

## **APPENDIX A**

### **INTERVIEW GUIDE FOR THE FIRST INTERVIEW WITH THE STUDENTS**

1. What has your life been like since you arrived at the university?
2. Is life here very different than it was at home?
3. What is your family like?
4. What is a typical day like for you?
5. What were the reasons that you became interested in participating in this program with the Latinos?
6. What do you expect it to be like being in someone's house twice a week?
7. What do you expect to learn from the families?
8. What do you expect the families to learn from you?

## **APPENDIX B**

### **INTERVIEW GUIDE FOR THE FIRST INTERVIEW WITH THE LATINAS**

1. ¿Cómo ha sido tu vida después de venir a los Estados Unidos?
2. ¿Es muy diferente la vida aquí que la que llevaste en México?
3. ¿Tienes planes de quedarte acá por mucho tiempo o piensas regresar a tu patria después de pasar un rato aquí?
4. ¿Cómo es un día típico para ti?
5. ¿Por qué decidiste participar en este programa con mis estudiantes?
6. ¿Cómo piensas que va a ser cuando los estudiantes vengan a tu casa dos veces a la semana?
7. ¿Qué esperas aprender de los estudiantes?
8. ¿Qué piensas que los estudiantes van a aprender de ti?

### **INTERVIEW GUIDE FOR THE FIRST INTERVIEW WITH THE LATINAS**

Translated

1. What has your life been like since you arrived in the United States?
2. Is life here very different than it was in Mexico?
3. Do you anticipate staying here for a long time or do you expect to return home soon?
4. What is a typical day like for you?
5. What were the reasons that you became interested in participating in this program with my students?
6. What do you expect it to be like having the students in your house twice a week?
7. What do you expect to learn from the students?
8. What do you expect the students to learn from you?

## **APPENDIX C**

### **INTERVIEW GUIDE FOR THE SECOND INTERVIEW WITH THE LATINAS**

1. ¿Cómo va todo con los estudiantes?
2. ¿Cómo pasan el tiempo cuando vienen ellos?
3. ¿Qué aprende de ellos?
4. ¿Qué aprenden ellos de Ud.?
5. ¿Cómo es la experiencia que tiene con ellos? (¿Cómo es lo que esperaba y como es diferente?)
6. ¿Qué impresión tiene de los estudiantes?
7. ¿Hay algo que Ud. quisiera añadir?
8. ¿Qué espera que los estudiantes aprendan de Ud.?

### **INTERVIEW GUIDE FOR THE SECOND INTERVIEW WITH THE LATINAS**

Translated

1. How is it going with the students?
2. What do you do when they come?
3. What do you learn from them?
4. What do they learn from you?
5. How would you describe your experience with them? (How is it what you expected and how is it different?)
6. What impression do you have of the students?
7. Is there something you would like to add?
8. What do you expect the students to learn from you?

## **APPENDIX D**

### **LAS ULTIMAS PREGUNTAS PARA LAS LATINAS**

1. ¿Cómo fue el semestre con \_\_\_\_\_?
2. ¿Cuáles son algunas de las cosas que hicieron Uds. durante el tiempo que estaba aquí?
3. ¿Cómo describiría el tiempo que pasaron junto(a)s?
4. ¿Hicieron una diferencia en su vida las visitas de él (ella)? ¿Cómo?
5. ¿Cómo describiría su relación desde la primera visita hasta la última?
6. ¿Fue la experiencia como lo que había esperado? ¿Por qué sí o por qué no?
7. ¿Quiere participar otra vez en el programa? ¿Por qué sí o por qué no?

### **LAST INTERVIEW QUESTIONS FOR LATINAS**

Translated

1. How did the semester go with \_\_\_\_\_?
2. What all did you two do during the semester?
3. How would you describe the time you spent together?
4. Did his/her visits make a difference in your life? If so, how?
5. How would you describe your relationship from the time he/she started coming to the last visit?
6. Did the experience live up to your expectations? Why or why not?
7. Do you want to participate in the program again? Why or why not?

## APPENDIX E

### THE MEXICAN DIASPORA: THE HERITAGE OF THE PAST AND THE PORTENT OF THE FUTURE

The Mexican diaspora is at the core of our country's Latino heritage. Not only are two of every three Latinos in the United States of Mexican origin, but only Mexicans can claim to be both early settlers on United States soil and the largest group of new arrivals. So many Mexicans have come since 1820 that they are now the second largest immigrant nationality in our history. NO Hispanic group has contributed more to the nation's prosperity than Mexicans, yet none makes white America uneasier about the future. (González, 2000, p. 96)

When early immigration to the Western Hemisphere began in the 1500s, it was marked primarily by the English and Germanic immigration to the Northern Hemisphere and by the Spanish and Portuguese immigration to the Southern Hemisphere (González, 2000), extending into the Northern Hemisphere as far north as the regions now known as Central America, Mexico, and the southwestern area of the United States. It is now commonly acknowledged that the early Spanish settlements in the region now defined as the Southwestern United States predates the settlements of Jamestown and Massachusetts Bay by about a hundred years, but what the predominant textbooks have failed to note is that the Spanish influence in that region has continued into the twenty-first century (González, 2000). As González says, "... once you admit Mexicans' long history on U.S. soil, you must necessarily accept Hispanic culture and Spanish language as integral components of our own national saga" (González, 2000, p. 96).

The Spanish heritage that dominates the Southwest is less dependent on the recent immigration that began in the 1960s than it is on the early Spanish expeditions that explored the border along the Rio Grande and up the California coast. During the nineteenth century, these Spanish-speaking borderlands were gradually annexed to the United States, resulting in Mexico's loss of half of its territory and three-fourths of its mineral resources. Additionally, several million Mexicans, Cubans, and Puerto Ricans were placed under United States sovereignty. All of these actions were justified by the term "Manifest Destiny," a code-phrase for the racial supremacy of the white settlers

predominant in the United States (González, 2000).

After the annexations of Mexican territory became fact in the 1800s, the United States cattle industry was born in the Southwest, employing many Mexicans and *mestizos*, or those of mixed European (Spanish) and Indian heritage (González, 2000), setting a precedent for the Mexican workers who would periodically flood the United States. By the early part of the nineteenth century, Mexican immigrant workers were working as agricultural laborers, mineworkers, railroad employees in maintenance and construction, and factory workers (Fox, 1996; Gutiérrez, 1995). As Mexican workers continued to increasingly fill the occupations of unskilled and semi-skilled laborers, the racial and ethnic stereotypes also grew and flourished.

Between 1910 and 1930, Latin American labor headed north in full force. More than a million people, one-tenth of Mexico's population, migrated to the Southwest. As Mexicans fled the revolution in their own country, they were recruited as cheap labor for the railroads, mines, and cotton and fruit farms in the West (González, 2000).

Following World War I, the number of Mexican workers again increased. The rationale put forth by American employers for using Mexican labor fueled the debate that would continue for six decades. American workers felt threatened by the workers streaming in from south of the border (Gutiérrez, 1995). The debates continued accompanied by developing political activism fomented by the Mexican Americans who had become acculturated in American society (Gutiérrez, 1995). In the 1930s, due to the unemployment caused by the Great Depression, anti-immigrant hysteria ran rampant, resulting in the deportation of more than 500,000 Mexicans, many of whom were United States citizens who spoke fluent English (González, 2000).

As the United States found itself in need of accelerating its food and fiber production in anticipation of its entry into World War II, the United States and Mexico came to terms on an emergency and temporary farm labor program, commonly referred to as the Bracero Program after the Spanish word for farm laborer (Gutiérrez, 1995). Also, in response to the labor shortage produced by America's entry into World War II in 1942, the federal Office of Production Management abolished the legal barriers "to the employment of aliens in any factories having war contracts" (Gutiérrez, 1995, p. 203).

It was during this decade of the 1940s and 1950s that Mexican American activists

such as Bert Corona, Ernesto Galarza, and Luisa Moreno strengthened their fight for rights for Mexican immigrants (Chávez, 1989; Fox, 1996; Galarza, 1971; García, 1994; González, 2000; Gutiérrez, 1995; Gutiérrez, 1998). The civil rights movement had begun through the Congreso, the Congress for Spanish-Speaking Peoples originally organized in 1938 by Moreno, a Guatemalan expatriate and veteran labor organizer (Gutiérrez, 1995). The unprecedented number of undocumented workers entering the United States was stimulated by the use of *bracero* labor (Gutiérrez, 1995) thus accelerating the Latino diaspora (González, 2000).

Whereas the border had been virtually open to all newcomers in the 1920s, by the 1940s, the United States Immigration and Naturalization Service (INS) began to apprehend an escalating number of undocumented migrants. As the flow of undocumented persons increased, the numbers rose from 7,023 between 1940 and 1943 to 200,000 in 1947. Between 1947 and 1954, the INS claimed to have apprehended nearly 1.1 million nonsanctioned immigrants in its famous Operation Wetback (Gutiérrez, 1995). This influx of braceros<sup>1</sup> and “wetbacks”<sup>2</sup> escalated the discrimination against the Mexican and the Mexican American population as well (Gutiérrez, 1995), but at the same time, a spirit of cooperation between these two disparate groups begun during the Depression continued into the 1940s as the activists spoke out against the undocumented laborers entering the country (Gutiérrez, 1995).

---

<sup>1</sup> *Bracero* is a Spanish word whose roots lie in *brazo*, or arm, referring to the temporary migrant farm laborers who were recruited to pick crops in the absence of the American men who left the fields to serve in World War II. The Bracero Program lasted from 1942 to 1964.  
(<http://www.sp.utexas.edu/jrn/cwp/mlg/cdld.html>)

<sup>2</sup> “Wetback” is a derogatory term that denotes people who crossed the border without the permission of the immigration authorities on the United States side of the border, often by swimming across the Río Bravo, known as the Rio Grande in the United States, thus arriving with their backs wet (<http://www.tsha.utexas.edu/handbook/online/articles/view/OO/pqo1.html>). In this study, the term will be used only when quoting an original source.

In the early 1950s, the number of these undocumented workers continued to rise, leading to more protests from Mexican American community leaders and activists. California activist Galarza considered that the wetback (sic) issue was perpetuating the bigotry against those of Mexican heritage. He continually spoke out as an academic and as a political activist regarding the situation from an economic and a social stance (Galarza, 1971; Gutiérrez, 1995). In the mid-1950s, he spoke out vehemently in congressional committees about the discrimination against the Mexican Americans who had become American citizens. Speaking about the *bracero* program and the wetbacks (sic) entering the country at the time, he argued

If you are ready to commit your government to a permanent policy of taking in this tremendous torrent of thousands and thousands of people who are driven from pillar to post, who have nothing to eat, who are on the verge of starvation, I say let us do it honestly, openly, and frankly.... Let us not cover it up with a myth which has been proved to be such over and over on the record, that we are doing it because there is a need for such labor in this country. (House Committee on Agriculture as cited in Gutiérrez, 1995, p.160)

The negative feeling toward people of Mexican heritage escalated during the early 1950s also due to the rising anti-Communist sentiment growing in the United States. In 1953 in the House Committee on Agriculture, during congressional hearings about the Bracero Program of 1951, the president of the National Agricultural Workers' Union, or the NAWU,<sup>3</sup> H. L. Mitchell expressed the view that foreign workers might be foreign agents during congressional hearings on the Bracero Program in 1951:

Not only are the illegal aliens<sup>4</sup> a menace to the American citizens with whom they

---

<sup>3</sup> The NAWU, first known as the National Farm Workers Union, was formed in the mid-1940s as an offshoot of H.L. Mitchell's Southern Tenant Farm Workers Union. Galarza served as the director of research and education from 1948 through 1960. Throughout its tumultuous history, Galarza used the union to campaign against the Bracero Program, primarily in California (Gutiérrez, 1995).

<sup>4</sup> "Illegal alien" is another derogatory term used to describe people living in the United

compete for jobs in large-scale agriculture, but also it is also well known that the Communist Party is most active in all countries south of us, and that Mexico City is a center of their operation. United States Immigration authorities have reported that Communist agents come across the border both in the guise of wetbacks and as legally contracted workers. (Cited in Gutiérrez, 1995, p. 162)

The Immigration and Nationality Act of 1952, commonly known as the McCarran-Walter Act, expanded the grounds under which undocumented persons could be deported. The essence of the provision was that any undocumented person who had entered the country after 1924 was subject to deportation, regardless of character, length of stay in the United States, employment record, or familial relationship to bona fide American citizens (Gutiérrez, 1995).

In 1959, the American Committee for the Protection of the Foreign Born presented the United Nations with a petition that described Mexican Americans as an “oppressed national minority,” a marker for a significant change in attitude of the Mexican American population toward the undocumented Mexicans continuing to cross the border. The perception was growing that those of Mexican descent, both undocumented and legal residents, had been “forced to live lives of second-class citizens or immigrants without rights or status, [and subject to] discrimination, harassment, and great insecurity” (American Committee for the Protection of the Foreign Born in Gutiérrez, 1995, pp. 176-177).

In 1977, in response to the Carter Plan, immigration reform legislation introduced by President Jimmy Carter, the First National Chicano/Latino Conference on Immigration and Public Policy convened in Texas. Mexican American activists vehemently opposed the plan, calling it discriminatory against both legal and illegal (sic) people of Latin descent. The Carter Plan called for sanctions against employers who habitually employed illegal aliens (sic); additionally, it called for provisions for extending a limited amnesty to hundreds of thousands of illegal aliens (sic) in the United States (Gutierrez, 1995).

The rebellious climate of the 1960s affected the Mexican American population. By the middle of the decade, the majority of students at Texas A&M were Mexican

---

States without benefit of legal documents. It will be used only to quote an original source.

Americans, and for the first time they won control of the student government. With this victory, they began calling themselves Chicanos, a slang word that had previously been used among the poor in the Southwest to denote those of Mexican parentage born north of the Río Grande, but now used as a badge of honor (González, 2000).

The debate over the significance of immigration in terms of the status of Mexican Americans who were long-time legal residents and citizens continued into the 1960s with the emergence of the Chicano movement led by César Chávez and the United Farm Workers Union in California (Fox, 1996; González, 2000; Gutiérrez, 1995) and by Reies López Tijerina and his irredentist organization in New Mexico. By this time, the Mexican American young people had risen beyond the levels of education and employment their parents had been able to achieve, and they became interested in social change. The student movement continued into the 1970s, propelled by the ethnic solidarity conceptualized by the “El Plan Espiritual de Aztlán,” the Spiritual Plan of Aztlán, at the First National Chicano Youth Liberation Conference in Denver, Colorado, in 1969 (Gutiérrez, 1995; González, 1998; Meier & Ribera, 1993).

This Plan of Aztlán was inspired by Aztec myths as expressed in Chicano cultural pride in the writings of Rodolfo “Corky” González and the Chicana poet Alurista. Aztlán referred to the ancestral homeland of the Aztecs, and therefore of the Mexican people. It represented a dream for the future in which the Chicanos would reclaim their lands (Gutiérrez, 1995). This idea continued in the 1980s as Gloria Anzaldúa writes about the *Aztecas del norte*, the Aztecs of the north who inhabit the lands that once belonged to Mexico and to the Aztecs before them. Calling the border *una herida abierta* (an open wound), Anzaldúa says:

The U.S. Mexican border *es una herida abierta* where the Third World grates against the first and bleeds. In addition, before a scab forms it hemorrhages again, the lifeblood of two worlds merging to form a third country—a border culture. Borders are set up to define the places that are safe and unsafe, to distinguish *us* from *them*. (Anzaldúa, 1987, p. 25)

## **APPENDIX F**

### **VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY**

#### **Informed Consent for Student Participants**

Title of Project: **Crossing the Border through Service-Learning: A Study of Cross-Cultural Relationships**

Investigators: **Gresilda Tilley-Lubbs, Dr. Judith Shrum**

Thank you so much for agreeing to participate in this research project with me. You will give me information that I could not get anywhere else, and it is only due to your efforts in the community that I am able to conduct this research.

#### **PURPOSE:**

I have asked you to volunteer in a research study that has two purposes. First, I am doing research to write a dissertation for my Ph.D. for the university. Second, I want to know how you feel about the families you work with in the community and the program in which you are participating. I believe this project we have developed together is important in changing the relationships between Latinos and Anglos. Your help in giving me that information will be invaluable.

#### **PROCEDURES:**

In order to be able to give you my undivided attention during the interview, I will be recording our conversation. I promise you that all your responses are absolutely confidential. I will only keep the tapes long enough to transcribe our conversation to paper. That way I will be able to study all that you have told me. After I have done the transcription, I will give you the tape to do with as you wish. I would like you to choose a pseudonym by which I will always refer to you throughout the research. Your real name will not be used either in the interviews or in the paperwork.

Your part in the study will involve allowing me to interview you once at the beginning of the semester. The interview will last approximately a half hour to an hour. We will do the interview at your convenience in my office. Please feel free to ask me if you're uncertain about the meaning or purpose of a question. If any question seems too personal or troubling, please feel free to let me know that you would rather not talk about that subject. I anticipate that you will enjoy sharing your experiences with me, and I know that I will enjoy hearing about your life.

The interview will consist mainly of your describing to me as much about your life as you are comfortable sharing with me. I will want to know as much as you feel comfortable sharing with me about your family, your friends, your goals, and your lifestyle. The questions I will ask will give me an idea of your family background.

I will also tape our class sessions. You may ask anything to be kept in confidence and I will honor your request. These tapes will provide invaluable information about the time you spend with the Latino family with whom you are partnered. I would like to

know what you do, what you talk about, how you spend time. The questions will be ones that you can answer with as much detail as you like.

Lastly, I will also collect the documents that you turn in as class assignments to find out how you feel about the issues we discuss and how you feel about your families. I may occasionally use data collected in emails as well. It is important for this study for me to know how you feel about the family and how you spend time together, if you feel comfortable doing that. I will also use the photos, tapes, and power points that you produce for the final project to look at the relationship you have established with your Latino family.

**RISKS:**

There should be no more than minimal risks to you from participating in this study. You can refuse to answer any question that you don't want to answer. If you choose not to answer some of the questions or if you decide not to participate in the interview or the research project, it will in no way affect your grade or your participation in the class. You can withdraw from the project at any time.

**BENEFITS:**

There are no direct benefits to you except that it will give you the opportunity to share in a project that may promote programs to foster good relations between the Latino and the Anglo communities.

**Extent of Anonymity and Confidentiality:**

When the results of the research are made public, none of the actual names of the individuals will appear. With that in mind, I hope that you will be as open and honest with me as feels comfortable to you. Your actual thoughts, experiences and feelings are the responses that I am looking for.

When I share your story, you will only be referred to by your pseudonym. For example, I might say something such as, "John, a senior at Virginia Tech, found the relationship he established with his Latino family to be rewarding because ...." John, of course, will not be your real name. Despite my every effort to preserve your anonymity, however, it may be compromised.

*Freedom to Withdraw*

You are free to withdraw from participation in this study at any time. Just inform me or any of the people listed at the bottom of the page.

By signing below, you indicate that you have read and understood the informed consent and conditions of this project, that you have had all your questions answered, and that you give your voluntary consent for participation in this project.

If you participate, you may withdraw at any time without any problem.

Once again, thank you so very much for agreeing to share your life, your thoughts, and your stories with me.

---

Signature, Date

If you have questions about this research, you may contact:

Dr. Judith Shrum (540-231-5361)

Gresilda Tilley Lubbs (540-774-9262)

Dr. Jan Nespor, IRB Representative, Virginia Tech (540-231-8327)

Dr. David Moore, IRB Research Division, Virginia Tech (540-231-4991)

## **APPENDIX G**

### **CONSENT FORM IN SPANISH FOR LATINO PARTICIPANTS**

(Read orally as the participants follow a printed copy)

### **VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY**

### **PERMISO AUTORIZADO PARA LOS PARTICIPANTES**

Título del proyecto: **Cruzar la frontera por el aprendizaje por servicio: Un estudio de relaciones que cruzan las fronteras de dos culturas**

Investigadoras: **Gresilda Tilley-Lubbs, Dr. Judith Shrum**

Muchas gracias por darme la oportunidad de tener esta entrevista con usted. Usted me va a dar cierta información que no podría conseguir en ningún otro lugar, y le agradezco mucho su participación en este proyecto.

#### Objetivos:

Le he pedido que sea voluntaria en un estudio investigativo que tiene dos objetivos. Primero, hago un proyecto de investigaciones para una tesis que escribo para conseguir mi doctorado en la universidad. Segundo, quiero investigar como son las relaciones que se desarrollan entre Uds. y los estudiantes. Creo que este proyecto que hemos desarrollado juntas es importante en cambiar las relaciones entre los latinos y los anglos.

#### Procedimientos:

Para poder prestarle toda mi atención durante la entrevista, voy a grabar nuestra conversación. Le prometo que todas sus respuestas son absolutamente confidenciales. Sólo voy a guardar las cintas por suficiente tiempo para transcribir nuestra conversación a papel. Así podré estudiar todo lo que me ha dicho. Después de que haya escrito la transcripción, le entregaré las cintas, y usted puede hacer lo que quiera con ellas. Quisiera que usted escojera un pseudónimo por lo cual siempre le llamo por toda la entrevista y en toda la papelería.

Su papel en el estudio consistirá en que me dé permiso de entrevistarle tres veces: al principio del semestre, en la mitad del semestre y al final del semestre. Cada entrevista durará una hora y media. Siempre tendremos las entrevistas a su conveniencia.

Las entrevistas consistirán en que usted me describa tanto como sea posible sobre su vida en su patria. También quisiera platicar con Ud. sobre el tiempo que pasa con los estudiantes. Quisiera saber qué hacen, de qué hablan, cómo pasan el tiempo. Quiero que siempre se encuentre a gusto en compartir la información conmigo, así que si le pregunto algo que no quiere contestar, está bien. También quisiera saber tanto como se encuentre a

gusto en compartir conmigo sobre su vida aquí en Roanoke. Le voy a hacer preguntas, y usted puede contestar con tantos detalles como quiera. Por favor, quiero que me pregunte una explicación si no está segura del sentido o del objetivo de cualquier pregunta. Si le pregunto algo que le parece demasiado personal o si le molesta hablar de algo, dígame que preferiría no hablar de ese tema, y no hay ningún problema. Espero que le dé mucho placer compartir sus experiencias conmigo, y yo sé que me va a dar mucho placer oír la historia de su vida.

Quisiera dejarle un diario y un bolígrafo. Le agradecería mucho si me escribiera sus pensamientos sobre los estudiantes y como pasan tiempo juntos, si se le encuentra a gusto. Si quisiera, al fin del estudio, puedo sacar una copia para mí para regresarle el diario.

No debe ser más que riesgo mínimo para usted por participar en este estudio. Usted puede sentirse completamente a libertad con rehusar de contestar cualquier pregunta que no quiere contestar. Si usted escoge no contestar algunas de las preguntas o si no decide participar en las entrevistas, no afectará de ninguna manera el tratamiento que recibe del Departamento de Salud Pública. Seré su intérprete a la clínica. Usted puede terminar la entrevista a cualquier hora.

#### Beneficios:

No hay beneficios directos para usted excepto que le dará la oportunidad de compartir con la gente de los Estados Unidos sobre su vida en su patria y sobre lo maravilloso que puedan ser las relaciones entre la gente de nuestras dos culturas.

#### El límite del anonimato y de la confidencialidad

Cuando los resultados de las investigaciones se hagan públicos, ningunos de los nombres verdaderos de los participantes se usarán. Pensando en esto, ojalá que usted sea tan honesta y abierta como se encuentre a gusto. Sus pensamientos, experiencias y sentimientos son las respuestas que busco.

Cuando comparta su historia con otra gente, solamente le mencionaré por su pseudónimo. Por ejemplo, puede ser que diga algo por el estilo de <<María, la madre de un hijo de seis meses, tiene mucha nostalgia por la hija de cinco años a quien tuvo que dejar en México con su madre.>> Claro que María no es el nombre verdadero de la participante. A pesar de todos mis esfuerzos a proteger su anonimato, puede ser comprometido.

#### La libertad de retirarse del estudio

Usted puede retirarse de participar en este estudio a cualquier hora. Solamente le pido que me informe o que informe a Adela en el Departamento de Salud Público o cualquiera de la gente en la lista al pie de la página

Por firmar abajo, usted indica que ha leído y entendido el permiso autorizado y las condiciones de este proyecto, que se han contestado todas sus preguntas y que usted me da su permiso voluntario para ser participante en este proyecto.

Si usted participa, puede retirarse del proyecto a cualquier hora sin ningún problema.

Otra vez, mil gracias por estar de acuerdo con compartir conmigo su vida, sus sueños y sus historias.

---

Firma, fecha

Si fuera a tener preguntas sobre esta investigación, podría hablar con  
Dr. Judith Shrum (1-540-231-5361)  
Gresilda Tilley Lubbs (774-9262)  
Dr. Jan Nespor, IRB Representative, Virginia Tech (540-231-8327)  
Dr. David Moore, IRB Research Division, Virginia Tech (540-231-4991)

## Translation

### **VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY**

#### **Informed Consent for Participants**

Title of Project: **Crossing the Border through Service-Learning: A Study of Cross-Cultural Relationships**

Investigators: **Gresilda Tilley-Lubbs, Dr. Judith Shrum**

Thank you so much for agreeing to do this interview with me. You will give me information that I could not get anywhere else, and I really appreciate your participating in this project.

#### Purpose:

I have asked you to volunteer in a research study that has two purposes. First, I am doing research to write a dissertation for my Ph.D. from the university. Second, I want to know how you feel about the students and the program in which you are participating. I believe that this project that we have developed together is important in changing the relationships between Latinos and Anglos. Your help in giving me that information will be invaluable.

#### Procedures:

In order to be able to give you my undivided attention during the interview, I will be recording our conversation. I promise you that all your responses are absolutely confidential. I will only keep the tapes long enough to transcribe our conversation to paper. That way I will be able to study all that you have told me. After I have done the transcription, I will give you the tape to do with as you wish. I would like you to choose a pseudonym by which I will always refer to you throughout the research. Your real name will not be used either in the interviews or in the paperwork.

Your part in the study will involve allowing me to interview you three times: at the beginning of the semester, in the middle of the semester, and at the end of the semester. The interviews will last one and a half hours. We will always do the interviews at your convenience.

The interviews will consist mainly of your describing to me as much about your life in your home country as you are comfortable sharing with me. I will want to know as much as you feel comfortable sharing with me about your life here in Roanoke. I will also chat with you about the time you spend with the students. I would like to know what you do, what you talk about, how you spend time. The questions will be ones that you can answer with as much detail as you like. Please feel free to ask me if you're uncertain about the meaning or purpose of a question. If any question seems too personal or troubling, please feel free to let me know that you would rather not talk about that

subject. I anticipate that you will enjoy sharing your experiences with me, and I know that I will enjoy hearing about your life.

I will also leave a journal and a pen with you. I would very much appreciate your recording your thoughts for me of how you feel about the students and how you spend time together, if you feel comfortable doing that. If you would like, at the end of the semester, I could make a copy for myself as part of my research so that I can return the original to you.

Risks:

There should be no more than minimal risks to you from participating in this study. You can refuse to answer any question that you don't want to answer. If you choose not to answer some of the questions or if you decide not to participate in the interviews, it will in no way affect the treatment that you receive from the Health Department. I will still be your interpreter at the Health Department. None of the answers that you give will affect the care that you receive in any way. You can end the interview at any time.

Benefits:

There are no direct benefits to you except that it will give you the opportunity to let people in the United States know about your life in your native country and about how wonderful relationships between our two cultures can be.

Extent of Anonymity and Confidentiality:

When the results of the research are made public, none of the actual names of the individuals will appear. With that in mind, I hope that you will be as open and honest with me as feels comfortable to you. Your actual thoughts, experiences and feelings are the responses that I am looking for.

When I share your story, you will only be referred to by your pseudonym. For example, I might say something such as, "María, the mother of a six-month-old son, feels homesick for the five-year-old daughter she left behind in Mexico with her mother." María, of course, will not be your real name. Despite my every effort to preserve your anonymity, however, it may be compromised.

Freedom to Withdraw

You are free to withdraw from participation in this study at any time. Just inform me or any of the nurses at the Health Department or any of the people listed at the bottom of the page.

By signing below, you indicate that you have read and understood the informed consent and conditions of this project, that you have had all your questions answered, and that you give your voluntary consent for participation in this project.

If you participate, you may withdraw at any time without any problem.

Once again, thank you so very much for agreeing to share your life, your thoughts, your dreams and your stories with me.

---

Signature, Date

If you have questions about this research, you may contact:

Dr. Judith Shrum (540-231-5361)

Gresilda Tilley-Lubbs (540-774-9262)

Dr. Jan Nespor, IRB Representative, Virginia Tech (540-231-8327)

Dr. David Moore, IRB Research Division, Virginia Tech (540-231-4991)

**APPENDIX H**

***Crossing the Border***  
***Through Service-Learning***

---

**VIRGINIA POLYTECHNIC INSTITUTE & STATE UNIVERSITY**  
**Department of Foreign Languages & Literatures**

*Fall 2002*

**Spanish 4984 CRN 96221**  
**Spanish 5984 CRN 96229**

**CLASS MEETS:** Major Williams Hall 327

**CLASS TIME:** Monday 4-6

**OFFICE:** 328 Major Williams Hall

**EMAIL:** [gllibbs@vt.edu](mailto:gllibbs@vt.edu)

**WEB PAGE:**

<http://www.fll.vt.edu/Lubbs/5984/4984/index.html>

**INSTRUCTOR:** Gresilda A. Tilley-Lubbs

**OFFICE HOURS:** MWF 2:15-3:00 or by appt.

**TELEPHONE:** 231-4051 (Leave message.)

**REQUIRED READINGS AND VIDEOS:** Certain readings, web pages and videos will be required for the course. The readings will be provided by the instructor. The web page links are included in the electronic syllabus as hot links. The readings are an essential component of the course, and serve as a guide for constructing theory out of experience. All course reading will be directly connected to class discussions and activities.

**REQUIRED TEXTS:** The Service-Learning Center will loan to you the following text for the semester. It will be part of the body of required readings. It must be returned by the end of the semester or the student will need to reimburse the Service-Learning Center.

Hamner, D. M. (2002). *Building bridges: The Allyn & Bacon student guide to service-learning*. Boston: Allyn & Bacon.

The following text packet is available in the campus bookstores and is necessary for the ESL teaching you will be doing in the community:

Shapiro, N. & Adelson-Goldstein, J. (1998). *The Oxford picture dictionary: English/Spanish*. NY: Oxford.

Shapiro, N.; Adelson-Goldstein, J.; & Weiss, R. (1999). *The Oxford picture dictionary: Teacher's book*. NY: Oxford.

Fuchs & Barsky (Eds.). (1999). *The beginning workbook for the Oxford picture dictionary*. NY: Oxford.

Weiss, R.; Adelson-Goldstein, J.; & Shapiro, N. (1999). *Classic classroom activities: The Oxford picture dictionary program*. NY: Oxford.

**SUGGESTED SUPPLEMENTAL TEXTS:** For those of you who are planning to serve as interpreters, the following texts are available. Ask your instructor for details.

Delgado, J. L. (1997). *¡Salud!: Guía integral para la mujer Latina—Cuerpo, mente y espíritu*. NY: HarperLibros.

Di Lorenzo, M. & Kearon, T. (1981). *Medical Spanish: A conversational approach*. Fort Worth: Holt, Rinehart and Winston.

Fryer, B. & Faria, H. (1994). *Spanish for the business traveler*. Hauppauge, NY: Barron's.

Harvey, W. (1995). *Household Spanish: How to communicate with your Spanish employees*. Hauppauge, NY: Barron's.

Harvey, W. (2000). *Outreach Spanish*. Hauppauge, NY: Barron's.

Harvey, W. (1998). *Spanish for educators*. Hauppauge, NY: Barron's.

Harvey, W. (2000). *Spanish for health care professionals* (2nd ed.). Hauppauge, NY: Barron's.

Harvey, W. (1997). *Spanish for human resources managers*. Hauppauge, NY: Barron's .

Harvey, W. (1996). *Spanish for law enforcement personnel*. Hauppauge, NY: Barron's .

Mikkelson, H. (1996). *The interpreter's companion*. Spreckels, CA: Acebo. (Available through [www.acebo.com](http://www.acebo.com))

**DICTIONARY:** A large Spanish/English dictionary, such as Collins, Cassells, or Larousse, will serve you well in this and subsequent courses.

**ELECTRONIC MAIL:**

You will need to have an active PID for this course. In addition to general mail, an e-mail list will be used for announcements, work updates, and general class discussion. Each week, you will post your reflection by Sunday midnight. You may send messages to the e-mail list by clicking on "Reply to all."

**HONOR CODE:**

The Virginia Tech Honor Code will be strictly enforced. All aspects of your coursework are covered by the Honor System. Please see the following website for further information:

<http://www.vt.edu:1002/studentinfo/gradhonor/>

**STUDENTS NEEDING SPECIAL ACCOMMODATIONS:** Please contact the Office of the Dean of Students who will provide the instructor with a written description of the necessary specified accommodations.

**JUSTIFICATION FOR THE COURSE:** This is a service-learning course designed for Spanish majors and minors and other students who wish to have an immersion experience in the Latino community. The students will have the opportunity to interact in a personal way with members of the community, thereby enriching their understanding of the culture and the language. This is a grassroots program that will be driven by the needs of the Latino community. The course itself will be co-constructed by the students, the members of the Latino community who are involved in the project, and the instructor.

**MISSION STATEMENT:** In facilitating a service-learning class, I plan to create an inviting and stimulating environment in which the students will form a learning community based on mutual respect and interests with the common goal of pursuing research and inquiry into the methodology and practice of working within a diverse community. They will construct their own knowledge so that it will be meaningful and applicable to their own projects and goals, thereby granting them ownership of the class and its outcome. They will design projects that will immerse them in the Latino community. By means of reflection, they will constantly evaluate their progress, examining how the theory that they are reading is or is not present in their experiences in the community.

**OBJECTIVES:** By the end of the semester, the students will be able to articulate what they have learned about service-learning within the Latino community. Through a variety of readings, in-services, guest speakers and reflections, they will be able to analyze how they can help people from Latin America to navigate within the community in which they are now living. They will have the opportunity to examine themselves by interactions with others.

**PRINCIPLES OF SERVICE-LEARNING:** This service-learning experience will be guided by the following principles which state that an effective program:

- engages people in responsible and challenging actions for the common good;
- provides structured opportunities for people to reflect critically on their service experience;
- articulates clear service and learning goals for everyone involved;
- allows for those with needs to define those needs;
- clarifies the responsibilities of each person and organization involved;

- matches service providers and service needs through a process that recognizes changing circumstances;
- expects genuine, active, and sustained organizational commitment;
- includes training, supervision, monitoring, support, recognition, and evaluation to meet service and learning goals; a
- insures that the time commitment for service and learning is flexible, appropriate, and in the best interests of all involved; and
- is committed to program participation by and with diverse populations.

Honnet, E.P., and S.J. Poulen. (1989). Principles of Good Practice for Combining Service and Learning, *a Wingspread Special Report*. Racine, WI: The Johnson Foundation, Inc.

#### **ASSESSMENT:**

The evaluation for the service-learning course will be based on the following:

- |                                      |     |
|--------------------------------------|-----|
| ○ Class participation and exit slips | 15% |
| ○ Weekly journal reflections         | 13% |
| ○ Final transformation paper         | 20% |
| ○ Power point presentation           | 19% |
| ○ Community project                  | 33% |

**CLASS PARTICIPATION AND EXIT SLIPS:** In a discussion class, attendance is crucial to the dynamics of the group. The class activities will be varied, ranging from rich discussion of the reflection papers to guest speakers who will share about their work in the Latino community. Each week the students will be asked to write an exit slip commenting on the direction of the class itself.

**COMMUNITY SERVICE:** During the first two class meetings, the students will have the opportunity to hear about the various services they will provide to families in the Roanoke Latino community. They will work in teams, going to their families' homes twice a week, often being called upon to:

- Provide transportation to medical, dental and social service appointments.
- Provide childcare at specified times.
- Provide transportation, babysitting, and a nurturing presence for women who want to attend group support sessions.
- Shop for groceries for families who are without sufficient food (I have a fund of about \$500 in donations at this time that we can draw from).

- Shop for clothing for the children (depending on the situation, at Kmart, WalMart or Goodwill).
- Organize donations of clothing, toys, and furniture so that they are easily accessible.
- Deliver clothing, toys, furniture.
- Make phone calls to make appointments or to find out information about the available services.
- Translate brochures related to health care and social services.
- Interpret for people at medical and social service appointments where there no interpreter is provided.
- Act as an intermediary for communication with the children's school
- Work with individuals and families to help them with their English, either by tutoring or by teaching small classes.
- Teach basic survival skills, ranging from how to ride the bus to how to get a library card to be able to use the library facilities.

**WEEKLY JOURNAL REFLECTIONS:** The students will post a weekly reflection to the group email. The students should plan to read the reflections of the other students before class. This will greatly enrich the discussions that we have in class. With the exception of the first reflection, the reflections will focus on the assigned readings for the week and how the student sees it play out or not in the community. **The first reflection** will consist of personal narratives describing why the students chose to participate in service-learning and what they expect from the experience. The reflections should all be **2 pages, double spaced with one-inch margins on each side written on the computer in 12 font**. The reflections should be posted to the group e-mail by Saturday at midnight. The reflections may be written in Spanish or in English. Those students who are majoring or minoring in Spanish are highly encouraged to write in Spanish. **There will not be a reflection on the weeks when the project proposals, the final papers and the power point presentations are due.**

**FINAL TRANSFORMATION PAPER:** The final transformation paper will be due at the last class meeting on **December 9**. To write the final paper, the students should read back over the reflection papers that they have written over the course of the semester so that they can discuss how the service-learning experience compared to their expectations. This final paper should also cite the readings, discussing whether they helped the students to transform their thinking and perspectives in the course of the service-learning project. They should also discuss the effect the immersion experience had on their proficiency in Spanish. They should explore whether the course and its effects on them was what they expected. The paper should be between **8-10 pages double spaced with one-inch margins on each side written on the computer in 12 font**.

**POWER POINT PRESENTATION:** During the final exam time, **Tuesday, December 17, 3:25-5:25p.m.**, the students will share group power point presentations of the projects in which they participated. These presentations should include photos as well as brief narratives of the projects. Each presentation should last approximately 15 minutes.

**REQUIRED WEBPAGES:****SEPTEMBER 9:**

- Who are the Hispanic Americans? <http://ed.gov/pubs/FaultLine/who.html>
- National Council of La Raza: <http://www.nclr.org/>
- INS site: <http://www.ins.usdoj.gov/graphics/index.htm>
- Honduras: <http://www.hondunet.net/>

**SEPTEMBER 30:**

- Who is Paolo Freire? <http://ed.gov/pubs/FaultLine/call.html>
- Paolo Freire: An Homage: <http://nlu.nl.edu/ace/Homage.html>
- Issues in Freirian Pedagogy:  
<http://nlu.nl.edu/ace/Resources/Documents/FreireIssues.html>
- Funds of Knowledge: Learning from Language Minority Households:  
<http://www.cal.org/ericcll/digest/ncrcds01.html>
- Funds of Knowledge: A Look at Luis Moll's Research into Hidden Family Resources:  
[http://www.ncrel.org/sdrs/cityschl/city1\\_1c.htm](http://www.ncrel.org/sdrs/cityschl/city1_1c.htm)

**OCTOBER 7:**

- Newcomers in American Schools:  
<http://wwwsearch.rand.org/query.html?col=pubs&qt=Hispanics+in+Education>
- Call to Action; Hispanic Americans Education: <http://ed.gov/pubs/FaultLine/call.html>
- Virginia Department of Education ESL Homepage:  
<http://www.pen.k12.va.us/VDOE/Instruction/Language/#English%20as%20a%20Second>

**OCTOBER 14:**

- Health and Social Services among International Labor Migrants:  
<http://www.utexas.edu/utpress/books/ugahea.html>
- Mi pediatra: <http://www.mipediatra.com.mx/inicio.htm>
- Jefferson Latino Health Organization: <http://www.geocities.com/CollegePark/Field/4725/>
- National Hispanic Medical Association: <http://home.earthlink.net/~nhma/>
- Women and Health Center: <http://www.rcm.upr.edu/2k1whc/boletin.html>
- Links to other sites concerning migrant health:  
<http://courseinfo.wm.edu/courses/SPAN400-01-SU00/>
- Health and Social Services among International Labor Migrants:  
<http://www.utexas.edu/utpress/books/ugahea.html>

**OCTOBER 21:**

- Mexican Migration Project Group:  
[http://www.pop.upenn.edu/mexmig/mmpgroup/frames\\_mmpgroup.html](http://www.pop.upenn.edu/mexmig/mmpgroup/frames_mmpgroup.html)
- Oral Histories from the Mexican Migration Project:  
[http://www.pop.upenn.edu/mexmig/expressions/frames\\_expressions.html](http://www.pop.upenn.edu/mexmig/expressions/frames_expressions.html)

**OCTOBER 28:**

- Many of Washington's migrant farm workers live in squalor:  
[http://www.go.com/?win\\_= search&sv=M6&qt=Mexican+migrant+farm+workers&oq=&url=http%3A//www.detnews.com/1997/nation/9709/16/09160047.htm&ti=Many+of+Washington's+migrant+farm+workers+live+in+squalor++9/16/97&top=](http://www.go.com/?win_= search&sv=M6&qt=Mexican+migrant+farm+workers&oq=&url=http%3A//www.detnews.com/1997/nation/9709/16/09160047.htm&ti=Many+of+Washington's+migrant+farm+workers+live+in+squalor++9/16/97&top=)
- The true story of Francisco Jiménez who based his short story *Cajas de carton* on his childhood as a migrant worker: <http://www.scu.edu/diversity/frjim.html>

**NOVEMBER 4:**

- Esmeralda Santiago: <http://www.randomhouse.com/vintage/read/puerto/santiago.html>
- Esmeralda Santiago, author, filmmaker:  
<http://www.lordly.com/talent/lordly/SantiagoEsmeralda.html>
- Esmeralda Santiago Homepage: <http://www.esmeraldasantiago.com/>
- Interview with Esmeralda Santiago: <http://hcs.harvard.edu/~hbr/fall99/santiago.html>
- Voices from the Gaps: Women writers of color:  
<http://voices.cla.umn.edu/authors/esmeraldasantiago.html>
- Voices from the Gaps: Women writers of color:  
<http://voices.cla.umn.edu/authors/SandraCisneros.html>
- Las mujeres: Sandra Cisneros:  
<http://www.lasmujeres.com/sandracisneros/cisnerosgoal.shtml>
- Interview with Cisneros:  
[http://acunix.wheatonma.edu/rpearce/MultiC\\_Web/Authors/Sandra\\_Cisneros/body\\_sandra\\_cisneros.html](http://acunix.wheatonma.edu/rpearce/MultiC_Web/Authors/Sandra_Cisneros/body_sandra_cisneros.html)
- Cisneros' career: [http://www.english.uiuc.edu/maps/poets/a\\_f/cisneros/career.htm](http://www.english.uiuc.edu/maps/poets/a_f/cisneros/career.htm)
- Hear Cisneros' interview: <http://www.wiredforbooks.org/sandracisneros/>

#### **NOVEMBER 18:**

Chicano Culture: <http://www.geocities.com/TelevisionCity/6854/CHICANO.HTM>

#### **TENTATIVE COURSE/ASSIGNMENT SCHEDULE**

Note: the reflections will always be due on the e-mail list by midnight of the Sunday before class in order to allow your colleagues to read them so they can be discussed in class. **You must turn in a hard copy to the instructor to receive credit for the reflection.**

<i>Date by week</i>	<i>Topic</i>	<i>Assignments due</i>
August 26	Introductions and Overview Looking at ourselves as participants in service-learning Meeting each other Diagnostic exam	
September 2	What is service-learning? Training session for using ESL books and for filling out forms. Bring ESL books to class.	Reading #1 (Mullaney, Arries, Morton, Eby, Hamner 1-29) and Reflection #1 (Why I chose S-L and what I expect)
September 7 Saturday	Workday in Roanoke to distribute clothing and household goods and to meet your families.	
September 9	Looking at ourselves as the other Who are the Hispanic Americans?	Reading #2 (Derramo-James, Pérez Firmat, Nava, Hamner 31-76, web pages listed on previous page) and Reflection #2
September 16	Border crossings and the life left behind	Reading #3 (Campbell, Hellman, Behar) and Reflection #3 Watch video: <i>El norte</i>
September 23	Caring through competency Entering the community	Reading #4 (Noddings, Varas, Hamner 79-120) and Reflection #4
September 30	Liberation through literacy	Reading #5 (Freire, Moll, web pages

	Funds of knowledge	listed on previous page) and Reflection #5
October 7	Justice in education	Reading #6 (Cochrane-Smith, Chávez, Carger, Romo and Falbo, web pages listed on previous page) and Reflection #6
October 14	Latino health care issues	Reading #7 (Romo and Falbo, web pages listed on previous page) and Reflection #7
October 21	Life as a Latino living in the US	Reading #8 (Haslam, Ortiz Cofer, Salinas, web pages listed on previous page) and Reflection #8 Watch video: <i>The Sewing Machine</i>
October 28	Life as a migrant worker	Reading #9 (Jiménez, Salinas, web pages listed on previous page) and Reflection #9
November 4	The new Chicarreña authors	Reading #10 (Santiago, Cisneros) and Reflection #10
November 11	Mysticism	Reading #11 (Mora, Behar) and Reflection #11
November 18	The new mestiza	Reading #12 (Paternostro, Anzaldúa, Pardo, web pages listed on previous page) and Reflection #12
November 25	Thanksgiving Vacation	
December 2	Identity issues	Reading #13 (Rodriguez, Menchaca, Stavans, Johnson) and Reflection #13
December 9	Getting to know each other Taking a look at where we have been Diagnostic exam	Fiesta with all the people who have worked on the project Final paper due
December 17	Putting it all together	Power point presentations

SYLLABUS SUBJECT TO CHANGE!!!

## APPENDIX I

### CHRONOLOGICAL REFERENCES FOR CROSSING THE BORDER THROUGH SERVICE-LEARNING

Gresilda Tilley Lubbs  
Virginia Polytechnic and State University

- Hamner, D. M. (2002). *Building bridges*. Boston: Allyn & Bacon.
- Mullaney, J. (1999). Service-learning and language-acquisition theory and practice. In Hellebrandt, J. & Varona, L. (Eds.), *Construyendo puentes (Building bridges): concepts and models for service-learning in Spanish* (pp. 49-60). Washington, D.C.: American Association for Higher Education.
- Arries, J. (1999). Critical pedagogy and service-learning in Spanish: crossing the border in the freshman seminar. In Hellebrandt, J. & Varona, L. (Eds.), *Construyendo puentes (Building bridges): concepts and models for service-learning in Spanish* (pp. 33-47). Washington, D.C.: American Association for Higher Education.
- Morton, K. (1999). Starfish hurling and community service. *The Michigan Journal for Community Service Learning*, II, 23.
- Eby, J. (1998). Why service-learning is bad. Unpublished paper. Grantham , PA: Messiah College
- Nava, M. (1998). Charity. In Santiago, E. & Davidow, J. (Eds.). *Las Christmas* (pp. 51-58). NY: Vintage Books.
- James-Deramo. On en/countering the other. Unpublished paper. Virginia Tech: Service-Learning Center.
- Perez Firmat, G. (1998). Good night to nochebuena. In Santiago, E. & Davidow, J. (Eds.). *Las Christmas* (pp. 23-32). NY: Vintage Books.

- Campbell, F. (1995). Borderlining: an introduction. In *Tijuana: stories on the border* (Trans. ed.) (pp. 1-23). Berkley, CA: University of California Press.
- Hellman, J. (1994). The border. In *Mexican lives* (pp. 152-184). NY: The New Press.
- Behar, R. (1993). The mother in the daughter. In *Translated woman: crossing the border with Esperanza's story* (pp. 22-52). Boston: Beacon Press.
- Noddings, N. (1999). Caring and competence. In Griffin, G. (Ed.), *The education of teachers; Ninety-eighth yearbook of the National Society for the Study of Education* (pp. 205-220). Chicago: National Society for the Study of Education.
- Varas, P. (1999). Raising cultural awareness through service-learning in Spanish culture and conversation: tutoring in the Migrant Education Program in Salem. In Hellebrandt, J. & Varona, L. (Eds.), *Construyendo puentes (Building bridges): Concepts and models for service-learning in Spanish* (pp. 123-135). Washington, D.C.: American Association for Higher Education.
- Freire, P. (1970). Pedagogy of the oppressed. *Pedagogy of the oppressed* (pp. 75-86). NY: Continuum.
- Moll, L. & Greenberg, J. (1990). Creating zones of possibilities: combining social context for instruction. In Moll, L. & Greenberg, J. (Eds.), *Vygotsky and education: instructional implications and applications of sociohistorical psychology* (pp. 319-348). NY: Cambridge University Press.
- Cochran-Smith, M. (1999). Learning to teach for social justice. In Griffin, G. (Ed.), *The education of teachers; Ninety-eighth yearbook of the National Society for the Study of Education* (pp. 114-144). Chicago: National Society for the Study of Education.

- Chávez, L. (1991). Bilingual battleground. In *Out of the barrio: toward a new politics of Hispanic assimilation* (pp. 9-38). NY: HarperCollins Publishers.
- Carger, C. L. (1996). Of borders and dreams: beginnings. In *Of borders and dreams* (pp. 1-10). NY: Teachers College.
- Carger, C. L. (1996). Stormy weather. In *Of borders and dreams* (pp. 100-111). NY: Teachers College.
- Romo, H. D. & Falbo, T. (1996). Bureaucratic glitches. In *Latino high school graduation: defying the odds* (pp. 164-189). Austin: University of Texas Press.
- Romo, H. D. & Falbo, T. (1996). Teen motherhood. In *Latino high school graduation: Defying the odds* (pp. 92-118). Austin: University of Texas Press.
- Haslam, G. (1993). The horned toad. In López, T. (Ed.), *Growing up Chicana/o* (pp. 103-113). NY: Avon Books.
- Ortiz Cofer, J. (1993). The witch's husband. In *The Latin deli* (pp. 42-49). New York: W. W. Norton.
- Ortiz Cofer, J. (1993). Advanced biology. In *The Latin deli* (pp. 120-129). New York: W. W. Norton.
- Salinas, M. (1993). The scholarship jacket. In López, T. (Ed.), *Growing up Chicana/o* (pp. 127-132). NY: Avon Books.
- Jiménez, F. (1984). Cajas de cartón. In Valette, R. M. & Renjilian-Burgy, J. (Eds.), *Album* (pp. 39-52). Lexington, MA: D. C. Heath.
- Jiménez, F. (1993). The circuit. In López, T. A. (Ed.), *Growing up chicana/o* (pp. 137-151). NY: Avon Books.

Santiago, E. (1993). El mangle. In Santiago, E., *When I was Puerto Rican* (pp. 133-151). NY: Vintage Books.

Santiago, E. (1993). A shot at it. In Santiago, E., *When I was Puerto Rican* (pp. 257-266). NY: Vintage Books.

Santiago, E. (1993). Epilogue: one of these days. In Santiago, E., *When I was Puerto Rican* (pp. 266-268). NY: Vintage Books.

Cisneros, S. (1984). The house on Mango Street. In *The house on Mango Street* (pp. 3-5). NY: Random House.

Cisneros, S. (1991). Woman hollering creek. In *Woman hollering creek and other stories* (pp. 43-56). NY: Random House.

Cisneros, S. (1991). One holy night. In *Woman hollering creek and other stories* (pp. 25-35). NY: Random House.

Mora, P. (1997). *Diciembre / December*. In *the House of Houses* (pp. 272-291). Boston: Beacon Press.

Mora, P. (1997). House of houses. In *House of Houses* (pp. 1-13). Boston: Beacon Press.

Mora, P. (1997). *Noviembre / November*. In *House of Houses* (pp. 253-271). Boston: Beacon Press.

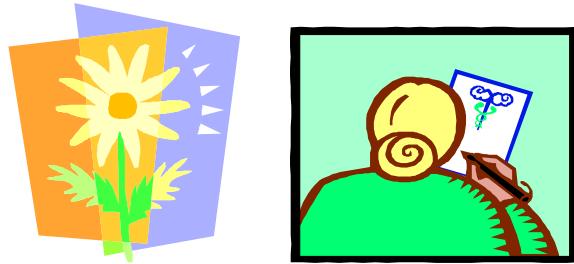
Behar, R. (1993). Talking serpent. In *Translated woman: crossing the border with Esperanza's story* (pp. 1-20). Boston: Beacon Press.

Paternostro, S. (1998). A love story. In *In the land of God and man: A Latin woman's journey* (pp. 196-269). NY: Plume.

Anzaldúa, G. (1999). La conciencia de la mestiza: towards a new consciousness. In *Borderlands/La frontera* (pp. 99-113). San Francisco: Aunt Lute Books.

- Pardo, M. S. (1998). Creating community in Eastside Los Angeles: we have to do it. In *Mexican American women activists: identity and resistance in two Los Angeles communities* (pp. 163-225). Philadelphia: Temple University Press.
- Rodríguez, R. (1992). Introduction: my parents' village. In *Days of obligation: An argument with my Mexican father* (pp. XV-XIX). NY: Penguin Books.
- Rodríguez, R. (1992). India. In *Days of obligation: An argument with my Mexican father* (pp. 1-25). NY: Penguin Books.
- Menchaca, M. (1995). The impact of Anglo American racism on Mexican-origin intragroup relations. In *The Mexican outsiders: A community history of marginalization and discrimination* (pp. 200-221). Austin: University of Texas Press.
- Stavans, I. (1995). Life in the hyphen. In *The Hispanic condition: Reflections on culture and identity in America* (pp. 7-30). NY: HarperPerennial.
- Johnson, K. (1999). My father: Planting the seeds of a racial conscientiousness. In *How did you get to be Mexican? A white/brown man's search for identity* (pp. 52-63). Philadelphia: Temple University Press.
- Johnson, K. (1999). My mother: One assimilation story. In (Ed.), *How did you get to be Mexican? A white/brown man's search for identity* (pp. 52-63). Philadelphia: Temple University Press.
- Johnson, K. (1999). Growing up white? In *How did you get to be Mexican? A white/brown man's search for identity* (pp. 73-88). Philadelphia: Temple University Press.

## APPENDIX J



**Queridas Mujeres,**  
**Les invitamos a usted y a sus niños a un**  
**grupo para mujeres.**  
**El grupo que estamos formando se**  
**reunirá a discutir temas importantes**  
**para mujeres.**

### **El horario tentativo:**

**18 de marzo** - Productos de limpieza para el hogar utilizadas en los Estados Unidos.

**25 de marzo** - Cuidado y diversión de los bebés

**1er de abril** - Nutrición y cocina

**8 de abril** – Higiene personal y buena apariencia

**15 de abril** – Prevención del abuso sexual

**22 de abril** - Alcohol y como afecta a las personas

**29 de abril** – Concientización de la violencia doméstica

## **6 de mayo - Relaciones sexuales y el cuerpo femenino**

---

**Lugar:** Oak Grove Church of the Brethren (La iglesia de los hermanos de Oak Grove)

**La fecha:** Cada martes, desde el 18 de marzo hasta el 6 de mayo.

**La hora:** Desde las 7 de la tarde hasta las 8:30

**Transporte:** Los estudiantes de la clase van a transportar a todos.

*Guardería: Los estudiantes de la clase van a cuidar a los niños de cualquier edad.*

*¡Gracias mil por su tiempo. Estamos emocionadas de tener este programa!:) Por favor, si quieren asistir a todos los programas, por favor, dígaselo a su estudiante.*

Kris y todos de los estudiantes de la clase

Yo prometo que voy a asistir todos los programas

X \_\_\_\_\_

Si Ud. viene de la carretera nacional 581:

- Tome la carretera nacional "581" Sur
- Tome la salida a Tanglewood, yendo a la derecha.
- Vaya casi 10 millas hasta llegar a Allstate. Al semáforo doble a la derecha. Ahora, está en la calle de Keagy, la cual es solamente un bloque.
- Doble a la derecha en la calle de McVitty.

- Siga derecho por medio bloque.
- La iglesia está a la izquierda.
- El número del teléfono de la iglesia es 774-3217 y el número celular de Kris Lubbs es 580-8497 si necesita ayuda en encontrar la iglesia.

Direcciones de Blacksburg:

- Tome la carretera nacional "81" NORTE.
- Tome la salida 141: se llama "New Castle" y a la parada, doble a la derecha en la ruta 419, al sur.
- Vaya casi 10 millas. Pasará General Electric, el hospital de Lewis Gale, y Shenandoah Life Insurance.
- Al semáforo está Allstate y doble a la izquierda. Ahora, está en la calle de Keagy, la cual es solamente un bloque.
- Doble a la derecha en la calle de McVitty.
- Siga derecha por medio bloque.
- La iglesia está a la izquierda.
- El número del teléfono de la iglesia es 774-3217 y el número celular de Joyce es (540) 247-2872 si necesita ayuda en encontrar la iglesia.

**Oak Grove Church of the Brethren  
2138 McVitty Rd  
Roanoke, VA SW 24018-1642**

## **APPENDIX K**

### *Transformation Paper*

The final transformation paper will be due at the time of the final exam on May 5. The paper must be 8-10 pages, double-spaced with one-inch margins on each side and at the top. There must be a cover page. Use 12 font, Times New Roman or Arial.

**STEP 1:** Reread all of your reflections and think about the growth that you have experienced in the journey you have taken with your families this summer. After reading your impressions in these journals, you will be ready to embark on writing the paper. The questions below are a map to guide you on the final stretch of the journey.

**STEP 2:** Write an introductory paragraph in which you talk in general terms about the experience.

**STEP 3:** Who were you at the beginning of the class as compared to who you are now? (Look at your first reflection.) Talk specifically about your growth in language and in cultural awareness. How did it meet your expectations? How was it different?

**STEP 4:** How would you describe the relationship you have with your family? How has it changed since the beginning of the semester? How will you plan to keep up with your family after the semester ends? How do you think your family feels about you? How has the relationship differed from what you expected?

**STEP 5:** What are 5-8 (minimum) of your favorite readings? You must cite them specifically. Why did they impress you? Did they change your way of thinking about the issues? How?

**STEP 6:** Did this service-learning experience change your life—the way you think and act, your perceptions and beliefs? Why or why not?

**STEP 7:** Has this experience changed your life in terms of your future plans? Why or why not?

## **APPENDIX L**

### **GUIDED QUESTIONS FOR THE LATINAS' JOURNALS**

(Read orally as they read a copy)

1. ¿Cuándo vienen los estudiantes a tu casa?
2. ¿Cuánto tiempo pasan con tu familia cuando vienen?
3. ¿Cuáles son algunas de las actividades que hacen mientras que están en tu casa?
4. ¿Cómo te sientes cuando pasas tiempo con ellos?
5. ¿Cuáles son algunas de las conversaciones que tienen?

### **GUIDED QUESTIONS FOR THE LATINAS' JOURNALS**

(Read orally as they read a copy)

#### Translation

1. When do the students come to your house?
2. How much time do they spend with your family when they come to your house?
3. What are some of the activities that you do when they are at your house?
4. How do you feel when you spend time with them?
5. What are some of the conversations that you have?

## **APPENDIX M**

### **CONFIDENTIALITY STATEMENT**

**DEFINITION: CONFIDENTIAL: Having secret or private relations; trusted; intimate; i.e. a confidential clerk imparted in confidence; secret; i.e. confidential information.**

All information shared in the class about matters that could cause embarrassment or danger to our families will be kept in strictest confidence. The confidential information seen or heard in the course of working with our families is not to be discussed outside the class – not even with family or friends. All participants in the service-learning program must know that no one involved in our program will discuss or reveal any information about them except within the context of the course discussions or written documents.

I understand that I may be held personally responsible for any violation of this oath and that my breech of confidence may cause emotional or physical harm to the participants.

I have read the above and understand it fully.

---

Witness

---

Signature of Student

---

Date

---

Date