Becoming Biculturally Competent an Autoethnographic Journey of a Guera Woman

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BECOMING BICULTURALLY COMPETENT
AN AUTOETHNOGRAPHIC JOURNEY OF A GÜERA WOMAN

BY

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DISSERTATION

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I want to begin by acknowledging my deepest appreciation to my mother Della Hall and my father Gains Hall for bringing into this world, loving me unconditionally, and always supporting my every endeavor. Without them I would not have learned to embrace the world as an Anglo-Hispanic woman. They taught me to love, give, learn and wonder. My mother spent many hours allowing me to delve into the constructs of my culture and family. I love you both and hope that my work honors your lives, your families, and your cultures.

I would like to extend my sincerest gratitude to Dr. Pisarn Chamcharatsri for his countless hours of mentoring and support. Dr. Bee has shared with me priceless hours of academic foresight and inspiration. A special thank you is due to Dr. Kathryn Watkins, who although was overtasked with work and life, made time to provide me with an independent research course that saved my academic pursuit and inspired the epiphany to conduct this autoethnographic research. I also want to acknowledge the other members of my dissertation committee, and Dr. Carolyn Hushman, and Dr. Penny Pence for their continued and constant support.

I must thank my two daughters for their understanding throughout this process. They have listened to my pondering and been supportive throughout this entire process. They have always led me to believe that this doctoral journey was not just a dream but a possibility. "You can do it Mama!" were their words that gave me the determination to keep on going.

Personally, and from the depths of my soul, I must thank and acknowledge my wonderful and supportive partner Dr. Roberto Ollivier. As time is the greatest gift, he has shared his time generously with me as my classmate, my sounding board, my companion,
and my shoulder to lean and cry on. He has taught me the meaning of being an academic while always assuring me that I had the tenacity to finish this autoethnographic journey. He has held my hand and held up the light in order for me to see how to obtain the success that I sometimes felt was out of reach. Thank you is not enough to express my gratitude and love for choosing to be and remain by my side. You are truly mi Amor.
This dissertation represents a personalized account of my lived experiences and analytically describes the autoethnographic and qualitative processes of bicultural development and bicultural competency. My autoethnographic study advocates that cultural self-reflection allows for an accurate determination of one’s cultural-self and more importantly provides an instrumental passageway to cultural awareness, bicultural awareness, and proposedly bicultural competency.

Through the implementation of this qualitative research method, I explored my role as the subject, researcher, and narrator of this autoethnographic examination. This bicultural autoethnography necessitated attending to the details of genuine and truthful personal reflection, self-analysis, and self-evaluation through the use of the narrative and the components of bicultural competency.

Peering through my Hispanic cultural lens, and my Anglo cultural lens, I have documented a portion of my lived experiences through reflecting, interpreting, and analyzing a collection of epic events that significantly impacted my life academically, culturally, personally, and professionally.
The theoretical elements used for this study are reciprocal determinism, bicultural competency, grounded theory, and narrative analysis. There also was a brief consideration of information avoidance for cultural value preservation. This study synthesized my life story vignettes, my Anglo and Hispanic cultural perspectives of randomly selected cultural artifacts, and familial interviews culminating in epiphanies and heart-warming bicultural life analysis.

*Keywords:* Anglo, autoethnography, bicultural, bicultural competency, culture, Hispanic
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PROLOGUE

My father is Anglo, and my mother is Hispanic yet, I didn’t realize that I was a bicultural person until I became a young adult. I grew up straddling two cultural worlds not knowing why I struggled to learn, fit in, and why I was so different from my monocultural peers and family. I struggled with language within my home because language expectations were conflicting as my mother spoke Spanish and my father spoke English. But somehow, we managed to communicate in a way that was culturally acceptable to each of my parents in a bicultural setting.

In my home there were six people including my parents, two sisters, my grandmother and me. At home, my father and sisters were the family members that spoke English with me. English was their only language. My father was a brilliant man, a jokester and was from the state of Arkansas. When he spoke, he sometimes would be silly and say things incorrectly to be funny. So, growing up my father would say things like ‘that ain’t the way it be’” or “that ain’t right” with a southern drawl. My sisters only spoke English and were educated at English speaking Western schools. I didn’t hear academic Spanish, nor did I hear academic English at home. I was able to make sense of what was being communicated, but I was never sure if I understood fully in either language. This made foundational English and Spanish language acquisition problematic. Although the language was challenging, I didn't complain or argue about my language difficulties. I was raised in the Catholic church where children are to obey their parents without question. And as any good Catholic will attest, the guilt associated with the teachings of the Catholic church is paramount. As a good Catholic, I was raised in such a way as to be aware of my Hispanic and Anglo cultural associations. See Table 1 and 2
### Anglo Cultural Attributes

<table>
<thead>
<tr>
<th>ID</th>
<th>Attribute</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A1</td>
<td>Perfectionism</td>
<td>making a mistake is confused with being a mistake</td>
</tr>
<tr>
<td>A2</td>
<td>Sense of Urgency</td>
<td>makes it difficult to take time to be inclusive</td>
</tr>
<tr>
<td>A3</td>
<td>Defensiveness</td>
<td>defensiveness of people in power creates an oppressive culture</td>
</tr>
<tr>
<td>A4</td>
<td>Quantity Over Quality</td>
<td>all resources of an organization are directed toward producing measurable goals</td>
</tr>
<tr>
<td>A5</td>
<td>Worship of the Written Word</td>
<td>if it's not in a memo, it doesn't exist. documentation and writing skills are more highly valued</td>
</tr>
<tr>
<td>A6</td>
<td>Paternalism</td>
<td>decision-making is clear to those with power and unclear to those without it</td>
</tr>
<tr>
<td>A7</td>
<td>Either/Or Thinking</td>
<td>things are either/or, good/bad, right/wrong, with us/against us</td>
</tr>
<tr>
<td>A8</td>
<td>Power Hoarding</td>
<td>power is seen as limited, only so much to go around</td>
</tr>
<tr>
<td>A9</td>
<td>Fear of Open Conflict</td>
<td>when someone raises an issue that causes discomfort, the response is to blame the person for raising the issue rather than to look at the issue which is actually causing the problem emphasis on being polite</td>
</tr>
<tr>
<td>A10</td>
<td>Individualism</td>
<td>little experience or comfort working as part of a team desire for individual recognition and credit leads to isolation</td>
</tr>
<tr>
<td>A11</td>
<td>Progress is Bigger</td>
<td>progress is an organization which expands</td>
</tr>
<tr>
<td>A12</td>
<td>Objectivity</td>
<td>the belief that there is such a thing as being objective</td>
</tr>
<tr>
<td>A13</td>
<td>Right to Comfort</td>
<td>the belief that those with power have a right to emotional and psychological comfort scapegoating those who cause discomfort</td>
</tr>
</tbody>
</table>

Table 1: Anglo Cultural Attributes

I was born into a Catholic home and raised Catholic throughout my childhood and teenage years. In the Hispanic culture, there is a strong religious connection according to the National Council of La Raza (NCLR) 2010. See Table 1. Keeping this in mind, in my younger years, my Hispanic mother was a "Cradle Catholic," and would take us children to church every Sunday, and my father would stay home. A cradle Catholic is someone who has been Catholic since birth, and the association is that they were born
Catholic and will remain Catholic until death. The cradle Catholic is devoted for life.

When I was about eight years old, my father began to attend church with us when he returned from Vietnam. It was at this time that I was taught to believe in God. Everyone I knew growing up was Catholic except for my relatives on my father's side of the family. I am not even sure what religion was practiced on my father's side of the family.

<table>
<thead>
<tr>
<th>ID</th>
<th>Attribute</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>H1</td>
<td>Family First</td>
<td>family and community very important (compared to Caucasian culture) close family ties. Never an empty nest. Patriarchal. Families may be younger. Often more than one family lives together</td>
</tr>
<tr>
<td>H2</td>
<td>Eating and food accompanies all types of events</td>
<td>food is present at all events and not participating is not acceptable</td>
</tr>
<tr>
<td>H3</td>
<td>Deep pride in heritage</td>
<td>heritage is voiced, practiced and regarded</td>
</tr>
<tr>
<td>H4</td>
<td>Ambition</td>
<td>taking pride in achieving goals familial or professional</td>
</tr>
<tr>
<td>H5</td>
<td>Hard work and sacrifice</td>
<td>strong work ethic. It is better to work every day even if for very little money</td>
</tr>
<tr>
<td>H6</td>
<td>Strong religious connection</td>
<td>religion is a significant part and way of life. Faith guides decisions and family perspectives</td>
</tr>
<tr>
<td>H7</td>
<td>Warmth and Responsiveness</td>
<td>tolerant and sympathetic of others</td>
</tr>
<tr>
<td>H8</td>
<td>Respect</td>
<td>strong value of mutual respect</td>
</tr>
</tbody>
</table>

Table 2: Hispanic Cultural Attributes

I believe they were Protestant. My mother’s side of the family were all Catholic and all Hispanic. As a result, I associated Catholicism with Hispanic cultural events and Hispanic cultural norms. Being Catholic had a significant impact on my life. My family abided by most Catholic dogma and Cannon law. But the dogma that I knew and grew up with underwent dramatic changes. This historically was the time of the Second Vatican Council, of the 21st ecumenical assembly of the Roman Catholic church (Vatican II). As I attended Catholic school, the Vatican II initiative transformed the church and my school in ways that were foreign to me. No more veils on our heads. The Catholic mass was no longer said in Latin. Services were now in English. The language
shift was upsetting even though I was not fluent in Latin. I was uncomfortable with the language shift because at home the language shift from Spanish to English was unsettling and an avenue for disguising one of my cultures. I was unsure as to why Latin was no longer acceptable. But I learned the new order of the Catholic mass in English, and that became the new religious, cultural norm at my home.

Another upsetting change in the church was when the girls and women were able to be active participants in the celebration of the mass. Although this may all appear to be a wonderful reformation of the church, the change of the traditional routine was upsetting to me. I was accustomed to the numerous rules and commandments to follow which added layers of complexity, yet structure, to my life. I wondered why if everything was changing why we still attended a Catholic church and school. I knew my mother was a cradle Catholic and her views of the church would not change, and that is why we continued to attend the Catholic church. But, as for schooling, it soon became clear to me as to why I attended Catholic school. It was not so much to get a good education but to learn to become a "good Catholic" as my mother would say.

At my Catholic school, all of the instruction was in English and of my teachers were English speaking Anglo nuns. To my knowledge, my teachers did not speak any languages other than English. When any teacher communicated with me or reviewed my school work, they would say to me, "does that sound right?" I would respond, "I don't know if it sounds right." The nuns thought I was sarcastic, but I really did not know if words and phrases sounded correct or not in English. My insecurity about language appropriateness caused me to be very quiet and listen until I heard certain words or phrases in repeated contexts and then after several repetitions, I assumed what I heard was correct. I never asked. I was too embarrassed to ask. Language was an important
but confusing part of my development in my Hispanic and Anglo cultures. For this reason, I prefer clarity and structure to provided safety and predictability. In addition to the structure of religion, another important structure in my home was being part of the US military world.

Within our household, we abided by strict military code as my father was a career military man. He served in the military from the age of sixteen and participated in WWII, the Korean War and Vietnam. Cleanliness and order were the expectation. Dinner was served by my mother on time at 6:00 pm every evening as is traditional of the time period as well as in Hispanic culture. Military uniforms, as well as school uniforms, were always washed and pressed. Shoes were polished. Hats and veils were clean and ready to be worn as required for the church. This was the day to day expectation within my household. I felt safe with a distinct organization and the structural expectations. Our lifestyle was simple, structured and predictable.

My family did not have an excess of money when I was a young child. I have had the perception for many years that I grew up poor. I often compared my life, my family, and our material possessions to the families of the children with whom I went to school. My classmates grew up in extravagant homes. Their parents were doctors and lawyers. They drove cars like Mercedes Benz, BMWs, and Jaguars. We lived in a simple home in a dangerous neighborhood and drove a Ford Pinto station wagon. I thought that meant that we were poor. However, my parents scrimped and saved to send me to Catholic school. My sisters went to both Catholic and public schools. My parents provided many extracurricular activates for my sisters and me. They sent us to dance classes, music classes, and swimming lessons. I feel some remorse as I look back and think that I was embarrassed to be poor when in fact I was not truly poor. I should have
been more grateful that my parents were doing the best that they could with what they had. They always put their children first. My parents loved us and gave us a solid educational and home foundation that has carried me and supported me my entire life. “Thank you, Mom and Dad! You are great parents! Thank you for teaching me how to live and how to give.”

Although we were not rich by any means, my parents always provided for us and shared with others in need. I grew up in a simple home that my parents built with their own four hands in the Northeast area of Albuquerque, New Mexico now known as the War Zone. It is as dangerous as the name implies. When my parents originally built their home 65 years ago, the area was vacant except for their home. They selected the area because the land was an inexpensive purchase. My father's family lived back in Texas, Oklahoma, and Arkansas and my parents were not interested in moving away from my father's work at the air force base. My mother's family was from the South Valley in Albuquerque. At that time the South Valley was agricultural, and the pieces of property were acres large and very expensive. I recall that my mother's family often made negative comments about how my mother moved across the river. The “other side of the river” meant that my mother was choosing to live with Anglos instead of her own Hispanic people. This made my mother’s family upset and led to a division between my mother and her siblings. Her family insinuated that my mother moved because she thought she was better than the “South Valley rats” as they would call themselves. I believe that my mother never intended to offend her family, she was only looking to have and build a home where it was affordable since a double lot in the Northeast Heights only cost $600. So, my parents built their house a little at a time and settled into their work and family life. Our social structures were established, and life continued.
The multitude of societal structures could often make life complicated. Societal issues made culturally deciphering situations a challenge for me, especially as a child. The church, the military, living in the war zone, and straddling two cultures and two languages were influences that all collided at the same point in time creating a cultural biodome of existence. Often, I did not understand every situational criterion. Therefore, the approach to any given event became ambiguous and I responded by either culturally frame switching or becoming silent in order to observe and survive that scenario.

The events of my life have led to some challenges as a child to learn English, navigate the expectations of the Catholic church, fit in socially and economically, and abide by military standards while maintaining and meeting two sets of cultural expectations. My life episodes have influenced me and guided me toward becoming a biculturally competent, second language learning, Ph.D. igniting my desire to understand how bicultural individuals approach living with minimal societal fear and the self-confidence to be successful despite life, language, academic and cultural obstacles.
CHAPTER 1: VIGNETTES OF MY LIFE STORY

My Name and my Identity

“A person’s name is to him or her the sweetest and most important sound in any language.” Dale Carnegie

I was born in the month of November 1962 to Gains Oliver Hall and Delfina Cuarón. My father went by the name of Oliver among his family members. However, with his military buddies, he went by the name of Sandy because of his sandy blonde hair. My mother's name was Delfina, but she preferred to be called Della. She has no middle name. My mother told me that, “I had eight brothers and sisters and there were so many of us that my parents didn’t bother to give me a middle name.” I thought this was terribly sad and unusual. Neither of my parents went by their given birth and names. They used nicknames, and they did the same for me.

A person’s name is the greatest association to their own identity and distinctive sense of being. My legal birth name is a French name of which there is no Spanish translation. My legal name is Bernadette Marie Hall. I was named after a Catholic saint St. Bernadette for my first name and Mary, Jesus's mother, or Marie, for my middle name. From my beginning, my biracial, bicultural parents named me in such a way that my life was complicated from a cultural perspective.

Bernadette is what my father’s side of the family called me. If I wasn’t called Bernadette, I was called "Peaches." When I was born, I had a fat rosy face, and the doctor said that my cheeks looked like halves of peaches. Thus, my nickname on the
English side of the family became “Peaches.” My father’s family always called me Peaches, with a strong southern drawl. They were all Protestant. They were mostly Southern Baptist. This is important because I felt like my name was too strange or too Catholic to be used by my southern side of the family. Although being called “Peaches” well into my teenage and young adult years was awkward, I did not feel as though my nickname was intended to be hurtful in any way. I imagine that because of my light skin and strawberry blonde hair, my father’s family saw me as one of their own. But this is not at all what it was like on my mother’s side of the family.

*Bernardita* (Bernadette with a Spanish twist), *güera* (light hair and light skinned), or *coyote* (coyote or half breed) were the names what I was referred to in Spanish depending on where I was and with whom I was speaking. All of my *tías* (aunts) and *tíos* (uncles) spoke in Spanish around me, about me, but not to me. They did not realize that I understood everything that they were saying, but I never let them know that fact. I listened as they painfully called me *güera*. Güera is not an endearing term in Spanish. In fact, it is a derogatory term that makes a point of the light skinned and light-haired person being "other" and not like the Hispanic group. The other name that my mother's side of the family called me was "coyote." Coyote is a slang word that has a double meaning. Coyote means either half breed or an individual who knowingly smuggles people into a country illegally for pay. A Coyote is a swindler because they charge an exorbitant amount of money to traffic humans across the border. I have always felt that the Hispanic side of the family had a negative relationship with me and for that reason, I did not feel inclined to acknowledge my Hispanic roots.
My various names defined me and set the stage for how I was viewed by others and how I viewed myself. My name set the tone for my place at any given time and molded my feelings about being bicultural.

**My Grandmother Sang Spanish Church Hymns**

I have fond memories of my *Abuelita’s* (grandmother’s) shaky aged voice singing Spanish church hymns like Bendito as she sat on our sofa in the living room. My grandmother lived at my home most of her aged life. Although she lived with us, it seemed as though she was invisible as she sat in different parts of the house very quietly or silently. On many occasions, I would be going about my business, and as I walked by my grandmother, I could hear her singing the church hymn by Bendito Krisman (1946).

*Bendito* is a traditional Catholic Spanish hymn about the adoration of Jesus Christ through the Eucharist (consecrated host) used during a Catholic mass.

Sometimes Abuelita would sing loudly, but most of the time she sang softly and gently. She sang as though I knew the song and hoped that I would join in the singing with her. She would sing and look at me and nod her head as though she meant "*join me; this is an important song.*" At that time, I had no clue what the words meant, but I listened and sang, and all the while the hymn Bendito was being wired into my
developing brain. Bendito now represents one of the cultural memories of the Catholic, Spanish, Hispanic side of my childhood. Abuelita sang the song Bendito every day. I heard and was spoken to in Spanish every day by Abuelita. The tragic side of this story is that I recall when I was firmly instructed by my mother to always respond to her or anyone else in English and never let anyone know that I understood or spoke Spanish. My mother would say to me,

"Let me tell you what it was like when I was a young girl. When I went to school for the first time, I didn't know how to speak English. I had a man teacher named Mr. Lopez. When we were in class, we were called on to answer questions that the teacher asked. We had to stand up by our desk, tell him the answer in English only, and wait until he said it was okay to sit down. But I didn't know how to speak English. One day Mr. Lopez called on me to answer a question, and I answered in Spanish. He yelled at me and said ... English! I got so angry. I picked up a book from my desk and threw it at his face. He ducked. I ran. I went and hid in a culvert that was on the way home. I waited for the time for school to be over and then walked home." This was the beginning of my mother’s experience with learning English.

Another time my mother told me,

“I was playing at recess during the school day. We were all having a good time until the teacher said that we had to speak English at recess. I was sad and angry. This was the only time to get a break from English. The teacher said if we spoke Spanish at recess we would be punished. I don’t want you to be punished at school so, don’t let them know you speak Spanish!”

Don’t get me wrong. I have a beautiful and protective mother. My mother was not ashamed of her language. She wanted me to know that in her experience, speaking
Spanish was not acceptable or a safe practice. English was the expectation, the dominant language and the revered language of the time period. That is why when my Abuelita would speak to me in Spanish, I would respond to my mother in English. Then, my mother would translate my words into Spanish and tell Abuelita what I was saying. This was an arduous undertaking just to communicate a few words. However, this is how communication occurred in my household.

My mother's English language experiences were painful and shameful to her. She didn't understand why she was being punished for speaking her language, Spanish. In fact, her teacher, Mr. Lopez spoke Spanish, but at school, he only spoke English. No one had ever taken the time to explain why she had to speak English. No one ever told her why she could only speak English at school. My grandmother's way was always to take the side of the teacher. So, if the teacher said English only at school that was the rule and my mother was to obey. I was told by my mother that speaking English was a verbal command by the teacher and the expectation at school. My mother told me stories that if she didn't obey the English only rule, then she would be punished at school and then punished at home again for getting into trouble at school. My mother passed on to me the fear and danger of speaking Spanish in public. It has taken me years to come to terms with this language trauma. This language trauma has made a huge impact on my life. I still get nervous when I speak Spanish publicly. I recognize as an adult that my language fears and trauma are a result of being bicultural.

For me, as a child, being instructed never to let anyone know that I spoke Spanish was a daunting demand. Since I was raised to honor and obey my parents at all times, I couldn't slip or reveal my true languages and cultures. I looked Anglo. I spoke as though
I was Anglo. I became Anglo. As an adult, this brings me to tears because this meant that part of me, my mother's Hispanic heritage, was to be hidden from the world.
My First Day of School

Figure 4: My School Uniform as I Get Ready for the First Day of First Grade

I put on my blue plaid skirt with the matching suspenders, my white uniform blouse, and my saddle oxford shoes to get ready for my first day of school. My uniform was pressed and ready just like my father's military uniform. I often wore a giant bow in my hair that I hated. My hair was so short I really didn't need a bow, but my mother insisted that I wear a bow even if it came from a Christmas package. This made me feel very embarrassed, and it drew attention to me that I did not want. Although I had short hair, I felt that short hair was for boys so, I conceded to her demand of wearing a bow so that I would look more like a girl. At that time my hair was short because I used to cry when my mother brushed the tangles out of my hair. I was not allowed to brush my own hair, so I had to stand there and be compliant. I believe that I wasn't allowed to brush my hair because I did not do a very good job. I didn't mind if my hair wasn't just right, or if it was presentable or not. On more than one occasion I went to school with my hair a mess. My hair would be tangled and in a big knot on the back of my head. So, my mother would brush my hair so that I would be ready and presentable for school. One day while getting ready for school my mother pulled my hair so hard that I cried. My hair was very fine and tangled easily. She said, "if you don't stop crying, I'm going to have to cut off your hair." It hurt. So, I kept crying. That is how I ended up with a Pixie cut in the first grade for the first day of school.
This is how I began my educational journey. I had short hair. I wore clothes that were foreign to me. I looked like a boy. I didn’t speak proper English. I couldn’t read, and I felt like I would never be able to fit in.

I would walk to school every day since the church and school were only five blocks away. My neighborhood was not safe, so I had to be vigilant as to what was happening around me at all times and to see what dangers might be lurking. I would start to run to school as soon as I heard the church bells ring. This was the symbol that school was starting. My mother never said I would be late. She just said it’s time to go to school and so I would leave my house with my Archie and the Jugheads lunch box filled with a tortilla with green chili and some piece of meat. I was always embarrassed by the food in my lunchbox because my food looks so different from everyone else's food. I traded my tortilla wrap for bologna on Wonder Bread sandwich. I never realized that in all reality I had the gourmet lunch.

I attended Our Lady of the Assumption neighborhood Catholic school from the ages of five to thirteen. At parochial school, all of the class work, homework, and lessons were in English. No one in my home was proficient in English, so I attempted all of my schoolwork alone. None of the work from school was available in Spanish. So, I did not develop Spanish language reading and writing skills at that time of my life. I did not speak Spanish at school nor at home from grades one to eight. I spent my time observing and listening very carefully in order to keep up with the lessons taught by the nuns in English.

All of the nuns were Anglo females. They could be quite mean! For example, on one occasion, when I was in second grade, I remembered needing to use the restroom in the middle of a classroom lesson by Sr. Martha Jean. I raised my hand repeatedly, but I
got no response from her. When Sr. Martha Jean finally called on me, I asked to use the restroom. She yelled “No! you should have gone at recess!” So, I sat there and urinated in my seat. I was humiliated and soiled. I never asked again. I went to the restroom at recess like a good girl. It is terrifying to be embarrassed at school. This awful experience helped me to understand why my mother did not want me to be traumatized at school like she was. That experience was humiliating! As a result, I followed and obeyed my mother’s advice never letting anyone know that I spoke Spanish. I was afraid if I did speak Spanish I would be shamed again. I worked very hard at being invisible.

At my Catholic school, part of the curriculum is to attend daily Mass. Daily mass is a church service attended by practicing Catholics in order to receive the body and blood of Jesus Christ as consecrated by an ordained Catholic priest. At daily mass, we sang Ave Maria every school day. Although this hymn is not in English, it was part of the English mass. This hymn was engrained into my spirit, and when I hear the Gregorian chant of Ave Maria, it touches me and brings back fond as well as traumatic memories of the nuns and of the music. At that time, I did not know what a Gregorian chant was, but I knew that I thought it was beautiful and made it difficult for me to dislike the nuns but love the music. For me, Ave Maria and Gregorian chants were like listening to the angels sing. But, listening to a beautiful song and participating at mass in an English was conflicting for me. I often wondered why Latin was acceptable in church, but Spanish was not acceptable at church, school, or in public. This was conflicting input for me as a bicultural person. I loved the music, but I did not love everything about the church, nor did I handle doing everything in English well. The church had its own symbolism and specific vocabulary. The church has its own language and its own representatives and representations.
This is the song that I heard every day at mass as a child because going to daily mass was part of attending Catholic school at that time. The Hail Mary or Ave Maria Schubert (2000) is an angelic salutation as part of a traditional Catholic prayer where believers ask for the intercession of the Blessed Virgin Mary, the mother of Jesus, to assist those in need of prayer and help. Non-Catholics do not believe in praying to the Virgin Mary, but Catholics pray to her regularly. Prayer is in the form of song or the holy rosary.

I've grown to understand the brilliance of the Catholic church doctrine by explicitly requiring that parishioners and followers are obedient to the authority of the church. Since obedience was a foundational Catholic church teaching, I embraced the concept of submission. Obedience is a virtue, I was told. Honoring your father and mother was a commandment of the church I was told. Good girls do as they are told. Therefore, I obeyed as well. I obeyed by only speaking English and denying Spanish, and as a direct connection, I denied my Hispanic culture.
Vietnam 1968

I was born into a loving home in November of 1962. I was the third of three girls in the family. My sisters were thirteen and ten years older than I. I was the last attempt by my parents to birth a boy. I'm sure my sisters were surprised that my parents wanted another child. At the age of six, my older sister was nineteen, and my middle sister was sixteen. The year was 1968 and at the height of the Vietnam War. My father was a member of the Air Force and served as an aircraft mechanic. He was deployed to Vietnam in 1968 when I was five years old soon to be six. I don't remember his deployment or military orders, but I attribute the lack of recall to being so young.

“What’s a war?” I thought to myself and asked my big sister.

“Where is daddy and when is he coming home?”

My older sister told me that “daddy is far away, and he can’t come home right now. He’s fighting for our country by helping his friends who fly the airplanes.”

I still didn't quite understand what that meant. But I did understand that my daddy wasn't coming home every night like he used to. My older sister, who was thirteen years older than I, took it upon herself to become like a second mother to me. At that time, my mother was so distraught about my father being deployed to war, that she cried a lot, was emotionally unavailable and laid on the couch often. When that happened, my oldest sister would step in and take care of and entertain me. I was the annoying little sister, yet she was always so good to me. For example, my sister would often go on dates
with boys. They would bring her gifts on their dates. She would then give me the gifts that her boyfriends would give to her especially if they were things like stuffed animals or treats. I would on occasion ask to go on her dates with her and her boyfriend, but she always said, “no.” Six-year old's don't know what a date is. I just wanted to be with her and for her to not leave me. When she returned from her dates, I was always so happy that she came back home. I needed her.

I have another sister that is ten years older than me, but she was not prone to mothering me. She is a good person, but we were not very close. I imagined, as the middle child, she felt left out. My older sister was the one who decided to be in charge of me. I was the baby and was too young to take care of myself. So, I latched on to her, and that is why we are still close today.

At that time, I recall that my big sister was taking photography at the University of New Mexico. Since we were together so often, I became her volunteer model. She took opportune photos including a ladybug landing on my shoulder. We did many things together, and I am so grateful for her nurturing me when I needed her the most.

As time went on, and after one year in Vietnam, my father was granted leave from his base to go to Hawaii. Spouses were invited to meet their husbands for a week of rest and relaxation. In the military, this is referred to as R&R. Although this time was only offered to spouses, my mother said she said “I will not go without the children. If we all can’t go, then no one goes.” That’s just how she is. In my mother's Hispanic culture, loyalty to the family was of great importance to my mother, and it still is today. See Table 1 family comes first. During February of 1969, we all boarded an airplane and went to Hawaii to meet my daddy. My sisters, my mother nor I had never been on an airplane.
My mother sewed us special outfits. My outfit was a jumper with a matching hat. I wore gloves because this would be a very special occasion. My mother even sewed bathing suits for my sisters that did not hold up in the water. This was incredibly embarrassing for my teenage sisters. She ran out of time to make me a swimsuit, so she bought me one at K-mart. My sisters were so jealous of me at times. I was the only one that allowed to buy a swimsuit from the store. My sisters still remind me about this today.

While in Hawaii, we stayed with my father for a week starting out at the Air Force base housing. Hawaii was indeed a paradise. I will always have fond memories of Hawaii because of that particular trip. When we arrived in Hawaii, it was dark, and we left in the daylight. I didn’t realize there were time zones and time zone changes. After a long day of travel, I didn’t comprehend that the sun had set. I was so confused. I asked my big sister, “why is it dark in the daytime here?” She laughed and told me "no silly, it's already night time." I told her I wanted to go play outside and swing on the swings. She graciously agreed to go with me to the park. Soon after we arrived at the playground, the military police came and told us we could not be outside alone at night. I was scared. I thought this might be a dangerous place just like back home. So, we went back into our base housing apartment and waited for the sun to come up.

From the Air Force base housing, we relocated to the Air Force bungalow beach housing right on the ocean shore. It was a fabulous little cottage that we could enjoy because it was like a little apartment. We cooked, played in the ocean and spent time with my father which was very much needed by all of us. This was a monumental time in my life. I loved my dad dearly and hated that he was gone from my life. It was a precious and wonderful time that I will cherish in my heart forever.
Now that my father has passed away, I am grateful to have these precious memories of him in my heart. My father was the love of my life. In his eyes, I could do no wrong, even though I did. His love, kindness, humor, light touch and sweet spirit will remain with me always. I love you, daddy, now and forever!

God Bless Ms. Francis

I rarely sat in front of the classroom. I was shy and didn't understand everything that was going on culturally nor linguistically. Classes were taught in English, and I had to listen very intently to get the gist of what was happening. I felt like the teacher talked so fast. It was hard to keep up in English. Not only did they speak fast, but teachers used vocabulary that I'd never heard before. I had to listen carefully and gain meaning from the contest. This takes time. I wanted to observe, listen, and learn. So, I was often quiet and kept to myself. Although I was quiet and shy, I was also a curious child. This did not seem to help me at the time. If there was a detail that I didn't understand, I would drift off and try to figure out that detail. But, at the same time, I missed out on some of the major ideas. With this becoming a pattern of learning style, I missed out on concepts, content, and processes. Additionally, I could not see well so I missed out on what I could not visually see. As a result of language confusion and poor vision, by the end of the second grade and starting the third grade I still could not read. I was not encouraged to read to at home. I was only read to on rare occasions by my oldest sister. I had two books growing up. I had *The Rabbits Wedding* by Garth Williams and *Kitten nell* by Dick Bruna. I still have those two books today.
Interestingly, my book, The Rabbits’ Wedding Williams (1958) is a story about one black rabbit and one white rabbit. The black rabbit wishes that he could be with the white rabbit forever. The white rabbit tells him to wish for that to happen and wish hard. He makes the wish that she will be his. She agrees to be his forever. They are wedded and invite their rabbit friends. They lived together happily in the big forest. As an adult, I find it interesting that the rabbits were of two different colors. This story echoed my parents’ differences and cultures. I didn’t realize at the time that I had chosen a book that mirrored the culture and cultural struggles that I saw at home. Looking back, I am so glad that The Rabbits’ Wedding was one of my two childhood books.

My other book was Kitten nell by Dick Bruna (1963). Poor nell didn't even get a capital letter for her name. Her name was not Nell. It was nell. This is an odd book about a kitten who wants to be an Indian. At this time my generation used the term Indian and not Native American but, that is what nell wanted. Nell wants to be an Indian. Nell does not like being herself. She seeks out other animals and flowers to help her become something that she is not, something other than herself. At the end of the story, she dresses like an Indian and says "It's been so nice to be a real live Indian. I'd like to do it twice!" This book was about the main character nell, not liking who she was. I thought it was an odd book then and, I think it is an odd book now. I struggled with who
I was and what I could and couldn't do just like nell. It would have been easier to get help from others and live like someone else. Perhaps subconsciously, I felt the same way as nell.

Although I had some books, I didn't know how to read the words. I just looked at the pictures. This was incredibly frustrating! My older sister would read to me sometimes so that I would know what the book that she was reading was about. Reading was very difficult for me. I tried to read at school, and I pretended to know what I was doing. But I didn't know what I was doing, and I was so scared that I did not know how to read. I was frustrated, and I was very embarrassed that all of the other English-speaking kids could read and read aloud. I did not know how to read at all much less read aloud in front of an entire class. I would pray that the teacher would not call on me to read aloud. I knew I couldn't read, and I would just sit there and wait for the agony to be over.

Just when I thought there was no hope of ever being able to read, I was placed in a classroom with a teacher that was not a nun. This was a first for me. When I started my third-grade year, I was assigned to a lovely non-clerical teacher named Ms. Francis. As my mother would say, my classroom placement happened “by the grace of God.” My mother was not fond of the nuns because I often came home complaining of how mean they were to me. Whenever my mother heard that I was being mistreated, she would march over to the school and have a talk with the teacher or the principal. Suddenly, the mistreatment would stop. When my mother would come to my defense, it would make me feel embarrassed and grateful at the same time. I was embarrassed that she ratted me out for saying the nuns were mean and I was afraid they would become meaner. However, I was grateful that she believed me and stood up for me. Looking
back, I think my mother probably felt that she was not going to let me be mistreated at school. She was not going to let happen to me what happened to her in school by being mistreated for Speaking English. I realize our issues were not the same, but she was going to come to my defense. Her teacher embarrassed her. She was not going to allow my teachers to embarrass me. In the Hispanic culture, family comes first. See Table 1 So when I was placed in Ms. Francis’s class, and I did not come home complaining of being mistreated, my mother and I were both elated and relieved.

Let me tell you what I remember about Ms. Francis. Ms. Francis had beautiful, long black wavy hair and gentle brown eyes. She took the time to be kind to me and notice how frustrated and nervous I was in class. I did not complain. I just resigned myself to the fact that Sr. Martha Jean was right. In the school year prior, my teacher, Sr. Martha Jean had told my mother that I was mentally retarded and that I would probably never learn to read. My mother believed Sr. Martha Jean and so did I. My mother and I were devastated. There was no diagnosis. There was no support. There was only a judgment, that cut like a knife, and ended up becoming one of the drivers toward the desire to be well educated and eventually becoming a Ph.D.

Ms. Francis took the time to notice that I sat in the back of the room by choice. But I didn't join in class activities or discussions, so she moved me to the front of the class. Magically, I could see a little better and began to participate. This was a fascinating time! Maybe, I wasn't mentally retarded after all? Because I squinted even at the front of the room, Ms. Francis recommended that my mother take me to get my eyes checked. This may seem like an obvious solution, but I rarely if ever went to a doctor as a child because my mother had the belief was that only dying people needed to see a doctor.
So, my mother took me to see an optometrist. I still remember that his name was Dr. Jarrell. He was kind and professional and told my mother and me that my eyesight was poor, and I desperately needed glasses. The year was 1971, and at that time, there was a popular television show that I enjoyed called *The Brady Bunch* (Howard, 1971). In one famous episode, this television show addressed how one of the characters, Jan, needed glasses. I thought “if Jan Brady wears glasses I’ll wear glasses too.” So, after my exam, and being told that I did need my vision corrected, I asked to order Jan Brady style glasses and waited for them to arrive. When I put on my glasses for the first time, I was elated! I could see! I could see leaves on trees when all of this time I thought the top of a tree was a round sphere like figure and did not individual leaves. Colors were brighter. Details were sharper. What a wonder. Eyesight is such a gift.

Soon after, not only did Ms. Francis advise that I have an eye exam, but she also recommended and would ask me if I wanted to stay in from recess and listen to her read to me. Of course, I said, “yes, I’d love to hear you read.” I didn’t really have many friends, so this was actually a pleasant surprise and relief. She would keep me indoors from recess to read to me. One day she asked me “would you like to try reading to me?” I was terrified. I thought I was just listening. I knew I couldn't read to her. I didn't know how to read, and I didn't have the courage to tell her that I didn’t know how to read. I remember that when I read, I read each word right to left but read the sentence from left to right. Try that. Nothing ever made any sense. I thought reading was like magic and I didn't understand the magic trick! I never knew what to expect, look for, or how letters made words and words made meaning. Ms. Francis directly instructed me to read each word left to right and then the sentence left to right. Who knew? The magic trick was revealed like being able to see behind the curtain to understand the illusion. I felt such
joy! I felt such relief! I probably wasn't mentally retarded, I just needed kind, direct, patient instruction and practice. English is a difficult language to read, but with patience and practice, I began to learn and read.

Ms. Francis didn't have to tutor me or go out of her way to help me, but she did. She didn't have to encourage my mother to get my eyes checked by a doctor, but she did. She didn't have to tutor me on her own time in such a kind and nurturing manner, but she did. She changed my life.

God bless Ms. Francis.

The Punishment Did Not Fit the Crime

From fourth grade on, school became much more accessible. It was as easy as it can be for parochial school. I was able to see, read and participate in class. English was the only language I was using, and that made the academic and social focus less stressful. Parochial schools have very high expectations of students' academic performance, moral responsibly and spiritual participation. Annually we had to take the Iowa Test of Basic Skills (ITBS). The achievement expectation was to test at least two years above your grade level. This was a lot of pressure for me since I got a late start as a reader. But every year I tested at least two years above grade level. As again my mother would say, “by the grace of God.” I studied very hard because I had to study to keep up with the class and the school's expectations. I studied and really enjoyed learning. I was allowed to read books and textbooks if it was for school. However, my mother always told me,
“you don’t have to do your homework. Come be with the family. Let’s watch TV.” But I knew if I didn’t do my homework, I would get demerits at school and good girls didn’t get demerits. If the punishment was not a demerit, you would have to do some kind of physical atonement like squatting in a seated position in the school hallway wall for five minutes at a time and have the other kids laugh at you while you were being punished. I never believed that punishment worked. It never worked for me. We were punished individually, and we were punished as a group. Often times I did not know what the group did to be punished, and I was in trouble too. Once, in eighth grade, the principal came to our class to punish the entire class. Boys and girls were going behind some church bushes to kiss. They called it “going behind the bushes.” I was never asked to “go behind the bushes.” So, I wasn’t quite sure what that meant. But, as an eighth grader, I was not about to let the other kids know what I didn’t know the social happenings. I didn't know until after we were all punished that it meant making out or kissing. For me, the punishment did not fit the crime. There was no crime. Kissing before marriage was a sin of the flesh, and I knew it was wrong. This meant that I would have to go to confession before the next day's mass at school. Confession is a sacrament and is required before going to mass and receiving communion if you have sinned. The whole thing seemed ridiculous. I was punished even when I did nothing wrong. This meant a trip to the confessional to tell the priest "my sins."
My childhood was subjected to the ways of the Catholic church as part of my mother’s Hispanic cultural expectations. Because of the problems at school with all of the kissing, everyone had to go to confession. Confession is a sacrament in the Catholic church. It is one of the seven sacraments. Knowing and practicing the sacramental expectations was not only cultural but semiotic. All sacraments are a symbol of continued faith in the Catholic church. The other sacraments are baptism, Eucharist, confirmation, reconciliation, anointing of the sick, marriage and holy orders. Confession is an event where a person tells a priest their sins. Prior to Vatican II, confession took place in a confessional. This is like three small closets joined in the center by a booth where the priest sits. He slides open a mysterious mesh covered window to listen to the turpitudes of the confessor. The priest's job is to listen to the offenses and absolve the sins. He says that he forgives the person through the intercession of God and then assigns a penance. This was an intimidating process because Catholics are taught that a priest has the power to forgive the indiscretions or not. Catholics are taught that "Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on
earth shall be loosed in heaven" (Matt. 18:18) meaning that the priest has the power and authority to forgive or not forgive.

Confession starts like this, "forgive me, father, for I have sinned. My last confession was two weeks ago." Then you would tell your sins. The priest would give you absolution and your penance. He might say "say three Hail Mary's and two Our Fathers. Your sins are forgiven. Go in peace to love and serve the Lord." I disliked confession because my mother would make me go and at least receive the graces from the priest even if I couldn’t think of any sins to tell him. The last time that I went to confession, the priest told me that I didn’t have enough sins to tell and to not waste his time. So, I stopped going to confession. He made it clear to me that my sins were not grave enough to bother with and I felt guilty for wasting his time.

**Growing up in the War Zone of Inner-City Albuquerque**

It’s hard to explain the feeling you get when one grows up in an area where everyone around you does not feel like your people. My parents chose to live in this area of town because it was affordable. In Anglo culture, quantity matters. See Table 2 and that is why I believe that we lived where we did. It was affordable. I grew up in the "War Zone" of inner-city Albuquerque. The War Zone is a lower socioeconomic
neighborhood that has a great deal of crime with a very transient population. This area used to be mostly vacant lots with few homes. As time went on many apartments were built. This changed the mobility in the area. Although this area transformed over the years, the language use did not change. The primary language in the area was English. All of the children in the neighborhood spoke English. Some of the neighbors spoke other languages but only within their homes and not in public. I remember being able to overhear neighbors speak in other languages but was surprised that they only spoke English in public. I remember one man named Hung Lee. He owned a small store in the middle of a huge open lot. Neighbors would buy things from his store. He was notorious for selling food that had gone bad and not giving you your money back if you tried to return the item. Anyone who tried to return something to his store was sternly yelled at in what I think was Chinese. This was a shock to me, and I was dismissive of whatever he had to say. I didn't understand Mr. Lee so I would just walk home and tell my mother what had happened. As an adult, I feel bad for being so dismissive of Mr. Lee. I realize now, that when I was a child, I had already begun to be dismissive of people that did not speak English. I was beginning to assimilate without even knowing it.

The War Zone is one of the most impoverished geographic areas of Albuquerque. Most people in the area live at or below the poverty line. It has become a very dangerous neighborhood. Growing up I didn’t know how dangerous of a neighborhood it truly was. At present, the “War Zone” in Albuquerque, New Mexico has been renamed the International District. It still looks the same. There are still shoes hanging from the powerlines. People throw random items in the garbage like car tires. There are no grocery stores, few restaurants, one medical facility and of course, Walmart.
The lack of stores and lack of opportunity in the area seemed normal to me. As a child, I didn't realize the state of affairs and the constant dangers around me. I didn’t know that my neighborhood was called the "War Zone." I thought everyone lived as we did. I thought all families had barbed and Concertina wire on the tops of their fences. I believed that other homes had a dog run around the perimeter of our house with Doberman Pinschers on guard. I assumed all homes had multiple rifles, handguns, and shotguns under the beds. But I soon found out as I ventured to friend's homes that my home was very different.

Living in a dangerous environment trains you to be hypersensitive to your surroundings. Odd things happen, so keeping a keen eye is an important skill to have. People act crazy. People are not to be trusted. Random strangers have walked off of the street and have walked into our home and stolen things while we were there. Once, when I was very young, my mother was bathing me, and someone came in and stole her purse off of our dining room table. On another occasion, a man ran into our house and hid under my parents’ bed. He was running from the police and soon after the police were at our door extracting him from our home. SWAT team activity was a common occurrence. When the police SWAT team was stationed on nearby rooftops, we had to stay indoors and waited for the “all clear” and police permission to exit our home.

Although we lived in the most dangerous neighborhood in Albuquerque, I was loved and protected so I thought everything would always be okay. I did not understand at the time how much the poverty around me, crime, and the trauma associated with those constructs influenced me and my life choices.
Hayes, Highland, and Hope

By the end of my eighth-grade year, I had attended English only schools and stopped listening at home to my mother and grandmother communicate in Spanish. I had been entrenched in the Anglo acculturation process. I felt as though my mother and grandmother lived one life and I lived another. No one but my mother and grandmother spoke Spanish, so I did not feel the need to keep trying to participate in the awkward triangle of communication where my mother spoke to me, I spoke to her, and she would translate to my grandmother. As a teenager, I no longer had the patience for this communication style. Whether I knew it or not this was an example of my assimilation and disregard for my Hispanic heritage language and culture. So, as I moved forward toward high school, I sought out fast-paced English only schools that would meet my academic, language and sports interests.

Hayes, Highland, and Hope were the names of the three schools that I attended within the first month of my ninth-grade year. The transition from eighth grade to ninth grade was stressful. I was preparing to leave Catholic school and attend public school for the first time in my life. I was accustomed to a firm structure, school stability, high expectations, minimal resources an intensely monitored student behavior. At that time in Albuquerque, there was a debate as to whether ninth grade should be in the junior high
schools or at the high school building. Hayes Middle School included grades six through nine. Highland High School had grades nine through twelve. So, I could attend Hayes Middle School or Highland High School.

I started out at Hayes Middle School and immediately felt as though I did not fit in. At Catholic school, we stood and said the pledge of allegiance to the United States of America and a prayer every morning. My first day at Hayes, no one stood up for the pledge, and there was no prayer. People may not believe this, but my first-period teacher sold a marijuana joint to a classmate. I freaked out! I thought drugs were not allowed in school and certainly not sold in school and definitely not sold by teachers. I only attended Hayes for one day, and I never went back. I was terrified and mortified. I told my parents what had happened, and we went the next day to register at Highland High School.

I thought Highland High School would be so much better than Hayes. As I registered, I was informed that I could only play one sport for the school. I was accustomed to playing any and all sports that I wanted to play as long as I could keep my grades at a 2.0 GPA or higher. This made me angry, and I did not want to go to this school either. On top of that, there was a group of five girls that began to follow me and harass me. One of these girls was a neighbor and went to my church youth group. These girls called themselves “Cholas” which meant that they were part of a girl gang. By this time, I was fed up again and asked my parents to look for another school. I did not want to attend Catholic High School because it was very costly, and I had already been with the same group of kids for eight years. I wanted a fresh start.

My parents found a new school that had opened named Hope Christian School. I wanted to give it a try. The school was very small, and "Christian" sounded good and
familiar to me. I could participate in all of the sports that I wanted to join as long as my grades were good. This was a major incentive for me. The tuition was reasonable, and my parents enrolled me at Hope. It was here that I began to blossom. I was away from the upper-class kids from Assumption. I was not in a class where there was little respect, and I was far from the “Cholas” that were trying to intimidate me.

I was delighted to attend Hope Christian School. I played volleyball, basketball, softball and ran track. I was a cheerleader as well. I wanted to do it all, and I did. My teachers were loving and nurturing. Everyone spoke English. All of these factors made me very comfortable and helped me to feel successful for the first time in my life. I am very grateful to have had such an excellent high school experience.

**Discipline and Perseverance**

![Figure 14: Hope High School Basketball Team Photo](image)

I continued to assimilate into the Anglo, middle-class, English only culture, language, and the world. My Sophomore and Junior years of high school continued to be fulfilling for me. My high school was an English only high school, and by this time I was exposed to little or no Spanish. I had almost forgotten about my Spanish heritage. The
only Spanish I heard at this time was Spanish I and Spanish II in preparation for college. These classes were so easy for me. At that time, I realized that although I was not using Spanish at home, hearing Spanish as a child was wired into my brain. I took Spanish classes at school and opted out of French classes. I felt no need to explore other languages and was happy to engage in easy courses.

I continued to play sports, meet nice people and study a lot. Because our school was so small, we had to travel all over the state of New Mexico to play other Division A schools. We typically traveled two or more hours to get to our game destination. This meant hours of homework on a moving, rattling bus in order to stay caught up with class work. I insisted on never getting behind because my coach's rule was that if our grades suffered, we would sit on the bench and not be a starting player. Sports were so important to me that I made studying my priority. I knew that without studying, I would not pass. I had no academic support at home, so I had to be academically successful on my own. This is not because my parents weren't willing to help academically, they did not know how to help. My mother graduated from high school "by the grace of God" as she says, and this is one of her most frequent sayings. My father dropped out of school in the eighth grade. So, neither of my parents were able to help me with modern day coursework.

Life, sports and school moved steadily along, and through sports, I learned discipline and perseverance. I was working hard to keep my grades strong and participate in sports so that I would be prepared for college in the upcoming year.
Senior Year Preparing to go to College

My senior year was finally here. I was even more ready to buckle down and get through the final stretch of high school so that I could go to college. I never considered anything else. I had taken all of the college prep courses including my foreign language classes of Spanish. By this time, I had fully assimilated into Anglo society. I had even forgotten that I was in any way Hispanic. Had I known to use that to my advantage, I probably would have had many college admission and scholarship opportunities.

Hope High did not have a high school counselor, so my sports coach helped me apply for schools and scholarships without me asking or even knowing that he did so. I never discussed college with my parents, but they often said how proud they were of me for working so hard on my schoolwork. I thought this meant that my parents would be supportive of me going to college.

I studied all of the time, and to my surprise, by the end of my senior year, I was the Valedictorian of my class. I was a few tenths of a point higher than a classmate. She was furious at me for surpassing her GPA. I didn't even realize that I was in the running for Valedictorian, so the shock was a pleasant one. I recall writing my speech and being
so nervous to speak in front of my class and their families at commencement. But, I did it and was anticipating going off to college soon.

My coach had not told me that he sent off my applications to various universities. After commencement, he told me that I had received two full scholarships for academics and sports. I was elated! I thought it was so amazing that he submitted applications on my behalf. I was so enthusiastic to tell my parents the good news!

The next day I rushed to tell my parents what my coach had said. I told them, “I have great news! I’ve been awarded full scholarships by two different colleges. I’m going to need help choosing the best one for me.” I was seventeen years old at the time, and I knew I would need my parent's signature to accept the scholarship.

To my shock and horror, my parents refused to sign for my scholarships. I had worked so hard for years to get to this place, and now it was all for nothing. My mother said “there’s no need to go to college. You need to find a rich man and marry him and have a family. That’s what is important in our culture.” I had no idea that my mother believed that my value was in my uterus and not in my brain. My dreams were crushed. No college for me. You see, when I was in high school, my parents would not allow me to work. I had no money saved; therefore, a scholarship was my only resource for financial purposes. I was devastated. I thought all kids were supposed to go to college. That’s what all of the Anglo kids did. Not me. I stayed behind and obeyed my parents’ wishes like a good Catholic girl.

**Only One Culturally Appropriate Way to Leave Home**

All of my hopes and dreams that I believed in as a child and young adult were suddenly shattered. I could not be anything I wanted to be, even though that is what I was told all of my life by my mother. I felt like that was a lie. I could not have the dream
life of going to college and studying any subject that I wished to study. My spirit began to die, and my dreams were fading. I knew that a simple kind of existence was not good enough for me.

I did not go off to college. I lived at home and looked for a job. I was told by my mother and father that good girls didn’t live on their own or go away to college. I followed their cultural and personal expectations. It was at this point that I recognized that I was raised differently. I understood clearly now that I wasn’t Anglo. My heart was shattered when I realized that there was only going to be one way out of my parent’s house. The only “acceptable way” to leave home was to get married. I wasn’t going to leave the state and go away to college. This was the point in my life where I said, “there’s no way out.” But like a good Catholic girl, I obeyed my parents. At this point, I decided to not give up on my schooling. I knew that if I researched hard enough that I would find a roundabout way of going to college and still meet their expectations. I applied for, and accepted, a teaching job at a parochial school, although I was not certified to teach. At that same time, I attended the Albuquerque Technical Vocational Institute (TVI). Now TVI it is called Central New Mexico Community College (CNM). I could afford the community college tuition using my teaching paycheck of $500 per month. This is how I perused and completed an Associates of Arts degree in Business Administration.

I lived at home, worked, and went to school. I did this for four years and then realized that I still wanted my freedom and to live on my own. In order to gain that autonomy, I reluctantly got married and moved out of my parent's home. This was not being autonomous, but at least I was out of my parent's house and living more independently.
But I didn't quit. I kept working and perusing my education. I applied for work at the University of New Mexico. I was accepted for the position of academic advisor for the University College. I wanted this job so that I would have the benefit of paid tuition and time to go to class. I worked full time and took six credit hours every semester as the maximum university benefit to attend class and pursue my degree. Obtaining my bachelor's degree took me ten years. I was embarrassed and happy at the same time when I finally was awarded my college degree. I worked hard for that degree, and I have never forgotten the steps that it took for me to persevere until my goal was accomplished.

I continued to work toward more education. A scholarship and playing sports in college would have been so much easier and so much more enjoyable. Although I've tried over the years to forgive my parents for taking my scholarships away from me, I haven't been able to let it go. For this, I am truly sorry and will have to find a way to come to terms with my anger. My Hispanic culture said family first but, my Anglo culture said to be perfect, be defensive, this is an urgent matter and I am an individual that has the right to be successful see Table 2.

**Conclusion**

The recurring theme throughout my life story vignettes is biculturalism and the journey from being a bicultural, bilingual individual to becoming a fully assimilated Anglo. In my youth, I was developing as a Hispanic female with Hispanic cultural values. But, as I moved my way through English only Anglo schools, I slowly set aside my Hispanic culture because I wanted to, and I was instructed to do so by my mother. As an adult, I have come to the realization that my bicultural experiences have had a major impact on my life decisions. This bicultural awareness is the starting point for bicultural competence. As individuals and I gain an in-depth understanding of their own bicultural
beliefs, they are more likely to be receptive to the dominant majority culture. In this case, the dominant culture was the Anglo culture. Bicultural competence is not a guarantee for life success, but it is a foundation on which to build bicultural understanding for development and situational receptiveness. For these reasons, this literature review will focus on Biculturalism from the definition of culture, biculturalism, and the movement toward bicultural competency.

I have used many of my bicultural life experiences to influence my work as an educational professional. Many onlookers do not realize who I am as a bicultural person, or what I have been through to become an educational professional as a second language learner and a Ph.D. candidate.

My life story may appear to have bitter moments, but I feel as though my life has been wonderful. I have learned and accomplished so many things on my own, and I have been able to help hundreds of children throughout my career as an educator and school administrator.

I am grateful for being born into a loving bicultural home, with devoted parents, earning a good education, acquiring the skills to negotiate in highly structured situations, while learning to embrace and manage my two cultures. I have learned to accept and appreciate what I had growing up because I know what it is like to have less than others. I’ve learned the value of hope and kindness through the church, wonderful teachers like Ms. Francis, and other people that have shown me what it means to be a kind person. I’ve found patience through diligence. I’ve become disciplined through sports and the influence of my father’s military career.

When you consider my life’s events, and put them all together, the culmination results in a bicultural, obedient, diligent, and appreciative Ph. D. candidate that is proud
to have become an educational professional of integrity that has sacrificed and persevered
despite the penance foisted upon me by the circumstances that we call life.

Ultimately, it was learning to navigate and negotiate my Hispanic and Anglo
cultures, and working toward becoming biculturally competent, that ignited the passion in
me to become a fiercely dedicated academic learner and working professional.
CHAPTER 2: BICULTURALISM

“Bicultural individuals often navigate two cultures harboring differing values, practices, and sense of identity for each culture.” (Hayes & Bryant, 2012, p. 87)

Introduction

Biculturalism, as articulated in this dissertation, does not develop in isolation from one's independent cultures, social, or familial expectations. Biculturalism is a culmination of cultural and contextual forces that influence people toward specific cultural selections and away from others. These contextual forces are not constant and may change over time (Mistry & Wu, 2010). For example, as social encounters occur, a bicultural person may select to associate with their first culture (C1) more than their second culture (C2). In my personal experience, it is beneficial to observe the cultural situation before engaging in the social occasion. When my perception was that the group with whom I was interacting had a specific bias toward a group or event, I tended to side with the beliefs of that group in order to not create social conflict. Although I was aware of a differing opinion from my second culture, I choose not to express the alternative point of view because stating a difference of opinion would create conflict as a bicultural driver. This characteristic that I have speaks to the Anglo cultural attribute of voiding conflict. See Table 2.

Bicultural drivers vary across circumstances, and the drivers may influence a person to function differently depending on the demographics of the heritage society and the receiving society in question (Schwartz, Unger, & Wu, 2010). In this dissertation, the heritage society is the society into which the bicultural individual is born and raised. The receiving society is the environment and location into which the person resides, works and functions on a social and environmental level.
This literature review will explore the intricacies, nuances, and description of biculturalism because I hold the firm belief that my personal, cultural evolvement and my bicultural development is a direct reflection of my life experiences and the environmental and demographic influences. I will explore and detail foundational, recent works, and suggestions for future research exploration within the field of biculturalism concerning the contributions for bicultural competency and personal, cultural development. There will be a continuous and interwoven discussion of the areas of need within this research topic to explore the cultural friction and cultural resolution through the use of cultural frame switching.

The psychological processes behind bicultural experiences are complex, in a constant state of fluctuation, and subjective from a constructivist approach to culture (Hong, Morris, Chiu, & Benet-Martínez, 2000). Some of the psychological constructs that are related to bicultural individuals include bicultural self-efficacy, bicultural competence, and bicultural identity Hong et al. (2000). The bicultural framework integrates the emotional, cognitive, behavioral, and identity processes of bicultural individuals while considering the activating effects of context, cultural cues, and language for the implicit process of frame switching between cultures (Maffini & Wong, 2012).

Within this composition, several terms that relate to culture and language will be used throughout the dissertation. The operational definitions of these terms will provide the reader with the context and appropriateness of the terminology.

With regard to culture, heritage culture, minority culture, and dominant culture are explored. Heritage culture will be used as an expression of the ways of life practiced by a sub-set of people that are passed down from one generation to the next (Portes &
Rumbaut, 2001). These practices include customs, food, shelter, objects, artistic expressions, and values. The heritage culture may not be the minority culture depending on where the person is living. A person could be in the majority group and still practice their heritage culture. Minority culture will be identified as the belief of the minority group that they receive unequal treatment and have less power in their lives as compared to the dominant culture (Wagley & Harris, 1958). Minority cultures differ from the dominant culture in their physical traits like skin color and language. These minorities are born into their social group and are aware of potential subordination to the dominant group (Wagley & Harris, 1958). In this dissertation, the dominant culture will be described as the members in a society or group whose affiliates are in the majority demographically. Dominant culture may not be in the majority but are believed to obtain the power in the political, economic and social arenas. The dominant culture may wield its power over minority groups (Marshall, 1998).

Language within this literature review will be discussed using the terminology of the heritage language, and second language. A heritage language is identified as the language learned by the speakers within the home as children. In my case my heritage language was Spanish. The heritage language may or may not be fully developed because heritage speakers may grow up in dominant second language culture and become more competent in either their heritage or dominant societal language. In my experience, my heritage language was underdeveloped due to familial restrictions and expectations. A heritage language is not necessarily the native language of a person (Peyton, Ranard & McGinnis, 2001). The second language will be used in terms of the language that is not the heritage language of the speaker, but the alternative communication form used by the individual. The second language is the language that is used in the environment where
the person lives and/or works. For bicultural individuals, the second language is acquired through meaningful interaction in order to function in societal settings (Krashen, 1983). Language and effective communication are cornerstone components to culture and bicultural competency. Therefore, language will be addressed throughout this dissertation.

**Culture**

Exploring biculturalism requires that we first define, as best as possible, the meaning of culture. According to Eagleton (2018), culture can be an artistic body of work, a process of intellectual or spiritual development, customs, beliefs, values, and symbolic practices that women and men live by that becomes a whole way of life. However, scholars do not all agree on the definition of culture (Segall, 1986). “But what culture does in fact mean is not always clear” (Hellemans, 2017, p. 10).

This literature review will address the sociological, anthropological and behavioral aspects of culture. Culture in the context of this manuscript serves as the set of social actions and norms that humans adhere to as part of their anthropological behavior (Macionis & Gerber, 2011).

Starting with the sociological aspects of culture, every culture is unique yet has some common characteristics (Cotton, 2013). Culture is a global construct found in all societies all over the world through food, shelter, clothing, tools, rituals, religion, dance, music and art (Macionis & Gerber, 2011). Sociological culture includes a societal organization which is categorized by the status of various types such as economic, educational, and political. There are cultural rules, traditions, and customs. These rules of behavior are reinforced by the indication from the group that there is right and wrong within their customs, laws, rules, and traditions. Sociological culture encompasses
norms, mores, and folkways. The norms are viewed as guides of behavior for members of a group. The mores are the norms that have moral significance for the group, and the folkways are the casual norms for member interaction. Religion can be part of the social culture and provides recommendations and guidelines for life meaning and life values. Language within culture is a system of cultural symbols that allows for the members to communicate. There are arts and literature as tactile artifacts that represent the human imagination of each culture. The arts are culturally represented as music, art, literature, and dance as cultural artifacts. Additional artifacts can include a variety of objects, technology, and architecture. Sociological, cultural members use their artifacts and resources to satisfy group or personal wants and needs. Then collectively, social cultures create patterns of organization to develop relationships with other cultures (Macionis & Gerber, 2011). Social anthropology focuses on the analysis of social status, social roles, social groups, and social institution and the relationships between those groups.

Anthropologically, culture is described as the investigation of how human beings lived. The anthropological investigations of how various groups of humans lived includes the capacity to classify their experiences symbolically into categories such as language and other attributes that can then be taught to others within each cultural group. This is significant because humans acquire culture through the learning process. Cultural members become socialized and enculturated through these learning processes. Anthropologists have discovered that people can adapt to their environment so that living in different locations generates different cultural attributes. This phenomenon can result in tension between local and global cultures and the connection between people in distinct places with distinct circumstances (Cunha, 2014).
Another consideration of the sociological and anthropological characterizations of culture are the behavioral aspects of culture. The behaviorally focused definition of culture by Levine (1982) is based on human behavior and is not just the product of the cultural structure. This definition includes individual cognitive processes, effective progressions, biology, and social upbringing. These behaviors are a result of the continuous interaction among all of the cultural components.

Levine (1982) proposes that ascribing to a behavioral model of culture suggests that cultural competence requires that an individual would have to have knowledge of the beliefs and values of the culture, possess a strong self-identity, be sensitive to the effective processes of the culture, communicate proficiently in the language of the culture, abide by the socially approved behaviors, maintain social relations within the cultural group, and navigate the institutional constructs of that culture. This behavioral model then leads to cultural competence on a multi-level continuum of social skills and personality (Levine, 1982). Members of groups within different social and cultural strata may have differential access to social, occupational, and political roles associated with cultural competence (Ogbu, 1979). It is then assumed that the more levels in which one is competent, the fewer problems an individual will have functioning effectively within two ethnic cultures.

The functioning within two ethnic cultures can be a direct result of personal, ethnic and environmental circumstances (Bandura, 1978). Bandura (1978) describes this phenomenon as the concept of reciprocal determinism, which states that behavior is influenced by and impacts an individual’s cognition as well as the social environment. Badura (1977) is most renowned for his work in social-cultural theory but as he continued his work, he designed the theory of reciprocal determinism. Bandura's
concept is the foundational framework for this dissertation investigation of bicultural competency. In Social Learning Theory (Bandura, 1977) behavior is analyzed in relation to reciprocal determinism. This term is used to explain the effects of events rather than assume that actions and reactions are caused by sequences of past events separate from the individual. This creates a layer of complexity of environmental factors impacting individuals as a form of probability rather than a result of uncontrollable circumstances. Reciprocal determinism asserts that with regard to the environment, people are not simply reacting to external stimulus. The premise here is that cognitive factors partially influence which external environmental happenings will be perceived and if these events will have any lasting effects and are organized by the individual for future reference. The individual then will use this information and symbolic representation to engage in reflective thought to create and plan for future responses. In this way, individuals take in to account possible social outcomes and influence their own behavior. While it is true that behavior is influenced by the environment, Bandura (1977) asserts that the environment is somewhat of a person's own making. Reciprocal determinism alleges that through people's actions they play a role in determining and creating their own environment. By their actions, people play a part in creating the social climate that establishes the daily transactions interpreted and known as the environment. Therefore,

from the social learning prospective psychological functioning involves a continuous reciprocal interaction between behavioral, cognitive, and environmental influences (Bandura, 1977 p. 345).

In an examination of ethnic cultures and ethnic identity of Latino, adolescents were reviewed by Umana-Taylor, Diversi, and Fine (2002). They explored and reviewed empirical studies on the relationship between self-esteem and ethnic identity. The work
of Umana-Taylor et al. (2002) has shown that there is a positive relationship between ethnic identity and self-esteem. This was especially true for Latinos that lived in areas where Latino groups were a majority of the population. Identity development is a precarious factor in an adolescent’s life and plays an important role in cultural and bicultural development.

An example of my own ethnic identity development is exemplified by one of my own experiences as a teenage girl. Being a teenager has its own difficulties. Trying to navigate adolescence in two cultures is an added complication. For example, as a young woman, there is a coming of age celebration for one's cultures. In Anglo culture, a teenaged girl celebrates her sweet 16 at her sixteenth birthday. The celebration is usually noted with an adult gift life fine jewelry as a memento. In the Hispanic culture, a teenage girl would celebrate her quinceañera (the fifteenth). This celebration tells the community that the fifteen-year-old young woman is ready and available for marriage. At my home, my parents opted for the sweet sixteen celebration. I remember that time well because I was hoping for the sweet sixteen celebration and not a quinceañera celebration. A quinceañera is similar and nearly equivalent to a sweet sixteen celebration. The difference between a sweet sixteen party and a quinceañera is that for a sweet sixteen celebration one is celebrating becoming a young woman. At a quinceañera, you are being introduced to the world as a young woman ready for marriage. I was not ready for marriage because I planned to prepare for college and think about marriage later in life. Additionally, my mother did not encourage or require Hispanic cultural celebrations. My mother espoused to Anglo cultural norms for me throughout my life. Therefore, I was given a sweet sixteen acknowledgment. I did not have a party, or any friends attend a
celebration. My sweet sixteen was a small gesture given to me after dinner one night near my sixteenth birthday.

At this sweet sixteen acknowledgment, I was anticipating some fine jewelry like small diamond earrings or a strand of pearls. Instead, I received two leather basketballs. I'm not sure why I received two. They were probably on sale. There was no party or celebration. We just had dinner at home, and I wondered how things would change as I went from being a teenager to a young woman.

One’s cultural identity and bicultural identity can influence the progression of one’s life in that it guides expectations, career choices, and life aspirations. Adolescence is a critical period for identity establishment because before this time individuals have not yet developed the necessary developmental elements of physiological growth, mental and emotional maturation, and social skills in order to examine their identity (Erikson 1968; Marcia, 1994). Ethnic identity is of pronounced significance because of the direct impact that it has on identity formation (Phinney & Rosenthal, 1992; White, 1992). Researchers suggest that the process of identity development is more challenging for ethnic minority group members than for majority group members (Markstrom-Adams, 1992; Rotheram-Borus & Wyche, 1994; Spencer & Markstrom-Adams, 1990). Ethnic identity appears to be more significant for members of the ethnic minority groups than for members of the majority culture. This holds true provided that the majority group members are in an environment where the ethnic group is not the numerical majority Phinney (1992). Ethnic identity can affect numerous and various aspects of an adolescent’s life such as self-esteem (Phinney, DuPont, Espinosa, Revill, & Sanders, 1994; Rotheram-Borus, Dopkins, Sabate, & Lightfoot, 1996). Self-esteem is just one dimension of psychological well-being, it is a primary component of an individual’s self-concept (Rosenberg, 1979). Self-esteem is
extremely vulnerable during adolescence. During adolescence, individuals become increasingly aware of how others perceive them. This often translates into an increase in self-consciousness (Rosenberg, 1979). For ethnic minority individuals, this increased self-consciousness involves contemplating the concerns regarding others’ perceptions of their ethnic group (Rosenberg, 1979). This cultural consciousness affects individuals with more than one culture on a regular basis. These people are known as biculturals and have their own unique set of cultural norms. The focus of this autoethnographic dissertation will be biculturalism; therefore, this literature review will define and discuss the aspects of biculturalism as it relates to my own cultures, biculturalism, and bicultural competence.

**Biculturalism**

Now that idea of culture has been established; we will review biculturalism through the lenses of Cultural Frame Switching, Bicultural Models, leading to Bicultural Competency as the pinnacle of this autoethnographic study.

Biculturalism is defined by Benet-Martinez and Haritatos (2005) as the involvement of synthesizing the heritage and receiving cultures into a distinctive and personalized blend. The heritage culture is the culture into which one is born, and the receiving culture is the culture in which one lives. "Biculturalism can be associated with feelings of pride, uniqueness, and a rich sense of community and history, while also bringing to mind identity confusion, dual expectations, and value clashes" (Benet-Martinez & Haritatos, 2003). Abu-Rayya et al. (2018) suggest that the foremost issue for bicultural groups are the psychological and sociocultural adaptations. Berry (1997) however, as one of the founders of bicultural research, focuses primarily on cultural behaviors such as choice of friends, language use, and media preferences. Schwartz and
Zamboanga (2008) define biculturalism through identifications, cultural practices, and values. Biculturalism describes the co-existence, on a sliding continuum, of two distinctly original cultures experienced by one person.

Biculturalism can be defined as the comfort and proficiency with the heritage culture balanced with the receiving culture also known as the country or region in which one lives. Because most individuals operate within select cultural contexts, each person’s contextual perception is likely to impact their bicultural development. My cultural upbringing included going to school in order to be educated. Going to school is a cultural norm in my country, and therefore my own biculturalism affected my educational progress and development. This exploration and definition of biculturalism will provide foundational information as to the cognitive and psychological aspects of biculturalism and how it affects one's bicultural competence. Each component of biculturalism can be related to specific societal circumstances. However, in this review of the literature, the focus will be on the effect of biculturalism on the development of being biculturally competent.

The theoretical model of biculturalism originally focused on cultural behaviors such as language use, choice of friends, media preferences, and the like (Cabassa, 2003). From this perspective, individuals were considered bicultural if they spoke both the language of their heritage culture and the language of their receiving cultural, had friends from both cultural backgrounds, and interacted with media from both cultural contexts. Another perspective (Benet-Martinez et al., 2002) suggests that biculturalism involves synthesizing the heritage and receiving cultures into a unique and personalized blend. From this standpoint, the bicural individual selects aspects from the heritage and
receiving cultures and amalgamates them into their own personal and individualized sense of being bicultural.

Biculturalism involves more than just cultural behaviors. It also includes cultural practices, values, and identifications. Biculturalism involves behaving in ways consistent with the two cultural contexts and honoring the values from the heritage and receiving cultures in order to identify with both cultures (Benet-Martinez et al., 2002). For example, a bicultural person might intermix traditional heritage values. For example, they might show indifference to an outside of family authority figures yet hold respect for parents. Simultaneously, the same person my side with individualistic receiving cultural values, such as the way they address disagreements and work to achieve personal success and recognition (Park & Kim, 2008). The person might feel an allegiance to both cultures and both communities. The person might feel out of place with their heritage peers and feel out of place with the receiving culture’s peers as well, but still be able to function effectively in both cultural contexts. One way to function effectively is to use the skill of cultural frame switching.
Ethnic minority individuals may choose to negotiate their biculturalism through cultural frame switching Benet-Martinez et al. (2002). Cultural frame switching is the psychological shifting between two cultural lenses based on social-cultural cues. The perceived compatibility between cultural orientation is identified as Bicultural Identity Integration (BII). BII is a term used to describe the degree to which a bicultural person perceives and interprets the two cultural identities. Their bicultural identity is seen as compatible or oppositional. Individuals that perceive themselves as part of the combined cultures easily integrate both cultures into their everyday lives. These individuals are described as having compatible bicultural identities (Padilla, 1994; Phinney & Devich-Navarro, 1997; Rotheram-Borus, 1993). These individuals do not see the two cultures as mutually exclusive, conflicting or oppositional. Those that do have difficulty incorporating both cultures into a cohesive identity have a low bicultural identity.
integration index (Gil, Vega, & Dimas, 1994; Phinney & Devich-Navarro, 1997; Vivero & Jenkins, 1999).

There are several predictors of Bicultural Identity Integration that include acculturation attitude, acculturation stress, and bicultural competence. On the other hand, when there is not foundational Bicultural Identity Integration, there is cultural conflict. In addition, sociodemographic, acculturation, and distinct personality types can be the antecedents to cultural discourse and low bicultural identity. The level of bicultural identity then is a result of how the individual made meaning of their unique social and cultural experiences.

In addition to understanding, Bicultural Identity Integration more research was completed with regard to cultural frame switching. Hong et al. (2000) presented a constructivist approach to understanding cultural frame switching in bicultural individuals. Their premise of the model included the idea that culture is not internalized in the form of an amalgamated configuration but as a domain-specific knowledge base (Trafimow, Triandis, & Goto, 1991). In one particular research design, Hong et al. (2000) and Benet-Martínez et al. (2002) examined cultural frame switching in response to contextual cues that cause different cultural frames to become salient. When they used attribution tasks, they found that one test group was more likely to give situational explanations when their first cultural knowledge was activated than when their second cultural conditions were activated. Other studies have reported similar results for attributions as well as self-evaluations and attitudes (Verkuyten & Pouliasi, 2002). These findings indicate that cultural frame switching appears in response to contextual cues that make the various cultural frames salient. When a given cultural frame is salient, specific cultural beliefs,
norms, standards, and theories, profoundly influence people's thinking and behavior creating a dynamic construct.

Vital to the line of bicultural research is the sense that individuals have culturally specific meaning systems. This is a learned associative network of concepts, values, philosophies, and knowledge that are shared by individuals from the same culture (D'Andrade, 1984). These cultural meaning systems are informational structures that influence each person's effect, behavior, and cognition (Geertz, 1973; Hong, Chiu, & Kung, 1997; Kashima, 2000; Mendoza-Denton, Shoda, Ayduk, & Mischel, 1999). Psychologists have begun to examine how bicultural identity is a type of double consciousness that affects an individual’s feelings as though their cultural uniqueness and is divided into several parts leading them to feel as though they do not have one unified identity (Du Bois, 1903).

It is a peculiar sensation, this double-consciousness, this sense of always looking at one’s self through the eyes of others...One ever feels his twoness, – an American, a Negro; two souls, two thoughts, two unreconciled striving; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. (W.E.B Du Bois, 1903, pp.2-3)

Keeping in mind, the attributes of Bicultural Identity Integration more contemporary work shifted the focus to acculturation. Acculturation provides substantial support for the idea that individuals can successfully cultivate competency within two cultures (Berry & Sam, 1996; Laroche, Kim, Hui, & Joy, 1996; Ogbu & Matute-Bianchi, 1986; Tsai, Ying, & Lee, 2000). The primary founder of acculturation for biculturals is Berry (1990). Berry (1990) describes how cultural competency is defined through four acculturation strategies that ethnic minorities use to navigate their cultural identities:
separation, assimilation, integration of biculturalism, and marginalization. Separated and assimilated individuals identify with only one ethnic culture, and marginalized individuals identify with neither culture. Integrated people identify with both the mainstream and ethnic cultures thus become genuinely bicultural.

Further study on acculturation adds the insight that personal and social interactions in a bicultural context adds an interacting dimension to the framework of acculturation. “Living in two cultures is psychologically undesirable because managing the complexity of dual reference points generates ambiguity, identity, confusion, and normlessness” (LaFromboise, T., Coleman, H., & Gerton, J., 1993, p. 395). This phenomenological fact is part of the effect of how individuals absorb cultural identity as well as sociocognitive skills (Tadmor & Tetlock, 2006). Tadmor and Tetlock delineate the factors that affect an individual’s acceptance of acculturation strategies and the complex cognitions that give individuals the flexibility to transfer rapidly from one cultural meaning structure to another similar to value pluralism (Tetlock, Peterson & Lerner, 1996). Value pluralism is the awareness that there are several values that may be equally acceptable and fundamental, and yet in conflict from other values. Tetlock, Peterson & Lerner (1996) suggest that value pluralism is when a person feels a low level of dissonance to cognitively simple solutions that could potentially alleviate the negative emotions created by the cultural value dissimilarities. As a result, some individuals may choose to ignore value pluralism and select information that supports their opinion (Mills, 1999). These individuals may be unwilling to entertain alternative beliefs, and this results in less complex thinking (Conway, Schaller, Tweed & Hallett, 2001). Festinger (1964) termed this behavior as spreading of alternatives and is a modest resolution to the dissonant reaction.
However, in social settings, when dissonance is high more complex cognitive solutions must be used. A simple bolstering of one culture and denying another is not sufficient to alleviate social conflict. In a culturally mixed audience, each argument is a strong defense of its own position and counterarguments are difficult to ignore. This requires the individual to acknowledge the legitimacy of both sides of any criticism at hand. In this circumstance, bicultural individuals will use integrated strategies that specify to what degree, when and why one social-cultural value should prevail over another (Tetlock, Peterson & Lerner, 1996).

In the context of acculturation, the style of resolution is learned in various situations that evoke cultural dissonance. As a result, generalizability can only be anticipated in realms that evoke culturally explicit principles and values. As individuals encounter situations with cultural differences, their shared characteristics activate and create an analog of situational references. Through successful encounters with dissonance-evoking circumstances, positive reinforcement will evoke an automatic dominant response in the person's repertoire of coping strategies (Shoda, Tiernan, & Mischel, 2002). The argument is then made that through practicing resolution in multiple instances of dissonance, acculturation has a platform to take place (Tadmor & Tetlock, 2006). This is unlike the process of assimilation or separation within the process of biculturating.

Unlike resolution, separation as a social practice involves adhering to one’s values and codes of behavior in order to approach a cognitive restructuring of the social circumstance. These efforts may lead to intermittent levels of complexity as well as cultural frame switching for biculturals. Differences between two cultures need to be significantly vast for conflict to ensue. There appears to be an inverted V-shaped
relationship between the cultural differences and the amount of cognitive change expected (Eagly & Chaiken, 1993). It is proposed that accountability stresses affect the choice of acculturation strategies for biculturals. Biculturals will behave in a more complex manner than individuals who assimilate or separate because there is a more considerable amount of dissonance during acculturation. Biculturating individuals with greater complexity result in the second-culture internalization and the individual and has a lasting positive cognitive approach to social settings.

Around the world, the number of individuals that live within more than one culture is substantive and is expected to increase in upcoming years. Biculturalism raises various psychological questions, about coping skills, psychological well-being, the organization of information, and identity development (LaFromboise, Coleman, & Gerton, 1993).

**Cultural and Environmental Influences**

Biculturalism involves more than just cultural behaviors. Bicultural individuals sometimes intermix their heritage and receiving cultures with regard to cultural practices, values, and identifications (Portes & Rumbaut, 2001, 2006). Being bicultural infers behaving in ways consistent within both cultural contexts, and also maintaining values from the heritage and receiving cultural, as well as personally identifying with both cultures (Portes & Rumbaut, 2001, 2006).

Biculturalism is facilitated by specific environmental conditions and parental influence. Ideally, the individual is embedded in a community that integrates the heritage and receiving cultural, and where the bicultural individual finds essential comfort with both cultures within their day-to-day living. The degree to which parents educate their children about, and expose them to, traditions, the language, and symbols from the family
heritage culture Umaña-Taylor, Bhanot, and Shin (2006) is the most influential factor that differentiates bicultural individuals from others that approach acculturation. One example is the Hispanic Anglo bicultural mix. These bicultural individuals who have integrated both sets of cultural norms report the highest levels of familial, ethnic socialization Umaña-Taylor et al. (2006). Individuals categorized as separated report lower levels of familial, ethnic socialization, and those categorized as assimilated report the lowest levels of familial, ethnic socialization Umaña-Taylor et al. (2006). What this study provides is a more nuanced description of biculturalism than other researchers. The family is not an avenue for the more significant environmental and cultural influences; instead, the family can actively decide how they will teach their children to acculturate, and the family’s attempts to socialize children culturally can support, or conflict with, the effects of the greater cultural context Umaña-Taylor et al. (2006). This finding implies a degree of agency and purposeful action on the part of the family and parents, consistent with a developmental-contextual perspective. Ultimately, parental ethnic socialization does tend to encourage heritage culture retention in children (Umaña-Taylor et al., 2006).

In the case of environmental issues, parental influence has a direct impact on the educational process. In my case, in particular, I was not encouraged to do school work. On many occasions, my mother would say “don’t do your homework, come watch TV with the family.” As a child, I very much wanted to watch TV instead of doing my homework, but I knew that I would get in trouble at school and I very much disliked being punished. So, I would do my homework as best that I could, and I would spend time with my family after my homework was finished. Parental cultural pressure is a daunting threat for a bicultural person such as me. I chose to please both my parents and
my teachers by doing my homework then spending time with my family. This is my direct example of cultural and environmental influences from my life experience.

**Bicultural Models and Implications**

In order to further strengthen the understanding of biculturalism, we will explore and define the characteristics of five bicultural models.

In 1993 LaFromboise, Coleman, and Gerton explored the psychological impact of biculturalism. These researchers suggested moving away from a linear model of cultural acquisition. As they reviewed the psychological impact of being bicultural, they recommended reviewing the challenges and implications of several bicultural models including assimilation, acculturation, alternation, multicultural and the fusion model.

**Bicultural Model Descriptions and Representation**

- **Assimilation Model**- absorbing the dominant culture as the most desirable
- **Acculturation Model**- similar to assimilation with a hierarchical relationship between the two cultures
- **Multicultural Model**- pluralistic connection between the cultures and have a strong identity with one culture but is able to work well with other cultures for a common purpose
- **Fusion Model**- fusion of social, political and economic of the majority group causing the cultural differences to be indistinguishable
- **Alternation Model**- recognize and comprehend two cultures in order to alter one's behavior biases on the circumstance at that time
Figure 17: Bicultural Models

Based on the Models of Second Culture Acquisition from LaFromboise, Coleman & Gerton (1993)

Five models are represented to visually demonstrate the change in transitions and second culture acquisition among cultures for bicultural individuals that include assimilation, acculturation, multiculturalism, fusion, and alternation. Each model’s representation was created to address group phenomena and can be used to describe how an individual from one culture develops competence and acquires a second culture which is often the dominant culture.
Assimilation is the model that explains the psychological state of the individual living within two cultures that boasts an ongoing process of absorbing the dominant culture as being the most desirable (Gordon, 1964, 1978). This model hypothesizes that an individual will harbor a sense of alienation and isolation until they are accepted into the new culture Johnston (1976) and Sung (1985). This may result in anxiety and stress due to the lack of support from one’s culture Pasquali (1985) Burnam, Telles, Karno, Hough, & Escobar (1987).

Acculturation is similar to assimilation in that there is a focus on the majority group's culture, a unidirectional relationship between two cultures, and a hierarchical relationship between the two cultures. This model emphasizes a unidirectional association between the two cultures and assumes a hierarchical correlation between the two cultures. This model implies that while the person is becoming competent within the majority culture, they will always be identified as a member of the minority culture. Additional factors that influence one's acculturation are the age at the time of acculturation (Richman, Gavina, Flaherty, Birz & Wintro, 1987). Communication including intrapersonal, interpersonal, mass media and communication environment determine the degree of level of communication within the majority language culture (Kim, 1979). Behaviors and values of the individual influences the level of acculturation (Szapocznik & Kurtines, 1980; Szapocznik, Kurtines, & Fernandez 1980; Szapocznik, Scopetta, Kurtines, & Arandale 1978; Szapocznik, Santisteban, Kurtines, Perez-Vidal, & Hervis 1984); Szapocznik et al., 1986). Individual preference for the minority versus the majority creates ethnic loyalty and will determine the status of acculturation (Olmedo & Padilla, 1978; Padilla, 1980). These studies imply that acculturation can be a stressful experience reinforcing alienation of the person acclimating to a new culture. This model
reflects the notion that the person will never be allowed to lose identification with the culture of origin. This may have a negative impact on that individual both economically and psychologically (Olmedo & Padilla, 1978). Taft (1977) argues that the disadvantageous effects of acculturation can be revolutionized by encouraging biculturalism. Taft (1977) suggested that "the mature bicultural individual may rise above both cultures by following superordinate social prescriptions that serve to integrate the individual's behavior relative to each culture" (Taft, 1977, p. 146).

A variety of ethnic individuals are being asked to acculturate and are being introduced into second cultures, yet the role played by second-culture exposure in influencing sociocognitive skills has received moderate theoretical consideration. Tadmor, Tetlock, and Peng (2009) address the relationship between acculturation strategies and integrative complexity. Consistent with the acculturation complexity model shows that biculturals are more integratively complex across domains (e.g., culture, work) than assimilated or separated individuals and usage manipulations to clarify the association between acculturation and integrative complexity, the authors found that greater integrative complexity amongst biculturals is driven by acculturation pressures.

Acculturation, however, is different from assimilation. Assimilation involves relinquishing one’s cultural legacy and adopting a new culture. Separation involves maintaining only one’s cultural heritage. Marginalization suggests distancing oneself from both the old and new cultures. Integration, like biculturalism, simultaneously requires one to maintain their cultural heritage and bond with the new cultural heritage. Recent research has focused on how acculturation can affect psychological adaptations has also focused on how environment, personality and situational circumstances affect
the outcomes for adopting different acculturation strategies (Berry, Kim, Minde, & Mok, 1987; Bourhis et al., 1997; LaFromboise et al., 1993). Alternatively, the process by which individuals assume a cultural identity, as well as the role of second-culture exposure in shaping cognitive processes, requires further research (Benet-Martinez et al., 2002).

One area of recent bicultural research is presented by (Nguyen & Benet-Martinez, 2013). Nguyen and Benet-Martinez (2013) have researched what impact biculturalism has on an individual's adjustment. They performed a meta-analysis based on the random-effects approach showing a significant, strong, and positive association between biculturalism and adjustment to the psychological and sociocultural attributes. The biculturalism-adjustment link is stronger than the relationship between having one dominant culture and adjustment. The research clearly invalidates early sociological accounts of this phenomenon, which portrayed bicultural individuals as “marginal” and perplexed when functioning between two worlds. Analyses also suggested that the association between biculturalism and adjustment is controlled by how acculturation is measured.

Biculturalism and acculturation are tightly interwoven, with biculturalism being one way to acculturate. Acculturation is the process of acquiring and acclimating to a new culture (Berry, 2003). In the last two and a half decades, acculturation studies have supported the notion that acculturation is a bilinear (rather than unilinear), two-directional, multidomain, complex process (Flannery, Reise, & Yu, 2001; Miller, 2007; Ryder, Alden, & Paulhus, 2000; Tsai et al., 2000; for a review, see Sam & Berry, 1995; Schwartz, Unger, Zamboanga, & Szapocznik, 2010) meaning that rejecting one's heritage culture and replacing it with the dominant culture only one of the ways to acculturate.
These multidimensional bilinear models of acculturation propose that acculturating individuals face two fundamental issues (Berry, 1980; Polgar, 1960; Sue & Sue, 1971). Kim and Abreu (2001) and Miller (2007) suggest that the dominant cultural reflects the extent to which acculturating individuals are involved with the mainstream culture, and the heritage cultural orientation captures the extent to which an individual is involved with their ethnic minority culture. These two cultural orientations apply to multiple dimensions such as language use or language preference, social connection, daily living behaviors, cultural customs, communication style, cultural identity, perceived discrimination/prejudice, generational significance, family socialization, and cultural knowledge and values (Zane & Mak, 2003).

In some of the most current research Meca et al. (2017) attempt to determine the extent to which the categories of Berry’s acculturation model have the most positive psychosocial adjustment and least amount of perceived discrimination for acculturating individuals.

This study worked within the bi-dimensional model of acculturation, (Berry, 1997; Berry, Trimble, & Olmedo, 1986) which crossed the independent dimensions of receiving-culture acquisition and heritage-culture retention to create four categories of acculturation. The categories as defined by Berry (1997) are assimilation which acquires the receiving culture and abandons the heritage culture, separation which rejects the receiving culture and preserves the heritage culture, integration/biculturalism which acquires the receiving culture and maintains the heritage culture, and marginalization which rejects the receiving and heritage culture. The results concluded that the bicultural approach was the most adaptive and most positive psychosocially. This study addresses
psychology's commitment to social justice and diversity by extending the literature on the acculturation.

The Multicultural model promotes a pluralistic approach to the connections between two or more cultures (LaFromboise et al., 1993). This model is defined as maintaining a distinct identity from one culture while still being able to work with others from differing cultures to serve a common need. This model argues that an individual can maintain a positive identity as a member of the culture of origin and concurrently develop a positive identity by engaging with other cultural groups. Individuals can continue with biases or may self-select to disengage. Either way, it may be challenging to maintain a genuine multicultural model over time (Mallea, 1988). Alternatively, it is more probable that various groups will amalgamate, leading to the evolution of a new culture (Mallea, 1988).

The Fusion model represents the assumption behind the melting pot theory. This model proposes that cultures that share political, economic, or geographic space will fuse together until they amalgamate in order to form a new culture (LaFromboise et al. 1993). Each of the cultures brings strengths as well as weaknesses to establish interactions of cultures as equal partners. Once the fusion has occurred, the individual's reality would be indistinguishable from the affiliates of the majority group (LaFromboise et al. 1993).

Lastly, the Alternation Model assumes that it is possible for a person to recognize and comprehend two different cultures. This model asserts that an individual can alter their behavior to fit into a particular social context. Ogbu and Matute-Bianchi (1986) have argued, "it is possible and acceptable to participate in two different cultures or to use two different languages, perhaps for different purposes, by alternating one's behavior according to the situation" (Ogbu & Matute-Bianchi, 1986 p. 89). The alternation model
is conceivable for an individual to have a consciousness of belonging in two cultures without compromising his or her awareness of cultural individuality. The alternation model is an additive model of cultural acquisition comparable to the code-switching theories found in the exploration of bilingualism (LaFromboise et al. 1993). Saville-Troike (1981) called this code switching the "sensitive process of signaling different social and contextual relations through language" (Saville-Troike, 1981, p. 3). Researchers have conjectured that people who have the ability to alternate their use of culturally appropriate behavior successfully may exhibit sophisticated cognitive functioning and higher mental health status than individuals who are monocultural, assimilated, or acculturated (Garcia, 1983; Rashid, 1984; Rogler, Cortes, & Malgady, 1991). The alternation model implies that it is possible to preserve a positive relationship with two cultures without having to choose between them. The alternation model proposes that an individual can choose the degree and method to which he or she will associate with the second culture or the culture of origin. The fundamental strength of the alternation model is that this model emphasizes the cognitive and affective processes that encourage an individual to endure potential negative impacts of acculturative stress in order choose the culture with which the individual will associate (LaFromboise et al. 1993). LaFromboise, Coleman, and Gerton (1993) emphasize that the alternation model posits that individuals can become competent in two cultures without forfeiting their heritage cultural identity or having to prioritize one culture over another.

All bicultural models describe and affect the bicultural competency process for each individual. The difference in effect depends on which bicultural model the person ascribes to and their individual personality attributes.
Bicultural Competency Influence and Implications

Bicultural Competency Continuum

Figure 18: Bicultural Competency Continuum

Based on the conclusions from LaFromboise, Coleman & Gerton (1993)
Bicultural Competence Continuum

There are five bicultural models:
1. *Assimilation Model* - absorbing the dominant culture as the most desirable
2. *Acculturation Model* - similar to assimilation with a hierarchical relationship between the two cultures
3. *Multicultural Model* - pluralistic connection between the cultures and have a strong identity with one culture but is able to work well with other cultures for a common purpose
4. *Fusion Model* - fusion of social, political and economic of the majority group causing the cultural differences to be indistinguishable
5. *Alternation Model* - recognize and comprehend two cultures in order to alter one's behavior biases on the circumstance at that time

Attributes of Bicultural Competency ranging from low to high are:

- *Knowledge of cultural beliefs and values* - with regard to a single culture
- *Positive attitude* – with regard to a single culture
- *Competent communication* – language fluency within one or more cultures
- *Cultural Behavior* – aligning with the cultural beliefs of that culture
- *Groundedness* – the feeling of belonging to the cultural group
The Bicultural Competency Continuum demonstrates the level of bicultural competency attributes ranging from low, to medium to a high level of bicultural competency. Each attribute may range from low to high when aligning the attributes with the bicultural model as indicated above the continuum arrow. Therefore, assimilation ranks low in all attribute areas of bicultural competency and alternation ranks high in all attribute areas of bicultural competency. Acculturation, Fusion and Multiculturalism all fall in the mid-range of bicultural competency.

The Bicultural Competency Continuum is comprised of five bicultural models and six bicultural attributes. The low level of bicultural competency indicates low levels of the six bicultural attributes. The mid-level of bicultural competency has some low, some medium and some high levels of bicultural attributes. The high level of bicultural competency has high levels of bicultural attributes.

The Bicultural models have been demonstrated, and the bicultural attributes include cultural values, beliefs and attitudes, communication, cultural behavior, and groundedness.

**Cultural values, beliefs, and attitudes.**

Cultural consciousness and values involve and include awareness and knowledge about the history, traditions, rituals, and everyday practices of a particular culture (LaFromboise, Coleman & Gerton, 1993). This includes an understanding of the basic cultural perspectives on gender roles, religious practices, and political issues, as well as the rules that govern daily interactions among members of the culture. A culturally competent person is presumed to be one who knows, appreciates, and internalizes fundamental beliefs of a given culture. This would require an acceptance of a particular
culture's view of the world and the ability to act within the constraints of that worldview when interacting with members of that culture.

One study of cultural beliefs and attitudes was conducted by Plas and Bellet (1983) who examined Native American children’s responses to Native American Adults. Plas and Bellet (1983) found that the older Native American children differed culturally from younger Native American children in a study of cultural responses. The younger children delivered the expected cultural response. The older children adhered to the Native American values of community importance and the indirect style of a more Anglicized attitude toward school achievement. This result implies that differences in values may be a source of stress for bicultural individuals. If the values and beliefs of two cultures are in conflict, the individual may internalize that conflict. In order to find a conflict resolution, the individual may be motivated to fuse the two cultures to reduce stress and find a resolution. These phenomena should lead to identifying a bicultural individual's psychological well-being and move toward cultural and bicultural competence.

Another study implemented by Schiller (1987) lends support to considering cultural awareness and knowledge as essential components of cultural competence. In a survey investigating the impact of biculturalism, she examined the academic, social, psychological, and cultural adjustment of Native American college students. Schiller found that bicultural Native American students were better adjusted in the academic and cultural domains that were the non-bicultural students. The bicultural students had higher grade point averages, better study habits, and validated a sounder commitment to using academic resources.
This dissertation assumes that bicultural competence is a desirable objective. Bicultural competence aspires that each person considers their cultural groups to be a positive association in their lives and does not perceive hierarchical positioning between the two cultural groups. Without a positive attitude toward both cultural groups, a bicultural individual will be inclined to side with one culture or the other. When a person interacts with individuals from a culture that they do not respect the result could be negative a behavioral as well as a psychological manner.

Keeping in contact with one’s cultural groups is an essential element in the ability to develop a positive attitude toward both groups. For example, some Native American come from tribes that maintained autonomy from the majority culture but experienced contact with the majority culture at a later time in their lives. The tribe’s people were protected from the contradictions that occur with the ongoing contact between different cultures. Of course, there is considerable variation between and within tribal groups regarding the amount and nature of contact with the U.S. majority and other surrounding cultures. Proximity to a reservation or city influences the bicultural experiences that Native Americans have (Little Soldier, 1989). As Berry (1980), Padilla (1980), and Szapocznik (1980) suggest that the length and type of contact individuals from one culture have with another culture has a significant impact on the attitude toward the majority and the heritage culture.

Cultural Information and understanding are essential elements in developing a positive attitude toward biculturals values and beliefs within two cultural group

**competent communication, cultural behavior, and groundedness.**

Within this dissertation, communication refers to an individual's effectiveness in exchanging information in a social context both verbally and nonverbally. Verbal
communication is presented in the form of language fluidity and language competency. This language proficiency is then regarded as a significant building block of bicultural competence. As Northover (1988) suggested, "each of a bilingual's languages is the mediator between differing cultural identities within one and the same person" (Northover, 1988, p. 207). An essential aspect of the concept of communication through language is to differentiate between the process of language acquisition and language maintenance. Language acquisition generally has the goal of transferring heritage language competency from the minority group's language to the majority group's language. Language maintenance is processes oriented toward an individual maintaining the language of origin as well as the acquisition of a second language. Bilingual programs that encourage the maintenance, rather than the transfer, of language skills, promote bicultural competence (Edwards, 1981; Fishman, 1989; Thomas, 1983).

Bicultural competence includes ethnic identification, and second-language proficiency is important to note that the two are closely related to Byrd (2012). This study of ethnic identification, perceptions of language competence, and attitudes toward dominant and minority cultures highlighted the role of attitude in the development of communication competence Byrd (2012). Their findings showed that a participant's fear of losing his or her cultural identification impacted their language proficiency. Participants who had that fear also had negative attitudes toward the second language study. These attitudes were bidirectional, meaning that those who identified with their heritage culture thought their heritage language skills were weak. These individuals expressed a desire to improve their heritage language skills. Those who were proficient in their heritage language and fearful of assimilation into their second culture were not eager to improve their second language skills. Participants who had a positive attitude
toward both cultures or identified with both cultures were proficient in both languages and were eager to improve their skills in the second language. These studies suggest that both attitude and ethnic identification have an impact on the development of communication and language competence.

Language competence is addressed in a study of the ways speech norms are used to identify in-group and out-group membership (McKirnan & Hamayan, 1984). An in-group is defined by a social group to which a person psychologically and culturally identifies as being a member. In contrast, an out-group is a social group with which an individual does not identify. McKirnan and Hamayan (1984) confirmed the importance of communication ability through language competence as a factor in bicultural competence. They found that in-group members ascribed negative characteristics to students on the basis of variations in their style of speech. Although the amount of intergroup contact also contributed to the in-group members' attitudes, the in-group often used speech pattern as a trigger for making judgments about the minority speakers. This insinuates that communication skills are a cue for the majority group in accepting a member of the minority group Dornic (1981). The work of McKirnan and Hamayan (1984) and Dornic (1981) reinforce the notion that communication is an essential building block of bicultural competence.

In a study of bicultural communication, Simard and Taylor (1973) found that cross-cultural dyads were able to communicate as effectively as were homogeneous dyads. If there was a difference in the effectiveness of communication, it was determined by the nature of the task rather than the cultural composition of the dyad. This alludes to the importance of cultural composition and culturally appropriate behaviors. These cultural mannerisms refer to the range of culturally appropriate behaviors that an
individual develops. The greater the range of behaviors or roles, the higher the level of cultural competence (Simard & Taylor, 1973).

Further support for the importance of roles and behaviors comes from Szapocznik and Kurtines (1980) and Szapocznik et al. (1984), who determined that the development of bicultural social skills facilitate the adjustment of minority youth. The intervention used with minority families in conflict-bicultural effectiveness training-consisted of the analysis of minority and dominant cultural conflicts and the presentation of information concerning biculturalism. They found that those who could develop a bicultural awareness and bicultural skills were less likely to experience family or school conflict. This reinforces the importance of focusing on bicultural social skills for minority group experiencing problems within the majority culture (LaFromboise et al., 1983).

“Every culture provides the individual some sense of identity, some regulation or belonging and some sense of personal place in the school of things" (Adler, 1975, p. 20). The literature indicates that the person most successful at managing a bicultural existence has established some form of stable social networks in both cultures. This suggests that the positive resolution of stress engendered by bicultural living cannot be done on one's own (Hernandez, 1996). One must have the skill to recruit and use external support systems. We have labeled the experience of having a well-developed social support system "a sense of being grounded."

**high level of bicultural competence.**

On the bicultural continuum, those biculturals that adopt the characteristics of the alternation model are highly competent in all four of the attribute areas as mentioned. The multicultural model shows moderate levels of bicultural competency in all attribute areas. When it comes to the least successful bicultural models for bicultural competency,
the fusion model, acculturation model, and the assimilation model are the least effective models in descending order for bicultural competency. Interestingly the acculturation and assimilation models weigh heavily toward the dominant culture. It is critical to construct an understanding of bicultural competency based on social science research on the psychological impact of biculturalism (Maffini & Wong, 2012). Some factors facilitate, and other factors impede the development of biculturalism. It is equally as important to understand how an individual can become socially competent in a second culture without losing that same competence in their heritage culture of origin (Park & Kim, 2008). In order to better understand cultural competence, it essential to describe the different models of the second-culture acquisition on a bicultural competence continuum.

The exploration of the psychological impact of biculturalism was impacted by the fact that this research was spread across several disciplines and using a range of methodologies (LaFroimboise et al., 1993). Therefore, a lack of controlled or longitudinal research compounded the findings, and as a result, the discussion of biculturalism continuum is hypothetical and based on conclusions as noted in table 3. However, cultural skills were identified and used to describe what is central to becoming a socially competent person within two cultures resulting in various levels of bicultural competence (Table 3).

LaFroimboise, (1993) noted that it was not clear as to whether a person needs to be equally competent in all or a particular subset of skills in order to be biculturally competent. Identifying acquirable skills would allow researchers to focus on the relationship between skills and an individual's sense of psychological well-being, as well as his or her effectiveness in his or her social and work environments. It is believed that these dimensions can be used as the framework for developing programs designed to
facilitate the involvement of minority people in dominant institutions such as colleges and corporations (Van Den Bergh, 1991).

**the gap in the research.**

The gap in the literature regarding biculturalism the link between bicultural competence and vocational and academic achievement.

The emphasis of the bicultural competency model is on the communal relationship between a person and their environment (Maffini & Wong, 2012). The bicultural model becomes complicated because there must be a consideration of the acquisition of second-culture competence based on including both the culture of origin and second culture (LaFromboise et al., 1993). An individual's personal and cultural identities are primarily developed through the early biosocial learning experiences that an individual has within his or her culture of origin. These identities will also be influenced by the nature and amount of contact the person has with the second culture. Maffini & Wong (2012) found that in addition to having a strong and stable sense of personal identity, another effective element of bicultural competence is the ability to develop and maintain positive attitudes toward one's culture of origin and the second culture in which he or she is attempting to acquire competence. It is proposed in this dissertation that a bicultural individual will need to acquire knowledge of both cultures in order to develop the belief that he or she can be biculturally competent.

Bicultural competency occurs on a spectrum or continuum (LaFromboise, 1993). Based on the research and conclusions of LaFromboise, Coleman & Gerton (1993), the attributes of the bicultural person lead to either low, moderate, or a high level of bicultural competency. Those individuals that have a strong knowledge of cultural beliefs and values, with a positive attitude toward both cultures and have strong
communication skills in both cultural settings and are grounded have the highest level of bicultural competency (LaFromboise et. a., 1993). LaFromboise et al. clearly make the following proposal regarding bicultural competency:

We suggest that the ethnic minority people who develop these skills will have better physical and psychological health than those who do not. We also think that they will outperform their monoculturally competent peers in vocational and academic endeavors. (LaFromboise et al., 1993, p.409)

Individuals who have acquired the attitude, values and beliefs in the effective and cognitive dimension of their cultures and the skills of the behavioral aspects of the dominant and minority cultures are prepared to develop the effective support systems in both cultures that will allow them to be and feel culturally grounded (Maffini & Wong, 2012). Being grounded in one’s cultures will allow the individual to maintain and enhance their personal and cultural identities in a manner that will enable him or her to effectively manage the social and psychological complexities of a bicultural existence (Maffini & Wong, 2012; LaFromboise et al., 1993).

As a bicultural person, I can relate to both the bicultural models and bicultural attributes indistinct and personal ways. As a young person, I ascribed to the acculturation and assimilation models at the encouragement and direct instruction of my parents. I relinquished my Hispanic culture to assimilate into the Anglo, English culture because that was the expectation in my home. As a young woman entering the college and workforce, I began to fuse my cultural knowledge in order to become more marketable as an employee. Up until this point no one had said to me that being bilingual and bicultural was valuable in any way. I began to consider that one culture was not more valuable than the other, but that each of my cultures held value for different reasons. At this point in my life, I began to alternate my cultural persona depending on the situation. I found it
personally satisfying, and somewhat of a powerful feeling, to know that I could blend into either the Hispanic or Anglo culture as needed. I also took great pleasure in not revealing to other people or social groups that I understood two languages. I knew all along what they are saying about me, or the situation, and that they thought that I was unaware of their intentions. If I felt it necessary, I would reveal my knowledge and second language in order to gain the respect of the person or group to whom I was talking. The other option with revealing my cultural knowledge and language was to catch that person off guard and relay the message that mistreating people is unacceptable. People do not always know another person’s cultural and linguistic abilities. As a bicultural person, I want others to know that one of my core values is to be respected and to be respectful of others and not culturally indignant.

I describe being bicultural as “chameleonesque.” Chameleons have the ability to color change as a function for camouflage. Camouflage is a form of disguise in order to make someone or something blend in with their surroundings. A chameleon has the ability to change their appearance or camouflage. This ability can also serve as social signaling and in reaction to environmental conditions. I would describe biculturals as chameleonesque humans. We use our skills to disguise as needed, blend in, and send social signals in response to environmental and social interactions.

Summary Resumen

Culture is a complex, dynamic, globally relevant facet of life. Belonging to one culture is innate. I would describe belonging to two cultures is a chameleonesque learned and practiced psychological process. This psychological construct requires an ethnic minority synthesizing of one's heritage. At times, when a situation causes psychological distress, the alternative is to culturally frame switch. I have experienced this phenomenon
often times in my life, and the process can be exhausting. There is a decision to be made with regard to the cultural implications of the communication path that is chosen. All the while environmental, parental, and ethical factors emerge causing either stress or the evocation of cultural flexibility. This psychological impact culminates in a synthesis of social identity through a dynamic constructivist progression.

While approaching the conclusion of this literature review section on biculturalism, I found it interesting that my brain kept accessing the word *resumen* (summary) or *conclusión* (conclusion). As a bicultural person, my brain was in the realm of thinking in Spanish, and I had to mentally search for the word for summary or conclusion in English. This is exemplary of cultural frame switching and choosing the language that best captures the meaning at that moment and at that point in time. I considered not documenting this thought process for fear that the reader would not relate to how a bicultural person thinks had digressed during the learning process. Ultimately, I felt it was important to document this bicultural moment for the reader.

It is my hope that through the focused filtered lens of my bicultural autoethnography that similar individuals will have a deeper understanding of the complexities and multi-faceted social, emotional, language and academic needs of bicultural individuals in order to support them and present them to the world as an asset exemplifying their resilient, flexible, knowledgeable, cultural navigation capacity.

The importance of biculturalism and its effect on an individual’s growth, development, and future successes is a topic that is worthy of further investigation. At present there is some, but not an abundance of, literature available regarding bicultural competence and the impact on personal, vocational, and academic endeavors. I am in hopes that this autoethnography will be foundational toward inspiring future research
with regard to bicultural competency for bicultural individuals and those that support them.
CHAPTER 3: RESEARCH METHODOLOGY

How have my lived experiences as a bicultural individual influenced my perceptions, and understanding toward becoming biculturally competent?

Introduction

I have begun this autoethnographic research with vignettes from my life story as they pertain to my biculturalism and my pursuit of bicultural competency. These vignettes held a common theme of biculturalism since I am Hispanic and Anglo from a cultural standpoint. To further investigate the attributes of biculturalism I designed a literature review that defined and operationalized culture, biculturalism, and bicultural competency. I chose the method of autoethnography to investigate my research because autoethnography is a qualitative research form by which an author uses writing and self-reflection to examine personal experiences and connect those experiences to social and cultural meaning and understanding.

Autoethnography

Autoethnography has emerged from the self-reflective accounts in ethnography and makes the researcher’s life and experiences the focus of the examination (Chang, 2006; Denzin, 1997; Ellis, 2004; Ellis & Bochner, 2000, 2006). The self-examination is culturally crafted and oriented, and because every person is themselves a cultural being (Denzin, 2014, p. 43), it is highly appropriate to employ the methodology that Ellis (2004) has identified as the paramount method or research approach for describing people within their culture(s).

It is important to recognize that autoethnography features the researcher as the subject with the origins of their research embedded within their early childhood (Denzin, 2014) allowing the researcher’s interpretation of the lived experiences to function as data (Ellis & Bochner, 2000). Autoethnography is an amalgamation of research, writing, and
story that works synergistically to connect the autobiographical and personal experiences to the cultural and social circumstances (Ellis, 2004).

Essential to the autoethnographic process then is the storytelling nature that includes a narrative approach to documenting research and analyzing data. Richardson (2000) emphasized that this narrative provides a unique approach to exploring and discovering more about one's self and the topic being investigated. Denzin (2014) states that stories should include people as characters in the story, a contextual setting, epiphanies, crisis, or dramatic events that beckon resolution. There should be a temporal order of events and a moral lesson to the story that gives meaning to the experience (Denzin, 2014). The stories that I have told within this autoethnography meet the suggestions of story as outlined by Denzin (2014). Using an autoethnographic narrative style will enable me to share in a highly detailed and explanatory manner my story while meeting the objective of answering the questions of how my lived experiences have led to my choice to be an educator (Ellis & Bochner, 2000; Lewis, 2007).

Within this autoethnographic study, I will articulate my life experiences in order to disclose *my story, my bicultural perceptions, and my journey toward becoming biculturally competent.* “Stemming from the field of anthropology, autoethnography shares the storytelling feature with other genres of self-narrative but transcends mere narration of self to engage in cultural analysis and interpretation” (Chang, 2008, p.43).

Ethnographic evidence will be used in the exploration, description, and analysis of the data in the form of photographs, documents and physical artifacts. A detailed account of my perceptions of the artifacts is included within this methodology that will be used to search for themes amongst the data. I will document my perceived understanding with regard to cultural perceptions and interpretation.
This autoethnographic research as a qualitative method and product will be used to examine my life events in a natural, cultural, or social setting (Bloomberg & Volpe, 2018). I will systematically analyze cultural patterns, behaviors, values, and practices (Van Maanen, 1990) that will be explored throughout this autoethnographic research design. Through this journey of self-exploration, I plan to uncover the cultural phenomena of my life experiences where I, as the researcher, will observe and analyze my experiences from an outside of self-perspective and attempt to draw meaningful conclusions and themes from the in-depth analysis of the data.

The data gathering will consist of coding and theming artifacts from my lived experiences. Then the emerging themes will be organized as the data reveals itself and after the data review, a comprehensive analysis of the artifacts will be applied to this study. The methodology comprises the theoretical analysis of the story of my lived experiences, the literature review of biculturalism as it pertains to bicultural competency and personal development while simultaneously recording the qualitative methods and principles will be applied to the analysis and conclusion of this research study.

This autoethnographic research will provide a platform for describing and systematically reviewing my personal experiences in order to analyze my cultural experiences (Ellis, 2004; Holman Jones, 2005). This investigative approach will establish a qualitative way of doing research and representing the data (Spry, 2001) in order to treat this inquiry as a cultural and social exploration (Adams & Holman Jones, 2008). I will use both the tenets of autobiographic information and ethnography to write my autoethnography to include the process and the product of the analysis of my lived experiences.
The writing portion of this autoethnographic research will explicitly elaborate on my life experiences (Ellis, Adams & Bochner, 2011). I will recall my lived experiences through story and artifacts for analysis and examine these events as they have already occurred (Bruner, 1993; Denzin, 1997, Freeman, 2011). I will continue the work by using an interview of my mother, photographs, postal letters, and other various artifacts in order to help with the recollection of past life events (Delany, 2004). I believe it is important to recognize that my recollection and the recollection of my mother may not match, and this could potentially impact the final analysis, conclusion, and recommendations.

I will intentionally include specific writing about the epiphanies of my life. These epiphanies are the past events that I have perceived to have had a significant impact on my life (Ellis & Bochner, 2010; Denzin, 1997). Epiphanies in this essay are considered to be personal phenomena where I contemplate the impact of experiences from my life that were transformational. All of the stories that I have presented have had some transformational message. I hope to engage readers by using the conventions of storytelling (Ellis 2004), and chronological story progression (Frank, 1995). My stories illustrate my perspectives, personal experiences, and epiphanies within the storyline (Couser & Mairs 1997). I hope to make each story aesthetically pleasing and evocative for the reader (Adams, 2009), to illustrate emotions and thoughts (Ellis, 2004, p. 142) in order for the reader to "experience an experience" (Ellis, 1993, p. 711; Ellis & Bochner, 2006).

It is my hope that as I go through the process of writing my autoethnography, I will be able to draw conclusions about my culture's relational practices, cultural values, beliefs, and shared experiences in order to help myself and others to better understand my
cultures (Maso, 2001). I will be a participant observer (Geertz, 1973; Goodall, 2001). I will interview my mother as a cultural family member (Berry, 2005), examine ways of speaking within my home (Ellis, 2004), investigate uses of space and place (Corey, 2013), and analyze and examine cultural artifacts (Boyln, 2016). I plan to use this methodological tool and research literature to analyze my lived experiences, and hopefully provide bicultural insights into ways that other biculturals approach similar experiences. I will attempt to use personal stories to illustrate the facets of cultural experiences so that people familiar or unfamiliar with the Hispanic or Anglo culture can understand the events as expressed. To make clear the cultural nuances, I will compare personal experience and contrast those experiences with research (Ronai, 1995).

This research presentation will attempt to provide, through the use of conversation and presentation, how my life events have been emotionally rich. The telling of my story will show and provide the reader with a construct of events so that the reader may be able to think about my life events in an authentic, relatable way. I intend to create a "thick description" of my story and culture (Geertz, 1973, p. 10; Goodall, 2001) through the story vignettes that detail various epiphany rich life experiences. I will interview a family member to enhance my own recollection of past events. This information will be particularly helpful with my memories because some of my stories are from early on at five years of age.

The purpose of telling my story in an autoethnographic format is to provide an understanding of my cultural experiences so that readers familiar with my culture and readers not familiar with my culture can discern the patterns of my cultural experiences and happenings (Jorgenson, 2002). This autoethnography will attempt to make my personal and cultural experiences meaningful and engaging for the reader so that the
research presentation, in its qualitative format, is different from traditional research methods. I hope that the findings from my research will provide a platform for further research and conversation in addition to personal and social understanding (Ellis, 1993; Goodall, 2000; hooks, 2014). In this research case, the anticipated intention for change is aimed at bicultural individuals and those that work closely with biculturals to better understand how bicultural competency vocational and academic success.

I chose an autoethnographic approach to research my lived experiences to understand my drive, passion, and ambition to become a biculturally competent individual.

The reason that I selected the use of autoethnography is that all of my life I have wanted a way to answer the question of why I struggled with my educational development. I wondered why English was so difficult for me to acquire and understand. Because I struggled with English, I learned to become an intense observer, and this skill has helped me to understand people, culture, social setting and language usage. I am beginning to learn that through the process of autoethnography, I may discover profound knowledge, gain insights, and be able to formulate recommendations for future research with regard to biculturalism and the impact on educational development. By digging deep into knowing and understanding myself, I hope I will provide a unique opportunity to gain information through the process of unraveling my lived experiences.

This study will be a critical and analytical autoethnography with "thick description" (Geertz, 1973, p. 10; Goodall, 2001) of my Hispanic and Anglo cultures from a bicultural perspective and through the lenses of both cultures. This autoethnography will attempt to adequately represent the voice of a Hispanic, Anglo woman raised in a Catholic, military, strong cultural home who yearned to understand
herself and her place in the world. My life story has led me to want to help other bicultural individuals understand the complexities of functioning in society especially when academia exists as a social experience.

**Research Process**

The following image is a representation of this autoethnographic research process:

![Figure 19: Research Process](image)

**life story vignettes.**

The research process will begin with multiple life story vignettes. Chapter one illustrates poignant times in my life that describe my Hispanic and Anglo cultures. As noted in the explanation of autoethnography, these stories will provide one data set that will be coded and then triangulated with the other data points in order to establish a research-based response to my question of: “How have my lived experiences as a bicultural individual influenced my perceptions, and understanding toward becoming biculturally competent?”

**literature review.**

The literature review is included in its entirety in chapter two of this dissertation. This literature review will begin by offering the operational definitions of culture, biculturalism and bicultural competency. Over fifty pieces of research were reviewed in
order to present a full description of the literature on the foundations of culture and biculturalism and the related topics. This literature review is a scholarly contribution to the current knowledge regarding biculturalism and includes substantive findings, as well as theoretical influences regarding biculturalism.

**Data Search.**

Through this autoethnographic methodology, I plan to utilize and incorporate various types of data that has been collected from my family members. My family members and I have gathered the data for my study over my lifetime and theirs. I originally believed that I would not have very much data because my artifacts were destroyed in an apartment flood in 1984. I still remember how devastated I was that all of my childhood photos were destroyed. However, when I began this dissertation research process, I spoke with my mother and other family members, asking them to look for any artifacts that may support my work. To my pleasant surprise, my mother had several boxes of photos, artifacts, letters from family members, report cards and written work from my childhood. In this case, my mother being a "pack rat", paid off to my advantage. My mother saves everything because as a child she had nothing. Everything has some value. Everything can be used and reused. That is one of her core values. That has been one of the greatest lessons that I have learned from my mother. She has taught me to take nothing for granted and appreciate everything.

As a result, there is plenty of data for my research project. The data for this study was collected and organized. The photographs and artifacts will be themed based on my personal perception of the artifacts. The data includes (a) photographs (b) scanned school report cards, (c) school work and yearbooks, (d) letters, (e) awards, (f) and legal documents.
A significant part of what makes an autoethnography valuable is the author's ability to analyze data in the form of artifacts and documentation to support the personal narrative process. I will be using a series of artifacts beginning, but not limited to photographs. I have access to photos from seven boxes found under the bed of a guest room at my mother's house. I found a treasure trove of artifacts that I will use as documentation in this autoethnographic investigation. I found items that are historical and informative in nature. I found several letters from my uncles to my grandmother written from the war. I believe my uncles were serving in World War II because their letters home were dated 1942. They wrote to my grandmother in Spanish. I did not know until recently that they were able to write in Spanish. I have only heard my uncles speak in English and did not realize that they were literate in Spanish as well. As I culled through all of the artifacts to find what may be pertinent to my study. I simply put them in a box until such time that I could sort, theme and code them. I wanted to keep the data as protected as possible until I had the opportunity to review and theme each item. After reviewing the artifacts, I will select those images and documents that elicit an emotional, historical or cultural and I will set them aside to use as the focus data for this research.

**interviews with my mother.**

I will conduct an interview with my mother, Della Hall, to cross reference my memories with her recollection. The interview protocol will begin with the interview question design. Then the interviewee will be identified and will be documented through video and audio recording. The interview will be one-on-one. The interview will be recorded using an iPad. The interview will be documented in an interview protocol form with space for field notes (Creswell, 2013 p. 163-166). The participants will be asked to respond to the set of random artifacts and then she will be offered the opportunity to add
any additional information that she would like to contribute. My mother will be informed that she does not have to answer any question that makes her feel uncomfortable.

According to Fraenkel & Wallen (2005): The purpose of interviewing people is to find out what is on their minds – what they think or how they feel about something and that is the intention of these interviews. The thoughts, feelings and emotions of my interviewee, my mother, regarding these artifacts will be recorded and transcribed. An IRB is not needed for the interview according to the University of New Mexico Institutional Review Board office. My research is not generalizable and therefore the documentation from the IRB office substantiates that I do not need an IRB for my autoethnographic study.

**data analysis embedded within each artifact analysis.**

I will code and analyze all of the data simultaneously based on my personal perceptions in a narrative format. I will compile a summary report of the findings to include charts, tables, and interpretations. A computer, iPad, audiotaping and field notes will be used to collect and record the research data (Creswell, 2013 p. 187-188). The first data set is my life story vignettes. Then data will be derived from my personal coding of artifacts to include field notes and field notes. My third form of data will be my interview with my mother based on randomly sampled artifacts. I will include a transcription and cross-referencing information with my personal stories to compare my memories with their event retelling.

Once all of the data has been compiled and documented narratives, graphs, tables and charts will be designed to present the data outcomes.

**coding of the data.**

I will code the photos and artifacts using my personal perception of the artifacts as they relate to my Hispanic and Anglo cultures. The descriptive method of coding
Richards (2000) will be used (see Table 3). I will also be using the Narrative coding method to tell the story of my human experience. See Table 3.
<table>
<thead>
<tr>
<th>Method</th>
<th>Method Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Grammatical Methods</strong></td>
<td></td>
</tr>
<tr>
<td>Attribute coding</td>
<td>Descriptive coding Richards (2000)</td>
</tr>
<tr>
<td>Magnitude coding</td>
<td>Supplemental or symbolic code or sub-code</td>
</tr>
<tr>
<td>Sub coding</td>
<td>Second order tag detail</td>
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<tr>
<td>Simultaneous coding</td>
<td>Overlapped occurrence of two or more codes</td>
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<tr>
<td><strong>Elemental Methods</strong></td>
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<tr>
<td>Structural coding</td>
<td>Codes and categorizes data</td>
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<tr>
<td>Descriptive coding</td>
<td>Topic or summarization coding</td>
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<tr>
<td>In Vivo coding</td>
<td>Literal or verbatim coding</td>
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<tr>
<td>Process coding</td>
<td>Action coding “ing”</td>
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<tr>
<td>Initial coding</td>
<td>Send to theoretical suggestion</td>
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<tr>
<td>Concept coding</td>
<td>Analytic coding</td>
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<tr>
<td><strong>Affective Methods</strong></td>
<td></td>
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<tr>
<td>Emotion coding</td>
<td>Emotions recalled or experienced</td>
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<tr>
<td>Values coding</td>
<td>Reflects the participants values</td>
</tr>
<tr>
<td>Versus coding</td>
<td>Binary terms in direct conflict with each other</td>
</tr>
<tr>
<td>Evaluation coding</td>
<td>Like evaluation to make a judgment</td>
</tr>
<tr>
<td><strong>Literary and Language Methods</strong></td>
<td></td>
</tr>
<tr>
<td>Dramaturgical coding</td>
<td>Naturalistic observation’s social drama</td>
</tr>
<tr>
<td>Motif coding</td>
<td>A literary device that classifies elements of literature</td>
</tr>
<tr>
<td>Narrative coding</td>
<td>A story that describes the human experience</td>
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<tr>
<td>Verbal exchange coding</td>
<td>Script analysis and interpretation</td>
</tr>
<tr>
<td><strong>Exploratory Methods</strong></td>
<td></td>
</tr>
<tr>
<td>Holistic coding</td>
<td>Basic themes as a whole</td>
</tr>
<tr>
<td>Provisional coding</td>
<td>Predetermined list of codes prior to fieldwork</td>
</tr>
<tr>
<td>Hypothesis coding</td>
<td>Search is generated hypotheses</td>
</tr>
<tr>
<td><strong>Procedural Methods</strong></td>
<td></td>
</tr>
<tr>
<td>Protocol coding</td>
<td>Procedural guidelines for conducting an experiment</td>
</tr>
<tr>
<td>Outline of cultural materials coding (OCM)</td>
<td>History demography agriculture and cultural systems</td>
</tr>
<tr>
<td>Domain and taxonomic coding</td>
<td>Cultural knowledge to organize behavior and interpret experiences</td>
</tr>
<tr>
<td>Causation coding</td>
<td>Listens or causal explanations</td>
</tr>
</tbody>
</table>

To implement these two coding methods, I will label each of the items with a Post-it note that has a number for the photograph or artifact for identification. Next, I will document the artifact number in a field notebook. I will record the descriptive
coding in a narrative format. Then I will digitally scan the photographs onto a computer hard drive so that they can be recorded as coded.

I will then synthesize the data from the themes of the photographs by the identified emotion or procedural code into a written composite form and will record that data electronically. If a picture proves to be directly related to a particular memory that I have recounted, then that photograph will be identified appropriately, digitally time-stamped and date-stamped, and if possible, enlarged and added to the appendices section for more detailed viewing.

Albers and Harste (2007) assert that making a stylistic choice with regard to data is entirely appropriate because as they put it, design choices are deliberate for making meaning and more profound communication. I will use various photographs to serve as visual texts.

It was difficult for me not to cull out photos that I did not like or evoked too much emotion. I cried and had to make myself include those photos that evoked pain and trauma in the group of artifacts. I am cognizant that the images that I have, and their respective layout and design will also communicate messages about my bicultural identity development (Albers, & Harste, 2007). The rationale behind the practice of using photographs as data is well-founded and is recognized as a valuable part of the autoethnographic process.

In addition to the using photographs, I will also provide historical documents and records to support my exploration into my bicultural development. These documents will include church records, life documents, military documents, letters from the US mail, and community-based documents. Cumulatively, the photos and artifacts will paint a
historical image of my life and how these experiences influenced me to become an educational professional.

conclusions and recommendations of each artifact.

The conclusions and recommendations of the data analysis will be done simultaneously as I analyze, code and theme the data. The data will be presented in a phenomenological manner rather than a chronological manner in order to better reflect the phenomenology of this autoethnographic study. A grounded theory approach will prove to construct the analysis of the data. I have begun with the question “How have my lived experiences as a bicultural individual influenced my perceptions, and understanding toward becoming biculturally competent?” As I review the data I will search for themes, concepts and elements that will be coded. Coded items will be grouped into themes and categories in order to attempt to answer my bicultural research question. Therefore, I will use grounded theory to collect data, conduct interviews and articulate vignettes of my life-story to show how the data supports or does not support my own personal bicultural competency as a phenomenological study.

positionality, Conclusions, and Recommendations of All Data.

My personal life events, assumptions, and experiences as an educator have shaped my decision to choose autoethnography as the research method for my dissertation study. As a bicultural, Hispanic and Anglo female educator pursuing my Ph.D. I wanted to know and explore what made education such a challenge for me. As I began researching my biculturalism, I believed, and still do, that I am not attached to English literature or any literature for that matter as a result of my bicultural upbringing. I needed to explore the reasons that I do not connect to literature in an emotional context. As a result of my lack of engagement and attachment with literature, I sometimes feel disconnected in
educational settings which makes me uncomfortable. I did not own or have a favorite book or author as a child. My mother constantly reminded me that people and family are important and material things are not important. Books are material items. Therefore, books are unimportant. Loyalty to family is a Hispanic cultural expectation and my family’s expectation. However, putting people before material items is a personal expectation by my mother. My mother believes that her expectations are the Hispanic cultural expectations, but that is not always the case. I realize now that my struggle with education was due in part to the fact that I was expected to spend more time with family and people rather than study using things or books.

An inner conflict occurred when I felt the need to explain to my mother that she raised me to be obedient. At a Catholic school if you do not do your homework, you are disobeying the teacher. Once my mother understood that concept of obeying the teacher, she allowed me to study instead of watching TV with the family in the evening. I enjoyed studying and was happy that my mother made an exception to the family rule so that I would be prepared for school and could learn new and interesting things. I had much catching up to do as I continued through my years at the school. Moreover, I had my own personal expectations of myself.

My own personal expectations were to compete and be successful which I believe is an Anglo cultural belief although Hispanics also want to be successful but in a different way. I wanted to be as smart or smarter than the other children. I was a very curious child and I knew I would have to work harder, study harder, ask many questions, and get help in English from someone at school. Although I was allowed to study at home, no one helped me. I was on my own. My two sisters had moved out of the house. My father was always working. My mother did not know how to help me, but she would say
that I was doing a good job and did not understand why I was working so hard at my schoolwork. My mother never expected me to do well in school because her expectation was that I would grow up and marry someone that would take care of me. My job would be to be a good wife and mother.

I specifically remember when my mother told me that I should marry a rich man when I grow up. If I was going to do that, there was no need to study hard. Everything would be provided for me. In the Hispanic culture, being married and having a family is very important. Women are to honor and obey their husbands and be supportive of their children. Being supportive of the children meant cooking and being home with them not necessarily encouraging them to do well in school. So, I ate well. However, as far as educational support, I was on my own. For this reason, I know how to encourage students that do not have home support for their school work. I know how they feel being torn between honoring your family and culture and still having the passion to learn. Wanting to acquire knowledge, in my life, has meant sacrifice and determination.

I have discovered that my biculturalism is a primary driving force behind my life and educational challenges. These challenges then led me to explore the conditions and events that would mold the question for my dissertation process through the investigation of life experiences written in the form of an autoethnography. I am cognizant that I bring my personal background and biases to this research. I am sensitive and aware of the fact that my contextual references will influence the way I analyze and interpret the data. In this regard, my analysis will be subjective. Therefore, I will ask peers to code my data for interrater reliability. Next, I will conduct interviews, so that there will be an opportunity for triangulation of my data from an outside perspective for data analysis. My personal data analysis, the peer coding and the family member interviews will
provide the triangulation of data for the final analysis, conclusions, and recommendations.

I will draw conclusions and make final recommendations based on all of the research findings (Creswell, 2013 p. 197-198). I am aware that my qualitative research will be subjective in nature and I will attempt to remain cognizant of that fact as I draw conclusions from the data and interviews. For the research, Lincoln and Guba (1985) suggest establishing trustworthiness for the reader, which means that one can trust the truthfulness of the research project. Among their suggestions are triangulating using multiple sources, methods, and perspectives to substantiate or illuminate the research (Stringer, 2008). I will use triangulation in the methods of autoethnographic story, artifacts, and interviews as data collection to acquire rich, deep and meaningful data. Lincoln and Guba (1985) suggest a diverse analysis: I will try to ensure that all possible diverse perspectives are considered (Stringer, 2014) by including diverse perspectives of my interviewees. They suggest referential adequacy to make sure that my interpretations are grounded in the language and terminology used by my participants to frame and describe their experiences.

**Conclusion**

This study has direct implications for identifying and understanding how bicultural individuals approach education through a bicultural life lens. Meticulous analysis of the data will show how my perceptions and life experiences influenced my bicultural identity development and inspired me to become an educational professional.

It is my hope that the data will reveal how the diversity of biculturals, in terms of race and class, influences their perceptions and experiences that impute their own educational development. I optimistically anticipate that the readers of this
autoethnography, some of whom may be bicultural individuals and educators, will be encouraged to explore their own or other’s bicultural attributes to find meaning in the personal bicultural journey.

**Interview Data and Questions**

Each of the interview questions will be on a separate page in order to write field notes regarding each question. The interviews will be recorded in video and audio for transcription purposes.

<table>
<thead>
<tr>
<th>Name of Interviewer</th>
<th>Bernadette Hall-Cuarón</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of interviewee</td>
<td>Della Hall</td>
</tr>
<tr>
<td>Interviewees relationship to the researcher</td>
<td>Mother</td>
</tr>
<tr>
<td>Date and time</td>
<td>415 Utah NE Albuquerque, NM 87108 Della’s home of 65 years</td>
</tr>
<tr>
<td>Place</td>
<td></td>
</tr>
</tbody>
</table>
| Project | • Autoethnography of Bernadette Hall-Cuarón as an educational professional  
• Title of the work  
Research Question  
*How have my lived experiences as a bicultural individual influenced my perceptions, and understanding toward becoming biculturally competent?* |
| Question 1 | Tell me about this artifact – name the artifact?  
Question 2 | How do you relate to this artifact from your cultural perspective?  
Question 3 | Do you have any other information that you would like to add to about this artifact?  
Repeat this process for the randomly selected number of photographs. |
CHAPTER 4: DATA AND DATA ANALYSIS

“There are many advantages to being bicultural such as having a greater number of social networks, being aware of cultural differences, taking part in the life of two or more cultures, and being an intermediary between cultures.” (Grosjean, 2013)

I am Latina, and I am Anglo
*A veces Latina y otros veces Güera*
Thinking in Spanish
Thinking in English
Always aware of which culture I am and the culture that is strong at that point in time
Occasionally, there is a blend of the two,
A blur in the distinction of my cultural divide

(Original poem by Hall-Cuarón, 2019)

Introduction

In order to investigate my bicultural competency, I began by exploring the concept of the perception of culture (Wexler, 2008) not only as a platform for my perceptions but also to include the perceptions of my mother as my interviewee. Her interviews were transcribed verbatim. I employed autoethnography as my research methodology and I used autoethnography as the conduit for informational delivery (Clandinin & Connelly, 2001) in order to tell my Hispanic and Anglo cultural story. A random sampling process was used to select five artifacts to represent each culture for this research. Grounded theory (Glasser & Strauss, 2017) and narrative analysis (Hunter, 2010) were used to analyze the interviews and cultural artifacts in order to answer my research question. My research question is as follows:

*How have my lived experiences as a bicultural individual influenced my perceptions, and understanding toward becoming biculturally competent?*

The Effect of Culture on Perception

To begin the exploration of becoming biculturally competent, I researched how culture affects our perception of the world (Wexler, 2008). Through sensory input of our surroundings there occurs a physical interface between the brain and the environment to
initiate electrical brain activity. Perceptions and thought processes are not independent of the cultural, environmental experience. If perceptions and thought processes are an integral part of the environment, then the question arises as to what is the relationship between the cultural environment and who we are?

Wexler (2008) states that humans shape the environment and, therefore, the human brain adapts to a human-made environment. The brain both is shaped by the external world and in turn, shapes the perception of the external world. This concept of perception being part of the environment and in conjunction, the environment affecting perception is a phenomenological event.

Culture has a great effect on the process of perception (Tajfel, 1969). Human perception is usually thought of as a process of selection, organization, and interpretation. Each of these steps is affected by one's culture.

Selection is a process within one’s physiological limitations. Individuals are typically exposed to more stimuli than they could possibly manage. One example is a study conducted by Simons and Chabris (1999) where participants viewed a video of a basketball game. Participants were told to count how many passes one team made. In the same video, a woman dressed as a gorilla walks into the game, faced the camera, and proceeded to beat her fists on her chest. Fifty percent of all people who watched this video never saw the gorilla. The outcome of this study led Mack and Rock (1998) to argue that we don't see objects unless we are paying direct, focused attention on that specific object. We are most likely to attend to objects out of competing stimuli. An example is that most people have learned to attend to the sound of their own name. In turn, many people have learned from their culture to select out specific stimuli from the environment (Jandt, 2004).
Along with selecting stimuli from the environment, one must organize the stimuli in a meaningful way. How are perceptions categorized? One argument is that the observer attends to some set of attributes that things have in common. Then, that set is grouped together in a category provided by language that gives the conceptualized set a category that influences how its speakers' perceptions are encoded and stored. The philosopher Ludwig Wittgenstein (2017) concluded that there does not need to be a set of shared characteristics. He suggested that language provided the symbol to group perceptions. Wittgenstein (2017) also asserted that attention to language should also be paid to what is said and what is not being said in a social setting as part of understanding one's perceptions.

Lastly, with regard to cultural perception is the idea of interpretation. This refers to attaching meaning to data in order to decode the data. One specific situation may be interpreted differently by varying people especially when the interpretation is happening between persons of different cultures. When one encounters people of their own or other cultures, they constantly make judgments as they interpret the data.

The process then of making cultural meaning explicit includes stating an explanation of actions. This process is exemplified within the interviews about the artifacts in this research study. Strauss and Quinn (1999) state that there are assumptions about actions that affect cultural meaning, there are background intentions to be considered and how it will affect others, and lastly, they pose that there could be future individual and interpersonal relationships affected by the explicitness of seeking cultural meaning. The act of seeking cultural meaning through a research process will be addressed in this autoethnographic study.
Autoethnography as a Research Methodology

My autoethnographic study directed this qualitative research by using narrative writing, in order to focus on “turning research into an experience” (Clandinin & Connelly, 2001, p. 50). Clandinin and Connelly assert that "narrative writing allows researchers to question internal conditions such as feelings and emotions, external conditions such as the environment and the temporal dimensions of past, present, and future" (p. 78). Autoethnographies or personal narratives can be used to find out about identity, self-concept and motivation (Macalister, 2012; Ruohotie-Lyhty, 2013).

Autoethnography as a research method strengthened my personal understanding of my own experiences and was a stage of the research process that later allowed me to interpret my experiences and represent them through writing (Kyritzis & Green, 1997).

There is an underlying assumption of qualitative research is that truth and reality are constructed through the interaction amid people and the environment in which they live (Silverman, 2007). According to Denzin and Lincoln (2000) "...qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meaning people bring to them" (p. 3). Qualitative research assumes that reality is unprejudiced and independent of the researcher. Qualitative research engages a variety of techniques and procedures that suggest a humanistic stance in which phenomena are examined through the perception and experiences of individual contributors (Creswell, 2009; Merriam, 2009). This approach to inquiry affirms that personal narratives, experiences, and perceptions are valuable data which provides the researcher with the appropriate tools to find conceivable and hypothetical answers (Marshall and Rossman, 1999).
Grounded Theory and Narrative Analysis

Grounded theory and narrative analysis were used to interpret the narratives while using grounded theory to perceptually code and discover themes throughout this autoethnographic study. Grounded theory is a systematic method of data analysis. Grounded theory begins with a question, just as I began my research with a question. The research continues with the collection of additional qualitative data such as interviews. The data collected is then reviewed for, repeated ideas, concepts that are coded and themed. The codes are then grouped into concepts, and then into categories. These categories become the basis for emerging theories. Grounded theory is based on positivism which enables the researcher to code the qualitative data. Strauss of (Glaser & Strauss, 1967) recognized the richness of qualitative research regarding social processes and the complexity of social life. Glaser recognized the importance of systematic analysis that occurs in quantitative research through line by line examination. This process is then followed by the initiation of codes and themes. Glaser & Strauss (1992) stated that the strategy of grounded theory is to use the interpretation of the meaning of social interactions and study the relationship between meaning in the perception.

In addition, through the interpretation of symbols, human beings make meaning of their world and the meaning of symbols or semiotics. Semiotics, through the use of symbols, such as language (Aldiabet & Le Navenec, 2011) assists the grounded theorist's task to gain knowledge about the socially-shared meaning through symbols.

A key element of grounded theory is that the concept should have relevance. To gain relevance, the grounded theory concepts have to be based on data and be relevant to the participant(s). In other words, the concepts have to be grounded. They also have to
be conceptual so that they can be integrated using a theoretical code. The theoretical
codes were derived from personal and interview narratives. Therefore, to capture the
concepts within the data, narrative inquiry processes were used (Glaser & Strauss, 1967).

Narrative inquiry (Clandinin & Connelly, 2001) includes experiences and story in
qualitative research. A fundamental principle of narrative inquiry is that “telling a story
about oneself involves telling a story about choice and action, which have integrally
moral and ethical dimensions” (Rice & Ezzy, 1999, p.126). The action of telling the
narrative has the potential to transform a participant's experiences. This form of research
and research analysis represents a modification in focus from individual meanings to
cultural narratives and their influence on people's lives (Byrne-Armstrong, 2001, p.110).
The purpose of narrative inquiry then maybe not to find only one generalizable truth, but
to find many truths through the narrative (Byrne-Armstrong 2001).

A challenge for the narrative inquiry researcher is the question of validity and
representation (Gergen & Gergen, 2003). If through the use of narrative inquiry there is
no one single truth and the narrative is co-constructed between the participant and the
researcher in a social, cultural, and historical context, then the issue of validity is raised
as a legitimate representation of the research. The question about the validity of the
narratives told by participants is raised to include the question of whether or not the
participant's memory represents reconstruction or historical, cultural facts (Clandinin &
Connelly, 2001). Social constructionist theory maintains the perspective that all
"narratives sit at the intersection of history, biography, and society" (Liamputtong &
Ezzy, 2005, p.132). Each narrative is then dependent on the context of the speaker and
the listener and may not actually represent the truth.
In conducting narrative inquiry, there is a need for the qualitative researcher to be aware of their own positionality when conducting research to (Fine, Weis, Weseen, & Wong, 2003). The researcher has the power of translation that comes from their own positionality. In my case, my Hispanicness, Angloness, middle-classness, and education influenced my understanding of the meaning of the stories I tell and the stories I am told.

**Process for Analyzing Artifacts**

**random artifact focused interview analysis procedure.**

Each of the random artifacts is numbered in the order that they were arranged in a Hispanic artifact pile and an Anglo artifact pile. These piles were assembled based on my cultural experiences and perspective of each artifact. Then each artifact was numbered by the Hispanic grouping and the Anglo grouping. There were 25 Hispanic artifacts and 55 Anglo artifacts. Each group began with the number one and continued until there were not more artifacts in that grouping.

I used Microsoft Excel to retrieve random number using the randomization formula for the Hispanic total artifacts and the Anglo total artifacts. For example, for the Hispanic random group, I entered the formula for the 25 artifacts. Then, for the Anglo grouping, I entered the formula for the 55 artifacts. Once I gained five artifacts for each cultural group, I began the same analysis process for each individual artifact. I recorded all of the detailed artifact analysis on an artifact analysis form. I then began an identical artifact review and analysis for each of the five artifacts.

**Step one** – I gave my personal Hispanic and Anglo perspective of the artifact. Why do I feel this artifact *influenced my perceptions, and understanding toward* becoming biculturally competent?
Step two – I interviewed my mother about the same artifact and transcribed her interview and placed the transcription into the artifact analysis document.

Step three – I discussed how my perception of the artifact changed after hearing my mother’s point of view on the artifact

Step four – I recorded my initial impression of the interview and asked Why do I feel this artifact influenced my perceptions, and understanding toward becoming biculturally competent? I repeated this process using all of the writing about my impressions to dig deeper into the root meaning and root cause of my impression and perception.

“If you don’t ask the right questions, you don’t get the right answers. A question asked in the right way often points to its own answer. Asking questions is the ABC of diagnosis. Only the inquiring mind solves problems.” – Edward Hodnett (1871-1962)

The process that I used to analyze the artifacts and interviews is called the five why's protocol for root cause analysis Serrat, O. (2017). The process involves first identifying the issue. In this study, the issue was identifying my cultural perception, the cultural perception of each artifact and the interview with my mother about each cultural artifact. I asked myself why I felt this way about the artifact or interview. Then based on my first response, I asked why again. As this process is repeated the analysis delves deeper and deeper into the root of the issue. The protocol is named five whys, but the process may take four whys or ten. The issue is brought to light or resolved in as long as it takes to be satisfied with going deep enough to understand the root cause.

After the five why’s root cause analysis is complete it is at this time that I respond to my research question of How have my lived experiences as a bicultural individual influenced my perceptions, and understanding toward becoming biculturally competent?
It is the analysis and response to each artifact that leads to the conclusion and outcome of this autoethnographic study. All of the data is rooted in grounded theory and revealed itself through the detail process of analysis and self-reflection of Hispanic and Anglo cultural perception.

**Cultural Artifact Details**

*Figure 20: Two stacks of artifacts - Anglo Artifacts on the left and Hispanic Artifacts on the right*

A cultural artifact is the vocabulary used in ethnology and sociology for anything created by humans which gives information about the culture. The following table identifies a short description of each of the types of Hispanic and Anglo artifacts. All artifacts were not photographs therefore, the artifact type identifies each item. The artifacts are not similar other than photos. All of the other artifacts do not align in a lateral manner. The intent of this representation was to provide the reader with information about the various artifacts and the number of total artifacts available for this research.
The following chart represents the proportion of artifacts available for this research study. These artifacts were contributed by various family members but mostly collected over numerous years by my mother. These artifacts were culled out of boxes of items and identified as pertaining to me or that had some cultural relevance according to my perception of the artifacts.
There was a significant number of religious artifacts in this collection. Religion was an important aspect of my upbringing. I found it interesting that religion was a Hispanic cultural value, yet the majority of religious artifacts were in English. I recall that only on a handful of occasions, we attended mass in Spanish. Attending mass in Spanish was not the norm growing up in my household.

<table>
<thead>
<tr>
<th>Culture</th>
<th>Without Religious Artifacts</th>
<th>With Religious Artifacts</th>
<th>Delta</th>
<th>Ratio</th>
<th>% Without Religious Artifacts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hispanic</td>
<td>25</td>
<td>28</td>
<td>3</td>
<td>25/80</td>
<td>31%</td>
</tr>
<tr>
<td>Anglo</td>
<td>55</td>
<td>85</td>
<td>30</td>
<td>55/80</td>
<td>69%</td>
</tr>
<tr>
<td>Total</td>
<td>80</td>
<td>113</td>
<td>33</td>
<td>80/113</td>
<td></td>
</tr>
</tbody>
</table>

*Table 5: Total Number of Artifact by Culture*
Random Sampling of Artifacts

Random sampling of all artifact was used to give all of the artifacts and equal opportunity for research selection. This random sampling represents a non-bias sample of artifacts for this autoethnographic research.

My first step in the random sampling process was to number all artifacts that had already been categorized into Hispanic or Anglo-based on my cultural perception of that artifact. This personal perceptual response can be associated with Saldaña's coding processes of Attribute and Narrative coding. The attribute is the Hispanic or Anglo classification, and the Narrative coding is the story that describes the human experience. Using a random sample formula in Excel, I generated arbitrary numbers for the random sampling of artifacts.
**Hispanic Cultural Artifacts – defined, cultural comparison, interview, perceptions, and analysis**

**Hispanic Artifact #3**

**Artifact Description**

This photo was taken in my parents’ front yard. The two people in the photo are my *abuela* (grandmother) and my father. The two of them are walking near the street together with a basket of dinner rolls. This never happened at my house. I know the time period because my boyfriend's car is in the background. My mother often sent my father to do something with my grandmother. He would always do as my mother asked. Interestingly, my father only spoke English, and my grandmother only spoke Spanish, but it seemed to me that somehow, they got along just fine. I was never asked to do things with or for my grandmother, and I am not sure why.

Teresa Armijo and Gains O. Hall are my maternal grandmother and my father. My grandmother is wearing pants in this photograph which was a new clothing experience for her. Until the mid to late 1970s my grandmother only wore dresses. She felt odd about wearing pants, but my mother convinced her that it was now socially acceptable and ok to wear pants.

My father's birth name was Gains, but everyone called him Sandy. They called him Sandy for his sandy blonde hair. In this photo, he is wearing jeans and a western shirt. Often time you would find him in coveralls working on cars or welding.

<table>
<thead>
<tr>
<th>Hispanic Cultural Perspective</th>
<th>Anglo Cultural Perspective</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;La familia es todo del mundo.&quot; Family is everything in the world. <em>Mi abuela</em> (my grandmother) lived with us as far back as I can remember. She didn’t always live with us full time but, she was at least with us at our home a majority of the time. My mother was devoted to caring for her so that my grandmother would not have to be alone.</td>
<td>My father was Anglo, but he did not behave culturally the same as the other members of his family. In fact, I didn't realize the attributes of Anglo people until I spend some time with my father's family. My father's family was from Texas, Oklahoma, and Arkansas.</td>
</tr>
</tbody>
</table>
“That’s not how we do things” my mother would say. We don’t believe in neglecting our family especially when they need us the most. My father, who is in the picture as well helped to take care of my abuela. At that time, I don’t recall if my father was working or not. By the time I was in high school he was retired. I remember my mother asking my father to do things with my abuela so that my mother could get things done around the house. I believe it was in these ways that my father adopted the Hispanic cultural ways as though they were his own. I also remember thinking that my mother shoved off a lot of her cultural duties on my father and he did them without questioning her. But I did.

I believe the basket that they are carrying is full of bread or some kind of dinner roll. These were not tortillas but rolls. I felt a sense of confusion and blurring on cultural roles because my mother of one culture was imposing her cultural norms on others and that skews the perception of cultural reality.

My father’s side of the family seemed different to me, but as a child, I wasn't sure why. Some of his family was very kind to me, and others were not. I was seen as different from some of my father's family, and as a result, I felt like a bit of an outcast.

I felt like my father did not act like the Anglo side of his family that was cold and not nurturing. But for the same token, my mother's family was not completely accepting of me either. I believe that our family knew the cultural ways of both cultures yet adopted what worked within our nuclear family.

I did not grow up around my father’s family so I only have the perspective from what I encountered once every year or two when we would travel for a family reunion. Most of my experience with the Anglo culture is from my experiences in a school setting. I never had a Hispanic teacher. All of my teachers were Anglo.
1. B: So, this is a picture of dad and grandma, and they're walking in the front yard with a basket of bread. Can you tell me what you remember about this picture?

2. D: When dad got home from work, he would take my mother for a ride, or he would go pick her up where she lived down in South Valley over on Raymac Road, and she would always bring us something and this time, and this time she brought us some bread and maybe some tortillas too.

3. She was always giving to people she always was giving someone something, and she told us all from the time we little that we shouldn’t go to someone’s house with empty hands. You should always take something, so we did. We were not rich but my dad used to grow a lot of vegetables and fruits and apples and pears grapes all kinds of stuff because he lived over there near the Bosque del Apache That’s what your grandpa helped build the buildings over there it’s a very famous place they have all kinds of birds from Alaska and Siberia and other places a lot of tourists go there.

4. Your grandma she had 10 children. Nine of us lived. One passed away, a little girl. Anyway, our main language is Spanish. When we started school, we started speaking English and we really enjoyed it because we believe that if you can speak languages and get involved with the people of other cultures, it's like representing two different people but anyway grandma used to like to make a little comment about things for learning purposes. Your father loved New Mexico very much to would complement New Mexico wherever he went. He said that New Mexico had the bluest skies and that he believed that God was sitting on top of the Sandia Mountains when he created the rest of the world. He loved my cooking, and he's very comical. A lot of people now that he is passed away comment about was to how he spoke with other people and that he was a role model. I believe he was a good father and husband, we were married for 67 years and he was very good my parents.
26. He would go pick up my mother so she wouldn’t be alone. He loved her Cooking.
27. One day when he was working out in the yard came in the house to see if lunch was ready and I told him not quite, but it will be ready very soon. He was smelling the good food and all of a sudden he made a comment “this place smells like a torture chamber!” That was a compliment. But then, we also liked his family’s cooking. His mother’s cooking and I loved his family. In fact, his mother lived with us for a long time and so did my mother, so it was a very, very beautiful experience because I feel that we learned from his family and from my family and it was a wonderful experience. So, anyway, your dad has a history being all of the world serving his country he was in the military for a long time for 40 years and he retired from the military you went to three wars World War II, Vietnam, and Korea So, he was very well known and very well love, and I was very proud.

interview summary and perception changes Hispanic Artifact #3.

Some of my perspectives have changed after speaking with my mom. I thought that she foisted off her cultural duties, such as taking care of her elderly mother, onto my father. She said that my father enjoyed picking up my grandmother from her house to bring her to our house. I had a thought about that. I’m beginning to think that my father and my grandmother had a strange and special relationship. They could not communicate with language because my grandmother only spoke Spanish and my father only spoke English. I wonder what their relationship with no language would feel like.

I have often heard men say that women talk too much and that is unpleasant for them. In this situation, there was no talking at all. Would that be pleasant for my father? Was he just trying to be good to my grandmother? Was he trying to please my mother by doing something nice for her mother?
My mom said that my father’s mom lived with them for several years. I never knew that. I asked if that was before I was born, and my mother said yes. Perhaps my father was trying to repay the favor of his mother living with them by helping care for my mother’s mom.

I'll never know the answers to these questions of my dad since he has passed away. I regret not asking about the important things and being so busy with myself that I lost precious time that I can never recover. Don't get me wrong, I loved my father dearly, and I still miss him every day. But I realize now, as I have gained a few years, that if I am not careful, the important things slip away, and the chaos of life takes over.

My mother did not know who took this photo and neither did I. I got the impression that she was worried that she didn't remember this photo. Her memory is pretty good even though she is 90 years young. I reassured her that I had no memory of this photo either so, perhaps she could just tell me about my maternal grandmother (abuela) and father’s relationship. My mother said that my father would often take my maternal grandmother (abuela) for a ride when he got home from work. On one occasion my father took my abuela to a city park to look at the flowers. When they came home, abuela had a huge arm full of flowers. My mother was shocked and told them both that they could not go and just cut all of the flowers from the park. My father and abuela asked why. You see, growing up in the country the flowers belonged to everyone. So, they saw nothing wrong with bringing home the beautiful flowers.

We then got back to looking at the photo. My mother said that in my grandmother's and her culture you were never to go to someone's home empty-handed. If my father went to pick up my grandmother from her house to spend the weekend with us, my mother thought that she probably brought us some rolls to eat with dinner. She said there were probably tortillas in the basket too. My mother emphasized that even though
my grandmother was poor, she shared what little she had with others. I asked if taking something with you when you visited someone was part of the Hispanic culture. She said it was.

The concept of culture is not usually brought up by my mother. When I ask her about culture, she will elaborate, but if I don't bring it up, she doesn't address culture at all. She closed by saying that my father was a very good man and that he loved her family and she loved his family too. She said that is how she learned to be from two cultures.

digging deeper Hispanic Artifact #3.

I learned a lesson that I was surprised to hear. I had never heard my grandmother say that when you visited someone to not go empty-handed. I felt bad for thinking that this photo was so weird. But I understand now. It also made me think about relationships without language. My father and grandmother had a relationship without language, and my relationship with my grandmother was without language as well. It felt empty and without much meaning.

My second impression was that if this was such an important cultural value to my grandmother why have I never heard this before? My mother translated many things that my grandmother said especially anything that she felt was important. This is not like my mother at all. When a story is important, she repeats it many, many times. I also wondered how my grandmother would go buy dinner rolls since she couldn't drive. Now, if these were tortillas, then it would make sense.

I am continuing to be curious about of this story and why I felt that it may be a skewed perception of the story. I completely agree that my father and my grandmother has a special relationship. I have no doubt about that because I witnessed that many
times. I feel, however, that this photo was posed like so many other photos from our family. I think my mom purchased the rolls and put them in her basket. Then she said to my father to take grandma into the front yard to give her a little exercise. Then my mom took their picture as a memento of my father being so good to my grandmother.

As I read the transcription one more time, I realized that my mother tells very little about my grandmother. My mother tells a sequence of stories that she has told so many times before. I think my mother wanted to portray a very positive story of my father. I believe that this was not a trick or lie in any way but an attempt to capture in a photo how good my dad was to her mom. Rather than just tell a story she wanted proof that showed how good he was to her mother. That is why the story doesn't make sense. It was a way to immortalize my father's good nature. From a cultural standpoint, I believe that my mother was trying to show her approval and appreciation of my father's relationship with her mother. Caring for the elderly is a Hispanic cultural value, and this interview exemplifies that aspect of culture.

**bicultural analysis Hispanic Artifact #3.**

My bicultural competency became apparent as we discussed this data. This artifact analysis supported my mother’s and my knowledge of our Hispanic cultural beliefs and values. My mother spoke with a highly positive cultural attitude. My mother is clearly culturally grounded with Hispanic culture and feels a strong level of comfort in her and our family belonging to the Hispanic cultural group. She talked about family, cooking and her mother several times within this interview. This confirmation of the importance of family, giving and helping others allowed me to recognize the Hispanic side of being a bicultural person and embrace the Hispanic side of my culture.
**Hispanic Artifact #24**

**Artifact Analysis Artifact H #24**

![Artifact Image](image)

*Figure 23: Letter from Uncle Ernest from Ft. Reno to his Parents (my Maternal Grandparents)*

**Artifact Description**

This is a letter from my uncle, Ernesto to his parents. It was written in 1943. The letter was written in pencil, so with time, the words are beginning to fade. This letter is written in Spanish. I have not read this letter yet, but I am looking forward to reading its contents. I did not know that my uncle Ernesto wrote in Spanish. This was a surprise to me. I only heard my uncle Ernesto speak in English, so I assumed he wrote in English as well.

**Hispanic Cultural Perspective**

*Este carta es como asi*

Fort Reno Okla
June 23, 1943

*Quedae padre,*

Estas linas son con el solo fin de que sepan que lege con bien al campo. el 23 en la tarde Gracias a Dios. El dia que me irse me estube asta las cinco de la tarde en Albuquerque. De nuevo no aye nada. No mas que el teniente de la conung tubo mucho gusto porque llego con bien y en tiempo pues yo creo que es todo. Contesten pronto y Saludes a los que se acuerdan de me.

Su hijo,

Pvt EC

**Anglo Cultural Perspective**

I read this letter in Spanish, but it took several attempts to understand the message. There were several difficulties with the letter. First of all, it is written in pencil, and the words have faded over time. This letter is over 75 years old. Next, I found that Spanish is sometimes written phonetically. So, I had to read the letter phonetically rather than what I know as academic Spanish. I remember as a child hearing Spanish words that were spoken very differently than they are in print. I did not see any Spanish writing as a child. An example of this is when I would hear my mother say "onde sta." I know that. Meant where are you. It is actually written donde estan.
I am wondering if my mother will be able to understand this letter and explain its meaning.

The Interview

Transcript Information

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<td>My mother (90;8 female. Her home language is Spanish. Her second language is English.)</td>
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<td>Speaker B:</td>
<td>Interviewer (Bernadette Hall-Cuarón - daughter)</td>
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Transcription

1. B: So, the artifact we are talking about today is artifact number 24. It is a card from the
2. War Department from my uncle Ernesto to his parents.

3. B: Mom what you remember about this artifact or that your brother writing home?

4. D: I remember all the boys that entered the service writing home.
5. I didn’t think we would have this letter for such a long time.

6. B: I’m going to do the best I can to read it. The pencil is fading.

7. D: Will, you stop in between the lines?

8. B: What if I read it in Spanish and my you translate in English? (I read line by line in Spanish)

9. D: Ok. (The following is my mother’s translation of each line.)
10. These few lines that I am writing here today. I want you to know that I have arrived
11. safely to the camp. He’s talking about the military camp where he was going.
12. On the
12. day 23rd, we arrived in the evening, thanks be to God. The day that I arrived at
five in
13. the evening in Albuquerque. We have no news here. The person that was
expecting
14. me here had been very concerned. He was very happy that I arrived safely and
in good
15. time. I believe this is all I have to share with you. Will you answer me quickly?
And
16. please give my love and regards to 16.all of those that remember me. Your son,
private
17. EC
18. B: It’s a nice little letter. It’s very old.
19. D: Yes, it is, but the family was very united in prompt in letting the parents
know that
20. everything was okay. And I feel since I’m a parent myself, that that is the way
it should
21. be. When you are born on the farm, in the small community, and you have not
22. traveled in this big United States, and all of a sudden, the government picks you
up and
23. they ship you wherever they want to send you, and the parents are left at home
24. wondering what direction did our son take? So, to get a letter like this from
your son
25. who went away from home so suddenly that had never been away from home
from?
26. the doing of the government they were being trained for the war that was going
on
27. already. They were very patriotic.
28. They loved their country, and they loved their family very much.
29. This is very rewarding for parents to stay in touch with their children. It brings
peace to
30. their hearts and of course a lot of trust to their children.

**interview summary and perception changes Hispanic Artifact # 24.**

My mother's vision is failing. She has Macular degeneration, Glaucoma, and
cataracts in both eyes. We decided together to have me read the letter out loud, line by
line, in Spanish and she would translate the meaning for me into English. Although I
read Spanish, this letter had some phonetic words that I had a hard time reading. Also,
the letter was written in cursive, and that also made it hard to read. My mother was very
good at guessing and interpreting what her brother was trying to say rather than being very precise and giving a direct translation.

My mother recalled that four of her five brothers were drafted into the military. She said the only brother that was not drafted was the youngest brother. She mentioned that her parents were often worried about their boys and did not know how they were doing or where in the world they were located. She said they did not have a phone, so the mail was the only way to get information from their sons.

I felt a little bad for thinking that my uncle's writing was so hard to read. But I realized that he probably wrote phonetically because they were educated in English and didn't have formal instruction in Spanish. I was missing the point that the letter was sent to my grandparents to reassure them that their son was fine. My uncle kept the message simple and reassuring. I find that I react the same way to English writing as I do to Spanish writing. When something is written or spoken is slightly off of the norm I focus on that piece of the language until I decipher what is happening. This is not always a good trait to have because it can slow down the message and cause frustration.

The cultural meaning behind this artifact was the Hispanic belief that family is important. I appreciated the complexity of the communication from my uncle to his parents to reassure them that all was well. My uncle and my mother both exhibited cultural groundedness. This sense of belonging is a strong cultural loyalty that is not only apparent but was adopted by me as a bicultural person.
digging deeper Hispanic Artifact # 24.

My mom had very good recall of all but one brother going to war. She was proud to be able to translate this document and especially for her father. She emphasized that her parents worried about the boys being taken by the government to go to war.

Next, I noticed that my mother did not talk about the girls in her family during this interview. I was a bit agitated because I wondered if that meant that the girls in the family were not as important as the boys. But I also was aware that the girls would not be drafted, but the boys could be drafted. It was unclear to me if the boys were drafted or enlisted. My mother did not clarify in which manner the boys went to war. She did say that my uncle Leo was the youngest boy and the only one to not go to war. I believe she said that aside from the recorded interview.

This artifact was a letter written in Spanish by my uncle to his parents. I had a very hard time reading the Spanish which made me uncomfortable. I am already uncomfortable with Spanish and trying to read Spanish written in pencil and spelled incorrectly was quite a challenge. I found it very interesting that as I read the letter to my mother, she added and embellished a lot into the translation. For example, the direct translation from the letter said, these lines are with the only ones, or that will be sent from this camp. My mother's translation was "These few lines the final ones, as I am writing here today. I want you to know that I have arrived safely to the camp. I believe that my mother forgets that over the years I have studied in Spanish. The way my mother interpreted the letter was much softer and kinder than I believe was being written. It was very difficult not to ask her why she was changing the meaning of the letter. But I stayed quiet and listened.
I wondered if my mother always changed translation throughout her life to suit her comfort level. As a child, I didn't know any different. But, as an adult, I wonder why my mother chooses to change someone's words. She obviously didn't make the translation more worrisome but, she softened the tone and made things seem more friendly. I probably take exception to this practice because after working with a community that speaks Spanish and have watched individuals intentionally change the meaning of someone’s words in an incorrect manner. Usually, the translation was changed to persuade the listener.

**bicultral Analysis discussion Hispanic Artifact # 24.**

My bicultural competency was validated after the discussion regarding this data. This artifact analysis supported my mother’s explanation of her Hispanic cultural beliefs and values. My mother was very comfortable and spoke with a highly positive cultural attitude. The communication was complex in the use of Spanish and English. My mother is clearly culturally grounded with Hispanic culture and feels a strong level of comfort in her and our family belonging to the Hispanic cultural group. This confirmation of the importance of family helped me recognize the Hispanic side of being a bicultural person and embrace the Hispanic side of my culture.
## Hispanic Artifact #30

### Artifact Description
This is a photo of a postcard from the United States War Department Washington D.C. dated July 5, 1942. The card is with regard to my uncle and Godfather Ernesto Armijo Cuarón. This card is being sent to my grandfather Damian Cuarón. The postmark is from Fort Bliss, Texas July 1, 1942. The card reads in English “Private Ernesto Armijo Cuarón 33122187. He will probably remain here for a period of not to exceed 3 or 4 days. Upon leaving for his final destination, you will be advised of his future mailing address. My grandfather never spoke or read a word of English.

### Hispanic Cultural Perspective
I imagine my grandfather saying…
*Yo no se que tipo de tarjeta es. Yo veo el nombre del mi hijo, pero no se más de esto.*
I don’t know what kind of card this is. I see the name of my son, but I don’t understand more than this.

It made me angry to see this postcard from the government to my grandfather in a language he did not read. It must have been nerve-racking not to know what was happening to your son as he was shipped off to war. I take special exception to this for Ernesto Cuarón because he was not only my uncle but 20 years into the future, he would be my Godfather for baptism as well shortly after my birth.

### Anglo Cultural Perspective
The United States government has every right to communicate with people in English. It would be unreasonable to print communication records in multiple languages especially at the time that this card was generated. There must be someone from every community that can translate this document for the family.

Interestingly, the front of the card has the beginning of my grandmother’s name “Teres” for Teresa, but it had a strike through and was addressed to my grandfather instead. The United States was deep in the throes of WWII, and I do not recall cultural sensitivity being of high importance at that time.

### The Interview
Transcript Information

Transcript Title: Telling the story of Hispanic Artifact #30
Recording Date: January 28, 2019
Recording Time: 6:03 pm
Recording Duration: 5:55 minutes
Recording Location: Mom and Dad’s house
Speaker D: My mother (90;8 female. Her home language is Spanish. Her second language is English.
Speaker B: Interviewer (Bernadette Hall-Cuarón - daughter)
Transcription date: February 2, 2019
Transcription duration 33 lines
Transcription symbols: 

( ) Comments
NV Nonverbal response
XXX unintelligible response
/ / phonetic ASCII phonetic alphabet transcription
… long pause
.. medium pause
. short pause

Transcription

1. B: This next artifact is number 30. It's from our Hispanic culture, and it's a card from the War Department to my grandfather Damien Cuarón, and my mom is going to tell us about the card.

2. D: This is from 1942. This card has been around for 70 years if you can believe that.

3. Since we had six boys in the family and three girls. Four of the boys went to war.

4. Ernest was the oldest one in the family, and according to this card, the government was letting the parents know where he would be because we didn’t have a telephone.

5. So, they had to send this little card to us. We didn't have a telephone, computer or none of that. Because the parents were very worried about their sons, they didn't know when or where they were going. So, Earnest had to go to Fort Bliss according to this card, and they had been there for a short period of time then they transferred him to Colorado. And he was there for a while. I remember how much your grandmother used to worry about him because she never heard from them very much. I have come
14. across a few letters that they wrote, and of course, we were not even close to a post
15. office. The only one that knew about the post office was Conrad Hilton. I don’t know
16. if you remember Conrad Hilton, but he built his first hotel we were born and raised,
17. and then he became a businessman and had hotels all over the world. But then
18. something beautiful happened to Pat and Pemenio. One of them was in Hawaii at
19. Pearl Harbor, and you know the Japanese had like a little war there at Pearl Harbor.
20. They bombed it. I happened to go there, and we were able to see all this stuff. This is
21. after your dad and I were married but the second brother that went to the war
22. Pemenio was stationed in New Jersey, and we have pictures of him and Pat together.
23. He had to go, and he had a little furlough, and he went to Hawaii. He had never been
24. out of the country before. And so, he and Pat the third brother ran into each other on
25. the streets of Hawaii! How do you like it? That was amazing! And my fourth
26. brother Manual. I don't remember where at, but Pemenio was killed. I think it was in
27. Korea. He was also in Japan. He married a woman over there, and they had two
29. Their younger son is a truck driver. I don’t remember where he was stationed.

30. B: Does this artifact remind you of our Hispanic or Anglo culture?

31. D: This reminds me of the Anglo culture because once we started to school and since
32. this was written in English, I’m sure that one of us interpreted it for my dad because
33. he didn't speak English and he could not read English. But, in a little while, it wasn't
34. very long when I started in high school in Socorro the only language, we spoke was
35. English. So, that's where it all began. We started speaking English and Spanish both
36. , and we mixed with the other people not only in grade school but in high school, so it
37. was a good experience.
I asked my mother if this artifact reminded her of our Hispanic or Anglo culture. She said both. Because her brothers were Hispanic that reminded her of the Hispanic culture. The card was written in English and was from the US government and the military reminded her of our Anglo culture. She noticed that this was a card from the War Department. She told me that four of her five brothers were in the War. Her youngest brother was not in the war because he was too young to enlist. She told me that she noticed that the card was in English and my grandfather did not read in English. She recalled that when she and her siblings went to school, all of the teaching and learning was in English. She thought one of the children probably translated this card for their father so that he would know what the card meant. She told me that their family did not have a phone. The only way to communicate for them long distance was by a letter through the post office. She remembered my uncles writing an occasional letter home. She said that her parents were always very happy to know that their boys were safe when they received a letter from them. My mother told a funny story regarding the military. She said that one uncle was stationed in New Jersey and one uncle was stationed in Hawaii. The brother in New Jersey decided to go to Hawaii on a whim. While walking the streets of Hawaii, in Pearl Harbor, he ran into his brother to his surprise. It was a marvelous coincidence.

After hearing my mother's description of the photo, I was more understanding of the War card being written in English. I didn't realize that my aunts and uncles were translating for my grandfather as needed. My mother spoke about the military with pride. We were happy to discover that this artifact had been in our family for over 70 years. It is still intact and readable. My mother had a very positive attitude about this card being
in English while being able to translate the information to Spanish for my maternal
grandfather. My mother expressed the love of family as a Hispanic cultural value. She
was grounded in knowing that she belonged to the Hispanic cultural group through
family and had a strong sense of belonging.

digging deeper Hispanic Artifact #30.
My mom spoke very freely about her brother's service in the military. I know her
brother died while in the service, but he did not die in combat. His death was
unexpected, and I don't think she wanted to say anything negative about him and how he
died. This exemplifies her loyalty to family as a cultural value. I am seeing a pattern of
my mother portraying family only in a positive light. This positive attitude is a cultural
belief that my mother protects. My mom has told me the actual story in the past of the
same situations from these circumstances, but for this interview, she changed the stories
to show a positive image of all family members and her brother in particular. This
displays complex communication through language and meaning in order to protect the
cultural value of family loyalty.

In this interview, as we were discussing the card from the war department, my
mother no one in her home town had ever heard of a post office. She said the only one
that knew of a post office was Conrad Hilton. How would she even know that? Why
would Conrad Hilton tell people about a post office and why? My mother was stringing
together random stories, some of which I had never heard. I believe she did this to make
mention that she knew Conrad Hilton.

My mother said in this interview that she was very proud to learn English in
school. Before this, she told me that she was very angry that she was not allowed to
speak Spanish at school. They were not even allowed to speak Spanish at recess. She
told me a story of how she got so angry at the teacher for not being allowed to speak
Spanish that she threw her textbook at him and ran home. I even recorded this story in my life story vignettes in Chapter one of this dissertation.

But here when she is asked about English, she only had positive things to say about learning English. I may have incorrectly assigned this photo as Hispanic when it was more Anglo related. I have noticed that when she cannot relate to an artifact, she strings together other stories to fill in time.

bicultural analysis Hispanic Artifact #30.

I noticed that when my mother uses the word "I" infrequently, she is not as familiar with the artifact or its meaning. The highest frequency words were the topic of the artifact, and in this case, she used the words brothers and war the most.

My bicultural competency was verified as I reviewed this data. This artifact analysis supported my mother’s and my knowledge of cultural beliefs and values. My mother spoke with a highly positive cultural attitude regarding English and Spanish. The communication was complex in that she took great pride in being able to translate from English into Spanish for my maternal grandfather and maternal grandmother. My mother showed that she is culturally grounded with Hispanic culture and feels a connection with Anglo culture. This confirmation of the importance of both cultures helped me recognize the acceptance of my family in being a bicultural person, and this allowed me to embrace the Anglo as well as the Hispanic culture in my life.
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<tr>
<th>Hispanic Cultural Perspective</th>
<th>Anglo Cultural Perspective</th>
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<tbody>
<tr>
<td>I identify this photo as a Hispanic photo because it is a photo of my family. My mother was very protective of our family in many ways. She did not like anyone saying anything bad about our family or any of its members. I knew that if anyone did or said anything negative about my family, my mother would go after them. I often did not tell my mother if something was wrong, especially at school because I knew she would march over there and speak directly with the person. I did not refrain from telling my mother about issues because I was embarrassed. I refrained because I felt the other person would make my life worse by seeking revenge. That is what I felt teachers would do because I saw and experienced it more than once in my school career.</td>
<td>In this photo, I see that my mother and sisters look very much alike. They have dark wavy hair and dark eyes. I look more like my father. We both have light brown hair and lighter eyes. My father had the most beautiful blue eyes. I was not very keen on having my picture taken as you can see by the blank look on my face. My mother worked at a photography studio, and we had our picture taken often. I did not like being posed or being told what to hold or how to stand in a photo. On one occasion my mother told me that as they posed me with a stuffed animal for a photograph, I got very upset and threw the stuffed bunny at the photographer. Wow! That was rude of me. I was two years old at the time and obviously did not know any better.</td>
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Looking at this photo, it must have been a special occasion. It looks as though we are all wearing store-bought clothes. This was not the reality. We wore uniforms or homemade clothes most of the time.

The Interview
Transcript Information

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<td>. short pause</td>
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Transcription

1. B: Okay so we're going to be talking about artifact number 9, and it's a family photo of
2. my mom, dad, me, my oldest sister, and my middle sister. It’s quite cute.
3. D: I think it’s beautiful. It really brings back memories. We were a very happy family.
4. You won't believe this, but that dress that I'm wearing is a fiesta dress that your dad and I
5. made it together. He brought an old parachute home from the flight line, and we used that
6. material to make that fiesta dress. We didn't have a lot of money, but we didn't mind
7. doing the work. And we would help each other. If he needed help, I would help him, and
8. if I need help, he would help me. But this picture is a picture from when I used to work
9. for a photographer from Hollywood. He would come over here, and I would do the
10. booking for him at the dance schools like Arthur Murray, Fred Astaire,
    Fishbacks. In
11. fact, one of the students from Fishbacks is still dancing in Hollywood somewhere.
12. Anyway, that reminds me of a picture of you. I'm sorry, but I have to talk about
13. this.
14. First, we took pictures of you, and you looked like a little doll. So, when they
    needed
15. me, I would help them show pictures, and people were buying them coming and
    going.
16. But I told them to look at this picture. This is of my daughter Bernadette, and
    they would
17. say to me that's not a real baby that's a doll, and I said that's my daughter. They
    didn't believe me, but I believed it. Anyway, Linda up there. She is an oncology
    nurse
18. consultant. She works in all of the states in the United States, and she does a very
    good
19. job. Joanne, the one in the pink dress, she lives in Oregon. She works in an office
    with
20. inspectors that inspect the property over there. In Oregon where she lives, it's
    okay to
21. sell products made out of marijuana. So, one day when one of the inspectors
    didn't show
22. up, and she was leaving the house in blue jeans and a hardhat I asked her "where
    are you
23. going this morning?" She said one of the inspectors didn't come, so I'm going to
    go
24. take his place. So, she left her office. Her boss asked her to do it. I said “what are
    you
25. going to inspect?” and she said 100 acres of marijuana.
26. B: Wow that’s a lot of marijuana!
27. D: Wow, this is unbelievable! Anyway, they're using that product now for
    medicinal
28. purposes for pain management, and I hear that a lot of people have good results.
    So,
29. I teased her A little bit just to have something to smile about, and I said: "when
    you
30. can take me with you?"
31. B: That’s cute.
32. D: But I wasn’t quite ready. Anyway, this is the kind of pictures I used to take for
33. families and the prices were great, and I had no problem at all booking. Where
    we were
34. showing they wondered how I did it. So, sometimes they would send someone to 
35. watch me see what I was telling people. But it was for me a beautiful thing 
    because 
36. it was for a family. We gave very good prices. And how so I think about this job? 
37. Well, we took pictures of you girls at one of the nurseries or dancing schools 
    because 
38. you girls had dancing lessons, swimming lessons, and guitar lessons. So, we were 
    a 
39. very happy family. The only problem is that you guys grew up too soon. And you 
    too 
40. are out helping people in beautiful ways. Yes, but that dress daddy and I made 
    that, 
41. and of course, your daddy always helped me, or I would help him. He was always 
    very 
42. kind to everybody so needless to say it was good because when he went to 
    Vietnam, he 
43. was in charge of the airplanes over there. But I remember you and Linda Joanne 
    with 
44. me at the base when they released your father from the war. And we were looking 
    at 
45. the mountain. We were there with the other families as well. It was a true joy to 
    be 
46. over there. It was such a beautiful experience. The man had to make a layover 
    going 
47. to Vietnam and coming back. On the way back he stopped in Hawaii, and he 
    brought 
48. me a corsage made out of orchids. So, needless to say, I was on the front page of 
    the 
49. newspaper, and they were complementing our family. 

50. B: That’s a long way to bring a flower. 

51. D: For him it was no problem. So, I was very proud of your father, and I still am. 
    A lot of 
52. and People walk up to me now and say your husband was my role model. So, it’s 
    good to 
53. be a good example and to be a role model. And I thank God because our children 
    turned 
54. out to be like their father. 

55. B: And like you! 

56. D: (mom laughs)
interview summary and perception changes Hispanic Artifact #9.

My mother was very proud to tell me about this photo. It was at this point that I was truly elated that the samples from the box of artifacts were selected randomly. The reason that I say this is part of the story that my mother told me about this photograph. My mother said that we took this photograph at one of the locations where she sold pictures with a photographer from Hollywood. She said that she used this sample photo to promote more photography sales. In this photo, my mother reminded me that she also took an individual picture of me in that same blue dress and that she kept both photos on her desk to promote sales. In my individual photo, people did not believe my mother that I was a real child. They accused her of taking a photo of a doll. That picture was not chosen by the random sample of numbers, but it is in the box of artifacts. I have always believed that people are suspect of my individual photo because I have dimples on every knuckle of my chubby little hands.

But, the part of the story that I would have never known is that my mother is wearing a fiesta dress that I remember seeing as a child. I loved that dress. It was a soft white fabric with silver and black Ricrac. My mother pointed it out in this photo and said that she and my father had made this dress together. We didn't have much money, so they made this dress for my mother to wear. Here is the great part! My father was an aircraft mechanic at the Air Force base. He brought home an old parachute to use the fabric to make my mother a beautiful dress! I had no idea that was a parachute that was being discarded that my father and mother turned into a beautiful garment. I had never heard that story before, but I am so grateful that I was able to capture that wonderful moment for our family.
As I look back on what I believed to be true about these artifacts from my cultural history and my life, I feel like my perspective has changed. I feel like I didn’t really know all of the culturally relevant information until I specifically interviewed my mother. I remember thinking that I hated wearing homemade clothes. But, in this photograph, the only one in homemade clothes was my mother. I had thought for years that my mother’s fancy fiesta dress was store bought. I was wrong. It turned out to be a wonderful and sweet story. The clothing was a representation of culture, helping, making do with what they had, hard work and pride.

**digging deeper Hispanic Artifact #9.**

My first impression from this interview was that my mother beamed with pride as she spoke about our family photo. I relate this to my Hispanic culture because family is so important and the focus of all family members. I think my mother really misses those times. If I had to name the most/her most favorite time period, it would have been when this picture was taken. I say this because this is the artifact that I feel she connected with the most and was so happy to talk about. My mother is very proud of her family and of my sisters and me. She made it that clear during her interview that she had a positive attitude about our family and culture.

As I reread the interview transcription, I had new insights. I noticed that there were things about my mother's life that I did not know. I did not realize that my father could sew and that he helped her make a fiesta dress out of a parachute. I recall seeing my father sew upholstery but not clothing. I do remember seeing my parents help each other and they did so without talking about. When one of them saw the other in need, they just made themselves available to help. My mom also spoke about my sister helping an office mate at work. My mom also talks about my oldest sister helping others as an
oncology nurse consultant. She talked about medical marijuana helping people in pain. She talked about me helping students in school as a teacher and principal. The cultural value of helping others emerged from this interview.

Throughout the interview, my mom had only positive things to say about our family and her experiences. I thought at the time that this portrayal was unrealistic. I felt that she was not accurately depicting the whole story. She briefly stated that we did not have a lot of money, but she was not bitter. She was proud of her and my father’s resourcefulness.

My mother was proud to be a good salesperson. Towards the end of the interview she says that when she showed and sold pictures for the photographer, the company sent people to watch her because she did such a good job. She felt it was important to help people get good prices on the photos of their families. She does brag on herself, but she is sure to brag on my father and her children first. I did notice the numerous times that she said "I." I perceived using "I" as a marker of being comfortable with the topic and my mother being able to relate personally and culturally to the artifact that she was talking about. The analysis of her message is to focus on the family but mostly her husband while noting that the children are important too. Family and cultural pride and a very positive attitude are clearly present in my mother’s description of this artifact.

An example of this is that I recall that as a child there was a rule in our home. We as children should know what needs to be done without being told. Indirectly, we should know from past experience what needed to be done and the expectation. My mother would say, "if I have to tell you what needs to be done, you are already in trouble." This is similar to the subtle and insinuative conversation. It is rude to have to say directly what something means. You as the receiver of the information should know what is
being said so that the speaker does not have to be rude and give you direct information. The cultural value here is "pay attention" to those that are speaking with you; otherwise you are going to have to be rude. Being direct is culturally rude and is not acceptable cultural behavior. This exemplifies my understanding of Hispanic cultural behaviors.

**bicultural analysis Hispanic Artifact #9.**

My bicultural competency was verified and increased after the collection of this data. This artifact analysis supported my mother’s and my knowledge of cultural beliefs and values. My mother spoke with a highly positive cultural attitude. The communication was complex in that it is not only what is being said, but it is what is not said that is informational and critical as well. My mother is clearly culturally grounded with Hispanic culture and feels a strong level of comfort in her and our family belonging to the Hispanic cultural group. This confirmation of the importance of family helped me recognize the Hispanic side of being a bicultural person and embrace the Hispanic side of my culture.
**Artifact Description**

This was a photograph of my mother when she was a crossing guard in Albuquerque. She is sitting on the hood of our Rambler. The car is parked in front of our house on Utah Street.

**Hispanic Cultural Perspective**

As a Hispanic woman, I remember my mother being very proud to be a crossing guard. She always told me that she was a police officer, and this was the picture to prove it. I don't recall her every explaining how or why she got this job, but I do recall that she was very proud. I didn’t dare argue because good Catholic girls don’t argue with their parents. They just obey and honor their parents.

**Anglo Cultural Perspective**

I remember when my mother told me that she worked as a police officer and showed me this photograph. I argued with her and said that she was a crossing guard and not a police officer. I guess technically crossing guards work for the Albuquerque Police Department, but I saw a very distinct difference in a crossing guard and a police officer. This made my mother angry. As I look back, I believe that part of the issue was the semantic accuracy. Often times my mother's English as a second language is slightly off the correct usage. Because I am a literal person, I felt she was not as accurate.
as she should be. Looking back, I think I was rude to her and for that I am sorry. She was so proud, and I think I burst her bubble.

<table>
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<th>Transcript Information</th>
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<td>Speaker D: My mother (90;8 female. Her home language is Spanish. Her second language is English.</td>
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<td>Speaker B: Interviewer (Bernadette Hall-Cuarón - daughter)</td>
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<td>Transcription duration: 23 lines</td>
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<tr>
<td>Transcription symbols: ( ) Comments NV Nonverbal response XXX unintelligible response / / phonetic ASCII phonetic alphabet transcription … long pause .. medium pause . short pause</td>
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**Transcription**

1. B: This is artifact number one, and it's a picture of you in your crossing guard uniform. It is very cute. You are sitting on the hood of the Rambler, and the Rambler is parked on Utah Street.

2. D: Do I have my uniform on me?


4. D: The uniform that I’m wearing as a crossing guard looked like I was a policewoman. However, it was a good job. I don’t remember how long I worked as a crossing guard but, it was a good experience to protect the children because even though you have all kinds of signs around the school and on the roads when people are driving their cars, sometimes people forget. So, it was a good experience. They gave us a whistle (that’s what it’s called right?), and I don't remember ever
12. breathing so hard to blow that whistle when someone was going too fast. Once in a
13. while a police officer would show up, and he would just kind of watch the traffic
14. and make sure that they saw him, and he did what he was supposed to do, and I did
15. what I was supposed to do. So, for me, this was something very nice and very
16. rewarding because I had you girls in school too and I was hoping that you all had a
17. crossing guard where you were at to protect you guys from people that are driving
18. too fast. That is all I can remember is that it was very rewarding; it was a good job.
19. I looked like a policewoman because of the uniform. But, sometimes what you're
20. wearing can have a greater impact on people and a little more respect. So, if I had
21. the opportunity to do it again, I would do it again because all children need to be
22. protected and they need an adult to help them. So, it was a good experience and
23. like I said I would do it again.

**interview summary and perception changes Hispanic Artifact #1.**

This was by far the shortest interview. In the past, I had heard my mother brag about being a police officer. Now all of a sudden, she doesn't want to talk about this photograph. I thought that was odd. My mom didn't really attempt to even look at the photo even though the same photo is handing on the refrigerator door.

I thought my mother would be really happy to elaborate on this artifact, but she did not. She usually tells a long story about how she was a police officer. Then I ask her if she was a police officer or a crossing guard. She gets frustrated when I ask her the difference. I've realized that it may be a matter of semantics that she doesn't know how to clarify the difference in the titles. I should be more sensitive to her second language confusion.

**digging deeper Hispanic Artifact #1.**
My mom didn't like talking too much about this photo. I believe she didn't have the job of crossing guard for very long. I'm not even sure why she did it at all. I was surprised that she didn't know if us girls had crossing guards. It was weird.

My second impression was that my mother asked me if she was wearing her uniform. I told her that she was wearing the crossing guard uniform and she just said "oh". I wondered why in person she was so eager to talk about those days, but in this interview, she hardly said anything.

During the third reading, I remembered that my mother almost always centers conversation around herself. Here was an ideal opportunity to talk for a very long time about herself. But, she didn’t. I wonder if the audience was different and that is why she changed her typical behavior. Do not get me wrong, I love my mother dearly, however, watching her focus so much of conversations back to herself can be exhausting sometimes.

My mother repeated and emphasized that she had a good experience as a crossing guard and her job was to protect the children. My mother did not give any details about the specifics about the job. I believe that she had this job before I was born. I checked the photograph again to see if there was a date stamped on the photo, but there was not. I do remember the Rambler because I almost fell out of that car as a very young child. There were no seatbelts, and my mom took a corner too fast. The door flew open, and as I was falling out of the car, my oldest sister grabbed me and quite literally saved my life. I believe that I misjudged this artifact as a Hispanic artifact. I think my mom didn't have much to say about it because it was more closely related to the Anglo culture. I noticed that after discussing Anglo artifacts, my mom's experiences were limited.
biculutural analysis Hispanic Artifact #1.

My bicultural competency was tested as we discussed this data. This artifact analysis confused my mother's, and therefore my knowledge of what I perceived to be our Hispanic cultural beliefs was skewed. My mother spoke with a positive cultural attitude. My mother confused and did not relate to Hispanic culture for this artifact. My mother talked about protecting children, and that being a crossing guard was a good experience several times within this interview. This artifact skewed my perception of whether or not I labeled the artifact correctly before interviewing my mom. I believe of all of the artifacts; this one lent itself to the least amount of cultural information. As I pondered the reasons why this may have happened, I believe that this was an artifact that created cultural confusion. My Hispanic mother worked. This was a cultural clash. She wore a uniform. This was a cultural clash. She wasn't sure of the job or its title. This was a language confusion. I believe that my Hispanic mother was trying to fit into Anglo culture and the mismatch caused an upset in the cultural perspective.
Anglo Cultural Artifacts - defined, cultural comparison, interview, perceptions, and analysis

Anglo Artifact #42

Artifact Description
This is a photograph of my father before I was born. It was probably taken in the photography studio where my mother worked for a short while. I can see by the stool and the backdrop that this was a posed photograph that my mother would use to "sell" pictures. My dad is in a very handsome suit with a pipe in his right hand. It is difficult to see, but it is there. His words on the photo read "To my Sweetie. With much love from me to you, Sandy".

My father usually wore jeans and a button op long-sleeved shirt or coveralls. He was always working on the yard, or the cars, or fixing something around the house. In order to not get too dirty, he wore coveralls over his jeans and shirt. He always wore long sleeves, even in the summer, to protect his arms from the sun. After Vietnam and being exposed to Agent Orange my father battled skin cancer all over his face and arms. Protection from the sun was critical to him.

<table>
<thead>
<tr>
<th>Hispanic Cultural Perspective</th>
<th>Anglo Cultural Perspective</th>
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</thead>
<tbody>
<tr>
<td>My father was <em>muy guapo en mi opinion.</em></td>
<td>My father was a blue-collar worker.</td>
</tr>
<tr>
<td>My father was very handsome in my opinion.</td>
<td>This photograph of him in a suit is unusual because he never wore a suit.</td>
</tr>
<tr>
<td>My mother often appeared to act like a jealous wife.</td>
<td>My father was always in uniform or</td>
</tr>
<tr>
<td>As an adult woman, now I understand her</td>
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behavior. In fact, I act the same way that she did with my father in my adult life. I recall my mother changing our home phone number because a woman that was chasing after my father repeatedly called to our home to talk to him. My mother NEVER would allow another woman to call our home to speak with and flirt with my father. No way! My mother even said out loud once that if that woman doesn't knock it off, she was going to beat the ever-living shit out of her. I believed her. I have seen my mother walk right up to another woman and said: "stay away from my husband!" She meant it. Flirting and carrying on was not acceptable for my mother. My father was her man, and that is all there was to it.

I believe this is the Latina way. Jealousy is a very real thing. Protecting the family is a very real thing. Standing your ground even if it means a fist fight is a real thing. Maybe it would just be easier to be with an ugly man. That way there is no need to worry about someone stealing him away.

wearing coveralls to work one something.

In my opinion, my father was handsome and very charming. Women often misperceived his politeness and charming manners with flirting. I remember not liking it as a child when women would throw themselves at him. I thought these women were weird and gross. My father would smile and walk away with me holding his hand as we returned to whatever we were doing.

In this photo, my father still had both of his eyes. When I was ten years old, he lost his eye in a welding accident, and it cut his left eye in half. He lost his vision in that eye and was very close to losing his life because of where the chunk of metal entered his eye socket and embedded in his frontal brain tissue. He received a very good eye prosthetic but, he never really looked or acted the same after that accident. As I have grown to be an adult, I still have this same kind of feelings that I did as a child. When I have dated a man that is very attractive, I am always leery of the women that come around my man. Women have always snuck in to cause trouble and disrupt my relationships because of their selfish sexual prowess. I realize the extreme bias in this statement, but since it has been such a pervasive theme in my life, I feel it is worth noting. This often occurred in my father’s Anglo life but never occurred in my Hispanic life. For the most part, Hispanics are loyal. This type of behavior is disloyal and disrespectful.

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<th>The Interview</th>
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<td>Transcript Information</td>
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<th>Transcript Title:</th>
<th>Telling the story of Anglo Artifact #42</th>
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<tr>
<td>Recording Date:</td>
<td>January 28, 2019</td>
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</table>
B: This is artifact number 42. It's a photograph of my dad, and my mom is going to tell us a little bit about this artifact.

D: This is your father. He was the best-looking man I have ever met. This handsome man is your father— he went to the war, and he went to World War II Korea in Vietnam.

This man could do almost anything and everything. He was a welder. He was the builder. When he got back from the war, he was assigned to be an administrator for one of the cemeteries here in Albuquerque and the name of it is Mount Calvary Cemetery.

He also extended the business a little more because he had quite an imagination. He couldn't leave things alone. He always made them better. It was so wonderful because he and I have three daughters. We had Linda, Joanne, and Bernadette. And Bernadette being the baby. And at the time I think I took that picture of him. I was working for a photographer from Hollywood. I used to do the bookkeeping there. I would schedule work for him at the schools, at the ballet schools Arthur Murray, Fred Astaire, Fishbacks. And some of the people from Fishbacks are still on TV today. So, I worked for them, and I would also sell photographs I had something beautiful happen. I took pictures of you Bernadette our baby daughter— she looks just like a doll,
and I had her picture at my desk. When I was showing pictures, because we also took pictures of modeling school, and she was the prettiest baby. She came from two cultures the Hispanic and the Anglo. My husband came from the Irish culture. But, he loved the food and people He was very talented. Today I hear from different men all over the state practically. He was our role model. So, when people would see the picture of the beautiful little girl who is about two years old they would say that's not a real baby. And I told them she is, and I ought to know if she is a real baby. She's my daughter. And she is still beautiful. So, anyway, I got to know his family, and we got along real good because we went to see them. So, we became one big family, and of course, the girls learned to speak English and Spanish. And like I used to tell them you represent to different people in two different cultures so there's a lot more that I can say about him, but it would take a catalog.

B: So, when you see this picture does it remind you of our Hispanic or our Anglo culture?

D: Both. When I look at this picture, it reminds me of the two cultures, to be able to fold into two cultures and I have the privilege of doing that. And our daughters were raised, and I like to tell people they're beautiful. And we'll love to cook, and my husband used to love Mexican food. It's not Spanish food. It is Mexican food. So, one day because he also had a sense of humor he was working out in the yard. When he got hungry, he came in the house, and I was rolling tortillas, and I had chili cooking and beans cooking. These were his favorite foods. When he came in, I understood because he said this place is like a torture chamber. (mom laughs) In other words, when are we going to eat I’m starving!
interview summary and perception changes Anglo Artifact #42.

My mother's first words were "your dad was the most handsome man I have ever met!" I agree with her. She said, "just look at him." She went on to say. He could do anything. He could weld, work on cars, sew, cook, and he could do it all. She continued by saying that she loved my father's family and he loved her family. I don't remember it that way, but this is her interpretation. She said that this picture reminded her of both cultures because she adopted my father's culture and he adopted her culture. My mother praised all of my father's successes especially time in WWI, Korea, and Vietnam. She said he was creative and smart and always found a better way to do things.

Everything that my mother said confirmed how I feel about this artifact. Perhaps because we are both Latina women, we have the same perspective on this photo of my father. I truly believe that my father was the one and only love of my mother's life. They were married for 67 years and had a dance all of their own.

My mother repeatedly emphasized that my father helped her when she needed help and she helped him when he needed help. My parents both took great pride in hard work and raising their family in a loving home.

I don't recall us talking about culture very often. When we did discuss culture, we discussed the Hispanic culture. I don't ever recall talking about Anglo culture. We just lived it.

digging deeper Anglo Artifact #42.

My mother beamed as she spoke about my father. I truly believe that she adored that man. She bragged and bragged on him. She talked about how much he loved the Hispanic culture. But I think he loved her regardless of what her culture was.
I don't really know if my father loved the Hispanic culture or not. I know that he loved me as though I could do no wrong. I believe that he loved my mother. But, I'm not sure if it was because of her culture or just because. I totally related to my father and his Anglo culture. He looked like me. He spoke like me. He and I were the two that were alike, and everyone else was different. The other way of looking at it was that my father and I are the ones that were different. Either way that you look at it he and I stuck together in a world that felt different to us.

My mom emphasized how well his family got along with her and how her family got along well with my father. I do not recall things being that way at all. I recall my father's family treating, and I recall my mother's family treating my father and me like we were outcasts. So, for me, both sides treated me as an outcast. Their own families accepted them but not the children. I don't remember how my sisters were treated by my parent's families because by the time I was seven years old both of my sisters had moved away.

I believe that my father did love Mexican food, but I don't think that means that he loved or knew very much about Hispanic culture. I wonder if he knew that my mother's family called him guero or blonde. He didn't seem to take it as much of an insult as I did for him. My uncles always spoke Spanish around my father even though they spoke English as well. They intentionally spoke Spanish to exclude him from conversations. I hated that! I thought that was so rude! My father didn't seem to care, but I did. I wanted my uncles to respect him, and they did not. They didn't realize that I knew what they were saying even though I didn't speak to them in Spanish. I listened in Spanish and internalized their words.
bicultural analysis Anglo Artifact #42.

This artifact analysis supported my strong Anglo cultural ties. My mother displayed her knowledge of our Hispanic cultural beliefs and values. My mother spoke with a highly positive cultural attitude especially when talking about my father. My mother is clearly culturally grounded with Hispanic culture and feels a strong level of comfort in her and our family belonging to the Hispanic cultural group. My mother talked from her own perspective 28 times. She discussed culture, food, war and cooking in her recollection of this photo of my father. This discussion was a confirmation of the importance of culture, food, and cooking. This discussion allowed me to recognize the Hispanic as well as the Anglo side of being a bicultural person. I am very fortunate that I am able to embrace the Anglo and Hispanic sides of my culture. This is how I know that I am or am approaching bicultural competency. I am grounded in my cultures. I can speak using complex communication in two languages. I have a positive attitude about both the Hispanic and Anglo cultures. With all of this said, I have internalized and lived the beliefs and values of being Hispanic and Anglo.
Artifact Description

This artifact is a collage of photos of most of my family from my childhood. The top left photo is me laying on my sister's back. I often think of myself as the annoying little sister. I have always enjoyed touch. It is important to me. I feel loved when I touch someone or am touched. The next photo on the upper right is my mother, my two sisters, and me. I don't know where my father was. I think this was when my father was in Vietnam. Three of the photos are my sisters and me with my father's Chevy international. My two sisters bookend the last of the photos is our very common posed pictures. Of the seven photos on the page, only one is candid. Photos were always posed in my home.
<table>
<thead>
<tr>
<th>Hispanic Cultural Perspective</th>
<th>Anglo Cultural Perspective</th>
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<tr>
<td>It is made very clear to me that my mother has black hair and my sisters have dark brown hair. I notice that my hair is light brown and almost a dark blonde. I look noticeably different than my mother and my sisters. I look more like my dad. Because of my looks, I was called güera or blondie by my mother’s side of the family. My tios and tias, my aunts and uncles did not ever call me by name. I was güera or coyote. Usually, Hispanic people pride themselves on giving people nicknames or adding &quot;ito or ita&quot; to someone’s name which makes the word represent something small and endearing. For example, if a name is Manuel, it is changed to Manuelito. If you are saying hijo you add hijito. The word changes from my son, to my little son and is usually said in a lullaby type of rhythm. My name was not said in an endearing way. My name was said as though I was so different, and I felt as though I was not accepted by my mother’s family. I believe this is one of the reasons that I did not connect with my Spanish culture until much later in life.</td>
<td>We are a typical American family. We are taking photos of a camping trip or a family picnic. I remember we went with Bill and Mrs. Winterbottom. I laughed every time I said their name. It makes me sad to see these photos because my father was not with us. I believe this is the time when he was in Vietnam. We were picnicking with my mother’s Anglo friends. We were wearing Anglo clothes, driving our Anglo truck, and we ate our Anglo food (sandwiches on Wonder bread) out of the back of the truck. Looking at these photos does not evoke a lot of emotion. In fact, I don’t even remember these events at all.</td>
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**The Interview Transcript Information**

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<td>My mother (90;8 female. Her home language is Spanish. Her second language is English.</td>
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<td>Speaker B:</td>
<td>Interviewer (Bernadette Hall-Cuarón - daughter)</td>
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<tr>
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<td>XXX unintelligible response</td>
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<td></td>
<td>/ / phonetic ASCII phonetic alphabet transcription</td>
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<td></td>
<td>… long pause</td>
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<td></td>
<td>.. medium pause</td>
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</tbody>
</table>
1. B: This artifact is a page of photographs. Artifact number 53. I related this to the
2. Anglo side of our culture. I don't remember much about it. If you don't remember
3. much don't feel bad. The first picture is me laying on Joanne back in the living
4. room.
5. D: The three of you were very good friends. You, Linda, and Joanne. So, when we
6. built this house 70 years ago, we didn't have all these apartments around here. But,
7. your daddy and I built this house to be near the base. And you girls loved it. This lot
8. is one of the biggest lots in the neighborhood. We have four 25-foot lots rather than a
9. 50 foot. We wanted you, girls, to have a place to play and you guys used to have a lot
10. of fun on your swings, teeter tauter, and you had each other. Actually, when you guys
11. were little, about that age, we would take you all in a boat, and we taught you all how
12. to water ski. And we'd take you fishing. You loved the mountains. And we'd go
13. fishing, swimming, dancing, in fact, you're two older sisters, Linda and Joanne went
14. to take flamenco dance lessons. All of you were in different programs, and of course,
15. most all of you had piano lessons, guitar lessons, and we were very happy to watch
16. you all perform. So, here you and Joanne are playing, and you were little, so you were
17. laying on top of her back.
18. B: Here are three photographs in the mountains there's a tent, and we're eating out of
19. the back of the truck and camping.
20. D: We went camping up in the mountains with one of your music teachers Mary
21. Winterbottom. Your daddy was in Vietnam. So, I remember him writing and telling
22. me to be very careful up there in the mountains. So, the mountains were not anything
23. different for you guys because we used to take you to the lakes to go swimming and water ski. So, that’s an oldies picture.
24. B: there are a couple of pictures from the studio. Linda is graduating and Joanne in a cute little dress.
25. D: Linda graduated from Portales. But, then after that, she went to the University and Portales. She became good friends with her music professor. The first time they came over she rode on a motorcycle with him, and he was very tall, and he was a music professor. He was a very tall gentleman. Eventually, they got married. But now Linda has her Ph.D., and she travels all over the United States as an oncology nurse consultant, and she does beautiful work in the medical field. So, that’s of those pictures.
26. B: Does this artifact remind you of the Anglo side of our culture?
27. D: For sure! It reminds me of Anglo culture because you have advanced with your education, but that's not all. You have two children. And Joanne has two children. There's one that works at Sandia labs, and one is a teacher, a lawyer, and a pharmacist. Linda and yourself, of course, are getting your Ph.Ds. You have had so many different professions you're the first student at Hope High school that your daddy and I helped build, and you were the first valedictorian and from there. You just picked up momentum and kept going and did a beautiful job becoming a principal of the school and working also as a hostess at a restaurant and you just did a lot and now graduated from College UNM and so we are very proud of you, and you're the baby of the family. I just can’t get over it how much your children have learned and what a good mother you are and what a good daughter you are.
28. B: Thank you, thank you
29. D: And you just advanced you’ve got that momentum. And I had told you repeatedly and I’m not bragging you should work with Susana Martinez you would be a
48. wonderful person to work with her in that field because of your personality.

49. B: You should’ve called her and told her.

50. D: (mom laughs and said) because of your knowledge and I just can’t get over it.

**interview summary and perception changes Anglo Artifact #53.**

Neither my mother nor I had much recollection of these photos. We both remembered going somewhere with the Winterbottoms on this picnic or camping trip but only because we had these photos. My mother said that at the time my father was in Vietnam and he was very worried that we were going camping. He said to be very careful.

When I asked her if these photos reminded her of our Hispanic or Anglo culture, she said they reminded her of our Anglo culture. My mother told me that Ms. Winterbottom owned the Albuquerque Music Academy and she was very well respected in the community. She continued by telling me that I took music lessons from Ms. Winterbottom. I reminded my mother that I never took music lesson and that was my older sister Linda.

I asked my mother if these photos reminded her of our Hispanic or Anglo culture. She said that they reminded her of our Anglo culture. She went on to say that they reminded her of our Anglo culture because she saw how successful all of her three daughters are. I was shocked. I did not clarify with her, but I felt that she was saying Anglos are successful. She did not say this when we discussed the Hispanic culture. She said in the Hispanic culture we are generous. Then here she said she felt these photos were of the Anglo culture and that her children were successful. One possible reason for this statement was that one picture of my older sister Linda was taken of her in her cap and
gown. I believed it was from high school and my mother thought it was from college. My mother went on to say that my older sister is a Ph.D. in nursing and helps people all over the country. This is true. Then she said that when my sister graduated from Eastern New Mexico University, she was dating her music professor. That is also true. My mother continued that a short time later my sister married this man. Then, no comment.

At the present time, my sister is no longer married to this man and is happily remarried. This is a touchy subject in our home because my sister is now married to a woman. My mother has a very hard time understanding my sister's life choices but makes it clear that she loves my sister dearly.

I find that so far, my mother and I have about the same recollection of the artifacts. This is reassuring, but at the same time, I am hoping for clarification and insights to happenings that I may not have been privy to as a young child.

I wonder if my mother is saying what she thinks I want to hear. I watch as she chooses her words very carefully and recalls so many good things. I have yet to hear her say anything bad about anyone in the family. Maybe I should ask her about that?

digging deeper Anglo Artifact #53.

My mother did not remember this page of photos, but neither did I. I don't remember anything about those experiences, and I wondered who took the photos. This made my mom uncomfortable. So, she talked about other experiences. I felt uncomfortable when my mom equated Anglo culture with success, education and being advanced. She bragged on our degrees and the degrees of grandchildren and even the degrees of the grandchildren's spouses.

This artifact is very difficult to connect with. I definitely feel it is from our Anglo culture, but it is very disjointed in experiences and time span. I am not even sure if these
things happened within the same year. Camping and picnicking is one theme while graduation and a posed photo are the other items. I don't even know who put this page together, but it makes no sense to me.

This page looks like it is from a scrapbook or photo album of some sort. I'm not sure why it stands alone. Did the scrapbook go missing? Did someone need this page for something? Did someone start a photo album then quit? I have more questions than answers. This type of disjointedness bothers me. My mother has always had trouble being organized, and I think this is exemplary of that disorganization. In her favor, however, she paid more attention to people than to things, and this exemplifies that value.

I realize that I can very hard on my mother. It's probably because I don't really understand her. My mon rarely tells the real story or approaches real-life situations with the real story which I call the truth. She once told me that she does that because other people make up excuses, so she does also. I have a very hard time with that. It seems like she is hiding something by not telling the accurate story. I can't keep those things straight, so I try not to get involved. If I am drug into something, I keep my mouth shut because that behavior clashes with my value set. I'm not sure if that is a cultural attribute or a personal attribute. I believe it is personal.

bicultural analysis Anglo Artifact #53.

My bicultural competency became apparent as we discussed this artifact. This artifact analysis supported my mother’s and my knowledge of our Hispanic cultural beliefs and values. It also supported my Anglo cultural beliefs. My mother spoke with a highly positive Hispanic cultural attitude. My mother is clearly culturally grounded with Hispanic culture and feels a strong level of comfort in her and our family belonging to the Hispanic cultural group. However, when it comes to understanding Anglo culture, it is
more difficult for her to relate to than her Hispanic culture. My mother talked about the mountains, lessons, Portales, and being advanced. This artifact confirmed the importance of family, participating in family activities and being successful. These values allowed me to recognize and recall the Hispanic and Anglo viewpoints of being a bicultural person and embrace both sides of my cultures.
**Artifact Description**

This is a photograph of my paternal grandfather and another man. I am not sure who the other man is in the photo or the location or the year of the photo. The man with him could have been a family friend, brother or one of his sons.

<table>
<thead>
<tr>
<th>Hispanic Cultural Perspective</th>
<th>Anglo Cultural Perspective</th>
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<tbody>
<tr>
<td>I look at my father’s father and think “he is so white.” I cannot really relate to him because he died before I was born. I feel bad that I am not even really sure what year he died or where he died. How could I not know those facts? I feel bad for not even asking.</td>
<td>My grandfather’s name was Joseph Marion Hall. I know that he had three wives and 24 children. His first two wives died after their eighth child was born. My father is of the last set of eight kids. I never met all of the children, and I don't even know all of their names. I do know the children from my grandmother and grandfather's set of eight children. I've met most of them but some of whom I met briefly. My father's family were farmers. They grew cotton in the deep south of Arkansas. My dad always said that his...</td>
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</tbody>
</table>
mom made and carried a 10-foot sack for picking cotton. He said she could pick cotton all day and have many pounds to take to the cotton mill. She expected all of the kids to pick cotton and work hard too.

The Interview
Transcript Information

Transcript Title: Telling the story of Anglo Artifact # 46
Recording Date: January 29, 2019
Recording Time: 6:12 pm
Recording Duration: 6:02 minutes
Recording Location: Mom and Dad’s house
Speaker D: My mother (90;8 female. Her home language is Spanish. Her second language is English.
Speaker B: Interviewer (Bernadette Hall-Cuarón - daughter)
Transcription date: February 1, 2019
Transcription duration 36 lines
Transcription symbols: ( ) Comments
   NV  Nonverbal response
   XXX unintelligible response
   // phonetic ASCII phonetic alphabet transcription
   … long pause
   .. medium pause
   . short pause

Transcription

1. B: Okay so this is a photograph of what I think is my paternal grandfather my dad's
2. dad. It's black and white, and it's artifact number 46 mom do you remember anything
3. about the photograph.
4. D: Well, I did get to meet his father. This is an old for real-world picture. Anyway, I'm
5. sure, it was taken where they live, and that was in Arkansas. They were farmers also
6. like your dad like your grandpa my dad and grandma so these people they were real
7. survivors. I got to meet them. I learned a lot from them. They loved their children of
8. course. During those times they didn't have what we have today. But what we had
9. today is nothing to brag about. Today people don’t have any children. They have the
10. minimum, and then they also have things like abortions which is as far as we're
11. concerned are very wrong. So, with him, this is unbelievable that he raised 24
12. Children, boys, and girls. How could you do something like that? Well,  
during those  
13. times they didn't have birth control. They didn't have any doctors to advise  
them  
14. about proper procedures. If you wanted to have children just look at the  
calendar and  
15. the calendar will tell you. There are only three days out of the month that she  
can be  
16. fertile, but they didn't know those things during those times. So, he was  
made the  
17. first time and had eight children, and his wife passed away because they  
didn't have  
18. doctors where they lived or hospitals. Whatever she developed medically was  
evidently not able to be cured with the medications that they only knew from  
your  
19. ancestors. So, after they had eight children, she passed away. So, he couldn't  
farm and  
20. raise children by himself. So, he remarried. I guess he didn't realize that he  
was going  
21. to continue having more children and had eight more. And before it was all  
over, he  
22. had eight more children after that. 24 altogether so they managed very well.  
The  
23. children worked on the farm, and when they grew up, they were scattered all  
over the  
24. United States. They knew how to serve their country well. A lot of his boys  
went to  
25. war. So, of course, they also had several girls too, and the girls learned from  
the mothers  
26. and knew how to cook and so and this was a typical family that was born and  
raised  
27. on a farm. And of course, there would also sell some of their produce that  
they had to  
28. help support the family. But as a family, they were very, very close. And  
when he  
29. was in farming, he was out hunting because it is close to the mountains and  
your dad  
30. was one-of-a-kind. So, he raised a beautiful family himself. I know he did  
because he  
31. and I were married for 65 years. There was no such thing as divorced then  
with his  
32. family, so that's how he grew up knowing no divorce. When a couple got  
moved,  
33. they stayed married. There is no fighting, no disagreement, and the children  
grew up
35. being very polite, and they learned a lot from the parents. And of course, they would
36. have to serve the world and all of the people in a beautiful way.

interview summary and perception changes Anglo Artifact #46.

My mother said that she did meet my paternal grandfather. This is an old picture. She thought it was taken in Arkansas. They were farmers like my dad and mom. These people were survivors. I learned a lot from them. They loved their children. They did not have what we have today. These days people don't have children they have the minimum, and they have abortions which we consider very wrong. He raised 24 children, boys, and girls.

My perspective on this artifact did not change. I knew about the same things that my mother knew and remembered. We both felt like readers would not believe that my father had 23 brothers and sisters. Most people think that is outlandish. My father’s family were farmers. So, it was not unusual to have many children to help on the farm. My mother also mentioned that in those days there was no birth control. She makes a valid point.

digging deeper Anglo Artifact #46.

My mom was not sure who the man was in the photo. We agreed that one man was my paternal grandfather. Neither of us knew the other man. I believe she was uncomfortable not knowing the information. But she stayed on topic and told a lot about my grandfather. My mother didn't think that people would believe that my grandfather had 24 children but, he did.

My grandfather was a thick-waisted man. I think he looks kind of cool in this photo with his sunglasses on. I didn't even know they had sunglasses back then. But, apparently, they did. I wondered if this was the orange orchard that my dad used to talk
about. My dad remembered having 200 acres of orange orchards before the great depression. I wondered why my mother didn't talk about that.

My father used to also talk about how mean my grandfather was. My father told me that one time he got in trouble and my grandfather hit him over the back with an oxbow. That would hurt like heck. As my father told that story he laughed and said, "ya, he was mean as hell." Why did I know more about my dead grandfather than my mother did? My mother said that she met the man, but she didn’t tell me very much about him. I wondered if my grandfather didn’t talk to my mother much because she is brown. I’m sure I will never know.

I know this photograph was taken on or before 1950. I know this because my oldest sister was born in 1950 and my grandfather died before then. I'm sad to think that I never met either of my grandfathers. I don't know what it's like to love my grandpa. I am the kind of person that can't love what I do not know. I imagine these were sweet old men. In my heart, that's what I want them to be. My dad was a very sweet man, so I want my grandfathers to be the same. My mother always said that her father was a very nice man. She did not say that about my father's dad, so I wonder what he was really like.

**Bicultural analysis Anglo Artifact #46.**

My Anglo competency became apparent as we discussed this artifact. This artifact was difficult for my mother to speak to because she did not know the second man in the photo. My mother tried to relay what she knew about my paternal grandfather. My mother clearly accepts the Anglo culture. However, she does not feel a strong level of comfort in belonging to the Anglo cultural group. My mother talked about family, children, the farm, marriage, and divorce several times within this interview. This
confirmation of the importance of family and farming allowed me to recognize the Anglo side of being a bicultural person and embrace the Anglo side of my culture. I realize that my mother tries to embrace the Anglo culture, but it is very foreign to her.
**Anglo Artifact #48**

**Artifact Description**

This is a stack of typed papers. There are seven pages in this stack. Four pages are about prayer. One page is Christmas songs. One page is a religious reflection of some sort. Lastly, there seems to be three poems about love lost on one page. I thought that all of the pages had religious content until I sorted through the stack of papers.

<table>
<thead>
<tr>
<th>Hispanic Cultural Perspective</th>
<th>Anglo Cultural Perspective</th>
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<tbody>
<tr>
<td>I connected with this stack of papers because I believed that they were all of the religious content. When I originally collected artifacts for this study, I did not look through the items I just piled everything in a box. I noticed that some of the photos were not of my family but some other family. At the time of collecting the artifacts, I asked my mother if she knew about these people or photos. My mother told me that these photos were from her friend Jessica and she had meant to return</td>
<td>I noticed that the top pages were referencing prayer or church songs. All of these papers were typed in English. Some of these papers are lined filler paper which I thought was very odd. I believe that all of these papers were typed on a typewriter. As I looked more carefully through the papers, one of them stood out. One paper has three poems or bad country song lyrics. One is titled Making Believe, and one is Whose</td>
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</table>
them to her family. We still have those photos, and I'm not sure if that family even wants them.

shoulder will you cry on and the last one is It's a sin.

All three poems are tragic and are about love that has been lost. Some of my favorite lines are as follows in their original form:

“It is a sin, my darling how I love you, Because I know are love can never be.”

Another poem says

“Just let those hot tears burn your eye, there just paining from the lies That make a reck of me from the change I’ve been set free And now whose shoulder will you cry on.”

The last poem reads in part like this.

“Making believe that you still love me, its leaving me a lone and so blue But I’ll always dream, still never own you, making believe its’ all I can do.”

The Interview
Transcript Information

Transcript Title: Telling the story of Anglo Artifact #48
Recording Date: January 30, 2019
Recording Time: 5:56 pm
Recording Duration: 6:27 minutes
Recording Location: Mom and Dad’s house
Speaker D: My mother (90;8 female. Her home language is Spanish. Her second language is English.
Speaker B: Interviewer (Bernadette Hall-Cuarón - daughter)
Transcription date: February 2, 2019
Transcription duration 41 lines
Transcription symbols: ( ) Comments
NV Nonverbal response
XXX unintelligible response
/ / phonetic ASCII phonetic alphabet transcription
… long pause
.. medium pause
.  short pause

Transcription

1. B: We are looking at artifact number 48, and it's a stack of typed papers. Some are
2. prayers. This one is called The Secret Place of Prayer. One is called His Way with
3. the Scripture and Prayer. Oh, Little Town of Bethlehem and Hark the Harold Angles
4. Sing, which I think is very sweet. Then there is an untitled page a religious piece
5. talking about holy, holy, holy is the Lord of Hosts so, I know it’s a religious piece.
6. And then there’s some random poetry that we’re not sure who wrote it. It could be
7. song lyrics. I don't know much about this other than it was in the box of artifacts. Do
8. you know anything about it mom? It may not even be ours.
9. D: It might belong to someone else because we had a lot of friends and sometimes
10. they would ask us if they were moving from one home to another if we could store
11. some stuff for them like a few boxes. I don't remember us having any places like for
12. our godson works Johnny Sherwood a storage place they didn't have anything like
13. that. So, they wanted to save some things. You know a lot of our friends would ask
14. us. Anyway, I have even found people’s Social Security cards in boxes. like I found
15. Eric Baca's social security card. He was our income tax person. He passed away, and
16. his wife passed away also. I found his social security card and some of the stuff was
17. left here. But I'm sure that this paperwork has a lot of meaning to them because it
18. goes into church work, poetry, you name it. And we have stuff like that in our home.
19. And if you look at the paperwork, and I think you are, you're going to see things
20. from Truman. A letter that my husband got when he was in the service thanking him
21. for his service to our country. You'll find a letter from Roosevelt… What's his first
22. name?
23. B: Theodore or Franklin?
24. D: It would be about a hundred years ago. Franklin Delano Roosevelt, FDR, anyway I
25. thought what do I have here? I stored some of my mother's paperwork that she was
26. trying to save. Some were some property that my grandfather had bought in Las
27. Cruces and I thought "man this is history big-time!" So, not very many people get to
28. see his signature, but those things happen. I have other stuff that people across the
29. street had left here for me to hold for them or their son that lives in Montana.
   And he
30. was going to come pick it up. When he finally came, it was a sewing
   machine, and I
31. got left with all this other stuff. So, it's not junk. Then, Linda, she wanted to know
32. something about the history of our family, and oh my gosh she started, and she got
33. me as far as Bernalillo. Bernalillo is only 15 minutes from here. So, then she talked
34. about your dad. When he was not in service, but after, she had finished the DNA and
35. she found out that she took him all the way to Arabia. First, he was teasing her and
36. said: "well I enjoyed riding a camel!" He was teasing her about it. But then, before too
37. long when they finished with deciphering all of the information, the information
38. came back saying that he was related to Moses and Moses was one of the people that
39. was up on Mount Tabor in the Holy Land where God gave the ten commandments.
40. So, your dad was related to Moses, so I told Linda I said to her “I don’t know if I
41. believe this or not” but, I have the paperwork to prove it!

**interview summary and perception changes Anglo Artifact # 48.**

My mom did not recall where these typed papers came from. She acknowledged that the prayers and church hymns could be ours but the poetry she said she did not recognize. I also have no idea where these documents originated. She told me that over the years various people had asked her to store things at her home. She did. She remembered that on several occasions people would store things then only pick up some of their belongings when they returned to get them. She said even her own mother gave her things to store and she still has them today. She said some people say she has a lot of junk, but she says some of it is not even hers, and she doesn't feel right getting rid of it. I myself was grateful that she had so many things of mine to use as artifacts for this study.
After listening to my mom, I realized how important it is to her to help people when they ask for help. One of her ways of helping is storing things for people. I even recall that as I went through photos, there was an entire box of photos that I did not recognize. My mother said that it was a box of photos from a family friend named Jessica Baca. My mother is hopeful that someday that family will be in touch with her and she can give them their belongings. Until then, items pile up at her house, and she stores them until the owner returns for their belongings.

**digging deeper Anglo Artifact # 48.**

I feel like my mom was uncomfortable with this artifact. This is the second time and the second Anglo artifact that we reviewed. I got the feeling that she knew more than she was saying. The poetry was about heartache. I wondered whose heart was broken and why. I felt like it was my dad’s writing, or it could have been my older sister Linda’s writing and poetry.

I absolutely understand all of the religious related items in this stack of typed papers. What I don’t understand is the sad poetry. Those poems raise more questions than provide answers. All of the religious typed papers looked like all of the other religious items from our home. I didn’t realize until I sorted through the stack that there were poems in the mix.

I can tell that I feel bad when my mom is so uncomfortable that I try to soften the question about the artifact. I talk for a really long time so that my mom doesn't have to be uncomfortable more than is necessary. She even leads me to believe that these are not our items, but they belong to someone else, like family friends. I don't believe that is true. I believe that my mom knows whom it belongs to and why, but she doesn't want to share that information. So, she gets off topic as a distractor.
I know my mother well enough to know that everything is said in partial truths. Some of the stories or events are true, and the rest are embellished to make them sound better or more dramatic in some way. My mother can be simple and believes what she is told. This is not to insinuate that she is not smart, because she is smart. However, my mother refers to her faith when something cannot be explained. Rather than push the issue of where this stack of typed papers came from, I just left it alone and let her tell her story of one of the Presidents of the United States and how my father is a descendant of Moses.

**bicultural analysis Anglo Artifact # 48.**

My Anglo culture was very apparent during the discussion of this artifact. My bicultural competency became apparent as we discussed this data because I felt my Hispanic culture wanting to help my mother while my Anglo side just wanted to hear the truth. This artifact analysis supported my knowledge of Anglo culture and my mother’s association with her Hispanic cultural beliefs and values. My mother spoke with apprehension. My mother is clearly culturally grounded with Hispanic culture but feels a level of uncomfortableness in her and our family belonging to the Anglo cultural group. My mother talked about paperwork, religion, and friends several times within this interview. This confirmation of the importance of religion allowed me to recognize the need for more information on the Anglo side of being a bicultural person. This was a tough artifact to discuss. I still feel uncomfortable from my Hispanic point of view, and I want more information from my Anglo perspective. It is not likely that I will bring this matter to my mother's attention again.
## Anglo Artifact #21

<table>
<thead>
<tr>
<th>Artifact Analysis</th>
<th>Artifact Analysis of Artifact #21</th>
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<tbody>
<tr>
<td><img src="image" alt="Bronze Star Medal in its Case" /></td>
<td><img src="image" alt="Bronze Star Medal in its Case" /></td>
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### Artifact Description
This is a photograph of a Bronze Star Medal that was awarded to my father after the Vietnam conflict. It was in a box under the bed.

### Hispanic Cultural Perspective
I don't really feel a Hispanic connection to this artifact. I did find out that my uncles on my Hispanic side of the family all went to WWII. I personally associate the military with my Anglo culture. I recall only seeing one photo with two of my uncles in military uniform. In the photograph, they are stilling in front of a camera in their Navy uniforms. They are wearing the traditional white uniform with white Navy caps.

### Anglo Cultural Perspective
I always associate the military with Anglo culture. My father was a military man and served our country for over 40 years. I recall the ceremony where he received this medal, and there is a picture of my father receiving this medal at Kirtland Air Force Base in Albuquerque. I don't recall ever seeing him wear this medal after that day. In fact, I do recall that all of his military awards were stored in a mason jar in a hallway cabinet. I thought those awards were important, but my father only wore them on his Air Force dress uniform as needed.

### The Interview
## Transcript Information

<table>
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<tr>
<th>Transcript Title:</th>
<th>Telling the story of Anglo Artifact #21</th>
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<tr>
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<td>Recording Time:</td>
<td>5:45 pm</td>
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<tr>
<td>Recording Duration:</td>
<td>7:43 minutes</td>
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<td>Recording Location:</td>
<td>Mom and Dad’s house</td>
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<td>Speaker D:</td>
<td>My mother (90;8 female. Her home language is Spanish. Her second language is English.)</td>
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<tr>
<td>Speaker B:</td>
<td>Interviewer (Bernadette Hall-Cuarón - daughter)</td>
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<tr>
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<td>February 2, 2019</td>
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<td>.. medium pause</td>
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## Transcription

1. B: Okay this is artifact number 21. It’s a Bronze Star medal that my father earned.
2. I’m not sure when he earned it. Mom, what do you know about this Bronze Star?

3. D: It’s one of many others that he got. Your father went to three wars. Like I said before He came from a family of 24. So, before he can even go into the service,
4. his parents had signed to him because he is only 17 years old. He was up for the Medal
5. of Honor, but this happened during the time he was at war. But, anyway what
6. happened is he didn't get to receive it because the person that was working on the
7. medal for him to issue it to him was killed in the war and he didn’t want to pursue it.
8. So, he was not able to get the Medal of Honor. This is one of many other medals he
9. received. He got so many awards there're too many for me to remember. Anyway, he
10. did his best to be very good. Whenever he received money for work that he did
11. because he did other things as a young man. He was only 17 when he wanted to go
12. into the military. Like I said, this family had to sign for him. But he also used to ride
14. those Broncos. Those are Bronc horses, and you get paid for that too. It just was at
15. some rodeo that he went to. But the money that he earned he always shared it with
16. his mother because they needed it because he came from the third set of eight
17. children. So, he was always doing something or another. The thing used to like to do
18. by the time he was 12 years old is go out into the woods and hunt for animals with
19. fur. And then he will take the furs off and sell them. He took them to a place that
20. would make fur coats. And for coats were very expensive at that time. He was very
21. assertive. He helped his mother a lot in many ways, and he helped his father also. So,
22. by the time he and I got married he was very well trained. (mom laughed) If I can put
23. it that way. He can do anything. He could build. He could hunt. He could fish and
24. hunt and do all kinds of things. He was very good to my family. He loved the Hispanic people. He always used to help grandma a lot. When your grandma was a
25. widow, and she needed work around the place, he would roll his sleeves up and go to
26. work whether it was hooking up an air conditioner or cutting a tree down or chopping
27. wood for her or giving her a ride over here to spend the weekend with us. Whatever.
28. So, it was very good, and he would get along good with my family even though he
29. didn't speak the language at all. I learned a lot from him, and I already told you what
30. you said about New Mexico. He loved it. Again, I'll say it. New Mexico has the
31. bluest skies in the world. So, he loved it, and he loves the food over here. In fact, he
32. had a garden of his own and even taught our grandchildren, your children, Rachel and
33. Kelsey. He bought them a little tree of peaches. He would take them the two girls to
34. the backyard and show them the little tree. Then he would show them when the tree
35. was blooming, and the peaches were growing. Then he said we're not going to pick
36. any of those peaches ourselves. We're going to let the girls do it all. So, they picked
38. the peaches, and we got a whole big box of peaches. I thought what to do with all
39. these peaches. So, I thought about it, but I thought about it more afterward because I
40. think we did something very good for them because of your father. After they picked
41. the peaches, they brought them in the house. I showed them how to can them. You
42. know how kids love pickles? Rachel and Kelsey said, "can we make pickles too?" So,
43. I showed them how to make pickles, and they took the stuff and entered it into the fair,
44. and they got blue ribbons. And then the school was taking the kids on field trips to the
45. state fairground, and the girls couldn't wait to get there to show their friends where
46. they canned peaches. They are professionals now, and they still want to make pickles.
47. But it all didn’t come just for me. From grandpa, from me, you, and it was a beautiful experience. They would tell the kids at school about what they did, and the kids would take this information home and share it with their parents and godparents
48. and grandparents and say, "can we do something like that too?" So, I thought that was very admirable too, to learn from each other. I could go on and on and on, but that's
49. the gist of the story.

### interview summary and perception changes Anglo Artifact #21.

My mother said that she remembers when my father was decorated with the Bronze Star. She still keeps his photo of the award hanging in her dining room. She does not remember the specifics about why my father earned the award. She also told me that four of her brothers went to the war. She said they were very patriotic and were happy to serve our country.

She also told the story of when my father returned from Vietnam, she, my sisters and I went to meet my father at the Air Force Base. We watched as their planes flew over the Sandia mountains and landed at the base. She said that my father’s plane had to stop in Hawaii before leaving for New Mexico. My father stopped to buy an orchid
corsage for my mother in Hawaii to bring to her when his plane landed. When he put the corsage on her, the newspaper reports snapped a picture and used it for the local paper. My father was quite the romantic and very thoughtful of my mother. My mother still beams with pride that her picture was in the newspaper the day my father returned from Vietnam.

After hearing my mother's recollection of the Bronze Star, I realized that my father's military recognition didn't mean a whole lot to my mother. My mother was more concerned with our family, our relationship with our dad and her connection to my father.

I don't recall ever seeing my father brag about his military honors. He served for so long I think it was just second nature to be awarded for his good work. Maybe that is why his medals were just stored and not displayed.

**digging deeper Anglo Artifact #21.**

My mom was very proud of my father’s awards and medals. She didn’t really know the significance of the Bronze Star. I thought this made her uncomfortable. She talked more about my father in his youth rather than his military awards. I don’t recall my dad or mom discussing his military honors or the military at all.

It struck me that my mom knew about the medals my father didn’t get more than the medals he did get. I feel pretty sure that if my father acted like his awards were very important to him my mother would have taken the same attitude. But, he did not. My father was very modest about awards. I never heard him brag on his accomplishments.

I believe that my father kept his military service relatively hidden from my mother. I don't remember him coming home and talking about work or the military. He might talk about people stories at work but not about the details of the job. I think he knew that my mom was a worrier and more worry was not necessary.
My mother’s default is to brag on my father and all of the things that he could do. I think she brags on herself for being married to him and therefore his success and accomplishments were hers as well. I believe that my father was a gifted man who hid his talents well.

bicultural analysis Anglo Artifact #21.

My Anglo bicultural competency was revealed as we discussed this data. This artifact analysis was difficult for my mother to discuss because she did not have full knowledge of our Anglo cultural beliefs and values. My mother spoke with a highly positive cultural attitude about my father and all of his accomplishments. My mother clearly appreciated the Anglo culture. My mother talked about my father's medals, my father's accomplishments outside of the military, and how good my father was to her and her family. This artifact seemed to make my mother uncomfortable, and so she diverted to other stories that she enjoyed telling. This discussion explained some of my confusion in my younger years. I understood being Anglo and that cultural side of being a bicultural person. I embraced the Anglo side of my culture and was confused as to why my mother did not connect as much as I did. I believe my mother respected and wanted to connect with the Anglo culture, but she was learning that culture from my father and as an adult while I was living being Anglo as part of my life.

My Mother’s Perception of Her Culture

As I completed the series of interviews, I asked my mother to describe for me her cultural beliefs and how she perceived herself culturally. This question was not related to an artifact from this study, but to the concept of culture in general terms. Her response took me by great surprise!
I asked my mother how she would describe herself culturally. I was shocked by her response. My mother said, "I am Hispanic and Irish." I must have gotten a very strange look on my face because her mother is Armijo and her father is Cuarón. Her name by birth is Delfiña Cuarón. However, my mother always went by the name of Della Hall all of my life. She doesn't have a White bone in her body, but she believes that she is White. She said, "in fact I'm Irish." I said "What? Who is Irish in your family?" She said, "your dad's parents are Irish. So, they taught me about being Irish."

**Why do you think you are Irish? What is the reason? Have you always felt this way?**

It has not been that long in the history of the United States that Spanish speaking people experience a plethora of prejudice. According to Blakemore (2017), Hispanics were discriminated against, arrested, deported, and even executed for crimes that they did not commit. Hispanics were segregated in schools as recently as 1840. My mother tells stories of experiencing prejudice in school. Perhaps she elected to be part "Irish" to fit into Anglo society.

She went on to say that because my father passed away, she represents two people now. I think that is so very sweet. My mother believes that when she married my father, she became half Irish. My paternal grandmother had the last name of Wilson. This name could have been Irish, but it may have been Scottish as well. My mother believed that when people married, they were no longer two people but one united person. In that sense, as she married my dad, he became her everything. My father was the love of my mother’s life. He was her husband of nearly 70 years before he passed away. My mother never worked, and he provided everything for her. In fact, weeks after he passed away my mother confessed that there were things she did not know how to do. One day she asked me to show her how to put gas in a car because she had never done that before.
My mother expressed that her culture is Hispanic, but I truly believe that she thinks that my Anglo father was Hispanic too.

**Overview and Process for Artifact Analysis**

![Figure 32: Data sorting for Hispanic and Anglo cultural artifacts](image)

I began by perceptually coding and theming all ten cultural artifacts. I looked for my perceived themes within the Hispanic artifact and put a pink post-it note with the theme on that artifact. Then I posted the theme for the same artifact from an Anglo perspective. I then reviewed the interview transcription and looked for the theme as my mother articulated it. Lastly, I looked at the number of lines that my mother stayed on topic and off topic for each artifact. I wanted to investigate this aspect of the research because I noticed that this type of response might be culturally influenced. I contemplated the idea that my mother strayed from the topic when it was a photograph. The cultural reason for this type of response would be that people are very important and you should attend to the people in the photo. The other artifacts were documents. Documents are not personal, so they do not receive the same cultural human attention. The compilation of data will enlighten as to whether my perception proved to be accurate most of the time.
Next, I sorted all of the post-it themes by culture. The Hispanic themes were on one side, and Anglo themes were on the other side. I placed the on and off topic notes in a category all by themselves by cultural association. I took photos of each of the grouping and put them into consolidated tables for easier analysis. I had three categories for each culture. Hispanic artifact themes by Hispanic and Anglo perception. Hispanic artifact interview themes and Hispanic artifact on topic or off topic data. The exact same categories were used for the Anglo cultural artifact analysis.

**Hispanic Artifact Themes**

From my Hispanic, perspective I noticed that my Hispanic responses were more *cariñosas* or caring. For example, my Hispanic responses include the importance of family, helping others, thinking in Spanish, writing in Spanish, cognizance of language discrepancies, and positive attitude about work. My Anglo perspective was different.

My Anglo perspective is less warm and more defensive. I talk about how clothing matters. I also describe how biological traits matter. English is an issue in a deficit manner. I have defensive feelings for my maternal grandfather whom I never even met. I discuss the adoption of other cultural behaviors which may or may not have been true, but it was the perceived truth for me.

I surmised that from my Hispanic culture I feel that family and people are more apparent as a theme. In my Anglo culture, things and appearances are more of that theme. As a bilingual person, I can understand and justify both ways of thought. Not only do I understand the themes individually and combined but I also believe that both cultural perspectives are correct.

I then took my perception and compared it to my mother's interview perceptions. Her themes were family, price, my father being a good man, serving the country, parents
caring about their children and sharing with others. I feel like my mother's perspective, and my Hispanic cultural perspectives are very similar. Although my mother believes that she is Anglo through marriage, she rarely discusses the Anglo associations with these artifacts.

**Anglo Artifact Themes**

Next, I reviewed the Anglo artifact themes. From my Hispanic perspective, I found the themes of jealousy, physical appearance, judgment, religion, and a hard time connecting to the military. I seemed to be more emotional about the Anglo artifacts than the Hispanic artifacts. I found this odd because I felt that I was connecting in a strong manner to the Anglo artifacts from a Hispanic point of view.

Then I themed the Anglo artifacts from my Anglo cultural perspective. Interestingly, I still identified jealousy. I noted biological features, mysterious writing connection and I was suspicious. I still did not connect to the military awards.

I surmised that I relate as an Anglo woman with Hispanic tendencies and beliefs. I can even see my own Anglo responses and reactions as rude from a Hispanic perspective. So, I admit my own rudeness. At the same time, I act with Hispanic intentions and want to suppress my Anglo understanding.

Next, I reviewed the Anglo cultural themes from my mother's interviews. My mother expressed success and pride. She discussed how proud she was of my father's awards. There was a discussion about our family and how we were hard working. My mother adored my father, and she was sure to let me know that they both enjoyed helping their friend and family.

I sensed that my mother took more pride in the Anglo perspective than in the Hispanic perspective. I say this because she mentioned success and achievement often
when discussing the random Anglo artifacts but when discussing the Hispanic artifacts, she did not.

**Conclusion**

“People are motivated to hold certain beliefs because they feel good or fit into the sense they have made of the world” (Golman, Hagmann, & Loewenstein, 2017).

Meierkord (2000) states that when conversations occur among non-native language speakers, they resort to a third language for communicative purposes. They use a lingua franca which is the mother tongue to neither of the participants in the conversation. I am describing being off topic as creating a different way of communicating by adhering to cultural values to express meaning. This creates a bridge or link in the information that would otherwise not exist.

Meierkord (2000) goes on to explain that people select their own reality by deliberately avoiding information that threatens their happiness and wellbeing.

I noticed that under certain circumstances my mother avoided the focus of the artifact and would stray off topic. This was a consistent practice throughout the interviews but, I did not notice it until the transcription was completed. The data showed that when discussing Anglo photos, my mother stayed on topic 59% of the time. She was off topic about photos 41% of the time. When discussing the Hispanic photos, she was on topic 53% of the time and off topic 47% of the time.

Then, when I looked at her responses to documents the results were different. She responded to the Anglo documents on topic 13% of the time and off topic 87% of the time. When discussing the Hispanic documents, she was on topic 100% of the time.

My mother was very consistent with her responses and reactions to photos. I believe this is a Hispanic cultural value of people being very important. Documents,
however, from a Hispanic cultural perspective, are inanimate objects and are less deserving of attention to detail.

When I reviewed the document artifact discussion, I found it interesting that she was off topic a vast majority of the time with the Anglo documents and she was completely on topic with the Hispanic documents.

All of the interviews and discussions were absolutely genuine. It may appear that the transcription of the interviews was incomplete. However, keep in mind that my mother’s first language is not English. She is ninety years old and she wanted to do a very good job for me and a very good job representing our family. Combine all of these factors and it becomes clear as to why her words came slowly but intentionally. I believe that my mother speaks from her Hispanic heritage and from the heart. My mother wants to be a part of the Anglo culture, but the Anglo cultural norms do not resonate with her. Because my mother's second language is English, she sometimes miscommunicates in English. When she says she is half Anglo, I believe she means that she understands and accepts the ways of the Anglo people. It is not unusual for my mother to misuse English. Some of her typical English sayings include things like "close the light" when she means turn off the light. "I'm being facetious" when she means I am being serious. "It was a good job" which means any job that pays any wage. "I was rolling tortillas" means I was making tortillas.

I make an issue of language usage because I believe that communication was a form of lingua franca. Lingua Franca in this dissertation refers to the language used for communication between people who do not share a native language. My mother and do not share the same native language. Her native language is Spanish, and my native language is English. We share the reverse second languages. I watched her focus to be
very articulate in English during our interviews. As I reread the interview transcripts, I struggled not to correct her English while putting it into an English transcription. I left her words in the exact translation even though it was a difficult task not to help her appear to be a fluent English speaker. In fact, she asked me to preview all of the artifacts or to choose the artifacts that she wanted to talk about.

Discussing random artifacts for this research was a good choice for objective cultural representation. My mother’s Hispanic beliefs and values were exemplified in a spontaneous and genuine manner. Her responses support my sense of bicultural competency in that I understand and embrace her Hispanic perspectives. I also understand the interviews and data from an Anglo perspective in a direct and matter of fact manner. I have used both of my cultural instincts to review and analyze my perspectives of this data for the purpose of appreciating and applying the concepts of bicultural competence.

The triangulation of the data comes from the analysis of my life story vignettes. Within those vignettes I clearly and chronologically review how my Hispanic culture was instilled and exemplified by my mother. Because of participating in a military career, my father who is Anglo, was away from home often. He was separated further from me and my family when he was deployed to Vietnam during the Vietnam conflict. This led to a further strengthening of our Hispanic cultural values due to his absence from home. About the same time as my father’s return I entered the Catholic school system. My schooling was only in English and all of the students that attended school with me were Anglo. This is the time where I began to assimilate into Western academic culture and it’s English speaking ethos. Although I didn’t fully understand English or my English-speaking peers, over the years I absorbed and fused the Anglo cultural ways with my
Hispanic cultural norms. It was through the writing of this autoethnography in my life story vignettes that I realized my bicultural aptitude and my potential for bicultural competence.

As my research continued through the literature review, it became apparent that an understanding of culture, perception, cultural frame switching, bicultural models and the components of bicultural competency that I am able to assert my own bicultural competency. The literature review clearly defines the complexity and understanding of culture in and of itself. The literature also supports that perception influences culture and culture influences perception (Wexler, 2008). The frequent and continual use of cultural frame switching allowed me to psychologically negotiate my way through two cultures at home, at school and in social settings. The review of bicultural models and understanding the ability to flow back and forth through each bicultural model’s characteristics provided a foundational understanding of bicultural theory and processes. Through the use of the bicultural competency continuum, I was able to locate and determine my own bicultural competence based on the levels of low, medium, and high level of bicultural competency. I surmised that as a young child I thought as though I was one culture or the other. With time, varying circumstances I learned both cultures but was still conflicted depending on the cultural situation. As an adult, and after embracing and learning both cultures on a deeper and communicative level I approached and entered the high level of bicultural competence.

It is through the lens of perception that I was able to triangulate my life story vignettes, the literature review and interview completion, transcription and data analysis. I am definitively able to surmise that I am biculturally competent and I perceive that I am successful and flexible as a result. Although, my bicultural competence may not be the
only factor that led to my accomplishments, I believe it is a foundational and cultural quality that should be recognized for myself, my mother, my family and for those that struggle with the value of being bicultural.
CHAPTER 5: CONCLUSION

Research Results

As I wrote my life story vignettes, I began with the perception that I adopted my Hispanic cultural beliefs in a much stronger manner than my Anglo cultural beliefs. Reviewing my monographs, I concluded that chronologically I initially had a stronger sense of the Hispanic culture because I spent most of my time with my Hispanic mother. Once I attended school, at English only schools, I began to assimilate into the Anglo side of my culture. Although I heard Spanish at home, I only read, wrote and spoke in English. As a manner of protecting me from potential harm, my mother encouraged me to only speak in English and not let anyone know that I understood Spanish. I obeyed her wishes and did not give the cultural implication much thought in my younger years. As I moved through the vignettes chronologically, I realized that I had abandoned my Hispanic culture until later in life as a working professional.
I wrote about my perceptions of the various family artifacts and found that at times I responded strongly with my Hispanic cultural understanding and at other times I responded strongly with my Anglo cultural understanding. My Hispanic and Anglo cultural responses were somewhat equal in the way I presented information about the different artifacts. At times my two cultural perspectives mirrored each other which was a surprise to me. For example, when I thought of my jealousy about women perusing my father, I responded very similarly from my Hispanic and my Anglo cultural perspectives. This may not be strictly a cultural issue, but it may have more to do with a gender issue. I intentionally did not explore gender in this study, but I do believe that adding the layer of gender to cultural response would be of value to future research. In addition, I found that my perception of incidents was flexible and changed at times based on my mother's interview responses. I sometimes changed my view of familial incidents after hearing my mother’s interview responses. For example, I believed that my mother only made clothes for my sisters and me. I very much disliked wearing homemade clothes because other children would ridicule me and make fun of me for not having store bought clothes like they did. I did not realize that my mother also made clothes for herself. She revealed this fact when she told me that her fancy fiesta dress, that I thought was and expensive store-bought dress, was actually made from an old parachute that my father brought home from work on the airplane flight line. My mother clarified and gave me new insights that allowed me to see and reflect on past experiences in a culturally different way.

My interviews with my mother about the random Hispanic and Anglo artifacts were insightful and fun. I am grateful that the random sampling process was used so that the artifacts would be presented in a less biased manner. Using the random sampling process gave me the opportunity to see the genuine cultural responses from my mother.
It was very evident that my mother adheres to her Hispanic cultural values and beliefs. Her adherence to her cultural beliefs is one example of how I was given the opportunity to understand my Hispanic culture as a child. Spending time with my father, and speaking English with him, allowed me to understand my Anglo culture. Having time with my mother as a young child and time with my father as an adolescent afforded me the opportunity to absorb both cultures because the Hispanic and Anglo cultures were always available to me.

The Research Question

*How have my lived experiences as a bicultural individual influenced my perceptions, and understanding toward becoming biculturally competent?*

<table>
<thead>
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<th>Age 0-6</th>
<th>Age 7-10</th>
<th>Age 11-14</th>
<th>Age 15-25</th>
<th>Age 26 to adulthood</th>
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<td><strong>Communication</strong></td>
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<td>English only</td>
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<td>Groundedness Beginning to be grounded in Anglo culture</td>
<td>Groundedness</td>
<td>Grounded in Anglo culture and intermediate groundedness in Hispanic culture</td>
<td>Groundedness</td>
</tr>
</tbody>
</table>

*Figure 34: My Bicultural Growth and Journey*
My Personal Bicultural Growth and Journey

Understanding my own personal bicultural growth and development is very important to me. I have agonized over the concepts of understanding the struggles of my life, and my academics. I have pondered my failures as well as my successes. I have recently come to understand that one of the complications of my life experiences has been due to the fact that I am a bicultural individual. I believe that I have had to figure out everything twice. I have to understand things once from my Hispanic cultural perspective and once from my Anglo cultural perspective to really gain my full meaning of a situation.

In addition to being bicultural, as a child, and even as an adult, my personality type is to be a helper and pleaser. I was overprotected as a child and young adult and have found it necessary to please my parents and others by doing everything I can to be "good." As a child, I would often strive to be on my best behavior in order to not provoke anyone for any reason. I did not want to provoke my parents, my teachers, my principal or my classmates. As a young child, I often spent my time giving comfort to my mother as she was having a very hard time with my father being in Vietnam. This style of interaction combined with cultural expectations taught me to read the moods of others to attempt to keep everyone happy. This also meant that I felt that I had to do everything perfectly. Obviously, that is impossible. I believe that this is the primary reason that I felt compelled to understand and recognize my bicultural development.

“Bernardita” early childhood ages 0-6.

Imagine melodic female voices singing my name and saying, “Bernardita” in an otherwise silent home. My name was not Bernadette at home it was “Bernardita.” In the Hispanic culture you add “ita or ito” to the end of a word or name to make that name
endearing. That would be the sound of my mother or my grandmother calling out to me to help with the daily chores. At this time in my life, I was totally immersed in my Hispanic heritage. As a young child from the age of three or four, I was expected to cook, clean, organize, bake, do laundry, sweep (we didn’t have a vacuum cleaning machine), wash windows, scrub bathrooms, dust, mop and help prepare the evening meal for the family. This was a very busy, important, and fun place to interact as a child. My mother and grandmother would visit by speaking in Spanish all day long, and I would do my chores and listen. I didn’t speak much as a child and was taught with the intensity of a single look as to what was acceptable behavior and what was not. I spent most of my time listening, being good and obedient, and doing my daily chores.

Home was the place where I felt needed, wanted, and important. I was not aware of my Hispanic and Anglo cultures at that time. All I knew was where home was, and what home meant to me. Home was safe, warm, and the place where I felt the most comfortable, needed, and grounded. I felt firmly established in my natural, stable, secure environment. That in and of itself, for me, is how I define being personally and culturally grounded.

the agony of school. my school ages 7-10.

I began my school experience at Our Lady of the Assumption School (OLA). For the first time in my life, I wore store-bought clothes. In fact, I wore a uniform of a plaid skirt with suspenders, a crisp white blouse with a Peter Pan collar, white socks, and saddle oxford shoes. This entire ensemble was distressing. I was used to wearing homemade clothes that I could get dirty because I was going to cook and clean for the day. I felt very stiff and proper in my uniform. I probably looked stiff and uncomfortable.
I wanted very much to fit in with what I wore and please my teachers at school, but I was not sure how to do that. I tried to navigate this new environment, dress properly, and speak properly. This was pure agony for me. I believed that I was a misfit in my new school setting. I was sad that I didn’t fit into my Hispanic culture at home any longer nor did I fit in completely at school because these Anglo ways were unfamiliar and often confusing to me.

The one thing that was not torture was being able to speak freely in English. No one told me not to speak in English. This was a surprise, but a pleasant surprise, that I only heard English at school and I was allowed to respond freely and not have to wait for permission and translation. I say it was pleasant since I was instructed by my mother to never let anyone know that I spoke and understood Spanish. I could then be obedient to my mother by not speaking Spanish to anyone. What a relief. I began to think that English (and what I describe now as Anglo culture) was the way that was liberating for me. I was accepted by my classmates, teachers, principal, and even the school secretary when I presented myself as an English speaking, obedient child. I began to enjoy fitting into this new environment, and I was beginning to adopt English speaking ways and ignore my Hispanic upbringing. I didn't feel disloyal in any way. I merely felt like speaking English and looking Anglo allowed me to fit in without any confrontation or discussion. Overall, this time was unsettling because I was tethered to my Hispanic culture while learning my Anglo culture. I describe this agonizing time as a time of being detached from both cultures. I was not mature enough to know what was happening socially, psychologically and developmentally. So, I did what I could to navigate my changing world.
middle school and early high school ages 11-14. the age of adolescence.

I attended Catholic school from the age of six to thirteen years old. My parents struggled to pay for my tuition which I hand carried to school once per month in a medium sized brown envelope that I gave to Mrs. Sanchez, the school secretary. My parents were terrified of public schools and they were overprotective so I attended the nearby Catholic school for protection from the world and to be close to God.

I recall realizing that the other kids that I went to school with lived very differently than I did. Their parents were medical doctors and lawyers. They lived in big fancy houses with hot tubs, and saunas and maids. I had never been around people with money, and this made me very uncomfortable. It still does. Because I was so aware of social class and monetary means, I did not associate much with these rich kids outside of the school setting. This was not by my choice but by their choice. I remember being embarrassed almost daily at school because I knew my family did not have as much as my classmate's families had. I began to be thankful for school uniforms because at least I was on a level playing field with my peers in regard to the clothing we wore. They complained about not being allowed to wear their real clothes. I did not complain. I dreaded the times when we had no uniform days knowing I had only homemade clothes to wear. I would choose to wear my uniform on those days and tell my classmates that I forgot that is was a non-uniform day. When everyone wore uniforms, so we all looked the same. I liked that.

On one rare occasion, a classmate asked me to join her and the other girls at her house over the weekend for a party. I was shocked! She said, "why don't you come to my house this weekend with the other girls. I live out in the country, so just wear your Levi's". I panicked. I was so excited to be invited to her house, but I had no idea what a
“Levi” was. I went home and told my mother that I was invited to a party over the weekend and that I needed a Levi. I asked her what a Levi was, and she said, “Levi’s are jeans. She said, “we can go and get you some JC Penney plain pockets, and those are Levi's”. I believed my mom. So, she bought me the jeans and took me to the party. This is when I found out about brand named clothes. JC Penney plain pockets are not Levi's according to rich kids. In fact, they are downright embarrassing. It was at this time, as with most pre-teens, that my friends became the focus of my life. What they said, did, and thought was all that mattered. Because of being invited to this party, I was embarrassed to not know what other kids knew and this event made a huge impact on my life. I thought I’m Hispanic and poor and Anglo and poor and that is just embarrassing.

None of classmates spoke Spanish. Everyone only spoke English. I had a very bad attitude about both of my cultures at that time. As an adult, I believe I had a bad attitude about having less money than the kids that I went to school with and they made it clear that they knew I had less means than they did.

I began to become very uncomfortable with my classmates. I was not sure why but as a result, I didn't allow myself to identify with being Hispanic or Anglo. I only identified as being poor compared to their families. I then reverted to feeling as though I didn't really belong anywhere. As you can imagine, this left me feeling detached from both cultures and confused by both cultures. I thought I was just beginning to understand my Anglo culture but was easily shaken with new cultural concepts. As a pre-teen, I felt disconnected, and I wanted to hide behind anything and deny my Hispanic and Anglo cultures. I wanted to hide from being poor regardless of my heritage.
I thought I was "all that." adolescence and young adulthood 15-25.

After Catholic elementary and middle school, I asked my parents if I could separate from the kids that I had been with for eight years and not go to the Catholic high school with them. Besides, the tuition was a lot for my parents at $8,000 per year in 1976. I knew and had learned what to say in order to manipulate my personal needs. My parents agreed to not make me go to St. Pius High School and I attempted to attended two different public schools. One was a middle school, and one was a high school. Neither public school suited me, and I was being threatened by a gang of girls daily, the structure was lax, and I had already completed their current curriculum two years prior. Public school was very boring academically by comparison.

My parents found a Christian high school named Hope High School. I was excited to attend and meet new people. At Hope, I played and lettered yearly in varsity volleyball, basketball, softball, and cheerleading. I tried track one year, and I was terrible, so I did not add that to my sports agenda. At that time, being very athletic and team captain most of the time I thought I was "all that." I received very good grades and found the curriculum easy. There was a lot of busy work, but it was not challenging work. All of my studies, conversations, and my relationships used only English as the communication source. I looked Anglo, sounded Anglo, and sadly I began to forget my Hispanic culture. The only Spanish I heard was in my Spanish I course. I knew I needed two foreign language courses for my college applications, so I chose Spanish, not French. Besides, it was really easy. It was strange but interesting to see Spanish in print. I recognized the differences in the way we spoke Spanish at home and how Spanish looked in print. Some words were unrecognizable to me. I actually did not realize the structure of some words and how Spanish text appeared in print. I felt like the textbook activities,
and dialogue was so contrived and meaningless. None the less, I forged on and completed my Spanish courses with A+s with little effort.

During the time period shortly after high school, my grandmother passed away. She was 96 years old and died at home. I was very happy for her that she passed away where she felt safe because she was terrified of doctors. She caught the flu, and that was the end. When she passed away, I didn't hear my mother speak Spanish very often anymore. That is when I spoke and heard only English and felt like I had some understanding of my Hispanic culture but not to the fullest. My mother kept her Hispanic cultural values but not hearing the language left a gap in my Hispanic cultural awareness and continued cultural development. I felt more grounded in my Anglo culture than my Hispanic culture and I attribute that feeling to my grandmother's death. When she died part of our culture died with her.

Margaret Clark said “do it for the children” young adulthood and adulthood 18-26 and older.

After high school, I attended the Albuquerque Technical Vocational Institute (TVI) to work on an associate's degree in Business Administration (since I was not allowed to leave home or accept the college scholarships that I was offered). I don't believe there was tuition at TVI at that time, so I was eager to attend and get started back in school. After TVI I enrolled at the University of New Mexico (UNM). I was terrified. The school seemed enormous having come from a high school of 200 students. At the same time I applied for a job at UNM as an academic advisor and I got the job. I wanted this job so that I could use the employee benefits to pay for and take college coursework. I have always seemed to find ways to complete my goals in creative and determined ways. I completed my Bachelor of Arts in University Studies after ten years. Shortly
after that, I completed my elementary teaching certificate as a post-baccalaureate student. I became a licensed elementary school teacher.

Soon after obtaining my teaching license, I applied for a teaching job at the school where I completed my student teaching. To my surprise I got the position. I worked at a local elementary school that was located on the Air Force base. My principal at that school was named Ms. Clark. She was a real go getter. I remember her working from 6:30 am to 10:00 pm. I always saw her lights on in her office even late at night. One day after teaching all day my mother came to pick up my daughters for me. Ms. Clark saw my mother speaking to some of the families in Spanish. I had no idea that Ms. Clark saw my mother or that she even paid any attention to her. That day Ms. Clark called me into her office. Ms. Clark asked me if I would consider becoming a bilingual teacher. I said, “absolutely not!” I explained to her quite emphatically, that I am not allowed to speak Spanish nor let anyone know that I speak the language. In fact, at that time just talking about it made me so nervous that I would get shaky and my hands would perspire. I hated the idea that my boss was asking me to disobey my mother and do what I was explicitly instructed never to do. Ms. Clark said, “I understand how you must feel. But don’t do it for yourself. Do it for the children.”

She got me. At that point in time, I decided it was time to re-embrace my Hispanic culture again, learn academic Spanish, and become a bilingual teacher to help the children. Little did I know that the pursuit of my bilingual endorsement would lead to my more profound understanding and recognition of the importance of both of my cultures as a bicultural individual.
All of my life events and lived experiences have sustained, maintained and reinforced my need to become biculturally aware or biculturally competent as LaFromboise et al., (1993) state.

My personal bicultural growth and journey include many of my lived experiences as a bicultural individual that influenced me and my understanding of who I am, why I struggled and ultimately how I embraced my two cultures.

After compiling and analyzing all of the autoethnographic data, I can definitively state that my lived experiences as a bicultural individual have allowed me to perceive from the perspective of both my Hispanic and Anglo cultures in order to have the tools, values, beliefs, communication ability, positive attitude, and groundedness to become biculturally competent.

LaFromboise et al., (1993) stated that biculturally competent individuals have a higher probability of academic and career success than biculturals who are not biculturally competent. It is my assertion that the biculturally competent platform has offered me the opportunity to be academically and professionally successful.

I have been academically successful by obtaining my Associates Degree in Business Administration. I hold a bachelor’s degree in Liberal Arts with a focus on Psychology and Child Development. I have earned my B.A. in Elementary Education. I have a master’s degree in Language, Literacy, and Sociocultural Studies with the focus area of Teaching English to Speakers of Other Languages (TESOL). Presently, this research will culminate in my Doctorate Degree in Language, Literacy and Sociocultural Studies. I have been driven to succeed academically since Middle School. I believe it was the Hispanic cultural belief of hard work, family first, ambition, respect that pushed me to become academically and professionally successful. From my Anglo cultural
belief, perfectionism, the sense of urgency to succeed, honoring the written word, being your own individual, striving for progress, while being objective that inspired me to seek academic and professional success. In academics I learned to listen and read as much as possible to learn the content at school. I loved school. School was the place I was able to read. I especially enjoyed textbooks. I know now that I preferred informational text. The Anglo culture in me love to compete and the Hispanic culture in me has a deep respect for hard work. When the two cultural values are combined, I became a good and successful student academically. As an adult I began working and would aim for professional success. I believe that I have become professionally successful in that I have held several professional careers in my life. I have been a physical education teacher, a bookkeeper, a restaurant office manager, and restaurant trainer, retail store employee, Academic Advisor, UNM program coordinator, insurance broker, teacher, Instructional Coach, Dean of Students, Assistant Principal, and Principal of a high needs Elementary school. I believe that it was my bicultural strengths that helped me become professionally successful for the same reasons I was driven to be academically successful. Throughout my academic and professional careers, I learned to negotiate systems using my cultural knowledge and attributes.

The literature supports that in order to negotiate biculturalism one must first establish an understanding of culture. Culture is a social construct found in all societies all over the world through food, shelter, clothing, tools, rituals, religion, dance, music and art (Macionis & Gerber, 2011). There are cultural rules, traditions, and customs. These rules and behaviors are reinforced by the group with regard to right and wrong within their traditions.
Behaviors are addressed by Levine (1982) who suggests that a behavioral model of culture insinuates that in order to be culturally competent, an individual would have to have knowledge of the beliefs and values of the culture, possess a strong self-identity, be sensitive to the effective processes of the culture, communicate proficiently in the language of the culture, abide by the socially approved behaviors, maintain social relations within the cultural group, and navigate the institutional constructs of that culture. This mirrors the work of LaFromboise et al. (1993) as described in the bicultural continuum competency graphic. All of the aforementioned biculturally competent attributes are described within the bicultural continuum. With this platform of understanding of culture, we can proceed to the concept of biculturalism.

Biculturalism is defined by Benet-Martínez and Haritatos (2005) as the involvement of synthesizing the heritage and receiving cultures into an idiosyncratic blend. “Biculturalism can be associated with feelings of pride, uniqueness, and a rich sense of community and history, while also bringing to mind identity confusion, dual expectations, and value clashes” (Benet-Martinez & Haritatos, 2003). Through the bicultural lens, one can take the understanding of each culture and use that platform to switch from one cultural expectation to the other by using cultural frame switching.

Ethnic minority bicultural individuals can negotiate their biculturalism through cultural frame switching Benet-Martinez et al. (2002). Cultural frame switching is the psychological shifting between two cultural lenses based on social-cultural cues. The perceived compatibility between the cultural orientation expectations is identified as Bicultural Identity Integration (BII). BII is a term used to describe the degree to which a bicultural person perceives and interprets the two cultural identities. Their bicultural identity is seen as compatible or oppositional. Individuals that view themselves as part of
the combined cultures easily integrate both cultures into their everyday lives. These individuals are described as having compatible bicultural identities (Padilla, 1994; Phinney & Devich-Navarro, 1997; Rotheram-Borus, 1993). These individuals do not see the two cultures as mutually exclusive, conflicting or oppositional. An example of an individual that sees themselves as having compatible bicultural identity will culturally frame switch during a social encounter to access the culture that is most appropriate in that situation. This person is not psychologically conflicted but easily fits in and is comfortable in a variety of social settings. Those that do have difficulty incorporating both cultures into a cohesive identity have a low bicultural identity integration index (Gil, Vega, & Dimas, 1994; Phinney & Devich-Navarro, 1997; Vivero & Jenkins, 1999) and are low on the bicultural behavior continuum. These individuals feel the need to choose one culture over the other. They may even feel embarrassed of one of their cultures. These individuals see one culture as dominant, more important, more acceptable and relatable and deny the second culture. They do not have the values, beliefs, communication, or knowledge of the second culture but choose to focus on only one culture and take on the attributes of a monocultural individual unlike those with compatible bicultural identity. This type of individual could also be seen as a person whose behaviors align with the alternation model of biculturalism.

The alternation model displays behaviors similar to cultural frame switching. Alternation presupposes that it is possible for a person to recognize and comprehend two different cultures. This model asserts that an individual can alter their behavior to fit into a particular social context. Ogbu and Matute-Bianchi (1986) have argued, "it is possible and acceptable to participate in two different cultures or to use two different languages, perhaps for different purposes, by alternating one's behavior according to the situation"
The alternation model allows for an individual to have a sense of belonging in two cultures without compromising cultural individuality. Researchers have conjectured that people who have the ability to alternate their use of culturally appropriate behavior successfully may exhibit sophisticated cognitive functioning and higher mental health status than individuals who are monocultural, assimilated, or acculturated (Garcia, 1983; Rashid, 1984; Rogler, Cortes, & Malgady, 1991). The alternation model indicates that it is possible to preserve a positive relationship with two cultures without having to choose between them and proposes that an individual can choose the degree of association with the second culture or the culture of origin. The fundamental strength of the alternation model is that this model emphasizes the cognitive and affective processes that encourage an individual to endure potential negative impacts of acculturative stress in order choose the culture with which the individual will associate (LaFromboise et al., 1993). LaFromboise, Coleman, and Gerton (1993) emphasize that the alternation model posits that individuals can increase their competence in two cultures without losing their cultural identity or having to choose one culture over another.

The various levels of competence on a continuum of bicultural competency indicate the specific bicultural models that lead to personal and individual bicultural competency.

On the bicultural continuum, those biculturals that adopt the characteristics of the alternation model are highly competent in all four of the attribute areas of knowledge of cultural beliefs and values, positive attitude, competent communication, cultural behavior, and groundedness. Multiculturals come close to being highly competent and have many attributes of the individuals that adopt the alternation model’s attributes.
It is important to understand that an individual can become competent in a second culture without losing that same competence in their heritage culture of origin (Park & Kim, 2008).

LaFromboise (1993) noted that it was not clear as to whether a person needs to be equally competent in all or a particular subset of skills in order to be biculturally competent. Identifying acquirable skills would allow researchers to focus on the relationship between skills and an individual's sense of psychological well-being, as well as his or her effectiveness in his or her social and work environments.

LaFromboise et al. (1993) clearly make the following proposition regarding bicultural competency:

We suggest that the ethnic minority people who develop these skills will have better physical and psychological health than those who do not. We also think that they will outperform their monoculturally competent peers in vocational and academic endeavors. (LaFromboise et al., 1993, p.409)

Findings Support the Literature

The findings from this autoethnographic research support the cultural and bicultural literature because the research shows that accepting one’s culture by obtaining knowledge of cultural beliefs and values, having a positive attitude, being able to communicate in a competent manner, and being grounded establish the criteria for high functioning biculturals.

It is my hope that the results from this study will hopefully inspire other biculturals to fully investigate and embrace both of their cultures in a positive way. By embracing one’s culture, bicultural individuals may have a greater opportunity for academic and career success. I know that as a uniformed young person I felt like I had to identify with one culture or the other. This made me very uncomfortable and wary most
of the time. Having the feeling of choosing one culture or the other feels disloyal to the second culture. I do realize that some of these feelings were instilled when my mother asked me to hide my Spanish culture. I know now that she asked this of me to protect me from any harm. In the Hispanic culture, mothers are very protective of their children. My mother made sure to always protect me even though I perceived her actions as unnecessary. I was likely perceiving her Hispanic protectiveness from an Anglo perspective. Anglo culture does not like conflict therefore, my Anglo culture was in conflict with my Hispanic culture.

Because I am bicultural, I see situations from the Hispanic and the Anglo culture points of view. At times my cultures blend, and I react in the same way from either cultural perspective. At other times, I align with either the Hispanic cultural beliefs or the Anglo cultural beliefs. It becomes a matter of psychological perspective at the time of the occurrence. This is what it feels like to be bicultural.

**Concepts and Nuances of Culture**

I have learned from trying to untangle the complex concepts of culture that culture holds a different meaning for everyone. Each person has an individual cultural plan. My cultures are not only ethnic in nature, but they are influenced by the layers of interactions among my cultural perspectives. Someone else with my same “cultures” may have different accounts, perceptions, and outcomes based on their unique cultural amalgamation. Culture can be defined in a general sense, but culture cannot be generalized in an absolute manner.

The concepts and nuances of culture can be problematic, complex and difficult to define. In the summary of the workshop if international research and collaboration Sloan & Arrison (2011), one of the experts on the concepts of culture is Dr. Riall Nolan. In his
chapter of the workshop summary, he details the nuance of culture. Dr. Nolan was previously an Associate Provost and Dean for International Programs and is currently a Professor of Anthropology at Purdue University. Nolan (2011) identified and provided perspectives on how cultural differences can be influential. Although portions of Nolan’s work (2011) are primarily with regard to international research and international collaboration among researchers, his concepts are applicable to my research with regard to the multi-faceted perceptions and nuances of culture.

According to Nolan (2011), culture can be thought of as a shared understanding of how the world works. Nolan (2011) defines culture as having three components: (a) things that people make (artifacts), (b) things that people do (behavior), and (c) the things that people carry around in their heads (and consider to be cultural knowledge). The area that I find the most fascinating is what we carry around in our heads.

Nolan (2011) goes on to state that any individual might belong to a number of “cultures.” A person can belong to an institutional culture like their workplace, a disciplinary culture like the field of education, a national culture like their heritage country and so on. There are the national and international characteristics of culture, including laws, regulations, and customs that define, inform, and constrain, one’s activities including the culture and perception of intellectual property.

Some additional environmental, factual and psychological/ emotional influences in addition to ethnicity that I considered including in this research were the cultures of:

- Religion and Catholicism – Matovina (2017); Roy & Schwartz (2017)
- Education – Ansari (2012); Banks (2016); Lawton (2014); Trevarthen, Gratier, & Osborne (2014)
- Sports –Prettyman & Lampman (2011); Wheeler (2012)
- Socioeconomic class – Grossmann & Varnum (2011); Kraus, Piff, & Keltner (2011)
- Family – McGoldrick & Shibusawa (2012); Segaro, Larimo, & Jones (2014)
I chose to limit the variety of cultural investigation and research because the overarching concepts of all of the cultures mentioned above would have been difficult to document in one body of work. I selected the cultural concepts that aligned with my literature review and provided me with foundational information in order to provide substantive, measurable data. Part of my personal preference is to quantify my work and my perceptions. I believe that my perceptions are not generalizable enough based solely on my experiences as one individual. Therefore, if I quantify my thinking, I believe that I will be reviewed and considered in a more credible manner because it is the perception of a group rather than one individual. I believe that opinion is essential and should be validated, but opinions should have some factual history or experience that determined and developed that belief.

I define culture in this body of work as the environmental, intellectual/factual, psychological/emotional/feeling, that influences the lived experiences of a person in their day to day lives. Ultimately, where we are in the world, the actualities of our existence and the way that we feel about our reality intertwine into the perceptual concept and construct of our “culture.”

**Final Thoughts**

I am compelled to close this document with a heart full of gratitude to my mother for sharing her time with me to make this autoethnographic study possible. I miss my father and as you can see, he is in the background as we pursue this project. Although it
was an immense amount of work, and quite an emotional journey, ask you can see by the photo about we had a lot of fun together as we tried to figure out the meaning of the artifacts that we were studying. Research is definitely hard work but, we were sure to enjoy the time together as we traveled back in time to marvel at our cultural past. She said to me as we were working “if I’m not careful the university just my give me a Ph.D. too.” I think she deserves it.

When I began this journey, I had my name changed to honor both of my parents. Hall is my father's name, and Cuarón is my mother's maiden name. I combined the two and took the name Hall-Cuarón. I was my intention that if and when I completed this research study that I would honor both of them. At the time, I did not realize that I would be writing an autoethnographic bicultural study about both of their cultures and how their cultures impacted my life.

I would like to close this autoethnographic journey with a thought regarding perception, culture, biculturalism and bicultural competency. What we perceive, is what we are, and what we become. I believe that I know Hispanic culture. I live Anglo culture. I am bicultural and have learned to embrace my bicultural identity.
There are things known and there are things unknown, and in between are the doors of perception.

Aldous Huxley
Hispanic artifact #3 coded.

Transcript Information

Transcript Title:
Tell the story of Hispanic Artifact #3

Recording Date:
January 27, 2019 (I just realized that is my father's birthday.)

Recording Time:
5:40 pm

Recording Duration:
6:52 minutes

Recording Location:
Mom and Dad's house 415 Utah NE Albuquerque

Speaker A:
Della Hall (50; 3 female. Her home language is Spanish. Her second language is English. Interviewer (Bernadette Hall-Cuaron - daughter)

Transcription date:
January 28, 2019

Transcription duration:
41 lines

Transcription symbols:
( ) Comments
NV Nonverbal response
XXX unintelligible response
// phonetic ASCII phonetic alphabet transcription
... long pause
.. medium pause
. short pause

Transcription

1. B: So this is a picture of dad and grandma and they're walking in the front yard with a basket of bread. Can you tell me what you remember about this picture.

2. D: When dad got home from work he would take my mother for a ride or he would go pick her up where she lived down in South Valley over on Raymac Road.

3. My mother used to grow a lot of vegetables and fruits and apples and pears.

4. They always talked and they had a lot of tourists go there.

5. Our main language is Spanish. When we started school we started speaking English and we really enjoyed it because we believe that if you can speak languages and get involved with the people of other cultures it's like representing two different people.

6. Our family lived in New Mexico very much to understand New Mexico wherever he went. He said that New Mexico had the blues skies and that he believed that God was sitting on top of the Sandia Mountains when he created the rest of the world. He loved my cooking and he's very kind. A lot of people now that he is passed away talk about how he spoke with other people and that he was a role model.

7. I believe he was a good father and husband we were married for 67 years and he was very good for a husband.
Analyses. Reference culture, semiotics, phonology, semantics, syntax, pragmatics

Use pragmatics in a sentence. Noun. Pragmatics is the study of how words are used, or the study of signs and symbols. An example of pragmatics is how the same word can have different meanings in different settings.

The branch of linguistics dealing with language in use and the context in which it is used, including such matters as deixis, the taking of turns in conversation, text organization, presupposition, and implicature.

Examining the phonology, semantics, and syntax allowed me to begin to understand Pedro's oral language production processes. The context contributed to the meaning making. His speech and grammar also influenced the overall comprehension and prediction of the text. The number of necessary elements needed to express the meaning of this text may have been overwhelming. This may have been too large of a Cognitive Load for Pedro. Meyer (2000) states that the Cognitive Load is the number of new concepts within a text. Not knowing Pedro's prior knowledge of picture books and imaginative story telling may have been a contributing factor in his difficulty with the story telling.

Personal Reflection

I found myself scaffolding, repeating and modeling as the main strategies that I used in my interview with Pedro. The scaffolding included repeating and modeling so it is logical that
Hispanic artifact #24 coded.

Transcription Information

Transcription Title: Telling the story of Hispanic Artifact #24
Recording Date: January 29, 2019
Recording Time: 6:02 pm
Recording Duration: 7:05 minutes
Recording Location: Mom and Dad's house 415 Utah NNE Albuquerque
Speaker D: Della Hall (60; 8 female. Her home language is Spanish. Her second language is English)
Speaker B: Interviewer (Bernadette Hall-Cuaron - daughter)
Transcription Date: February 1, 2019
Transcription Duration: 28 lines
Transcription Symbols: ( ) Comments
                                                      
1. B: So the artifact we are talking about today is artifact number 24. It is a card from the War
2. Department from my uncle Ernesto to his parents
3. B: Mom what you remember about this artifact or that your brother writing home?
4. D: I remember all the boys that entered the service writing home.
5. I didn’t think we would have this letter for such along time
6. B: I’m going to do the best I can to read it. The pencil is fading
7. D: Will you stop in between the lines?
8. B: What if I read it in Spanish and my you translated it in English? (I read line by line in Spanish)
9. D: Ok. (The following is my mother’s translation of each line.)
10. These few lines that I am writing today, I want you to know that I have arrived safely to
11. the camp. He’s talking about demobilization camp where he was going. On the day 23rd we
12. arrived in the evening, thanks be to God. The day that I arrived at five in the evening in
13. Albuquerque. We have no news here. The person that was expecting me here had been very
14. concerned. He was very happy that I arrived safely and in good time. I believe this is all I
15. have to share with you. Will you answer me quickly? And please give my love and regards to
16. all of those that remember me. Your son, private EC
17. B: It’s a nice little letter. It’s very old
18. D: Yes it is but the family was very united in prompt in letting the parents know that
19. everything was okay. And I feel since I am a person myself, that that is the way it should be.
20. When you are born on the farm in the small community, you have not traveled in this
21. big United States and all of a sudden the government picks you up and they ship you
22. where ever they want to send you and the parents are left at home wondering what
23. direction did our son go? So, to get a letter like this from your son who went away from
24. home so suddenly that had never been away from home from the doing of the government
25. They were being trained for the job that was going on already. They were very patriotic.
26. They loved their country and they loved their family very much.
27. This is very rewarding for parents to stay in touch with their children. It brings peace to their hearts and of course a lot of trust to their children.

Analysis. Reference to culture, semiotics, Phonology
Semantics
Syntax
Pragmatics

Use **pragmatics** in a sentence. noun. *Pragmatics* is the study of how words are used, or the study of signs and symbols. An example of **pragmatics** is how the same word can have different meanings in different settings.

the branch of linguistics dealing with language in use and the contexts in which it is used, including such matters as deixis, the taking of turns in conversation, text organization, presupposition, and implicature.

Examining the phonology, semantics, and syntax allowed me to begin to understand Pedro’s oral language production processes. The context contributed to the meaning making. His speech and grammar also influenced the overall comprehension and prediction of the text.

The number of necessary elements needed to express the meaning of this text may have been overwhelming. This may have been too large of a Cognitive Load for Pedro. Meyer (2000) states that the Cognitive Load is the number of new concepts within a text. Not knowing Pedro’s prior knowledge of picture books and imaginative story telling may have been a contributing factor in his difficulty with the story telling.

**Personal Reflection**

I found myself scaffolding, repeating and modeling as the main strategies that I used in my interview with Pedro. The scaffolding included repeating and modeling so it is logical that the three were closely related. I was not aware of this, however, until I counted the number of scaffolds, repeating ad modeling and the data was almost identical. The scaffolding started early as Pedro attempted the title *Chalk*. In line 20 he said “calk” I said “calk, chalk”. Then Pedro said “calk, chalk” repeating me in line 22. This seemed to be the scaffolding and learning pattern
Hispanic artifact #30 coded

My mom spoke very highly of her brothers, Service in the military...it means he passed away while in the service, but he did not die in combat. His death was unexpected and I don't think she wanted to say anything negative about him.

Transcript Information

Transcript Title: Telling the story of Hispanic Artifact #30
Recording Date: January 28, 2019
Recording Time: 6:03 pm
Recording Duration: 5:55 minutes
Recording Location: Mom and Dad's house 415 Utah NE Albuquerque
Speaker D: Delia Hall (98) female. Her home language is Spanish. Her second language is English
Speaker B: Interviewer (Bernaldo Cuaron - daughter)
Transmission date: February 2, 2019
Transmission duration 33 lines
Transmission symbols

Transcription

1. B: This next artifact is number 30, it's from our Hispanic culture and it's a card from the war.
2. D: This is from 1942. This card has been around for 70 years if you can believe that. Since we
3. had six boys in the family and three girls. So they all went to war. Ernest was the oldest
4. in the family and according to this card, the government was sending the parents know
5. that he would be because we didn't have a telephone. So, they had to send this little card to
6. us. We didn't have telephone, computer or none of that. Because the parents were very young
7. about their sons, they didn't know when or where they were going. So, Ernest had to go to
8. Fort Bliss according to this card and they had been there for a short period of time then they
9. went and they went to Colorado. And he was there for a while. I remember how much your
10. grandmother used to worry about him because she never heard from him very much. I have
11. some letters that they wrote and of course we were not even close to a post
12. office. The only once that knew about the post office was Conrad Hilton. I don't know if you
13. remember Conrad Hilton but he built his first hotel was born and raised and then he
14. became a businessman and had hotels all over the world. But then something beautiful
15. happened to Pat and Pernell. One of them was in Hawaii at Pearl Harbor and you know the
16. Japanese had like a little and there at Pearl Harbor. They bomb it. I happened to go there
17. and we were able to see all this stuff. This is after your dad and I were married but the second
18. brother that went to the war. Pernell was stationed in New Jersey and we have pictures of
19. him and Pat together. He had to go and he had a little furlough and he went to Hawaii. He had
20. never been out of the country before. And so he and Pat the third brother ran into each other
21. on the streets of Hawaii! How do you like? That that was amazing! And my fourth brother
22.Manual I don't remember were at but Pernell was killed. I think it was in Korea. He was
23. also in Japan. He married a woman over there and they had two children. She still lives here
24. in Albuquerque. Her oldest son works in Los Alamos. Their younger son is a truck driver.
25. I don't remember where he was stationed.
26. B: Does this artifact remind you of our Hispanic or Anglo culture?

Anglo Culture v

Hispanic Culture v
28. This reminds me of the Anglo culture because once we started to school and since this was written in English, I'm sure that one of understanding it for my dad because he didn't speak English and he could not read English. But, in a little while it wasn't very long when I started in high school in Socorro the only language we spoke was English. So, that's where it all began. We started speaking English and Spanish both and we mixed with the other people not only in grade school but in high school so it was a good experience.

Analysis. Reference to culture, semiotics, Phonology Semantics Syntax Pragmatics

Use pragmatics in a sentence. noun. Pragmatics is the study of how words are used, or the study of signs and symbols. An example of pragmatics is how the same word can have different meanings in different settings.

the branch of linguistics dealing with language in use and the contexts in which it is used, including such matters as deixis, the taking of turns in conversation, text organization, presupposition, and implicature.

Examining the phonology, semantics, and syntax allowed me to begin to understand Pedro's oral language production processes. The context contributed to the meaning making. His speech and grammar also influenced the overall comprehension and prediction of the text. The number of necessary elements needed to express the meaning of this text may have been overwhelming. This may have been too large of a Cognitive Load for Pedro. Meyer (2000) states that the Cognitive Load is the number of new concepts within a text. Not knowing Pedro's prior knowledge of picture books and imaginative story telling may have been a contributing factor in his difficulty with the story telling.

Personal Reflection

I found myself scaffolding, repeating and modeling as the main strategies that I used in my interview with Pedro. The scaffolding included repeating and modeling so it is logical that the three were closely related. I was not aware of this, however, until I counted the number of scaffolds, repeating and modeling and the data was almost identical. The scaffolding started early...
Hispanic artifact #9 coded.

Transcription Information

Transcript Title: Telling the story of Hispanic Artifact #9
Recording Date: January 30, 2016
Recording Time: 5:47 pm
Recording Duration: 8:09 minutes
Recording Location: Mom and Dad's house; 415 Utah NE, Albuquerque
Speaker A: Della Hall (90, 8 female. Her home language is Spanish. Her second language is English.
Speaker B: Interviewer (Bernadette Hall-Guarrón - daughter)
Transcription Date: February 2, 2019
Transcription Duration: 1 hour
Transcription Symbols:
- ( ) Comments
- NV Nonverbal response
- XXX unintelligible response
- / phonetic ASCII phonetic alphabet transcription
- ... long pause
- ... medium pause
- ... short pause

Transcription

1. B: Okay so we're going to be talking about artifact number 9 and it's a family photo of my 2. mom, dad, my older sister and my middle sister. It's quite cute.
3. D: I think it's beautiful. It really brings back memories. We were a very happy family. You 4. won't believe this but that dress that I'm wearing is a fiesta dress that your dad and I made 5. together. He brought an old parachute home from the flight line and we used that material to 6. make that fiesta dress. We didn't have a lot of money but we didn't mind doing the work. And 7. we would help each other. If he needed help I would help him and if I needed help he would 8. help me. But this picture is a picture from when I used to work for a photographer from 9. Hollywood. He would come over here and I would do the booking for him at the dance schools 10. like Arthur Murray, Fred Astaire, Fishbacks. In fact, one of the students from Fishbacks is 11. still dancing in Hollywood somewhere. Anyway, that reminds me of a picture of you. I'm 12. sorry but I have to talk about this. First, we took pictures of you and you looked like a little 13. doll. So, when they needed me I would help them show pictures and people were buying them 14. coming and going. But, I told them look at this picture. This is of my daughter Bernadette and 15. they would say to me that's not a real baby that's a doll, and I said that's my daughter. They 16. didn't believe me but I believed it. Anyway, Linda up there. She is an oncology nurse. 17. consultant. She works in all of the states in the United States and she does a very good job. 18. Jeanne, the one in the pink dress, she lives in Oregon. She works in an office with inspectors 19. that inspect the property over there in Oregon where she lives. It's okay to sell products made 20. out of marijuana. So, one day when the inspectors didn’t show up and she was leaving the 21. house in blue jeans and a hardhat I asked her “where you going this morning?” She said one 22. of the inspectors didn’t come so I’m going to go take his place. So, she left her office. Her 23. boss asked her to do it. I said “what are you going to inspect?” and she said 100 acres of 24. marijuana.
25. B: Wow that's a lot of marijuana.
26. D: Wow this is unbelievable! Anyway, they're using that product now for medicinal purposes for 27. pain management and I hear that a lot of people are having good results. So, I teased her a

Transcription Symbols:
- ( ) Comments
- NV Nonverbal response
- XXX unintelligible response
- / phonetic ASCII phonetic alphabet transcription
- ... long pause
- ... medium pause
- ... short pause
28. little bit just to have something to smile about and I said “when you can take me with you?”
29. B: That’s cute.
30. But I wasn’t quite ready. Anyway, this is the kind of pictures I used to take for families and
31. the prices were great and I had no problem at all booking. Where we were staying they
32. wondered how I did it. So, sometimes they would send someone to watch me to see what I
33. was telling people. But, it was for me a beautiful thing because it was for a family. We gave
34. very good prices. And how do I think about that job? Well, we took pictures of you girls at
35. one of the nursery school or dancing schools because you girls had dancing lessons, swimming
36. lessons, and guitar lessons. So, we were a very happy family. The only problem is that you
37. guys grew up too soon. And you too are out keeping people on beautiful ways. Yes, but that
38. drew daddy and I made that and of course your daddy always helped me or I would have been
39. He was always very kind to everybody so needless to say it was good because when he went
40. to Vietnam he was in charge of the airplanes over there. But I remember you and Linda
41. Jeane with me at the base when they released your father from the war. And we were
42. looking at the mountain. We were there with the other families as well. It was a true joy to be
43. over there. It was such a beautiful experience. The man had to make a layover going to
44. Vietnam and coming back. On the way back he stopped in Hawaii and he brought me a
45. corsage made out of orchids. So, needless to say I was on the front page of the newspaper and
46. they were complementing our family.
47. B. That’s a long way to bring a flower.
48. For him it was no problem. So, I was very proud of your father and I still am. A lot of people
49. walk up to me now and say your husband was my role model. So it’s good to be a role
50. model and to be a role model. And I thank God because our children turned out to be like
51. their father.
52. B: And like you!
53. D: (mom laughs)

Analysis. Reference to culture, semiotics,
Phonology
Semantics
Syntax
Pragmatics

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presupposition, and implicature.

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Pedro’s oral language production processes. The context contributed to the meaning making.

His speech and grammar also influenced the overall comprehension and prediction of the text.
Hispanic artifact #1 coded.

My mom didn’t like talking too much about this photo. I believe she didn’t have the job of crossing guard for very long. I’m not even sure why she did it at all. And I was surprised that she didn’t know of us girls had crossing guards. It was weird.

Transcription Information

Transcription Title: Telling the story of Hispanic Artifact #1
Recording Date: January 31, 2019
Recording Time: 5:50 pm
Recording Duration: 3:15 minutes
Recording Location: Mom and Dad’s house 415 Utah NE Albuquerque
Speaker D: Delia Hall (90’s female. Her home language is Spanish. Her second language is English.
Speaker B: Interviewer (Bernadete Hall-Cuirón - daughter)
Transcription date: February 1, 2019
Transcription duration: 21 lines
Transcription symbols: ( ) Comments
NV Nonverbal response
XXX unintelligible response
/ / phonetic ASCII phonetic alphabet transcription
... long pause
... medium pause
... short pause

Transcription

1. B: This is artifact number one and it’s a picture of you in your crossing guard uniform.
2. It is very cute. You are sitting on the hood of the Rambler and the Rambler is parked on Utah Street.
3. D: Do I have my uniform on me?
5. D: The uniform that I’m wearing as a crossing guard looked like I was a policewoman.
6. However, it was a good job. I don’t remember how long I worked as a crossing guard but it was a good experience to protect the children because even though you have all kinds of signs around the school and on the roads when people are driving their cars sometimes 10 people forget. So it was a good experience. They gave us a whistle (that’s what it’s called 11 right?) and I don’t remember ever breathing so hard to blow that whistle when someone 12 was going to fast. Once in a while a police officer would show up and he would just kind of 13 watch the traffic and make sure that they saw him and he did what he was suppose to do 14 and I did what I was supposed to do. So, for me this was something very nice and very 15 rewarding because I had you girls in school too and I was hoping that you all had a crossing 16 guard where you were at to protect you guys from people that are driving too fast. That is all 17 I can remember is that it was very rewarding it was a good job. I looked like a policewoman 18 because of the uniform. But sometimes what you’re wearing can have a greater impact on 19 people and a little more respect. So, if I had the opportunity to do it again I would do it again 20 because all children need to be protected and they need an adult to help them. So, it was a 21 good experience and like I said I would do it again.

Analysis. Reference to culture, semiotics,
Phonology
Semantics
Syntax
Pragmatics
Anglo artifact #42 coded.

My mother loved to joke about my father. I truly believe that she adored that man. She bragged and bragged on him. She talked about how much he loved the Hispanic culture. And, I think he loved it regardless of what he called it.  

Transcript Information:  
- Transcript Title: Telling the story of Anglo Artifact #42  
- Recording Date: January 28, 2019  
- Recording Time: 6:12 pm  
- Recording Duration: 6:21 minutes  
- Recording Location: Mom and Dad’s house 415 Utah NE Albuquerque  
- Speaker D: Della Hall (90), female. Her home language is Spanish. Her second language is English.  
- Speaker B: Interviewer (Bernadette Hall-Cuaron - daughter)  
- Transcript date: February 2, 2019  
- Transcription duration: 35 lines  
- Transcription symbols: 
  
  1: This is artifact number 42. It’s a photograph of my dad and my mom is going to tell us a little bit about this artifact.

2: D: This is your father. He was the most handsome man I have ever met. This handsome man is your father. He went to World War II. Korea in Vietnam. He did almost anything and everything. He was a welder. He was the builder. When he got back from there, he was assigned to be administrator for one of the cemeteries here in Albuquerque and the name of it is Mount Calvary Cemetery. He also extended the business. He made more because he had quite an imagination. He couldn’t leave things alone. He always made them better. It was so wonderful because he and I have three daughters. We had Linda, Joanne, and Bernadette. And Bernadette is the baby. And at the time I think I took that picture of him. I was working for photographer from Hollywood. I used to do the bookkeeping there. I would schedule work for him at the schools, at the ballet schools. Arthur Murray, Fred Astaire, Fishbacks. And some of the people from Fishbacks are still on TV today. So, I worked for them and I would also sell photographs. I had something beautiful. I took pictures. I took pictures of you Bernadette. Our baby daughter. She looks just like a doll and I  

3: had her picture at my desk. When I was showing pictures, because we also took pictures of 4: modeling school and she was the prettiest baby. She came from two cultures: the Hispanic  

5: and the Anglo. My husband came from the Irish culture. But, he loved the food and people.  

6: He was very talented. Today I hear from different men all over the state practically, he was 7: our role model. So, when people would see the picture of the beautiful little girl who is 8: about two years old they would say that’s not a real baby. And I told them she is and I 9: to know if she is a real baby. She’s my daughter. And she is still beautiful. So, anyway, I got 10: to know his family and we got along really good because we went to see them. So, we became 11: one big family and of course the girls learned to speak English and Spanish. And like I used 12: to tell you represent to different people in two different cultures so there’s a lot more 13: that I can say about him but it would take a catalog.  

14: B: So, when you see this picture does it remind you of our Hispanic or our Anglo culture?
28. Both. When I look at this picture it reminds me of the two cultures to be able to fold into two cultures and I have the privilege of doing that. And our daughters were raised and I like to tell people they’re beautiful. And we’ll love to cook and my husband used to love Mexican food. It’s not Spanish food, it’s Mexican food. So, one day because he also had a sense of humor he was working out in the yard. When he got hungry he came in the house and I was rolling tortillas and I had chili cooking and beans cooking. These were his favorite foods. When he came in I understood because he said this place is like a torture chamber. (mom laughs) In other words, when are we going to eat? I’m starving!

Analysis. Reference to culture, semiotics.

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The number of necessary elements needed to express the meaning of this text may have been overwhelming. This may have been too large of a Cognitive Load for Pedro. Meyer (2000) states that the Cognitive Load is the number of new concepts within a text. Not knowing Pedro’s prior knowledge of picture books and imaginative story telling may have been a contributing factor in his difficulty with the story telling.

Personal Reflection

I found myself scaffolding, repeating and modeling as the main strategies that I used in my interview with Pedro. The scaffolding included repeating and modeling so it is logical that the three were closely related. I was not aware of this, however, until I counted the number of
Anglo Artifact #53 coded.

Transcript Title: Telling the story of Anglo Artifact #53
Recording Date: January 27, 2019 (I just realized that is my father's birthday.)
Recording Time: 5:59 pm
Recording Duration: 8:40 minutes
Recording Location: Mom and Dad's house 415 Utah NE Albuquerque
Speaker D: Della Hall (97), female. Her home language is Spanish. Her second language is English.
Speaker B: Interviewer (Bernadette Hall-Cuaron - daughter)
Transcription date: February 2, 2019
Transcription duration: 46 lines
Transcription symbols:
- NV: Nonverbal response
- XXX: Unintelligible or unclear
- /: Phonetic ASCII phonetic alphabet transcription
- ...: Long pause
- ..: Medium pause
- .: Short pause

Transcription

1. B: This artifact is a page of photographs. Artifact number 53. I related this to the Anglo side of our culture. I don't remember much about it. If you don't remember much don't feel bad.
2. The first picture is me laying on Joanne back in the living room.
3. D: The three of you were very good friends. You, Linda, and Joanne. So, when we built this house 70 years ago we didn't have all these apartments around here. But, your daddy and I built this house to be near the base. And you girls loved it. This lot is one of the nicest lots in the neighborhood. We have your 25 foot lots rather than a 50 foot. We wanted you girls to have a place to play. You guys used to have a lot of fun on your swings, teeter totter, and you had each other. Actually, when you guys were little, about that age, we would take you all in a boat and we taught you all how to water ski. And we'd take you fishing. You all loved the mountains. And we'd go fishing, swimming, dancing. In fact you're two older 12 sisters, Linda and Joanne, went to take flamenco dance lessons. All of you were in different groups and of course most all of you had piano lessons. Guitar lessons, and we were very happy to watch you all perform. So, here you and Joanne are playing and you were little so if you were laying down on your back...
4. Linda and Joanne went to take flamenco dance lessons. All of you were in different groups and of course most all of you had piano lessons. Guitar lessons, and we were very happy to watch you all perform. So, here you and Joanne are playing and you were little so if you were laying on top of her back...
5. B: Here are three photographs in the mountains. There's a tent and we're eating out of the back of the truck and camping.
6. D: We went camping up in the mountains with one of your music teachers Mary Winterbottom. Your daddy was in Vietnam. So, I remember him writing and telling me to be very careful up there in the mountains. So, the mountains were not anything different for you guys because we used to take you to the lakes to go swimming and water ski. So, that's 22 and old things pictures.
7. B: There are a couple pictures from the studio. Linda is graduating and Joanne in a cute little dress.
8. D: Linda graduated from Totale, but then after that she went to the University and performed. She became good friends with her music professor. The first time they came over...
9. B: She wrote on a motorcycle with him and he was very tall and he was a music professor. He
28. was very tall gentleman. Eventually, they get married. But now Linda has her PhD and she 29. travels all over the United States as an oncology nurse consultant and she does beautiful 30. work in the medical field. So, that’s of those pictures.

31. B: Does this artifact remind you of the Anglo side of our culture?

32. D: For sure! It reminds me of Anglo culture because you have advanced with your education.

33. but that’s not all. You have two children, And Joanne has two children. There’s one that 34. works at Sandia labs and one is a teacher, a lawyer, and a pharmacist. Linda and yourself of 35. course are getting your PhD. You have had so many different professions you’re the first 36. you at Hope High school that your daddy and I helped build and you were the first 37. valedictorian and from there. You just picked up momentum and kept going and did a 38. beautiful job becoming a principal of the school and working also as a hostess at a 39. restaurant and you just did a lot and now graduated from Colorado UNM and so we are very 40. proud of you and you’re the boy of the family. I just can’t get over it how much your 41. children have learned and what a good mother you are and what a good daughter you are.

42. B: Thank you, thank you mom.

43. And you just advanced you’ve got that momentum. And I had told you repeatedly and I’m 44. not bragging you should work with Susana Martinez you would be a wonderful person to 45. work with her in that field because of your personality.

46. B: You should’ve called her and told her.

46. D: (Mom laughs and said) because of your knowledge and I just can’t get over it.

Analysis. Reference to culture, semiotics,

Phonology

Semantics

Syntax

Pragmatics

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Anglo artifact #46 coded.

Transcription Information

Transcript Title: Telling the story of Anglo Artifact # 46
Recording Date: January 29, 2019
Recording Time: 6:12 pm
Recording Duration: 6:06 minutes
Recording Location: Mom and Dad’s house, 413 Utah NW, Albuquerque
Speaker D:
Name: Delia Hall (90.8 female. Her home language is Spanish. Her second language is English.)
Speaker B: Interviewer (Bernadette Hall-Cuarón - daughter)
Transcription date: January 29, 2019
Transcription duration: 34 lines
Transcription symbols:

Transcription

I want a lot from them.

1. B: Okay so this is a photograph of what I think is my paternal grandfather.
2. My dad’s dad. It’s black and white and it’s artifact number 46. Mom do you remember anything about the photograph?
3. D: Well, I did get to meet his father; this is an old red real world picture. Anyway, I’m sure it was taken when they were young. They had children also like your dad like
4. D: Wait, my dad’s dad and grandma’s they, they were real survivors. I got to meet them. I learned a lot from them. They loved their children. Of course, during those times
5. D: 1-2, they didn’t have what we have today. But, what we had today is nothing to brag about. Today people don’t have any children. They have the minimum and then they also have things like
6. D: abortions which is as far as we’re concerned are very wrong. So, with him this is
7. D: unbelievable that he raised 24 children, boys and girls. How could you do something like
8. D: that? During those times they didn’t have birth control. They didn’t have any doctors to advise them about proper procedures. If you wanted to have children, just look at the calendar and the calendar will tell you. There are only three days out of the month that she
9. D: can be fertile but they didn’t know those things during those times. So, he was married the
10. D: first time and had eight children and his wife passed away because they didn’t have doctors
11. D: who lived in hospitals. Whatever she developed medically was evidently not able to be cured with the medications that they only knew from your ancestors. So, after they had
12. D: eight children she passed away. So, he couldn’t raise children by himself. So, he
13. D: remarried. I guess he didn’t realize that he was going to continue having more children and
14. D: had eight more. And before it was all over he had eight more children. After that, 24
15. D: altogether they managed very well. The children worked on the farm and when they grew
16. up, they were scattered all over the United States. They knew how to serve their country
17. D: well. A lot of his boys went to war. So, of course they also had several girls in and the girls
18. D: learned from their mothers and knew how to cook and so and this was a typical family that
19. D: was born and raised on a farm. And of course they would also sell some of their produce
20. D: that they had to help support the family. But as a family, they were very, very close.
28. And when he was in college he was out hunting because it is close to the mountains and
29. your dad was one-of-a-kind. So, he raised a beautiful family himself I know he did because
30. he and I were married for 65 years. There was no such thing as divorce then with his family
31. so that's how he grew up knowing and staying married. When a couple got married they stayed
32. married. There is no fighting, no disagreement, and the children grew up being very polite
33. and they learned a lot from the parents. And of course they would have to serve the world.

Analysis, Reference to culture, semiotics,
Phonology
Semantics
Syntax
Pragmatics

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factor in his difficulty with the story telling.

Personal Reflection

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my interview with Pedro. The scaffolding included repeating and modeling so it is logical that
the three were closely related. I was not aware of this, however, until I counted the number of
scaffolds, repeating ad modeling and the data was almost identical. The scaffolding started early
Anglo artifact #48 coded.

I feel like my mom was uncomfortable with this artifact. I got the feeling that she knew more than she was saying. The people were about hundred. I wondered where they were going. I felt like it was going to a larger event. We could have been at our wedding ceremony.

Transcription Information

Transcript Title: Telling the story of Anglo Artifact #48
Recording Date: January 30, 2019
Recording Time: 5:38 pm
Recording Duration: 6:27 minutes
Recording Location: Mom and Dad’s house 415 Utah NE Albuquerque
Speaker A: Della Hall (80:8 female. Her home language is Spanish. Her second language is English.
Speaker B: Interviewer (Bernadette Hall-Cuarón - daughter)
Transcription date: February 2, 2019
Transcription duration: 38 lines
Transcription symbols: 

Comments:

N: Nonverbal
V: Verbal
S: Speech
X: Unintelligible
/
//: Phonetic ASCII
//: Phonetic transcription
long pause
medium pause
short pause

Transcription

1.B: We are looking at artifact number 48 and it’s a stack of typed papers. Some are typed.
2. This one is called The Secret Place of Prayer. One is called His Way with the Scriptures and Prayer. Oh Little Town of Bethlehem and Hark the Herald Angels Sing, which I think is very sweet. Then there is an untitled page: A religious piece talking about holy, holy, holy is the Lord of Hosts so I know it’s a religious piece. And then there’s some random poetry that we’re not sure who wrote it. It could be an old lyric poem, I don’t know much about this other than it was in the box of artifacts. Do you know anything about it mom? It may not even be ours.
3.D: It might belong to someone else because we had a lot of friends and sometimes they would ask us if they were moving from one home to another if we could store some stuff for them like a few boxes. I don’t remember us having any places like for our godson works Johnny.
4. She wood a storage place they didn’t have anything like that. So, they wanted to save some things. You know a lot of our friends would ask us. Anyway, I have even found people’s Social Security cards in boxes. I found Erle Baca’s social security card. He was our income tax person. He passed away and his wife passed away also. I found his social security card and some of the stuff was left here. But, I’m sure that this artifact has a lot of 16 meaning to them because it goes into church work, poetry, you name it. And we have stuff like that in our home. And if you look at the artifact and I think you are you’re going to see things from Truman. A letter that my husband got when he was in the service thanking him for his service to our country. You’ll find a letter from Roosevelt... What’s his first 20 name?
21 B: Theodore or Franklin?
22. It would be about a hundred years ago. Franklin Delano Roosevelt, FDR, anyway I thought what do I have here? I stored some of my mother’s 23 papers that she was trying to save. 24. Some was some property that my grandfather had bought in Las Cruces and I thought ‘man this is history big-time!’ So, not very many people get to see his signature but those things happen. I have other stuff that people across the street had left here for me to hold for them or their son that lives in Montana. And he was going to come pick it up. When he finally
28. came in and told me I got to work and I got left with all this other stuff. So, let’s get down to business. 
29. Then Linda, she wanted to know something about the history of our family, and oh my gosh, 
30. she started and she went on as far as Bernallillo. Bernallillo is only 15 minutes from here. So, 
31. then she talked about your dad. When he was not in service, but after, she had finished the 
32. DNA and she found out that he is related to Arabia. First he was teasing her 
33. and said “well I enjoyed riding a camel!” He was teasing her about it. But then, before too 
34. long when they finished with deciphering all of the information, the information came back 
35. saying that he was related to Moses and Moses was one of the people that was up on Mount 
36. Tabor in the Holy Land where God gave the Ten Commandments. So, your dad was related to 
37. Moses so I told Linda I said to her “I don’t know if I believe this or not” but, I have the 
38. paperwork to prove it!

Analysis. Reference to culture, semiotics, 
Phonology 
Semantics 
Syntax 
Pragmatics

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states that the Cognitive Load is the number of new concepts within a text. Not knowing Pedro’s 
prior knowledge of picture books and imaginative story telling may have been a contributing 
factor in his difficulty with the story telling.

Personal Reflection
Anglo artifact #21 coded.

My mom was very proud of my father's awards and medals. She didn't really know the significance of the Bronze Star. I thought it made her uncomfortable. She talked more about my father in his youth rather than his military awards.

I don't recall my dad or mom discussing his military honors for the military.

Transcript Information

Transcript Title: Telling the story of Anglo Artifact #21
Recording Date: January 31, 2019
Recording Time: 5:45 pm
Recording Duration: 7:43 minutes
Recording Location: Mom and Dad's house 415 Utah NE Albuquerque
Speaker A: Della Hall 00:18 Female. Her home language is Spanish. Her second language is English.
Speaker B: Interviewer (Bernadette Hall-Cuaron - daughter)
Transcription date: February 2, 2019
Transcription duration: 48 lines
Transcription symbols: ( ) Comments
- NV: Nonverbal response
- XXX: Inaudible response
- //: phonetic ASCII phonetic alphabet transcription
- ---: long pause
- ..: medium pause
- -: short pause

Transcription

1. B: Okay this is artifact number 21. It's a Bronze Star medal that my father earned. I'm not sure
2. when he earned it. Mom, what do you know about this Bronze Star?
3. D: Mom it's one of many others that he got. Your father went to three wars. Like I said before
4. he came from a family of 24. So, before he can even go into the service, his parents had
5. signed him up because he is only 17 years old. He was up for the Medal of Honor but this
6. happened during the time he was in a war. But, anyway, what happened is he didn't get to receive
7. it because the person that was working on the medal for him to issue it to him was killed in the
8. war and he didn't want to pursue it. So, he was not able to get the Medal of Honor. This is one
9. of many other medals he received. He got so many awards there were too many for me to
10. remember. Anyway, he did his best to be very good. Whenever he received money for work
11. that he did because he did other things as a young man. He was only 17 when he wanted to
12. go into the military. Like I said, this family had to sign for him. But, he also used to ride those
13. Bronco. Those were Bronc horses and you get scared for that too. It just was at some rodeo that
14. he went to. But, the money that he earned he always shared it with his mother because they
15. needed it because he came from the third set of eight children. So, he was always doing
16. something or another. The thing I loved to like to do by the time he was 12 years old is go cut
17. into the woods and hunt for animals with fur. And then he will take the furs off and sell them
18. He took them to a place that would make fur coats. And for coats were very expensive at that
19. time. He was very assertive. He helped his mother a lot in many ways and he helped his father
20. also. So, by the time he and I got married he was very well trained. (Mom laughed) If I can
21. put that way. He can do anything. He could build. He could hunt. He could fish and
22. hunt and do all kinds of things. He was very good to my family. I loved the Hispanic
23. people. He always used to help grandma a lot. When your grandma was a widow and she
24. needed work around the place he would roll his sleeves up and go to work whether it was
25. hooking up an air conditioner or cutting a tree down or chopping wood for her or giving her a
26. ride over here to spend the weekend with us. Whatever. So, it was very good and he would
27. get along good with my family even though he didn't speak the language at all. I learned a lot
from him and I already told you what you said about New Mexico. He loved it. Again, I'll say
this. New Mexico has the bluest skies in the world. So, he loved it and he knew the food was
good. In fact, he had a garden of his own and even taught our grandchildren, your children,
31. Rachel and Kelsey. He bought them a little tree of peaches he would give them to the girls
32. to the backyard and show them the little tree. Then he would show them when the tree was
33. blooming and the peaches were growing. Then he said we're not going to pick any of those
34. peaches ourselves. We're going to let the girls do it all. So, they picked the peaches and
35. we got a whole big box of peaches. I thought what to do with all these peaches. So, I thought
36. about it but I thought about it more afterwards because I think we did something very good,
37. for them because of your father. After they picked the peaches, they brought them in the
38. house. I showed them how to can them. You know how kids love pickles? Rachel and Kelsey
39. said "can we make pickles too?" So, I showed them how to make pickles and they took the
40. stuff and entered it into the fair and they got blue ribbons. And then the school was taking the
41. kids on field trips to the state fairs and the girls couldn't wait to get there to show their
42. friends where they canned peaches. They are professionals now and they still want to make
43. pickles. But, it all didn't come just for me. From grandpa, from you, and it was a
44. beautiful experience. They would tell the kids at school about what they did and the kids
45. would take this information home and share it with their parents and grandparents and
46. grandparents and say "can we do something like that too?" So, I thought that was very
47. admirable too, to learn from each other. I could go on and on and on but that's the gist of the
48. story

Analysis. Reference to culture, semiotics,
Phonology
Semantics
Syntax
Pragmatics

Use pragmatics in a sentence. noun. Pragmatics is the study of how words are used, or the
study of signs and symbols. An example of pragmatics is how the same word can have different
meanings in different settings.

the branch of linguistics dealing with language in use and the contexts in which it is used,
including such matters as deixis, the taking of turns in conversation, text organization,
presupposition, and implicature.

Examining the phonology, semantics, and syntax allowed me to begin to understand
Pedro's oral language production processes. The context contributed to the meaning making.
His speech and grammar also influenced the overall comprehension and prediction of the text.
The number of necessary elements needed to express the meaning of this text may have been
overwhelming. This may have been too large of a Cognitive Load for Pedro. Meyer (2000)
states that the Cognitive Load is the number of new concepts within a text. Not knowing Pedro's
Appendix B: Artifact Post-Its

artifact coding.

<table>
<thead>
<tr>
<th>Artifact Description</th>
<th>Hispanic Cultural Perspective</th>
<th>Anglo Cultural Perspective</th>
</tr>
</thead>
<tbody>
<tr>
<td>This is a letter from my uncle Ernesto to his parents. It was written in 1943. The letter was written in pencil, so with time the words are beginning to fade. This letter is written in Spanish. I have not read this letter yet but I am looking forward to reading its contents. I did not know that my uncle Ernesto wrote in Spanish. This was a surprise to me. I only heard my uncle Ernesto speak in English so I assumed he wrote in English as well.</td>
<td>Este carta es como así</td>
<td>I read this letter in Spanish but it took several attempts to understand the message. There were several difficulties with the letter. First of all, it is written in pencil and the words have faded over time. This letter is over 75 years old. Next, I found that the Spanish is sometimes written phonetically. So, I had to read the letter phonetically rather than in what I know as academic Spanish. I remember as a child hearing Spanish words that were spoken very differently than they are in print. I did not see any Spanish writing as a child. The first time I saw writing in Spanish was in high school Spanish I class. An example of this is when I would hear my mother say “onde sta”. I know that. Meant where are you. It is actually written donde estan. I am wondering if my mother will be able to understand this letter and explain its meaning.</td>
</tr>
<tr>
<td>Fort Reno Okla</td>
<td>Quedae padre,</td>
<td></td>
</tr>
<tr>
<td>June 23, 1943</td>
<td>Estas linas son con el solo fin de que sepan que leege con bien al campo. el 23 en la tarde Gracias a Dios. El dia que me irse me estube asta las cinco de la tarde en Albuquerque. De nuevo no aye nada. No mas que el teniente de la coung tubo mucho gusto porque lege con bien y en tiempo pues yo creo que es todo. Contesten pronto y Saludes a los que se acuerdan de me. Su hijo, Pvt EC</td>
<td></td>
</tr>
</tbody>
</table>
all coding Post-Its.
Hispanic perspective on Anglo artifacts.
Anglo perspective on Anglo artifacts.
Hispanic perspectives on Hispanic artifacts.
affinitization of all photos and documents.
Anglo photos and documents on off-topic.
Hispanic photos and documents on off-topic.
Hispanic interview Post-Its.

- Good experience, rewarding.
- Proud to serve our country.
- My dad was a very good person.
- Proud to work hard.
- Share what you have with others.
My Anglo perspective themes.
Anglo interviews.
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