with the engagement of students.

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CHAPTER I

INTRODUCTION

This study examines phenomena. How did Chicano/Mexicano farmworker families of the mid twentieth century subsist financially, socially, educationally, etc., when, for many fundamental reasons, they were systematically excluded from participation? Specifically, this study explored the antecedent Chicano/Mexicano farmworker experience in Northern Colorado and similarly developed strategies for addressing survival and accomplishment of marginalized populations. A survey of research in this area usually begins with a frustrating “very little research exists in this area.” Fragmented pieces and collections of data exist regarding related issues such as health, housing, education, and rehabilitation needs of migrant families. “It is as though individual Mexican Americans had never set their lives to paper, had lived and then disappeared from history without a trace” (Padilla, 1993, p. 3). Often, because of cultural and linguistic differences, migrant families are seen as objects of research rather than as co-researchers.¹ Data exists

¹This concept of co-researcher is what Paulo Freire calls true non-oppressive research. It is where the researcher and the participant share equally in the study or process.

reflecting location, demographics, work streams, etc., but a deeper analysis of families, connections, social participation, and community integration is missing.

There were many exploits going on in the early to mid twentieth century that provided impetus for Chicano/Mexicano families to pursue wages through field labor, railroad and agriculture.

This era was seen as a time for Mexicans to pursue their dreams. Mexico was a country shattered by revolution and low employment. While in the United States, a need for cheap labor was present. This required families to adjust their lives and move to where the work was. (Deutsch, 1987, p. 119)

Statement of the Problem

Their story, the Chicano/Mexicano experience, of economic, social, and educational endurance, through their voices and the human experience needs further examination. The actuality that these families survived and addressed issues of racism, isolation, assimilation and acculturation is paramount. It is accepted knowledge that immigration and relocation by many groups has sculptured the landscape of present day United States' culture. Many of these groups found it convenient to assimilate and acculturate by giving up their language and culture in order to progress and exist. The issue of racism elevates its ugly head. Assimilation and acculturation would not have eased their problems for acceptance. Other examples of acculturation and assimilation experiments exists. The Cherokee of North and South Carolina were forced to dress differently, eat differently, and move into homes and establish a community based

on European/Anglo standards. The reality is that they continued to be persecuted. This became a community of Indians and not Americans.

What was the secret within the Chicano/Mexicano community for stability and achievement? Can this information shed light on current educational and vocational issues? Many times this element of society is depicted as marginal and without significant value. Yet, they provide for one of America's most cherished commodities: consumables. Written material often excludes their importance, seeing them as part of the machinery of agricultural production with no name, face, place, home, or family. This guiding thought that one's ethnic stock is better than another and that people should conform are the tenets of racism. Racism appears in many forms and is the impetus for discussions ranging from polarization, bilingual and bicultural education, English only laws, and immigration.

Past assumptions and myths emerge as contemporary navigators of thought and opinion. According to Steinberg (1988), "the popular explanation, translated into respectable academic language by mainstream social scientists, is that 'Anglos' had the cultural virtues and moral fiber to succeed that 'they' are lacking" (p. 263).

This racism has prevailed and sculptured contemporary belief systems. During this era, Mexicans were seen as less than human. For example, signs prevailed in stores and restaurants exclaiming, "Dogs and Mexicans keep out" or

“White trade only.” To understand racism and the climate for racism during this era, one needs to examine the following quote.

According to Acuña (1988)

Their [Mexicans'] minds run to nothing higher than animal functions—eat, sleep, and sexual debauchery. In every huddle of Mexican shacks one meets the same idleness, hordes of hungry dogs, and filthy children with faces plastered with flies, disease, lice, human filth, stench, promiscuous fornication, bastardy, lounging, apathetic peons and lazy squaws, beans and dried chili, liquor, general squalor, and envy and hatred of the gringo. These people sleep by day and prowl by night like coyotes, stealing anything they can get their hands on, no matter how useless to them it may be. Nothing left outside is safe unless padlocked or chained down. Yet there are Americans clamoring for more of this human swine to be brought over from Mexico. (p. 201)

Through this racism and adversity, however, there are hundreds of legacies where people redefined myth and persevered and prospered where they probably should not have. The following quote from Richard Weiss serves to uphold the ageless myth that if people work hard and pull themselves up by their bootstraps they will succeed. The underlying question remains: is racism an obstacle to accomplishment and determination? Richard Weiss (1969) writes,

The idea that ours is an open society, where birth, family, and class do not significantly circumscribe individual possibilities, has a strong hold on popular imagination. The belief that all men, in accordance with certain rules, but exclusively by their own efforts, can make of their lives what they will has been widely popularized for well over a century. The cluster of ideas surrounding this conviction makes up the American myth of success. (p. 264)

This myth is grounded in the framework that all people have the same right and ability to succeed. If groups choose to falter and fail, they have selected that path. The American myth of success is grounded in the thought that all people have the option to succeed. Some choose to exercise that option while others choose not to. A lack of consideration given to society's role in success and survival creates a void. This then creates a prevailing thought that some groups are better equipped to succeed while others do not have the right stuff for success. Steinberg addresses this phenomena as possessing human capital.

According to Steinberg (1988)

That defective culture is the chief reason certain cultural groups fail to attain the American dream. The fact that Chicano/Mexicano agricultural workers were seen (many still viewed through those filters), as ones demonstrating a defective culture, it is a wonder anyone "made it" at all. Having virtue and integrity is seen as having human capital, the main ingredient for success. Some groups are seen as having extended "human capital," hence their reasons for success. Others are seen as not having "human capital," such as African-American, Chicano/Mexicano, Native American, and to an extent some Asian populations. (p. 267)

A set of questions emanate. While Chicanos and Mexicanos during this era were viewed as not having the right stuff to succeed, something happened. This group of immigrants contradicted the assimilation and acculturation process and created their own "human capital." This study flushed out Chicano/Mexicano human capital. Is there a category of virtue and integrity for this population that led to their endurance? "During Jewish and Asian immigration periods, an educational and occupational elite were allowed into this country. A certain type

of “already successful” person was needed to fill a gap in the economic circle of this country. Steinberg (1988) points out that other groups were not as fortunate. To use race as the sole factor in comparing why one group succeeds and others fail is ludicrous (p. 272).

Major questions begin to appear. Are opportunities to prosper and exist masked in racism? Can these opportunities be documented? Can we utilize this new knowledge to shed light on current educational policy issues and shape contemporary thought and practice? The underlying question that emerges for this study is grounded in distinguishing what this population did to survive.

During this period, Chicano residents of Texas were either United States or Mexican citizens. Many felt that the Treaty of Guadalupe Hidalgo² would ensure their survival. These perceptions were not altogether correct. They included an almost complete denial of the provisions of the Treaty, including education, language, cultural respect, and land rights, etc. But during the mid twentieth century, the opposite was occurring. Anglo government was forcing Chicanos/Mexicanos to pursue their American Dream without the adherence of the Treaty.

² The Treaty of Guadalupe Hidalgo set forth the provisions of how Mexicans would be treated in Occupied America after the Mexican War of 1846-1848.

Great Western Sugar Company (GWS Co.) provided propaganda that Chicanos/Mexicanos could make their dream come true in “El Norte.”³ GWS Co., Colorado’s largest sugar grower, spent generously on recruitment campaigns throughout the decade (Deutsch, 1987). Although GWS Co. focused primarily in southern Colorado and northern New Mexico, this experience would eventually extend into other parts of the country, primarily Texas. Colorado’s sugar beet industry was fast becoming a major source of employment for this population. Regardless of the supposed benefits of migration and work, Chicanos/Mexicanos were seen as less than human and expendable.

According to Deutsch (1987)

The Mexican-born population of Colorado had increased nearly fivefold, and that of New Mexico nearly doubled. The figures, 11,037 Mexicans in Colorado, and 20,272 in New Mexico, were still small relative to the populations of these states, but it was the change in scale that struck the Anglos most forcibly. In Weld County, Colorado, the number of Mexican-born inhabitants had increased over 700 percent in ten years, from 90 to 756, and these were accompanied by an ever larger number of Spanish Americans⁴ in this formerly almost entirely Anglo county. Anglos no longer spoke as they had spoken ten years earlier, of an Anglo invasion of the southwest. Instead they voiced fears of “this invasion of aliens”. This invasion spelled danger to observers who ignored the long history of a Hispanic presence and warned that the creation of a distinct nationality and another speech within our borders may constitute a real menace as that which we hope has been over-thrown by the war in Germany. (p. 120)

³ “El Norte,” a term used by Chicano/Mexicano populations to describe areas north of the Rio Grande Valley

⁴ Spanish-American is used interchangeably with Mexican and Chicano in Sarah Deutsch’s book, No Separate Refuge.

With this oppressive mentality present, it is apparent that this population was in an exhaustive battle for survival. A central theme emerged that was built on active recruitment by GWS Co. This theme included a need for a mobile agricultural workforce, but also brought with it inherent racism, nativism, and a new fear of an immigrant culture. It appeared that their work was required, but not their essence or culture. Hispanics allowed to survive and succeed in early times were those who committed cultural suicide, forgetting language and cultural background. This is complicated by the uneasy feeling that Colorado and the Southwest are a closely related part of Mexico and that Hispanics have preemptive cultural rights. How did the migrant community accommodate to survive and thrive within these circumstances without abandoning their culture? This research is centered on documenting those experiences, and utilizing them to offer recommendations for engagement of marginalized populations into the educational systems. This study took a closer probe of self determination, community, survival, and success.

Need for the Study

Although fragmented research exists in varied areas, the voice of these past workers has not been heard. Assumptions exist about today's labor camps as the old colonies of the past. New immigration laws deny the tenets of the Treaty of Guadalupe Hidalgo. English Only laws serve as reminders of the past. "Separate but equal" and "go home when finished" mentalities that prevailed in the mid part

of this century seem contemporary. Generally, literary focus has been on historical episodes and different ways of identifying acculturation and assimilation. However, very little is known about the impact of non-assimilation and non-acculturation has on achievement and perseverance. There appears to be limited qualitative research that provides new information and knowledge to augment systems of ways to address and appreciate new cultures. This study will uncover the journey of the Chicano/Mexicano experience. How important is it to discover the Northern Colorado experience? In "No Separate Refuge," the author uncovers an excellent history of the Chicano/Mexicano agricultural experience. The author's findings substantiate personal history. Much has been conjectured about the role played by the Chicano/Mexicano agricultural worker during the nineteenth and twentieth century. Contemporary forecast seems to lead us to a new "Chicano Problem"; illegal immigration, drain of systems, overcrowding of schools, students not capable of learning, students not teachable etc. New legislation and racist propaganda are a new reaction to an old problem. "When these Chicano colonists and settlers no longer disappeared each winter below some imaginary border, the Anglo townspeople erected their own borders" (Deutsch, 1987, p. 137). Additionally, as Deutsch (1987) states, this event created a split within resident migrant workers and "Mexican" laborers. The new immigrant found themselves at odds not only with the Anglo population, but was also looked down upon by the more established Hispanics. "The economic vulnerability and

social marginality of the Chicanos in Northern Colorado led many to at least some degree of dependence on two systems fraught with their own kind of peril: credit and relief" (Deutsch, 1987, p. 138).

This phenomena, thus, needs to be examined through the eyes and appreciation of the people who were there. This study further developed the understanding of another culture's experience in a foreign society. Additionally, this study provided an examination of social and class origins, structures of opportunity, time of arrival, depth of racism, limits on opportunity, social climate, economic conditions, and hope. Further, this study extrapolates insight and thought from the lives of the Chicano/Mexicano experience to identify strategies that may be helpful in the contemporary design of curriculum and community classrooms.

Published history regarding the Chicano/Mexicano migrant agricultural experience includes limited focus on the worker and family perspective. Qualitative, specifically phenomenological research, lends itself to seeking epoche⁵ and unbiased research. This method of research emerges as the critical link in acquiring the correct story of what happened to these families. How did they survive and why did they progress? What are their definitions of success and survival? What did these families value?

⁵According to Moustakas (1994) Epoche includes entering a pure internal place, as an open self, ready to embrace life in what it truly offers. From the Epoche we are challenged to create new ideas, new feelings, new awareness and understanding (p.86).

Purpose of the Study

The purpose for this study was to rediscover a segment of Northern Colorado's migrant agricultural workers of the mid twentieth century. Through a phenomenological design and approach, I uncovered the inner resolution of a group of people destined to weaken with unsurmountable difficulties, and yet survived beyond expectations. It is hoped that the emergent themes and patterns will provide documentation for future entities of those issues faced and the resources summoned to survive. There are lessons in these legacies. This study delivers those lessons. I propose that through examination of their journey, new knowledge can be attained that will positively impact educational systems. This new knowledge may be used to examine issues such as community as the classroom, community mentoring programs, and teaching and educating marginalized populations, etc. This new knowledge, acquired from a past generation's experiences, thus becomes contemporary pedagogy that may be used to address contemporary issues in engaging marginalized and disenfranchised populations in the education systems.

Sonia Nieto (1994) points out

A growing number of studies suggest that teachers and schools need to build on rather than tear down what students bring to school, that is, they need to understand and incorporate cultural, linguistic, and experiential differences, as well as differences in social class, into the learning process. (p. 3)

This study is designed to discover what those cultural, linguistic, and experiential differences were that allowed for one generation removed to experience accomplishment. This study gives little value to deficit theory. Rather, it focuses on characteristics that one group of survivors executed to persevere. This study draws upon the participants for knowledge and direction.

Research Questions

The guiding questions will remain the same, navigated by the social-political climate of that era. Because of this social-political climate, and for all intents and purposes, this population was destined for failure.

The following questions pose the inquiry for this study:

- A. What was your family's journey during this era?
- B. Why have you chosen this path?
- C. What has your journey been like?
- D. You have already survived this era—tell me about the journey?
- E. How has life worked for you? How did you make it work?
- F. From your journey, what would you recommend for young people?
- G. What would you like to pass on to the next generation?
- H. What were your strengths that held it all together? What issues got in the way?

Definitions

Chicano – A term used by contemporaries to describe people of Spanish or Mexican descent. This term was borne out of the civil rights movement of the 1960s. Its roots are based in activism, and the struggle for equality. Not all “Hispanic” people wish to be identified by this term.

Mexicano – A person of Mexican descent. Usually this person chooses to be called Mexicano rather than Hispanic or Chicano. Also could include either United States or Mexican citizen.

Treaty of Guadalupe Hidalgo – A document that ended the Mexican War (1846-1848). It also outlined the rights and privileges of Mexican people who remained in the occupied lands.

Hispanic – A term used to describe people of Spanish, Mexican, Cuban, Puerto Rican, and other Latin/Spanish origin groups.

Resolana – A term used to describe informal discussions and teachings. Resolana means, sun, or warm area. A place where people gather informally to talk and exchange ideas.

Epoche – Moustakas; a place where things flow freely and without bias.

Tejas – Texas

Homeland – A place that does not recognize borders, but uses connectedness as a main factor.

Survive – To remain alive or in existence.

Succeed – To accomplish something desired or intended.

Acculturation – “The loss of traditional cultural traits and the acceptance of new ones” (Keefe & Padilla, 1987, p. 6).

Assimilation – “The social, economic, and political integration of an ethnic minority group into mainstream society” (Keefe & Padilla, 1987, p.6).

Delimitations

This study focuses on one segment of the population. An argument can be made that other groups also managed and flourished. A notion that other groups experienced the same hardships as the early Chicano/Mexican agricultural worker is valid. The underlying question remains: Why did this group not give up language or culture to endure and thrive? Within the context of this study, the focus will remain on the Chicano/Mexicano elderly survivors of this era.

Limitations

The scope of this study remained constant. It is the intent of this researcher to provide a current research base that may lead to further investigation. The scope of this study does not include other segments of the population. The design is delineated by the population selected. This study was developed with the guiding rule of epoche and emerging dialogue.

Significance of the Study

The word and narrative from the voices and experiences of this population has not been properly liberated or documented. In order to understand the present,

it might behoove us to explore the past and extract knowledge. One of the strengths of phenomenological research is that the word of the masses is heard through the co-researchers. Their word is documented, categorized, and recorded. They become truth, as in Freire's model of community organizing, modeled to declare war on the myths and find resolve is the truth (Freire, 1975). This study will provide truth, beyond statistics, regarding what this group of people did to insure their survival and success. How did they survive? What role did the maintenance of their culture and language have regarding their survival? Are there lessons or strategies that we can use today? According to Freire (1990) in the theory of oppressive action, antialogical is the essence (p.130). Through this study, dialogue and essence became the non-oppressive action and the operating force.

Although this is a condensed glance at history, it provides a time lapse of the early Chicano/Mexicano history and experience. This early Chicano/Mexicano experience in an agricultural setting is important in establishing contemporary thought. Issues confront contemporary systems regarding education, health, and employment, etc. It appears that many contemporary systems fail today's marginalized youth and disenfranchised populations. Are there lessons to be learned? Does this population have answers to living and accomplishment that can be used to prepare educators, teachers, human service

providers? This segment of America's population deserves to be heard, and their achievements illuminated.

This qualitative study delves into the lives of contemporary Chicano/Mexicano families in search of answers from the past and recommendations for the future. Can we use this information to predict where we are currently? Can the lessons of the past, experienced by one segment of the community, serve as beacons for the future for other populations? Through exploration of contemporary Chicano/Mexicano life in Northern Colorado, the goal is to glean as many actual, lived experiences of today's settled out families. This study, then, proposes to explain in depth the values, thoughts, and belief systems of this group that allowed them to survive and succeed. Through the questions developed, it is sought to understand the Chicano/Mexicano. "In a broad sense, that which appears provides the impetus for experiences and for generating new knowledge. Phenomena are the building blocks of human science and the basis for all knowledge. Phenomenology, step by step, attempts to eliminate anything that represents a prejudgment" (Moustakas, 1994, p. 42).

CHAPTER II

REVIEW OF LITERATURE

Numerous studies of adult populations have found that personal functioning diminishes under an accumulation of life stressors, whereas the availability of a network of supportive relationships contribute positively to their well being (Cohen & Willis, 1985). This study explored the story of the Chicano/Mexicano relationship within their environment. How did their multidimensional approach to acculturation and assimilation assist in their quest to survive and succeed? The story was told in the voices of those families who lived and worked during this era. Collectively, previous studies suggest that social support is related to self-concept and achievement in late childhood and adolescence (Levitt, Guacci-Franco, & Levitt, 1994). The underlying assumption is that these networks maintained a high context in their original culture while developing a high context in the new culture. Examination of this phenomena and documentation of essence will offer insight regarding formulation of new strategies about struggle and accomplishment.

This study contributes to emergent literature regarding lived strategies that this population experienced. The specific aim of this study is to place in perspective the voice of the elderly Chicano/Mexicano. To reiterate, this study

explores the major question: What did your family do to subsist when, for all intents and purposes, you were destined for failure?

The review of literature for this study includes a computer search of the electronic database systems. Because of the limitation of available articles, no specific chronological limitations were placed on the search. The databases utilized included Educational Resources Information Clearinghouse (ERIC), Psychological Abstracts, Dissertation Abstracts, and Resources in Education (RIE). Additionally, a separate search was completed utilizing articles and references available from ancillary writers. Using the Internet, two sources of paramount usefulness were attained, (a) government documents and reports, and (b) sites related to migrant/agricultural work and the United Farmworker experience.

Theoretical Framework

I have selected an eclectic approach to literature and reference searches. I have utilized the social sciences, social work, education, and history in order to develop the guiding framework for this study. The overall guiding theory base is rooted in empirical measures of acculturation and ethnic identification, utilizing the pluralist model.

Different models of acculturation and assimilation, internal colonialism, and ethnic pluralism have been used to explain the process of adaptation (Keefe & Padilla, 1987). The first model utilized during the early to middle part of the

twentieth century was the acculturation model. “Acculturation is defined as one type of culture change, specifically, change occurring as the result of continuous contact between cultural groups” (Keefe & Padilla, p. 15). Most studies indicate that the change occurs in patterns of living between the minority ethnic group and the dominant group.

This process has been depicted by Keefe and Padilla. In Figure 1, The Continuum Model of Acculturation, is generally detailed using a single continuum. This model is rooted in the replacement of cultural traits with those of the dominant culture. Within this study, the dominant culture is Anglo-American.

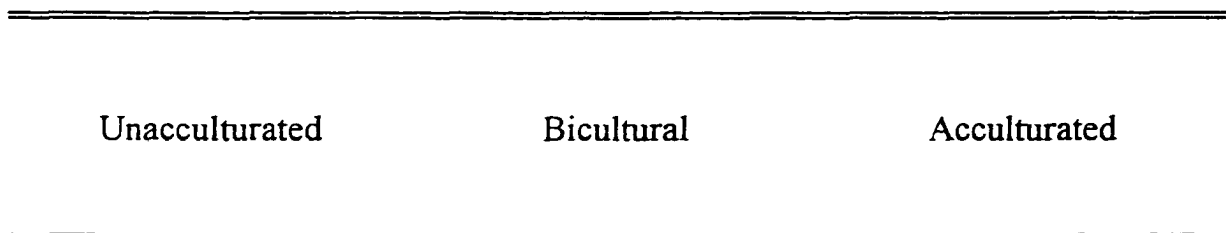


Figure 1. A: Single Continuum Model

It is important to understand that the single continuum model identifies the non-dominant culture as defective and requiring movement to the acculturated position in the model in order to thrive. In Figure 2, the Two-Culture Matrix Model of Acculturation, identifies each culture as separate. Each culture can be addressed independently or as a matrix. People who adapt traits in the new culture are

considered acculturated and having a high context. People who remain high in their own or primary culture are considered unacculturated in reference to the new culture. Again, this model incorporates defective culture. It employs individuals having to move from their primary culture to a new culture to gain acceptance.

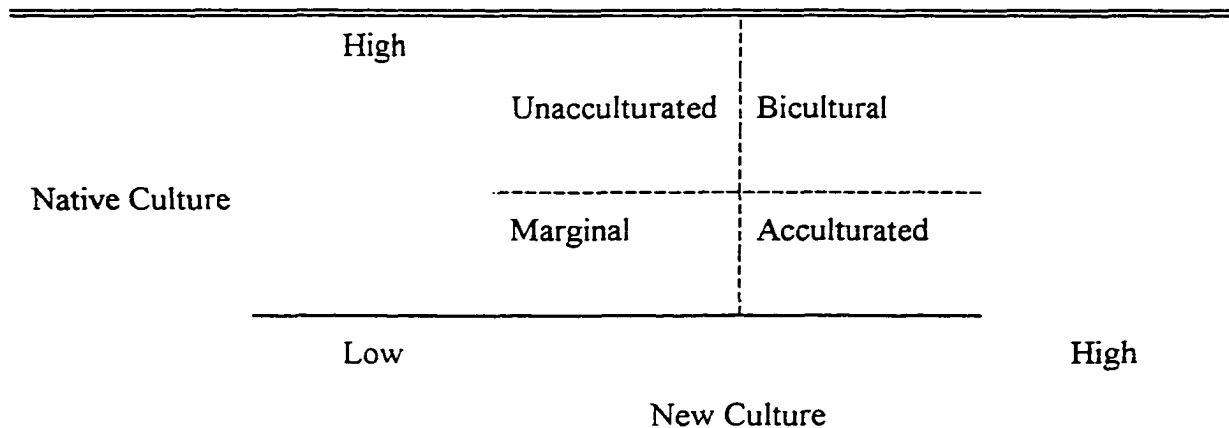


Figure 2. B: Two-Culture Matrix Model

According to Keefe and Padilla (1987)

A third model of acculturation, [Figure 3], the multi-dimensional model, recognizes that the acceptance of new culture traits and the loss of traditional culture traits varies from trait to trait. Individuals may quickly discard some native traits and adopt certain new traits for the new culture, but other native traits may be maintained and strengthened. (p. 16).

These three models make a distinction between acculturation and assimilation. Acculturation focuses on cultural traits and the movement along the continuum. Assimilation refers to integration of minority members into the larger society. This integration is either social, political, or economic. "Acculturation

does not ensure assimilation” (Keefe & Padilla, p. 18). It is important to note the distinction between acculturation and/or assimilation.

| | | |
|--------|---------|---------|
| Absent | Trait A | Present |
| Absent | Trait B | Present |
| Absent | Trait C | Present |

Figure 3. C: Multidimensional

“Studies of ethnic minorities tend to find only limited assimilation, even for those groups who have been in the U.S. for several generations” (Keefe & Padilla, 1987, p. 20).

Social scientists utilize internal colonialism to describe the phenomena. This framework delineates the exploitation of a group culturally different from the dominant group. Although groups may acculturate to an extent, non assimilation creates exploitation and non participatory activity by the ethnic minority group. “The highly integrated dominant group has a strong political administration, while the colony, which may constitute a large population, serves as a cheap labor force” (Keefe & Padilla, 1987, p. 20).

This leads us back to the multidimensional model for looking at ethnic groupings. According to Keefe and Padilla (1987), the multidimensional model refers to the maintenance of separate institutions: activity, groupings, rules, ideas, and values by distinct social groups encompassed within a single political unit. This model utilizes a trait by trait examination of acculturation while also

addressing the level of acculturation and the maintenance of required traits in order to sustain survival. “In other words, vertical as opposed to horizontal stratification” (Keefe & Padilla, 1987, p. 21). “The advantage of the multidimensional model is that it can also take into account new cultural and social patterns created by migrants and ethnic minorities in the new society” (Keefe & Padilla, 1987, p. 18).

In this study, I was in search for new patterns that might address accomplishment. This population has maintained a connection with their past, including values, family, and their interpretation of the world. This group has never fully acculturated. Additionally, they are removed from their primary culture and many of those traits associated with the old culture have been lost.

This study examined those qualities maintained. A distinction may be drawn by examining the following factors of cultural pluralism and social pluralism. Cultural pluralism includes: (a) Maintaining factors that are culture specific, (b) maintaining factors the group deems necessary to survive, and (c) developing a moderate to high context in both cultures. This may be considered marginal and interpreted as unacculturated by the dominant group because they maintain high context in their primary cultural group.

Social Pluralism includes: (a) social relations in both primary and secondary environments, (b) relationship with the family, (c) relationship with

friends, (d) relationship with co-workers, (e) relationship with education community, and (f) relationship with other outside forces.

According to Keefe and Padilla (1987)

While the special impact of the Mexican American population on the country is undeniable, less commonly agreed upon is the nature of sociocultural change within the Chicano population itself. Some argue that Chicanos, like most American ethnic groups, have become less and less distinctive culturally from other Americans and eventually will be integrated into the larger society, even though the process is slowed somewhat by the continuing influx of Mexican [Mexico] immigrants across the border. (p. 1)

This may be evident in the number of non-Spanish speaking youth of Mexican/Hispanic descent. Additionally, this connection to their past may be confined to history books. Families may have looked at this as a means toward success for their children.

According to Keefe and Padilla (1987)

Others insist that ethnicity is not so simply dismissed, citing as evidence the rise of the Chicano movement with its focus on ethnic consciousness; the effort by many Chicanos to preserve, through their children, their language and cultural and historical roots; and the persistence of racial discrimination within the larger population. (p. 1)

This leads me to believe that groups interpreted this phenomena differently.

While some groups looked at acculturation and assimilation as necessary to survive in their new culture, others looked at it as an attack on their ethnic being. Others felt that they needed to develop an adaptive system approach to success, one which included maintenance of high context in two cultures.

Goldstein (1994) states, “cultural theorists have argued that multiple intelligences and ways of knowing evolve as individuals respond to cultural imperatives and learn the lessons necessary to grow, survive, and become functioning members of the larger culture as well as their subcultures and communities” (p. 2). “Theoretical approaches to the study of ethnicity attract as much controversy as methodology. The topic of ethnicity, and Chicano ethnicity in particular, is a political, as well as an academic issue” (Keefe & Padilla, 1987, p. 5).

I am interested in determining if the development and maintenance of high context or pluralist factors in both cultures assisted in their survival and subsequent success.

According to Keefe and Padilla (1987)

In taking the pluralist position, we vigorously reject the acculturation-assimilation model, which is often used to describe sociocultural change among Chicanos. Theoretical discussions of acculturation and assimilation in the literature tend to be fraught with muddled thinking. We have been very careful to distinguish between acculturation and assimilation which, we argue, refer to two different concepts: (1) acculturation is the loss of traditional cultural traits and the acceptance of new cultural traits (these can be two distinct processes), while (2) assimilation is the social, economic, and political integration of an ethnic minority group into mainstream society. Obviously, the two processes are related, with most social scientists agreeing that acculturation must to some extent precede assimilation. However, while some social scientists argue that the processes are directly correlated and inevitable, it is by no means clear that the relationship between acculturation and assimilation is linear, for as Gordon (1964) has pointed out, acculturation does not always ensure assimilation. (p. 6)

To illustrate, one needs to examine the forces pulling at this population during this era. Those forces included (a) a desire to return to their homeland, (b) their primary way of communication was the use of the Spanish language, (c) their cultural nuances were rooted in the Indio/Hispano mixture, and (d) their desire to make a better life for themselves in Colorado. Throughout this study, respondents suggested it was within their plans to relocate back to Texas, even though roots were taking hold in Colorado.

Context

People believe that assimilation and/or acculturation will impact achievement, economics, survival, etc. Other assemblies prefer not to assimilate. Goldstein (1994), the belief that individuals, not just philosophers, have implicit theories about knowledge and truth that shape the way they see the world, the way they think about themselves, and the way they relate to authority will influence these levels of assimilation and acculturation. One shapes and is shaped by one's cultural context. We all grow up in families, communities, and cultures that affect the definitional boundaries, but each of us also constructs narratives of self, gender, family, authority, and truth that evolves as we encounter new ideas and an ever-widening variety of people and outlooks on life.

It is important to understand as Goldstein (1994) states, "even family histories are rewritten (that is they are reinterpreted) as people shift from one knowledge perspective to another" (p. 1).

It was not difficult to ascertain that this group of respondents maintained a high context and connection with their primary culture. Additionally, this study revealed that it would be difficult to make an all-encompassing finding that they have maintained a high context in their primary and secondary culture. But what can be derived is that this group selected certain traits and maintained them at a high level, thus creating a hybrid of Models A, B, and C. Based on these models and findings, families selected traits (Model C) that they felt were important for survival and maintained them at a high operational level (language, respect, family, work, and ethics). Other values were relegated to secondary arenas and seen as not necessary for survival (history of Mexico, economics, Castillon Spanish, etc.). The study responses established a pluralistic model that incorporated Models B and C. This model could be depicted as something similar to B but would maintain a high context in selected traits in primary or dominant culture and the selected new culture.

This application was explored utilizing Chicano elderly experiences and self narratives. The study utilized theories of acculturation/assimilation and a multidimensional approach for interpretation. Through this exploration, it was hoped that new knowledge and strategies for educating and serving marginalized populations emerged. This population chose not to totally acculturate. This group chose to assimilate and adopt some traits of the dominate culture. “Yet when distinctions are made concerning the quality of interaction with Anglos, it is

apparent that such contact occurs primarily in the formal spheres of work and school, and public life, while more intimate social life within the home and family tends to be ethnically enclosed” (Keefe & Padilla, 1987, p. 7). This may be interpreted as primary and secondary interaction. Primary interaction is family, friends, language, child rearing, etc. Secondary interaction is identified as school, work, clubs, etc.

According to Keefe and Padilla (1987)

In fact, our study indicates the need for a multidimensional approach to acculturation because while certain Mexican traits such as knowledge of Mexican [Mexico] history and the Spanish language decline significantly from one generation to the next, other traits such as Catholicism tend to be maintained; in some instances, such as extended families, Mexican traits are strengthened over time in the U.S. (p. 7).

Therefore, this study employed a multidimensional approach for examining the issue of living and achievement. The continuum model for examining cultural assimilation and acculturation appears not to work with this population. The continuum model is based in thought that one needs to give up cultural traits in order to move along the continuum to full and accepted acculturation. The two-culture matrix for investigating cultural experiences appears to also fall short. The two-culture matrix model is based on the assumption that certain traits have to be given up or altered totally for full assimilation. Model B does not acknowledge people’s abilities to operate at a high context in two or more cultures. “As with acculturation, then we see no gradual, consistent course of sociocultural change,

but an initial burst of Americanization followed by a long term process of settling into an ethnic community of Chicanos” (Keefe & Padilla, 1987, p. 8).

CHAPTER III

METHODOLOGY

The elderly Chicano/Mexicano population represents a significant resource for education and knowledge across the United States. Understanding the world through the voices and stories of the elderly Chicano/Mexicano population is the study focal point. This group also represents a major void in research in America. Attempts that have been made to address this issue all seem to fall short of the expected outcomes. We have labeled the elderly population as a disenfranchised group, draining social security programs, a burden on society, and as expendable humans. The purpose of this study was to enable dialogue with one segment of America's elderly and empower them to tell their story. This era can then be investigated utilizing phenomenology. The essence of phenomenology is to capture the epoche, the true events as they transpired. This study focused on the transitional group of the Chicano/Mexicano elderly community who located in Northern Colorado.

Framework

In this chapter, text is a direct result of data and analysis acquired from responses to specific qualitative research questions. The respondents' journeys through life are used as living tools to gather data regarding passion and motive of

this marginalized population. The interview questions captured this specific group's journey. Members were asked questions concerning physical and emotional elements pertaining to their journey from their homeland to Colorado. Respondents discussed in length their struggles and accomplishments. A set of questions were directed that collected insight towards perseverance and recommendations for the future. Lastly, respondents answered questions regarding recommendations for young people and legacies, strengths, and weaknesses.

In this qualitative inquiry, Mexican/Hispanic/Chicano former farmworker's stories were sought. The method utilized administered questions in eight general categories. The specific questions gleaned responses directed at individual journeys, choices, successes, failures, and recommendations. The overall theme is wrapped around a position that these families persevered, when for all intents and purposes, they should have failed.

According to Gilberto Lopez Rivas (1973)

In order to exploit Blacks, Mexicans, Puerto Ricans, Asians, and others inside the country as cheap labor, these people must be made to seem inferior, humiliated, declassified, divided and their culture, history, and language massacred. They must be made to believe that their misery is their own fault, because they lack the "enterprise" and "initiative" of the superior (dominant) race (p. 55).

Rivas' quote emerges to strengthen the opinion that this population was destined for a contentious time. Accordingly, this study sets out to discover and learn this experience.

Responses were recorded in Spanish with first level groupings recorded as all text. Those responses were directly related to the set of questions administered. Utilizing the Spanish language text, preliminary groupings were determined. Those groupings denoted the eight areas of concentration discovered during the pilot study and reflected the research questions. During the horizontalization process, phrases not meeting criteria were eliminated. What remains, as identified by Moustakas (1994, p. 121), are the invariant constituents of the experiences. The invariant constituents that remain include those words and phrases that take on meaning. The invariant constituents must present a epoche of the experience, necessary for understanding the experience. The invariant constituents of the experience are coded into thematic arenas. The same eight questions were posed in each interview, and respondents were given the opportunity to answer each question. Thus, each qualitative question is handled individually and as a thematic arena. Questions specifically addressed this population's journey and chosen path.

The selection criteria is explained in Table 1. The available population thus became the Mexican/Hispanic/Chicano immigrant population. This population was then further reduced to those who departed for Colorado from South Texas. Lastly, the attainable population included those who traveled to Colorado, specifically Weld and Larimer counties, and remained. Table 1 indicates the selection criterion used to deduce the population for this study. The selection

criteria was used to identify a precise population of settlers in Weld and Larimer counties.

Table 1

Selection Criteria

-
- 1) Arrival time to Northern Colorado: Mid part of twentieth century
 - 2) Age of participants: 70-92 years old
 - 3) Ethnicity: Chicano/Mexicano/Hispanic
 - 4) Longevity: Remained in the area, considered this area their home
 - 5) Bi-cultural: Mexican/Anglo
 - 6) Can operate independently in United States culture
 - 7) Gender: Male or female
 - 8) Speak English and Spanish
 - 9) Point of Departure: South Texas
-

This population was selected based on their resilience and location. The selection process included identifying residents of Weld and Larimer counties who came to this area during the mid part of the twentieth century and who continue to reside in Northern Colorado. The sample was composed of Chicano/Mexicano people, 70-92 years old, and who arrived from South Texas during this era.

According to Moustakas (1994)

Thus the epoche gives us an original vantage point, a clearing of the mind, space, and time, a holding abeyance of whatever colors the experience or directs us anything what ever that has been put into our minds by science, or society, or government, or other people, especially one's parents, teachers, and authorities, but also one's

friends and enemies. Epoche includes entering a pure internal place, as an open self, ready to embrace life in what it truly offers. From the epoche, we are challenged to create new ideas, new feelings, new awareness and understanding. We are challenged to come to know things with a receptiveness and a presence that lets us be and lets situations and things be, so that we can come to know them just as they appear to us. (p. 86)

Utilizing the phenomenological research process, the criteria for selecting participants is as follows: (a) identify key witnesses, (b) utilize a referral process, (c) establish agreements, (d) secure human subject's approval, (e) obtain necessary forms of approval and consent, and (f) develop guides and instruction for interviews.

Research was conducted with families that were part of a northern push from Texas to Northern Colorado's agricultural locations. Methodology included utilizing contemporary participants who have resided and are currently living in the area. The list of co-researchers were selected from the participant list. The participant list was developed through self referral. The co-researchers were part of the selection process. The list concluded when referrals began to repeat themselves. As themes and topics repeated themselves, and there were no new themes, the interviews terminated. Utilizing the referral process, key witnesses who were identified as former agricultural workers in each of two larger counties in Northern Colorado were selected. The referral process began with one individual nominating additional co-researchers. It was anticipated that eight, with clearance for ten families would be available for the study. To insure

generalizability, interviews were administered in English and/or Spanish in each of the two counties. The informational letter and consent forms were administered in English and/or Spanish.

Exploratory Discussions

In pursuing this topic, it became evident that an urgency exists for this category of research. As this population ages, the window of opportunity for actual interviews is vanishing. This study captures this valuable resource. As co-researchers, and external experts, the families selected for this research project were and continue to be part of the project. Expert review was provided by community specialists, experts in community health administration, advocates for migrant rights, and education professionals. The underlying question remained constant: What was your family's journey, when for all intents and purposes you were destined for failure?

This study extrapolates responses through qualitative research questions grounded in the phenomenological approach. The pool of potential co-researchers was selected from nominations and recommendations made through surviving members of this era, beginning with one selected person making five referrals then each referral making five additional referrals until the names reappear on the interview list. Through this process, members of this epoche were selected to provide expert testimony and essence to this research project.

Instrumentation

The instrument developed for this study was a set of questions and general areas of inquiry. The instrument was designed to allow the epoche of the setting and study to emerge. The instrument was professionally reviewed by a graduate committee, an outside expert, and through the pilot study. It was deemed appropriate for the phenomenological inquiry.

Interview Questions

Within phenomenological research, the focus is on emergent dialogue. The design and flow of questions evolved after numerous discussions and debate with qualified personnel. In reviewing material for this document, it became more evident that the true story has never been told. It is paramount to bridge data derived from this study with the previous fragments of information regarding the Chicano/Mexicano agricultural worker experience. I have spent many years experiencing the migrant journey as a worker, observer, and educator. The following questions are a result of readings, resolana dialogue⁶, experiences, and direction provided by key external experts. The ensuing questions have been specifically developed to extract from the interviewees their real, unbiased, and untold story.

The questions served as guides in collecting responses to the overall inquiry regarding their families journey.

⁶ Resolana Dialogue, informal talk in the warmth of the sun.

- A. What was your family's journey during this era?
- B. Why have you chosen this path?
- C. What has your journey been like?
- D. You have already survived this era—tell me about the journey?
- E. How has life worked for you? How did you make it work?
- F. From your journey, what would you recommend for young people?
- G. What would you pass on to the next generation?
- H. What were your strengths that held it all together? What issues got in the way?

Co-Researcher Selection

The co-researchers functioned as expert witnesses. This community of individuals who arrived in Weld and Larimer counties during the mid part of the twentieth century were both subjects and co-researchers. I identified the group of potential co-researchers through interviews and referrals. From this list, the eight nominees were selected. An affirmed effort was made to include up to ten nominees in the research process. Additional nominations were considered until this co-researcher and graduate committee felt that an appropriate representative sample had been interviewed and until no new information was found.

As co-researchers, we are both in search of meaning and understanding. According to Freire (1990), “the danger lies in the risk of shifting the focus of the investigation from the meaningful themes to the people themselves, thereby

treating the people as objects of the investigation” (p. 99) . For this study, co-investigators were identified. Their experiences became the focus of the study.

Pilot Study

A sample of one from the selected population was used to pilot instruments and procedures. People selected were contacted personally and provided with information detailing the study. Additionally, the consent form (English or Spanish) was a part of this first contact. Work on this study did not commence until the consent forms were signed. The pilot study entailed interviewing one co-researcher for the purposes of finalizing questions and procedures. The pilot interview and subsequent interviews were conducted in English and/or Spanish and later transposed to English. The questions the general sample population addressed were first field tested with this sample. Additionally, any irregularities or discomfort was flushed out during the pilot study. Families referred for this study had to meet criteria set up for interviewees.

Data was collected during the pilot interview. Co-researcher selection was similar to the characteristics of the pilot study participant. In my exploratory research for this study, a specific type of individual was needed to complete this study. Subsequently, participants were interviewed individually for approximately three hours, upon which data was collected and recorded. Initially, a two hour time limit had been allowed that was changed based on need for additional time.

The following case study and narrative was used as general criteria for developing a guiding framework for the archetype of families who were interviewed.

Case study: My family was a participant in this northern push for the “American Dream.” In many conversations with my mother, father, grandmother, and grandfather, they shared their experiences with me, about their pursuit of a proposed better way of life. My mother, as a child in Sierra Blanca, Texas, one of the recruiting grounds for Great Western Sugar Co. (GWS Co.), recalls her family’s first experience with their new employer. She remembers the day they decided to travel north, not knowing where they were going or where their dream would begin or end. My mother recalls “ being told to only bring a few items of clothing.” She recalls the huge bonfires that GWS Co. would ignite to burn the rest of their belongings, in order not to transport diseases to “El Norte.” She recalls her mother crying and saying she would never return to her “homeland”⁷. Even though the decision to migrate was made by the participants, one issue became evident: people were only objects, regards did not exist for family, home, values, property, or respect. My mother tells of the four-day train ride that brought her family to Northern Colorado. She remembers landing at a corral bin in Fort Collins, Colorado to begin a new life. She recalls her new “country,” school, and friends. She talks about life by the river, encampments, and the first winter.

⁷Homeland-A place that does not recognize borders. but uses connectedness as a guiding factor.

This real life story is the passion that drives this research. The questions, accordingly, remain. Who were these farmworkers? Where did they come from? What were their journeys like? What were their strengths and weaknesses?

The guiding question thus reemerges. How has this group endured and flourished while holding on to their culture and to a degree fundamentally changing Colorado (Anglo) culture? Was it because “El Norte” was just that, a northern providence and not another country? Was it the continual reintroduction of new people from the South as reminders?

The pilot study was analyzed prior to shifting to the next phase of the study. The pilot study participant was asked to comment on appropriateness, procedures, and comfort level. These changes and recommendations were integrated into the study. The pilot study supported that, through recollection of their history, the true story could be gleaned. The respondent recalled surprising factual data about her and her family’s experiences during this era. Through the pilot study, the co-researcher wanted to offer additional information that could change the study. This researcher, feeling that it could be detrimental to stop the interaction, allowed for expanded parameters than originally sought. It was important for this and subsequent interviewees to tell their story on their terms and conditions. The pilot study substantiated preconceived assumptions about the migration experience. Those assumptions included beliefs that this population denied that racism, exclusion, and discrimination existed. General comments included themes similar

to, “we knew it [racism] was there but we had to move forward.” Additionally, the history book notions of racism, segregation, and discrimination were acknowledged. Although these discriminatory practices were present, interviewees interpreted those actions unconventionally. They felt that racism and discrimination were part of the United States, and that it was their ability to focus on issues of success that got them through the ordeal.

The questions were well received and answered. Based on feedback from the pilot interviewee and subsequent co-researchers, the research instrument was very successful in gleaning both factual and emotional data. Through the pilot study it became apparent that additional time would be required to capture the total essence of study and subsequent interviews.

Participants

A minimum of eight face to face interviews, with clearance for ten, were administered by the principle investigator to individuals selected for the study. The interviews were administered with necessary precautions and adherence to policy in place. A consent form was prepared in English and Spanish and thoroughly explained prior to interviews. The interviews were conducted in the co-researchers' homes. Initially, interviews were limited to two hour sessions and increased to three based on the pilot study. The interview was administered by the researcher.

Procedure

The specific instrument was administered by this researcher to insure consistency and reduce external threats. Additionally, the pilot study was administered to increase study reliability and to provide feedback for this study. The newly developed interview questions were also reviewed by qualified staff. To increase instrument validity, the interview questions were reviewed by expert research faculty at the university. In this inquiry, the theoretical population for study was all Chicano/Mexicano former agricultural workers now settled out in the U.S. and Colorado. The accessible population included those Chicano/ Mexicano elderly residing in Northern Colorado. The selected population resulted in those families who were accessible and located in two counties in Northern Colorado. The actual population identified were those respondents selected from the co-researcher participant list. The sample selected from the population group met required criteria.

A Spanish/English letter of introduction and consent form were utilized. The consent form was delivered to the home with a sample of the questions for review. All documentation, including interviews, were prepared in English and Spanish. The actual interviews were three hours in length. Approximately twenty four hours of recorded dialogue was secured for this study. The recorded dialogue was entirely in Spanish. This was accomplished to maintain the essence of their story. The material was then transcribed into Spanish text for hard copy review.

Additionally, first level and second level horizontalization was completed in Spanish.

Design and Analysis

The design and analysis process included the following strategies: define the terms and limits of the question, conduct literature review, determine the original nature of the study, develop and designate criteria for selecting participants, develop informed consent, maintain confidentiality, designate a time and place for interviews, and obtain permission for publication. This allowed for congruency and direction.

Terms and Limits of this Inquiry

These were accomplished by selecting a general area of interest, an attainable population, and one that could be completed in a reasonable time frame. This interest led this researcher to investigate whether characteristics used by elders could be identified and investigate the impact on contemporary school and education issues.

Literature Review

Phenomenology research suggests that the search not be undertaken until the end of study. This is suggested to maintain genuineness and authenticity of phenomenological research. This researcher elected to do a preliminary literature search and analysis contemplating the nature of previous research in this area. What was discovered, although other similar research may exist, is that very little

investigation prevails that has actually used this antecedent population as the locus of research. Specifically, the sample population selected for this study, had never participated in this or any other type of research.

Determine Original Nature of the Study

A literature review was performed and revealed that previous research did not include this combined sample and strategy for research. I determined that this investigation was original.

Develop and Designate Selection Criteria

I was looking for a population that had survived an era. Specifically, I was looking to the past for answers. Seeking answers from the past led to this research population. I was not interested in the success story. I was interested in discovering what these elders effected in order to progress. Additionally, I looked for a population that experienced disenfranchisement and marginalization. This led me to research the social political climate of the U.S. Southwest and Colorado during this era. I was looking for an epoche that might resemble contemporary life of today's disenfranchised and marginalized populations. Again this led me to Chicano/Mexicano/Hispanic experience of the mid twentieth century. This was a group that pursued work and maintained family despite odds that were present and realistically should have prevented their perseverance.

Initially, the population for this study included all elderly living in the United States. Because of limitations, I narrowed the sample to those elderly

living in the Southwest and Colorado. This produced one accessible and feasible population. It can be argued that there are many elderly populations that have experienced this similar ordeal and could very well be included in this study. Realistically, this researcher needed to engage a population that was close in proximity and met the selection criteria. The study group thus became the Chicano/Mexican/Hispanic elders, living in Weld and Larimer counties, who had experienced the trauma of relocating to Northern Colorado and chose to remain.

This criteria was then further deduced to include those families that departed from West Texas for the North and eventually made Northern Colorado their home. The underlying theme was constant. What did these families do to survive and flourish during an era that is described by many as an outright war of discrimination against ethnic minorities?

Method

The design and applied research for this study was closely monitored to adhere to accepted University research policy and procedures. This researcher translated all documents necessary to accomplish this study in a way that was accurate, linguistically correct, respectful of cultural differences, and more importantly, allowing the co-researchers to express their experiences in their native language and expression. The interviews were conducted in the home of the interviewees. The questioning was achieved either in English or Spanish or both. The interviews resulted in a three hour recorded dialogue. Although some

of the information received was not necessary for the study, it was critical to maintain engagement with the interviewees. The length of the recorded material amounted to approximately twenty-four hours of tape. This recording was in Spanish. The recordings were transcribed into Spanish text, providing approximately thirty-two pages of written Spanish text.

The data collecting and analysis phase included drawing from the spoken word of those interviewed. The interviews were used as the primary source for data. The data collection instrument was a set of open-ended questions. The commonalities included age of participants, practical use of the English/Spanish language, settling out in Northern Colorado, and departing from South Texas during the mid part of the twentieth century. A general theme, exemplified by this population, was the perception they had overcome odds that resulted in positive outcomes. The design and intent of this study was not to uncover blame and past injustices, but rather to reveal what one segment of the U.S. population overcame to have successful outcomes.

Investigation

The analysis procedure utilized for this study includes Moustakas' (1994), modification of van Kaams methods for analysis. It is important to understand that the entire transcribed text was used. Although there were specific questions designed to prompt feedback in certain areas, the entire text was used to derive relevant expressions and experiences. Moustakas (1994) labels this the

horizontalization process. Every expression is related to the study. For this study, all conversation was recorded and transcribed in Spanish.

The next set of parameters included reduction and elimination of material not needed for the completion of this study. It is important to note that at this level of study, analysis was performed in the Spanish language and text. Analysis of phenomenological data at this stage adheres to two principles.

1. Does it contain a moment of the experience that is necessary and sufficient constituent for understanding it?
2. Is it possible to abstract and label it? If so, it is a horizon of the experience. Expressions not meeting the above requirements are eliminated. Overlapping, repetitive, and vague expressions are also eliminated or presented in more exact descriptive terms. The horizons that remain are the invariant constituents of the experience. (Moustakas, 1994, p. 20)

During the interview process, co-researchers generally addressed the questions in two fashions. Respondents addressed the question with experiences and facts. Additionally, the inquiry was helped with anecdotes that further highlighted key points. The key to analysis was the ability to label accurately between the anecdotal narratives and specific responses to the inquiry.

Once the invariant constituents were identified, this researcher began the clustering and thematizing. Responses were clustered based on participants replies. They were individually clustered from appropriate sections of the interview and this process then was repeated clustering final group findings. These clusters thus became the themes for this story. The thematic labels were revisited to insure that the invariant constituents and themes were included.

The next level of analysis included taking those composite responses collected during the clustering and thematizing and reconstructing an individual story, a description of their story and experience. This was accomplished by using their transcribed interview responses as the actual story.

From the individual textual responses I recreated the experience. I took the information and began the process of reporting, which included specific responses to questions, story telling, verbatim examples, etc. I proceeded to present a collective description of the meanings and essence of the experience.

CHAPTER IV

FINDINGS

The interview process, conventional in phenomenological research and investigation, provided the methodology for this study. The purpose for this study was to investigate endurance and perseverance methods and tactics utilized by mid-twentieth century Mexican/Hispanic arrivals in Weld and Larimer counties, Colorado. Their location and story is critical in order to collect resiliency and survival methods used to exist. It is general knowledge that this immigrant scenario was played out all over the country by different ethnic groups. The sample population for this study was reduced from all migrant groups of the mid twentieth century to the Mexican/Hispanic/Chicano newcomers. The available population thus became the Mexican/Hispanic/Chicano immigrant population. This population was then further reduced to those who departed for Colorado from South Texas. Lastly, the attainable population included those who traveled to Colorado, specifically Weld and Larimer counties and remained.

This study was organized into two categories: (a) documentation and identification of Mexican/Hispanic/Chicano families that satisfied study guidelines; and (b) the story ascertaining this population's durability and

accomplishment; to include factors such as family, politics, social-political networks, education, community, and resiliency.

Chapter IV presents invariant constituents in the emergent themes. To review, interviews were conducted in Spanish or a mixture of both English and Spanish depending on the comfort level of the interviewees. Chapter IV is organized into eight sections representing the emergent themes developed during the actual interview questions. Data collected represented demographics, journey, experiences, endurance, perseverance, recommendations for the future, and strengths and weaknesses. Each question is presented with an introduction, composite responses, summary, and collective responses.

Demographic Characteristics

A profile of the subjects is presented in Tables 2 and 3. These tables delineate age, gender, ethnicity and education. The families interviewed were all Chicano/Hispanic/Mexican. The total individuals interviewed were eight. Table 2 represents the ages ranging from 71 years to 92 years of age. The median age was 76.63 years old. The gender breakdown included five women and three men. The study group met all of the selection criteria delineated in Table 1.

Table 2

Demographic Characteristics

| Age | Gender | Ethnicity |
|-----|--------|---------------------------|
| 81 | Female | Chicano/Mejicano/Hispanic |
| 92 | Female | C/M/H |
| 74 | Male | C/M/H |
| 75 | Female | C/M/H |
| 77 | Male | C/M/H |
| 71 | Female | C/M/H |
| 72 | Male | C/M/H |
| 71 | Female | C/M/H |

Education Level

Table 3 reveals that generally education occurred in the first few years of school eligibility. Of respondents, all had completed five years or less of formal education. The majority reported completing two years or less.

Table 3

Education Level

| Years Attended | Male | Female |
|----------------|------|--------|
| 0 - 2 | XX | XXXX |
| 3 - 5 | X | X |

Procedure

Participants were asked a set of questions that would collect responses regarding their family's journey and their selected paths during this era. Interview questions and data analysis followed the format prescribed by Moustakas (1994) for analyzing phenomenological data. This study is guided by theory. Phenomenological methods include documentation of all responses and subsequent analysis through clustering responses and the formation of thematic labels.

Table 4 reflects questions administered to each participant. Each question was prepared in English and Spanish. Appendix A and B detail English and Spanish versions of the interview questions.

Table 4

Research Questions

-
1. What was your family's journey during this era?
 2. Why have you chosen this path?
 3. What has your journey been like?
 4. You have already survived this era—tell me about the journey?
 5. How has life worked for you? How did you make it work?
 6. From your journey, what would you recommend for young people?
 7. What would you like to pass on to the next generation?
 8. What were your strengths that held it all together? What issues got in the way?
-

Question 1. What Was Your Family's Journey During this Era?

A majority of respondents indicated that their pursuit of work, a better way of life, and difficulty living in the South, were the number one preceptors for migration north to Colorado. This move was viewed as temporary. Additionally, pre-era (1920-1930) migration also played a role in families seeking a new life in the North. Families responded that having connections or family members in Colorado played a significant role in the northward move. The search for a better quality of life and a ready-made contract with Great Western Sugar Company made the relocation realistic. The subsequent levels of responses reflected a need for acceptance.

These early travelers served as mentors providing advice and direction. The feeling of being accepted and the endorsement by the farmers played key roles in this metamorphosis. Reported below are summaries and frequency levels of participant responses. First level responses are those that emerged as related to the study. Second level analysis includes those that remain variables. Second level responses and analysis therefore began formulating themes and clusters. Thus for each question, a composite is presented, which summarizes participants responses and frequency. Following the composite report are individual responses that formed the second level entries.

Composite Responses

Table 5, shown here, represents nine emergent thematic arenas with responses and frequency to question 1. There are 9 categories that emerged as invariant constituents. Accordingly, Table 5 indicates the myriad of transcribed responses identified during the horizontalization of the individual responses.

Table 5

Q-1. What Was Your Family's Journey During this Era?

| Activity | Number of Responses | Frequency |
|-------------------------------|---------------------|-----------|
| Work | XXXXXXXXXX | 8 |
| Better Life | XXXXXXXXXX | 8 |
| Texas was Difficult | XXXXXXXXXX | 8 |
| Temporary Relocation | XXXXXXXXXX | 8 |
| Relative in Colorado | XXXXXXX | 6 |
| Contract with Great Sugar Co. | XXXXXXX | 6 |
| Acceptance | XXXXXX | 5 |
| Good Farmer | XXXXXX | 5 |
| School and Education | XXX | 3 |

Many of the respondents reflected on the difficulty of living in Texas: “We felt we could make a better life here (Colorado) than in Big Springs, Texas.” Another respondent pointed out that in the poor farms and villages, word spread that there was lots of work and money to be made in the North. The underlying conclusion is that respondents collectively proclaimed work availability, a better

way of life, difficulty of living in Texas, and the belief that the move was temporary, as guiding factors for their journey.

Individual Responses

Table 6 represents the individual first level horizontalization responses as compiled from recorded text. These responses reflect original text replies to Question 1.

Table 6

Individual Responses: Q-1. What Was Your Family's Journey During this Era?

Question 1: What Was Your Family's Journey During this Era?

- Respondent 1
- ▶ We had a relative here during this time. (1910 to 1929)
 - ▶ We were searching for a better life.
 - ▶ We had work contracts.
 - ▶ We had continued sadness and hardship in Texas.
 - ▶ Employment opportunities with Great Western Sugar Co. were good.
 - ▶ Northern Colorado was the work destination, otherwise we may have opted for Nebraska, Denver, Wyoming.
 - ▶ We discovered education, and all our siblings were in the same class.
 - ▶ We felt more accepted in Colorado than in Texas.
 - ▶ One farmer helped out greatly.

-
- Respondent 2
- ▶ We had friends here.
 - ▶ Contract work groups were organized in Texas.
 - ▶ There was lots of work and money - sugar beets, money to be made.
 - ▶ We came after working in other areas. We were looking for a better life.
 - ▶ Farmers were not friendly here.
 - ▶ It was hard in the south and my husband had no money.
 - ▶ We knew there was money to be made in Colorado.
-

Question 1: What Was Your Family's Journey During this Era?

- Respondent 3**
- ▶ There were field jobs and farm labor.
 - ▶ We wanted to better our lives.
 - ▶ We were migrants. We decided to locate to Colorado. Colorado was good.
 - ▶ Texas was hard.
 - ▶ I was a War Veteran.
 - ▶ There was lots of field work. Later I got work at a health clinic.
 - ▶ School was important to us.
 - ▶ We always held the family intact.
 - ▶ Young people need to respect the family.
 - ▶ We felt we would go back. The older kids were in Texas and younger ones here.
-

- Respondent 4**
- ▶ We were looking for a better life.
 - ▶ Texas was not a good place to live.
 - ▶ Family was always primary with us.
 - ▶ People don't respect the family today.
 - ▶ We felt this move was temporary.
-

- Respondent 5**
- ▶ We had family (Uncle) in Colorado.
 - ▶ We knew there was lots of work in Colorado.
 - ▶ We traveled to other places but knew Colorado was it.
 - ▶ There was work with Great Western Sugar Factory and Field assignments.
 - ▶ Work was crucial in our staying.
 - ▶ There were no Mexican people and it felt strange. We thought we would go back.
 - ▶ We had a good farmer.
 - ▶ There was no work in Texas.
-

- Respondent 6**
- ▶ We had family in Colorado.
 - ▶ There was plenty of work in Colorado.
 - ▶ Our family was looking for a better life.
 - ▶ Great Western Sugar gave us a contract.
 - ▶ With all the work it made it easier to stay.
 - ▶ We only came for a while.
 - ▶ We felt comfortable where we stayed.
 - ▶ Many hardships.
-

Question 1: What Was Your Family's Journey During this Era?

- Respondent 7
- ▶ We had a Great Wester Sugar Factory work contract.
 - ▶ We came and worked and then left. We were migrant workers. Work brought us back.
 - ▶ We brought all the family - mother, father, wife, brother-in-law. We were all looking for a better life.
 - ▶ My first job I drove truck for Great Western Sugar Company.
 - ▶ We always thought our family would go back.
 - ▶ We had no money to leave.
 - ▶ We had a friendly farmer who helped during the winter and we stayed with him.
 - ▶ There was no work in Texas.
 - ▶ We had an uncle in the North.
 - ▶ We felt more accepted in Colorado than in Texas.
-

- Respondent 8
- ▶ We had a work contract.
 - ▶ We came to work.
 - ▶ This was something we had to do for our family to better ourselves.
 - ▶ We always believed that the family would go back.
 - ▶ You worked hard to survive daily because we did not have any money to return.
 - ▶ Our farmers helped us during the winter time.
 - ▶ We had no work in Texas and had to follow work.
 - ▶ We had family in the North: Colorado, Wyoming, Idaho, etc.
-

Summary

Many of the respondents reflected on the difficulty of living in Texas and if they were to prosper, they would have to make a physical move. As difficult as it appeared, the story of work and a more secure life dominated the interviews. Thinking they would eventually return to Texas provided a backdrop that made their journey tolerable. They knew they would encounter a difficult environment. A respondent pointed out that in the poor farms and villages, word spread there was lots of work and money to be made in the North.

The underlying conclusion is respondents proclaimed work availability, a better way of life, difficulty of living in Texas, and the belief that they eventually would find their way back to their homes as precursors to their journey.

Question 2. Why Have You Chosen this Path?

Question 2 attempted to rediscover memories of their experiences and of their family's respective journeys. The reflective question was directed at each respondent, many of whom were single, young adults, or part of a familial unit during this early migration. In Table 7, I have aggregated individual responses. Table 7 substantiates the findings to date. The responses developed into two categories. The interviews revealed that (a) a desire to achieve a better way of life, and (b) engaging in employment would ensure those outcomes were paramount in their interpretation of success. The next category receiving substantial response is family and the working conditions in Texas. The concern that there was not much work in Texas substantiates their overall concern regarding the well-being of the family unit.

Composite Responses

Table 7, thus, reflects actual responses and frequency of those responses for Question 2. I have assembled responses to reflect items most mentioned.

Table 7

Q-2. Why Have You Chosen this Path?

| Activity | Number of Responses | Frequency |
|----------------------|---------------------|-----------|
| Better Life | XXXXXXXXXX | 8 |
| Work | XXXXXXXXXX | 8 |
| Relative in Colorado | XXXXXXXXXX | 7 |
| No Work in Texas | XXXXXXXXXX | 6 |
| School and Education | XX | 2 |

Conclusively, the five emergent variables indicated that migration from Texas was done to improve the position of the family and/or to escape hardship and secure employment. Regarding bettering the family situation, one man explained:

Definitely, that is the most important thing that exists. Any sane man knows that without "La Familia" you have nothing. Even if one is poor and cannot leave riches to your family, you still have family. You need to show children that to co-exist is principle. Every day should revolve around respect for yourself and others, life, and work on a daily basis. We've seen many problems over the years; no respect, the father is out doing what he wants, the mother in another direction, all while the 'family' is suffering. The family is the reason you try to better yourself; through work, education, and whatever it takes.

Individual Responses

The five variables that emerged from the horizontalization process were thematized from the following collective responses. These were taken directly from the written text. A summary of these collective responses is reflected in Table 8.

Table 8

Individual Responses: Q-2. Why Have You Chosen this Path?

Question 2: Why Have You Chosen this Path?

| | |
|---|--|
| Respondent 1 | <ul style="list-style-type: none"> ▶ The North seemed more appealing to us. ▶ My mother came to Texas during the Mexican war and lived with her brothers and sisters in Grand Falls, Texas. ▶ We were looking for a better life. ▶ At first mother didn't like it here, but realized it was a better life. ▶ We were appreciated more in Colorado by the Anglo than the New Mexican. ▶ We had relatives in Ft. Collins. ▶ We moved for the work. |
| <hr style="border-top: 1px dashed black;"/> | |
| Respondent 2 | <ul style="list-style-type: none"> ▶ My husband got work in the local Sugar factory. ▶ There was not much work in South Texas. ▶ Here there was field work and factory work. ▶ Having work made it good. |
| <hr style="border-top: 1px dashed black;"/> | |
| Respondent 3 | <ul style="list-style-type: none"> ▶ We were looking for a better life. ▶ Texas was real hard during this time. ▶ During trips back and forth, our daughter got married and stayed in Colorado. We missed her and that had a lot to do with us staying. ▶ Everything that we worked for was for the education of our children. ▶ We made sure all the kids finished school. ▶ The family is the most important thing in life. ▶ We respected life, family and work. |
| <hr style="border-top: 1px dashed black;"/> | |
| Respondent 4 | <ul style="list-style-type: none"> ▶ We began to have family in Colorado and Texas. ▶ We wanted to make a better life. ▶ We did not have much of an opportunity in Texas. ▶ We worked very hard. ▶ Education was better here for the kids. ▶ Family was the number one thing. ▶ We lived and continue to live by the Bible. |
| <hr style="border-top: 1px dashed black;"/> | |
| Respondent 5 | <ul style="list-style-type: none"> ▶ There was no work in Texas for us. ▶ Work was the reason we came to Colorado. ▶ Our family was looking for a better life. ▶ Many of the men came first then returned for their families. |
| <hr style="border-top: 1px dashed black;"/> | |

Question 2: Why Have You Chosen this Path?

Respondent 5

- ▶ We experienced discrimination everywhere.
- ▶ There was work in the North all the time.
- ▶ Nothing changed very much until the American G.I. Forum began to get involved.

Respondent 6

- ▶ There was very little opportunity in Texas.
- ▶ We heard about migrant work in Colorado.
- ▶ There were many people traveling north looking for a better life.
- ▶ Many people returned to Texas telling of all the work and money to be made.
- ▶ We felt discriminated but kept to ourselves.
- ▶ We told everyone that if they wanted to work to come to Colorado.

Respondent 7

- ▶ Work was the number one reason we came to Colorado.
- ▶ Texas was very hard and we heard the we could make a better life in Colorado.
- ▶ We had a relative who had come north earlier and stayed.

Respondent 8

- ▶ There were better paying jobs here for us.
- ▶ Our family created a base here.
- ▶ The family was looking for a better life.

Summary

The five themes that emerged appear to be excellent indicators of the characteristics sought from the study. Work and the search for a better life are the key emergent variables. Additionally, it was very important to have a relative who was either located in Colorado or had traveled this road prior. At this time during their lives, as reflected in this study, education presented a minimal function.

Question 3. What Has Your Journey Been Like?

Question 3 was designed to gain an emotional response: were things good, bad, and/or indifferent. With this in mind, Table 9 reflects the emergent responses to this question. I attempted to extract family purpose that influenced

understanding of their journey. Table 9, utilizing ensuing aggregate data, indicates the three highest areas respondents addressed.

Composite Responses

Table 9 reflects three emergent themes gleaned from this study question.

The table depicts the activity, and the frequency of responses.

Table 9

Q-3. What Has Your Journey Been Like?

| Activity | Number of Responses | Frequency |
|---|---------------------|-----------|
| Work, but go home | XXXXXXXXXX | 8 |
| Family was our socialization and survival | XXXXXXXXXX | 8 |
| Indifferent | XXXXXXXXXX | 8 |

Establishment of alternative social systems seemed to create an indifference to existing Anglo systems. Families felt that when the work was done they were expected to leave. Many left, but this group stayed. Different social interpretations were created that allowed for a tolerable existence. Although funds were low and they were told by the farmer that they were on their own, these families stayed. It would appear this decision helped stabilize the domestic unit. One reply indicated that when the work was over it was as if they “ceased to exist.” Another respondent indicated that, “This is my land, my country. The opportunity was here to succeed and if you failed it was because you wanted to.”

This didn't take away from the fact there was discrimination. There were many happy times, always a way or reason for celebration: baptisms, birthdays, and cultural activities. The development of alternative systems augmented their survival skills.

One respondent asserted, "Discrimination was everywhere and that made it real hard to want to stay, but because of the Mexican war and hatred in Texas, even this gave us a better life. We tolerated the segregation."

Individual Responses

Table 9 provides the aggregate results to Question 3 of the study. Table 10 provides the individual constituents to this same question. The horizontalization process brought to surface three very specific responses. The emergent dialogue addressing racism began to appear. It included discussion regarding the different forms of discrimination these travelers were adjusting to. This area recovered data indicating these families began looking for alternative systems for social, recreational, and educational needs. Almost all interviewees mentioned the need to establish alternative forms of expression. These new forms of systems included establishing small churches in colonies, rituals, home celebrations and festivities. Some members reminisced and expressed their happiness over the way things were. When gatherings would take place for baptisms, weddings, funerals, and national holidays, members said roles were assumed by various people. Some were organizers, others were musicians, some just participants. They expressed

knowledge that this circle of associates covered much of Northern Colorado.

Many became “compadres” and in-laws, and many continue these friendships. In general, the emergent dialogue suggests there was an indifference to the external world and the problems that accompanied it. This indifference was played out on a regular basis.

Table 10

Individual Responses: Q-3. What Has Your Journey Been Like?

| <u>Question 3: What Has Your Journey Been Like?</u> | |
|---|---|
| Respondent 1 | <ul style="list-style-type: none"> ▶ We were searching for a better life even though it was hard. ▶ Whites wanted us to come to work and then go back to Texas when the work was done. ▶ Everyone stayed close as a family and we socialized amongst ourselves on the weekends at fiestas, birthdays etc. ▶ If we had friends and family, it didn't matter much more than that. |
| Respondent 2 | <ul style="list-style-type: none"> ▶ We had an acquaintance here and they said there was much money to be made. ▶ The first farmer we met was real bad. He wouldn't give us any water after the work. ▶ All we had were mattresses on the floor. ▶ After a while people began to know us. ▶ Winter was real hard but my husband liked it here and wouldn't leave. ▶ We stayed through it all. |
| Respondent 3 | <ul style="list-style-type: none"> ▶ Because I had served in the Army, I believed that this was our land and our country and we could work and live anywhere. ▶ We saw opportunity in the North and it didn't matter what others thought. ▶ There was lots of work in Colorado. ▶ The opportunities were here and if you failed it was fault of your own. |
| Respondent 4 | <ul style="list-style-type: none"> ▶ We Mexicans weren't liked. ▶ Our family was our strength. ▶ We kept to ourselves. ▶ There was lots of work in Colorado. |

Question 3: What Has Your Journey Been Like?

- Respondent 5
- ▶ When we first arrived it was really lonely. There were very few who spoke Spanish and we felt very unwanted.
 - ▶ The farmer we worked for helped during the winter months and that's how we kept our family together.
 - ▶ There were always happy times.
 - ▶ There were always celebrations like birthdays, baptisms etc.
 - ▶ We worked construction which paid more than the fields and other things didn't matter because we could make it on our own.
-
- Respondent 6
- ▶ No one spoke Spanish and we felt really unwanted.
 - ▶ There was much happiness and togetherness. There were so few of us we sought each other out.
 - ▶ It was hard in Texas, so it didn't matter we stayed.
-
- Respondent 7
- ▶ We were tired of wandering and I was getting older.
 - ▶ We were not upset to leave our families because most of them traveled all the time.
 - ▶ There was discrimination everywhere.
 - ▶ In Texas there were Mexican businesses and we did not have to deal so much with the Anglos.
 - ▶ There was more discrimination in Colorado, but the pay was better.
 - ▶ Restaurants and bars did not want us, but grocery stores did.
-
- Respondent 8
- ▶ We felt lonely and felt out of place.
 - ▶ The farmer really helped us out.
 - ▶ The family was the most important.
 - ▶ We could always find work, so prejudice didn't matter.
-

Summary

Tables 9 and 10 provide a micro view of this population's experiences. Although there were negative actions occurring that could have forced this population to rethink their plans and redirect their efforts to another part of the country, they chose to remain. The feeling of indifference allowed them to exist and not focus on the prejudicial atmosphere. Rather, they directed their efforts at strengthening their own relationships with each other and amongst themselves.

Question 4. You Have Already Survived this Era—Tell Me about the Journey?

Question 4 augments Question 3 with an attempt to discover an underlying theme for their survival. The question was posed to all co-researchers. The question attempts to have them reflect on their ordeal in one or two sentences. Table 11 organizes these responses and reflections. The aggregate responses are uppermost level clustering of recorded text.

Respondents reflected on the difficulty of having to make the decision to come north and stay. Many indicated that although it was a difficult decision, they knew they had to travel north and stay. To make a better life for themselves and family they had to make themselves strong. Those that had the opportunity to attend school shared that school became a light at the end of the tunnel, if not for themselves maybe for their children. It appeared that the vision was greater than the hardship. These decisions allowed families to begin to establish roots and proceed with life.

Composite Responses

Table 11 is presented in a dissimilar method than the other tables. Table 11 reflects a summary of responses to question 4. This researcher felt that the co-researchers' own words would best answer this question. The detailed responses follow in the individual response section.

Table 11

Q-4. You Have Already Survived this Era—Tell Me about the Journey?

| Question 4: You Have Already Survived this Era—Tell Me About the Journey | |
|--|--|
| Respondent 1 | <ul style="list-style-type: none"> ▶ We weren't welcomed, we knew where we could go and where we couldn't. ▶ School was like a sanctuary. It was something that if you got a chance to attend, it was good. ▶ Everybody had to work. ▶ Everybody liked us and treated us good. |
| Respondent 2 | <ul style="list-style-type: none"> ▶ We decided that in spite of the mean farmer, we would stay. If we could make it through the first winter we would be fine. ▶ It was important for us to maintain relationships because at times it was really hard and we needed to ask for help. |
| Respondent 3 | <ul style="list-style-type: none"> ▶ It felt bad not having a home. But through all this we never lost sight of education for the kids. I couldn't have it because of work but for my children, they would get it. Texas was not a very good place for children to get an education. |
| Respondent 4 | <ul style="list-style-type: none"> ▶ My father encouraged me to leave, go make a better life for me and for my family. |
| Respondent 5 | <ul style="list-style-type: none"> ▶ Looking back, I'm not sure what would have happened in Texas. |
| Respondent 6 | <ul style="list-style-type: none"> ▶ Eventually, all our family came and survived, and I guess it was a good decision after all, but it was hard and scary. |
| Respondent 7 | <ul style="list-style-type: none"> ▶ I think we overlooked the hardship so that the kids could have schooling. We decided to migrate and establish ourselves here (either good or bad). Some graduated from high school, others graduated from college. |
| Respondent 8 | <ul style="list-style-type: none"> ▶ We had traveled to Montana, Idaho, Indiana, and Wyoming, but Colorado was still the most attractive. We made roots. People were trying to pull us away but the roots were taking and it was difficult to uproot. |

These responses indicated a decision was crucial in order to establish stability. It appears they knew a decision had to be made. Identifying choices and

making decisions led to survival and success for this group. A reminder of the difficulty of living in Texas and the lack of opportunity in the South facilitated the decision making. Colorado, even with the cold weather and other hardships, proved to be an attractant. The establishment of community seemed to play a major role in the decision to remain. The brief case studies provide a secondary finding. These travelers, although not given the opportunity for education themselves, chose education as a primary means for their children's success. These families placed a high value on education.

Individual Responses. While Table 11 provides the summaries to question 3, Table 12 details the invariant constituents, those themes that surfaced. The horizontalization process disclosed a number of critical issues these families experienced.

Table 12

Individual Responses: Q-4. You Have Already Survived this Era—Tell Me about the Journey?

| <u>Question 4: You Have Already Survived this Era—Tell Me About the Journey?</u> | |
|--|---|
| Respondent 1 | <ul style="list-style-type: none"> ▶ Mexicans were not welcome. ▶ We did not go anywhere we were not welcomed. ▶ School was like a sanctuary. We all were welcome. |
| Respondent 2 | <ul style="list-style-type: none"> ▶ The first farmer we worked for was mean and would not give us any water. ▶ Winters were really hard. ▶ We felt if we survived the winter, we would be ok. ▶ We decided to persevere. ▶ We went to dances with friends. Our happiness was friends. ▶ We didn't feel discrimination. |

Question 4: You Have Already Survived this Era—Tell Me About the Journey?

- Respondent 3
- ▶ We felt bad not having a home.
 - ▶ The children's education was the most important thing, even more than location.
 - ▶ I wanted to go to school, but my father pulled me out to work.
 - ▶ There was lots of discrimination in Texas.
 - ▶ It was a big lesson for the kids if they saw you trying to make it.
-

- Respondent 4
- ▶ Father encouraged me to leave and go make a better life.
 - ▶ Family is the most important thing.
-

- Respondent 5
- ▶ We were not sure what would have happened to us in Texas.
 - ▶ Much of our family survived here during this time.
 - ▶ It turned out to be a good decision after all.
-

- Respondent 6
- ▶ We knew it was going to be difficult but we knew we had to migrate or suffer in Texas.
 - ▶ We weren't welcomed here, but today we have friends, Mexican and Anglo, we met fifty to sixty years ago just like us.
 - ▶ We had to make decisions otherwise we would never know.
-

- Respondent 7
- ▶ The most important thing was school. We overlooked everything else.
 - ▶ We made sure they all went to high school, and some of the kids when to college.
 - ▶ We liked it here and decided to stay.
 - ▶ The area was very appealing.
 - ▶ We made roots right away.
 - ▶ People tried to pull me away, but I didn't want to go.
-

- Respondent 8
- ▶ My family was almost all here.
 - ▶ The farmer was good to us and we stayed for years with the same farmer and the same house.
 - ▶ The kids adapted right away. That was good.
-

Summary

The first issue examined includes the feeling of not being welcomed. Most families knew they were not welcomed and if they chose to remain they were isolated. Many accepted this fate and chose to exist within those accepted parameters. Respondents indicated the need to establish a home, both, physically

and emotionally. This was highlighted as critical towards their survival. Many indicated they were tired of traveling in search of work. A decision needed to be made regarding location. Many felt that Colorado offered the least resistance for their future. Education was seen as a valuable tool for their children's success. Many felt that even though they would never experience the self-esteem of formal education, they would insist that their children obtain it.

Question 5. How Has Life Worked for You? How Did You Make it All Work?

Question 5 directed respondents to collect memories in a reflective nature. The question was guided by a theme of examining their journey. Specifically, how did their family make it work? How has life worked out? Have the decisions they made worked and how? Following are aggregate responses to question 5. Table 13, which follows, indicates the nature of the responses and the frequency.

Composite Responses

Table 13 represents the aggregate responses identified by topic and frequency of responses. This table represents eight emergent thematic arenas identified by this study. The results are presented in rank and frequency.

One interviewee explained, "good overtakes bad and eventually you don't remember the bad." She said Anglos treated them well. "We never hated Anglos. They were good to us." All respondents indicated work was not an option. Work was necessary for survival. Additionally, it became foremost for the establishment of roots, and the need to position oneself. Also included in the replies were the

needs to identify with church and religion. Respect for self and others were common responses that addressed strategies for keeping it all together.

Table 13

Q-5. How Has Life Worked for You? How Did You Make it All Work?

| Activity | Number of Responses | Frequency |
|----------------------------|---------------------|-----------|
| Work | XXXXXXXXXX | 8 |
| Church | XXXXXXX | 6 |
| Respect | XXXXXXX | 6 |
| Roots | XXXXXXX | 6 |
| Amiable exist culture | XXXXXX | 5 |
| Paternal control of family | XXXXXX | 5 |
| Education | XXXXXX | 5 |
| Social-organization | XXXX | 4 |

Individual Responses

Table 14 provides the invariant constituents to this research question. The horizontalization and clustering process surfaced eight critical areas for review. These areas are (a) work, (b) church, (c) respect for self and others, (d) roots, (e) amiable existing culture, (f) family control, (g) education, and (h) social organization.

Table 14

Individual Responses: Q-5. How Has Life Worked for You? How Did You Make It All Work?

Question 5: How Has Life Worked for You? How Did You Make It All Work?

- Respondent 1
- ▶ The good overtakes the bad and in time we forgot the bad.
 - ▶ Anglos treated us good. I don't hate them, they were good to us.
 - ▶ The Loveland Catholic church had more Mexicans.
 - ▶ There were fiestas in Ft. Collins and Loveland and we began to settle in.
-
- ▶ There were signs that said "No Mexicans or dogs allowed."
 - ▶ Everything was great and worked out for the best. We always had work.
 - ▶ There was always respect. We did what Dad said.
 - ▶ The kids and mother wanted us to go to school.
-
- Respondent 2
- ▶ Church was very important to us.
 - ▶ Work – husband always had work.
 - ▶ Our family always stayed together. We went for outings and church together.
 - ▶ You have to respect yourself and respect others. That is the most important.
 - ▶ We established ourselves at home, work, and school.
-
- Respondent 3
- ▶ The church and Bible tell us how to live.
 - ▶ Having respect for others is the key.
 - ▶ We never had any real problems with Anglos.
 - ▶ Things were hard until LULAC (League of United Latin American Citizens) and church groups became organized.
 - ▶ Someone had to be in charge - mother, father had equal responsibility.
 - ▶ We had to work everyday.
 - ▶ Education is the key to the future.
 - ▶ You have to have a foundation.
-
- Respondent 4
- ▶ Church and religion give us guidelines on how to live.
 - ▶ You have to respect yourself and others.
 - ▶ We never had or looked for problems with the Anglos.
 - ▶ Family and church groups helped us make it.
 - ▶ Someone had to be responsible for the family. Usually Dad filled that role.
-

Question 5: How Has Life Worked for You? How Did You Make It All Work?

Respondent 4

- ▶ You have to work every day to be successful.
- ▶ Kids have to go to school.
- ▶ Your entire family needs to establish roots and the home is the greatest institution.

Respondent 5

- ▶ There will always be problems.
- ▶ Government gave us problems because we didn't know about the IRS.
- ▶ The IRS almost cleaned us out.
- ▶ Prayer and faith kept it all together for our family.
- ▶ We couldn't complain because we always had work.
- ▶ It was hard. Other people were struggling too, and we would try and help each other.
- ▶ Today everyone is independent, and they don't help each other.
- ▶ The father and uncles were usually the leaders.

Respondent 6

- ▶ We had very little problems because we always had work.
- ▶ It was hard for everyone. Other people had problems and we would help each other out.
- ▶ The men worked and were in charge.
- ▶ You have to have faith and things will change.

Respondent 7

- ▶ We had no problems - we always had work.
- ▶ We didn't have to wander anymore because we found success here.
- ▶ The most important thing was roots.
- ▶ Connections were very important. We didn't have problems with Anglos.
- ▶ We found out that education was needed. Even though we never got it, our kids would.

Respondent 8

- ▶ We had lots of work.
- ▶ We liked it here and we began to establish ourselves.
- ▶ Anglos were very helpful to us.
- ▶ Kids had to go to school.

Summary

The emergent dialogue focusing on ethics and mores appears. The interviewees addressed a number of issues that they felt critical for their survival. The prominent issue reflected the need to have religion and church as part of their

lives. Many felt that their struggles were depicted in the Bible and the solutions to their dilemmas were also depicted in the Bible. Respondents felt that in order to have success, one needed to build a foundation that was solid. This foundation needed to include essence that consisted of respect for self and others, a religious belief system, a good work ethic, and belief that all individuals were inherently good.

Question 6. From Your Journey,

What Would You Recommend for Young People?

The next set of questions were developed for the purposes of gaining knowledge from these experiences. The process has evolved from general text, clusters, themes, invariant constituents, and documentation based from actual experiences of families interviewed. The horizontalization process created clusters and themes that dictate the direction of this study. A thematic arena emerged and developed during the interview process indicative of people's responses to the question soliciting recommendations for the future. The subsequent section, aggregate responses, are the invariant constituents developed from Question 6.

Table 15 reflects the most common responses to question 6.

Composite Responses

Table 15, shown here, represents eleven areas identified through this study as critical for establishing the framework for successful outcomes. The top five

include subject matter regarding family, family foundations, honor and respect for self and others, development of life skills, and living free of alcohol and drugs.

Table 15

Q-6. From Your Journey, What Would You Recommend for Young People?

| Activity | Number of Responses | Frequency |
|------------------------------------|---------------------|-----------|
| Build a good foundation | XXXXXXXX | 7 |
| Maintain the family first | XXXXXXXX | 7 |
| Have respect and honor wisdom | XXXXXXX | 6 |
| Learn and prepare for life | XXXXXXX | 6 |
| Stay out of the bars | XXXXXXX | 6 |
| Show by example | XXXXXX | 5 |
| Maintain home as the domain | XXXXXX | 5 |
| Listen to advice | XXXX | 4 |
| Seek education | XXX | 3 |
| Consider family as unit of success | XXX | 3 |
| Preventive communication | X | 1 |

The respondents indicated a necessity to respect yourself. It was mentioned that if you do not respect yourself, how can you expect other people to care? Through respect, you begin to build a solid foundation that will be the cornerstone for a good family. While building the foundation, the entire family needs to be included. You can not leave out family members. Along with building a healthy environment, one needs to build a healthy person. The meaning that was

predominantly mentioned was respect. Respect for self and others was identified as tenet for individual and family success. In the process of building for the future, temptation needs to be kept to a minimum. Respondents indicated that many families had struggled because of alcohol abuse and placing the family second to this vice. Additionally, the home is sacred and needs to be treated as such. The greatest institution is the home.

Individual Responses

Table 16 details the emergent dialogue indicating these families felt very strongly about what allowed them to survive and flourish. The actual responses follow in Table 16.

Table 16

Individual Responses: Q-6. From Your Journey, What Would You Recommend for Young People?

Question 6: From Your Journey, What Would You Recommend for Young People?

- Respondent 1
- ▶ Youth need to listen to advice and wisdom that is out there.
 - ▶ Young people need to respect advice.
 - ▶ They need to give respect and be respectful.
 - ▶ Parents and children need communication. It is very important.
 - ▶ Today's youth need to learn to respect other people's rights.
 - ▶ They need school.
 - ▶ Youth and parents need to learn to talk and communicate before problems arise.
 - ▶ The whole family is the most important.
 - ▶ Families need to provide stability in the home, at work, and in school.
 - ▶ Youth need to have good role models in mothers and fathers. Youth have to be good role models for other youth.
 - ▶ Stay away from temptation, bars and alcohol.
 - ▶ The whole family needs to stay together for success.
-

Question 6: From Your Journey, What Would You Recommend for Young People?

- Respondent 2**
- ▶ Respect and treat all the family well.
 - ▶ Stay healthy and stay away from temptations.
 - ▶ Listen to what people say and consider their wisdom.
-
- Respondent 3**
- ▶ Get an education and work at school.
 - ▶ Learn how to prepare the family to prevent suffering.
 - ▶ The man has a false sense of pride because he feels he can do it all himself without any help and at the expense of the family.
 - ▶ Need to set good examples and follow good examples.
 - ▶ The men and the women are equally responsible for raising the family.
 - ▶ Don't blame others for your misfortune.
 - ▶ The home is the classroom; respect it.
 - ▶ Need to have a good foundation.
 - ▶ Respect others and self.
 - ▶ Limit your alcohol.
-
- Respondent 4**
- ▶ Get an education.
 - ▶ Without school, church and Bible, the family will suffer.
 - ▶ The family has to work together.
 - ▶ We are the examples, set good ones.
 - ▶ Father needs to share equally in raising the family.
 - ▶ The home is the greatest institution.
 - ▶ Your health is very important and respect yourself.
 - ▶ No drugs or alcohol.
 - ▶ Set good goals and build a strong foundation.
-
- Respondent 5**
- ▶ You have to respect your wife and have confidence in her and her in you.
 - ▶ Money earned goes toward your home to improve your family forever.
 - ▶ Respect yourself and your family; they should come first.
 - ▶ Prepare for good and bad times
 - ▶ Listen.
 - ▶ Build a good foundation.
 - ▶ No alcohol and stay healthy.
-
- Respondent 6**
- ▶ Men and women need to be equal.
 - ▶ You work for the family.
 - ▶ Family is principle.
 - ▶ Health is important.
 - ▶ Show kids, don't just tell them.
 - ▶ Show kids how to prepare and think.
 - ▶ Respect yourself and your family.
-

Question 6: From Your Journey, What Would You Recommend for Young People?

- Respondent 7
- ▶ Need to establish roots.
 - ▶ Find a place to connect to and not wander.
 - ▶ Establish your family and people will respect that.
 - ▶ Family is the most important.
-

- Respondent 8
- ▶ Build a home.
 - ▶ Roots began to establish.
 - ▶ Your family is your success.
 - ▶ You need to work and go to school. You need to prepare for life.
-

Summary

Most families throughout the interview procedure indicated their hopes, dreams, and vision for their children and subsequent generations. One member denoted that contemporary youth and younger generations do not listen to advice. She explained, “there is no respect for wisdom and the aging process.” This member indicated that anymore, communication does not occur at an acceptable level. She feels communication happens after the fact when adults are trying to correct mistakes or reprimand youth. Communication is a preventative measure, not a counseling or punitive measure. She also mentioned a Spanish proverb that says “Respeto al derecho ajeno es la paz.” This translates to mean, “respect for people and theirs is the key to peace.”

Question 7. What Would You like to Pass On to the Next Generation?

Respondents almost collectively acknowledged that they would like to leave a better way of life for their children and grandchildren. Many said that although life was difficult during this era, they did whatever it took to survive. One

respondent, a widow, said that she and her husband viewed education for their kids as the vehicle towards self determination and respect. Additionally, they viewed education as the key to earning respect. The elders didn't know how to read or write and felt that education and the home were the "greatest" institutions. All respondents felt the home is not what it used to be. There needs to be a focus shift that makes the home and family the most crucial.

This challenges their actual experience. They felt that education was not important for them but realized that education is necessary to survive today. The aggregate text includes actual responses to the question.

Composite Responses

Table 17 represents three significant themes that emerged from this study. Respondents indicated collectively that these were the most critical wisdom they would like to pass on.

Table 17

Q-7. What Would You like to Pass On to the Next Generation?

| Activity | Number of Responses | Frequency |
|------------------|---------------------|-----------|
| Respect yourself | XXXXXXXXXX | 8 |
| Respect others | XXXXXXXXXX | 8 |
| Family Unity | XXXXXXXXXX | 8 |

Respondents identified family, family unit, and support for the family unit the single most important factor to pass on to the next generation. Many explained

that without the family, perseverance would not have happened. Many stated that the true meaning of family has been lost as they knew it. One gentleman explained that “la institución mas grande y importante es la casa, el hogar.” The greatest institution we have is the home. Additionally, the theme of respect for oneself and for others manifested as a positive response. The true meaning of respect has been lost. One person explained, “You are disrespectful to the family if you don’t place it ahead of everything else. Many people are concerned with themselves and the family is going to hell.”

Individual Responses

Table 18 provides individual dialogue to question 7. The question gleaned reflective responses from this study population. Many interviewees reflected on the past while viewing through contemporary lenses the problems and issues facing contemporary youth and society.

Table 18

Individual Responses: Q-7. What Would You Like to Pass on to the Next Generation?

| <u>Question 7: What Would You Like to Pass on to the Next Generation?</u> | |
|---|--|
| Respondent 1 | <ul style="list-style-type: none"> ▸ Respect yourself—if you do not have yourself you have nothing and you are cheating your kids. ▸ Respect others. ▸ There doesn’t have to be only one person running the family. The family is a unit. |

Question 7: What Would You Like to Pass on to the Next Generation?

- Respondent 2
- ▶ Be good.
 - ▶ Family is unity.
 - ▶ People need to be seen as good.
 - ▶ Need to respect other people.
 - ▶ No respect for each other today.
-
- Respondent 3
- ▶ Everyone is God's child and it is His world.
 - ▶ How to live, act, and be is all in the Bible.
 - ▶ New generations need to find God.
 - ▶ God is the way and he does not falter.
 - ▶ You have to respect yourself and others.
 - ▶ Importance of the family is principle.
-
- Respondent 4
- ▶ The family is something to take serious.
 - ▶ The Bible has all the answers.
 - ▶ Respect yourself and others.
-
- Respondent 5
- ▶ Family unity.
 - ▶ What money you earn goes to the family.
 - ▶ Respect yourself, family and others.
-
- Respondent 6
- ▶ Family is the most important.
 - ▶ Family is critical.
 - ▶ Respect yourself.
 - ▶ Respect you family.
 - ▶ Respect others.
-
- Respondent 7
- ▶ Take care of yourself.
 - ▶ Appreciate others.
 - ▶ Appreciate the family.
-
- Respondent 8
- ▶ Respect others.
 - ▶ Family is the most important thing.
 - ▶ Respect and do for yourself and your family.
-

Summary

The overall message this group wanted to pass on to the next generation included elements of relationships. The issues of relationship with oneself, relationship with others, and relationship with family, signifies the importance this

group placed on the need to co-exist harmoniously. Major strategies may include passing down this philosophy to the next generation. The home and teachings provided are major themes in the reflective dialogue.

Question 8. What Were Your Strengths That Held it All Together?

What Issues Got in the Way?

Question 8 is presented in two parts: strengths and issues. I attempted to retrieve reflective knowledge regarding what they perceived as their strengths or prowess that developed during this era. Part two of question 8 retrieves data regarding issues that got in the way and made their journey difficult.

Composite Responses

Through identifying strengths, we began to understand from individual respondents the fortitude it took to survive. Although many of these responses may have been collected in earlier questions, this question was used for summation and final inquiry. In their own words and passion, I attempted to comprehend those strengths that held it all together. Tables 19 and 20 reflect responses to Question 8.

Establishing yourself and instilling roots and connections with school, work, and home seem to be critical areas identified by respondents. The institution of the family was considered a major endowment for their success and future generations. They believed that God and church played a critical role in their survival. This section also suggests the value families placed on respect for

self and others. Additionally, roots seems to indicate the family as the nucleus of enterprise.

Table 19

Q-8. What Were Your Strengths That Held it All Together?

| Activity | Number of Responses | Frequency |
|--|---------------------|-----------|
| Roots connected to work, school, home, and social organization | XXXXXXXXXX | 8 |
| Establishing and respecting self | XXXXXXXXXX | 7 |
| Church | XXXXXX | 5 |
| Belief in God as judge | XXXXX | 4 |
| Knowing people | XX | 2 |

Responses for part two, Table 20, illustrates three issues participants perceived as obstacles. Discrimination was the major issue discussed. Although discrimination was present, families practiced tolerance and created alternative systems that minimized the effect. Many families discarded discrimination as ignorance on “their” part. Families stated there were few opportunities to oppose the “way of living” during this era. “We were seen as less than human.”

Table 20

Q-8. What Issues Got in the Way?

| Activity | Number of Responses | Frequency |
|---------------------------|---------------------|-----------|
| Discrimination | XXXXXX | 5 |
| Ignorance on “their” part | XXX | 3 |
| Lack of justice | XX | 2 |

Individual Responses

Table 21 provides the individual results of study question 8. Table 21 indicates the invariant constituents to question. The emergent dialogue focused on relationships with this group and their environment. It appears a high price was placed on these variables. They were noted as critical for their survival.

Additionally, the creation of a solid foundation was paramount for their survival.

Table 21

Individual Responses: Q-8. What Were Your Strengths That Held It All

Together? What Issues Got in the Way?

| <u>Question 8: What Were Your Strengths That Held It All Together? What Issues Got in the Way?</u> | |
|--|--|
| Respondent 1 | <ul style="list-style-type: none"> ▶ Connection to school, good people and family. ▶ Knowing people. ▶ Church. ▶ Establish oneself. ▶ We did not give people anything to hate us for. ▶ They didn't like us when we first went to school, but that changed and the kids liked us and wanted to be with us. |
| Respondent 2 | <ul style="list-style-type: none"> ▶ Friends. ▶ Amistad/friendships. ▶ Create no problems. ▶ Establish and build your home. Both materially and spiritually. |
| Respondent 3 | <ul style="list-style-type: none"> ▶ We suffered a lot because of discrimination. ▶ Turned a cheek to the discrimination in the restaurants and the army. ▶ Lived by the rules of the Bible. They will pay for theirs and you for yours. ▶ No one is better than anyone else. ▶ God is the judge and made all races to see who loves and respects each other. |

| | |
|-------------|---|
| Question 8: | What Were Your Strengths That Held It All Together? What Issues Got in the Way? |
|-------------|---|

| | |
|--------------|---|
| Respondent 3 | <ul style="list-style-type: none"> ▶ There is a need for justice and equality. ▶ Establish a home. ▶ We found worship and church. ▶ We established ourselves. |
|--------------|---|

| | |
|--------------|---|
| Respondent 4 | <ul style="list-style-type: none"> ▶ We always believed in a need for justice and equality. ▶ Even though there was lots of discrimination, you could not let it get you down. ▶ They were ignorant and we are all God's children. ▶ God is the judge and gave us the Bible to live by. ▶ Take care of your family and build a home. ▶ Establish yourself and begin to deepen roots. ▶ Things were not equal but you had to keep trying. |
|--------------|---|

| | |
|--------------|---|
| Respondent 5 | <ul style="list-style-type: none"> ▶ Establish yourself through school and education. ▶ Establish yourself through hard work. ▶ Create a good foundation. ▶ Have a belief in God and the church. ▶ There was lots of discrimination. |
|--------------|---|

| | |
|--------------|---|
| Respondent 6 | <ul style="list-style-type: none"> ▶ We educated ourselves to the system and fostered roots. ▶ We never lost faith in God and the church. ▶ We worked hard wherever and however to establish ourselves. ▶ We always remembered the signs that said, "No dogs and Mexicans allowed." |
|--------------|---|

| | |
|--------------|--|
| Respondent 7 | <ul style="list-style-type: none"> ▶ We learned to accommodate. ▶ The Bible says time heals all wounds. ▶ We ran out of money and had to stay. The winter came early and we couldn't go back to Texas. I guess that was a blessing in disguise. ▶ There were good farmers for us to work for. Lots of good people out there. ▶ We made a decision and decided that this is where we wanted to stay. |
|--------------|--|

| | |
|--------------|--|
| Respondent 8 | <ul style="list-style-type: none"> ▶ We were very appreciative of the opportunity and the farmer helped us get established. ▶ From that point on it was up to work, saving, and raising the kids. ▶ It was necessary to do it this way. |
|--------------|--|

Summary

The interviews were conducted in Spanish and responses were recorded in Spanish. Co-researchers were given the option of being interviewed in English and/or Spanish and recorded in either language also. All transcribed materials were collected in Spanish. I then collected the Spanish text and began the analysis method by collecting level 1 clusters-responses. From there, I analyzed level 2 and began to select specific responses to form clusters. At this point, themes began to emerge.

Guiding factors apparent in this investigation included a belief in God, that family is the most powerful institution, the need for respect of self and others, the necessity to create a home base, to establish roots and foundations, and to cultivate friendships.

The framework guiding this chapter included discovery of significant circumstances and events in this group's history. It became critical for this group to identify those phenomenons that encouraged or impeded their development. This allowed them to cultivate towards perseverance and accomplishment in a hostile environment and distinguish themselves as survivors and viable to communities.

Questions 1-8 were asked of each participant. Results were calculated with a value of 1 for each response. The responses became the foundation for the horizontalization process. Chapter V draws upon these results and conclusions to form tenets, assembled from their reflective journey.

CHAPTER V

DISCUSSION AND CONCLUSION

The purpose for this study was to investigate the Chicano/Mexicano experience. Specifically, this inquiry investigated the antecedent Chicano/Mexicano former agricultural worker experience in Northern Colorado. Through this investigation, identification strategies were sought that could impact today's marginalized populations. A total of eight individuals were interviewed who met qualification guidelines for population selected for this study. Findings for each of the questions administered will be discussed in this chapter. The chapter follows the order of the research questions. Further research and policy recommendations are presented as part of this chapter.

Demographic Information

Profiles of each participant concluded they met selection criteria established for this study. Selection criteria included arrival in Northern Colorado during the mid part of the 20th century, Hispanic/Chicano/Mexicano origin, point of departure: west Texas and the Rio Grande Valley, and lastly, families that chose to remain in the unfamiliar setting of Northern Colorado. The target sample was those families who survived and persevered during this era. The interviews were conducted in the home of the participants, administered in English/Spanish, and

recorded in English/Spanish. First level horizontalization was achieved from the general English/Spanish text, and then transcribed into English for the second level clusterization.

According to Reyes (1957 and 1972)

Basic survival was uppermost in practically every mind: integration, if anything at all, was an afterthought which gained little concern. It can be said that not until comparatively recent times when these creatures of an unstable culture (conflict, tension, war, personal conflict) have assumed the proportions of the monster which threatens to destroy the creator has the dominant culture of the United States concerned itself with the problems of integrating the minorities. (pp.18-19)

This appears to be the general atmosphere of America during this era.

Although the Treaty of Guadalupe Hidalgo granted citizenship and rights to this population, it would not be until the turbulent 1960's and 1970's that many of these rights and privileges would be recognized. Along with the external battle to endure and survive, these Chicano/Mexicano families struggled with yet another battlefield. As Reyes (1957) continues, "an internal clash which contained forces diametrically opposed to each other, Indian versus Christianity, communal versus individual enterprise, and individual versus group accomplishment" (Pg. 20) tore at the very core of this population's strengths.

Differences between interviewees were purposefully limited during participant selection. Participants came from Texas, they had very little education, they were in pursuit of work, and they sought a better life. How they achieved fulfillment is the underlying exploration for this study. I asked all participants

what their family's journey was during this era. Collectively, the responses were: we were looking for a better way of life. Affirmation of work was the method chosen by this group to achieve a better way of life. Another commonality this group possessed was they had completed formal work experience. All are retired or on fixed income. Some continue to work part time as a means of keeping active.

Phenomenological Research Framework

This was a qualitative phenomenological study. Hypothesis or theory did not guide this study. Although I utilized acculturation models to support my findings, I endeavored to secure data pure and free of bias and stereotype. This study was guided by eight areas of concentration that were reflected in the questions.

All co-researchers were asked the same set of questions. Interview length was limited to a three-hour face-to-face inquiry. Aggregate and individual responses were generally split into an emotional passionate response and/or a factual detail centered response. There were no measurement criteria developed for quality of response. The essence of each response was nurtured and captured through the use of unimpeded inquiry.

Interpretation of responses was guided by phenomenological criteria, which allows for all consciousness to have value. The spoken and recorded word is the essence of this study and must remain true to phenomenological prerequisites.

Within the context of phenomenology research, I assembled a group of people, through prior selection criteria, who provided understanding regarding issues that may confront contemporary marginalized and disenfranchised populations. The selection criteria served as a guide and determined the profile of the co-researchers. There were not many differences noted in the sample population. The selection criteria thus established the study population. The co-researchers met all the selection criteria.

Endurance, successful integration, and tenure of these early Chicano/Mexicano/ families are critical elements to be investigated. This document, thus, attempted to collect and document participants' responses, and the application towards the participants' perseverance. The qualitative integrity of this group study did not allow for preconceived conviction to the causes for success or failure.

Invariant Constituents

Invariant constituents surfaced throughout the study. The first set of emergent variables included those responses to Questions 1 & 2. Families identified searching for a better way of life as a primary driving force. Their responses included a search for a better life, employment, stories of riches in the North, and a desire to have something better for their children.

The second constituents, responses generated from Questions 3-5, included those rich and complex responses addressing significance and basis for their

journey. A tendency to agree that the journey has been difficult but necessary is reflected in the co-researchers' responses. Additionally, an introspective question regarding their place as survivors, derived common responses. Most respondents reflected on the difficulty of transition while at the same time noting the necessity for the relocation. Most respondents indicated that it was a good choice and expressed very little regret.

Third, Questions 6-8 assemble clarifications of responses that could potentially affect recommendations and strategies for this future. Respondents detailed a number of suggestions contemporary society in general is doing appropriately and inappropriately. This section is reflected in the portion identified as recommendations for today's youth. The journey, as declared by respondents, was a difficult one, although it was a decision that had to be made. The events that occurred in Texas and Mexico during this phase of the century, the Mexican revolution, the loss of the upper 1/3 of Mexico to the U.S., the establishment of the Treaty of Guadalupe Hidalgo, and the poor Mexican economy, all played major roles in the northward movement. Less than a half-century prior, the southwestern United States was part of Mexico. Many of the interviewees' parents and grandparents were part of the Treaty in one form or another. Texas, with an expansionist agenda, felt Indians and Mexicans were expendable.

The subsequent sections, delineated in this study, identifies invariant constituents for each of the major questions. The first set includes those questions describing reason for the northward move. These are compiled from responses to questions 1 and 2.

First Set of Emergent Variables

Question 1 Analysis: What Was Your Family's Journey During this Era?

The following reasons were highlighted:

1. Work was the reason they were traveling north.
2. This northward push was in search for a better life.
3. Texas was a very difficult place to live.
4. This population always felt that relocation was temporary.
5. Other relatives who had traveled north encouraged these travelers to make the trip.
6. The ready-made contracts with Great Western Sugar Co. made the move facile.

These areas accented the notion that this population in general was looking for a better way of life. These variants are reflected in the following:

1. Travel as family units
2. Work together
3. Commitment to a better life
4. Importance of the family

The documentation reflected a belief that this move northward was for the betterment of the family unit and not anyone individual. The journey north was supported by two particular events: (a) the conflict and uncertainty of South Texas, and (b) a positive experience of a predecessor who had journeyed north.

Question 2 Analysis: Why Have You Chosen this Path?

Individuals were asked to reply to this inquiry. Work, a better life, and connections emerged as the identified variables. All respondents identified searching for better life and work as critical elements in their decision to alter their way of life. Issues such as school, education, and type of work did not significantly contribute to their decision.

It was not unreasonable for these families to seek a better way of life considering the conditions in South Texas during this era. It was realistic for these families to be attracted to work groups in the North. Great Western Sugar Company (G.W. Co.) had launched a massive campaign to recruit labor and field workers from South Texas. This appeared to be a natural fit for a segment of United States agricultural needs and a segment of another U.S. culture in search of a better life and willing to do this type of work.

Implications

Employment and seeking a better life, therefore, appears to be the critical elements of this northward migration. These two elements, coupled with very little work in Texas and a relative who had made the prior journey, augmented the

motive for relocation. G.W. Co.'s desire for cheap temporary field labor served as the vehicle for this transition. Of particular relevance for this study and Question 1 in general, is the need to decipher the following: impact on the familial unit, work as a means for success, and implications regarding prospects for a better life.

Implications for future study appear to interchange around issues of family operational values. Additionally, can these values be transferred to a design for success, undertaken with today's disenfranchised populations? Specifically, can modifying these results be adapted to impact today's school dropout/pushout rate?

These contemporary questions emerge:

1. Is education a means to success? Based on this study, it might be conjectured that education is not necessary to survive and exist. Evidence in the messages expounded by the research group suggests there are dreams that need to be nurtured for success. Although co-researchers had very little education, they felt that education was necessary to survive and continue in today's complex society. They felt that to improve their standings, it was not good enough to just make money, but one had to become competitive to survive. From these realities it appears that education is perceived as a vehicle towards success.

2. If not, what are the means? This study revealed that, for this group, education was not principle. Most of these individuals were self-taught and managed to get by. Five of the respondents could not read or write fluently. The

other three were also self-taught and felt comfortable with their level of communication. They responded that during their era it was not necessary to have command of the new language as it is today. They felt that they were told what to do and that one did not venture from that message. Today's youth are presented with multiple opportunities for life and career avenues, and it is imperative for today's youth to get an education. Many said that they would die to have the opportunity to attend and learn in school.

3. Does education lead to a better life? Collectively, respondents felt that education was the answer to a better life. One man stated that if only today's youth could feel the hardship they felt, it might change their opinion of seeking an education. Most seemed to place blame on youth who are not interested in school and learning. But they did mention that the schools needed to revisit their own accountability. They felt that kids had too much freedom.

4. If not, what constitutes a better life? I believe these findings present additional issues. If success is judged by the amount of economic freedom one possesses, the need to remain in school diminishes. Children and schools are a reflection of the larger societal picture. A better life, as advertised everyday on television and radio, reflects how one works less and earns more. In America, money is generally perceived as the ultimate success vehicle. America ranks as one of the highest developed countries with children in poverty. It would appear

that the correct messages do not get through. These should be considered critical issues for education, family, and future research.

5. What should the role of family be in a student's education? Based on this study, most families felt that education should be the key to success. Although many respondents did not have formal education, they felt education was critical for success. Education is something that needs to be promoted in whatever means available. The family should be the greatest supporter of the child. The family should get involved with the children's education. The family should demand that education be undertaken at whatever level.

6. What should the family provide towards education? Respondents felt that respect for the institution of learning, home, and family needed to be expressed concurrently in order to have success. The family is what helps build those dreams. The family is who adjusts those dreams when things do not work out as planned. The family is the primary caretaker of their children. The family needs to be revisited as a tool for success. Respondents felt the responsibility of the family needed to be realigned. Can families consider themselves successful when indeed members are hurting and lost?

The antecedent population felt that pursuing action to these questions would result in positive outcomes for the family unit. Can responding to the new set of questions lead to educational success? What still needs resolution is the role of the educational system and its responsibilities to the family.

Recommendations

Based on this study, a recommendation is made, to revisit these current questions and develop strategies to address, (a) the role of the family and the educational system, (b) the role of the educational system and the family, (c) factors affecting respect for self and others, and (d) family. Teaching kids to dream and see beyond their immediate future can accomplish this. The common bond between former and contemporary questions of survival and achievement, thus, can be reflected in accomplishment and fulfillment of those realities identified by today's youth. The four areas identified by respondents as foremost in their journey may be critical for contemporary examination of current issues facing present-day disenfranchised and/or marginalized populations. One could conclude from this study group, that (a) it appears the circumstance in the respective communities was not one that allowed for success, and/or (b) the condition made achieving favorable results difficult. For these reasons, they chose to follow the work which at a minimum provided an alternative for survival. This group looked at work and a better life synonymously. One was seen as necessary for the other to be realized.

This raises critical questions for educational institutions. Do students see education as a vehicle for a better life? What do students see as that vehicle? Are students looking for those connections critical for success? Are role models,

people who have traveled this path before them, reachable? Who are today's role models? Is failure a role model?

The next section focuses on the second set of emergent dialogue which includes those responses that identify a deeper rooted conviction in the northward move. Respondents identified (a) needing to make the move, (b) knowing the transition would be difficult, and, (c) recognizing the significance of what they were doing.

Second Set of Emergent Variables

Question 3 Analysis: What Has Your Journey Been Like?

The research group was asked the question what their journey has been like. Respondents identified a myriad of factors that explained their experiences. Critical for these families' survival was a need for forming social networks. It appears a posture of indifference regarding racism and mistreatment surfaced during this era. Many respondents stated they knew their place and generally did not venture from it. Many said they felt transitory, like temporary people, knowing that only because of their work were they allowed to exist.

Specific responses indicated that a "work but go home" attitude was prevalent. Respondents stated that interaction with the established community occurred mainly regarding work issues. Farmers expected you to leave or find other assignments after the work was completed. On occasion, farmers would ask these workers to stay through the winter and help out. Although the stay was on

limited terms, some farmers would provide a house with minimal pay for winter work. This may have appeared harsh but most families indicated that many of the farmers were struggling just like they were.

Question 4 Analysis: You Have Already Survived the Era—

Tell Me about the Journey?

Individuals participating in the study were asked to complete a reflective question regarding this ordeal. Respondents were asked to ponder on their survival of this era and to deliberate on how that was accomplished. The two-part question was administered with the assumption that those individuals/families were all survivors of this era. Part two of the question asked about the journey towards persevering.

Results revealed the need for work and a better way of life as detailed in Q-1-2-3, would not have occurred unless families began to establish themselves. From the actual responses, it can be conjectured that families undertook the process for establishing themselves utilizing different approaches. One respondent indicated that education for them became a means of validating themselves. Education, although minimal, opened new doors and helped cultivate new relationships. These relationships crossed traditional barriers. A second respondent indicated that establishing and maintaining relationships was key for them to establish roots. Another aspect conveyed included the emotions existing by not having a home. This respondent felt that without a home a person has

nothing. The home creates a sanctuary to address many issues as a family. This individual pointed out that, “the greatest institution alive is the home.” From a solid home infrastructure one can pursue education, work, etc. Another respondent pointed out that family, as a unit, was instrumental for survival during this era. One interviewee pointed out that moving to an uncertain situation was the most difficult deed they had ever handled. The migration was hard and terrifying but it had to be done. The situation in Texas was not a very good one for raising a family. An overwhelming comment included the group’s desire to make a better life for themselves, but more importantly, for their children’s future. The group knowingly acknowledged that, to remain in Northern Colorado, education would be critical for their family’s success.

Question 5 Analysis: How Has Life Worked for You?

How did you make it work? Responses to this section emerged with significant correlation to previous responses accumulated during this research study. Additionally, other responses were collected that reflected more aspects of survival.

Generally, interviewees responded that work was the key to survival and existence. A myriad of responses augmented the theme of work. Those variables emerged as church, family, and respect.

It appears that reflective responses generally described a good life. If one works hard to achieve connections and gain mutual respect, good things will come

from that notion. The declaration to respect oneself includes establishing family through formulating roots, and making the family the center of activity.

One gentleman exclaimed that “respeto ha lo ajeno is el paz,” respect for self and others is key to peace.

Implications

During this era, Chicano/Hispanic organizations began to emerge. These organizations were of an informal nature. The Chicano/Hispanic community began to expand and identify itself. One respondent stated they knew families in Loveland, Fort Collins, Cheyenne, Fort Lupton, Milliken, etc., and the network became well defined. Many of these families became “compadres y comadres” through marriage, baptismal, communions, etc. Different families provided their expertise to this new “organization.” One respondent explained that their family served as historians, and they provided the connection to cultural avenues that were traditional in Mexican culture. This family was sought out to organize and present cultural events, including el 16 de Setiembre, el 5 de Mayo, la marcha de boda, and other formal and informal celebrations. Other families served as musicians that played at local gatherings.

The decision to stay and seek a better life along with their own social systems played a major role in the feeling of indifference towards the dominant cultural group. They made a decision to tolerate their existence knowing the

future would be better for their respective families. People remained focused and looked towards the future while tolerating existing conditions.

Expectations emerged as significant factors that guided the decision making process. Expectations guided the necessity to determine what the journey would emerge as and where the journey would end. The decision to uproot and travel north was a difficult one. Families understood that although the excursion would be difficult, it had to be addressed. It is apparent that though this difficult process included uprooting, moving, and new challenges, family success and progress played key roles in those decisions. The activity of decision making was critical. Families felt that being undecided would hinder the process of establishing themselves.

It appears participants selected elements for impacting how they would survive and what means were necessary for that end. Work is expressed as the most common variable that allowed for these families to have accomplishment. The issues of establishing roots plays out throughout this study and again as a response to Q5. Along with establishing a base, respondents indicated the need to worship and create an atmosphere of respect for self and others. Variants that had not previously surfaced included education, paternal control, and an amiable dominant culture. The notion that education was good was presented not as something that they needed to pursue but rather something they knew was necessary for their offspring to survive in this country. Additionally, most families

indicated that the male figure was in control of the household. Both female and male respondents indicated that their father was the person in charge. Although families indicated that the father was the decision maker, their mother was responsible for the well being of the home. Respondents indicated that their personal experiences with the dominant culture was for the most part good. One respondent indicated that initially they were not liked by the farmers and were told to stay away from their children. They would walk to school together even though the farmer didn't want them to. As time went by and appreciation for each other developed, the small children disregarded barriers and wanted to spend time with them, sleep over, and eat Mexican food. "Time," respondents claimed, "heals all."

Recommendations

Similar to variables that emerged for questions 1 and 2 (search for a better life, work, and the difficulty of living in the South), respondents indicated that work and family were primary preceptors of their northward move. Further, one might conclude, the decision to migrate and co-exist in groups provided for different levels of safety and tolerance in uncomfortable situations. Similarly, the development of social organizations suggests a need to remain close, connected, and involved with traditional venues. Respondents indicated that initially this was an only form of entertainment. Mexicans were not allowed downtown after dark. There were limited opportunities such as theater, stores, nightclubs, etc.

Respondents indicated that as time went by these well-defined boundaries began to disappear. Overt racism was not as prevalent. Many of the respondents indicated that they became good friends with farmers, past and present, and continue with some form of relationship.

Critical response to these findings should include the following interrogation:

1. Should feeling disenfranchised be the end of formal education?
2. Should this group of students form their own organization to feel accepted?
3. Is the formation of “gangs” a negative response to feeling disenfranchised and a need for social organization?

Addressing these questions will require a significant mind shift. Once a student is identified as a “problem,” they are tagged. One scream for help, a fight, a tardy, an absence, generally results in a write-up or expulsion. These students are labeled much the same way Mexicans, Blacks, and Native Americans were identified in the past and to some extent still are today. The picture of the lazy Mexican, drunk, sleeping under a cactus, the shiftless and savage Black, looking like a beast ready to hurt someone, the Native Americans, stripped of their dignity, relegated to reservations and alcoholism should be reminders of past afflictions.

This may reinforce the educational system’s unpreparedness in addressing the needs of disenfranchised children. Are these students fighting a losing battle?

Is the real victim the faculty that is not prepared to engage these youths? Are gangs and group activity a cry for acceptance? As with disenfranchised antecedent populations and their ideology that they were safe in numbers and apartheid, could this be the sentiment of today's youth?

Educational systems require preparation for marginalized students. Accomplishing this will require a shift in thinking from causes for expulsion or pushout to causes for retainment and inclusion.

A recommendation for educational institutions searching for answers to address marginalized populations might include investigating issues of connectedness. Are these students feeling not a part of the educational system? And if so, why this perception? Could it be marginalized students never make the connection with school? Could it be that contemporary students and families also do not recognize attachment as a primary tool for success? Could the educational system draw new strategies from this study that includes attachment issues for marginalized populations?

It appears ambience in the respective communities was not one that would allow for success or favorable outcomes. For this reason, they chose to follow work that was at minimal one alternative for survival. The search for a better life appears to be universal for most groups. This group never mentioned welfare, housing etc. Another leading factor included that a previous experience by a relative traveling to the North had contributed to their relocation decision.

This raises critical questions for educational institutions. Do students see educational opportunities as a vehicle for a better life? The question that comes to the forefront revolves around teaching and committing to ideals. Many of the individuals investigated maintained a high ethical perspective. Most in the group suggested that work was critical and the most important variable for success.

Thus the question: Is education seen as a vehicle for success? If not, what new era vehicles do youth utilize? Do contemporary youth interpret work (job) and education (source for future success) as two separate agendas? Educators promote school and education as finality towards success, but do youth see the same? Work leads to money, buying power, and stability. School and education lead to many hours in the classroom, a controlled environment, discipline, and responsibility. The connection that appears void is comprehending youth's understanding of work versus education.

The second arena that respondents indicated as critical for prosperity included church and respect for self and others. As society changes and places much of the parenting burden on external forces, does revisiting ethics, ideals, morals, and cooperative skill development have a place in the classroom? Interviewees indicated that key to success is respect for self and others. Critical contemporary issues thus emerge as where and when to teach respect, work ethics, importance of roots and connectedness, and worship.

The next section reflects on recommendations and suggestions for future generations. These have been offered as strategies. Responses are expressed in the co-researchers own words.

Third Set of Emergent Variables

Question 6 Analysis: From Your Journey, What Would You

Recommend for Young People?

The ensuing sets of questions were developed to gain direction from the research participants. Questions drew on participants' successful outcomes and their journey to that end. In this arena there was not one definitive answer, but rather, a cluster of responses. The variable that generated discussion and emerged during the horizontalization procedure were the members' beliefs that building a solid family foundation was principal towards success. The next emerging constituents reflected developing abilities to prepare for life, including health and the need to respect wisdom and advice. A third emergent arena included the concept that parents had to set an example.

Question 7 Analysis: What Would You like to Pass on

to the next Generation?

The emergent variables highlighted during examination of this question were very clear and specific. Respondents indicated that respect for self and others and maintaining the family were critical for having harmony and happiness.

One component emphasized was the importance of maintaining a cohesive family. The family was interpreted as all those who maintained a relationship.

Question 8 Analysis: What Were Your Strengths That Held It

All Together? What Issues Got in the Way?

The last set of data retrieved and subsequent emergent dialogue represented an interpretation by each respondent regarding strengths that held their journey together. The last variable to emerge during the research process was the respondents perception of what they and/or their families did to maintain the journey moving ahead in a positive manner. They implied that their achievement and endurance was due mainly to being able to affirm their being. The threads that held it intact consisted of establishing positive essence. Those foundations of home, school, work, and social organizations were identified as necessary for survival. Secondly, they identified mental and physical health and respect as critical in establishing themselves in a respectful fashion. The physical aspects included home, school, work and social organization, but just as important was how you established yourself mentally and spiritually within those institutions. “It’s not important to have a home if you have no respect,” was repeated to explain this position. Respondents felt there needed to be some form of religion and worship. Respondents felt there were messages within religion and faith that helped keep the family spiritually healthy. The respondents indicated that they believed in a higher power and that it was not their position to judge.

Respondents indicated issues that got in the way were somewhat minimal. They related that discrimination was the critical factor that impacted them. This issue was dealt with adhering to spiritual teachings and recognizing ignorance on those terms. The final emergent variable implied justice was not equal and played a minimal role in their development.

Implications

Generally, those considerations identified as variables to this question, and those that this population would recommend for young people includes intangibles connected to emotion and passion. It appears that families looked inward for resolve. How do you teach solid family foundation? Respondents indicated that respect, listening to wisdom, preparing for life, and being a good role model were paramount for future success. Each respondent anticipated their own family's situation and their abilities to endure and survive this era. From results (table 10), it is apparent these variables played an important role in the development of this new migrant psyche. It is significant to understand that this group identified these elements crucial for their existence. It is well known that the cooperative existence of Hispanic/Mexican people is a comparative element when examining cooperative versus competitive cultural strategies for success. Can these findings be labeled cooperative trademarks or good family strategies for accomplishment? How these strategies are operationalized needs further examination. These family strategies are just that—virtuous family strategies.

“La institución mas grande y importante es la casa, el hogar.” This statement very clearly emphasizes the importance and critical nature of the family and home. The greatest institution is that of the home and family. When one does not respect the home, one does not have a home. Respondents indicated that home, family, and respect for self and others were associated. Respondents indicated that respect was something that has been lost. Respondents felt schools and households fall short in nurturing respect. One member told of the lack of respect between men and women. This is one of the first influences on the child. One cannot separate these factors because they are dependent on each other and would falter if allowed to disjoin. The research group stated that these constituents needed to be equally adhered to and respected. Many parents do not have a plan on what they will do to educate their children. Can this be said of today’s educational systems? Is it more convenient to dismiss the problem rather than consider the shortcomings of our educational system? Expulsion is used as a tool for addressing non-conforming behavior. To allow the same solution for racial issues would only remove the problems an arm’s length away with hope they go away.

It appears that interviewees’ responses reflected a strategy of developing and nurturing the core of their being. These beginnings were the backbone of their existence. In their minds, existence began and ended at this juncture. With this strategy for existence, there also was a quality existence that needed to be adhered

to. This level, or quality, was noticeably visible in establishing yourself through respect for one, others, and life. Additionally, the belief that church and religion played a significant role in their development and journey. Most respondents indicated that respect for religion was a necessary tool for survival. They felt that schools should allow prayer. But most importantly, they felt that the home was the primary instructor of religious teaching.

These issues coupled with the popular climate of the era served as the backdrop for the group's experience. It is common knowledge that discrimination existed during this era. Respondents were aware that it was there, and chose to build their strengths where no one could destroy them. Foundations, church, and respect for self and others were built and instilled internally. These became strategies that they owned and controlled.

Recommendations

It is crucial to examine the loss of these elements, which this group suggested, impacts the family foundations. It is foremost to examine these elements and determine if they are present. What is occurring during the translation? Are the meanings of these elements being pasteurized to the point where they are meaningless?

The impact on the educational system is known. Generally, marginalized students tend to fail, are not involved in extra-curricular activities, and generally don't participate in the learning process. Children are identified as at-risk prior to

entering the educational system. Usually, at-risk factors indicate location, economics, socialization, marital status, etc., as critical elements for student success. Could introduction of these factors identified by the research group enhance the learning environment? To operationalize, the necessary next step would include an examination of how to introduce these issues: home, school, family classes, or a combination of these factors.

Where should respect for self and others be introduced? It is apparent the blame is placed on the family with not fulfilling their roles as parents. How is respect and family taught? It is popular opinion that the decline of the American family has impacted the learning possibilities by directly challenging children's readiness for learning. The fact that these children are still our students and deserve equal opportunity to succeed should be primary.

Alternative solutions may include allowing the educational system to operate as is with dropout/pushout issues being part of the education system, or investigate a new direction with emphasis on these aspects as part of new curriculum.

All responses indicated that these were the three most critical arenas that needed to be passed on to next generations. Additionally, if they are critical for success, should these strategies be implemented in contemporary curriculum?

It is critical to examine survival strategies against success and failure. Through this study, respondents have indicated the importance of these strategies.

How should establishment of roots impact the educational system? Can educational systems identify connection strategies for both home and school that mirror these early interventions? How important is it to establish yourself in the educational environment? Can educational systems draw strategies from these elements that could assist in creating connectedness for disenfranchised students? Additionally, what role should religion and education play?

Are issues that got in the way a half century ago still factors in contemporary marginalized students' success? Have we inadvertently created a new form of discrimination? Students who are on a dropout/pushout path indicate they do not fit. Are students set up for failure/success because they fit or don't fit the mold of the traditional student? Are students prepared to address issues that may occur in their educational experience? Can these lessons be taught in the home? What role should the educational system adopt to address these marginalized populations?

Based on this study, it appears there is a correlation of those issues identified by the research population and contemporary educational systems. When comparing, special attention needs to be paid to the factors that were identified by the respondents, and connected strategies.

Special attention needs to be given regarding issues of respect for self, others and the relationship with family. These three issues were paramount for participants survival. Could these phenomena require a shift from the role

contemporary educational institutions have used to address respect for self, others, and family?

Project Summary

Minority dropout/pushout rates continue at an alarmingly high rate. Some school districts are reporting nearly a fifty percent Chicano/Hispanic/Mexicano dropout rate. This study is not intended to place blame on school districts, educators, parents, or the students themselves. Rather, the intent was to discover new knowledge that possibly could lead to positive outcomes. A group with similar experiences was identified. The key to this study was the group needed to have experienced marginalization and or disenfranchisement. The population selected included those Chicano/Hispanic/Mexicano former agricultural workers, who came to Northern Colorado, specifically Weld and Larimer Counties. It was determined this information could be collected with a phenomenological study of this population's experiences. The study required a set of questions that this researcher felt could be utilized to capture their ordeals. The set of questions included;

1. What was your family's journey during this era?
2. Why have you chosen this path?
3. What has your journey been like?
4. You have already survived this era—tell me about the journey?
5. How has life worked for you? How did you make it work?

6. From your journey, what would you recommend for young people?
7. What would you like to pass on to the next generation?
8. What were your strengths that held it all together? What issues got in the way?

Data retrieved from this study uncovered a number of areas that may lead to new strategies for engaging marginalized and or disenfranchised students.

Respondents identified (a) a need to better themselves, (b) to find meaningful employment, (c) to maintain the family as the focal point in their endeavors.

Additionally, many reported the difficulty of leaving their homeland and facing the racism and discrimination in Colorado. This, as research progressed, evolved into a less important factor. This population felt an indifference to the prejudicial atmosphere of Northern Colorado during this era. Many felt that conditions were much worse in their homeland and chose to remain.

In response to questions 3, 4, and 5, respondents indicated there were a number of strategies employed to allow for successful results. Co-researchers felt that by establishing (a) social organizations, (b) maintaining work, and (c) ignoring discrimination, they could survive this era. Participants indicated that they had to make themselves strong in order to survive. The light at the end of the tunnel, their children's futures, made the hardships tolerable. Through these events, the social climate began to change. They were establishing themselves, building foundations for their families, and most importantly, they were proceeding with

their lives. These families established tenets, (a) a good work ethic, (b) a belief in God and church, (c) respect for self and others, and (d) a need to establish roots. These guided them through difficult times.

Questions 6, 7, and 8, were developed in order to capture their perceptions of contemporary society and its problems and solutions. Co-researchers identified (a) the need to have a solid family foundation, (b) a family-first principle, (c) the need to honor wisdom and respect, (d) the need to learn and prepare for life, and (e) maintenance of a healthy spiritual and emotional being.

Additionally, members advocated refocusing three strategies they felt would provide guidance for today's marginalized and/or disenfranchised youths. First they reported that today's youth do not respect themselves. Signs of self disrespect includes (a) alcohol, (b) drugs, (c) appearance, and (d) disrespect for the doctrine and family. They also pointed out that to respect oneself is as important to respect others. Lastly, co-researchers felt that a recommitment to the family would allow for today's youth to flourish.

This study presented a detailed depiction of the experiences of a marginalized and disenfranchised population. It is important to understand what was revealed through this study are issues that may be taken into consideration when formulating efforts to address today's dropout/pushout population.

Specific resolution to the dropout/pushout problems have not been proposed. However, awareness of complex issues in the area of school retention

can assist parents, educators, and communities in formulating plans for addressing this breach.

Researchers identified three premier issues felt could begin to alleviate retention issues by the appropriate institution. Respondents felt that family, school, and or collective efforts were necessary for this to occur.

1. Self respect needs further research to determine what impact if any it is having on issues of school retention.
2. Respect for others, additionally, needs further study to examine what impact this dilemma has on school retention.
3. Family unity as a facilitator of education needs further examination.

The major question remains, can addressing these three issues alleviate the dropout/pushout problems facing contemporary marginalized populations? It would appear this research group, survivors of overwhelming obstacles, feel these strategies are formidable for success.

EPILOGUE

My story and passion for learning began many years ago. My parents' and grandparents' lives were difficult in many ways but also very fulfilling. I do not recall ever hearing complaints about life and the cards that life dealt them. My father, Roberto Sada Treviño came to Colorado in the 1940s in search of work. My mother, Aurelia Hinojos Treviño came to Fort Collins, Colorado in the late 1920s. Her family arrived by rail as part of the sugar beet worker recruitment efforts. My father's parents, my grandparents, Tiburcio Treviño were deceased and my father was on his own at age fifteen. My maternal grandparents, Eulogio Porras Hinojos and Maria del Pilar Juarez Franco, played significant roles in my life.

The Hinojos and Treviño families settled and established roots in Northern Colorado. Today, the fourth and fifth generations still call this area home. The early years included stops in Fort Collins, Loveland, Berthoud, Johnstown, and Milliken, Colorado. My mother and her siblings began their education at Harmony School in Fort Collins. That ended quickly for the two older siblings who had to leave school to help support the family. The depression affected the majority of the people in the area. Hunger and poverty did not discriminate. My mother recalled these as very happy and peaceful times. She said the depressions' impact was not much different than their existence. Although my mother and Aunt

Maria Hinojos Molinar were the two selected to withdraw from school, they, in their two years of school, learned how to read and write. Grandmother Hinojos who was a school teacher in Mexico carried on the task of teaching at home. The younger two siblings went on to finish school and graduate in the early 1940s from Johnstown High School. It is said my uncle Porfirio Franco Hinojos carries the distinction of being the first or second Chicano to graduate from this school. My aunt, Eleuteria Hinojos Diaz received a scholarship to attend business school in Denver, Colorado, a feat presumed to be impossible for a Chicana during this era. They in effect established the paradigm for me and future descendants.

There are three episodes that remain with me that helped shape who I am and how I interpret my environment. School was not a difficult task for me. I enjoyed learning, meeting new friends, and spending time with teachers. My father, who could not read or write, insisted that we go to school every day. He would convey the message that if we didn't have an education we would wind up like him: field work, two jobs trying to make ends meet, and having others sign his name. My father would not settle for anything less.

The first episode occurred during my 4th year of school. We were studying history and the Native Americans of the United States. This discussion turned to students affirming that their heritages included Cherokee, Sioux, or other native tribes. The element that remains with me is that Chicano children were never asked what heritage or lineage they might have in relation to Indian or Native American culture. Puzzled by this event I went to my other teacher, my

grandmother. I explained what had happened and a smile came to her face. I feel this was the opportunity she had been waiting for to make me the preserver of the Hinojos legacy. My grandmother's tablet was under the table cloth in the kitchen. That day I received my first lesson in self-respect and pride. My grandmother, who was born in Mexico went on to explain that many American teachers did not know about the history of our people. That it was going to be up to me to learn it on my own. Mia Ma, as we affectionately addressed her, went on to explain that our history was very rich. She explained that we were descendants of the great people of the Azteca Nation. She revealed pictures of Aztec kings, elaborate cities, and waterways of ancient Mexico. Needless to say, I was not sure what it all meant but I knew it was important. The next day I went to school armed with new information and a burning desire to share my Indian heritage with the class. I raised my hand and explained that my grandmother had told me that we were from the great Nation of the Azteca. I remember the empty feeling that remained when the teacher explained we were talking about American Indians and what I had to say was dismissed. That day changed me forever. I spent many days and nights at that dinner table with my grandmother. She taught me the history of our ancestors, she taught me how to read, write, and speak Spanish, she taught me about respect and the teachings of the Bible. I carry those lessons with me every day.

The second critical incident occurred a few years later. I came home from college and found my father going through his belongings. He was looking for pictures and stumbled across his draft card. He was so proud because he

volunteered for the Armed Services of the United States of America. He explained he was required to stay home because he was the oldest son and both his parents were deceased. My heart sank when I read what it said. I never repeated to my father what I read that day but it has remained with me forever. My father had been labeled mentally retarded and not fit for service. How could the most significant adult male in my life be unfit? I was angry for many years but as my educational persistence continued I began to understand what was occurring.

I was not angry at the teacher for not mentioning my history in class. I was overcome with a desire to learn more. I was not angry with the Selective Service but began to understand injustice and ignorance. It was as much the fault of teachers and the Selective Service as it would be mine to accept these events. Not until later in life did I understand that to not personally address these issues would be as criminal as the perpetration itself.

Today, as I struggle with contemporary issues, I look to the past for solutions and answers that may shape the way I make decisions and provide guidance. My father has been gone for nine years and my grandmother for 18 years but their inspiration is with me everyday. When I feel I want to quit and recluse somewhere their memory calls me back. I look for significant moments that made a difference for me and try to capture them today.

The third phenomena that positively influenced my life was accepting Chicanismo and the Chicano Movement as a necessary and valuable system for existing. Chicanismo provided an awareness of who I am. Chicanismo made me

proud to be brown. Chicanismo made me proud of other brown people. Chicanismo provided the methods to examine these past events, place in perspective, and cultivate a life long plan to resist ignorance and injustice.

Rendon (1972) states, "To be Chicano is nothing new; it is as old as our people. But it is a new way of knowing your brown brother and of understanding our brown race. To be Chicano means that a person has looked deeper into his being and sought unique ties to his brothers in la raza" (320).

The incidents that impacted my father, grandmother, and eventually me, propelled me into an enlightened realm. I never struggled with identity. The Chicano movement with its successes and shortcomings provided direction and a distinct approach for examining life. To be Chicano is to empathize the injustices towards others. To be Chicano is to challenge inequality. To be Chicano is to understand the plight of oppressed people. Most importantly, to be Chicano requires an affirmation of who we are, where we are going, how we will get there.

This study is not an exercise in blame but rather a search for answers and strategies I can put into practice. I do not embrace theory that places blame on the weakest and most vulnerable members of society. The idea of blaming the victim is pathetic and convenient on the part of who ever chooses to use that as an explanation. It serves as an invitation for insensitiveness, indifference, and facilitates an easy out for inadequacy.

APPENDIX A

Interview Questions — English Version

Appendix A

Interview Questions — English Version

Identification #

Male___Female___

Please respond to the following questions

- A. What was your family's journey during this era?
- B. Why have you chosen this path?
- C. What has your journey been like?
- D. You have already survived this era—tell me about the journey?
- E. How has life worked for you? How did you make it work?
- F. From your journey, what would you recommend for young people?
- G. What would you like to pass on to the next generation?
- H. What were your strengths that held it all together? What issues got in the way?

APPENDIX B

Interview Questions — Spanish Version

Appendix B

Interview Questions — Spanish Version

Identification #

Male ____ Female ____

Por favor de responder a las siguiente preguntas?

- A. Digame de su viaje en esta epocha?
- B. Porque escojio este camino?
- C. Este viaje, como susedio y como fue el éxito?
- D. Usted, ya sobrvivio esta epocha, digame de su experencia?
- E. Como ha sido la vida? Como hiso que todo quedara?
- F. De este camino que he viajado, que recomendación tendria para la joventud?
- G. Que le gustaria pasarle a la sigiente generación?
- H. Que fue su fuerza, su resistencia que ayudo tener todo enteramente? Aquales fueron los delitos?

APPENDIX C

Information Letter — English Version

Appendix C

Information Letter — English Version

April 1, 1998

Dear Participant:

You have been selected/nominated as a co-researcher in a research project titled "The Chicano/Mexicano Experience: An Investigation of Living and Accomplishment through the Voices and Essence of Former Agricultural Workers in Northern Colorado. This study is being conducted by Manuel Treviño, a doctoral student at Colorado State University. The study will have little impact on your day-to-day activities.

Through this research, it is hoped to distinguish the true experiences of the men, women, and children, that contributed to the development of Northern Colorado. This study will collect data from former agricultural workers who defied circumstances and endured and flourished.

Your help is needed to complete this research. Information you provide through interviews is very important. Please keep in mind that your participation in this research is voluntary and you may withdraw at any time.

Thank you for your assistance.

Sincerely,

Dr. Jean Lehmann, Principal Investigator
School of Education
Colorado State University

Manuel Treviño, Co-Investigator

APPENDIX D

Information Letter — Spanish Version

Appendix D

Information Letter — Spanish Version

1 de Abril, 1998

Agradecido Participante:

Usted ha sido(a) selectado(a) para participar en un estudio investigativo. El titulo de esta investigación es "La Experiencia del Chicano/Mexicano: Un Estudio Phenomenologico del Sobrevivir y Éxito". Este estudio sera conductado por Manuel Treviño, un estudiante doctoral de la universidad (Colorado State University). El estudio tendra minimo impacto en su existir.

A través de la investigación, espero distinguir el verdadero contribución de familias Hispanas al desarrollo de el Norte de Colorado.

El estudio coleccionara datos de trabajadores agricutores pasados. La investigación trata de documentar el sobrevivir y éxito, mientras, reconociendo el prejuicio del tiempo.

Su ayuda es eminente para cumplir con esta investigación. La informatción que contribe es my importante.

Requerde que su participación en este estudio es voluntario. Si desea retirarse es su peragotivo.

Gracias

Dr. Jean Lehmann, Investigadora Principal

Manuel Treviño, Co-Investigador

School of Education
Colorado State University
Fort Collins, Colorado

APPENDIX E

Participant Consent Form — English

Appendix E

COLORADO STATE UNIVERSITY INFORMED CONSENT TO PARTICIPATE IN A RESEARCH PROJECT

TITLE OF PROJECT: "The Chicano/Mexicano Experience: A Phenomenological Investigation of Endurance and Accomplishment through the Voices and Essence of Elderly Chicano/Mexicano Former Agricultural workers in Northern Colorado."

NAME OF PRINCIPAL INVESTIGATOR: Jean Lehmann, Ph.D.

NAME OF CO-INVESTIGATOR: Manuel Treviño

CONTACT NAME AND PHONE NUMBER FOR QUESTIONS/PROBLEMS:
Jean Lehmann (970) 491-5169 Manuel Treviño (970) 587-2374

SPONSOR OF PROJECT: N/A

PURPOSE OF THE RESEARCH: This is a research project that will collect data from former agricultural workers in Northern Colorado who endured and flourished. The purpose for this qualitative study is to capture the voices and essence of the elderly Chicano/Mexicano population. The population sample includes those who arrived in the Northern Colorado area during the mid part of the twentieth century. This is a population that for all intents and purposes was disposable and not included in the scheme of the landscape. This study will acknowledge and record their resolve in regards to acculturation and assimilation. This data will be analyzed and combined with current strategies for engagement of marginalized and disenfranchised population. The study will identify real life approaches and integrate with existing strategies which could lead to a better process of engaging marginalized and disenfranchised populations.

Your part in this project would be to participate in a two hour interview session in your home. The interview will be conducted by the co-investigator and can either be conducted in English or Spanish.

PROCEDURES/METHODS TO BE USED: You will be involved in a two hour interview examining your understanding of what it was like to be a Chicano/Mexican during the mid twentieth century in Northern Colorado. I will ask the question: How did your family endure and flourish when for all intents and purposes you were destined for failure? The question will include inquiries about obstacles encountered and recommendations for the future. These sessions will be audio taped and the tapes will be transcribed and evaluated for similar responses. The audio tapes will be destroyed by December 31, 1998. The tapes will be listened to and transcribed by the co-investigator and the transcriptionist.

Page ___ of ___ Participant Initials ___ Date ___

RISKS INHERENT IN THE PROCEDURES: As co-investigator I do not see any risk to you by participating in this study. I understand that it is not possible to identify all potential risks, but precautions are in place to minimize known and unknown risks.

BENEFITS: Your participation in interviews, it is believed, will assist educators and marginalized and disenfranchised students to succeed and survive through their educational experiences.

CONFIDENTIALITY: Your interview and transcription will be located in the offices of the principal and co-investigators. You will be identified by a code and your name will not be used. This record will be destroyed along with audio tapes from the interview by December 31, 1998.

LIMITATION OF LIABILITY: Because Colorado State University is a publicly-funded, state institution, it may have only limited legal responsibility for injuries incurred as a result of participation in this study under a Colorado law known as the Colorado Governmental Immunity Act (Colorado Revised Statutes, Section 24-10-101), The Colorado Governmental Immunity Act determines and may limit Colorado State University's legal responsibility if an injury happens because of this study. Claims against the University must be filed within 180 days of the injury.

Questions concerning treatment of subjects' rights may be directed to Celia S. Walker at 970-491-1563.

PARTICIPATION: I understand that my participation in this research is voluntary. If I decide to participate in the study, I may withdraw my consent and stop participating at any time without penalty.

I have read and understand the information stated and willingly sign this consent form. My signature also acknowledges that I have received, on the date signed, a copy of this document containing 2 pages.

Participant name (printed)

Participant signature

Date

Investigator or co-investigator
signature

Date

Page ____ of ____ Participant Initials ____ Date ____.

APPENDIX F

Participant Consent Form — Spanish

Appendix F

COLORADO STATE UNIVERSITY
 CONSENTIMIENTO INFORMADO PARA PARTICIPAR EN UN PROYECTO
 INVESTIGADOR

TÍTULO DEL PROYECTO: La Experiencia Del Chicano/Mexicano; Una Investigación Fenomologica de Resistencia y Realización a través de las Voces y Esencia de los Trabajadores Ancianos Chicanos/Mexicanos anteriores de la Agricultura del Norte de Colorado.

NOMBRE DEL INVESTIGADOR PRINCIPAL: Jean Lehmann, Ph.D.

NOMBRE DEL SEGUNDO INVESTIGADOR: Manuel Treviño, M.S.W.

NOMBRE Y NUMERO TELEFONICO DE CONTACTO PARA PREGUNTAS/PROBLEMAS:
 Jean Lehmann(970)491.5169 Manuel Treviño(970)587.2374

SPONSOR DEL PROYECTO: N/A

INTENCIÓN DE LA INVESTIGACIÓN: Este es un proyecto investigador que va coleccionar información de trabajadores anteriores de la agricultura del Norte de Colorado que an resistido y prosperado. La intención de este estudio cualitativo es para capturar las voces y esencias de la población Chicana/Mexicana. El ejemplo de la población incluye personas que llegaron al Norte de Colorado durante la media parte del siglo vigésimo. Esta es una población que para toda intención y proposito era dispensable y no estaba incluida en el plan del paisaje. Este estudio va reconocer y registrar la resolución de ellos con respeto ala aculturación y asimilación. Esta información sera analizada y combinada con las mas resientes estrategias para empeñar la población que asido marginalisada y privada de los derechos civiles. Este estudio identificar puntos de vista reales que se podcran usar con estragedias que ya existen. Todo esto puede llegar a un curso mejor en cual dedicarse a las poblaciones privadas los derechos civiles y marginalisadas.

Su parte en este proyecto sera participar en una intrevista de dos horas en su casa. La entrevista sera dirigida por el segundo investigador y puede ser dirigida en ingles o español.

PROCEDIEMIENTOS/MÉTODOS QUE SERAN USADOS: Usted sera parte de una entrevista de dos horas que examina su entiendimiento de ser Chicano/Mexicano durante el medio del siglo vegísimo en el Norte de Colorado. Le preguntare, Como soporto y prosperido usted (su familia)cuan o por todas intenciones el fracaso cra su destino? La pregunta incluyera investigaciones sobre obstaculos que encontro y recommendaciones para el futuro. Estas sesiones seran grabadas en audio cassette y seran trascribidas y evaluadas para respuestas parecidas. Los audio cassettes seran destruidos antes del 31 de Diciembre 1998. Los audio cassettes seran escuchados y trascribidos por el segundo investigador y la trascribidora.

RIESGOS INHERENTE EN LOS PROCEDIMIENTOS: Cómo el segundo investigador no veo ningun riesgo a usted por participar en este estudio. Entiendo que no es posible identificar todos los riesgos potenciales, pero precauciones estan puestas para reducir al minimo riesgos conocido y desconocidos.

Pagina ____ de ____ Iniciales del Participante ____ Fecha ____

BENEFICIOS: Su participación en las entrevistas, es de la opinion, que podran ayudar a los educadores y a los estudiantes marginalizados que tambien se les han privado los derechos civiles a tener éxito en sus experiencias educativas.

CONFIDENCIAL: Su entrevista y transcripción estaran localizadas en las oficinas del principal y segundo investigador. Usted sera identificado por una palabra de clave y su nombre no sera usado. Estos datos seran destruidos con todos los audio cassettes de las intervistas antes del 31 de Diciembre 1998.

LIMITACIÓN DE RESPONSABILIDAD: Porque Colorado State University es una institución del estado que recibe fondos publicos, solo tiene responsabilidades legales limitadas por los perjuicios incurridos como resultado de ser participante en este estudio bajo la ley de Colorado conocida como la Colorado Governmental Immunity Act (Colorado Revised Statutes, Section 24-10-101.) Colorado Governmental Immunity Act determina y puede limitar la responsabilidad legal de Colorado State University si un perjuicio sucede por este estudio. Demandas contra la Universidad tienenn que ser registrada dentro de 180 dias del perjuicio.

Preguntas con respecto al tratamiento de los derechos de los sujetos pueden ser dirigidas a Celia S. Walker al 970-491-1563.

PARTICIPACIÓN: Yo entiendo que mi participación en esta investigación es voluntaria. Si decido participar en este estudio puedo retirar mi consentimiento y dejar de participar en cualquier momento sin penalidad.

He leído y entiendo la informacion explicada y con gusto firmo esta forma. Mi firma tambien reconoce que recibe un copia de este documento de dos paginas en la fecha firmada.

Nombre de Participante(escrito)

Firma de Participante

Fecha

Investigador o Segundo
Investigador

Fecha

Pagina ____ De ____ Iniciales de Participante ____ Fecha ____

APPENDIX G

Human Subjects Form

Appendix G

COLORADO STATE UNIVERSITY
Human Research Committee
608 University Services Center

HUMAN RESEARCH PROJECT FORM

Under the Federal Policy for the Protection of Human Subjects, Federal Register, V. 56, No. 117, June 18, 1991, approval of an Institutional Human Research Committee is required for projects involving research in which humans are the subjects, whether or not the research is funded. The Human Research Committee is required to review all proposed research involving humans to be conducted under the auspices of the institution. The main considerations and responsibilities are:

- a. To determine that the potential risks to research subjects are adequately addressed and their anonymity assured.
- b. To determine that adequate explanation of the potential risks and safeguards, as well as benefits, are given to the subjects and their consent to participate is validated.
- c. To determine that the proposals are clearly planned and the risk/benefit ratio to the subjects is clearly articulated.

DATA FROM HUMAN SUBJECTS ARE NOT TO BE COLLECTED UNTIL WRITTEN APPROVAL IS RECEIVED FROM THE HUMAN RESEARCH COMMITTEE.

Philosophy of the Human Research Committee.

Investigators who use humans in their studies have a fundamental ethical responsibility to inform the participants of the nature of the investigation and obtain informed consent for participation in the studies. The procedure for obtaining informed consent may differ from one study to another, but using a carefully considered procedure has the advantage that it will reduce problems for the investigator in the future. Participants who have a clear understanding of the extent and purpose of their role in a study are less likely to have complaints about the investigator and the study. The fundamental right of individuals to be informed of their role in research should not be violated by investigators and should be of particular concern to all involved in conducting research which requires humans be involved: Failure of even one researcher to abide by ethical guidelines could jeopardize the future right of everyone at the University to conduct research.

The Director for the Committee is located at 608 University Services Center. All inquiries, correspondence and submissions should be directed there. Committee meetings are held on the third Thursday of each month. THE DEADLINE FOR SUBMISSION IS AT NOON ON THE SECOND THURSDAY OF THE MONTH. Allow seven to ten business days after the date of the meeting for a response.

H-100 (November 1994) Supersedes all previous forms.

To facilitate review of your project by the Committee, submit the original and ten copies of the Human Research Project Form and the questionnaire and/or Consent Form plus ONE copy of the funding proposal or thesis/dissertation proposal. A current copy of the curriculum vita of the Principal Investigator must be on file in the Director's office. If you have submitted a vita since July 1 of this year, you do not need to include it with this application.

In some cases, questionnaires which do not contain sensitive questions and are completed voluntarily and anonymously may be expedited. Such review is at the discretion of the Director and the Chair of the Committee and does not require full Committee review. An original and one copy of the above-referenced documentation is required plus ONE copy of the funding proposal or thesis/dissertation proposal.

If this project is being conducted for a graduate degree, the student's faculty advisory committee should approve it before it is submitted to the Human Research Committee.

COLORADO STATE UNIVERSITY**Human Research Project Form****1. PROJECT TITLE:**

The Chicano/Mexicano Experience: A Phenomenological Investigation of Endurance and Accomplishment through the Voices and Essence of Elderly Chicano/Mexicano Former Agricultural Workers in Northern Colorado.

2. PRINCIPAL INVESTIGATOR: Dr. Jean Lehmann

DEPARTMENT: School of Education, Colorado State University,

PHONE NO: (303) 491-5169

3. CO-INVESTIGATOR: Mr. Manuel Treviño

DEPARTMENT: School of Education, Colorado State University

PHONE NO: (970) 351-6957

4. FUNDING AGENCY: N/A**5. PROJECT START DATE: 4/1/98 PROJECT END DATE: 7/31/98****6. OBJECTIVES OF PROPOSED RESEARCH:**

1. Utilizing theories of acculturation and assimilation identify characteristics that this population used as resolve to live and flourish.
2. Identify strategies of resolve that may be used to address issues of engaging disenfranchised and marginalized populations.

7. DESCRIPTION OF HUMAN SUBJECTS:

Five, with clearance for ten participants, Chicano/Mexicano former agricultural workers located in two separate counties (Larimer and Weld) of Northern Colorado will be selected for the study. This population arrived in Northern Colorado during the mid part of the twentieth century. Age of the participants will be between 60-80 years old. The gender breakdown will depend on availability. The Ethnicity of this population is Chicano/Mexicano. The participants for this study have remained in the area and consider Northern Colorado home. The participants are bilingual (Chicano/Mexicano and Anglo).

The subjects for this study are not employed by Colorado State University. The procedure for selecting participants for study includes a referral procedure. I have selected one individual whom I will pilot the study with and to provide five referrals. Each referred person will make an additional five referrals until the list of nominees begins to repeat. The process will be conducted both in English and Spanish. Letter of introduction and permission is attached.

8. DESCRIBE THE RESEARCH INCLUDING PROCEDURES TO BE FOLLOWED WITH SUBJECTS:

This study will involve five recorded face to face interviews with the participants. The interview will consist of a set of questions to engage Phenomenological dialogue. The interviews are scheduled for two hour time periods. The interviews will be conducted in both Spanish and English by co-investigator. The interviews will be conducted in the homes of the perspective

participants. The major overall guiding question is included in the appendix of the proposal. Included as an attachment is the bilingual instrument and consent form that will be used in this study.

9. WILL BLOOD OR OTHER BIOLOGICAL SAMPLES BE TAKEN?

Yes ____ No X

10. DESCRIBE AND ASSESS ANY POTENTIAL RISKS:

No known risks.

11. ASSESS THE POTENTIAL BENEFITS TO BE GAINED:

Benefits gained by conducting this study include an awareness that they contributed to a study that may change the way education looks at disenfranchised population. Many of the people I have canvassed expressed an excitement about being heard for the first time about their plight.

The knowledge gained will be helpful in determining strategies for success and survival of disenfranchised youth populations. The study will examine the cultural characteristics retained and those negated that may have led to their success and survival.

12. DESCRIBE CONSENT PROCEDURES TO BE FOLLOWED, INCLUDING HOW AND WHEN INFORMED CONSENT WILL BE OBTAINED.

Consent forms will be presented in person to the selected population. The referral list will be terminated and the selections made from those nominees. The participants selected will be introduced to the study. At this time they may choose to participate or decline. This will be a personal appointment by the co-researcher.

Participant consent forms will be presented to those who select to be part of the study. Forms will be both in English and Spanish. The consent form will detail study assurances.

13. DESCRIBE THE CONFIDENTIALITY SAFEGUARDS:

The confidentiality of subjects will be a priority. Completed recorded interviews and transcribed material will be safeguarded. Names will be coded as identification numbers.

14. LOCATION OF RESEARCH PROJECT:

The research and data collection will occur in the homes of the participants. I certify that the preceding information is an accurate description of the research to be conducted using human subjects.

Principal Investigator

Date

I understand that my signature certifies that I have read and approve of this research.

Department Head

Date

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