

Frank Olson – PhD Dissertation:

Definitions and Distinctions

May 2004

✓ **Symbol** - (Funk & Wagnalls) Something chosen to stand for or represent something else, usually because of a resemblance in qualities or characteristics;

Carl Jung speaks of archetypal symbols and myths as being common to human species. They are inherently expressive neither of local social circumstances nor of any individual's singular experience, but of common human needs, instincts, and potentials; second, that in the traditions of any specific folk, local circumstance will have provided the imagery through which the archetypal themes are displayed in the supporting myths of the culture. In this study the primary focus in looking at archetypes will be on the socially constructed basis for archetypes as opposed to Jung's primary theory that archetypes are intrapsychic and present at birth. I would agree that there is some genetic predisposition for humans to self protect and be concerned about replicating DNA (Dawkins) but most meaning making in archetypal symbols is constructed.

So there appears to be both an archetypal basis for symbology that binds all humans together regardless of their experience but also a constructed form of interpreting symbols through co-created mythologies. These archetypal symbols revolve around common experiences such as birth, rights of passage, marriage, death, and transcendence. By sharing these common experiences through stories persons of differing backgrounds and beliefs can bridge differences and gain a respect and appreciation for one another.

“**Narrative research** with a more empathic orientation often attempts to give voice to the unheard and marginalized in society, to generate understanding through sharing first-hand experience.” Gergen (1999)

Myth “Popular thought often views myth as untrue...Though myth is admittedly a kind of language different from that of science, some consider it to be a highly effective means of communication. It may be ineffective on the purely rational level, but, since life is more than reason, other languages are needed to carry on communication beyond the purely rational. ...Myth is an attempt to state man’s faith in the reality beyond experience and the meaning and value of that reality for life on the historical level. The language is poetic and symbolic, but the reality it seeks to express is taken supremely important for man....The power of myth lies in large part in its appeal to the emotions. In this respect it has much in common with art.” (Higgins, J.S, Sease, G.E., Titus, E.L., Wiggins, J.B., 1968)

Personal mythology and a collective mythology. (Personal Mythology, Feinstein,etal) “At some point along the way, personal myths converge with cultural myths to govern every human activity. There comes a time, as we work on our personal issues, when we realize the degree to which our personal concerns are bankrupt. We have always depended upon others for our most basic needs: food, shelter, security, and affection. How much more do we need one another to supply all the complex requirements of life today! You are a participant in the creation of whatever will happen next on this planet.” (Feinstein) “To be aware of living mythically is to understand your life as an unfolding drama whose meaning is larger than your day-to-day concerns. It is to nurture a ripening appreciation of your cultural and

ancestral roots. ...To live mythically is also to cultivate an ever-deepening relationship with the universe and its great mysteries.”

Ritual (Feinstein p13) “A ritual is a symbolic act that celebrates, worships, or commemorates an event or a process in the individual’s or the community’s life.Modern people crave fresh rituals, attuned to the times and capable of responding to their higher sensibilities.” Often there is anxiety associated with the ritualistic representation which can impact the size of the event. Such things as large weddings, elaborate funerals, gigantic and extravagant sporting events attest to this cultural anxiety.

Archetype Carl Jung concludes the following concerning the archetype and the collective unconscious. (Campbell, 1971) ...we also find in the unconscious qualities that are not individually acquired but are inherited, e.g., instincts as impulses to carry out actions from necessity, without conscious motivation. In this “deeper” stratum we also find the *a priori*, inborn forms of “intuition”, namely the archetypes of perception and apprehension, which are the necessary *a priori* determinants of all psychic processes. Just as his instincts compel man to a specifically human mode of existence, so the archetypes force his ways of perception and apprehension into specifically human patterns. The instincts and the archetypes together form the ‘collective unconscious’. I call it ‘collective’ because, unlike the personal unconscious, it is not made up of individual and more or less unique contents but of those which are universal and of regular occurrence. Instinct is an essentially collective, i.e., universal and regularly occurring phenomenon which has nothing to do with individuality. Archetypes have this quality in common with the instinct and are likewise collective phenomena.

Numinosity-- the quality of sacred and holy objects, persons, or experiences in religion. Numinosity is not fundamentally a theory of mystical experiences, because every practitioner of any religion experiences certain things as sacred to that religion. Numinosity is non-rational. It transcends the temporal and rational. It is a quality that defies verbal expression.

Extended Phenotype- All effects of a gene upon the world. As always, “effect” of a gene is understood as meaning in comparison with its alleles. The conventional phenotype is the special case in which the effects are regarded as being confined to the individual body in which the gene sits. In practice it is convenient to limit ‘extended phenotype’ to cases where the effects influence the survival chances of the gene, positively and negatively.

Meme- A unit of cultural inheritance, hypothesized as analogous to the particulate gene, and as naturally selected by virtue of its ‘phenotypic’ consequences on its own survival and replication in the cultural environment.

Barbara Marx Hubbard (1999) At the core of every distinctive form of social organization, are “memetic codes” that are to social systems what genetic codes are to biological organisms-- “the way genes build bodies, memes build cultures, societies, and the noosphere.”

Phenotype- The manifested attributes of an organism, the joint product of its genes and their environment during ontogeny. A gene may be said to have phenotypic expression in, say, eye color. The concept may be extended to include functionally important consequences of gene differences, outside the bodies in which the genes sit.

Replicator- Any entity in the universe of which copies are made.

Appreciative Leader-- enlarges everyone’s knowledge and vision of the appreciable world--all the strengths, capacities, and potentials--not by

having solid answers, but expansive questions. It is precisely through inquiry itself that the appreciative leader realizes and unleashes, not their own, but other peoples genius. The art of leadership is the art of the positive question. Cooperrider (2001)

Appreciation- Appreciation recognizes what is outstanding or special. Appreciation recognizes the mundane or ordinary. This suggests appreciation of the expected; taking joy in the unexceptional like the sky, a child's continual questions, and the day-to-day beauty of life. There is appreciation of those situations that are painful and difficult; appreciation of the improbable and important and difficult; appreciation of the improbable and important lessons that are embedded in some of life's awful experiences. (Schiller, 2001)

Not-knowing- position entails a general attitude or stance in which the therapist's actions communicate an abundant, genuine curiosity. That is, the therapist's actions and attitudes express a need to know more about what has been said, rather than convey preconceived opinions and expectations about the client, the problem, or what must be changed. (Anderson, Goolishian, 1992). This position of not-knowing provides opportunity for numinosity since change and revelation are unexpected and often serendipitous. Not only that, it is difficult to understand regardless of how many times this occurs that change had taken place and to determine why. There is an aura of the sacred and profound in the conversation of change.

Super Neighborhood- A designation given to neighborhoods by the City of Houston planning department. These neighborhoods organize themselves with the help of the city to identify infrastructure issues in those neighborhoods and to present those as priorities for the city to address.

Positivistic Methodologies- methodologies that use the language of objectivity, distance, and control. The researcher invokes impartiality and most often focuses on closely developed, monitored, collected, and reported data to base conclusions.

Grounded theory strategies- grounded theorists develop criteria for analyzing and interpreting data collected and or observed, to further focus data collection and to make further interpretations of that data (Charmaz, 2000). There is a constant comparison of people, their views, situations and actions. Persons are compared in terms of time and change in attitude and circumstance.

Meta Narrative- a meta narrative is a narrative on a grander scale than might be related concerning an individual or small group of people. In the case of this study a meta narrative might be the story of how Memorial and Spring Branch in Houston became the communities that they are now and the implications of that evolution.

References

- Allport, G.W. (1979). The nature of prejudice. Cambridge: Perseus.
- Anastasi, A. (1982). Psychological testing: Fifth edition. New York: Macmillan.
- Anderson, H., Gergen, K., McNamee, S., Cooperrider, D., Gergen, M., & Whitney, D. (2001). The appreciative organization. Taos: Taos Institute Pub.
- Anderson, H. & Goolishian, H. (1988). Human systems as linguistic systems: Evolving ideas about the implications of theory and practice. Family Process, 29: 157-163.
- Anderson, H. & Goolishian, H. (1990). Beyond cybernetics: comments on Atkinson and Heath's "Further thoughts on second-order family therapy". Family Process, 29, 157-163.
- Anderson, H. & Goolishian, H. (1992). The client is the expert: A not-knowing approach to therapy. In K. Gergen & S. McNamee (Eds.) Inquiries in social construction. Thousand Oaks: Sage Publications.
- Axelrod, R. (1984). The evolution of cooperation. New York: Basic Books.
- Axelrod, R. (1987). The evolution of strategies in the iterated prisoner's dilemma, Davis L. (Ed.). Genetic algorithms and simulated annealing. London: Pitman and Los Altos, CA: Morgan Kaufman. (pp. 32-41).
- Armas, G. (2002, October 11). Census: Hispanic drop-out rate surges as U.S. population shifts. The Houston Chronicle. A3.

- Babin, A., Olson, F., & Shaw, R. (2002, June 5). Another chance to support city's day laborers. The Houston Chronicle. Outlook p.2.
- Baldwin, M. (2002). Working together, learning together: Co-operative inquiry in the development of complex practice of teams of social workers. Reason_& H. Bradbury (Ed.) Handbook of action research: Participative inquiry and practice. (pp. 287-293). London: Sage.
- Bava, S. (2002). Transforming performances: An intern-researcher's hypertextual journey in a postmodern community. Available at: <http://filebox.vt.edu/sbava/sbdiss/pages/abstract.htm> 1/25/03.
- Bauer, M. & Gaskell, G. (2000). Qualitative researching: With text, image and sound. Thousand Oaks: Sage Publications.
- Bender, J., Roderick, M. K. & Stout, S. (1991). When in doubt...cooperation in a noisy prisoner's dilemma. Journal of conflict resolution. 35, 691-719.
- Bjorn, G. (2002). Theory and practice: the mediating discourse. In P. Reason_& H. Bradbury (Ed.) Handbook of action research: Participative inquiry and practice. (pp. 17-26). London: Sage.
- Book of discipline of the united methodist church. (2000). Nashville: The Methodist Publishing House.
- Bordo, O.F. (2002). Pariticipatory (action) research in social theory: Origins and challenges. In P. Reason_& H. Bradbury (Ed.) Handbook of action research: Participative inquiry and practice. (pp. 27-37). London: Sage.
- Boyd, R. & Richerson, P.J. (1990). Culture and cooperation. In Manbridge (Ed.). Beyond self interest. (pp. 111-132). Chicago: University of Chicago Press.

- Bryant, S. (1998, March 15). Complex issues/allen parkway's old residents know the pain in fourth ward. The Houston Chronicle. p. A37.
- Brueggemann, W. (1993). Texts under negotiation: The bible and postmodern imagination. Minneapolis: Fortress Press
- Brueggemann, W. (1997). Cadences of home: Preaching among exiles. Louisville: Westminster John Knox.
- Bull, J. & Rice, W.R. (1991). Distinguishing mechanisms for the evolution of cooperation. Journal of theoretical biology. 149: 63-74.
- Bultmann, R., (1956). Primitive christianity. Philadelphia: Fortress Press
- Bultmann, R. (1960). Existence and faith. New York: Meridian.
- Caporael, L., Dawes, R., Orbell, J., van de Kragt, A. (1989). Selfishness examined: Cooperation in the absence of egoistic incentives. Behavioral and brain sciences 12: 683-739.
- Campbell, J. (Ed.). (1971). The portable jung. New York: Penguin.
- Campbell, J. (1988). The power of myth. New York: Doubleday.
- Canon, K. (2002, November 7). Group takes stand against proposed apartments. The Houston Chronicle. This week p.1.
- Cassirer, E. (1946). Language and myth. New York: Dover Publications, Inc.
- Charmaz, Kathy (2000). Grounded theory: objectivist and constructivist methods. In Norman K. Denzin & Yvonna S. Lincoln (Ed.). Handbook of qualitative research, 2nd ed. (pp. 509-535). Thousand Oaks: Sage Publications, Inc.
- Connelly, M. & Clandinan, D. J. (1988). In Newman, Judith M. (2000). Action research: A brief overview. *Forum Qualitative*

- Sozialforschung/Forum: Qualitative Social Research*[On-line Journal], Available at : <http://qualitative-research.net/fqs> 12/19/02
- Cooperrider, D. (2000). The “child” as agent of inquiry. In D.L. Cooperrider, P. F. Sorensen, D. Whitney, T.F. Yaeger (Eds.). Appreciative inquiry: Rethinking human organization toward a positive theory of change. (pp. 123-129). Champaign, Ill.: Stipes Publishing, Inc.
- Cortez, E. (1993). Reweaving the social fabric. In Henry Cisneros (Ed.). Interwoven destinies. (pp.294-319). London: W.W. Norton.
- Current conditions: What now? (1995, September 29). Beloit Daily News.
- Dawkins, R. (1982). The extended phenotype. Oxford: Oxford University Press.
- Dennett, D. (1996). Darwin’s dangerous idea. New York: Touchstone.
- Denzin, N. K. & Lincoln, Y. S. (Eds.). (2000). Handbook of qualitative research, 2nd ed. Thousand Oaks: Sage Publications. Inc.
- Dick, B. (2002). Grounded theory: A thumbnail sketch. Available at: <http://www.scu.edu.au/schools/gcm/ar/arp/grounded.html>
- Dotson, M. (1996). Jung and the collective unconscious. Available at: <http://members.core.com/~ascensus/docs/jung4.html>
- Elliott, J. (2002, September, 13). Numbers central to dropout fight. Houston Chronicle. A-37.
- Ellis, C. & Bochner, A. (2000). Autoethnography, personal narrative, reflexivity. In Norman K. Denzin & Yvonna S. Lincoln (Ed.). Handbook of qualitative research, 2nd ed. (pp.85-105). Thousand Oaks: Sage Publications, Inc.
- Ely, Jane. (2001, April 15). City needs to know: Where are our new leaders? Houston Chronicle. C-1.

- Epston, D. & White, M. (2002). Narrative therapy with children and their families. Available at:
http://www.narrativeapproaches.com/narrative%20papers%20folder/narrative_therapy.htm 12/20/02
- Feinstein, D. & Krippner, S. (1988). Personal mythology: The psychology of _____ your evolving self. Los Angeles: Jeremy P. Tarcher, Inc.
- Fitzgerald, S. (2002). Public housing architecture and new plans for hope.
DCindymedia-
[webcastnews.http://dc.indymedia.org/front.php3?article](http://dc.indymedia.org/front.php3?article).
- Foucault, M. (1984). The foucault reader. In Paul Rabinow (Ed.). New York:
 Pantheon.
- Foucault, M. (1980). The politics of health in the eighteenth century. In
 Colin Gordon (Ed.). Power/knowledge. New York: Pantheon Press.
- Fox, M. (1980). Breakthrough: meister echart's creation spirituality. New
 York: Image Books, Doubleday.
- Freeman, D. (1997, reprint). Margaret mead and samoa: The making and
 unmaking of an anthropological myth. New York: Penguin
- Gay, L. R., (1981). Educational research. 2nd ed. Columbus: Merrill
- Gergen, K. (1999). An invitation to social construction. Thousand Oaks:
 Sage Publications, Inc.
- Glaser, B. G., ed (1994). More grounded theory methodology: a reader.
 Mill Valley, Ca.: Sociology Press.
- Glaser, B. G., (1995). Grounded theory 1984-1994. In Glaser, Barney, G.,
 (Ed.), Grounded theory 1984-1994. vol. 1. Mill Valley, Ca.:
 Sociology Press. (pp. 3-17).

- Goolishian, H. (1990). Therapy as a linguistic system: hermeneutics, narrative and meaning. The Family Psychologist. 6:44-45.
- Greenwood, Davydd J. & Moren Levin (2000). Reconstructing the relationships between universities and society through action research. In Norman K. Denzin & Yvonna S. Lincoln (Ed.). Handbook of qualitative research, 2nd ed. (pp.85-105). Thousand Oaks: Sage Publications, Inc.
- Gutierrez, G. (1973). A theology of liberation. Maryknoll, NY: Orbis.
- Hegstrom, E. (2002, June 8). Day labor dispute: Plan for work center sparks furor. The Houston Chronicle. A33.
- Hegstrom, E. (2002, June 9). Day labor center to be relocated. The Houston Chronicle. p. A29,30.
- Hegstrom, E. (2002, September 8). Spring branch hispanics taking message to austin. The Houston Chronicle. p.A-41.
- Hegstrom, E. (2002, November 22). Mothers unite to fight prostitution. The Houston Chronicle. p.37.
- Hegstrom, E. (2002, December, 10). Club's neighbors celebrate victory. The Houston Chronicle. A-10.
- Hendricks, J.S., Sease, G.E., Titus, E.L., Wiggins, J. B., (1968). Christian word book. Nashville: Methodist Publishing House.
- Hessert, P. (1967). New directions in theology today. vol v: Christian life. Philadelphia: Westminster Press.
- Higgs, J. (2002, September). Creating a pathway to college. Available from The metropolitan organization. Houston
- Holzman, L. & Morss, J. (Ed.) (2000). Postmodern psychologies, societal practice, and political life. New York: Routledge.
- Horgan, J. (1996). The end of science. New York: Broadway Books.

- Huizer, G. (1997). Participatory action research and people's participation: Introduction and case studies. SD dimensions. Found at:
<http://www.fao.org/WAICENT/FAOINFO/SUSTDEV/PPdirect/PPre0030.htm>
- Hyung-Kon-Kim. (1999). Juan Luis Segundo. Modern western theology.
<http://people.bu.edu/wwildman/WeirdWildWeb/courses/mwt/>
- Kelly, J.G., Mock, L.O., & Tandon, S. D. (2002). Collaborative inquiry with african american community leaders: Comments on a participatory action research process. In P. Reason & H. Bradbury (Eds.)
Handbook of action research: Participative inquiry and practice. (pp. 348-355).
 London: Sage
- Lazlo, J., (1997). Narrative organisation of social representations.
Papers on social representation. Vol. 6 (1), (pp. 155-169). found at
<http://psr.jkm.at/>
- Lester, A. (1995). Hope in pastoral care and counseling. Louisville:
 Westminster John Knox.
- Lincoln, Y. & Guba, E. (2000). Paradigmatic controversies, contradictions, and emerging confluences. In N.K. Denzin & Y. S. Lincoln (Eds.)
Handbook of qualitative research, 2nd ed. (pp.163-188). Thousand Oaks: Sage Publications, Inc.
- McNamee, S. (2002). Teaching as conversation.
<http://www.california.com/~rathbone/mcnamee.html>
- McNamee, S. & Gergen, K. (1999). Relational responsibility: Resources for a sustainable dialogue. Thousand Oaks: Sage Publications.

- Mason, J. (1998, January 25). Fourth ward crisis puts relocation in spotlight/city, federal officials try to work out plan to aid displaced residents. Houston Chronicle. p. A18.
- Moscovici, S. & Perez, J. (1997). Representations of society and prejudice. Papers on social representations. Vol. 6(1), 27-36. found at <http://psr.jkm.at/>
- Noble, W. & Davidson, I. (1996). Human evolution, language, and mind: A psychological and archaeological inquiry. Cambridge: Cambridge University Press.
- Nagorka, J. (2002, September 15). These folks know what democracy is supposed to be. The Dallas Morning News. Sunday Reader p.1
- The NIV study bible: New international version. (1985). In K. Barker (Ed.). Grand Rapids: Zondervan
- Niebuhr, Reinhold (1957). In D.B. Robertson (Ed.) Love and justice. Louisville: Westminster/John Knox.
- Ollervides, J. (2001, May 7). Promises to help immigrants. El Dia. p. A 1,5.
- Olson, F. (1969). The Church Responds to the Inner City. Engage, 3, p.21.
- Otto, R. (1923). The idea of the holy. London: Oxford University Press.
- Pipes, Paula P. (2000). Anglo churches and sense of place in a multicultural community: Whose place is it? Unpublished master's thesis, University of Houston, Houston, TX.
- Pope Paul VI (1965). Pastoral constitution: On the church in the modern world. <http://www.rc.net/rcchurch/vatican2/gaudian.ets>
- Publication manual of the american psychological association. 3rd ed. (1992)
Washington: American Psychological Association.

- Pyrch, T. & Castillo, M. T., (2002). The sights and sounds of indigenous knowledge. P. Reason, & H. Bradbury (Ed.) Handbook of action research: Participative inquiry and practice. (pp. 379-385). London: Sage.
- Report Card. (2002). Houston Chronicle. March 3, pp. J1-J 30.
- Reeves, K. (2000, April 19). Super neighborhood concept draws wide range of opinions. The Houston Chronicle. p.1
- Rijsman, J. (1997). Social diversity: A social psychological analysis and some implications for groups and organizations. European journal of work and organizational psychology, 6 (2), 139-152.
- Robinson, J. (Ed.). (1977). The nag hammadi library. San Francisco: Harper & Row.
- Rorty, R. (1979). Philosophy and the mirror of nature. Princeton, NJ: Princeton University Press.
- Ruoss, M. (1968). Citizen power and social change. New York: Seabury Press.
- Schwartz, M. (2001, May 7). Politicians get religion at meeting. The Houston Chronicle. p. A15.
- Shaw, Alan (2002). Social constructionism and the inner city. <http://xenai.media.mit.edu/~acs/chapter1.html>.
- Shon, Donald A. (1973). Beyond the stable state. Penguin Press
- Shotter, J. (1991, May). Consultant re-authoring: The 'making' and 'finding' of narrative constructions. Conference conducted at Houston Galveston Institute. Houston. Narrative and psychotherapy: New directions in _____ theory and practice.

Smith, Barton (2001). An economic examination of the spring branch area of houston, texas: Its past and its potential. University of Houston:

Author

Snyder, M. (2002, November 19). Teamwork, tenacity help wipe out blight. The Houston Chronicle. p. A 1.

Spinosa, C., Flores, F., & Dreyfus, H.L. (2001). Disclosing new worlds. Cambridge, Mass: MIT Press

Staff. (2002, August, 30). Lower education: Too few texans prepared for college studies. Houston Chronicle. A-40.

Staff. (1998, December 13). The gautreaux case: What went wrong? Chicago Sun Times. <http://www.columbia.edu/~652/gaux.htm>

Super neighborhood #10. (1999). City of Houston Department of Planning and Development.

Super neighborhood #16. (2000). City of Houston Department of Planning and Development.

Super neighborhood #85. (1999). City of Houston Department of Planning and Development.

Super neighborhood #86. (1999). City of Houston Department of Planning and Development.

Vaughn, C. (2001, May 2). 3000 due at saturday forum. The Houston Chronicle. p. A6.

Weick, K. (1995). Sensemaking in organizations. Thousand Oaks: London.

Wit, W. (1993). Who planned public housing and what were its goals? The rise of public housing in chicago, 1930-1960. <http://www.columbia.edu/~sk652/who.htm>

Wittgenstein, L. (1963). Philosophical investigations. translated by Anscombe, G.E.M. Oxford: Basil Blackwell. Available:

<http://www.utm.edu/research/iep/w/wittgens.htm>

Wittgenstein, L. (1980). Culture and value. translated by Winch, B. Oxford: Basil Blackwell. Available:

<http://www.utm.edu/research/iep/w/wittgens.htm>

Wadsworth, Y. (2002). The mirror, the magnifying glass, the compass and the map: facilitating participatory action research. In P. Reason & H. Bradbury (Eds.), Handbook of action research: Participative inquiry & practice. London: Sage.

Wolfe, K. (2001, July 22). Spring Branch politics fuel korean sign debate. The Houston Chronicle. p. 29 Metfront

List of Tables

Table 1: Spring Branch, Memorial Statistical Information.....	62
Table 2: Dinner Symbols: TMO volunteers.....	121
Table 3: Pitner, Hollister Motivations.....	234
Table 4: Affluent Motivations.....	235
Table 5: Archetypal Core Catagories.....	236

Table 6: Community Motivations.....	237
-------------------------------------	-----

Appendix A: Core Team Dinner Responses

January 21, 2002

MF had been involved in outreach such as Habitat and One Great Day of Service. He speaks fluent Spanish and had been to several TMO meetings. He had limited time to devote to church type work and at the end of this

study had bought a retreat home in Fredricksburg, TX, a four hour drive from Houston. He had been willing, if available, to attend meetings and work with undocumented immigrants but has not taken a major leadership role.

MB- social justice staff person St. Cecelia's Catholic church

I guess I could have used my glasses but I picked up this book, that I thought was more appropriate, and it's entitled, "America in Search of a Soul". I work at St Cecelia's with social justice and I also have a counseling practice and for the last couple of years I've noticed how much culture seems to be shaping my life and the lives of my clients even more than faith and this is with the church goes too, because a lot of my referrals are among church goers and Franklin when you were doing the salad and you had the fork and the spoon its about the cultures and it squishes the people, there's tossing the salad and then there's squishing and a lot of times I think people are feeling the effects of that fork and spoon more than the effects of the dressing. We're being effected by it all and knowing which is which. That's partially how I see the community in search of a soul. This author talks about soul in terms of connection not a privatized soul but an inner connection. it's by Gibson Winter, who I've never heard of. it's a very very good book. it's a social ethics book by a professor at Temple University.

N K - Member of Memorial Drive United Methodist Church

I thought about several things that connect the community to me and vice versa. I wasn't going to do this but when I put this on this morning (a necklace with charms on it) I thought about bringing my grandchildren along. I always wear this when I am going to see them because no matter

what age they are they like seeing themselves on the necklace. Through them in the community, they all go to different schools, different school districts, and one who goes to a church school. Two go to public school in Spring Branch. One goes to Westwood which is a combination of a mixture of cultures and another one goes where. By going to their basketball games and school programs you see what they are learning about each other. I went to one where my grandson was playing basketball over at the Baptist Church on a Sunday afternoon. One woman said she was the great-grandmother of one of the boys and he was nine years old and she said its very different raising him. it is just kind of a combination of things, of where I go to the post office, the night that I stopped there were two men asleep in sleeping bags. There was and I wondered if that building is the one pictured on TV. A combination of things. My daughter gave me the three charms for my own children, and then I have the 5 grandchildren.

RS

My symbol is a pin that says Union - Yes on it. I have been immersed in the union since 1973, my whole professional life. This pin has a square and a check, the workers have a right to join the union, where there's an election. it represents the workers right to choose. I call it the labor movement, it is a movement. It is important to me. I belong to Congregation Beth Yeshurn which is located in Spring Branch. Since I moved here from Omaha, Nebraska when I was in high school and I graduated from Spring Branch High School and I my third child is in the Spring Branch school system. Spring Branch means alot to us.

RS

My symbol is a pin that says Union - Yes on it. I have been immersed in the union since 1973, my whole professional life. This pin has a square and a

check, the workers have a right to join the union, where there's an election. it represents the workers right to choose. I call it the labor movement, it is a movement. It is important to me. I belong to Congregation Beth Yeshurn which is located in Spring Branch. Since I moved here from Omaha, Nebraska when I was in high school and I graduated from Spring Branch High School and I my third child is in the Spring Branch school system. Spring Branch means alot to us.

Officer J P

I am a Houston Police Officer and my symbol is my police uniform patch. The significance of that is, I have been with the department for 26 years and up until three years ago I had worked different assignments, out of uniform, for 18 years. I had a sudden, unexpected, unsolicited and unwanted change in my career path three years ago. As it turns out I am back in uniform again which is quite a culture shock. But I think at that point in my career I began to understand that as a public servant my job was truly that, being a public servant. My role in the department should be doing things for people instead of doing things to people. Being there after the fact, putting people in jail. I had an opportunity and have been blessed and my meeting Franklin and being involved in TMO and in this project I have undertaken in the Spring Branch area has really been a blessing in my career. I will truly be a public servant if I am able to pull this project off.

DB

I am also a member of MDUMC and my symbol is a love ribbon from the United Methodist Women that we made for our Hearts and Hands Fund Raiser for missions. That's what UMW is all about. Some of the things that we do are to support the Larkin Community Center. it is located in a primarily Hispanic community around T.C. Jester. They have day care. it is

interesting to see the parents come in and pick up their children. The people are very nice when they pick up the children. We just read to them. We reach out in our community.

TB

I am a member of MDUMC and my symbol is Memorial Assistance Ministry. We are one of the coalition of churches that participate in this ministry. Basically the ministry takes donations into the shop and we sort through them and price them and put them on sale in our re-sale shop and generate a decent amount of income from them and that goes right back into the emergency services and that helps the disadvantaged, the homeless people who are down on their luck. They have been burned out or flooded out, we give them tokens, we pay their light bill, the gas bill, food, support from the re-sale shop clothing supply. Doris has been involved in this ever since it was started about 18 years ago. She threatened me with bodily harm when I retired if I didn't volunteer. These people go shopping here because everything is reasonably priced. We sell everything from soup to nuts. The money just goes right back in to community service. it is very heartening when we have the annual banquet in May and you see about 175 people sitting in the room who volunteer their time, one day a week, from everyone of these churches. We don't get into who goes where, we just work together. MAM makes sure that people who have less than we have, have somewhere to go while they get their act together.

CB

This heart represents a broken heart. My wife and I work with the Grief Assistance Program here at the church. We have a fall and a spring session. Each lasts 12 weeks. We help people who are suffering from a great loss. Loss of a child, a spouse. We are helping them to understand and accept

their feelings and to share those feelings with others. They in turn share in your grief. We can identify with this and we try to help them in their journey. Allow them to express their deep hurts in a climate of understanding. We serve the community. We have people who come from all over to attend these seminars. Some of them have come back more than once. We hope that by being there we can help them to begin to heal. It is a long process.

And this is a lyre and it's a symbol for my daughter's sorority, AXOmega. My daughter joined last year and I looked at this morning and decided to bring it because it reminded me of a process that I went through and most of us go through when I went to college, going off to college and having to be assimilated into a new culture in college, having to network, and taking on the values of those around you. And it just seemed that's something we've all experienced, at one time or another and that's a part of that whole community, how does that happen and why does that happen? how people are affected by it, and is community built.

FO The food pantry pay-off was the relationships that you built?

CB- Yes with OG and the staff at Larkin and the customers that you dealt with. Some of them were always working the angles. We only gave them food every two weeks. Some of our regulars didn't seem to need it that much but it was kind of a social time for them to get together. The thing that impressed me was when they brought their kids in, the parents might have on an old t-shirt and raggedy pants but the kids were always nicely dressed. I admired that about the parents. Also how they tried to look out for each other."

FO. How do we motivate our people. You said you wanted to feel that you got some reward from your work. It can be discouraging. How do we get our people in the leadership roles.

CB I don't know. I think you would get the most response through working with education programs and with the schools. Maybe mentoring, reading to the kids.

FO After a year and a half I realize we have accomplished a lot, if just stirring the pot and getting people out of their comfort zone. We are trying to figure ways to get people involved in a real serious loving connection. My problem with the soup mobile is that we take the sandwiches and kind of throw them out the window as opposed to establishing a real relationship. I know there are reasons why we can't spend a lot of time in those situations. Your involvement and your ministry whether it be at larkin or at MAM. How has that changed you?

CB I think I am more accepting of these people. I think I am less prejudiced about the illegal immigrant situation. I think I am more perceptive because of my contacts with these people. I just admire most of them. They are trying in the hardest of circumstances.

Appendix B: Core Group Interviews

The TMO Core Group Project

TA interview

MM interview

Post interview with MM

AZ interview

Post interview with AZ

RY interview

Post interview with RY

VG interview

CB interview

Core Group Participants Interviews

TA Interview and Participation: Conducted 5/3/02

TA grew up in Houston in a middle class family. According to her, there were no extraordinary events in her early upbringing to make her interested in doing social justice work. She attended Southern Methodist University, where she met and married her husband. They now have two grown children.

During her husband's business career as an oil company executive, the family lived in several foreign countries where TA witnessed poverty and social injustice. They now reside in the affluent Memorial neighborhood and are members of Chapelwood Methodist. Chapelwood Methodist is an affluent church located on the south side of I-10. She primarily was involved in working at Landrum Middle School and Panda Path early childhood development center on Pitner Street.

I asked her about her experiences overseas and how they had effected her.

“When we lived in Jakarta my eyes were really opened. I felt so badly for anybody who lived in a country where they didn't know how to get

things done. It would have been a lot easier if we'd known the mores and what was legal, etc. It was a totally different culture.”

From this portion of the interview we see TA being affected by experiences of being the other in a foreign country. This is the response that many persons who had lived abroad had as a motivating factor to work with TMO.

I then questioned her about her interest in social justice.

“I see our society as being structured where those who have will always be rich and those that don't have, will have to struggle. Some people can pull themselves up a little, but generally speaking, not so. I feel like that is so wrong. *I can't make a lot of change. Hope I can contribute a little.* A lot of the people we come in contact with in TMO live in fear.”

In TA's case we see the attitude of “hoping I can contribute a little” as being a major motivating factor in her work.

“I really liked meeting people from other countries. I'd go back. it can be difficult and isolated particularly if you have family in the states. I used my e-mail a lot.”

Many of the Hispanic immigrants have left family at home and felt the same isolation that TA felt when she lived abroad.

FO “Okay what motivates you?”

TA “We have so many people from many countries in Houston and I think that over time that can lead to all sorts of social problems. We need to find a way to help them to integrate and as we do in TMO, to empower them to be able to work within our system to know what to do and be a part of our society or we're going to have a lot of trouble. *Maybe not in our lifetime but at some point we will have serious problems.*”

The issue of transcendence and leaving a legacy to the next generation comes through in this statement. What will tomorrow be like? I then queried her about the problem we had with recruiting people to be involved in TMO work. I suggested that people had difficulty or avoided being relational, a cornerstone of TMO.

TA- “yes, I think people have a great deal of trouble understanding what TMO is all about.”

FO “When it comes to issues like immigrants there are a lot of folks who don’t agree with us (TMO) and what we’re doing.”

TA “I’ve seen that and I know it exists in my church.”

FO “What are some of the problems you see in people being relational.”

TA “I think that the rich will get richer and the poorer will get poorer. I saw in Indonesia there was so much graft and the coffers went right into the pockets of the rich and they found more and more ways to make the poor poorer.”

FO “How has your work with TMO changed you.”

TA *“I think that it has made me less willing to work on Spring Fling (an annual charity event at Chapelwood UMC) and the Market. They don’t need me over there. I just need to do this. There are enough people to do that.”*

Even though she is not angry, she has a strong sense of not being connected in her own church. I then asked her how she had changed others.

TA “I don’t know that I have. I haven’t thought about that. I wouldn’t say personally I have changed anybody but the fact that the meetings are regular. The same people have been there to support them every time. I think it’s encouraged them to be to do something themselves.”

TA sees herself as being in a supportive role. This to me is one of the places that affluent TMO volunteers can be helpful. They do not personally experience the first order needs of poor families but they can be agents of empowerment through training and support.

I then explained that I was looking for archetypal symbols shared by persons in the community. She responded, "I think the children. Other than the B subdivision people. I think everyone wants the children to have a chance."

I asked her what were some of the myths that she had observed.

TA- "The whole police thing in the Spanish community. It is so different in the countries they come from. You can't count of them helping them. One woman cited an instance where her brother-in-law had suffered police abuse here in Houston. That is myth that has to be overcome.

I am not sure I understood the grasp what those people have had to endure or how overwhelmingly difficult things could be for them to get things done here."

As a part of the appreciative inquiry approach to community building I then asked her to envision what the Spring Branch, Memorial area would be like if we could make it the way we want.

"Oh, that's hard.....if you work to get rid of things that *I* think would make things better, I think that human nature is such that there will always be something else, and that if you take that away from human beings you'll destroy a lot of unique creativity that we have in society. You have to take the bad with the good. I would hope that people would not be wasting their time on superficial things, that they'd be spending more time with everybody and that means everybody that lives in the area and not on the amazing effort and concern that exist in our neighborhoods. That's sad. I

think that's what I'd like to wake up and see, is less concern about cars and houses and trips and clothes and everything else."

FO You said that some of the things that you think are important might limit people but in a sense that might be part of the hope, that you don't want to box in the reality, so what would that be like if you didn't build this little box.

"people would have more concern for people than what they would accumulate in life; philosophically I can say that people should disregard color and disabilities the way people talk and things like that and the way people believe. That's going to happen no matter what and that's restrictive in itself."

FO- "So, are you saying that you think that will evolve?"

TA- "No, I don't think that will ever happen. But in an ideal world I would hope that would happen and people would disregard those things and would judge others on their merit. But I think that could be restrictive too. I wouldn't want everyone to be the same."

FO-- I think you're onto something and I want to encourage you to talk about it.

TA- "If you would be able to say to people, 'you've got to disregard color,' that's easy, color and disabilities and things like that are easy and the way people talk and speak a different language, but when you get into religion or ethical things, I think that could be a dangerous. You could get into a situation where you had to tolerate everything and I think we've seen that doesn't work. It'll have repercussions that we can't live with. So someone else is going to have to solve that."

FO- “Its this dichotomy that on the one hand we appreciate diversity but on the other hand not everything goes. I mean everything is not okay. Priests can’t abuse little boys, and people can’t sell dope on the corner.”

TA- “and men can’t beat their wives and expect them to trail behind them.”

FO- “so, there’s a tension between those philosophical ideas. Some of those come in with immigrants. Like you mentioned men beating wives and women following behind. There are some cultures believe that’s okay.”

TA- “I think that if people could just practice kindness to your neighbor and not trying to tell your neighbor what to do, but in this country it’s against the law to beat you wife; but if you live in this country you have to choose.”

TA takes an interesting position on what she sees as the outcome for the future. She sees the binary quality of change and that change that may be good on one hand, might have negative results in another area. She also accepts that persons have something to bring to the table and contribute. This is particularly important for affluent TMO volunteers to see their role as facilitating empowerment.

The conversation then turned to a discussion of how TMO uses relation building to engage and include persons in the process

FO “We’re not necessarily the experts. (In TMO) we don’t go in and say this is what you need to do. We say, you’re the expert. you may not have all the information you need, but you have power and ability so you become part of the process of learning and growing and changing. We may help teach but we are learning.”

TA- “Yes, we were going to do something entirely different but we didn’t expect them to do what they did.” (Referring to Panda Path and Landrum Middle School).

TA then related how at these schools the principals and even the TMO organizer and volunteers assumed that parents wanted to know about reading, math, and social skills. However, the parents first interests were for safety and security in their school and in the neighborhood. This concern resulted in identifying parents who were most concerned and angry and then developing an action plan to deal with the issues.

Later, when some of these issues were addressed, the parents then turned their attention to learning and by then had forged relationships with one another and with school administration. This approach resulted in a more effective way of gaining parental involvement with parents who had never been involved in school issues or community concerns.

Not all of these overtures to parental involvement were met with positive responses from school officials.

TA- "I've been in conversation with two other schools in that area and someone said they're not even aware of their parents concerns and they don't think they need to be. It's interesting in that both of those schools have tremendous grants, and they have programs going on; parents are up there all the time but somehow in their asking what is that they need, what would make things better they are really not asking anything. To the administration everything is going great."

TA continued to be involved in TMO throughout the study. Through training and experience TA was becoming aware of how to facilitate meetings, empower persons to take responsibility for themselves and to understand the organizational principles of TMO. She was coming to realize that not only were the immigrant families becoming empowered but that she was becoming more confident and empowered.

MM interview and participation: 3-14-02

MM was a member and staff person at Chapelwood Methodist Church. Her position on staff was primarily in the area of Outreach, which included TMO. Chapelwood's and MM's involvement in TMO precipitated her going on staff. She was married and had two grown children. She worked in all areas of TMO's Spring Branch, Memorial cluster including the Pitner, Hollister community, schools, and the undocumented immigrant hiring hall issue.

MM was raised in Austin, Texas, a traditionally liberal city. She grew up in the Church of Christ church but she rejected its conservative theological stanch and attended a liberal Methodist theological seminary. She married and traveled with her husband, a career military person. During their travels, she made many friends from different religious, cultural, and ethnic backgrounds. These experiences and her background all influenced her perception of people and social justice.

This would indicate, as with other affluent TMO volunteers in the study, that they had been influenced by background, education, and life experiences.

When questioned about whether she was partly motivated to be involved with TMO because she was angry she stated that she was.

MM "(I'M) very frustrated with the idea that (some people have) that 'we should pack these immigrants up and take them back. They don't make a contribution.' The devaluing of people. It is very difficult to be patient with people who are so judgmental."

MM used the word "frustrated" instead of angry concerning issues. Even though she had stated earlier in the interview that she was "angry" it was my experience with affluent TMO volunteers that they were not angry since

most of the issues that poor persons dealt with were first order concerns such as food, clothing, medical care, and education, which Affluent TMO volunteers (ATV) were not primarily concerned. Even though ATV's might be concerned and even passionate about those issues, they still were not angry.

FO "How would you say TMO has changed you?"

MM "I think I have a greater sense of political comfort. I was not raised here, and have not been an activist. I feel more comfortable with the visits now. These people (political leaders) are just like us. My husband said that he might run for the school board. Individuals can make an impact."

The issue of political involvement arose over and over with ATV's. There was a distinct uneasiness that went with their involvement. They were more than willing to work one on one and in the small groups at schools and churches but most had great difficulty in bridging to political action. Mainstream Protestant denominations tend to take a negative position on congregations getting involved in secular politics. Denominations may debate an issue such as abortion or homosexuality among themselves but refrain from actively working as congregations in the secular arena, on issues. This is because of the perception of the separation of Church and state.

FO "How do you hope to change others?"

MM "I really think I get a sense from some of the people that there is an appreciation. The idea that Caucasians are interested, people who have a lot more than they do, really care. They haven't come out and thanked me.

I sense an appreciation that we are there and are going to stick with it and want to make a difference.”

There also was a need by many ATV's that they be perceived as being caring persons. It was not an overriding concern but I sensed that from conversations with ATV's that they wanted others to know that they cared. This is similar to CB's position of wanting a pay off, to feel good about what they were doing.

FO “Did that have anything to do with your decision to come on the staff here at Chapelwood?”

MM “Yes, actually I think getting involved at TMO was the instigator. I get so much out of it. I am ready to picket at the cantina. It is a growing experience and it is fun. I look forward to it.

The statement “it is fun” also indicates a certain disconnectedness to the other's reality. It would not be necessary to be overwhelmed and angry about the situation of the other, but indicates that all of us ATV's can go home to our safety and comfort. For some ATV's this attitude of it “being fun”, would be an inhibitor to commitment. Cortez (personal communication, 2002) stated “for some affluent people, when the going gets rough, they cut and run.”

FO I believe that is one way people connect, is on those things we all share. You mentioned children, do you see any other types of symbols that may be emerging from these groups you have met with, that other groups might resonate with, regardless of ethnic or social background.

MM That is interesting. My perception, which might not be correct, is that TMO would not be the organization of first choice for people around here. We can gather people around education.

MM was a member of one of the most affluent churches in Houston. It was quite conservative.

FO “But people respond to things like MAM (Memorial Area Ministries, a direct service organization operating in Spring Branch to serve the economically disadvantaged and sponsored by area churches). What is the motivation of people to help or donate to MAM or other outreach programs as opposed to getting involved.

MM “I think people here have an aversion to government social programs. The Spring Branch Family Development Center (Chapelwood committed over one million dollars to seed this project, servicing the economically disadvantaged in the Pitner, Hollister community), the church has been very responsive to that. I think it is because children are a non political issue. I don’t know whether we would have the same response to unfair labor practices. There is so much division about illegal immigrant labor. Even health care, is one of those social service issues, people see it as a freebie.”

FO “I often wonder what it is about people giving money at special occasions, help the poor, give money to shalom zone, how you can separate health care at the shalom zone with undocumented workers.”

MM “I guess it has to do with how you are giving your money. Whether you are giving it freely or as a tax write-off.”

FO “I get cynical about that. It is like plaction your own conscience.”

MM “Yes, we have a program here where we adopt a family. We used to go in groups to give the gifts, it was so uncomfortable for us. We still support a family and we only have one person handle it. I think people are afraid of

people they don't understand. They are afraid for their safety. Afraid of being in those neighborhoods. The fear of the unknown, fear of poverty.”

MM brings attention to the problem of isolation, even in the giving of assistance. There is a sense that by giving your donation to the food bank or toys for kids at Christmas, that somehow a person is let off the hook for giving of themselves. They can wash their hands of the poor and say they've done their part.

FO “There is another thing that strikes me , we give food basket, stuff to MAM, but if we empower people to be responsible for themselves, they say to you I just want an equal opportunity, an education, we want to keep them subservient, but please don't have a mind of your own.”

MM “I think there is a concept of if someone gains power, some one else has to lose power. If some one wants more power we feel threatened, rather than we all gain when someone's power is expanded.”

In this part of our discussion, MM and I get to what might be the heart of the matter-- the power/knowledge conundrum posited by Michael Foucault (1980), (1984). In these writings Foucault describes how persons are objectified within society by classification and that power/knowledge relationships are established within the society where one group has more power because they have more credentials which may include wealth but often also includes knowledge. Attitudes of “I know what is best” or “I am the expert in this area” are appropriated by the society and are held up as truth. It becomes very difficult to overcome this imbalance and can cause a chaotic reaction from both those in power and those who are not if that relationship is challenged. As an example, a group is operating a very successful food pantry and a regular recipient comes in and tells the volunteer that he is very thankful for the help he has received but that it is

very demeaning and that he and some of his friends, who also are poor, are going to go to city hall and ask the city council to enact a living wage ordinance to help poor people get paid a living wage. And the food recipient then asks the food bank volunteer if she would sign a petition to support the living wage ordinance and for her to ask her fellow church members to also sign the petition. What might the response be to this request? What are the ramifications to those concerned and their relationship with one another? My guess is based on my discussions with volunteers in soup kitchens, food pantries and direct aid facilities, is that many would be reluctant to sign those petitions. The reasons are often hazy and unclear, even to the volunteers. There is often a sense that this is political and that they do not want to be involved in politics. There is also a sense of unrest created by someone questioning the status quo. What would it be like to ask donors to these institutions to sign petitions with the intent of ultimately putting food banks, homeless shelters, direct assistance groups out of business. Putting them out of business is not a reality but it would challenge the existing power/knowledge inequity and would be interesting to see what the response would be by donors and volunteers to such a proposition.

FO “What will our legacy be so that the world will be better for my grandchildren. I am looking for those things that hook us into TMO, that we can focus on to help move the whole process forward to help build trust in the community.”

MM I do have a vision of what the kingdom would look like. It would be a place where we are all empowered; (where we could) reach the limit of our potential. Love not fear dominates. I am influenced by Ghandi’s teaching. we are not just on a wheel.”

MM, as other ATV's emphasizes a more global hope for the future. As we will note later, persons with little financial and educational resources see this quite differently. They tend to focus more on first order concerns.

FO "That may be a myth. What are the myths we see in the community, our hopes to save the kingdom. Our nation is based on a myth. Millions have come here because of this, the streets are paved with gold. Have you had any myths dispelled because of TMO?"

MM "I find it very energizing to be in ministry with people rather than for people. It is slow and not clean and not real orderly and doesn't always go in the direction we want it to. At panda path we haven't touched education." Here MM emphasizes collaborative relational ministry "with" others.

MM "One of the things that appeals to me about this ministry, is by me being involved. I am deconstructing some of the people we are working with myth's. Misconceptions about the world. Just the fact that I drive up there says something to these folks. Just the fact that I was there and we made an effort to get to know each other."

MM also sees her ministry as being limited but she also sees herself as being a part of something bigger than herself. In order to see what changes had taken place in persons who had been working with TMO through the year and a half that this study was made, I conducted interviews of key people who had been involved during this period. The following are excerpts from a post study interview with MM.

"I never thought I was political and I would never lead or arrange for a meeting with a politician, but now I don't mind going. I find that interesting. I found it interesting and frightening to talk to Mr. Bohac (Texas State legislator, representing Spring Branch) and realize that our interests are

in the hands of people like that. Terrifying when he was talking about those 5000 poor people who came over to his church.”

Representative Bohac had talked about his church inviting 5000 disadvantaged and ethnically diverse persons to a party at Christmas. They had fed them and showed them a Christmas pageant. He was very proud of this stating, “we just wanted to show them the love of Jesus Christ”. While talking about this we were trying to persuade him not to vote against cutting over three hundred thousand persons from Medicaid (a government subsidized program for health care to the poor) and cutting two hundred fifty thousand children from CHIP (Children’s Health Insurance Program) a program to provide health care for children of moderate income families. He stated that there was just not enough money to pay for this program and when we suggested that we might need to increase taxes to pay for these important programs, he stated that it would be political suicide to suggest such a thing. Additionally, his political party was the one that had suggested these cuts.

MM continued, “I really think back over my time here at Chapelwood and the Cantina. I think you (when I conducted the April 11, 2002 meeting) put it so beautifully. It was an absolute high. I felt like my children had done something, even though I was just a small cog in that wheel. It has been very affirming. I fully intend to do this when I get to Austin. (She and her husband were moving to Austin within the month). It’s something I don’t want to give up. It feels so good to help some people who really need help. You are doing something with someone not for someone, it is so much better. We have what we call manna families at Christmas, and I will never forget. It was a cold day and we strolled in and the Chapelwood people had on fur coats and arrived in their fancy cars with all the presents and we

wonder why these families aren't really glad to see us. It was demeaning to them and it just felt awful. And TMO is about working with people, not for them.

This shows how affirming MM's work with TMO was. It also shows that she had embraced collaborative and appreciative concepts of involvement in organizing. She also shows some anger at her own congregation.

“When we have our church Serving core team and we talk about TMO, somebody says, “oh that is political, we can't get involved in that”. There is this mindset, that politics and religion have to be totally separate things.

MM continued to receive resistance from persons about TMO's political involvement.

“I think it is all economics. The disparity in education is not racial, it is economics. The commitment to social change is economic. I was talking to someone about the Cantina and they said, ‘well you know the center should not be involved in something (protesting) like that’. I said, ‘If a cantina was built around the corner , you and your neighbors would be organized in a heartbeat’. Economically advantaged people tend to be able to control their governments themselves. Economically disadvantaged people need institutions such as the church to help them handle things like that.”

A Z Interview: 4/3/02

AZ was one of the lay TMO leaders that is a member of Memorial Drive UMC. He had been working with us in organizing TMO for about two years. He was married and has one grown child. He was retired from a major international oil company. He worked in all areas of TMO's Spring

Branch cluster as well as working on greater Houston and statewide issues. As of the interview he was chair of the Spring Branch cluster Education Taskforce.

A Z grew up in New York state in a Catholic family with Yugoslavian immigrant parents. His father went through the depression and experienced great economic hardship. A Z graduated college, married, and later left the Catholic church. He finally joined the Methodist church. His interest in social justice came as a result of his interest in world conflict, particularly the history of Yugoslavia, and the plight of the Palestinians. He attended the Disciples Bible study at MDUMC, where he became agitated to become more involved by putting his faith into action. He also related the I, the researcher, had interested him in TMO's methodology and commitment to empowering persons in democratic community building.

At one point I asked him what changes TMO had made in him and how he had helped others through TMO? He replied,

“I have seen how people have been empowered by TMO and how I have been able to build relationships with people I never would have met, if it were not for TMO. I have heard many stories in House meetings that have made me aware of other people. I have met an Hispanic woman who had to go home early from one of our meetings because she had to cook dinner for her family and join them for dinner. One man stated that he often worked out of town for several days to a week or so. When he got home he found himself spending an inordinate amount of time disciplining his children. He became involved in the fledgling parent group and amazingly he has had less problems from his children. A teacher tearfully told the story of finding out that a former student of hers was getting involved in a gang. She confronted him and said, “please don't do this, you're one of my boys.”

Other parents expressed concerns about safety and acceptance. Even though many of the parents at Landrum are lumped into the Hispanic category they represent numerous countries of origin. Many have just arrived and the adjustment of them and their children is difficult. Many of the parents expressed their concern and fear about surrounding safety issues.”

AZ is a good example of an ATV being moved and inspired by the stories of those persons in schools and the community who have little power. I explained what archetypal symbols were and asked AZ to identify emerging symbols in the meetings he had attended. He identified symbols involving children through education, safety , health care. I then queried him about myths that he heard or that had been dispelled by his meetings.

“I used to think that Hispanics and African-Americans could not get along. I know now that they can. I also have been amazed at the care and concern parents that are poor and under educated have for the futures of their children.”

Many of the ATV’s had myths deconstructed as a result of meetings and shared narratives. Even though A Z had numerous business colleges from different ethnic backgrounds, he stated that he never knew them very well because of the business atmosphere that existed. Through the story telling of TMO House meetings A Z and most of us who were involved in organizing learned to appreciate the differences of people, regardless of their background.

FO-- the question was what are some of the myths that you have experienced as a result of your work, some that have been dispelled.

AZ one of the myths is that African Americans and Hispanics don’t get along.

That is remembered from my early times growing up in New York. I have seen a lot of cooperation here, people in TMO . Another myth is that Hispanics have not valued education because they have a very high drop out rate. I have sensed that maybe that is changing. As they become more a part of the main stream and become assimilated their values change. I think that is part of what is happening in the schools.

FO- One that you told me about from Landrum, the diversity among Hispanics.

AZ Oh, yes, it was striking to here them. We had 30 parents and children. One group was Mexican Americans, Nicaraguans, columbines, Ecuadorians and they made that point very strongly. We as adults have to adjust to one another. You may think we are alike but we are not. Particularly as immigrants, you heard the same thing from the children. Part of their problem in getting along with one another.

Through these stories objectification of the other is deconstructed and differentiation is recognized and individual differences appreciated.

FO- If we woke up tomorrow morning and Memorial/Spring Branch was like the perfect world, what would it look like?

AZ I've thought about what this country was going to look like 50 or 100 years from now, there is going to be more gray, instead of black or brown. We are going to come together as a society. I can see that happening in SB. There will always be differences because we don't all make 100,000 a year. I would like to see where there was less of a range of economic conditions. We have the paying people at the lower end and we must raise these lower

wage earners pay. I would see the neighborhoods merging together. Less of a firm demarcation. The quality of the neighborhoods, there needs to be more of a transition. There has got to be political change. Better laws about minimum wages, better laws about providing health services for those who are poor or who don't have insurance. More of a balance in terms of the provision of services, so there really is an interchange across I-10 so the people on the south would not fear going north of the freeway. The difference can be reduced.

AZ not only focused on global change but was more specific in terms of concrete change in persons lives.

AZ Example about how attitudes can change. First session with parents and the staff, a construction worker stated that he spent days at a time out of town working and would come home for a few days and spent the whole time disciplining his kids and he was so unhappy that his children were growing up and he did not have shared experiences with them. He was one of the ones who volunteered to be a part of a permanent group to plan what kind of activities, to have at Landrum. He talked about since he became more active at the school, the discipline problems with his kids have diminished. If it is a high value to him then it becomes of high value to his children.

FO- Those are the kind of stories we can leverage into change. We focus so often on the negative, if we can use the positive images to create a new story then vision what it is we want. Reality of that is half way there.

AZ It is said that the teachers who teach in these poor neighborhoods really don't care about the kids. In the Landrum meeting a young woman, anglo told about a boy in her seventh grade science and now in eighth grade he had started getting into trouble. She told him he was one of her boys and she did not want to lose him. She said that in front of these parents. She was speaking in Spanish and the parents were in tears. That led to the man telling the story about his kid. These parents and teachers had a new awareness of their mutual interest.

FO- You mentioned that even though she was speaking in English they knew the emotions. I listen and don't understand the words but you get a sense of passion or joy or whatever , comes through. it is almost as if the interpreter doesn't need to in interpret.

Language is more than words. It is the meanings attributed to those words but also the inflections and body language associated with those words.

AZ You get the reactions of other people. When that man told that story there were two staff members, who were bilingual, and you could tell how moved they were.

The following is from a post study interview with AZ.

AZ First of all I would say that I am more convinced than ever of the value of TMO and the role it can play in the community. Doing God's work. Bringing Christianity to life, or any other religion. We are helping other human beings. Those who get involved are trying to improve the quality of life of other people, reaching out to them, to shore them up, to be coaches, to

be facilitators, to let them know they have intelligence, to help alleviate problems. Our role is to create leaders. It is not easy to do what we do. It is so much easier to do some of the other things that churches have been doing, to feed them is easier. I don't know how to solve the problem of getting more people involved. To find those people who have passion and give people the confidence to those who think they can't do it. My other concern, the importance of TMO, the INF organization. I am concerned they don't have more professionals to give us support. A lot of the work is being done by retirees. We need people who can tie this whole thing together. Even those people who get paid for it have to have a passion for it.

AZ is a very intelligent thoughtful man. As with RY he is not given to emotional expression. However, this response shows how deeply the work with TMO has come to mean to him. He has come to see it as “doing God’s work.” Having known him for a number of years, I’m not sure he would have said that in the past.

AZ I think of how this country is changing and how it is going to change in the next 20 or 30 years. There was an article in the paper last week about how rapidly the Hispanic population is growing. We are becoming a brown nation. The question in my mind is how are we dealing with that. What are we doing . I look at the Hispanics now and see how underrepresented they are in every way except drop out rates. *You can almost say that is in our rational self interest to do something to help to assimilate into the community. We can't just sit behind our walls. We've gotta get out and help them and in that we I am helping myself, my son, my grandchildren. It is important.*

The italicized response expresses the concern of many ATV's. If we don't do something to bring about change, what will the world look like in thirty or forty years?

AZ In my own terms, what I understand more than when I started. Part of the attraction for me , that keeps me going back to TMO. When I was young I was poor. I was the last of 7 children. There were difficult times when I was growing up. My father lost his house in the depression and my father was an alcoholic. We had it rough. Like a lot of people did. I am identifying with these people. People who are immigrants. My parents came here from Croatia. It is part of my soul. Of who I am . It is part of my identification.

This last response was unexpected. AZ revealed a portion of himself that he had never revealed before. He became vulnerable to others as others had become vulnerable to him.

R Y interview

FO- how did you become interested in social justice issues.

RY- Oh, I think it was because of the disciples bible studies; that was what really got me to think about it, focus, concentrate on it.

FO- How did it do that? Because I've had someone else tell me that and I wanted to know about some academic program that might have influenced a person.

RY- If I recall correctly, the disciples had a three year program. The first one was called 'becoming disciples through bible study' and the focus of the whole course is that by studying the whole bible develop your relationship with other people by becoming a disciple.

FO-Makes sense. Had you studied bible before?

RY- No, not really. I'd taken a couple of courses here, Kerygma, study of Revelation that Scott taught. But that was the only bible study that I'd ever taken.

FO- And disciple was a covenant group that runs for thirty six weeks?

RY - Between 30 and 36 weeks

FO - And you've taken three of those?

RY - Yes

RY came from a fairly middle class environment, was an engineer and became involved in TMO as a result of his Bible study course. Not many persons who are involved in this Bible study series have become as involved in social action as RY.

FO - So you're a believer in the course? I'm glad to know that. A good focus for a course like that. You've been involved in TMO for over a year and I am wondering what motivates you to be involved in TMO?

RY - The one thing I can identify is the opportunity it provides to meet a wide variety of people, different social, economic strata, races. A whole population I have never been in a circumstance to have much exposure to.

FO They may have in the later years had some diversity

RY In the last ten years here in Houston, I was working in the engineering department, it was diverse, African American, Cuban, Mexican, Vietnamese, Chinese, Korean. I was in the minority. But they were still all educated.

There wasn't a real social diversity.

FO In a business you don't typically hear stories about their lives

RY The nature of the business, you have time to go off and work as a team and you get the opportunity to get to know each other.

Here RY reflects on the lack of spaces available for reflection about differences and building community based upon these different cultural considerations.

FO Do you consider yourself angry.

RY No I am not saying that is necessarily a good thing. I don't know that I have an issue that I am really passionate about.

RY as most other ATV's emphasizes his lack of anger as motivation for being involved.

FO I am curious how you view your own motivation.

RY It is not my nature to take up causes. The more you can see and observe and have occasion to run across those who have nothing. All the rationalizations that run through your head. When I first got involved with TMO, I responded more as a support for AZ. Some of the early sessions we had and the stories that were told, I had never been exposed to an exercise like that. It has more of an impact when it is a mixed group. You hear their story.

RY, who originally was cool to TMO became engaged when he began hearing the stories and being able to relate to his own story.

FO What is a story you might remember from one of the meetings?

RY A lady was talking about her son and how he got involved with the police over something rather innocent and it took her a number of days to get her kid out of the system. I had an incident with my son and I was able to get a lawyer and get him out of the system without anything even being written down. it was the same story and same situation.

FO How do you think tmo has changed you.

RY I never thought about that. I find myself paying more attention to public issues. I think about politicians differently, activists differently. I think I have a better appreciation for some of the whys.

FO How do you think you have changed people? Your connecting with people having value to the community.

RY I would hope that the contacts at Landrum, being assistance even just moral assistance . TMO has just provided mechanics and ways to do things. we haven't reached the point of making a big impact.

FO One of the things I am doing with my dissertation is the role of symbols and myths-- those kind of symbols that run across all cultures, things we resonate with when we tell out stories. What are some of the kind of symbols have come out of our meetings that we have in common.

RY They are concerned about their children.

Another allusion to the archetype of children.

RY There has always been a security issue. But more on an emotional level. Landrum has some of these issues. The gangs and their children becoming involved. Crime in the hallway.

Issues of safety and security brings out the deeper issue of isolation.

Being cooperative and reaching out involves risk.

FO If you woke up tomorrow morning and Spring Branch/Memorial was perfect, what would it look like?

RY Other than every body loves each other. Hopefully it is world without prejudice, a world where we don't have the guy living under the bridge.

FO I think sometimes when we are working for change, we don't now how this will be.

RY One of the frustrations, we don't have this burning passion that there is some evil out there. Seeing that this isn't the way it is supposed to be. to

want to have a specific motivator. You kind of piggy back on other peoples issues. You hear enough of that and see possibilities of things you might become committed to. It's kind of like this leadership thing. If you haven't gotten the idea for a specific role that it entails in leadership whatever that is, like it or not you look for someone who has does have.

RY is saying here that ATV's "piggyback" on other people's issues because ATV's don't usually have a burning passion since they may be well to do and without much concern for material things.

In the post study interview RY reflected on his experience and learning's.

RY We talk to people about TMO. One of the things that gets stressed is that it is a non-partisan organization and yet in session when we discuss topics, it becomes a very liberal group. Which I don't mind but I thing it is counterproductive. I think that is a problem. RY A lot of those things, issues are not liberal or conservative. There may be differences in philosophy on how one addresses those issues.

In this interview RY shows more interest in converting others to be in conversation than he was in the past. He also has embraced the attitude of helping persons seek their own level of responsibility.

RY My answer is to get people involved. Get them to talk and think about it. Some will catch the spirit.

It is obvious from his tone that RY has been changed by the experience.

RY I am astounded at some of the responses you get from these people. My story to tell seems so sophomoric compared to the others. You see how articulate they are. Even if you don't understand Spanish, they are really articulating Why are you here. Why are you in Houston. I came to get a

better education for my kids. They wanted a more certain future. What are you good at is one of the questions. They go around , good at math, good at making things grow. You really begin to relate,. They have the same dreams and aspirations. They may be at different levels. We asked where they live. They aren't looking at the south side of the freeway and saying I want to live like that. They just want a better life.

RY articulates what has been evident for sometime in terms of how to get persons from affluent congregations involved in TMO and the political aspects of the effort.

RY How do we get more people involved? Today, a broad appeal to the congregation to go to Austin to protest the possibility of health care is not an issue . It may be tomorrow. But not today. For most of us that overt political aspect of TMO isn't what we are doing. You only get to that by identifying issues and coming up with a plan. If we found ways to get them involved in something useful . They get some exposure. They don't have to go to the meetings at first. You don't really want too many of the people at those meetings because it is overpowering. Get them to thinking.

RY continued to be an integral part of the TMO program representing Memorial Drive United Methodist Church. RY learned a lot about organizing, about other people, and about himself. I learned from him too. In the process, we also became friends.

V G

Core leader of St. C Catholic church. V G was instrumental in helping start TMO in our Westside Spring Branch/Memorial area.

FO Tell me how you became interested in social justice issues.

VG It probably goes back 6 years at St. C's and I volunteered for a contributions committee. It got me get in touch in all of the types of charity that goes on in spring branch and throughout the city. All of the different types of non-profits. The grants are all different amounts. The social justice committee was putting on a series of lectures on the different principles of the catholic church. Later that year I heard about a meeting of TMO. I had heard about their work earlier. A type of church work that was different.

FO as a youth or young adult did you have any experiences that shifted how you thought about social justice.

VG when I was in 8th grade I had a good friend who was black. She was the only black girl in our school. I was having a birthday party and I made a guest list and gave it to my mother. I had included my friend on the list. my mother said you can't invite her she is black. I said why? I have lunch with her everyday. It just isn't done and I am sure we will understand why you aren't inviting her. I said if she can't come I'm not having my birthday party. And I stuck to it. It was the first time I had a shift between what I thought about the world and what my parents thought.

VG's experience at her church influenced her becoming involved in social justice issues. But possibly more important was her decision in the eighth grade to challenge what she saw as injustice.

FO What motivates you to be involved in TMO?

VG- One, I realize the community aspects of it. I don't have the opportunity to mix with people in different backgrounds. And I enjoy that. I hope that I can make a difference at some point. It is sometimes hard to see the light at the end of the tunnel.

This is another example of ATV's stating that one of their motivations is that they enjoy the work.

FO- Idealism kind of sticks in my head when you say that. The people in our cluster, the upper middle class, idealism is part of it. We tend to think only youth have that. The idea that people in TMO are angry is something that we don't all agree with. Do you think you are angry.

VG- No not at all. I think that is part of TMO's weakness. Their success has been among those who are disenfranchised and when you bring this concept to people who are part of the system , it is hard for it to sell.

FO- People in spring branch still don't see that they have any power. Upper middle class people feel some of the disenfranchisement that the poor feel. VG- Yes, people are becoming disconnected with public divisions and participating in that whole process . They feel their vote doesn't count. It is too hard. Super neighborhoods can't get more than 15 people at a meeting. They have struggled. The idea of involved citizenship is just not part of our culture here.

VG again expresses the concern of community isolation and feelings of powerlessness to make change.

FO- We hear a lot of stories. What stories have been particularly memorable for you.

VG- Most of the stories have to do with how people were raised. A theme that people talk about is there was more community around them. Now it seems like nobody cares about local things. TMO talks about rebuilding the network.

FO- Why do you think people feel that way.

VG- I think some people did grow up with a lot of community. I grew up in an area where we knew the neighbors but we didn't really socialize with

them. I wasn't raised with a lot of extended family. I think that is what people want. I don't know when people started pulling away. It may be a myth. At the same time there have been shifts. We live in a more isolated environment. Our house is air conditioned, our car is air conditioned, we don't go out for walks. People are not as involved in church so there is no community. The corporate community lacks those connections. People no longer work for the same company for 30 or 40 years.

FO- This has become a much more diverse community, ethnically, age wise.

VG- In Katy every one is a young family. This area is more like a central city. Now you have more poverty.

FO- How has TMO changed you and how do you think you have changed others?

VG- TMO has made me more patient. You have to have a certain belief system to stick with it but also you have to be willing to roll with it and not build too many high expectations for what is going to happen. As far as how I have changed others, I'm not sure I have. I made some of the pastoral people at St. C more aware in doing this kind of work. I think I proved to the social justice committee that this kind of work can occur. Because of that I think they have been more willing to accept other things. My expectations have to be softened a little bit. You just have to keep introducing this to people. Even if they may not want to be part of it, the introduction is important. Even if you can get them to one or two meetings. People don't want to be in the process

FO- What kind of symbols do you see emerging from the stories that you hear?

VG- Circles. Individual circles and then circles coming together as the community comes together. It creates more oneness. One of the things is community building and bringing the area together. We need to do more community outreach. Some multicultural experience is needed, more than just going to the international festival and eating ethnic food.

As we start building that network we will have more success with things like the hiring hall. Maybe we will have more success in reaching out to the Woodview parents.

VG presents an interesting symbol of the circle. This expresses the idea of cooperation and the expansion of the ever widening circle.

FO What are some of the things that people talk about in their stories that tend to bind us together.

VG- I think probably more than any thing is concern about kids. Concern about the future of their children and the wholeness of our community and the reality of jobs that need more skills than a high school drop out will have.

the community has a responsibility to the children.

FO If you woke up tomorrow morning and spring branch/memorial was perfect, what would it look like?

VG- It wouldn't be gentrified. One of the groups I am concerned about are the elderly. Those people need a different kind of community. A middle class community with more services for elderly and poor people. Maybe more services to bring them into the system. Mrs. D told a story about visiting one of the apartments and talking to a little girl. She was showing her a large tree(which was really just a large bush) and she realized that the child had no play space. Every thing that I can think of that those kids could do this summer are things that they can't afford. All of the programs

are privately run for profit. I don't know if the city provides much. Those parents are hard working and those kids are being subsidized by the Spring Branch school district during the school year - free breakfast, free lunch and a place to hang out and get some education and be taken care of. In the summer what happens to those kids. There has to be a better way than having those kids in front of Spanish TV all day.

VG lived in Spring Branch which has many of the basic needs problems of the community in the study. When asked about what she would hope for, she emphasized concrete areas of change, rather than global changes.

VG- I think the challenge is to make sure the north side of I-10 understands itself. it is more of a north side issue among services for people. I think the community south of I-10 is just a different world. There is no reason to connect. And they have enough money to cover up for the problems. when the car breaks down you rent one. if the poor family's car breaks down they don't have enough money to have it fixed so it stays broken for a while. that is the reality.

VG shows great insight into the differences in perception between the area north of I-10 (Spring Branch) and south of I-10 (Memorial).

Interview with CB

C B-- Clyde is a retired male who is a member of MDUMC. He has attended several TMO meetings over the last year but has not gotten that involved in its activities. Part of this interview was to determine why he has not participated more and how we might interest others in TMO who might have some of his objections.

CB I just think it is terrible

FO that's one of the things that bothers me the most. is the TV and press coverage, because you have this long conversation with a reporter, and they pick out this or that and they want to get people at each other. I don't mind people not liking me or saying things about me but I at least want to be quoted accurately.

CB I am a news junky. mainly the newspaper. the TV doesn't try to explore issues just get something sensational.

FO we are influenced by all of it and if we are biased we are going to play into that bias. tell me a little bit about yourself.

CB we have been here twice. we came the first time in the fall of 1961. we were transferred back to Shreveport in 1967 to head up the personnel office there. I was transferred back in the fall of 1976. this has really been home to us

FO have you been in human resources.

CB almost all of the time. I started off in what they call the gas supply department. one of my responsibilities was keeping up with the price of gas in southwest Texas. then I had the chance to move into personnel. I was in charge of personal records and all pay changes and job classification changes. it was interesting , very hush hush and secretive. I was transferred here to work in human resources.

FO do you think that experience made you interested in people.

CB you see a lot going on in personnel. I enjoyed working with people. it was interesting to see how some of the executives operated. you had to learn to work with that. you can bend just so far on some of it. I was again doing some of the interviewing. I then got into human relations. working with the

recreational programs and service award programs. then we began working on pre-retirement.

FO did you work for the same company your whole career.

CB oh, yes , 31 years with Texas eastern. I had an early out in 1975.

FO I know you have worked a lot here at the church at lot, like at MAM. have you done mentoring also.

CB no. I did not work at lot at MAM. I mainly worked at larkin. that is where I spent most of my time. I worked at the food panty. I worked with Otto glade. it was a fun thing to do and I thought I would learn Spanish. but I didn't. Elton telke was always trying to make up a sign or a poster and Otto was always correcting him on tenses and things.

FO tmo has a little different approach. we don't do the food pantries and such.

CB I can't get too fired up about it. it is so nebulous. it is so long range. I tend to want action now. this is a building process that takes time. like the project on the hiring hall, we have had so many meetings and you wonder if you are really getting anywhere. my interest has somewhat flagged in it. the bridgebuilders who worked in it just couldn't see where it was going.

FO the food pantry pay-off was the relationships that you built.

CB yes with Otto and the staff at larkin and the customers that you dealt with. some of them were always working the angles. we only gave them food every two weeks. some of our regulars didn't seem to need it that much but it was kind of a social time for them to get together. the thing that impressed me was when they brought their kids in, the parents might have on an old t-shirt and raggedy pants but the kids were always nicely dressed. I admired that about the parents. also how they tried to look out for each other. I taught in the ESL program. I started out over at a church in spring

branch. I worked with it about a year and a half. it was frustrating. the problem those people have job wise. if they got a job then they couldn't attend regularly. then we began to get the Orientals. they would come and go. there was no reward to it. they would begin to make progress and then drop out if they got a job. after that I started working at larkin. we had a few older women who would try and they were just lost. grandmother types who really wanted to learn but they just couldn't do it. I worked on primary things, money, shopping, slang, and thought that would help on a day to day basis. there lives were such that they couldn't be regular. I have seen the difference in the attitude between the Hispanics and the blacks. the blacks dressed nicely and didn't seem to worry about what the kids wore.

FO one of things we are trying to do with tmo in our area is to figure out how to get more people involved. never do for others what they can do for themselves. we are talking about empowering them to take responsibility for themselves and get involved in the community. how can we as affluent white church folks help make that transition to build relationships in the community. how can we get our church folks to say this is worth while to be involved in.

CB I think education is one of the keys. I think what you are trying to do with the school, and getting parents involved. that is the most important thing. when we get the connection center up and running and maybe have ESL there and some other programs that would attract the Hispanics as a learning center. particularly getting the parents involved.

FO. how do we motivate our people. you said you wanted to feel that you got some reward from your work. it can be discouraging. how do we get our people in the leadership roles.

CB I don't know. I think you would get the most response through working with education programs and with the schools. maybe mentoring, reading to the kids

FO could they mentor with the parents. we need to get the parents to be responsible.

CB you could mentor the parents about finances. to work with their kids and getting them involved in the schools. the Hispanic women are interested in their kids education but don't know how to go about it and how to approach the teachers or the administration. mentoring to help the family. how to get prepared for job interviews. some way to build their confidence and self esteem. people in the church might be more amenable if it were done over at the connection center. how to get a bank account, how to shop FO in the school meetings not many of us speak Spanish. I have seen some wonderful things happen in these groups. I don't think that we as Anglos realize how important it is that we are there and build a trust relationship in them. not a hand out, but a hand up. we find that they have prejudices, not just about us but other Hispanics. they are worried about the police. the organizations in spring branch say we can't get the Hispanics involved. where we come in is just the fact that we are there and affirm that they have something to contribute. we have had some of them make speeches in front of city council, the hospital district. that takes a lot of courage to make a speech. we are literally standing behind them. after a year and a half I realize we have accomplished a lot, if just stirring the pot and getting people out of their comfort zone. we are trying to figure ways to get people involved in a real serious loving connection. my problem with the soup mobile is that we take the sandwiches and kind of throw them out the window as opposed to establishing a real relationship. I know there are

reasons why we can't spend a lot of time in those situations. your involvement and your ministry whether it be at larkin or at MAM. how has that changed you?

CB I think I am more accepting of these people. I think I am less prejudiced about the illegal immigrant situation. I think I am more perceptive because of my contacts with these people. I just admire most of them. they are trying in the hardest of circumstances. the problems are overwhelming. but in spite of that they seem to be pretty cheerful people.

FO you mention overwhelming. would it be fair to say that for you, you have been able to carve out a little niche. I am going to work in the food pantry at larkin. I can't save the world but I can do that.

CB you feel like you are doing something worthwhile. it is not a big deal but it is very worthwhile. we lift those food sacks and there is not much there, it is a very minimum. for a while we had some come over there on a bus but it wasn't worth the trip because of how little they got. if you have enough of these small things going on it adds up. making programs attractive for them so they are encouraged to participate. a lot of it is the fact, what are we really doing over here. Americans tend to be optimistic. I know when I worked it was all the little things that got things done. just before I left, things started changing and throwing out a lot of the things that we thought were worthwhile. but they wanted to cut corners and they told us that some of those things were not worthwhile. a supervising engineer was called back on a contract basis. they got him and taking the young engineers out to get their feet wet. they had no more idea what they were doing than the man in the moon. they had a lot more education than we had. I keep coming back to the connection center, it seems to me we might get more people involved in some way if we had a place on our campus to do

that. maybe then they would be willing to go out into the field and get involved in the schools.

FO one of the things that I theorize about community relationships. I believe there are certain symbols that we have in all groups that can bind us together. we all share certain experiences, like the birth of children, death, rites of passage, marriage, fear of security and safety. what symbols do you see in our spring branch/memorial community that can bind us together.

What are the things we hold in common

CB I think education. people on this side of the freeway have had a reasonable amount of education. on the other side they don't have as much education and are not as interested. they don't comprehend it. they can't visualize. it is hard enough to just keep a roof over their heads.

FO education can bind us together because it gives us the ability to do more with our lives.

CB I don't know how to make people focus on this. if we can't get them educated what will happen when we are gone. it is so overwhelming , I think that is why a lot of people say why don't you all just go back where you came from. we are going to be supporting an underclass, like it or not, or they will just eat us up. I don't know how to get people on this side concerned about this.

FO there is a fear associated on the south side, if we as a nation cannot educate our people something drastic is going to happen to the whole system. it just isn't going to work. for us older Americans, the legacy we want to leave behind is a nation that considers education important and to do what we can to bring about that.

CB you read about some of the people on juries. the lawyers think that the less sense they have the more they can be swayed. you see programs that

people watch on TV and the movies. some of it is so moronic and people just eat it up. so many of them get all their information from the TV.

FO I have one last question for you. if you woke up tomorrow and the memorial/spring branch area was ideal, the way that you dream it would be, what would it be like?

CB I think there wouldn't be so much north and south. I think it would be more interchangeable. we cocoon ourselves. we don't rock the boat. I guess what I am saying is , when we moved down here the first time in 1961, we were allowed three trips over here. they assigned somebody in a car to drive you around the city and give you as much information as they could. we did look on the north side. what drew us to here was the spring branch ISD, one of the smallest school districts. we knew there was no zoning. someone at the company told us about the area. now it has changed so much, so many Hispanics and blacks. now the school district is more like an inner city school district. yesterday we took the altar flowers to five people. we didn't know if we were still in spring branch ISD, we went way up clay road. there were some beautiful new sub-divisions. it is just like two different school systems.

FO if you woke up what would it look like. people wouldn't cocoon as much, what else.

CB we would be a little more like one family. it seems to me the difference in the north and south is like daylight and dark.

the church likes older people because they have so much time to volunteer, but we also like to travel and spend time with our grandchildren. being tied down to something continuous, because we want to spend time traveling. being in disciple was a big commitment and we had to miss some of them.

but we just don't want to be tied down. some of the older people are here more and are willing to sign up for things on a year round basis.

Appendix C: Pitner, Hollister Interviews

S O -- S is the manager of an apartment complex on Pitner.

She has four children and is married.

FO- tell me a little about what you have been doing in the community.

so- well, we've been working a lot in the community helping parents learn how to take care of their children. show them how to get medical help or help with the rent, if they don't have enough, because we know agencies that

will help. and we work on the finger prints for the children or help them go to the police, because crime is bad in the community.

FO- very very high. and you're the manager or assistant manager.

so- manager

FO- so you do more than just collect rent and show apartments

so, FO- (laugh)

so- I'm all the way here. (Austin, TX)

FO- so you're almost a social worker

so- problem is that a lot of them don't read or write Spanish, much less English. so a lot of them receive letters from immigration, letters from health department and they don't know how to read them so what they do is come to our office and we fill out their forms and translate for them we fax papers, Our owner is a great guy. We want to help who we can. That way we get in touch with a lot of people. He used to be just our community but the last few years the people from around the block know that Pine Gardens we have lots of people for help. They think we're going to charge them. It's funny, they ask how much we are going to charge to translate. we say nothing and they're real surprised. they say, 'everywhere we go they charge us five or, it's just.

FO- it sounds like a good program

so-it actually was never a program, it just developed as time goes by. people start knowing you. they know I don't like drunks, they know I don't like dirt or trash. but we still have a lot of crime in there.

FO- and you say you don't know how Joe Higgs found you. but I think Joe and I talked to the anglo from Bread of Life.

so- David

FO- David and he knew all of you and called all of the managers to come to that meeting where all of the binglewood people showed up. and I think that is how we got all of the managers there.

so-because for so long I went to the VIP meetings and sometimes they don't like what I have to say.

FO- and what is the VIP (pip) meeting

so- it's a monthly meeting with the long point police, they discuss the problems. it's one thing to talk about the problems and it's another thing for them to come and fix them.

FO- do you think they give you a lot of lip service.

so- I think they talk alot. they get on our good side, but that doesn't work with me.

FO- that was kind of my impression when we were talking to them, you know I was even asking about two murders that I had heard of in the area, and they were not on the list. I asked, how can it not be on the list, if there have been two murders. Pennington, said that maybe it had been recorded in a different area police station so you don't have a sense of accuracy.

so- it's like the ladies in the community, they have a problem and the police come and they don't know how to express themselves and the police make fun or laugh at them i get very hesitated at them. I tell them 'why do you come here and laugh at people' 'if you're not going to help, then get out' they say our guards arrested a guy and he's in handcuffs, the handcuffs shouldn't be taken off by anybody other than a judge. they pick him up, drive outside and take the cuffs off. we're not taking him, they say and let him go. people who are handcuffed in these apartments for disorderly conduct should be taken in and not let go. they need to be taken in and charged.

FO- so we need to figure a way to get real action from the police.

so- people know they can get away with it.

FO- what has it been like for you to be involved with TMO recently.

so- it's been a wonderful adventure. I'm in the real thing now. Before I was by myself and now I know I'm not alone, that there are a lot of people like me.

FO- that's right, that's right, and we can be supportive of one another.

so- I always believe that a lot of people make a lot of power. little people don't have much power but if you have a lot you make them turn and look at you.

FO- and you can't fight them by yourself.

so- I learned that.

FO- there are things that bring people together, across lines that make people from my part of the world and your part of the world to where we can relate to one another. and I'm wondering if you can identify several things that have brought people together, issues or concerns or symbols.

so- I believe social problems bring us together

FO- like what

so- education, we all go through a lot of trouble with scholarship, and a lot of children in my community don't have medical care. they just take an aspirin, safety, immigration, Those are things that should get us together. if work together, all colors, all flavors, all races.

FO- if you woke tomorrow and Spring Branch/Memorial were as you would dream it to be what would it look like?

so- clean, it would be very neat and clean, kids would be wearing uniforms, orderly waiting for buses, moms would be walking safely, and I'm not just

talking about Hispanic areas. I'm talking in general, cause I've been staying outside those high schools

FO- so crime used to be more than it is now.

so- yes, I got beat up. they beat up my maintenance man, the mailman,

FO- the mailman too

so- the officer that worked security

FO- was that when you first bought the project

so- and when we started evicting people started jumping on us

FO- but you had prostitution, drug dealing and gangs

so- but let me tell you what. I evict them and they go across the street. it is very sad. I'm glad I have the owner I have, because he cares. I've worked for too many owners and all they care about is how much money you've collected. they don't care who lives there. they don't understand that in the long run they don't win if there complex is a mess. I don't provide them new anything. and I have good people. so we don't advertise. I don't put signs out. all of the people are referrals from our residents. if my residents recommends that's wonderful. you know pastor Garcia, we have a special with him. for any of his congregation we give a special. we run 97-98% and when we have a move out we have a waiting list. I understand summercrest has a vacancy that is scary. there are good people. we are smaller. I can tell them don't be so dirty, clean your house, live like persons. I know that makes some people angry but when I come back its clean, you need to train them. they don't live that way in Mexico, they don't know nothing. I don't have carpet, I have tile. a lady came and said she needed carpet because her child was learning to walk and I said, 'where were you born', she said 'in Mexico' I said 'are you retarded, we don't have carpet' 'you learn how to take care of carpet and you'll get carpet. it was an unbelievable waste of

money with carpet. I had to change it every six months. they would try and clean it with bleach. I told my owner, 'it's a lot more money to put in tile but it'll last a lot longer' so in the last three years we've tiled practically the whole project. some people really like it. they'll say, 'oh, you have tile, my child has ashma and this is a big help'.

many of our moms are going to learn English and a lot of kids go to the boys and girls club. actually the owners money is going for scholarships in New Zealand. he's from new Zealand.

FO- really

so- every year he gives money for scholarships.

I told him, you should give my girls scholarships, come on.

CR Interview

C R is the principle of Panda Path early childhood development center located in the Spring Branch Family Development Center on Pitner St.

cr how long have you been working on your project.

FO since last September and I will probably work another year and a half . it is called action research. you follow the progress of something. I have been interviewing some of the people who work here. you are one of the integral parts of this whole thing . tell me a little about yourself. I know you are the principal in your first year.

CR I grew up in Houston on the southeast side. I was born in Mexico. in 1969 my mom brought her four children from her first marriage, my dad died when I was 2, she remarried and brought her children to live with her in the states. our first house was in channelview. my first education was in

channelview and then we moved to Houston, I attended hisd schools, graduated from the high school for law enforcement. went to Sam Houston state in criminology and switched. one of my professors gave me some good guidance. I had some questions if I could be in that field and make decisions based on what I knew was right. I just didn't think I could do that. he said you really should get into education where you can make a difference from the beginning and deter them from ending up in the juvenile system or the criminal system. that really made sense to me.

FO you got into education. how did you get here.

CR my first teaching job was in Palestine, Texas. I married someone from ??? he taught high school Spanish and coached soccer. after one year in east Texas we came to Houston. my first district was spring branch. I taught at ridgecrest elementary and I taught 1st grade and pre -k. I taught for 4 years and then had my first child. Ridgecrest was going year round when my child was born and I did not want to be away from my child that much so I moved to the cy-fair district. I was part of the first bi-lingual teams at the first bi-lingual campuses . they did it a little different. the children did not go to their neighborhood school but were bussed to different campuses. that was a difficult experience for me. working with people that had no qualms about saying we don't want the bi-lingual children in our schools. I taught there for a year and then moved to hisd. in hisd I worked at walnut bend elementary and then heard of an opportunity about a school that was opening up. it was an innovative school, the rice school. I applied and was one of the first teachers to open up the campus and worked there for two years and then moved in administration. I went to walnut bend as an administrator. I was a parent liaison , connecting the parents with the campus and the teachers. there were two separate communities. the homes in walnut bend and then

the apartment complexes . one of my goals was to show that the Hispanic population, the parents would participate. we were non threatening. we had a lot of success at getting the parents to participate. classes in parenting, speakers, mother - daughter club with 5th grade girls. we wanted the mothers to have their eyes opened up about what would happen in middle school. also I wanted them to establish a good relationship with their daughters so that when things started happening they would already have a friendship there to help communication.

FO was that something that the school did.

CR no, I did it on my own. I got a little grant. we met on Saturdays. it was voluntary. I asked the teachers to submit name of girls they thought would want to participate and would benefit from being part of it. we talked, we had speakers, we had career day, activities, a relationship building and educational. we took them to rice university .

FO when was it that college became important to you

CR always was something.

FO did your mother say it was something you needed todo.

CR no it was me, I think that it was because of my parents support that I was able to do it. my older sister did not go away to university but she went to u of h. my brother went a couple of years . neither of them completed a degree. I was the first one to get a degree.

FO it is always interesting to know how people get into certain things. some families no one continues their education and in some families everyone goes on to college.

CR I think my mother(third grade education in rural Mexico where I was born) a lot of it was my personal drive. when I told her I was going away to college she cried. she would tell me after I was gone, she went to work and

cried. if you start showing this to her she won't go. she was a very traditional person. it is one of the reason young Hispanic girls don't go away to college.

FO one of the things I keep running across as I work in spring branch and in the churches is we can't get Hispanics involved and even in the schools and parents won't go to PTA. tmo has wonderful success. what would you attribute your success to.

CR it is important for parents to know that they can trust the people in the leadership position and that person can really relate to them. if someone is doing it just because it is there job, they will not be as successful as someone who has a passion for it and is doing it because they see the future and betterment of the community is the key ingredient. the person in leadership doesn't care that the parents are poor, or that they have to walk to where they need to go, those are all just barriers that they have and they need to overcome them. I think the barriers can be over come.

FO how do you create trust.

CR be visible. it is important for parents to see me out. to know that I care about their children. to know that I am willing to take a stand for their children. I think the most distrusting and hardest to win over were the head-start parents. there were a couple of instances where this one mom would not open up when I talked with her. with some parents it takes a long time and lot of hard work and not giving up.

FO what has it been like working with tmo

CR beneficial for me. it is a big job. the expertise that Joe has, his way of going about it, not intrusive, non-demeaning, respectful. I don't have to run around patching up things he is doing. I know he has a lot to offer. he had done a good job of focusing on a lot of things. I thought we were going to

be doing the leadership academy this year. after we started having the meeting it was not our agenda that was dictating everything, it was the community, the parents. the parents felt more comfortable with me taking on the conflicts.

FO I have worked a lot with groups and this approach that tmo uses I like. you are not the expert. this starts off by saying tell us your story , what has been your experience. all of a sudden people say my feeling, my opinions are appreciated. that is important. security was more important to the parents than the parent academy.

CR my vision would be that it is not a panda path parent group but a community group. how can my children feel good about learning if there is violence outside. I think a community group, panda path, hollybrook, just spring branch resident

FO you want to get people involved in their children's' education. you empower people to take care of the security issues. they see that the school is where they got this power. you are valued.

CR the school is the right place to begin. the parent needs to feel comfortable and valued before they will come into the classroom and help

FO I have been so impressed with the people who have come out of the meetings as the leaders. the Anglos come to the meeting and say how did you get these people here. how did you get them to speak out. it takes a lot of work. it takes respect, and training

cr. I have been impressed with the leadership. not all of them have the same educational background. a lot of them it is obvious that the education is limited. a lot of them are very well spoken.

FO I believe there are things that bring people together across racial, ethnic and social background. I call them archetypal symbols. those basic things

in our life, birth, death, rites of passage, safety, security, things of that nature . Children, safety, security. have you seen other types of symbols like that

cr. family. when the parents feel comfortable to come into the school they get more respect.

FO if you were to wake up tomorrow morning and the spring branch/memorial community was perfect, what would it look like.

CR I would have a lot of volunteers. it would be the parents from the north helping the parents from the south. some of them would be here reading to the children. I would have a true combination of parents . there would be an opportunity for teachers from this campus to go to schools from the other side and trade places for a day.

FO do you have anything else that you might want people to know about yourself, or your vision. have you seen any myths dispelled.

CR my group of parents came to me and were worried about the speeding traffic in front of the school. they said we want to be the crossing guards. can you get me a poster board so I can just stand there. I told them we had supplies, like flags. they myth was the parents were not interested and would help. we have proven them wrong.

FO some of the residents had a myth about the police and the police probably had a myth about them. the apartment owners and apartment managers. there was more trust. the people from the sub-division had a lot of myths and I had a lot of myths about them. they really weren't concerned about the day laborers. it was interesting to see what they thought about each other. hopefully some of that has begun to break down. sometimes the only way to get that kind of diversity is arraign a controversial issue.

cr. that was probably the first time some of those people have been to the area. what is going to help us is to continue to have opportunity for community meetings. talking with each other, not to be afraid of what the other one is thinking. there will always be resistance.

FO appreciation of the other, no matter what is think about the people from binglewood, I have to appreciate what they have been through for the last 25 years. but you have to appreciate the work every body is trying to contribute.

cr. Laura said I don't live down Pitner but my children will go to the same high school that these children will attend. our children will be combined. so if I don't help who will? the parents realized that it was all of our problems. if we don't all work together in society we are in trouble.

FO I agree. okay thank you.

CR I'm only here for a short time. I have to use my time effectively. I have a strong feeling that God has a plan for me to move me somewhere else and I'm not afraid to say that God is the one that placed me here, because I have a strong belief that that's why I'm here.

FO I wouldn't disagree with that at all. I think your leadership and love exudes here at Panda Path.

CR (speaking of a parents description of the center) the center is like bringing the light to this community. and when I told Molly this, I said I didn't believe they had cut that out and molly said they didn't ... I thought that was so appropriate for the church.

FO and what is his name again

cr. Mr. Oriovetez

Appendix D: Questionnaire and Questionnaire Results

Dissertation Questionnaire
for Research Project of Franklin Orson

Please circle the following from 1-10 with 1 being the lowest in importance and 10 being the most important.

1. Children are successful in school because.....

of the quality of school facilities

1 2 3 4 5 6 7 8 9 10

of a competitive academic environment

1 2 3 4 5 6 7 8 9 10

of competent teachers

1 2 3 4 5 6 7 8 9 10

of a competent principal

1 2 3 4 5 6 7 8 9 10

of parental involvement

1 2 3 4 5 6 7 8 9 10

of a high IQ

1 2 3 4 5 6 7 8 9 10

2. Assuming you are just moving into the west side of Houston, rank the following 1-10 with 1 being least important, 5 being neutral and 10 being most important in choosing a neighborhood school:

TAPS scores

1 2 3 4 5 6 7 8 9 10

Ethnicity of school

1 2 3 4 5 6 7 8 9 10

Quality of facilities

1 2 3 4 5 6 7 8 9 10

I would not consider the schools in choosing a place to live

1 2 3 4 5 6 7 8 9 10

I do not believe public schools provide a proper atmosphere for my child/children so I would either home school or choose private schools

1 2 3 4 5 6 7 8 9 10

3. In comparison to other schools in the Spring Branch ISD (SBISD) I consider my child's/children's school to be (check the best answer or if you have no children of school age, skip this question)

- a. Superior
- b. Inferior
- c. About the same
- d. Don't know
- e. I do not compare

4. In comparing the SBISD schools south of Katy Freeway with the schools on the north side of Katy Freeway I consider them to be as follows: (rank 1-10 with 1 being vastly inferior, 5 being about the same and 10 being vastly superior)

South side schools are superior to north side schools

1 2 3 4 5 6 7 8 9 10

North side schools are superior to south side schools

1 2 3 4 5 6 7 8 9 10

5. My judgments concerning the previous two questions are based on the following (rank 1-10 with 1 being the least important, 5 being neutral and 10 being most important)

TAPS scores

1 2 3 4 5 6 7 8 9 10

Unequal funding of schools on one side of Katy Freeway

1 2 3 4 5 6 7 8 9 10

Positive parental involvement

1 2 3 4 5 6 7 8 9 10

Ethnicity

1 2 3 4 5 6 7 8 9 10

College acceptance rates and percentage of college enrollment

1 2 3 4 5 6 7 8 9 10

6. I believe people living on the South side of Katy Freeway are wealthier than people living on the North side of Katy Freeway. (Rank

1-10 with 10 being strongly agree, 5 being the same and 1 being strongly disagree).

1 2 3 4 5 6 7 8 9 10

7. I believe people living on the North side of Katy Freeway are wealthier than people living on the South side of Katy Freeway. (Rank 1-10 with 10 being strongly agree, 5 being the same and 1 being strongly disagree).

1 2 3 4 5 6 7 8 9 10

8. I believe people living on the South side of Katy Freeway are more educated than people living on the North side of Katy Freeway. (Rank 1-10 with 10 being strongly agree, 5 being the same and 1 being strongly disagree).

1 2 3 4 5 6 7 8 9 10

9. I believe people living on the North side of Katy Freeway are more educated than people living on the South side of Katy Freeway. (Rank 1-10 with 10 being strongly agree, 5 being the same and 1 being strongly disagree).

1 2 3 4 5 6 7 8 9 10

10. I believe people living on the South side of Katy Freeway commit more crimes than people living on the North side of Katy Freeway. (Rank 1-10 with 10 being strongly agree, 5 being the same and 1 being strongly disagree).

1 2 3 4 5 6 7 8 9 10

11. I believe people living on the North side of Katy Freeway commit more crimes than people living on the South side of Katy Freeway. (Rank 1-10 with 10 being strongly agree, 5 being the same and 1 being strongly disagree).

1 2 3 4 5 6 7 8 9 10

12. I believe people living on the North side of Katy Freeway are better people than people living on the South side of Katy Freeway. (Rank 1-10, with 10 being strongly agree, 5 being the same and 1 being strongly disagree).

1 2 3 4 5 6 7 8 9 10

13. I believe people living on the South side of Katy Freeway are better people than I believe people living on the North side of Katy Freeway. (Rank 1-10, with 1 being considerably worse, 5 being the same and 10 being considerably better).

1 2 3 4 5 6 7 8 9 10

14. Rank the following as to importance in creating community trust and solidarity in the overall SBISD community. (Rank 1-10 with 1 creating a hindrance to community trust, 5 being neutral and 10 being a most positive influence for creating community trust).

Katy Freeway

1 2 3 4 5 6 7 8 9 10

Memorial and Spring Branch Hospitals

1 2 3 4 5 6 7 8 9 10

Spring Branch Independent School District

1 2 3 4 5 6 7 8 9 10

Ethnic diversity

1 2 3 4 5 6 7 8 9 10

Inter-faith Church relationships

1 2 3 4 5 6 7 8 9 10

Spring Branch Super Neighborhoods

1 2 3 4 5 6 7 8 9 10

City/county/state government

1 2 3 4 5 6 7 8 9 10

Memorial City Shopping Mall

1 2 3 4 5 6 7 8 9 10

Dissertation Questionnaire Results
for Research Project of Franklin Orson

Church Affiliation _____.

I live **North, South** of Katy Freeway (please circle one)

I **am, am not** involved in TMO (please circle one)

Number of school age children _____.

My school children attend _____ school

Please circle the following from 1-10 with 1 being the lowest in importance
and 10 being the most important.

1. Children are successful in school because.....

of the quality of school facilities

1 2 3 4 5 6 7 8 9 10

SS 6.333

of a competitive academic environment

NS 6.307

1 2 3 4 5 6 7 8 9 10

SS 7.333

										NS 7.230
of competent teachers										
1	2	3	4	5	6	7	8	9	10	SS 9.38
										NS 9.153
of a competent principal										
1	2	3	4	5	6	7	8	9	10	SS 8.19
										NS 8
of parental involvement										
1	2	3	4	5	6	7	8	9	10	SS 9.19
										NS 9.538
of a high IQ										
1	2	3	4	5	6	7	8	9	10	SS 6.38
										NS 6.846

2. Assuming you are just moving into the west side of Houston, rank the following 1-10 with 1 being least important, 5 being neutral and 10 being most important in choosing a neighborhood school:

TAPS scores

1	2	3	4	5	6	7	8	9	10	SS 7.333
										NS 6.923

Ethnicity of school

1	2	3	4	5	6	7	8	9	10	SS 6.285
										NS 5.153

Quality of facilities

1	2	3	4	5	6	7	8	9	10	SS 7.19
										NS 7.461

I would not consider the schools in choosing a place to live

1	2	3	4	5	6	7	8	9	10	SS 4.15
										NS 6.363

I do not believe public schools provide a proper atmosphere for my child/children so I would either home school or choose private schools

1	2	3	4	5	6	7	8	9	10	SS 3.235
										NS 1.833

3. In comparison to other schools in the Spring Branch ISD (SBISD) I consider my child's/children's school to be (check the best answer or if you have no children of school age, skip this question)

- a. Superior SS 1 NS 3
- b. Inferior SS 0 NS 2
- c. About the same SS 1 NS 2
- d. Don't know SS 0 NS 0
- e. I do not compare SS 0 NS 2

4. In comparing the SBISD schools south of Katy Freeway with the schools on the north side of Katy Freeway I consider them to be as follows: (rank 1-10 with 1 being vastly inferior, 5 being about the same and 10 being vastly superior)

South side schools are superior to north side schools

1 2 3 4 5 6 7 8 9 10
SS 6.55
NS 6.928

North side schools are superior to south side schools

1 2 3 4 5 6 7 8 9 10
SS 3.722
NS 4.461

5. My judgments concerning the previous two questions are based on the following (rank 1-10 with 1 being the least important, 5 being neutral and 10 being most important)

TAPS scores

1 2 3 4 5 6 7 8 9 10
SS 7.166
NS 6.181

Unequal funding of schools on one side of Katy Freeway

1 2 3 4 5 6 7 8 9 10
SS 4.937
NS 6.692

Positive parental involvement

1 2 3 4 5 6 7 8 9 10
SS 8.4
NS 8

Ethnicity

1 2 3 4 5 6 7 8 9 10
SS 5.777
NS 6.583

College acceptance rates and percentage of college enrollment

1 2 3 4 5 6 7 8 9 10
SS 6.882
NS 7.307

6. I believe people living on the South side of Katy Freeway are wealthier than people living on the North side of Katy Freeway. (Rank 1-10 with 10 being strongly agree, 5 being the same and 1 being strongly disagree).

1 2 3 4 5 6 7 8 9 10
SS 7.714
NS 8.785

7. I believe people living on the North side of Katy Freeway are wealthier than people living on the South side of Katy Freeway. (Rank 1-10 with 10 being strongly agree, 5 being the same and 1 being strongly disagree).

1 2 3 4 5 6 7 8 9 10
SS 2.19
NS 2.846

8. I believe people living on the South side of Katy Freeway are more educated than people living on the North side of Katy Freeway. (Rank 1-10 with 10 being strongly agree, 5 being the same and 1 being strongly disagree).

1 2 3 4 5 6 7 8 9 10
SS 7.095
NS 7.857

9. I believe people living on the North side of Katy Freeway are more educated than people living on the South side of Katy Freeway. (Rank 1-10 with 10 being strongly agree, 5 being the same and 1 being strongly disagree).

1 2 3 4 5 6 7 8 9 10
SS 2.809
NS 2.769

10. I believe people living on the South side of Katy Freeway commit more crimes than people living on the North side of Katy Freeway. (Rank 1-10 with 10 being strongly agree, 5 being the same and 1 being strongly disagree).

1 2 3 4 5 6 7 8 9 10
SS 4.095
NS 2.857

11. I believe people living on the North side of Katy Freeway commit more crimes than people living on the South side of Katy Freeway. (Rank 1-10 with 10 being strongly agree, 5 being the same and 1 being strongly disagree).

1 2 3 4 5 6 7 8 9 10
SS 5.714
NS 6.571

12. I believe people living on the North side of Katy Freeway are better people than people living on the South side of Katy Freeway. (Rank 1-10, with 10 being strongly agree, 5 being the same and 1 being strongly disagree).

1 2 3 4 5 6 7 8 9 10
SS 4.285
NS 4.077

13. I believe people living on the South side of Katy Freeway are better people than I believe people living on the North side of Katy Freeway. (Rank 1-10, with 1 being considerably worse, 5 being the same and 10 being considerably better).

1 2 3 4 5 6 7 8 9 10
SS 4.476
NS 4.077

14. Rank the following as to importance in creating community trust and solidarity in the overall SBISD community. (Rank 1-10 with 1 creating a hindrance to community trust, 5 being neutral and 10 being a most positive influence for creating community trust).

Katy Freeway

1 2 3 4 5 6 7 8 9 10
SS 3.55
NS 4.538

Memorial and Spring Branch Hospitals

1 2 3 4 5 6 7 8 9 10
SS 6.428
NS 6.214

Spring Branch Independent School District

1 2 3 4 5 6 7 8 9 10
SS 7.619
NS 7.071

Ethnic diversity

1 2 3 4 5 6 7 8 9 10
SS 5.762
NS 5.642

Inter-faith Church relationships

1 2 3 4 5 6 7 8 9 10
SS 7.2
NS 7

Spring Branch Super Neighborhoods

1 2 3 4 5 6 7 8 9 10
SS 6.789
NS 6.692

City/county/state government

1 2 3 4 5 6 7 8 9 10
SS 5.9
NS 6.857

Memorial City Shopping Mall

1 2 3 4 5 6 7 8 9 10
SS 5.05
NS 5.571

15. What group of people or institutions do you believe can assert the most powerful and positive influence on the SBISD area community?_____

_____.

Please take a few minutes to answer the following questions.

Describe people who live in SBISD on the North side of Katy Freeway

Describe people who live in SBISD on the South side of Katy Freeway

Appendix H Mann- Whitney Questionnaire Computation

Mann Whitney U Test Results

The Mann Whitney U test was conducted on Question 5B of the questionnaire which referred to Unequal funding of schools on one side of Katy Freeway. The results showed that among parents and all persons responding, that north side responses showed a significance that there was an unequal funding of schools. Among parents there was a $P(1) = 0.0244$ and on $P(2) = 0.0488$, with parents on the north side believing there was unequal funding. For all respondents questioned, there was a $P(1) = 0.0154$ and a $P(2) = 0.0308$. On both of these computations the Level of Significance for a Directional test was significant at .025 and on the Non-Directional Test it was significant at the .05 range. All other question showed no significance.

Question 5B-- Comparing funding of SBISD schools.
There is unequal funding of schools

Group A are North of I-10 respondents and Group B are South side respondents

count	Ranks for Sample A	Ranks for Sample B	Raw Data for Sample A	Raw Data for Sample B
1	5.5	2	3	1
2	13.5	2	5	1
3	13.5	2	5	1
4	13.5	4	5	2
5	13.5	5.5	5	3
6	13.5	7	5	4
7	21.5	13.5	7	5
8	21.5	13.5	7	5
9	24	13.5	8	5
10	24	13.5	8	5
11	26.5	13.5	9	5
12	29.5	13.5	10	5
13	29.5	13.5	10	5
14	29.5	20	10	6
15		24		8
16		26.5		9
17		29.5		10

Mean Ranks for Sample A	Mean Ranks for Sample B
19.9	12.8

Mean ranks are provided only for descriptive purpose. They are not a part of the Mann-Whitney test.

$$U_A = 64 \quad z = 2.16 \quad P_{(1)} = 0.0154 \quad P_{(2)} = 0.0308$$

Critical Values of U for $n_a = 14$; $n_b = 17$

Question 5B-- Comparing funding of SBISD schools.

There is unequal funding of schools

Group A are North of I-10 respondents with children and Group B are South side respondents with children

count	Ranks for Sample A	Ranks for Sample B	Raw Data for Sample A	Raw Data for Sample B
1	7	1	5	1
2	7	2	5	2
3	7	3	5	4
4	7	7	5	5
5	11.5	7	7	5
6	13	7	8	5
7	14.5	11.5	10	7
8	14.5		10	

Mean Ranks for Sample A	Mean Ranks for Sample B
10.2	5.5

Mean ranks are provided only for descriptive purpose. They are not a part of the Mann-Whitney test.

$$U_A = 10.5 \quad z = 1.97 \quad P_{(1)} = 0.0244 \quad P_{(2)} = 0.0488$$

Critical Values of U for $n_a=8$; $n_b=7$