PROMOTING RACIAL AND ETHNIC IDENTITY: ACADEMIC INTERVENTION TO

SUPPORT SCHOLASTIC SUCCESS OF LATINOS

A Dissertation

Presented in Partial Fulfillment of the Requirements for the

Degree of Doctor of Philosophy with

a

Major in Educational Leadership in the

Department of Graduate Education

Northwest Nazarene University

by

Alejandro L. Zamora

May 2017

Major Professor: Heidi Curtis, Ph.D.

AUTHORIZATION TO SUBMIT

DISSERTATION

This dissertation of Alejandro Zamora, submitted for the degree of Doctor of Philosophy in

Education with a major in Educational Leadership and titled PROMOTING RACIAL AND

ETHNIC IDENTITY: ACADEMIC INTERVENTION TO SUPPORT SCHOLASTIC

SUCCESS OF LATINOS has been reviewed in final form. Permission, as indicated by the

signatures and dates given below, is now granted to submit final copies.

Major Professor _____   Date 4/4/17
                          Dr. Dr. Heidi Curtis

Committee
Members   _____   Date 4/4/17
                          Dr. Lawana Lancaster

             _____   Date 4/4/17
                          Dr. Mamie Oliver

Program
Administrator _____   Date 4/4/17
                          Dr. Heidi Curtis

Discipline's
College Dean _____   Date 4/19/17
                          Dr. Paula Kellerer

ACKNOWLEDGEMENT

This work was possible thanks to support of my family, friends, and various mentors. I have had numerous influential experiences and individuals in my life that have guided my professional focus towards promoting social justice. As education is the truest equalizer, I have focused a large portion of my work to ensuring population groups most in need have every opportunity to access and success.

DEDICATION

My doctoral work is dedicated to my mom, Louisa. She has always been an inspiration and has always been fearlessly dedicated to her children. It is with her unwavering support that I have progressed and attained anything I have accomplished. Also, a sincere thank you must be shared with the rest of my family and friends.

ABSTRACT

Latinos are disproportionately faced with societal and educational hardships. As such, it is incumbent upon the education system to offer a method of support that remediates this inequitable reality, particularly when viewed from a Critical Race Theory (CRT) perspective. Research has offered a connection between racial and ethnic identity (REI) and academic success in youth of color, though little research is explicitly connected to Latinos. This study offers a mixed-methods approach to explore the correlation of developing REI in Latino youth through a culturally-responsive school based intervention, *cuento* (story) group work, and the subsequent increase in REI and academic success. An instrument composed of the Racial Centrality subscale of the Multidimensional Inventory of Black Identity, Multigroup Ethnic Identity Measure, and Academic Self-Concept Scale was used pre- and post-intervention. Additional data sources included an open-ended question on the surveys, session checkout questions, and researcher field notes. Findings indicated an increase in REI among the participants after the eight-week intervention. Although no significant change in academics or relationship between gender and REI development was found, qualitative data offered the presence of potential stereotype threat impacting participant self-perception.

TABLE OF CONTENTS

List of Tables

List of Figures

Chapter I

Introduction

Latinos comprise over 17% of the United States population, yet stark inequities exist between this group and their ethnic and racial counterparts (Brown & Patten, 2014; United States Census Bureau, 2016). In a statistical profile compiled from US Census data, Latinos face greater disproportionalities when compared to the rest of the population in many areas, including the highest high school dropout rate of any population group (Brown & Patton, 2014). Sixty-four percent of the entire Latino population have an educational career that peaks at a high school diploma or less, as compared to their White counterparts at 37.2%. Other areas in which Latinos rank at the bottom of the US population include personal income levels and post-secondary education attainment. In relationship to these facts, Latinos have the second highest group poverty rate, surpassed only slightly by African Americans (Brown & Patten, 2014). Overall, people without a high school diploma or equivalent earn nearly $700,000 less over a lifetime than those with a diploma or GED, in addition to having poorer health outcomes and costing the government approximately a quarter of a million dollars due to situations such as welfare benefits and smaller contributions to tax revenue (Stark & Noel, 2015). This suggests educators reflect on the current system and attempt to discover methods of intervention that can provide additional support and garner marked improvement in the academic success of Latinos.

A method of offering support to Latinos includes understanding the impact racial and ethnic identity (REI) has on academic success, and the overall wellbeing of individuals (Chavous, Rivas-Drake, Smalls, Griffin, & Cogburn, 2008; Cokley & Chapman, 2008; Hughes, Witherspoon, Rivas-Drake, & West-Bey, 2009; Irizarry, 2007; Mello, Mallett, Andretta, & Worrell, 2012). Research finds a healthy REI leads to a more positive self-concept, which

predicts greater academic success (Cokley & Chapman, 2008). Additionally, when Latino youth receive positive messages about their heritage, they experience fewer symptoms of depression, maintain greater physical health, and have fewer encounters of externalization of problems, all while promoting higher self-esteem (Rivas-Drake, 2011; Umana-Taylor, Toomey, Tynes, Williams, & Mitchell, 2015). It is suggested culturally responsive approaches to youth development can influence educational interest (Busey & Russell, 2016) and achievement (Cokley & Chapman, 2008) while increasing the improvement of personal self-acceptance (Rivas-Drake, 2011; Umana-Taylor et al., 2015). It is therefore paramount educational methods are utilized in remediating the various systemic marginalization plaguing the Latino community.

Statement of the Problem

Latinos are regularly trailing behind their ethnic counterparts regarding academic success, highlighted by the high dropout rate and low educational attainment when compared to their White counterparts (Aguilar, MacGillivary, & Walker, 2003; Brown & Patten, 2014; Chavous et al., 2008; St-Hilaire, 2002). As a result of these academic insufficiencies, many societal inequities are perpetuated, including poverty, low access to health care, and reliance on welfare systems (Brown & Patten, 2014; Stark & Noel, 2015). Consequently, educators must begin to offer culturally responsive methods to critically address inequitable experiences. Youth of color who have an understanding of and pride in their ethnic heritage gain an overall optimistic regard toward their personal REI (Charmaraman & Grossman, 2010). As previously noted, when a youth has a healthy REI, a positive correlation is made to greater academic success (Rivas-Drake, 2011; Umana-Taylor et al., 2015). Thus, educators must begin to incorporate academic interventions to develop healthy REI among Latino youth to ensure greater scholastic achievement.

Despite the need to provide educational support to Latinos, little research exists that explicitly addresses the unique needs of this group (Araujo Dawson & Quiros, 2014). Although some research has included Latinos in study samples, such as Altschul, Oyserman, and Bybee (2006) who found a developed REI offers a buffer to African Americans and Latinos when addressing racism, few studies independently recognize the unique characteristics of this fastest growing population group (Brown & Patten, 2014). It must be noted that Latinos are not a specific race when identified by US policy; rather, the classification of Latino as an ethnicity qualifier is added after White, Asian, African American, or Native American is chosen (Stokes-Brown, 2012). Depending on various factors, including discrimination, Latinos tend to identify with one specific racial category over another (Campbell & Rogalin, 2006; Hitlin, Brown, & Elder, 2007). For example, Stokes-Brown (2012) found Latinos married to white partners tended to identify as white, as do Latinos with higher education and/or income. Conversely, Latinos that experienced discrimination due to their skin color more often identified as black (Stokes-Brown, 2012). Given these unique characteristics and the importance of REI in academic and life success, research specifically addressing the needs of Latinos is vital in filling the current gap in professional knowledge to focus on furthering methods of promoting educational success (Lee & Klugman, 2013; Ryabov & Van Hook, 2007; St-Hilaire, 2002).

Background to the Study

Latinos face a gamut of societal and health deficits, which one can postulate is associated to subpar educational attainments, particularly when compared to all other racial and ethnic counterparts (Ai, Aisenberg, Weiss, & Salazar, 2014; Brown & Patten, 2014; Nuñez, 2009; Smokowski & Bacallao, 2006; Tello, Cervantes, Cordova, & Santos, 2010). Moreover, when utilizing a Critical Race Theory (CRT) lens, the perspective of a more insidious, systemic

perpetuation of inferior living standards for Latinos becomes apparent. CRT, a theoretical framework in which race and racism is acknowledged as the ultimate influence for discrepancies among people of color, challenges the status quo in accepting that this reality is the final, realized outcome of Latino livelihood in America (DeCuir & Dixson, 2004; Ryan & Dixson, 2006; Solorzano & Yasso, 2001, 2002).

Therefore, a need for reflection on the profound differences occuring within the development and daily realities of minorities, including Latinos, calls for a differentiated approach to intervention to provide a voice to these marginalized groups (Bernal, 2002). Early studies on differences among minorities note those within these non-mainstream groups have unique ethnic identity developmental stages (Phinney, 1989). Further, research continues to find the effects of racial discrimination in relation to detrimental consequences for minorities during various stages of their ethnic identity development, such as depression and lower physical health (Ai et al., 2014; DeGarmo & Martinez, 2006; Umana-Taylor et al., 2015).

A myriad of research has been conducted on the role of ethnicity, discrimination, and other REI-centered components and the effect on the academic success of a youth of color (Altschul et al., 2006; Byrd & Chavous, 2009; Chavous et al., 2008; Cokley & Chapman, 2008). Additionally, Latino culture is defined in a collectivistic manner (Ai et al., 2014), with an emphasis on the importance of offering interventions within the context of the client's culture (Altarriba & Santiago-Rivera, 1994) and the unique cultural values within the Latino community (Cansler, Updegraff, & Simpkins, 2012; Tello et al., 2010). Despite the current breadth of research, a gap exists in combining these various components into a modality that combats the socioeconomic distress of America's Latinos.

One culturally-responsive method of promoting REI among youth is through storytelling (Al-Jafar & Buzzelli, 2004; Costantino, Malgady, & Rogler, 1984; Sánchez, Plata, Grosso, and Leird, 2010; Villalba, Ivers, & Ohlms, 2010). Stories, such as *cuentos*, or folklores, can assist Latino youth in understanding their unique cultural values, while *dichos*, Spanish proverbs, offer the receiver value messages (Sánchez et al., 2010). Through stories, Latino youth are offered opportunities for expression, play, exploration, and discovery of the world in creative manners while receiving messages that endorse their REI (Al-Jafar & Buzzelli, 2004; Costantino et al., 1984; Sánchez et al., 2010; Villalba et al., 2010).

The Research Questions

Coupling noted growth in the Latino population, and apparent academic and social deficits (Brown & Patten, 2014; US Census Bureau, 2010; US Census Bureau, 2016) with studies correlating REI and academic success (Chavous et al., 2008; Cokley & Chapman, 2008; Hughes et al., 2009; Irizarry, 2007; Mello et al., 2012; Rivas-Drake, 2011; Umana-Taylor et al., 2015), a link must be drawn to bridge these realities. In an attempt to uncover methods to increase a positive REI among Latino youth, the following research questions will offer guidance and focus to this exploration:

1. Does a culturally-responsive curriculum change the development of REI among Latino youth?

2. Is there a relationship between a culturally-responsive curriculum influencing academic success in Latino youth?

3. Does gender impact REI interventions among Latino youth?

Description of Terms

It is vital to maintain an understanding of the common terms that exist within the peer-reviewed literature surrounding this topic, particularly as the nuances of race and ethnicity are often blended into a single concept (Campbell & Rogalin, 2006; Stokes-Brown, 2012). Race is often viewed as a biological component and ethnicity references culture; however, these terms are often fused together and/or used interchangeability (Rivas-Drake et al., 2014). Therefore, the following terms will be offered as clarification to the use and meaning within this research study:

Cuentos. Directly translated into English, *cuento* means story in Spanish (Cuento, n.d.). Specifically within the context of this research, *cuentos* will refer to stories of folklore (Costantino et al., 1984; Villalba et al., 2010).

Ethnicity. Despite much discrepancy about the actual definition and differentiation of ethnicity from race, ethnicity will be defined as a group with like values, norms for living, meaning, and culture (Rivas-Drake et al., 2014).

Latinos. As indicated within the US Census Bureau questionnaire, the term Latino and Hispanic are used reciprocally. This term refers to Mexican, Puerto Rican, Cuban, South American, Central American, or individuals of other Spanish culture. No consideration to race is given when identifying Latinos (US Census Bureau, 2013b).

Panethnicity. Panethnicity refers to groups who have like ethnic traits, such as values and culture, but have differing nations of origin (Kim & White, 2010).

Race. The US Census Bureau indicates race is a socially constructed concept that identifies individuals based on nation of origin/heritage, racial origin, or other sociocultural concepts. The federal government currently utilizes this meaning, which was originally defined in 1997 by the US Office of Management and Budget (US Census Bureau, 2013a).

Racial and Ethnic Identity (REI). REI is complex, and is composed of an individual's sense of being a part of a group, maintaining a high regard for their racial and ethnic group role, familiarity and involvement in their group traditions, and "perceived appraisals of racial-ethnic group members" (Corenblum & Armstrong, 2012, p. 124). Simply, REI offers worth and value to an individual's concept based on their racial and ethnic background (Charmaraman & Grossman, 2010).

Race and ethnicity. These terms are regularly used concurrently because of the difficulty to extrapolate the nuances associated with the groups being defined (Charmaraman & Grossman, 2010; Rivas-Drake et al., 2014). As noted above, subtle differences exist between the two terms, but they are often used jointly to ensure a robust understanding of individuals and groups being addressed.

Significance of the Study

Latinos in the United States are a young and increasingly sizable population group within the country (Brown & Patten, 2014). Yet despite this exponential growth, the educational and economic discrepancies continue to perpetuate a community of low education and high poverty (Brown & Patten, 2014; US Census, 2015). With Latinos constituting a large percentage of primary and secondary classroom students (Brown & Patten, 2014), it now becomes incumbent on educators to assist the remediation of this tragic reality.

With the undeniable level of contact teachers have with many youth, including Latinos, educators must begin to look to school based interventions to provide a sense of hope and accomplishment that negates the aforementioned detriment for this group. Irizarry (2007) conducted qualitative research reflecting on the concept of culturally responsive pedagogy. Within this research, Irizarry (2007) observed and interviewed students of a high school

classroom in which the teacher utilized various methods to accomplish said pedagogy, including community connection, language, and music. The interventions utilized within this study were met with student responses that highlighted an increase in connection to the course content, greater comfort sharing with their classmates and teacher, and a view of the teacher as a role model (Irizarry, 2007). As evidenced in this research study, applying a culturally responsive pedagogy can increase minority student engagement to the general education curriculum; however, the finite scope of this study and the lack of similar studies analyzing like approaches demands further exploration.

Additionally, REI was found to contribute to students missing less school and thereby increasing grades (Byrd & Chavous, 2009), while also leading to greater parental involvement, resulting in higher academic achievement overall (DeGarmo & Martinez, 2006). Moreover, research found that developing REI is key to the healthy development of Latinos (Rivas-Drake, 2011; Rivas-Drake et al., 2014). Therefore, a researched correlation must be made in offering a culturally responsive pedagogy which promotes REI of Latino students and leads to an increase in academic success. In finding a modality to bridge these individual, evidenced components, the future academic success and overall livelihood of America's Latinos will elevate to a place of equitability and sustainability. Moreover, from a CRT vantage point, with an increase in education and future lifelong success associated with positive academic outcomes, Latinos can become more integral in purposefully shaping the landscape of America through acquired political and social capital (Lopez, Korgstad, Patten, & Gonzalez-Barrera, 2014).

Theoretical Framework

CRT, founded in the field of legal academia, declares US laws instigate and promote racism (Comeaux, 2013; DeCuir & Dixson, 2004; Ryan & Dixson, 2006). Moreover, the

concept of laws, which are argued to be racially unbiased, disproportionately impacts people of color; thus, CRT attempts to draw attention to this inequity and structural marginalization. Within education, CRT seeks to address systems and processes, such as tracking, that perpetuate racism, in addition to focusing on dysconscious racism which accepts white domination at a latently aware level (Ryan & Dixson, 2006). CRT contends race cannot be passively taught within education; rather, direct opportunities for critical application must be utilized to provide active focus (Ryan & Dixson, 2006). Five key elements comprise the basic tenets of CRT, including: (1) trans/interdisciplinary; (2) experiences of people of color; (3) confrontation of dominant norms; (4) race centrality and the intersectionality of other subordination, such as gender and class; and (5) focus on social justice (Bernal, 2002; Comeaux, 2013; Davila & de Bradley, 2010; DeCuir & Dixson, 2004; Huber, 2011; Solorzano & Yasso, 2001, 2002).

Overview of Research Methods

A mixed methods research model with an explanatory research design was selected in an attempt to provide both statistical relationships between the variables indicated within the study, and a qualitative component to offer a narrative to the research questions (Creswell, 2015). Given the abstract nature of REI and other components of the research, the limitations of a singularly qualitative approach would be too great, considering the norm developmental stage of the sample group (Hutchison, 2003). However, offering a mixed methods approach leverages the standardization of an explanatory research design, in addition to presenting an opportunity for open-ended responses from participants (Creswell, 2015).

The sample group was selected from a school within the northwestern portion of the United States, which was comprised of a predominantly Latino students. The site was chosen for

this study because of school demographics. Specifically, Latinos in sixth through eighth grades were selected for the study.

The intervention, based on *cuento* therapy, was a multi-week course offered in a group setting focusing on key cultural value concepts. *Cuentos* is a Spanish term for folklore/stories that impart a moral or message onto the reader (Costantino et al., 1984; Villalba et al., 2010). The intervention is modeled after Villalba et al. (2010), in which the researchers offered an eight-week school based group counseling program focused on the reality of living as a minority within the community.

One self-administered, validated instrument was given pre- and post- intervention. Specific subscales of the measures below were leveraged to create the particular measurement tool for this study:

- Racial centrality measured using Racial Centrality subscale of the Multidimensional Inventory of Black Identity (Sellers, 2013);

- Multigroup Ethnic Identity Measure (Phinney, 1992); and

- Academic Self-Concept Scale (Liu & Wang, 2005).

Additionally, supplemental data were gathered from schools. This mixed methods study offered an explanatory research design in an attempt to find correlation in the following areas: REI-promoting curriculum, increase in REI in Latinos, and academic success in Latinos. Qualitative data were collected in multiple manners, including at the end of the instrument, in which an open narrative question was asked on the topic of REI. Furthermore, at the end of each session, field notes were were synthesized and students were asked to respond to reflective questions. The mixed methods approach offered two forms of data analysis that function in tandem to provide a poignant interpretation of the needs of Latino youth through offering a differing narrative from

the status quo/majoritarian story told by the educational system (Bernal, 2002; Huber, 2011;

Solorzano & Yasso, 2002).

Chapter II

The Literature Review

Introduction

The literature review will synthesize information as it relates to racial and ethnic identity

(REI). Specifically, REI will be explored in the following manner: (1) theoretical framework:

Critical Race Theory (CRT); (2) Latinos in the United States: current data and research; (3)

Latino cultural value concepts; (4) REI; (5) REI in Latinos; (6) REI in youth; (7) REI and

academic success; (8) role of adults in culturally responsive education; (9) impact of gender; (10)

cuentos as a tool; and (11) conclusion. The scope of the review will allow for a thorough

understanding of current information and the deficit of knowledge that offered the antecedent to

this study.

Theoretical Framework: Critical Race Theory

CRT is a theoretical framework developed from Critical Legal Studies in the 1970s

(DeCuir & Dixson, 2004; Ryan & Dixson, 2006). CRT exclusively explores race and racism and

is political by nature, seeking to instigate systemic change to remediate marginalization caused

by racism (Bernal, 2002; DeCuir & Dixson, 2004; Ryan & Dixson, 2006; Solorzano & Yasso,

2001, 2002). The goal of CRT is one of social justice and change, accomplished through

focusing on specific principles. One key element of CRT is counter-storytelling (DeCuir &

Dixson, 2004; Solorzano & Yasso, 2002). This component is meant to provide a voice to

marginalized people of color and challenge the accepted narrative of the majority. It is a critique

of the established structure of oppression and can be done through personal accounts and

storytelling (DeCuir & Dixson, 2004; Solorzano & Yasso, 2002). Researchers must understand

and identify white privilege, which is often disguised as the status quo and norm, to thoroughly

address the issues of racism serving as a system benefiting people who represent those in power (Solorzano & Yasso, 2002). White privilege is maintained through majoritarian stories offered and recognized as truth. These stories claim people of color are abnormal, and they qualify white as the norm. Solorzano and Yasso (2002) offer an example in which people who experience crimes in a white community make statements noting surprise such behavior would occur there. The majoritarian story in this case says white neighborhoods are good, and bad things only happen outside of white communities. Bad things happen in communities of color. People of color do bad things (Solorzano & Yasso, 2002).

Secondly, CRT focuses on the pervasive, endemic nature of racism (Bernal, 2002; DeCuir & Dixson, 2004; Ryan & Dixson, 2006; Solorzano & Yasso, 2001, 2002). Racism maintains an influence, both historically and presently, in the continued subordination of people of color in the realms of politics, economics, and overall society. Further, Solorzano and Yasso (2002) defined three key traits of racism, including (1) one group claiming itself superior to all others; (2) the aforementioned group having systemic power to perpetuate racism; and (3) racism promoting the group in power by subordinating other groups. Ultimately, racism is about maintaining institutional power, a power never held by people of color (Bernal, 2002; DeCuir & Dixson, 2004; Ryan & Dixson, 2006; Solorzano & Yasso, 2001, 2002).

Coupled with the permanence of racism, CRT draws attention to the intersectionality of other subordination, such as gender and class (Bernal, 2002). Centrality and intersectionality of race and racism note race is the central focus, and other –isms intersect with racism, such as marginalization based on gender and/or class (Solorzano & Yasso, 2001, 2002). It is at these intersections other critical raced-gendered epistemologies can provide a voice to a marginalized group, such as Latino Critical Theory or Chicana Feminists Perspective (Bernal, 2002).

Epistemology is how one understands the world, specifically referring to a system of knowledge. More specifically, raced-gendered epistemologies "emerge from the experience a person of color might have at the intersection of racism, sexism, classism, and other oppressions" (Bernal, 2002, p. 107).

Third, whiteness as property correlates to the rights maintained by white individuals, which is similar to property in the following three ways: "the right of possession, the right to use, and the right to disposition" (DeCuir & Dixson, 2004, p. 28). This description simply highlights whiteness being leveraged to perpetuate practices of subordination and segregation (DeCuir & Dixson, 2004; Ryan & Dixson, 2006). An example provided by DeCuir and Dixson (2004) was the need for an African American student to modify her self-expression of wearing a traditional African headpiece, which is typically colorful, to wearing a different, less customary piece to ascribe to school dress code policies.

Fourth, CRT states that interest convergence is a paramount consideration of this theory (DeCuir & Dixson, 2004). This component notes self-interests of those in power are gained when offering accommodations to people of color. Malcolm, a black student interviewed by DeCuir and Dixson (2004), noted when he began at his preparatory school, he was asked about his ability to play sports. Within the CRT framework, the school's effort to diversify the school by enrolling a student of color was coupled with a self-serving interest of improving their athletic program (DeCuir & Dixson, 2004).

Lastly, critique of liberalism takes a critical look at three areas: colorblindness, legal neutrality, and incremental movement (DeCuir & Dixson, 2004). Colorblindness ignores the pervasiveness of racism, both personally and institutionally, while noting white as the norm and people of color as other. Additionally, it assumes an ahistorical perspective of reality, suggesting

the status quo is void of historical oppression (DeCuir & Dixson, 2004; Ryan & Dixson, 2006; Solorzano & Yasso, 2002). By choosing to ignore color, one reduces the capacity for policies focused on supporting individuals of color. Moreover, incremental change only helps those in power. This small movement assumes a need for equality, which suggests that all people are equal. However, because of a structure that subordinates people of color, the true focus should be on equity. An example of incremental change is tokenism: including one/few people of color versus full integration (DeCuir & Dixson, 2004).

As noted previously, CRT is often described by five tenets; however, other components, used interchangeably with the above list, are also highlighted. CRT is considered to be trans- or interdisciplinary, impacting and crossing all sectors of society (Bernal, 2002; Ryan & Dixson, 2006; Solorzano & Yasso, 2001, 2002). Taking this multidisciplinary view, CRT denies an ahistorical view and rather focuses on past and present experiences and realities (Solorzano & Yasso, 2002).

In further applying CRT, Solorzano and Yasso (2001) noted methods of analyzing racism in education from a CRT lens. First, one must understand the social construct of racism. Although race itself can be objective, when society places value on one race over others, that objectivity becomes nullified. As such, racism perpetuates the dominance of one group over others, the dominant group has power to perpetuate continuation of racism, and the impacts of racism affect many groups. Further, stereotyping is the generalization of a group, which is used to validate behaviors of oppression (Solorzano & Yasso, 2001). Stereotyping includes the concept of microaggressions, in which comments are made that cause the minimization and othering of a group (Solorzano & Yasso, 2001). For example, Solorzano and Yasso (2001) noted that stating someone speaks English well is potentially a microaggression as it implies that

because of their race they should not be articulate or capable of speaking the language as clearly as they do. Given the vantage offered by CRT, educators must explore the current demographic data and dynamics of Latinos from this critical perspective.

Latinos in the United States: Current Data and Research

Federal policy describes Latinos, interchangeably with the term Hispanics, as "a person of Cuban, Mexican, Puerto Rican, South or Central American, or other Spanish culture or origin regardless of race" (US Census Bureau, 2010, p. 2). The estimate of the US population, as of July 1, 2016, is 323,127,513, of which 17.6% identify as Latino (US Census Bureau, 2016). Upon exploring trends in the country's population, it is apparent that the largest minority group faces certain ambiguity. In the counting and categorization of the population, the US Census Bureau (2016) offers the following racial categories: White, African American, American Indian, Asian, Pacific Islander, and two or more races. Latino is not a racial classification, rather a supplemental ethnicity characteristic identifier. Table 1 offers a current demographic summary of the US population by race and Hispanic designation.

Table 1

2015 US Population by Race and Hispanic Designation

Category	Percentage of US Population
White	77.1%
Black/African American	13.3%
American Indian and Alaska Native	1.2%
Asian	5.6%
Native Hawaiian or other Pacific Islander	.2%
Two+ races[a]	2.6%
Hispanic/Latino[b]	17.6%

Note. Adapted from "QuickFacts: United States [Table]," by US Census Bureau, 2016, Retrieved from https://www.census.gov/quickfacts/table/PST045216/00.
[a]Individuals completing survey selected more than one race. [b]Latinos can be of any race.

A comprehensive evaluation of Census data provided a statistical overview of America's Latinos (Brown & Patten, 2014). Latinos were 17.6% of the population, indicating a more than 50% increase from 2000 (US Census Bureau, 2016). Further, 65.5% of Latinos were born in America, and of the remaining 35.5% who were foreign born, 11.4% had obtained US citizenship status (Brown & Patten, 2014). A resounded majority, 64.2%, were of Mexican descent, followed by 9.3% Puerto Rican, and 3.7% of both Cuban and Salvadoran heritage, respectively. The Latino median age was 27 years old, with native born at 18 years old, and foreign at 40 years old (Brown & Patten, 2014).

With regard to education, 63% of Latinos attained a high school diploma or less, indicating most Latinos are not reaching higher levels of education beyond high school (Brown & Patten, 2014). Although significantly less than in 2000, Latinos still had the greatest high

school dropout rate in 2012. Regarding higher education, Latinos between 18 and 24 years old

had a college enrollment rate of 34.7%. This rate was the lowest of all racial/ethnic groups

identified (Brown & Patten, 2014). In 2012, 12,072,947 5- to 17-year-old Latinos were enrolled

in public and private schools around the country (Brown & Patten, 2014). Table 2 summarizes

the educational reality of America's Latinos, as compared to their white counterparts,

summarized from the Census Bureau's American Community Survey (Brown & Patten, 2014).

Table 2

Latino vs. White Educational Demographics

Category	Latino	White	Difference
High school diploma, or less	62.4%	37.2%	25.2%
High school dropout	6.7%	3.4%	3.3%
College enrollment[a]	34.7%	46.1%	-11.4%
Enrolled in public and private schools[b]	12,072,941	27,963,655	-15,890,714

Note. Adapted from "Statistical Portrait of Hispanics in the United States [Tables]," by
Brown & Patten, 2014, Retrieved from http://www.pewhispanic.org/2014/04/29/statistical-
portrait-of-hispanics-in-the-united-states-2012/#population-by-race-and-ethnicity-2000-and-
2012.
[a]Between 18-24 years old. [b]Between 5-17 years old.

In addition, the socioeconomic portrait of America's Latinos include nearly 45% with a

personal income earning of less than $20,000 per year, and an overall personal median annual

income of $21,000 (Brown & Patten, 2014). Over 25% of the entire US Latino population lives

in poverty, including more than 5.8 million youth under the age of 18. Income and poverty

levels note a reliance on welfare support (Brown & Patten, 2014). Table 3 summarizes the

socioeconomic reality of America's Latinos, as compared to their white counterparts.

Table 3

Latino vs. White Socioeconomic Demographics

Category	Latino	White	Difference
Income less than $20,000 per year[a]	45.4%	32.1%	13.3%
Personal median income per year[a]	$21,000	$32,000	-$11,000
Below federal poverty rate	25.4%	11%	14.4%
Below federal poverty rate, youth[b]	33.8%	13.8%	20%
Receive income from welfare	4.4%	2.1%	2.3%
Receive food stamps	23.4%	9.3%	14.1%

Note. Adapted from "Statistical Portrait of Hispanics in the United States [Tables]," by Brown & Patten, 2014, Retrieved from http://www.pewhispanic.org/2014/04/29/statistical-portrait-of-hispanics-in-the-united-states-2012/#population-by-race-and-ethnicity-2000-and-2012.
[a]Between 18-24 years old. [b]Between 5-17 years old.

Beyond the demographic and socioeconomic truths of people of color, including Latinos, a further application to the experiences of racism must be acknowledged. The Pew Research Center (2016) conducted a national survey of over 3,700 US adults on the topic of race. Poignantly, the information indicated stark differences between people of color and white perception of racial issues. The survey found that 45% of white respondents noted race relations are poor, as compared to 61% of black respondents, and 58% of Latino respondents (Pew Research Center, 2016). Moreover, 27% of the white individuals who completed the survey claimed too little focus is given to race-related issues. In contrast, 58% and 50% of black and Latino respondents, respectively, noted a similar sentiment. Overall, 53% of white respondents noted that more progress is needed to improve race equality; however, black respondents resoundingly agreed with this statement at a rate of 88%, and Latinos at 70% (Pew Research

Center, 2016).

Beyond a societal perspective, personal experiences of racism remain significant among people of color (Pew Research Center, 2016). Seventy-one percent of black respondents, and 52% of Latino respondents noted either regular or occasional experiences of discrimination. Furthermore, 40% of black and 20% of Latino respondents expressed their race or ethnicity has made their life more challenging with respect to finding success, as compared to 5% of whites answering the same (Pew Research Center, 2016). Acknowledging this framework of experienced public and individual oppression is a cornerstone to understanding and acting upon a CRT perspective (Bernal, 2002; DeCuir & Dixson, 2004; Ryan & Dixson, 2006; Solorzano & Yasso, 2001, 2002).

Latino Cultural Value Concepts

Latinos are a panethnic group with various levels of unique characteristics due to countries of heritage and acculturation (Hitlin et al., 2007; Moreno & Gaytan, 2013). Despite the panethnicity, several group norms are often present, including *familismo*, *personalismo*, *respecto*, *confianza*, *bien educado*, *machismo*, and *mariansimo* (Añez, Silva, Paris, & Bedregal, 2008; Leon, 2010; Rinderle & Montoya, 2008; Segal, Gerdes, Mullins, Wagaman, & Androf, 2011). The aforementioned concepts may impact how Latinos engage and interact with the educational system.

The collectivist cultural standards of Latinos emphasize a high degree of reverence for interpersonal interactions and relationships (Añez et al., 2008; Segal et al., 2011). First, the collectivist concept of *familismo*, in which deference is provided to the family, offers both a supportive approach to family engagement and submissiveness in decisions made by the system (Leon, 2010; Segal et al., 2011). *Personalismo*, a Spanish term referencing personalization,

speaks to sincere, engaging communication devoid of conflict (Añez et al., 2008; Ceballos & Bratton, 2010; Segal et al., 2011). *Respecto* is a hierarchical value, often related to age and status, showing respect by using formal language and other displays of esteem (Añez et al., 2008; Leon, 2010). Additionally, *confianza*, or confidence, implies a great sense of trust in interpersonal relationships, offering a meaning that transcends the implications offered in English (Añez et al., 2008). Furthermore, being *bien educado*, or well educated, highlights the importance of academics and the direct reflection of educational outcomes on parents (Leon, 2010).

In addition to the concepts of interpersonal interactions, two key cultural value concepts exist within the Latino culture. First, *machismo* is a traditional gender role in which the male displays power and dominance over the family (Arciniega, Anderson, Tovar-Blank, & Tracey, 2008; Leon, 2010). A measurement tool was developed that reflects and measures the two dichotomous components of *machismo*: traditional *machismo* and *caballerismo* (Arciniega et al., 2008). Traditional *machismo* displays aggressive traits and difficulty identifying feelings. Conversely, *caballerismo* offers altruistic characteristic traits, along with having less maladaptive coping skills. In addition to the better known role of the male, *marianismo* offers a traditional definition for females. Characterized by women serving as the spiritual liaison of the family, *marianismo* promotes the idea Latinas foster and maintain a healthy family as the caregiver and mother (Leon, 2010). Within the traditional view of *marianismo*, women are expected to maintain their virginity until marriage (Leon, 2010).

Racial and Ethnic Identity

REI exists at various levels (Grossman & Charmarman, 2009; Phinney, 1989; Roberts et al., 1999). An attempt to synthesize the REI of white youth, particularly seeking a correlation

between environment and familial supports to the level of racial centrality, indicated parental

education had an effect on racial centrality (Grossman & Charmarman, 2009). Youth with

highly educated parents, and income potential, have a lesser connection to the significance of

REI. Youth who place REI at lower importance narrated the following themes: racial

disengagement, unexamined racial identity, non-homophily, and American identity. These items

speak to an individualistic approach in which race has little to no impact on identity (Grossman

& Charmarman, 2009).

Additional research leveraged a person-centered approach in allowing an individual to

choose their social identities so to measure how items connect to adjustment and application to

society (Kiang, Yip, & Fuligini, 2008). Ultimately, four groups with unique characteristics were

found: (1) multiple social identifications, (2) blended/low religious, (3) blended/low ethnic and

American, and (4) few social identifications. First, youth with multiple self-identifications were

balanced and had a connection to various groups, with an increase in self-worth and adaptability.

This group had little to lose from a single negative ethnic-based experience, as they were able to

associate and pull a sense of identity from elsewhere. Second, the blended/low religious group

had lower levels of religiosity but maintained similarly high levels of connectedness to other

identities. Third, the blended/low ethnic and American group maintained a sense of

colorblindness, as it relates to REI. This group stated they experienced greater discrimination

and the implications thereof (Kiang et al., 2008). In a similar study, Yip (2016) expanded on the

role of stereotypes from a person of color's self-perception. Individuals with high association

and regard for the REI were noted to report higher levels of disidentity – a cognitive action to

remove oneself from a portion of one's identity – with the hypothesized purpose of coping with

stereotype threat (Yip, 2016). Overall, social interactions impact personal identity, which

increases the feeling of marginalization for some (Campbell & Rogalin, 2006; Kiang et al., 2008; Vaquera & Kao, 2006; Yip, 2016).

Another concept that impacts identity is colorblindness as it perpetuates an un-nuanced singular view of a person, while negating any positive or negative effects gained from an individual's race (Grossman & Charmaraman, 2009). Youth in a predominantly white school indicated less unexamined reality of their REI. The school in which white students were fewer expressed themes of racial positive regard. Overall, white youth were more apt to identify with ethnicity, such as Irish or Italian, than to indicate acceptance of being white (Grossman & Charmarman, 2009).

Racial and Ethnic Identity in Latinos

Given demographic and cultural distinctiveness, REI is experienced uniquely within Latinos (Torres & Hernandez, 2007; Turcios-Cotto & Milan, 2013). Developing REI is key to the healthy growth of Latinos; however, unique complexities exist along the trek (Rivas-Drake, 2011). As indicated by the US Census (2010), Latinos, per United States government classification, are not a specific race. Rather, Latinos choose a race, adding the Latino ethnicity qualifier in a later demographic question. As such, Stokes-Brown (2012) attempted to understand what factors influence Latinos in self-identifying as one race versus another. Data found women, in addition to younger and lighter-skin-colored Latinos, were likely to identify as white. Furthermore, Latinos married to a white partner tended to identify as white, as did Latinos with higher education and/or income (Stokes-Brown, 2012). Conversely, Latinos experiencing discrimination due to the color of their skin were likely to identify as black. The findings also indicated Latinos who believed speaking Spanish was important were likely to identify with a race other than white. Stokes-Brown (2012) hypothesized that the various social

structures that propagate white privilege may prompt Latinos with higher education and income to identify as white.

Similarly, another study created a survey in which all items are listed under race, in an attempt to find out if Latinos differentiate between race and ethnicity (Campbell & Rogalin, 2006). The data showed nearly two-thirds of their study sample chose Latino-only as their race. Moreover, 7% chose the multiracial category, with Latino serving as one of the noted races. Eighteen percent of the respondents chose a single race identifier other than Latino. More specifically, males were about 4% more likely than females to pick Latino-only. Younger respondents also had a higher likelihood of choosing Latino-only than their older peers. Further, individuals who spoke Spanish in the home, in addition to those who were foreign-born, had a greater likelihood of selecting Latino-only. Additionally, the larger a local community's Latino population, the higher the chance of Latinos choosing Latino-only as their racial category. Individuals of Mexican and Puerto Rican descent more often selected Latino-only, while Cuban individuals often picked a different race altogether (Campbell & Rogalin, 2006). Like Stokes-Brown (2012), Campbell and Rogalin (2006) found those with higher incomes were less likely to identify as Latino-only than their lower income contemporaries.

Further, it was suggested Latinas who are exposed to "themes of anti-Black sentiment, marginalization of racial features, elevation of whiteness, and a focus on ethnic socialization and lack of messages regarding bias preparation" (Araujo Dawson & Quiros, 2014, p. 213) are faced with challenges. The aforementioned exposure offered a correlation between the darker the skin of a Latina and the potential for lower positive racial and ethnic identity. As found in Stoke-Brown (2012), Araujo Dawson and Quiros (2014) also found skin color served as a variable in identity and experience. The social construct in which families make disparaging comments

about physical characteristics associated with darker skin, in addition to families not offering preemptive protective messages to prepare for societal comments on these characteristics, placed additional burdens on darker skin Latinas in their pursuit of a healthy REI (Araugo Dawson & Quiros, 2014). This speaks to the complex dynamics faced by Latinos.

However, in divergence to the perpetuation of negative self-perceptions within Latinos, a claim was made that heritage socialization and normalization offered to children by their parents can lead to positive outcomes (Rivas-Drake, 2011). Conversely, it is suggested preparation for biases increases the perception to the existence of barriers to future life successes. The warning mechanism of bias preparation created a view of fewer livelihood-advancing opportunities. Nevertheless, individuals with both cultural socialization and bias preparation had a greater sense of their ethnic identity. Additionally, if a Latino student had more cultural socialization, there was greater self-esteem and lower depressive and physical symptoms (Rivas-Drake, 2011).

With regard to health, Ai et al. (2014) attempted to identify if REI, in addition to religion and social supports, correlated with the mental and physical health of Latinos. The researchers uncovered various poignant trends, including English language proficiency serving as the largest predictor of physical health along with predicting an overall greater mental health status. A similar trend found students who had a greater sense of positive public regard, or perception of the community at large, and who had low to no language barriers showed greater self-esteem and fewer symptoms of depression (Rivas-Drake, 2011).

Beyond language, researchers attempted to identify common trends relating to self-perceived discrimination among Latinos (Pérez, Fortuna, & Alegría, 2008). Overall, half of the native-born Latinos indicated they experienced daily discrimination, while only a quarter of foreign-born Latinos held the same perception. The study also uncovered that Latinos with

higher educational levels reported greater perceived discrimination as compared to their Latino counterparts with less education (Pérez et al., 2008). Moreover, the longer a Latino resided in the US, in addition to those native to this country, a stronger correlation with perceived daily discrimination existed. Pérez et al. (2008) and St-Hilaire (2002) both highlighted how higher educational aspirations equate to greater perceived discrimination, thus identifying the need for remediation and special attention to Latino youth.

Reflecting on the information relating to Latinos and REI development, a quagmire exists. Research indicated positive physical and mental health benefits connect to a strong concept of racial and ethnic heritage, which includes views of cultural strength and preparation for bias (Ai et al., 2014; Rivas-Drake, 2011). However, Latinos with greater acculturation, including higher socioeconomic status, educational attainment, and language proficiency, perceive daily discrimination on a more regular basis, which has destructive properties (Pérez et al., 2008; St-Hilaire, 2002). This reality speaks to a need of seeking an intervention that negates the aforementioned negative effects of this quandary.

Latino youth with an understanding and connection to their racial heritage retained a buffer that protected them from the negative effects of discrimination (Umana-Taylor et al., 2015). Greater ethnic affirmation offered less association to discrimination from peers, externalization of problems, and fewer symptoms of depression, while promoting self-esteem. Similarly, Thomas, Caldwell, Faison, and Jackson (2009) also found high levels of racial centrality can offer support to negate the effects of discrimination, tipping the balance toward greater Latino wellbeing (Thomas et al., 2009; Umana-Taylor et al., 2015).

More evidence was published related to the query of racial identity offering a buffer to the stress experienced by Chinese and Mexican Americans, finding centrality and self-esteem

had a positively correlated connection (Kiang, Yip, Gonzales-Backen, Witkow, & Fuligni, 2006). Also, higher levels of ethnic identity were associated with more stressful demands. However, more happiness and less daily anxiety were correlated with higher ethnic regard. Ultimately, Kiang et al. (2006) found high racial identity provided a buffer, a trend supported in other research (Altschul et al., 2006; Pérez et al., 2008; Thomas et al., 2009; Umana-Taylor et al., 2015). This buffering resulted in greater levels of happiness, while racial regard, not racial centrality, was an important factor in producing positive outcomes (Kiang et al., 2006).

Racial and Ethnic Identity in Youth

Phinney (1989) pioneered early work on developmental stages of REI in youth, identifying three stages of ethnic identity present within the qualitative study sample group: (1) no search; (2) a moratorium; and (3) achieved ethnic identity. The data noted despite the school setting a child was in, youth of color presented in one of these three stages while white youth did not. The concept of an ethnocentric view was discussed as white youth functioned within a system dominated by their group, thus making it unnecessary to be aware of the aforementioned stages of ethnic identity. As for youth of color, their identity is different than that of those in power, thus creating a distinction of which they may become cognizant. More than half of the sample group of color was in the no search stage, while the other two stages each had about a quarter of the total sample (Phinney, 1989). Further, Phinney (1989) states a relationship occurred between ethnic identity and Erik Erikson's developmental process of ego integrity. Ultimately, the research found that youth in the final stage, in which ethnic identity is achieved, had more positive outcomes (Phinney, 1989).

Further developing Phinney's (1989) initial findings of ethnic identity, ethnic threat was explored, noting the role of negative views of an individual's ethnicity and impact to ethnic self-

concept (Phinney, Chavira, & Tate, 1993). In the qualitative study, subjects were presented recordings of individuals expressing opinions of their ethnicity, which found that when youth viewed a recording offering negative group views, they rated the respective group lower; however, their ethnic self-concept was unchanged (Phinney et al., 1993). The researchers noted that this study offered implications as to youth being able to differentiate their own self-concept from that of the group. Nevertheless, ethnic concept and self-concept had a strong correlation. Youth with strong ethnic identity were more apt to positively affirm themselves as a group member, even in the face of negative group images (Phinney et al., 1993).

Later work supported the concept of unique developmental stages of REI in youth of color (Roberts et al., 1999). Ethnic identity is a construct of development for youth emerging during adolescence. It is measurable and different among ethnic groups. Further, two components correlate within this construct, including a feeling of belonging and exploration of identity, which emphasized the distinction of these elements but showed a relational effect on ethnic identity (Roberts et al., 1999).

Reflecting on cognitive development theories to uncover if racial and ethnic identity increased with age, research found youth who were cognitively more developed had a greater sense of racial and ethnic identity (Corenblum & Armstrong, 2012). Further, this identity correlated with greater self-esteem. As youth got older and had more cognitive growth, they were more able to fully understand the implications of their heritage (Corenblum & Armstrong, 2012).

Charmaraman and Grossman (2010) applied a qualitative approach in attempting to recognize what themes existed when youth of color identify their REI. The research found the following ideas:

- Positive regard was the most frequent theme found within the coded qualitative results;

- The highest number of participants who experienced positive regard were Latino and Asian; and

- A higher racial centrality score indicated greater importance of REI.

These themes spoke to the daily realities of Latinos and other youth of color, affirming youth understood and acknowledged the importance of REI (Charmaraman & Grossman, 2010).

With acknowledgment of the importance of emerging ethnic identity, further empirical support has focused on the impact of ethnic identity development in youth, specifically as it relates to group-esteem and group exploration (Araujo Dawson & Quiros, 2014; Arciniega et al., 2008; Byrd & Chavous, 2009; French, Seidman, Allen, & Aber, 2006). It was discussed that group-esteem increased as students progressed from middle school to high school, which is attested as relating to a more racial and ethnically diverse environment (French et al., 2006). Models of ethnic development assert exploration is necessary to achieve the highest stage of identity; thus, when youth became further exposed to diverse groups, they begin to advance in their exploration phase (French et al., 2006). Specifically, at the earliest point of French et al.'s (2006) longitudinal study, African American youths had lower esteem for their personal group, which was attributed to negative perspectives perpetuated by bias and racism. However, as the study progressed, the youth began their exploration phase where they started ascribing to a social identity theory, at which point the African American youths' group-esteem level increased. The importance of youth of color's exploration of REI offered a more solidified understanding of self and allowed for more growth in later ethnic developmental stages (French et al., 2006).

Racial and Ethnic Identity and Academic Success

The cornerstone of this study is the link between academic success and REI. Although not exclusively and exhaustively specific to Latinos, research exists which notes the correlation of these two concepts (Chavous et al., 2008; Hughes et al., 2009; Irizarry, 2007; Mello et al., 2012). Data found an association between stereotype threat, an occurrence within marginalized groups where members of said group become aware of group stereotypes and have lower academic success, and school belonging (Mello et al., 2012).

Adolescents within the marginalized group experienced a lower sense of school belonging when stereotype threat became apparent (Mello et al., 2012). Members of racial and ethnic groups who are commonly stereotyped as maintaining and achieving subpar academic success were susceptible to stereotype threat. Adolescents, in this key developmental stage of life, began developing a self-sabotaging concept. The self-fulfilling prophecy of poor academic achievements translated into a lower sense of school belonging, and likely lower academic success (Mello et al., 2012).

An attempt to identify if systemic or peer perpetuated discrimination at school served as a predictor of success for female and/or male students of color found supporting results (Chavous et al., 2008). The study suggested both boys and girls who had less school success in eighth grade had experienced more discrimination. Uniquely, males with lower family education and income indicated experiencing greater eighth grade discrimination. Further, males expressed more discrimination in 11th grade than their female peers (Chavous et al., 2008).

Despite the negative effects of stereotype threat that perpetuates poor outcomes for youth of color, Altschul et al. (2006) stated individuals with a higher awareness of racism, in addition to those with higher levels of connectedness and embedded achievement, had better academic

scores than their counterparts of color who did not possess these traits. REI offered a method toward predicting grade point average (GPA) levels, in addition to providing a buffer to already low educational attainment within the Latino and African American youth studied. Additionally, Cokley and Chapman (2008) stated that promoting positive REI supported an individual's positive academic self-concept. This specific self-concept offered a significant relationship (p = .40) to academic success (Cokley & Chapman, 2008).

Providing a more holistic perspective to academic outcomes, Byrd and Chavous (2009) explored the role of racial identity and scholastic success by utilizing a systems approach to explore the dynamics and influences neighborhoods have, perceived and actual, on youths' racial identities. The study concluded that the more support a community offered, in terms of structure and role models, the greater GPA and school attendance a youth had (Byrd & Chavous, 2009). The more financial prospects of a community, the more homework assignments were completed by students in said community. However, the more affluent areas tended to offer more maladaptive behaviors in their youth. Simply stated, the more a neighborhood allowed for access to community programs and support, the greater academic success a youth obtained. Despite the benefits found in more economically sound communities, Byrd and Chavous (2009) noted that youth in these areas valued school less than their counterparts. The proposed reason behind this dynamic is that youth with more access to financial means do not have to work as hard as their counterparts to obtain future stability. It is also suggested that black youth in neighborhoods with higher incomes had fewer racial peers and thus faced more daily hurdles. Nevertheless, access to community programs, such as a YMCA, helped endorse the importance of school. Regarding race and identity, youth with greater racial identity missed less school and had an overall higher academic success (Byrd & Chavous, 2009).

Specifically related to Latino REI and academics, Torres and Hernandez (2007) utilized a qualitative approach to uncover the developmental milestones Latinos uniquely experience in their academic journey into and through college. The overall perspective is that Latinos experience additional developmental tasks in securing and attaining future success, similar to those outlined by Phinney (1989). The major theme associated with these additional tasks is racism: both coping with and understanding the significance thereof. Racism is found in each of the coded themes in the qualitative interviews (Torres & Hernandez, 2007). Those in External Formula stage were suspicious of authority outside of their familial/social circle. Those in Crossroads stage noted how experiencing racism had promoted their development. Becoming the Author of One's Life stage incorporated the experienced racism into their personal Latino development. Those in Foundations stage had a solid understanding of identity despite experienced racism (Torres & Hernandez, 2007). The implications of these additional developmental stages highlight the impact racism has on the progression of Latino livelihood.

In continuing to explore Latino REI and future academic attainment, Cansler et al. (2012) attempted to offer a qualitative understanding as to how a Latino youth's life experience supports future aspirations. Various clusters were identified in the study, including Independent, Family Oriented, Career Oriented, and Inconsistent. Family Oriented youth stated they would live with their family until they get married, even though this group, and the Independent group, indicated a delayed age for marriage. Regarding education, youth who spent less time in the US had lower educational expectations for themselves. Conversely, Latino youth with longer time in the country, and higher socioeconomic status, had grander educational and career aspirations. Insofar as perceptions of gender roles, Career Oriented youth possessed less traditional expectations of gender normative standards (Cansler et al., 2012). Additionally, this group had

loftier education and career goals, and engaged in less risky acts than their counterparts. In

considering gender as a study variable, no major differences existed in the data. The major

finding of this study indicated that Mexican American youth present with different perceptions

of their future (Cansler et al., 2012). Table 4 lists various characteristics found by Cansler et al.

(2012).

Table 4

Cansler et al. (2012) Latino Characteristic Clusters

Early	Independent	Family Oriented	Career Oriented	Inconsistent
Born in US equated to lower career and academic goals	Delay marriage	Delay marriage	Greater income	Low education expectations
Equal connection to US and Mexican values	Stronger connection to US values versus Mexican	Live with parents until marriage	More years in US	Less value of family
More family time than Independent and Inconsistent		More likely to have lived in Mexico	Highest career and academic goals (compared to other clusters)	Stronger connection to US values versus Mexican
More time with other Mexican youth than Career Oriented		Less US experience equated to higher career and academic goals	Stronger connection to US values versus Mexican	More time with other Mexican youth than Career Oriented
		Stronger connection to Mexican values versus US	Less risky behaviors	

Note. Summarized from "Mexican American 7th graders' future work and family plans: Associations with cultural experiences and adjustment" by Cansler et al., 2012. *The Journal of Early Adolescence*, *32*(3), 313–339.

An empirical study attempted to compare Latino future educational expectations and psychological distress to other population group counterparts, specifically white and African American (Turcios-Catto & Milan, 2013). Findings indicated Latinos had lower future educational expectations than their counterparts. Nevertheless, no difference was found in career expectations, assuming Latinos may be more career-minded than education oriented. Further, within the sample of ninth graders, a majority of Latinos expected to begin a family within five years, a differing perspective from their racial counterparts who anticipated the same outcome years later (Turcios-Catto & Milan, 2013). Concerning psychological distress, Latinos who expressed loftier educational goals were twice as likely to express a sense of individualism. Further, those Latinos who had higher education within the vision of future-self had greater levels of distress and depression. The researchers stated this trend might be associated with internal conflict with cultural value norms, specifically the collectivist framework of many Latinos (Turcios-Catto & Milan, 2013).

Role of Adults in Culturally Responsive Education

Beyond acknowledging a relationship between REI and academics in youth (Altschul et al., 2006; Byrd & Chavous, 2009; Chavous et al., 2008; Mello et al. 2012), a view of the educator from a CRT lens demands bringing attention to contradictions in training and practice (DeCuir & Dixson, 2004). Hayes and Fasching-Varner (2015) indicated many teaching candidates are unprepared to face the diverse situations found in classrooms, while McHatton, Smith, Brown, and Curtis (2013) concurred with the sentiment, adding that teaching preparation programs must both recruit diverse students and decisively teach cultural competency.

McHatton et al. (2013) explained, "culturally responsive educators value the funds of knowledge shared by diverse students and their families" (p. 23). Through two semi-structured

interviews of 12 eighth-grade Latino participants, Busey and Russell (2016) identified three

themes that noted Latino youth indeed seek culturally responsive education. First, "Banking

Pedagogy" (Busey & Russell, 2016, p. 9), a transactional method of teaching in which

information is passively given to students to be recalled on command, was a prominent theme.

Students noted their experience was primarily composed of receiving information for the sake of

answering questions. The students in the study expressed no substantial connection to

curriculum as a result of the process (Busey & Russell, 2016). The second theme emphasized

the lack of cultural diversity within the course, thus offering an explanation to the student

disconnection from the curriculum. Students not only expressed a desire to explore their

individual culture, but also sought to learn more of differing cultures (Busey & Russell, 2016).

This absent classroom element corresponds with the findings of McHatton et al. (2013) and

Hayes and Fasching-Varner (2015) noting lack of diversity exposure among teachers. Last,

expanding upon the lack of cultural diversity, the students in Busey & Russell's (2016) study

further expressed a need for a global perspective given current world dynamics.

One method of understanding and appreciating the vast knowledge held by student, while

also offering differing worldviews, is to leverage counter-narratives, a cornerstone of the CRT

framework (Hayes & Fasching-Varner, 2015). In our current environment, education

professionals can be found attempting to maintain a colorblind perspective, yet "politically

correct discourse privileges silence" (Hayes & Fasching-Varner, 2015, p. 111). Further, social-

cultural foundations (SCF) to the study of education should not be stifled by an inability to

engage in a critical conversation, thus Hayes and Fasching-Varner (2015) firmly proclaimed:

> SCF and culturally responsive teaching in teacher education are "not spoken" when
>
> White teacher education faculty members and White students are offended by the

curriculum . . . After 244 years of slavery, 100 years of lynching, and 40 plus years of

formal civil rights, we still seem to be moving just a little too fast for White sensibilities. .

. . And we know how our SCF examination of inequity makes you feel terribly guilty

about being White. But, we would like to remind you that White racism may hurt all of

us, but has lasting consequences for only some (p. 113).

Having made poignant claims, Hayes and Fasching-Varner (2015) offered suggestions to

increase teacher competency, including ensuring an understanding of the pervasiveness of

racism, the detrimental impact of colorblindness, the systemic inequities faced by people of

color, and the impact of minimizing experiences held by people of color.

Noting the critical conversation about the importance in understanding REI (Hayes &

Fasching-Varner, 2015; McHatton et al., 2012), school personnel, helping professionals, and

other adults in a child's life can explore methods to increase personal REI development

(Bookfield, 2014; Chao, 2013; Jackson, 1999). School is often where youth of color first

experience systemic disillusionment; thus, professionals must understand the depths of racism

and other components of disenfranchisement (Hughes, Newkirk, & Stenhjem, 2010). Various

approaches exist to offer educators a framework with which to increase their cultural

responsiveness, maintaining the following themes: appreciation of student perspectives,

leveraging historically appropriate and accurate curriculum, inclusion of all students in

multicultural engagement, and a constant vigilance to recognize and remediate personal and

systemic biases and aggression (Brookfield, 2014; Ford, 2014; Jackson, 1999).

With the awareness to increase personal understanding of multicultural issues, Chao

(2013) found that being of a racial or ethnic minority predicted higher multicultural counseling

competence (MCC) in school counselors. However, Chao (2013) established the more

multicultural training one participated in associated with a higher racial and ethnic identity, thus increasing MCC, despite individual background. Specifically, Caucasian counselors with significant training could have equal MCC to minority counselors. With regard to colorblindness, she noted that at higher levels, white counselors possessed lower MCC. Thus, school counselors with more multicultural training would have low levels of colorblindness and high MCC (Chao, 2013). Although this research spoke of school counselors (Chao, 2013), the implications are that all adults could increase their capacity and understanding of racial and ethnic differences through cultural diversity training. This is supported by Villalba and Redmond (2008) who use film to promote experiential learning around racial and social disparities in counselor education courses and workshops.

Impact of Gender

As noted previously, gender provides a unique perspective within the Latino culture (Arciniega et al., 2008; Leon, 2010), in addition to serving as a factor in the manifestation of REI (Charmaraman & Grossman, 2010). Regarding academics, Cupito, Stein, and Gonzalez (2015) found family cultural values protect against depression and increase academic success; although, women presented with less symptoms of depresson than males. Moreover, research has shown females had higher positive regard toward REI than their male counterparts (Charmaraman & Grossman, 2010), while males reported greater experiences of discrimination at school (Chavous et al., 2008).

Further, through a CRT framework, expressly exploring the impact of gender is imperative, particularly given the intersectionality of subordination (Solorzano & Yasso, 2002). Focusing on a race-gendered system of understanding, such as that of Latinas, offers an understanding as to how they uniquely interact with the current societal structure and what

accommodations educators and researchers could offer to support the specific subgroup (Bernal, 2002). This could include language, intersection of mainstream and culture of origin, and the cultural norms of community and family. Bernal (2002) stated applying one of these theories to practice will assist in understanding the perspectives of those who are subordinated by mainstream society. This support for marginalized groups contradicts commonly accepted, Eurocentric data, and empowers the subordinated group in acknowledging themselves as relevant and knowledgeable (Bernal, 2002).

Cuentos **as a Tool**

Incorporating empirically proven interventions into schools to promote REI, while assisting in counter-narrative storytelling for Latino youth, is paramount. Stories, such as fairytales, offer youth the chance to become exposed and engaged in diversity through the medium of images and values, beginning the conversation about other, differing cultures and backgrounds, while emphasizing the value of one's own experiences (Al-Jafar & Buzzelli, 2004; Gilmore & Howard, 2016; Kim, Green, & Klein, 2006). In using stories as a tool to assist in cultural responsiveness, bibliotherapy, an intervention that uses books as a therapeutic instrument, may be leveraged to assist youth (Bietzalel & Shechtman, 2010). As a counseling treatment modality, Bietzalel and Shechtman (2010) found bibliotherapy techniques offered greater change in anxiety than found in a non-treatment control group, while Gilmore and Howard (2016) claim the use of this approach within classrooms can offer students exposure and acceptance to diverse groups.

Specifically addressing the unique characteristics and concerns of Latinos, *cuento* therapy is a culturally responsive version of bibliotherapy that uses traditional Spanish folklore as the story medium. Inaugural work in using *cuento* therapy as an intervention when working with

children was pioneered by Costantino, Malgady, and Rogler (1984). *Cuentos*, or folklore, offer a culturally motivated approach of sharing themes and promoting traits; thus, *cuento* therapy leverages these stories as a modality of discussion. The intention of using *cuentos* is that youth are provided "modeled beliefs, values, and behaviors with which the children can identify; and to model functional behaviors with parental figures" (Costantino, Malgady, & Rogler, 1986, p. 640). The efficacy of the approach is due to *cuentos* offering symbolism understood by the children, through a culturally accepted lens, addressing the juncture between culture of origin and culture of majority. Expansion of previous work regarding *cuento* therapy with Latino youth focused on low scholastic success within the sample population (Ramirez, 2009). *Cuento* therapy was administered to a group of students, and when compared to a control group, statistically significant results were found. Specifically, self-esteem and anxiety improved in the treatment group when compared to the non-treatment group. This intervention is an appropriate tool for working with Latino youth, particularly as it incorporates language and tradition (Ramirez, 2009).

Cuento therapy has a plethora of empirical evidence to validate its efficacy; however, Villalba, Ivers, and Ohlms (2010) noted differences exist between Latinos who live in rural communities as compared to those in urban communities. More specifically, Villalba et al. (2010) claimed that the limited data is of Latinos in urban areas, thus emphasizing the need for rescaling interventions to meet needs of rural communities. A pilot study of a school counseling intervention was conducted, addressing personal-social development aimed at middle school Latino students. The eight-week *cuento*-therapy intervention was focused on youth development through reading positive and negative stories, offered in both English and Spanish, which highlighted the reality of being a minority in the community. The study provided different

lesson plans utilized within each group session. Ultimately, upon comparing the pre- and post-tests, a slight decrease in anxiety was noted (Villalba et al., 2010).

Conclusion

It is apparent Latinos face unique federal categorization, in addition to facing stark inequities from both educational and socioeconomic vantage points (Brown & Patten, 2014; US Census Bureau, 2010). With a plethora of hurdles to overcome, including high poverty and dropout rates, and lesser educational attainment and post-secondary enrollment, Latinos are in need of a holistic intervention that provides different support than the status quo (Brown & Patten, 2014). As the largest minority group, with projections for a continued growing population, attempting to provide support to Latinos is not a fringe concept (Brown & Patten, 2014; US Census, 2016). Latinos constitute a major component of America, and it is imperative individualized approaches are taken to assist in this dilemma.

In exploring the impact of REI and Latinos, it is crucial to have an understanding of the unique cultural values present within the Latino community. Many non-Western cultures, including Latino, function from a collectivist understanding, in which "the collective 'we' is viewed as more important than the individual 'self'" (Ai et al., 2014, p. 147). For communities who ascribe to this understanding, it is regularly at conflict with the US's Western approach in which autonomy is viewed with high value. *Familismo*, or the concept of a strong, collectivist family approach, is often present within the Latino culture (Ai et al., 2014; Turcios-Cotto & Milan, 2013). When reflecting from a *familismo* concept, deference is given toward the family versus an individual (Turcios-Cotto & Milan, 2013). Additionally, Turcios-Cotto and Milan (2013) speak to the Spanish-language term "*ser buen educado*," or to be well educated (p. 1400). Beyond the literal meaning of this term, it offers a value-based understanding on social

importance including the significance of manners, respect, and values (Turcios-Cotto & Milan, 2013).

REI offers a holistic effort to remediate these obvious imbalances within the educational and socioeconomic truths of Latinos. REI manifests within various stages, including: (1) a stage where REI is not prevalent; (2) a stage where REI is emerging; and (3) a stage where REI has become realized (Kiang et al., 2008). Moreover, REI can be influenced by parental income and education and by exposure to diverse populations (Grossman & Charmarman, 2009).

More explicitly related to Latinos, REI can manifest distinctively within this group. First, with the categorization of Latinos by the US government as a supplemental ethnicity identifier, not a race, those within this group must be cognizant and self-identify with a race to which they relate (Campbell & Rogalin, 2006; Stokes-Brown, 2012). In addition to societal-perpetuated discrimination, Latino REI can be affected, negatively or positively, by parental sentiments expressed to their children, or through messages that prepare for racism and bias (Araugo Dawson & Quiros, 2014; Rivas-Drake, 2011). Further, impacts to physical and mental health in Latinos were found when correlated to REI (Ai et al., 2014). Nevertheless, it is offered that Latinos with greater REI develop a higher sense of self-confidence, and thus have an increased barrier of protection from the ramifications of negative projections of racism and bias (Kiang et al. 2006; Umana-Taylor et al., 2015).

Expanding the focus of the impact of REI from Latinos to a broader understanding of youth, in general, offers additional insight. Instrumental in REI work, Phinney (1989) established unique developmental stages experienced by youth of color. Coupled with these initial stages, Roberts et al. (1999) furthered the scope of understanding by indicating that having a feeling of being a part of a group, and exploring individual identity, can be measured in youth

of color to assist in identifying what REI developmental stages they are in. Beyond

developmental theories, a cognitive connection was established between REI and youth. The

more cognitive capacity a youth has, the greater likelihood they possess a greater sense of REI

(Corenblum & Armstrong, 2012).

With the important role of REI in Latino and youth development, further exploring its

direct connection to academics is paramount. As noted previously, when youth of color are

faced with stereotypes and racism, a negative association is created that can effect school

outcomes (Chavous et al., 2008; Mello et al., 2012). A gamut of exposures can influence this

reality, including neighborhoods, discrimination experienced within school, and discrimination

experienced outside of the home (Byrd & Chavous, 2009; Chavous et al., 2008). Yet despite

these facts, adults can support REI development within youth to provide defensive strategies to

negate racism and bias (Altschul et al., 2006). Additionally, educators can increase their efficacy

in this work by developing their own personal awareness of REI, as evidenced by school

counselors increasing their multicultural competency through active participation in trainings on

the topic (Chao, 2013).

The US Census Bureau (2010, 2016) speaks to the unique qualities and significance of

Latinos in America. Coupled with the extreme societal inequities, a thorough evaluation is

necessary to ensure Latinos are able to propel beyond their current undereducated status. This

begins with offering culturally responsive approaches to promote a healthy REI and improve

academic success (Altschul et al., 2006; Chavous, et al., 2008; Hughes et al., 2009; Irizarry,

2007; Mello et al., 2012). In following this logic, it can be hypothesized that school personnel

who implement a REI-promoting curriculum can/should be offered multicultural training prior to

implementation, to ensure their personal multicultural competence. Ultimately, the cumulative

consequence of racism, systemic marginalization, and poor academic outcomes on Latinos can be corrected through school intervention. As such, it is imperative educators become aware of the complex struggles of Latinos, and respond accordingly.

Chapter III

Design and Methodology

Introduction

Mixed methods research methodology allows for a greater depth of answers to research questions than can be provided in either solely qualitative or quantitative approaches (Creswell, 2015). Further, it is suggested mixed methods permit the conceptualization of multifaceted social issues (Creswell, 2015; Tashakkori & Teddlie, 1998). With the complexity of racial and ethnic identity, this research methodology, leveraging a Critical Race Theory (CRT) framework, was chosen to a sketch a picture of the intricacy of social inequity perpetuating the substandard success of Latinos in America, particularly within the education system.

Within the mixed methods approach in this study, the quantitative portion offered an explanatory research design by quantifying the efficacy of a school-based intervention in supporting racial and ethnic identity (REI) and academic success. The components of REI included identity and self-concepts, which were measured via a validated instrument formed by extrapolating specific subscales from various existing instruments. Given the age range of the participant group, several developmental theories address the emergence of abstract thinking processes (Hutchison, 2003); however, REI may be too complex to allow for full conceptualization and articulation, thus meriting the use of quantitative tools.

Nevertheless, in hopes of providing a greater understanding of the influence of REI, it is imperative to allow youth an attempt to share their understanding and the implication of this concept in their life. As such, multiple qualitative approaches focused on identifying themes offered from: (1) a single open response question at the end of the instrument; (2) weekly session check out question completed by participants; and (3) researcher field notes. These qualitative

approaches provided an opportunity to triangulate information to answer the research questions through gauging and monitoring any changes throughout the eight-week process.

Combining these two unique research processes within this study offered a conceptualization of REI in Latino youth. With a formal understanding and measurement of this concept, the following research questions were answered:

1. Does a culturally-responsive curriculum change the development of REI among Latino youth?

2. Is there a relationship between a culturally-responsive curriculum influencing academic success in Latino youth?

3. Does gender impact REI interventions among Latino youth?

Research Design

A mixed methods design uses both qualitative and quantitative research modalities to answer and analyze research questions (Creswell, 2015). To discover quantitative evidence to establish research findings, an explanatory research design was utilized. The hallmark of this method of research is identifying the correlation between two or more variables (Creswell, 2015). Within the framework of this investigation, the three variables included: (1) culturally-responsive curriculum; (2) REI in Latino youth; and (3) academic success, as measured by self-report and survey findings.

The first research question focused on two paired variables, specifically the pre-intervention survey and post-intervention survey responses related to REI. In an effort to identify if the curriculum impacted REI, specifically if REI differed after the eight-week intervention, a paired t-test was conducted. A paired t-test is used when the same groups of participants have paired data after two different investigational situations (Field, 2013; Laerd

Statistics, 2015b). In this case, the pre-survey measured REI without the intervention, serving as a baseline, and the post-survey measured any changes that may have occurred throughout the intervention period.

The second research question extended the focus of the data to address the relationship between the curriculum and academic success. Again, a paired t-test was utilized, as academic success was measured in the pre-survey and reassessed after eight weeks in the post-survey. This statistical test focused on measuring any changes that occurred from the paired grouped responses; in this case, the information offered in the academic subscale of the two surveys (Field, 2013; Laerd Statistics, 2015b).

 Further, to identify if REI development within this study was more prominent within in a specific gender, a one-way analysis of covariance (ANVOCA) was conducted (Tanner, 2012). ANCOVA blends a one-way analysis of variance (ANOVA) process by accommodating for one independent variable, testing the statistically significant difference between two groups; however, ANCOVA controls for covariant (Tanner, 2012). The variables identified to answer the third research question, which addresses the role of gender, include an independent variable of gender and dependent variable of REI. The covariate of this third test is the pre-test, acknowledging changes associated with the intervention (Tanner, 2012). Table 5 outlines the quantitative tests utilized to address each research questions.

Table 5

Research Questions and Tests

Research Question	Variable	Variable	Variable	Test
Does a culturally-responsive curriculum change the development of REI among Latino youth?	Pre-test	Post-test	n/a	Paired T-Test
Is there a relationship between a culturally-responsive curriculum influencing academic success in Latino youth?	Pre-test	Post-test	n/a	Paired T-Test
Does gender impact REI interventions among Latino youth?	Gender	REI	Pre-test	One-way ANCOVA

In addition to the quantitative approach, a qualitative examination of Latino REI and academic success was conducted. As noted by Marshall and Rossman (2016), "qualitative research is pragmatic, interpretative, and grounded in lived experiences of people" (p. 2). It is this focus on individual interpretation of experiences that provided the counter-narrative outlined within the CRT framework (Portillos, González, & Peguero, 2012; Pulido 2009; Solorzano & Yasso, 2001). Coupled with statistical testing, finding common themes associated with the REI of students is paramount to the thorough understanding of its impact to academic success. Within the instrument provided to participants, the following single open-ended question was asked: "What other thoughts would you like to share about your personal racial and ethnic self?"

Participants could choose to add additional information, as necessary. Narrated responses were coded and leveraged to provide additional context to the statistical data, offering a convergent design mixed method approach (Creswell, 2015).

Two other sources of qualitative data were collected. First, field notes were written at the end of each session. Second, at the conclusion of each session, students were asked a reflective question in which their responses were similarly coded and themed to identify trends.

Participants

Study participants were sixth, seventh, and eighth grade middle school students from the northwestern portion of the United States. Typical age range within these grades was 11-14 years old, which is considered early adolescence (Hutchison, 2003). Within adolescence, youth begin their journey into abstract thinking. Further, youth within this normative developmental stage begin separating their personal identity from their family in a quest for autonomy. This may include departure from family culture (Hutchison, 2003). The researcher chose to focus on this age range due to the developmental emphasis of self-identification. This research postulates if Latino youth receive information that reinforces healthy REI when they are in a personal identity formative stage, the impact of the intervention may be greater.

Upon completion of the National Institute of Health Certification (Appendix A) and approval of Northwest Nazarene University's Human Research Review Committee to conduct research (Appendix B), purposeful sampling was initiated in collaboration with the school district and specific school by obtaining a list of students. Purposeful sampling, a method in which researchers specifically choose the population group, can offer robust data, eliminating randomness of other sampling processes so to focus on a specific sector of the populace (Creswell, 2015; Marshall & Rossman, 2016). In this study, the sample focused on Latino

students; thus, consent letters were provided in both English (Appendix C) and Spanish

(Appendix D) as were student assent forms (Appendices E-F).

The process began with identified students reviewing the scope of the group and giving

assent. Upon providing assent, students were given a consent form for legal guardian review and

completion. If consent was not independently returned, the researcher offered follow up

(Appendices G-H) beginning two weeks after initial distribution of the form. After the end of

the third week, attempts to collect consent forms ceased, indicating consent not given.

Nevertheless, school faculty did continue to follow up on consent post-three weeks because

several students stated their parents had indeed given permission though a form had not been

returned. By the end of the study, all but one form had been collected. The data were deleted for

the student whose consent form was not received.

To ensure study significance of test results, a minimum of 65 sixth through eighth grade

students were sought to participate in the study, as indicated by Lipsey's (1990) Sample Size

Table to maintain an effect size of .50 and power criteria of .80, providing an overall n=65.

Upon completion of the eight-week study, accounting for attendance during both the pre- and

post-test sessions, in addition to removing duplicate participant entries that occurred due to

student input errors, up to 54 participants were included in the final data analysis though

response patterns impacted various tests. Therefore, some statistical tests had n < 54.

The chosen middle school was selected as a research site due to school demographics.

The superintendent of the district granted site approval (Appendix I). The school had a Latino

population of greater than 50%, and is referred to as Predominately Latino School (PLS). Table

6 outlines the student body demographics of the PLS site.

Table 6

PLS Demographics

Site	School Enrollment	Percentage on Free and Reduced Lunch	Percentage of Latino Students
PLS	< 200	> 90%	> 90%

Note. Enrollment during 2016-17 school year & free or reduced lunch data from 2015-16 school year.

Data Collection

Data were gathered via a Qualtrics questionnaire (Appendix J) provided to participants during session one of intervention. Students were offered an introduction and instruction on the questionnaire, then provided time to complete the task in the classroom using their individual tablets. The survey requested general demographic data, including parents' educational level and racial and ethnicity selection. Gender was added to the data post-hoc, which reduces, however slight, the number of survey questions. Participants were omitted from the study if consent was not received or if the student did not complete both pre- and post-test. Additionally, local school personnel who served as research assistants signed a confidentiality agreement (Appendix K), and assisted in collecting student specific demographic and academic information, such as:

- Consent forms

- Assent forms

- Attendance

Beyond demographic information, the self-administered instrument was given pre- and post-intervention. Specific subscales of the measures listed below were used, with permission of the authors (Appendices L-N), to create the particular measurement tool for this study:

- Racial centrality measured using Racial Centrality subscale of the Multidimensional Inventory of Black Identity (Sellers, 2013) offers eight items measured on a five point Likert-scale;

- Multigroup Ethnic Identity Measure (Phinney, 1992) consists of 15 questions, 12 of which are rated on a five point Likert-scale, while the other questions ask subjects to select personal and familial ethnicity; and

- Academic Self-Concept Scale (Liu & Wang, 2005) contains 20 statements scored on a five point Likert-scale.

Added to the survey was an open-ended question in which students could further articulate any comments related to their REI.

Along with the Qualtrics survey, two additional methods of qualitative data collection were used to code and theme topics presented each session. Group therapy is a specific modality in which unique experiences are explored in the journey to eventually uncover "common denominators between individuals . . . and the members of the therapy group soon perceive their similarities to one another" (Yalom & Leszcz, 2005, p. 7). Through the rapport and conversation exploration that naturally occurs in professionally facilitated therapy groups, field notes were collected to highlight group topic trends. It must be stressed that the field notes differed from traditional therapeutic progress notes, as the former objectively focused on general topics discussed, in addition to observed group dynamics. The notes did not focus on individual symptomology, nor did they identify any individual student. The field notes were wholly research in nature rather than therapeutically oriented.

Coupled with the field notes, students were asked to use their tablet technology to respond to a prompt as an optional exit-ticket from group. The online classroom response system allowed

students to answer questions on a web-based platform, and to have their answers instantly and confidentially compiled on the classroom screen. The prompts varied weekly but related to the theme of the session. Responses were coded and themed, both at the individual group-level, given multiple groups ran in one day, and cumulatively as PLS. The daily qualitative data were used to monitor and track group changes from week to week.

Validation of Instrument

This study's instrument was validated using the process outlined by Lynn (1985). Lynn (1985) noted that content validity signifies the relevance of a topic within a measurement tool, and is established in two stages. Stage one, the developmental stage, uses three steps, including "domain identification, item generation, and instrument formation," (Lynn, 1986, p. 383). Steps one and two of stage one require review of literature and understanding the domains of measurement. Step three of stage one requires the components of the instrument to be complied into a single, usable mechanism (Lynn, 1986).

Lynn (1986) described the second stage of the two-stage content validation as the Judgment-Quantification Stage. This stage has two steps. The first step is to secure content experts, with a recommended minimum of five but no more than ten. If content experts are difficult to find, an absolute minimum of three should be secured. The experts rate each component of the instrument on a scale of one to four, with four serving as the highest score. The cumulative score from the experts provide the content validity index (CVI). If only five experts, each one has to offer a score of three or four on each instrument measurement item. Any one expert scoring an item less than three would require that item to be removed or readdressed. If more than six experts are utilized, Lynn (1986) stated one expert could potentially score an item lower than three without causing the need to remove said item. The final step of this stage is establishing a

CVI for the entire instrument based on the number of items found valid by the experts (Lynn,

1986). Appendix O displays the CVI of this study.

Culturally Responsive Curriculum

The culturally responsive curriculum utilized in this research was *cuento* group work,

modeled after Villalba et al. (2010). Appendix P offers the full permission to utilize and modify

this intervention. *Cuento*-therapy is a culturally specific version of bibliotherapy, a modality that

uses stories to address morality and other themes. The eight-week intervention was focused on

youth development of middle school Latinos of Mexican heritage (Villalba et al., 2010). Table 7

lists the titles and summary of objectives for the eight sessions.

Table 7

Villalba et al. (2010) Cuento Group Work Overview

Session	Session Title	Objectives
1	Introduction and Pretest	• Importance of sharing experiences • Use of *cuento* therapy in sharing
2	The Little Bird	• Importance of helping
3	The Hard-Hearted Son	• Importance of honesty
4	Horse Hooves and Chicken Feet	• Wanting to fit in • Right and wrong
5	The Hog	• Importance of sharing
6	Creating their own folktales	• Students create own story
7	Sharing their folktales	• Share story • Counseling closure
8	Wrap up and festivities	• Share group experience

Note. Summarized from "Cuento group work in emerging rural Latino communities: Promoting personal-social development of Latina/o middle school students of Mexican heritage" by Villalba et al., 2010. *Journal for Specialists in Group Work*, *35*(1), 23-43. Adapted with permission.

Analytical Methods

Upon collection of pre- and post-intervention data, SPSS was utilized to provide quantitative analysis to instrument results. Specifically, a paired t-test was utilized to highlight changes between the REI subscales in the pre-survey and the post-survey. Additionally, another paired t-test was used to identify if changes occurred in academic self-concept based, again, on changes in the pre- and post-survey data (Fields, 2013; Laerd Statistics, 2015b). Further, a one-way ANCOVA was implemented to offer support to the research questions inquiring about gender differences and REI (Salkind, 2017; Tanner, 2012).

In reviewing the qualitative portion of the research, the data were first coded. Each narrative of the qualitative question within the instrument was read and respectively coded and grouped by theme. Upon completion of coding, a chart was created to offer a visual representation of the data and organize the results of the information (Creswell, 2015). Representing the findings in this manner begins the synthesizing and narration of the qualitative data, particularly when comparing both pre- and post-intervention. Finally, the qualitative and quantitative data were amalgamated, drawing conclusions based on the gamut of information collected.

Limitations

Although this research offers additional insight to the role of REI and academic success, in addition to the capacity of developing REI through school-based instruction, certain limitations must be reported. Limitations outline the shortcomings that naturally occur in any research, allowing readers to understand the extent to which they can extrapolate information to a broader population group, offering conceptual boundaries to a limited design (Creswell, 2015; Marshall & Rossman, 2016). First, the scope of the study is representative of the schools with which the study was conducted. Although extrapolation to the overall Latino population could be made from the research results, the data may be more reflective of Latinos in northwestern US agricultural communities. Latino communities in more urban, ethnically diverse areas may have a different interaction with a culturally-responsive curriculum.

Further, intracultural Latino identities must be acknowledged. Latinos of Mexican descent constitute over 64% of the US Hispanic population, followed by Puerto Rican at 9.3% and Cuban at 3.7% (Brown & Patton, 2014; US Census, 2015). Despite the terms Latino and Hispanic incorporating many Spanish-speaking individuals (US Census, 2013b), this panethnic

group has some distinct differences in cultural identification (Campbell & Rogalin, 2006;

Vaquera & Kao, 2006). Therefore, the culturally-responsive curriculum and supplemental

analysis utilized Mexican cultural value norms. Interaction with this curriculum may not be the

same for individuals who have a REI different than those of Mexican heritage.

Another limitation to this research is the efficacy of the curriculum utilized. As the

independent variable, the curriculum was expected to influence the youths' REI and academic

success. The study relied on the curriculum to provide the appropriate education and support of

REI concepts to build a healthy REI within the youth. The efficacy of the curriculum, positive or

negative, impacted the study's dependent variables, thus the outcome of the research. Although

REI is measured through more generalized concepts than the specific curriculum components,

the presentation of these concepts through the classroom materials and presentation influenced

the final data.

An additional notable limitation includes the data collection method. First, because of

the nature of school and attendance, some students were not present for all of the sessions,

including when the pre- and post-survey were collected. Those who were not presented in

session one or eight were unable to be included in the overall data analysis. Further, those who

missed any of the eight sessions may impact the efficacy of the curriculum.

Beyond attendance, the school dynamics of how the group was conducted potentially

serves as a limitation. Due to the need to facilitate the group within the school day, the

intervention was provided in three groups of up to 30 students. This classroom dynamic differs

from small group therapy dynamics (Yalom & Leszcz, 2005), thus may impact the results of the

study. In conjunction with classroom dynamics, peers or school schedule may have caused

students to rush through the completion of pre-survey, post-survey, and/or checkout questions, influencing the accuracy of the data.

Role of the Researcher

The role of this study's researcher is multifaceted. First, as an educator who has worked with at-risk youth in various school settings, including alternative and online programs, a vested interest in increasing awareness and remediation to systemic deficits was sought. As indicated in Chapter 2, particularly leveraging CRT, Latinos are disproportionally undereducated (Brown & Patten, 2014). Thus, one role of the researcher was to seek educational support to increase lifelong outcomes of Latinos.

In conjunction with the role as an educator, the researcher is also a social work practitioner. The intervention of leveraging school based social emotional support is aimed at assisting the profession of social work and related fields. The c*uento*-therapy used in this study combines educator and mental health practitioner roles into a single approach.

For the purpose of transparency, the researcher is Latino, thus has a personal interest in ensuring others within his community obtain opportunities for educational and life advancements, which has manifested through the aforementioned functions of educator and social worker. However, it must be explicitly clear that the primary role of the researcher is to remain objective and to utilize appropriate methodology to answer research questions. Although professional and personal experiences have guided the researcher to administer this study, the implementation and outcome is to provide unbiased, accurate data to increase the breadth of research related to REI and the academic success of Latino youth.

Chapter IV

Results

Introduction

Plagued with societal inequities and economic instability, Latinos remain at or near the bottom in many areas, including education, when compared to their racial and ethnic counterparts, despite the large presence in the US (Brown & Patten, 2014; US Census Bureau, 2016). Moreover, through the lens of Critical Race Theory (CRT), the disproportionalities are said to be fundamentally the outcome of a mainstream societal structure that is beset with racism, including within the educational system (Bernal, 2002; DeCuir & Dixson, 2004; Ryan & Dixson, 2006; Solorzano & Yasso, 2002). Educators must attempt to seek equitable remediation. To that end, this research wanted to answer the following three research questions:

1. Does a culturally-responsive curriculum change the development of REI among Latino youth?

2. Is there a relationship between a culturally-responsive curriculum influencing academic success in Latino youth?

3. Does gender impact REI interventions among Latino youth?

The following information leverages both quantitative and qualitative information to answer the aforementioned questions, including the use of survey data, qualitative checkout questions, and research field notes. This accumulation of this data created a mixed methods explanatory research design to simultaneously explore statistical associations between the assorted variables and offer an opportunity for narrative on the lived perceptions of the study participants (Creswell, 2015).

Prior to analyzing the outputs of each of the three research questions, an understanding of the various research tools is necessary. First, the survey tool was validated using Lynn's (1986) approach as three different scales/subscales from three different instruments were combined into a single tool. This compilation of tools, modified with permission (Appendices L-N), became a new, single survey instrument, which was provided to various subject matter experts. Several of the chosen experts reviewed only early editions of the survey; however, five subject matter experts reviewed and scored the final version of the survey on a scale of one through four. All questions that received any score lower than a three from any one expert were removed from the final iteration of the questionnaire, ensuring significance greater than the .05 level to promote validity (Lynn, 1986). Using the ordinal scale for judging the relevancy of the item, a rating of four denotes an item is extremely relevant. As such, the content validity index for the entire instrument was 3.92 out of 4.0. Table 8 lists demographics of the subject matter experts used for instrument validation.

Table 8

Demographics of Subject Matter Experts

	Educational background	Relevant experiences/expertise
1	Ph.D.	Institutional racism, Latino population, secondary education
2	Master of Social Work	Institutional racism, child welfare, child development
3	Educational Specialist	Middle school, school administration, special education
4	Educational Specialist	Latino population, dual language education, school administration
5	Bachelor of Arts	Public health, multicultural advocacy, youth development

Moreover, when scoring the various subscales of the newly compiled instrument, deference was given to the scoring approaches outlined by the individual tools from which the

survey was created. First, The Multigroup Ethnic Identity Measure (MEIM) averaged scale

items one through 12 (Phinney, 1992). Additionally, Sellers's (2012) Centrality subscale offered

a different scoring process because several statements were phrased unpleasantly, thus negatively

impacting the score. The original scale had seven-points, and the identified reverse statements

were to have eight points subtracted from the participant's chosen rating – one point greater than

the total scale range. Due to the modified five-point scale within this specific study, the reverse

statements were scored by subtracting one number greater than the total scale range – six. Last,

the Academic Self-Concept subscale followed the original scoring process of obtaining total

scale mean (Liu & Wang, 2005).

As noted in chapter III, the surveys were offered between the implementation of an eight-

week school-based group therapy intervention. The intervention offered individual objectives, as

stated in Table 8 (Villalba et al., 2010). To provide context as to how the intervention was

conducted, the following highlights the general session outline: (1) introduction/recap from

previous week; (2) *cuento* read in English and Spanish (sessions 2-5); (3) guided discussion; (4)

activity related to discussion topic; and (5) checkout question(s) recapping learning. Further, to

gauge overall understanding and knowledge from each session, the daily checkout questions

were coded and themed to verify common learning across the three groups. Table 9 outlines the

most prevalent themes from each coded checkout response.

Table 9

Checkout Questions – Most Prevalent Theme(s)

Research Question 1

Session	Checkout Question	Group 1	Group 2	Group 3
1	In one word, share one thing you learned from this initial meeting.	*Cuentos*	Safety/ participation	n/a – unable to collect responses
2	How can helping others help you feel better about yourself?	n/a – unable to collect responses	Personal satisfaction	Personal satisfaction
3	Can telling the truth reduce anxiety in you?	Yes; moral reasoning	Yes; interpersonal	Yes; personal reasoning
4	What is the connection between making good decisions and anxiety?	Avoid negative decisions	Make good choices	Make good choices
5	In one word, how does sharing make you feel?	Positive feelings	Positive feelings	Positive feelings
6	What is the moral of your story?	Positive personal choices	Positive interactions with others	Positive interactions with others
7	What is the hardest part of writing your own *cuento*?	Story development	Story development	Story development
7	What is the easiest part of writing your own *cuento*?	Theme development; Personal creation	Writing the story; Personal creation	Specific elements of story development
8	In one (1) word, how are you feeling this morning after the election?	Negative feelings	Negative feelings	Negative feelings
8	In one short sentence/word, what did you most learn from the last 8 weeks?	Latino culture	Personal development	Interpersonal development

Furthering the connection between academic success and REI is the chief focus of this study. With research noting various connections between academic growth and the REI development in youth of color (Altschul et al. 2006; Cokley and Chapman, 2008), the first research question of this dissertation seeks to advance the discussion. Therefore, research question one asked: Does a culturally-responsive curriculum change the development of REI among Latino youth?

Reviewing the quantitative data first, a paired t-test was conducted, which assessed the difference within the means of two paired groups (Field, 2013; Laerd Statistics, 2015b; Mowery, 2011). Within the context of this study, the pre- and post-Centrality scale scores, in addition to the pre- and post-MEIM scores, were tested using a paired t-test. Results found $p > .05$ within the Centrality scale, indicating no statistically significant difference in the two scores.

However, in reviewing the paired t-test for the pre- and post-MEIM scores, a statistically significant mean difference was found ($p < .05$). To establish this outcome, the test assumptions were first addressed, which included a continuous dependent variable and paired variables. In exploring outliers, five outliers greater than 1.5 box lengths were noted within the difference between the pre- and post- scores; however, after review, these numbers were retained. The decision to retain these numbers was tested by running a paired t-test with and without the outliers. The output indicated significant results in both scenarios, which served as confirmation for outlier inclusion as the goal is to retain original data when possible (Hair, Anderson, Tatham, Black, 1998; Laerd Statics, 2015b). The last assumption of normality is measured and confirmed via Shapiro-Wilk test score of $p > .05$. Overall, the outcome of the paired t-test indicated participants had a higher MEIM score at week eight ($M = 3.606$, $SD = .683$) when compared to

their week one score (*M* = 3.396, *SD* = .692), albeit a small effect size, *d* = 0.376. Table 10

outlines the paired differences of the pre- and post –MEIM scores.

Table 10

Paired Samples Test

			Paired Differences						
					95% Confidence Interval of the Difference				Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	
Pair 1	PRE_Ethnic_Mean - POST_Ethnic_Mean	-.21070	.55990	.07619	-.36352	-.05788	-2.765	53	.008

Beyond the quantitative information leveraged to address this research question,

qualitative data were collected through both the pre- and post-survey. The surveys offered the

participants the ability to share any additional thoughts on their REI upon completion of the

various subscales. Pre- and post-responses were reviewed independently in an electronic

spreadsheet file, though the same process was used with each set of survey replies. First, in vivo

codes were identified for each statement (Marshall & Rossman, 2016). Upon review of all

responses, a COUNTIF spreadsheet formula was utilized to count each code within the file.

Appendices P and Q provide a full list of codes. Once totaled, themes were identified among the

codes, which offer "labels for phenomena identified in the data" (Marshall & Rossman, 2016, p.

222). Five themes arose: (1) social cultural; (2) positive personal perspective; (3) negative

personal perspective; (4) negative community perspective; and (5) indifference. Table 11 lists

the themes in addition to samples of incorporated codes.

Table 11

Topic Five Themes with Code Samples

Theme	Code samples	
Positive Perspective - Personal	Positive Education	Innate Goodness
Social Cultural	Family	Traditions
Negative Perspective - Community	Judgment	Polities
Negative Perspective - Personal	Educational Deficit	Mixed Emotions
Indifferent/Did not directly answer question	No specific comment related to prompt	

Additionally, the surveys without comments were coded. Table 12 identifies the themes and

response percentages for the pre-survey.

Table 12

Pre-Survey Qualitative Data Themes

Theme	Percentage of responses
Social Cultural	25%
Positive Perspective - Personal	20%
Indifferent/Did not directly answer question	16.25%
Negative Perspective - Personal	5%
Negative Perspective - Community	2.5%
No comment	31.35%
Total	100 %

The post-survey offered similar codes and themes, but the number of responses varied after the

eight-week intervention. For example, post-responses offered greater comments associated to

positive personal perspective; however, more comments related to negative community and personal perspectives were also present. Table 13 identifies the themes and response percentages for the post-survey.

Table 13

Post-Survey Qualitative Data Themes

Theme	Percentage of responses
Positive Perspective – Personal	23.61%
Indifferent/Did not directly answer question	22.22%
Social Cultural	18.06%
Negative Perspective – Community	9.72%
Negative Perspective – Personal	6.94%
No comment	19.445%
Total	100%

Overall, there was a slight statistically significant increase in the REI of the participants as the result of the intervention. Additionally, the qualitative data noted various changes in negative perceptions after the eight-week course.

Research Question 2

With information identifying a corresponding link between REI and academic success (Altschul et al., 2006; Cokley & Chapman, 2008), a need for further research was apparent. To that end, the second research area focused specifically on this connection. Research question two asked: Is there a relationship between a culturally-responsive curriculum influencing academic success in Latino youth?

The Academic Self-Concept pre- and post-subscale was measured using a paired t-test. First, the assumptions of the test were addressed, in which three outliers greater than 1.5 box-

lengths were found within the boxplot (Laerd Statics, 2015b). Table 14 offers a visual display of

the outliers.

Table 14

Academic Subscale Boxplot

Academic_Difference
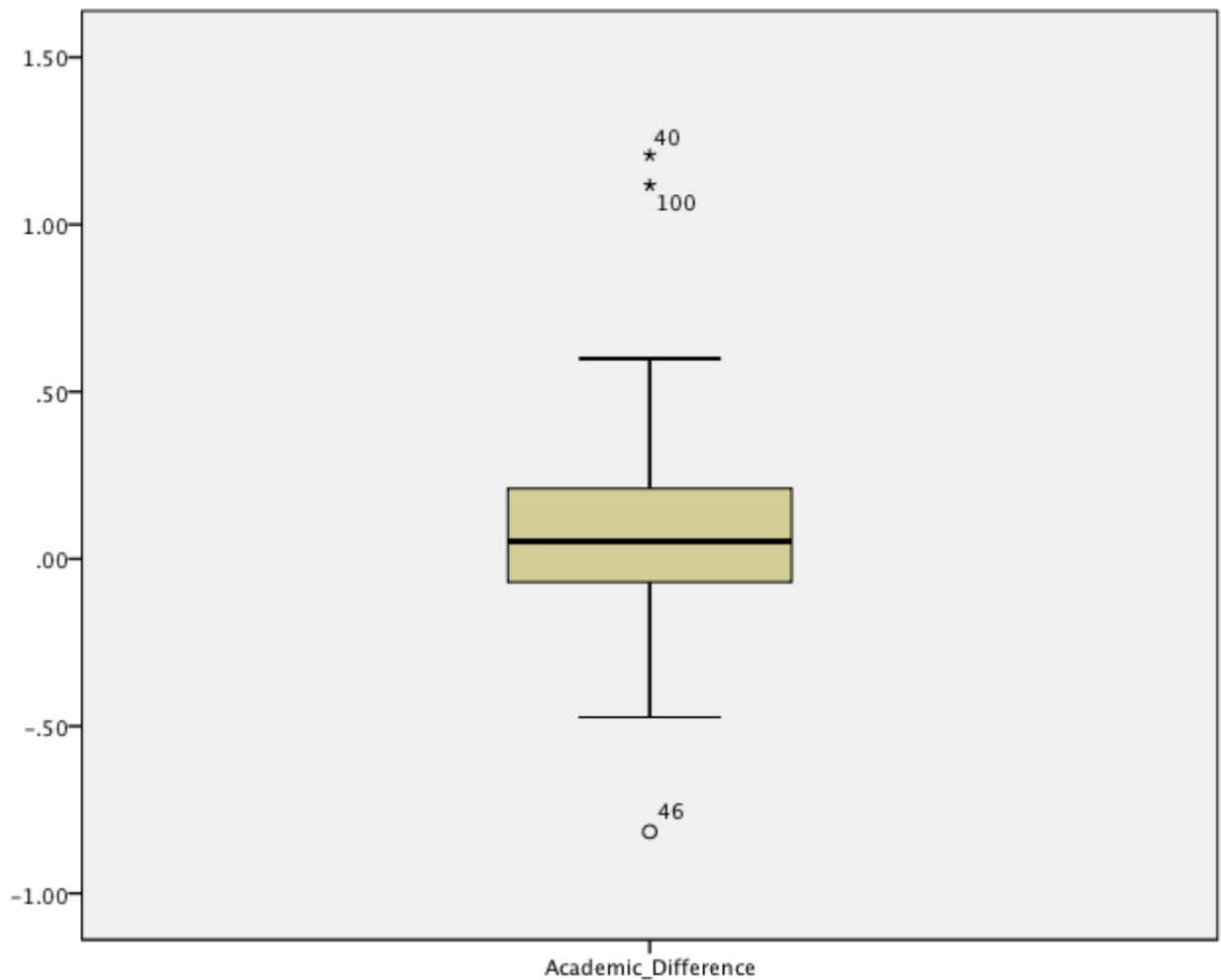
Upon review, one of the outliers was not deemed extreme and was thus retained (Hair et

al., 1998). However, two of the outliers offered a value significantly larger than the mean.

Within the process of establishing if the outlier skewed the outcomes, a paired t-test was

conducted without the two largest outliers. The result did not change the significance of the test

when compared to the output with their inclusion, thus all outliers were retained (Hair et al.,

1998; Laerd Statics, 2015b). Further, with all included variables, normality was tested via

Sharpiro-Wilk, in which the data showed p < .05. This violation of normality was

acknowledged. As noted by Hair et al. (1998), non-normality can be caused by violations of

different assumptions; thus, "the researcher should perform normality test after or concurrently

with analysis and remedies for other violations" (p. 73), and the paired t-test is often sufficient to

accommodate skewed data (Laerd Statics, 2015b). Finally, in interpreting the output of p = .065,

the null hypothesis, which states no significant relationship exists between the pre- and post-

academic subscale, was accepted. In other words, no statistically measurable change in

academic self-perception as a result of the eight-week intervention was found.

Research Question 3

While exploring traditional Latino cultural values, various gender specific norms exist

(Arciniega et al., 2008; Leon, 2010). In addition to acknowledging the unique expectations

founded in conventional customs, CRT seeks exploration at the intersection of race and other

potential areas of marginalization, such as gender (Bernal, 2002; Comeaux, 2013; Solorzano &

Yasso, 2001, 2002). Moreover, with researchers such as Cupito et al. (2015), Charmaraman and

Grossman (2010), and Chavous et al. (2008) noting some unique differences in REI based upon

gender, a thorough look at this factor was attempted. Therefore, the third research question of

this dissertation asked: Does gender impact REI interventions among Latino youth?

To answer this question, an ANCOVA was utilized, in which the independent variable

was the gender of the participants, and the dependent variable was REI. As an ANCOVA

accounts for a covariate to nullify its impact (Field, 2013; Salkind, 2017; Rutherford, 2001), the

pre-survey was controlled so to specifically focus on the final REI outcome. In addition, the two

categories used for gender serve as the independence of observation. Further, based on visual

inspection of scatter plots, linearity was established as was the retention of the hypothesis of

regression slope as indicated by p > .05.

Having met all of the initial assumptions (Field, 2013; Laerd Statistics, 2015a;

Rutherford, 2001), REI was measured using three different variables: (1) MEIM subscale; (2)

Centrality subscale; and (3) combined MEIM and Centrality subscales. First, post-MEIM

outcomes were measured as the dependent variable, with pre-MEIM data served as the covariate.

The initial ANCOVA output offered p = .314, which highlights that the data met the assumption

of homogeneity of variance. Next, after controlling for pre-test results of the MEIM subscale, no

statistically significant difference was found between the post-MEIM data and gender of

participants (p > .05).

The same approach was taken using the Centrality data and the combined MEIM and

Centrality subscales. The Centrality subscale data met the assumption of homogeneity of

variance at p = .664, as did the combined REI scales at p = .986. However, upon further

exploration of SPSS outputs, the Centrality subscale offered a p > .05 when measuring the

relationship between the independent variable of gender and the assigned post-survey data,

indicating no significant relationship. Moreover, with the combined REI subscales, no

relationship between the covariate and the dependent variable was found as p > .05 (p = .923).

Table 15 lists the p-value between gender and the two independent subscales.

Table 15

Significance Between Gender and REI

Subscale	Significance between IV and DV
MEIM	p = .53
Centrality	p = .348

Considering the above ANCOVA data, leveraging all combinations of potential REI measurements within the survey, there is no statistically significant difference between gender and REI growth among the n = 44 (16 male and 28 female). Plainly, controlling for the REI baseline measured through the pre-survey, no significant difference was found between the two genders as it relates to REI development.

Conclusion

Various findings were established as the result of the eight-week intervention aimed at increasing REI. Leveraging a paired t-test, a statistically significant change was measured by the MEIM (Phinney, 1992) subscale on the eighth week. Further, qualitative data collected from participants in weeks one and eight noted an increase in positive personal regard but also greater discussion of negative community interactions. However, when comparing pre- and post-scale academic self-concept via a paired t-test, no statistically significant change was indicated by the data. Finally, to answer the third research question, seeking to identify whether differences exist between genders in REI development, a one-way ANCOVA found no significant difference.

Coupling the quantitative and qualitative information to craft a full understanding will garner greater insight on the importance of school-based REI promotion. All of the data, including the information not found statistically significant, may offer pertinent analysis when reflecting on the information presented in the literature review. The forthcoming chapter will leverage these results to develop and further the knowledge associated with REI and academic success in Latino youth.

Chapter V

Discussion

Introduction

Latinos represent nearly 18% of the entire US population; however, when compared to their racial counterparts, this group maintains the highest high school dropout rate, low college enrollment, and other substandard socioeconomic realities such as an overall poverty rate greater than 25% (Brown & Patten 2014; US Census Bureau, 2016). Placing these experiences into the perspective of Critical Race Theory (CRT), a challenge must be lodged against the acceptance of the status quo. CRT confronts the current experience, claiming it is an outcome of systemic, pervasive racism that serves to marginalize people of color (Bernal, 2002; DeCuir & Dixson, 2004; Ryan & Dixson, 2006; Solorzano & Yasso, 2001, 2002). More specifically, when looking into education, CRT proclaims educators must take an active role to understand and deconstruct racism so to help diminish the abundant negative impacts (Ryan & Dixson, 2006; Solorzano & Yasso, 2001). Coupled with the charge of CRT, research found racial and ethnic identity (REI) has impacted academic success at various levels (Byrd & Chavous, 2009; Cokley & Chapman, 2008; Mello et al., 2012). It is with the same critical eye that preexisting systemic marginalization was challenged within this research, with REI serving as a vehicle for change and growth among Latino youth. The following research questions were meant to seek methods in which Latino youth can propel beyond the current structure of socioeconomic shackling.

1. Does a culturally-responsive curriculum change the development of REI among Latino youth?

2. Is there a relationship between a culturally-responsive curriculum influencing academic success in Latino youth?

3. Does gender impact REI interventions among Latino youth?

Summary of Results

This research sought to defy the status quo by addressing ways of remediation through education. The forthcoming analysis of the data will expand on the implications of the findings.

Research question one. The first research question explored the developmental nature of REI (Corenblum & Armstrong, 2012; French et al., 2006; Phinney, 1989; Roberts et al., 1999), attempting to identify a relationship between the intervention used within the study and a change in participants' REI. Several significant implications become apparent within the research findings. First, the quantitative data established a statistically significant difference between the pre- and post-MEIM ($M = 3.606$, $SD = .683$). The MEIM scale measured the relationship a person maintained with their ethnic identity; therefore, the increase in the scale score indicated greater identification with one's ethnic group (Phinney, 1992; Roberts et al., 1999). The outcome of this research found that the participants, cumulatively, identified more with their REI after the eight-week *cuento* intervention. Although the effect size was small ($d = 0.376$), indicating only slight authority in the strength of the conclusion (Creswell, 2015), the increase reinforced the concept that REI is indeed malleable and developmental (Corenblum & Armstrong, 2012; French et al., 2006; Phinney, 1989; Roberts et al., 1999). As such, the finding within the MEIM subscale suggests participation in the eight-week *cuento* group therapy increased participant REI.

With this information, it becomes clear that educators must become more proactive in their role in supporting youth of color, including Latinos. Current programs of teaching do not offer the breadth of information needed to ensure appropriate cultural awareness (Haynes & Fasching-Varner, 2015), yet an unresponsive approach, such as being colorblind, only serves to

maintain the current racially-driven structures that marginalize people of color (DeCuir & Dixson, 2004; Ryan & Dixson, 2006; Solorzano & Yasso, 2002). As noted by a participant in the pre-survey, "I think that my culture (hispanic) [*sic*] is very important and active. Theres [*sic*] many things to appreciate." Each time the educational system fails to acknowledge, understand, and construct this self-concept, clearly apparent in this youth and others student with similar sentiments, it disregards an area of strength from which to build future success. This research emphasized the capacity to increase Latino youth's REI within the school setting. With this knowledge and through the lens of CRT, choosing not to seek methods for developing REI within youth enforces the insidiously pervasive racism that dominates our educational institutions (Solorzano & Yasso, 2001, 2002).

Additionally, while measuring the impact of the group therapy intervention on REI, a racial Centrality subscale (Sellers, 2013) was used to measure if a participant's REI was central to their self-concept (Sellers, Rowley, Chavous, Shelton, & Smith, 1997). The data analysis of this study found no statistically significant difference between the pre- and post-scale scores. Despite the initial review suggesting the intervention did not increase the centrality of participants' REI, a connection may exist with community happenings during the time period of the intervention that could have had an impact on racial and ethnic centrality. Phinney et al. (1993) found youth who had greater confidence in themselves and their REI were more immune to ethnic/racial threat than those who were less confident. Moreover, stereotype threat has been established as having a negative impact on some youth (Mello et al., 2012). To that end, it is vital to review the qualitative data of this mixed methods study.

Exploring the existence of stereotype threat begins with reviewing the pre- and post-survey qualitative themes. The two negative perspective themes, personal and community,

increased in the post-surveys; specifically, in the coded areas of educational deficits, judgment, and sadness. The following is a sampling of specific comments written by participants:

- "That i [*sic*] am proud to be Mexican,even [*sic*] if the world is saying otherwise."

- "I don't like when others judge me based on my ethnicity."

- "That only because some people are not legally [*sic*]. Doesn't mean that they are bad people [*sic*]."

These statements may serve as distinct examples in which participants were actively facing racism within their lives. With the increase in the negative themes in the qualitative data, and the inability to establish a connection in centrality despite a slight increase in REI, a challenge must be made against the inconclusive quantitative score since external factors may have played a role in the dissonance occurring within the data. Again, existence of these increased negative experiences, such has those quoted from the post-survey, demonstrates schools ought to offer additional support to youth of color for managing such detrimental experiences. An increased REI can serve as a buffer to experienced stresses (Kiang et al., 2006; Pérez at al. 2008), and this research study offered an example of an approach educators can use to increase the internal safety mechanism for Latino youth so to protect and increase their self-concept and ability to focus on personal growth.

Another potential consideration to reflect upon the presence of stereotype threat is the timing of the last session of the intervention. Two of the three groups participated in the final intervention on the day after the 2016 general election, and the third finished one-week later. Given consideration to the rhetoric around race and racism during the presidential campaign (Lopez, Gonzalez-Barrera, Krogstad, & López, 2016), a few minutes were spent on the final day of group to briefly discuss post-election feelings. This conversation was guided in an explicitly

non-partisan manner in which the personal opinion of the researcher was strictly withheld.

Nevertheless, the overall conversation reflected negative feelings when asked how participants

felt after the election. Figure 1 offers a word cloud compilation of one of the three groups listing

a single word that encapsulates their feelings the day after the election.

Figure 1

One Day Post-Election Word Cloud
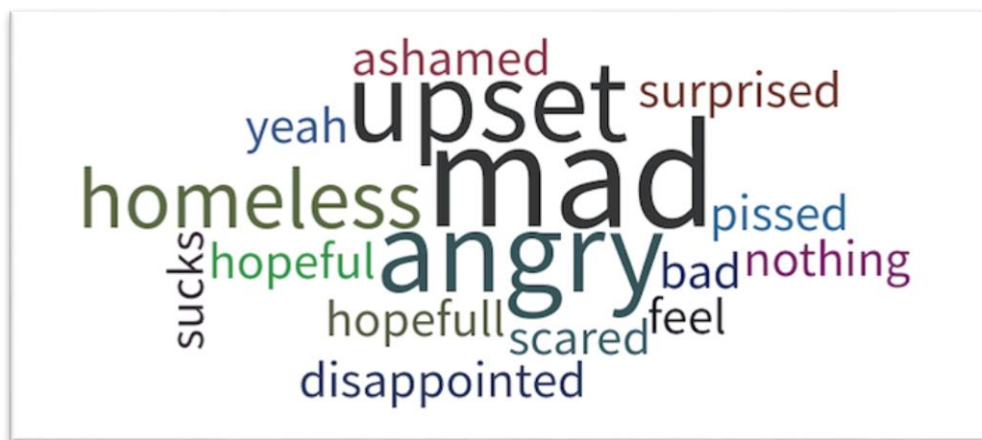
For responses to be included into the word cloud, students used their tablet device to log onto a

specific website in which they typed in their answer to the prompt. The responses, including

those that were misspelled, were added to the screen when submitted by the participant. Exact

words that were submitted multiple times became larger, while all other responses spread across

the screen (Gessler, 2016). Figure 2 offers a word cloud compilation of the feelings felt by some

participants one week after the election.

Figure 2

One Week Post-Election Word Cloud
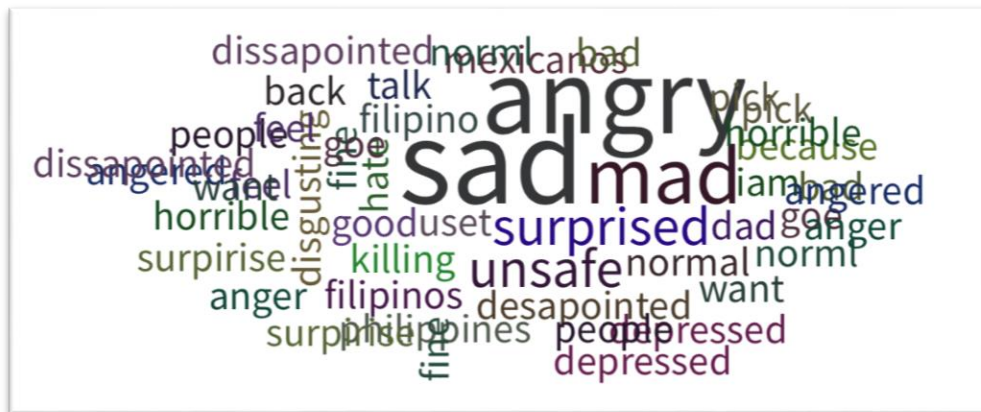
Clearly, the overall sentiment expressed adverse opinions about their current state.

Additionally, per field notes, one participant proclaimed, "[I] can't be happy with Latino culture because that's what Trump is against." Thoughts such as these provide the backdrop with which the Centrality scale was completed. Given this qualitative data, the lack of significance in the Centrality subscale should not be disregarded at face value. Rather, the lack of statistical significance in the youths' ability to gain substantial growth in the centrality of their ethnicity may offer more support to the need for schools to challenge the accepted construct of domination, while offering opportunities for Latino youth to express their counter-narrative to the majoritarian storyline (Bernal, 2002; Huber, 2011; Solorzano & Yasso, 2001, 2002). This centering and self-acceptance could promote greater REI and increase the buffer to the negative threats pervasive within society.

Overall, the answer to research question one, whether the *cuento* school-based therapy changed REI in Latino youth, is seemingly positively affirmed, though limitations exist. The increase in the MEIM, notably small, may offer support on the efficacy of this intervention in increasing REI; however, other factors that occurred in the participants' lives during the eight-

week period could have influenced survey outcomes. For example, the increase in perceived

society-based negative perceptions in the qualitative date could be an indicator that the

participants were inundated with a greater amount of negative conversation on race within their

lives, creating conflict for those with greater REI connection to traditional values (Robert et al.,

2008). Moreover, the lack of control group provided challenges in identifying how the timespan

between the surveys served as the sole influential factor of REI growth; though the empirical

research on the efficacy of this intervention offers promising support to the therapy being a

potential change agent (Villalba et al., 2010).

      Research question two. With regard to the second research question, the paired t-test

did not find statistically significant relationships between the academic self-concept of

participants as the result of the intervention; yet despite the inconclusive statistical findings, two

areas must be explored for potential meaning. As noted previously, the possible existence of

stereotype threat could be an influential factor in the lack of quantitative impact. With the

extensive media and community focus on racism during the presidential election (Lopez et al.,

2016), the qualitative data code of self-perceived educational deficit increased slightly at the

post-survey, as identified in Appendices Q and R. Additionally, the clear adverse sentiment felt

after the election, a manifestation of external factors, may have influenced participant self-

perception (Mello et al., 2012). With the lack of school-level support to combat these regular

and prevalent issues (Bernal, 2002; Hayes & Fasching-Varner, 2015; Ryan & Dixson, 2006), it

brings to question the impact these external factors swayed opinion of scholastic ability,

particularly given that the academic scale measured self-perception (Liu & Wang, 2005). The

sheer reality of educational disproportionality may have been too extensive to overcome within

eight short weeks (Brown & Patton, 2014), which is reinforced by one participant's post-survey

comment: "Well i [*sic*] have trouble understanding like big words that the teachers say so i [*sic*] sometimes ask for help." This student's inability to fully access the curriculum likely could not be resolved in eight hours of support over two months. The lack of academic correlation may serve only to suggest the need for additional, longer-term REI-increasing support, as literature has found positive links between academics and REI (Byrd & Chavous, 2009; Cokley & Chapman, 2008). One method of accomplishing this goal is an extended version of the intervention provided in this study.

To truly understand the scope of academic impact related to the REI-promoting intervention, this study needed additional data sources as a method of triangulation, increasing the accuracy and reliability of the outcome (Creswell, 2015). With the potential impact of stereotype threat on self-perception, a limitation to the data included the lack of student specific academic data, such as grades or test results, which prevents a pinpointed awareness of academic growth during this intervention period. Also, more specific qualitative research interviews/questions that allowed youth to share their lived experiences as a Latino youth, particularly from the perspective of their schooling, could have offered greater insight on experienced threats. CRT demands exploring situations from the perspective of the subordinated, which serves a critique of the oppressive structure found in schools (Bernal, 2002; DeCuir & Dixson, 2004).

Research question three. The third research question sought to identify if REI was mitigated or enhanced by the gender of the participant, particularly given the intersectionality of other subordinations described within CRT (Bernal, 2012; Solorzano & Yasso, 2001) and the unique gender roles held within the Latino culture (Arciniega et al., 2008; Leon, 2010). The data analysis did not find a statistically significant difference between the two genders, which was

potentially the result of the disproportional gender distribution within the final n = 44. There were 12 more females than males who took both the pre- and post-test. Given the setting of the study and the various students who either dropped during the eight weeks or were not present for either the pre- or post-survey, the final number of participants was not equal with regard to gender. Regardless, no significance was found between the REI intervention and gender. Hutchinson (2003) compared various moral theories and noted various schools of thought surrounding the unique development between genders; nevertheless, many developmental theorists note adolescence is when individuals start forming their own identity. In addition to the disproportional numbers within this study, the varied participant ages, approximately 11-14, may have impacted the individual development of REI within gender.

Conclusions

Upon reviewing the breadth of literature and conducting independent research, several conclusions can be drawn. First, REI can be increased through systematic discussions and engagement with the use of culturally-responsive curriculum, such as that of Villalba et al. (2010). As noted by various researchers, such as Phinney (1989), Phinney et al., (1993), Roberts et al. (1999), and Corenblum and Armstrong (2012), REI can develop over time. This research study adds to the empirical examples in which REI increased through purposeful intervention. Moreover, this information makes it incumbent on schools to take proactive measures in implementing approaches that allow for increased REI in Latino youth. Failing to actively address REI within youth only propagates racism deeply embedded in many systems, including education (Ryan & Dixson, 2006). Moreover, considering the age group within this study, middle school may be the appropriate setting to thoroughly provide intervention as it is often

within the timeframe that youth are beginning to develop their identifies separate from that of their families (Hutchison, 2003).

A second conclusion drawn from these research findings includes the ease for school-based intervention to support REI. Despite the lack of connection between REI and academic success within this study, empirical evidence suggest a relationship between these two variables (Altschul et al., 2006; Byrd & Chavous, 2009; Chavous et al., 2008; Mello et al. 2012). As such, the findings of this study indicated schools can offer REI-promoting support with minimal time commitment; this study's intervention was held for just over one hour per week for eight weeks. Being a culturally responsive educator includes understanding REI (Hayes & Fasching-Varner, 2015; McHatton et al., 2012). Therefore, understanding the nuances of the topic and methods proven to increase this vital component in Latino youths' identity, means educators can work to remediate the extensiveness of the socioeconomic marginalization faced by this large population group (Brown & Patten 2014; US Census Bureau, 2016).

Importantly, the results of this study must be compared to the results of the original Villalba et al. (2010) study in which this intervention curriculum was designed. The inaugural use of this specific intervention was offered within a similar context to this current research, including middle school students of Mexican descent. Pre- and post-scales were also utilized; however, the items first used were a behavioral adjustment subscale and an anxiety index tool (Villalba et al, 2010). The original researchers did not overly synthesize their initial data, particularly given the small sample size (n = 68) and the lack of control group. Nevertheless, upon visual review of the raw data from the anxiety scale, the post-scale offered smaller mean scores than the pre-test (Villalba et al, 2010). Poignantly similar to the research conclusions of this study, Villalba et al. (2010) stated, "8 weeks may not be enough time to produce significant

changes in either self-concept or anxiety" (p. 38). Still, despite the short amount of time, Villalba et al.'s (2010) research found a slight decrease in anxiety after the intervention, and this current research study found a slight increase in REI. Cumulatively, these two studies offer support that this eight-week *cuento* therapy group can offer positive changes to middle school students.

Overall, this research offered additional, new insight on the need for REI development in school. First, the various elements of potential stereotype threat presented by the participants clearly emphasized that Latino youth are faced with issues that cause them to question their value in certain areas. Post-survey responses, such as, "I always defend myself and family," define what Latino youth are experiencing in their daily existence. Moreover, understanding the developmental nature of REI (Corenblum & Armstrong, 2012; French et al., 2006; Phinney, 1989; Roberts et al., 1999), combined with the knowledge of greater REI shielding against stereotype threat (Kiang et al., 2006; Pérez at al. 2008), offers a frame to these research claims that simply state schools can and should work on supporting this component of identity in Latino youth. To counter the detrimentally low education level and high poverty and welfare rates, schools must do more than teach their standard approaches (Brown & Patton, 2014; Stark & Noel, 2015). It is the traditional teaching styles that have allowed such bleak outcomes for Latino youth. This research suggests additional areas of focus educators must address to help propel Latino youth above the hurdles of the status quo.

Recommendations for Further Research

Given the findings of this study, and acknowledging the various limitations, several recommendations for further research are suggested. First, expanding on the literature that reviews the impact of threatened REI (Mello et al., 2012), it is suggested that future research

should explore this intervention while using a measurement to identify the impact of stereotype threat. To truly understand the impact of centrality and the self-perception of academic success of Latino youth, a thorough analysis of the existence of stereotype threat must be made, including controlling for such a phenomenon. Understanding the impact of REI and *cuento-* group therapy in isolation will offer greater empirical evidence as to the true efficacy.

Moreover, to garner a comprehensive understanding of the academic success of Latino youth who participate in the Villalba et al. (2010) group approach, additional academic measurements ought to be included. First, incorporating actual academic data, such as GPA or benchmark testing, could substantiate claims about the relationship of the intervention and academic success. Moreover, to fully understand if the impacts are nominal or substantial, a longitudinal review of the academic data should be attempted. Taking measurements after eight weeks only provides a limited snapshot of grade changes, which may not withstand scrutiny. However, measuring academic change over the period of a school year, or even multiple school years, could offer considerable information on the true impact of this group approach to academic growth.

Another area for future research would include conducting this intervention in schools with a majority Caucasian population. The site for this study was a predominantly Latino school, thus unique camaraderie and acceptance may have been influential during this study. Exploring the development of REI from the perspectives of youth in various school systems would serve to ensure a sufficiently large, representative scope of counter-narratives were heard from Latinos in differing settings (Bernal, 2002; Huber, 2011; Solorzano & Yasso, 2001, 2002).

Finaly, further research should look at the dynamics of gender and REI, particularly using this intervention modality as tool for development. The current research project had

disproportional gender distribution, so an investigation with a greater number of participants, including equal numbers of males and females, could offer more definitive information on the impact of gender. Additionally, as CRT demands the acknowledgment of intersectionality (Solorzano & Yasso, 2002), the impact of REI within transgendered youth should also be researched.

Implications for Professional Practice

Despite the fact Latinos are the largest minority group, they fare poorly in education and several socioeconomic realities, particularly when compared to their racial and ethnic counterparts (Brown & Patten, 2014; Stark & Noel, 2015; US Census Bureau, 2016). CRT scholars clearly claim that the foundation of this subpar existence is founded in systemic racism perpetuated in many areas of life, such as education (DeCuir & Dixson, 2004; Ryan & Dixson, 2006; Solorzano & Yasso, 2001, 2002). Therefore, educators must begin to challenge the status quo and incorporate culturally-responsive learning opportunities to meet the needs of marginalized youth, including Latinos (Bernal, 2002; Hayes & Fasching-Varner, 2015).

Although this research did not particularly offer a definitive connection between the intervention and academic success of the participants, the literature does show a relationship between REI and academics (Altschul et al., 2006; Byrd & Chavous, 2009; Chavous et al., 2008; Mello et al. 2012; Phinney et al., 1993). Nevertheless, this research study does find a small but statistically significant connection between the *cuento*-therapy group and increased REI. Since schools typically serve as the original site of youth of color's experience with systemic racism (Hughes et al., 2010), schools should be obligated to thoughtfully attempt to mitigate the negative outcomes. This research offered evidence of one way schools can commit to increasing the REI of Latino youth. Allocating eight hours over a period of two months to an already full

schedule may be a large commitment, but the deafening cries of sorrow that can be heard when reviewing the low education and high poverty facts of one of our most vulnerable groups cannot be ignored (Brown & Patten, 2014; US Census, 2015). Educators cannot be silenced by the acceptance of the status quo (Hayes & Fasching-Varner, 2015). This research offers a methodology to help develop the REI of our Latino youth with the promise of better life-long outcomes.

References

Aguilar, J. A., MacGillivray, L., & Walker, N. T. (2003). Latina educators and school discourse: Dealing with tension on the path to success. *Journal of Latinos & Education*, *2*(2), 89-100.

Ai, A., Aisenberg, E., Weiss, S., & Salazar, D. (2014). Racial/ethnic identity and subjective physical and mental health of Latino Americans: An asset within? *American Journal of Community Psychology*, *53*(1/2), 173-184. doi:10.1007/s10464-014-9635-5

Al-Jafar, A., & Buzzelli, C. A. (2004). The art of storytelling for cross cultural understanding. *International Journal of Early Childhood*, *36*(1), 35-44.

Altarriba, J., & Santiago-Rivera, A. L. (1994). Current perspectives on using linguistic and cultural factors in counseling the Hispanic client. *Professional Psychology: Research and Practice, 25*(4), 388-397.

Altschul, I., Oyserman, D., & Bybee, D. (2006). Racial-ethnic identity in mid-adolescence: Content and change as predictors of academic achievement. *Child Development*, *77*(5), 1155-1169.

Añez, L. M., Silva, M. A., Paris, M., & Bedregal, L. E. (2008). Engaging Latinos through the integration of cultural values and Motivational Interviewing principles. *Professional Psychology: Research and Practice, 39*(2), 153-159. doi:10.1037/0735-7028.39.2.153

Araujo Dawson, B., & Quiros, L. (2014). The effects of racial socialization on the racial and ethnic identity development of Latinas. *Journal of Latina/o Psychology*, *2*(4), 200-213. doi:10.1037/lat0000024

Arciniega, G. M., Anderson, T. C., Tovar-Blank, Z. G., & Tracey, T. J. G. (2008). Toward a

    fuller conception of machismo: Development of a traditional machismo and caballerismo

    scale. *Journal of Counseling Psychology*, *55*(1), 19-33. doi:10.1037/0022-0167.55.1.19

Bernal, D. D. (2002). Critical Race Theory, Latino Critical Theory, and critical raced-gendered

    epistemologies: Recognizing students of color as holders and creators of knowledge.

    Qualitative Inquiry, 8(1), 105-126.

Bettis, P. J., Cooks, H. C., & Bergin, D. A. (1994). "It's not steps anymore, but more like

    shuffling": Student perceptions of the civil rights movement and ethnic identity. *The

    Journal of Negro Education, 63*(2), 197-211.

Bietzalel, N., & Shechtman, Z. (2010). Bibliotherapy treatment for children with adjustment

    difficulties: A comparison of affective and cognitive bibliotherapy. *Journal of Creativity

    in Mental Health*, *5*(4), 426-439. doi: 10.1080/15401383.2010.527816

Brookfield, S. (2014). Teaching our own racism. *Adult Learning*, *25*(3), 89-95.

Brown, A., & Patten, E. (2014). *Statistical portrait of Hispanics in the United States, 2012*.

    Retrieved from Pew Research Center Hispanic Trends website:

    http://www.pewhispanic.org/2014/04/29/statistical-portrait-of-hispanics-in-the-united-

    states-2012/#population-by-race-and-ethnicity-2000-and-2012

Busey, C. L., & Russell, W. B. (2016). "We want to learn": Middle school Latino/a students

    discuss social studies curriculum and pedagogy. *RMLE Online, 39*(4), 1-20.

Byrd, C. M., & Chavous, T. M. (2009). Racial identity and academic achievement in the

    neighborhood context: A multilevel analysis. *Journal of Youth and Adolescence, 38*(4),

    544-59. Retrieved from

    http://search.proquest.com/docview/204524238?accountid=36492

Campbell, M. L., & Rogalin, C. L. (2006). Categorical imperatives: The interaction of Latino and racial identification. *Social Science Quarterly*, *87*(5), 1030-1052.

Cansler, E., Updegraff, K. A., & Simpkins, S. D. (2012). Mexican American 7th graders' future work and family plans: Associations with cultural experiences and adjustment. *The Journal of Early Adolescence*, *32*(3), 313–339. doi:10.1177/0272431610397660

Ceballos, P. C., & Bratton, S. C. (2010). Empowering Latino families: Effects of a culturally responsive intervention for low-income immigrant Latino parents on children's behaviors and parental stress. *Psychology in the Schools*, *47*(8), 761-775. doi:10.1002/pits

Chao, R. C. (2013). Race/ethnicity and multicultural competence among school counselors: Multicultural training, racial/ethnic identity, and color-blind racial attitudes. *Journal of Counseling and Development: JCD, 91*(2), 140-151. Retrieved from http://search.proquest.com/docview/1330852059?accountid=36492

Charmaraman, L., & Grossman, J. M. (2010). Importance of race and ethnicity: An exploration of Asian, Black, Latino, and multiracial adolescent identity. *Cultural Diversity & Ethnic Minority Psychology, 16*(2), 144-151. doi:10.1037/a0018668

Chavous, T. M., Rivas-Drake, D., Smalls, C., Griffin, T., & Cogburn, C. (2008). Gender matters, too: The influences of school racial discrimination and racial identity on academic engagement outcomes among African American adolescents. *Developmental Psychology*, *44*(3), 637-654. doi:10.1037/0012-1649.44.3.637

Cokley, K., & Chapman, C. (2008). The roles of ethnic identity, anti-white attitudes, and academic self-concept in African American student achievement. *Social Psychology of Education*, *11*(4), 349-365. doi:10.1007/s11218-008-9060-4

Comeaux, E. (2013). Faculty perceptions of high-achieving male collegians: A Critical Race
    Theory analysis. *Journal of College Student Development, 54*(5), 453-465.

Corenblum, B., & Armstrong, H. D. (2012). Racial-ethnic identity development in children in a
    racial-ethnic minority group. *Canadian Journal of Behavioural Science/Revue*
    Canadienne Des Sciences Du Comportement, *44*(2), 124-137. doi:10.1037/a0027154

Costantino, G., Malgady, R. G., & Rogler, L. H., (1984). Cuentos folkloricos as a therapeutic
    modality with Puerto Rican children. *Hispanic Journal of Behavioral Sciences*, *6*(2), 169-
    178.

Costantino, G., Malgady, R. G., Rogler, L. H. (1986). Cuento Therapy: A culturally sensitive
    modality for Puerto Rican children. *Journal of Consulting and Clinical Psychology,*
    54(5), 639-645.

Creswell, J. W. (2015). *Educational research: Planning, conducting, and evaluating quantitative*
    and qualitative research (5th ed.). Boston, MA: Pearson.

Cuento. (n.d.). In *Merriam-Webster's Spanish Central*. Retrieved from
    http://www.spanishcentral.com/translate/cuento

Cupito, A. M., Stein, G. L., & Gonzalez, L. M. (2015). Familial cultural values, depressive
    symptoms, school belonging and grades in Latino adolescents: Does gender matter*?*
    Journal of Child and Family Studies, 24(6), 1638-1649.

Davila, E. R., & de Bradley, A. A. (2010). Examining education for Latina/os in Chicago: A
    CRT/LatCrit approach. *Educational Foundations, 24*(1-2), 39-58.

DeCuir, J. T., & Dixson, A. D. (2004). "So when it comes out, they aren't that surprised that it is
    there": Using Critical Race Theory as a tool of analysis of race and racism in education.
    Educational Researcher, *33*(5), 26-31.

DeGarmo, D. S., & Martinez Jr., C. R. (2006). A culturally informed model of academic well-being for Latino youth: The importance of discriminatory experiences and social support. *Family Relations*, *55*(3), 267-278. doi:10.1111/j.1741-3729.2006.00401.x

Field, A. (2013)*.* Discovering statistics using IBM SPSS Statistics (4th ed.). Los Angeles, CA: SAGE Publications, Inc.

Ford, D. Y. (2014). Why education must be multicultural. *Gifted Child Today*, *37*(1), 59-62.

French, S. E., Seidman, E., Allen, L., & Aber, J. L. (2006). The development of ethnic identity during adolescence. *Developmental Psychology*, *42*(1), 1-10. doi:10.1037/0012-1649.42.1.1

Gessler, B. (2016, April 4). Word Clouds for Open Responses (Free Text) Polls [Blog post]. Retrieved from www.polleverywhere.com/blog/word-clouds-for-open-response-audience-activity/

Gilmore, L., & Howard, G. (2016). Children's books that promote understanding of difference, diversity and disability. *Journal of Psychologists & Counsellors In Schools*, *26*(2), 218-251. doi:10.1017/jgc.2016.26

Grossman, J. M., & Charmaraman, L. (2009). Race, context, and privilege: White adolescents' explanations of racial-ethnic centrality. *Journal of Youth and Adolescence*, *38*(2), 139-152.

Hair, J. F., Anderson, R. E., Tatham, R. L., Black, W. C. (1998). *Multivariate data analysis* (5th ed.). Upper Saddle River, NY: Prentice Hall.

Hayes, C., & Fasching-Varner, K. J. (2015). Racism 2.0 and the death of social and cultural foundations of education: A critical conversation. *Educational Foundations*, *28*(1-4), 103-119.

Hitlin, S., Brown, J. S., Elder, G. H. (2007). Measuring Latinos: Racial vs. ethnic classification and self-understandings. *Social Forces*, *86*(2), 587-611.

Huber, L. P. (2011). Discourses of racist nativism in California public education: English dominance as racist nativist microaggressions. *Educational Studies, 47*(4), 379-401. doi:10.1080/00131946.2011.589301

Hughes, C., Newkirk, R., & Stenhjem, P. H. (2010). Addressing the challenge of disenfranchisement of youth: Poverty and racism in the schools. *Reclaiming Children & Youth*, *19*(1), 22-26.

Hughes, D., Witherspoon, D., Rivas-Drake, D., & West-Bey, N. (2009). Received ethnic-racial socialization messages and youths' academic and behavioral outcomes: Examining the mediating role of ethnic identity and self-esteem. *Cultural Diversity & Ethnic Minority Psychology*, *15*(2), 112-124. doi:10.1037/a0015509

Hutchison, E. D. (2003). *Dimensions of human behaviors: The changing life course* (2nd ed.). Thousand Oaks, CA: SAGE Publications, Inc.

Irizarry, J. G. (2007). Ethnic and urban intersections in the classroom: Latino students, hybrid identities, and culturally responsive pedagogy. *Multicultural Perspectives*, *9*(3), 21-28. doi:10.1080/15210960701443599

Jackson, F. (1999). The impact of "dysconscious racism". *Multicultural Perspectives*, *1*(4), 15.

Kiang, L., Yip, T., & Fuligni, A. J. (2008). Multiple social identities and adjustment in young adults from ethnically diverse backgrounds. *Journal of Research on Adolescence*, *18*(4), 643-670. doi:10.1111/j.1532-7795.2008.00575.x

Kiang, L., Yip, T., Gonzales-Backen, M., Witkow, M., & Fuligni, A. J. (2006). Ethnic identity and the daily psychological well-being of adolescents from Mexican and Chinese

backgrounds. *Child Development*, *77*(5), 1338-1350. doi:10.1111/j.1467-8624.2006.00938.x

Kim, A. H. & White, M. J., (2010). Panethnicity, ethnic diversity and residential segregation. *American Journal of Sociology, 115*(5), 1558-1596

Kim, B. K., Green, J. G., & Klein, E. F. (2006). Using storybooks to promote multicultural sensitivity in elementary school children. *Journal of Multicultural Counseling & Development*, *34*(4), 223-234.

Laerd Statistics (2015). One-way ANCOVA using SPSS Statistics. *Statistical tutorials and software guides*. Retrieved from https://statistics.laerd.com/

Laerd Statistics (2015). Paired-samples t-test using SPSS Statistics. *Statistical tutorials and software guides*. Retrieved from https://statistics.laerd.com/

Lee, J. C.. & Klugman, J. (2013). Latino school concentration and academic performance among Latino children. *Social Science Quarterly*, *94*(4), 977-1015. doi:10.1111/j.1540-6237.2012.00935.x

Leon, A. M. (2010). Latino cultural values in the United States: Understanding their impact on toddler social and emotional development. *The International Journal of Interdisciplinary Social Sciences, 4*(12), 13-25.

Lipsey, M. W. (1990). *Design sensitivity: Statistical power for experimental research.* Newbury Park, CA: Sage.

Liu, W. C., & Wang, C. K. J. (2005). Academic self-concept: A cross-sectional study of grade and gender differences in a Singapore secondary school. *Asia Pacific Education Review, 6*(1), 20-27.

Lopez, M. H., Gonzalez-Barrera, A., Krogstad, J. M., & López, G. (2016). *Democrats maintain edge as party 'more concerned' for Latinos, but views similar to 2012.* Retrieved from Pew Research Center Hispanic Trends website: http://assets.pewresearch.org/wp-content/uploads/sites/7/2016/10/PH_2016.10.11_Politics_FINAL4.pdf

Lopez, M. H., Krogstad, J. M., Patten, E., Gonzalez-Barrera, A. (2014). *Latino voters and the 2014 midterm elections: Geography, close races, and views of social issues.* Retrieved from Pew Research Center Hispanic Trends website: http://www.pewhispanic.org/2014/10/16/latino-voters-and-the-2014-midterm-elections/

Lynn, M. R. (1986) Determination and qualification of content validity. *Nursing Research, 35*(6), 382-386.

Marshall, C., & Rossman, G. B. (2016). *Designing qualitative research* (6th ed.). Los Angeles, CA: SAGE Publications, Inc.

McHatton, P. A., Smith, M., Brown, K. H., & Curtis, J. (2013). "First, do no harm": Purposeful preparation of culturally competent educators. *Multiple Voices for Ethnically Diverse Exceptional Learners*, *13*(2), 19-31.

Mello, Z. R., Mallett, R. K., Andretta, J. R., & Worrell, F. C. (2012). Stereotype threat and school belonging in adolescents from diverse racial/ethnic backgrounds. *Journal of At-Risk Issues*, *17*(1), 9-14.

Moreno, G., & Gaytan, F. X. (2013). Focus on Latino learners: Developing a foundational understanding of Latino cultures to cultivates student success. *Preventing School Failure, 57*(1), 7-16. doi:1080/1045988X.2013.731271

Mowery, B. D. (2011). The paired t-test. *Pediatric Nursing, 37(6), 320-321.*

Nuñez, A. M. (2009). Latino students' transitions to college: A social and intercultural capital perspective. *Harvard Educational Review, 79*(1), 22-48.

Pérez, D. J., Fortuna, L., & Alegría, M. (2008). Prevalence and correlates of everyday discrimination among U.S. Latinos. *Journal of Community Psychology*, *36*(4), 421-433. doi:10.1002/jcop.20221

Pew Research Center. (2016, June). *On views of race and inequality, blacks and whites are worlds apart.* Retrieved from http://assets.pewresearch.org/wp-content/uploads/sites/3/2016/06/ST_2016.06.27_Race-Inequality-Final.pdf

Phinney, J. S. (1989). Stages of ethnic identity development in minority group adolescents. *Journal of Early Adolescence*, *9*(1/2), 34-49.

Phinney, J. S. (1992). The Multigroup Ethnic Identity Measure: A new scale for use with adolescents and young adults from diverse groups. *Journal of Adolescent Research, 7*(2), 156-176.

Phinney, J. S., Chavira, V., Tate, J. D. (1993). The effect of ethnic threat on ethnic self-concept and own-group ratings. *Journal of Social Psychology*, *133*(4), 469.

Portillos, E. L., González, J. C., & Peguero, A. A. (2012). Crime control strategies in school: Chicanas'/os' perceptions and criminalization. *The Urban Review*, 44(2), 171-188.

Pulido, I. (2009). "Music fit for us minorities": Latinas/os' use of hip hop as pedagogy and interpretive framework to negotiate and challenge racism. *Equity & Excellence in Education*, *42*(1), 67-85. doi:10.1080/10665680802631253

Ramirez, S. R. (2009). The effect of cuento therapy on reading achievement and psychological outcomes of Mexican-American students. *Professional School Counseling, 12*(3), 253-262.

Rinderle, S., & Montoya, D. (2008). Hispanic/Latino identity labels: An examination of cultural values and personal experiences. *Howard Journal of Communications*, *19*(2), 144-164. doi:10.1080/10646170801990953

Rivas-Drake, D. (2011). Ethnic-racial socialization and adjustment among Latino college students: The mediating roles of ethnic centrality, public regard, and perceived barriers to opportunity. *Journal of Youth & Adolescence*, *40*(5), 606. doi:10.1007/s10964-010-9564-z

Rivas-Drake, D., Seaton, E. K., Markstrom, C., Quintana, S., Syed, M., Lee M., . . . Yip, T. (2014). Ethnic and racial identity in adolescence: Implications for psychosocial, academic, and health outcomes. *Child Development*, *85*(1), 40-57.

Robert, C. T., Yeh, C. J., & Mazzula, S. L. (2008). Cultural values and racial identity statuses among Latino students: An exploratory investigation. *Hispanic Journal of Behavioral Science*, *30*(1), 3-23.

Roberts, R. E., Phinney, J. S., Masse, L. C., Chen, Y. R., Roberts, C. R., & Romero, A. (1999). The structure of ethnic identity of young adolescents from diverse ethnocultural groups. *The Journal of Early Adolescence*, *19*(3), 301-322. doi:10.1177/0272431699019003001

Rutherford, A. (2001). *Introducing ANOVA and ANCOVA: A GLM approach.* London, England: SAGE Publications Ltd.

Ryabov, I., & Van Hook, J. (2007). School segregation and academic achievement among Hispanic children. *Social Science Research, 36*(2), 767-788. doi:10.1016/j.ssresearch.2006.04.002

Ryan, C. L., & Dixson, A. D. (2006). Rethinking pedagogy to re-center race: Some reflections.

Language Arts, 84(2), 175-183.

Salkind, N. J. (2017). *Statistics for people who think they hate statistics* (6th ed.). Thousand Oaks,

    CA: SAGE Publications, Inc.

Sánchez, C., Plata, V., Grosso, L., & Leird, B. (2010). Encouraging Spanish-speaking families'

    involvement through dichos. *Journal of Latinos & Education*, *9*(3), 239-248.

    doi:10.1080/15348431003761216

Segal, E. A., Gerdes, K. E., Mullins, J., Wagaman, M. A., & Androff, D. (2011). Social empathy

    attitudes: Do Latino students have more? *Journal of Human Behavior in the Social*

    Environment, *21*(4), 438-454. doi:10.1080/10911359.2011.566445

Sellers, R. (2013). The Multidimensional Model of Black Identity (MMBI). *Measurement*

    Instrument Database for the Social Science. Retrieved from www.midss.ie

Sellers, R. M, Rowley, S. A., Chavous, T. M., Shelton, J. N., & Smith, M. A. (1997).

    Multidimensional Inventory of Black Identity: A preliminary investigation of reliability

    and construct validity. *Journal of Personality and social Psychology, 73*(4), 805-815.

Smokowski, P. R., & Bacallao, M. L. (2006). Acculturation and aggression in Latino

    adolescents: A structural model focusing on cultural risk factors and assets. *Journal of*

    Abnormal Child Psychology. 34(5), 659-673. doi: 10.1007/s10802-006-9049-4

Solorzano, D. G., & Yasso, T. J. (2001). From racial stereotyping and deficit discourse toward a

    Critical Race Theory in teacher education. *Multicultural Education*, *9*(1), 2-8.

Solorzano, D. G., & Yasso, T. J. (2002). Critical race methodology: Counter-storytelling as an

    analytical framework for education research. *Qualitative Inquiry*, *8*(1), 23-44.

St-Hilaire, A. (2002). The social adaptation of children of Mexican immigrants: Educational

    aspirations beyond junior high school. *Social Science Quarterly*, *83*(4), 1026-1043.

doi:10.1111/1540-6237.00131

Stark, P., and Noel, A.M. (2015). *Trends in High School Dropout and Completion Rates in the United States: 1972–2012* (NCES 2015- 015). U.S. Department of Education. Washington, DC: National Center for Education Statistics. Retrieved from http://nces.ed.gov/pubsearch.

Stokes-Brown, A. K. (2012). America's shifting color line? Reexamining determinants of Latino racial self-identification. *Social Science Quarterly*, *93*(2), 309-332. doi:10.1111/j.1540-6237.2012.00852.x

Tanner, D. (2012). *Using statistics to make educational decisions.* Los Angles, CA: SAGE Publications, Inc.

Tashakkori, A., & Teddlie, C., (1998). *Mixed Methodology: Combining Qualitative and Quantitative Approaches* (Vol. 46). Thousand Oaks, CA: SAGE Publications, Inc.

Tello, J. M., Cervantes, R. C., Cordova, D., & Santos, S. M. (2010). Joven Noble: Evaluation of a culturally focused youth development program. *Journal of Community Psychology*, *38*(6), 799-811.

Thomas, O. N., Caldwell, C. H., Faison, N., & Jackson, J. S. (2009). Promoting academic achievement: The role of racial identity in buffering perceptions of teacher discrimination on academic achievement among African American and Caribbean Black adolescents. *Journal of Educational Psychology*, *101*(2), 420-431. doi:10.1037/a0014578

Torres, V., & Hernandez, E. (2007). The influence of ethnic identity on self-authorship: A longitudinal study of Latino/a college students. *Journal of College Student Development, 48*(5), 558-573. Retrieved from http://search.proquest.com/docview/195183003?accountid=36492

Turcios-Cotto, V., & Milan, S. (2013). Racial/Ethnic differences in the educational expectations of adolescents: Does pursuing higher education mean something different to Latino students compared to White and Black students? *Journal of Youth and Adolescence, 42*(9), 1399-1412. doi:10.1007/s10964-012-9845-9

Umana-Taylor, A. J., Toomey, R. B., Tynes, B. M., Williams, D. R., & Mitchell, K. J. (2015). Latino adolescents' perceived discrimination in online and offline settings: An examination of cultural risk and protective factors. *Developmental Psychology*, *51*(1), 87-100. doi:10.1037/a0038432

United States Census Bureau. (2010). [Graph illustrations and information from American Community Survey]. *Who's Hispanic in America?* Retrieved from https://www.census.gov/newsroom/cspan/hispanic/2012.06.22_cspan_hispanics.pdf

United States Census Bureau. (2013, July 8). Race: About this topic [Online definition]. Retrieved from http://www.census.gov/topics/population/race/about.html

United States Census Bureau. (2013, July 25). Hispanic origin: About this topic [Online definition]. Retrieved from http://www.census.gov/topics/population/hispanic-origin/about.html

United States Census Bureau. (2016). *Quick Facts: United States.* https://www.census.gov/quickfacts/table/PST045216/00

Vaquera, E., & Kao, G. (2006). The implications of choosing "No Race" on the salience of Hispanic identity: How racial and ethnic backgrounds intersect among Hispanic adolescents. *Sociological Quarterly*, *47*(3), 375-396. doi:10.1111/j.1533-8525.2006.00050.x

Villalba, J. A., Ivers, N. N., & Ohlms, A. B. (2010). Cuento group work in emerging rural Latino

communities: Promoting personal-social development of Latina/o middle school students of Mexican heritage. *Journal for Specialists in Group Work*, *35*(1), 23-43. doi:10.1080/01933920903463502

Villalba, J. A., & Redmond, R. E. (2008). Crash: Using a popular film as an experiential learning activity in a multicultural counseling course. *Counselor Education & Supervision*, *47*(4), 264-276.

Yalom, I. D. & Leszvz, M. (2005). *The theory and practice of group psychotherapy* (5th ed.). New York, NY: Basic Books.

Yip, T. (2016). To be or not to be: How ethnic/racial stereotypes influence ethnic/racial disidentification and psychological mood. *Cultural Diversity and Ethnic Minority Psychology, 22*(1), 38-46.

Appendix A

National Institute for Health Certification

Certificate of Completion

The National Institutes of Health (NIH) Office of Extramural Research certifies that **Alex Zamora** successfully completed the NIH Web-based training course "Protecting Human Research Participants".

Date of completion: 03/21/2015 Certification Number: 1728507

Appendix B

Human Research Review Committee Approval

Dear Alejandro,

The HRRC has reviewed your protocol: Protocol #23032016 - Promoting Racial and Ethnic Identity: Academic Intervention to Support Scholastic Success of Latinos. You received "Full Approval". Congratulations, you may begin your research. If you have any questions, let me know.

Heidi Curtis
Northwest Nazarene University
HRRC Member
623 S University Blvd
Nampa, ID 83686

Appendix C

English Informed Consent

DATE

Dear [SCHOOL NAME] Parent,

My name is Alex Zamora, and I am a doctoral student at Northwest Nazarene University (NNU) in Nampa, Idaho. As part of my current program, I will be conducting a research study at your student's school. The goal of this letter is to tell you about the research study with hopes you will give permission/consent to have your student participate. If you need to have this letter more fully explained, translated, or read, please contact me at the telephone number below.

The study has been reviewed by the Human Research Review Committee at NNU and has been successfully approved. If you choose to have your child participate, the benefits that may result from the research are improved self-esteem and higher school success.

The study uses a special type of school counseling group called cuento therapy. Cuento therapy uses short stories read in English and Spanish, each of which have a special message that will be discussed in a group. In short, cuento group therapy uses Mexican folklore, similar to traditional fairytales, to talk about culture and various themes shared in the story. Each week will include a different story, a discussion about the story, an activity related to the theme of the story, and a checkout summary. The study will take place at your student's school and will be one hour for eight weeks.

The research study procedures are as follows:
- The research project will take place during the first semester of the school year (August through early January).
- Your student will be asked to complete a questionnaire that includes a list of questions that will be rated on a scale of one through five, in addition to one open ended question on other ideas he/she may want to add.
- After the first questionnaire in session one, your student and peers will be provided seven more group sessions that discuss the Latino culture.
- At the end of all sessions, students will be asked to reflect on what they learned in group.
- During the eighth sessions, the same questionnaire will be given again.
- Student academic data, including benchmark testing, standardized testing, class grades, attendance, and GPA will be collected from the school to be used as comparison.

I anticipate minimal risk involved for your child's learning over the course of the study. Classroom instruction will be no more than one hour at a time for eight weeks. Additionally, like with any school-counseling program, participation may educe emotional responses that can feel uncomfortable. If this occurs, referrals to local counselors can be made.

Your child's participation in this project is completely voluntary. In addition to your permission, your child will also be asked if he or she would like to take part in this project. Any student may stop at any time. The choice to participate will not impact your child's grades or status at school. No information discussed during group will be shared with teachers or non-participant students.

All information that is obtained during this research project will be kept strictly secure and will not become a part of your child's school record. The results of this study will be used for a research paper and presentation. Pseudonyms or codes will be substituted for the names of children and the school. This helps protect confidentiality.

In the space at the bottom of this letter, please indicate whether you do or do not want your child to participate in this project. The second copy is to keep for your records. If you have any questions about this research project, please feel free to contact me either by e-mail or telephone. Please keep a copy of this form for your records.

The results of my research will be available after August 1, 2017. If you would like to have a copy of the results of my research or have any questions, please contact me at ████████ or my advisor, Dr. Heidi Curtis, at ████████.

Sincerely,

Alex Zamora
Doctoral Candidate
Northwest Nazarene University
████████

azamora@nnu.edu

I have read this form. I understand that nothing negative will happen if I do not let my child participate. I know that I can stop his/her participation at any time. I voluntarily agree to let my child participate in this study as follows:

YES _____ may participate in this study.

NO _____ may NOT participate in this study.

Child's printed name: _____

Parent/Guardian printed name: _____

Parent/Guardian signature: _____

Date: _____

Appendix D

Spanish Informed Consent

FECHA

Estimado/a [NOMBRE DE LA ESCUELA] Padre/Madre,

Mi nombre es Alex Zamora, y soy un estudiante de doctorado en Northwest Nazarene University (NNU) en Nampa, Idaho. Como parte de mi programa actual, estaré llevando a cabo un estudio investigativo en la escuela de su hijo/a. La meta de esta carta es de dejarle saber acerca de este estudio investigativo con la esperanza de que usted le dará el permiso/consentimiento a su estudiante para que él/ella pueda participar. Si usted necesita una explicación, traducción, o que alguien le lea esta carta más completamente, por favor comuníquese conmigo llamando al número de teléfono listado más abajo.

El Comité de Reviso de NNU para las Investigaciones de Humanos ha revisado el estudio y el estudio ha sido aprobado exitosamente. Si usted elige y deja que su hijo/a participe, los beneficios que podrían resultar de la investigación son el mejoramiento de la autoestima y mejor éxito escolar.

El estudio está concentrando en un tipo especial de grupo de orientación/consejería escolar que se llama terapia de cuento. La terapia de cuento usa cuentos cortos que se leen en inglés y español, los cuales tienen un mensaje especial que se discutirán en un grupo. En pocas palabras, la terapia de grupo cuento utiliza folklórico mexicano, similar a los cuentos de hadas tradicionales, para hablar de la cultura y diversos temas compartidos en el cuento. Cada semana incluirá una cuento diferente, una discusión acerca de el cuento, una actividad relacionada con el tema de la cuento, y un resumen. El estudio se llevará en la escuela de su hijo/hija y será por una hora por ocho semanas.

Los procesos del estudio investigativo son los siguientes:
- El proyecto investigativo se llevará a cabo durante el primer semestre del año escolar (de agosto hasta los primero días de noviembre).
- Se le pedirá a su estudiante que complete un cuestionario que incluye una lista de preguntas que se evaluará en una escala del uno al cinco, además de una pregunta no concluyente sobre otras ideas que él/ella quieran agregar.
- Después del primer cuestionario en el primer sesión, su estudiante y compañeros/as recibirán siete mas sesiones en grupo las cuales discutirán la cultura latina.
- Durante el sesión ocho, los estudiantes completarán el mismo cuestionario otra vez.
- Al final de todas las sesiones, se les pedirá a los estudiantes a reflexionar sobre lo que han aprendido en el grupo.
- Los datos académicos de estudiantes, incluyendo las pruebas de estándar de comparación, las pruebas estandarizadas, las calificaciones de clases, y la GPA (siglas en inglés para la nota media del expediente académico) se coleccionarán de la escuela para usarse como comparación.

Anticipo de que el riesgo involucrado es mínimo para el aprendizaje de su hijo/a sobre el curso del estudio investigativo. La instrucción en el salón de la clase no será por más de una hora cada vez por ocho semanas. Además, como con cualquier programa de orientación/consejería escolar, la participación podría educir respuestas emocionales que puedan hacerlos sentirse incómodos. Si esto ocurre, pueden hacerse referencias a consejeros locales.

La participación de su hijo/a en este proyecto es completamente voluntaria. Además de su permiso, también le preguntaremos a su hijo/a si él/ella desean participar en este proyecto. Cada estudiante puede dejar de participar en cualquier momento. La elección de participar no tendrá impacto en las calificaciones de su hijo/a o en su estado en la escuela. No información discutida en el grupo será compartida con los maestros o estudiantes que no son participantes.

Toda la información que se obtenga durante este proyecto investigativo se mantendrá estrictamente segura y no se volverá una parte del registro escolar de su hijo/a. Los resultados de este estudio se usarán para un documento investigativo y presentación. Seudónimos o claves se suplirán por los nombres de los niños y de la escuela. Esto ayuda a proteger la confidencialidad.

En el espacio al final de esta carta, por favor indique si quiere o no que su hijo/a participe en este proyecto. La segunda copia es para que usted la guarde con sus documentos. Si usted tiene alguna pregunta sobre este proyecto investigativo, por favor no deje de comunicarse conmigo ya sea por correo electrónico o teléfono.

Los resultados de mi investigación estarán disponibles después del día 1º de agosto de 2017. Si le gustaría recibir una copia de los resultados de mi investigación o tiene alguna pregunta, por favor comuníquese conmigo al ████████ o con mi consejera, la Dra. Heidi Curtis, al ██ ███████.

Atentamente,

Alex Zamora
Candidato Doctoral
Northwest Nazarene University
████████

azamora@nnu.edu

He leído este formulario. Entiendo que nada negativo sucederá si no permito que mi hijo/a participe. Yo sé que puedo parar su participación de él/ella en cualquier momento. Voluntariamente acuerdo permitirle a mi hijo/a participar en este estudio como sigue:

SÍ _____ puede participar en este estudio.

NO _____ NO puede participar en este estudio.

Nombre del Niño/a en letra de molde: _____

Nombre del Padre/de la Madre/Tutor/a en letra de molde: _____

Firma del Padre/de la Madre/Tutor/a: _____

Fecha: _____

Appendix E

English Student Assent Form

STUDENT ASSENT FORM
Promoting Racial and Ethnic Identity: Academic Intervention to Support Scholastic Success of Latinos

Mr. Alex Zamora, a doctoral student at Northwest Nazarene University in Nampa, is doing a research study. His research study is trying to learn more about the connection of self-identity and school success in Latino youth.

You have been asked to be in the study because he is focusing on a special type of school counseling group called cuento therapy. Cuento therapy uses short stories read in English and Spanish, each of which have a special message that will be discussed in a group. In short, cuento group therapy uses Mexican folklore, similar to traditional fairytales, to talk about culture and various themes shared in the story. Each week will include a different story, a discussion about the story, an activity related to the theme of the story, and a checkout summary. The study will take place here at school and will be about one hour for eight weeks.

We want to tell you about some things that might happen to you if you are in this study. Like with any school-counseling group, strong feelings can occur, and they may feel uncomfortable. The goal will be to talk about these feelings if they happen. Referrals can also be made if you need to talk about those emotions even more after the group.

If you decide to be in the study, some good things might happen or we may find out things that will help other people. For example, increased self-confidence can possibly help you do better school. But we don't know for sure that these things will happen.

When we are done with the study, Mr. Zamora will write a report and tell others about what was learned. Your name will never be used in the written report or when/if he speaks to others about what we have learned. Code names or general terms will be used when referring to any person, school, or even the state of Idaho.

Also, during the first week and last week, you will be asked to answer a list of questions about school, self-identity, and other feelings. This information will be used in the study, but your name will not be used, rather you will be assigned a number to use. Additionally, at the end of each session, you will be asked a quick, reflective question.

You don't have to be in the study unless you want to. You can say "no" and nothing bad will happen. Even if you say "yes" now to be in the study, you can stop later. No one will get mad if you decide to stop. All you have to do is tell us you want to stop.

You can ask questions that you have now about this study. Any other questions regarding this study can be referred to researcher Alex Zamora at azamora@nnu.edu or ███████████ . Questions can also be asked of his Dissertation advisor, Dr. Heidi Curtis at hlcurtis@nnu.edu ███████████ .

Writing your name on this page means that the page was read (by you or to you) and that you agree to be in the study.

I understand the study and know what is being asked of me. I know that I can quit the study at any time. I agree to be in the study. I also know that my legal guardian has to give permission for me to participate. Another form will be given to my guardian to review and sign.

_____
Student's printed name

_____
Student's signature for assent   Date

_____
School personnel obtaining signature   Date

Appendix F

Spanish Student Assent Form

FORMULARIO DE ACUERDO DEL ESTUDIANTE
Promoviendo la Identidad Racial y Étnica: La Intervención Académica para Apoyar el Éxito Escolar de los Latinos

El Sr. Alex Zamora, un estudiante de doctorado en Northwest Nazarene University en Nampa, está haciendo un estudio investigativo. Su estudio investigativo está tratando de aprender más sobre la relación de la auto-identidad y el éxito escolar de la juventud latina.

Se te ha pedido que seas parte de un estudio porque él se está concentrando en un tipo especial de grupo de orientación/consejería escolar que se llama terapia de cuento. La terapia de cuento usa cuentos cortos que se leen en inglés y español, los cuales tienen un mensaje especial que se discutirán en un grupo. En pocas palabras, la terapia de grupo cuento utiliza folklórico mexicano, similar a los cuentos de hadas tradicionales, para hablar de la cultura y diversos temas compartidos en el cuento. Cada semana incluirá una cuento diferente, una discusión acerca de el cuento, una actividad relacionada con el tema de la cuento, y un resumen. El estudio se llevará a cabo aquí en su escuela y será por una hora por ocho semanas.

Queremos decirte de algunas cosas que te podrían suceder si tú estás en este estudio. Como con cualquier grupo de orientación/consejería escolar, pueden ocurrir los sentimientos fuertes, y estos pueden sentirse incómodos. La meta será de platicar sobre estos sentimientos si suceden. También pueden hacerse referencias si necesitas platicar sobre estas emociones aún más después del grupo.

Si decides ser parte del estudio, algunas cosas buenas pueden suceder o podríamos descubrir cosas que pueden ayudarle a la demás gente. Por ejemplo, mejor auto-confianza posiblemente puede ayudarte a mejorar en la escuela. Pero no sabemos de seguridad que estas cosas sucederán.

Cuando terminemos con el estudio, el Sr. Zamora escribirá un informe (reporte) y les dirá a los demás lo qué se aprendió. Tu nombre nunca se usará en el informe (reporte) ni cuando el habla con a los demás lo qué aprendimos. Nombres clave o términos generales se usarán cuando se haga referencia a alguna persona, escuela, o hasta el estado de Idaho.

Además, durante la primera semana y la última semana, se te pedirá que contestes una lista de preguntas sobre la escuela, la auto-identidad, y otros sentimientos. Esta información se usará en el estudio, pero tu nombre no se usará, más bien se te asignará un número el cual se usará. Además, al final de cada sesión, se le pedirá una pregunta rápida, reflexivo.

No tienes que participar en el estudio si no quieres. Puedes decir "no" y nada malo sucederá. Aún si dices "sí" por ahora y estás en el estudio, puedes dejar de hacerlo después. Nadie se va a enojar contigo si decides dejar de participar. Todo lo que tienes que hacer es decirnos que ya no quieres participar.

Puedes hacer preguntas que tengas ahora sobre este estudio. Cualquier pregunta con respecto a este estudio puede ser referida al investigador Alex Zamora a azamora@nnu.edu o ███████ ████. También puede hacérsele preguntas a su Consejera de la Tesis Doctoral, la Dra. Heidi Curtis a hlcurtis@nnu.edu o ██████████.

Al escribir tu nombre en esta página significará que se leyó esta página (sea por ti o alguien te la leyó) y de que estás de acuerdo de participar en el estudio.

Yo entiendo el estudio y sé lo que se me está pidiendo. Yo sé que puedo dejar de participar en el estudio en cualquier momento. Estoy de acuerdo participar en el estudio. Yo también sé que mi tutor/a legal tiene que dar su permiso para que yo pueda participar. Se le dará otro formulario a mi tutor/a para que lo revise y firme.

_____
Nombre del Niño/a en letra de molde

_____
La firma del estudiante para estar de acuerdo   Fecha

_____
El personal de la escuela obteniendo la firma   Fecha

Appendix G

Consent Follow-up Call Verbatim English Script

Hi, I'm Alex Zamora, a doctoral candidate at Northwest Nazarene University. I am calling to follow up on a consent form sent home with your student. The consent asks if your student has your permission to participate in a research study I am conducting.

Have you had a chance to look at the form?

If no: What is the best way to get you a copy of the form?

If yes: Do you have any questions about the study?

    If yes: answer questions.

    If no: Are you willing to provide your student consent to participate in the study? Your student has already indicated an interest in participating, which is why we have given him/her the form for your review. However, if you are not interested in giving consent, that is understandable. There will be no negative impact to your student's schooling if he/she does or does not participate.

If possible, can you please fill out and have your student return the form to school tomorrow, indicating if consent is or is not given. I appreciate your time, and if you have any further questions or comments, please feel free to contact me. My information is on the consent form.

Thank you and have a great day.

Appendix H

Consent Follow-up Call Verbatim Spanish Script

Hola, soy Alex Zamora, un estudiante de doctorado en Northwest Nazarene University. Estoy llamando para dar seguimiento a un formulario de consentimiento enviado a casa con su estudiante. El consentimiento se pregunta si su estudiante tiene permiso para participar en la realización de un estudio.

¿Ha tenido la oportunidad de ver la forma?

If no: ¿Cuál es la mejor manera de obtener una copia de la forma?

If yes: ¿Tiene alguna pregunta sobre el estudio?

> *If yes: answer questions.*

> *If no:* ¿ Estás dispuesto a dar su consentimiento a tu estudiante para participar en el estudio? Su estudiante ya ha manifestado interés en participar, es por eso que le hemos dado el / ella la forma para su revisión. Sin embargo, si usted no está interesado en dar su consentimiento, es comprensible. No hay ningún impacto negativo a la escolarización de su hijo si él / ella no participa.

Si es posible, por favor llene y tener a su hijo devuelva el formulario a la escuela mañana, que indica si o no das consentimiento. Gracias por su tiempo, y si usted tiene alguna pregunta o comentario, no dude en ponerse en contacto conmigo. Mi información se encuentra en el formulario de consentimiento.

Gracias y que tengas un buen día.

Appendix I

PLS Research Site Approval

February 1, 2016

Northwest Nazarene University
Attention: HRRC Committee
Helstrom Business Center 1st floor
623 S. University Boulevard
Nampa, ID 83686

RE: Research Proposal Site Access for Mr. Alex Zamora

Dear HRRC Members:

This letter is to inform the HRRC that Administration at ███ School District has reviewed the proposed dissertation research plan including subjects, intervention, assessment procedures, proposed data and collection procedures, data analysis, and purpose of the study. Mr. Zamora has permission to conduct his research in the district of and with students and staff of the ███ School District. The authorization dates for this research are July 2016 to April 2017.

Respectfully,

███ School District Superintendent

Appendix J

Instrument

1 What is your survey ID number? This is the number Mr. Zamora gave you (it keeps your answers and name separate).

This survey will talk about schooling, ethnicity, and race. Below is information to help answer some of the questions. Ethnicity - Ethnicity describes as a group of people with common values, ways of living, and culture, which can include things like traditions, foods, and special holidays. Hispanic/Latino is classified as an ethnicity by the US government. Race - The following racial groups are identified by the US government:1) American Indian or Alaska Native 2) Asian3) Black or African American4) Native Hawaiian or Other Pacific Islander5) White When you are ready to take the survey, click on the arrow on the bottom right of the screen.

2   Please   rate the following on a scale from 1-5, with 1 being the lowest option and 5   as the highest option.

	1 - Never	2-Once in a while	3 - Sometimes	4 - Usually	5 - Always
Overall, being Latino has very little to do with how I feel about myself.	○	○	○	○	○
In general, being Latino is an important part of my self-image (esteem).	○	○	○	○	○
My destiny (future) is connected to the destiny of other Latino people beyond my immediate family.	○	○	○	○	○
Being Latino is NOT important to my sense of what kind of person I am.	○	○	○	○	○
I have a strong sense of belonging to Latino people.	○	○	○	○	○
I have a strong attachment to other Latino people.	○	○	○	○	○
Being Latino is an important reflection of who I am.	○	○	○	○	○
Being Latino is NOT a major factor in my social relationships.	○	○	○	○	○

I can follow along and understand my teachers' lectures easily.	○	○	○	○	○
I am able to help my classmates with their school work.	○	○	○	○	○
I often do my classwork without thinking.	○	○	○	○	○
If I work hard, I think I can get better grades.	○	○	○	○	○
Are grades important to you?	○	○	○	○	○
I pay attention to my teachers when they teach.	○	○	○	○	○
Most of my classmates are smarter than me.	○	○	○	○	○
I study hard for my tests.	○	○	○	○	○
My teachers do NOT think I am a very good student.	○	○	○	○	○
I am usually interested in my class work.	○	○	○	○	○
I often forget what I have learned.	○	○	○	○	○
I will do my best to pass all of my classes this semester.	○	○	○	○	○

I get frightened when I am called on in class by my teachers.	○	○	○	○	○
I often feel like dropping out of school.	○	○	○	○	○
Academically, I do well in most of my classes.	○	○	○	○	○
I always do poorly in my school work and tests.	○	○	○	○	○
I do not give up easily when I am faced with a difficult question in my school work.	○	○	○	○	○
I am able to do better than most of my friends in my classes.	○	○	○	○	○
I am NOT willing to try harder in my school work.	○	○	○	○	○
I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.	○	○	○	○	○
I am active in organizations or groups that include mostly members of my own ethnic group.	○	○	○	○	○

I have a clear sense of my ethnic background and what it means for me.	○	○	○	○	○
I think a lot about how my life will be affected by my ethnic group membership.	○	○	○	○	○
I am happy that I am a member of the racial/ethnic group I belong to.	○	○	○	○	○
I have a strong sense of belonging to my own ethnic group.	○	○	○	○	○
I understand pretty well what my ethnic group membership means to me.	○	○	○	○	○
In order to learn more about my ethnic background, I have often talked to family, friends, and trusted people about my ethnic group.	○	○	○	○	○
I have a lot of pride in my ethnic group.	○	○	○	○	○

I participate in cultural practices of my own group, such as special food, music, or customs.	○	○	○	○	○

3 Which race or ethnicity do you most identify with (choose one):
○ Asian or Asian American, including Chinese, Japanese, and others
○ Black or African American
○ Hispanic or Latino, including Mexican American, Central American, and others
○ White, Caucasian, Anglo, European American; not Hispanic
○ American Indian/Native American
○ Mixed; Parents are from two different groups
○ Other (write in) _____

4 My father is (choose one):
○ Asian or Asian American, including Chinese, Japanese, and others
○ Black or African American
○ Hispanic or Latino, including Mexican American, Central American, and others
○ White, Caucasian, Anglo, European American; not Hispanic
○ American Indian/Native American
○ Mixed; Parents are from two different groups
○ Other (write in) _____

5 My mother is (choose one) :
○ Asian or Asian American, including Chinese, Japanese, and others
○ Black or African American
○ Hispanic or Latino, including Mexican American, Central American, and others
○ White, Caucasian, Anglo, European American; not Hispanic
○ American Indian/Native American
○ Mixed; Parents are from two different groups
○ Other (write in) _____

6 If known, what is your father's educational level?
- ○ No high school.
- ○ Some high school (grad 9-12).
- ○ High school diploma/GED
- ○ Some college
- ○ 2 year degree (typically from a community college)
- ○ Vocational degree (such as cosmetology, mechanic, massage therapist)
- ○ 4 year degree (Bachelor's degree)
- ○ Master's Degree
- ○ Doctoral/Professional degree (such as doctor, lawyer, Ph.D)

7 If known, what is your mother's educational level?
- ○ No high school.
- ○ Some high school (grade 9-12).
- ○ High school diploma/GED
- ○ Some college
- ○ 2 year degree (typically from a community college)
- ○ Vocational degree (such as cosmetology, mechanic, massage therapist)
- ○ 4 year degree (Bachelor's degree)
- ○ Master's Degree
- ○ Doctoral/Professional degree (such as doctor, lawyer, Ph.D)

8 What other thoughts would you like to share about your personal racial and ethnic self?

Appendix K

Confidentiality Agreement

CONFIDENTIALITY AGREEMENT

Title of Research Project: Promoting Racial and Ethnic Identity: Academic Intervention to Support Scholastic Success of Latinos

Principal Investigator: Alex Zamora

As an assistant to the research team, I understand that I may have access to confidential information about study sites and participants. By signing this statement, I am indicating my understanding of my responsibilities to maintain confidentiality and agree to the following:

- I understand that names and any other identifying information about study sites and participants are completely confidential.

- I agree not to divulge, publish, or otherwise make known to unauthorized persons or to the public any information obtained in the course of this research project that could identify the persons who participated in the study.

- I understand that all information about study sites or participants obtained or accessed by me in the course of my work is confidential. I agree not to divulge or otherwise make known to unauthorized persons any of this information, unless specifically authorized to do so by approved protocol or by the principal investigator acting in response to applicable law or court order, or public health or clinical need.

- I understand that I am not to read information about study sites or participants, or any other confidential documents, nor ask questions of study participants for my own personal information, but only to the extent and for the purpose of performing my assigned duties on this research project.

- I agree to notify the principal investigator immediately should I become aware of an actual breach of confidentiality or a situation which could potentially result in a breach, whether this be on my part or on the part of another person.

_____ _____ _____

Name of research assistant   Research assistant signature   Date

_____ _____ _____

Name of principal investigator   Principal investigator signature   Date

Appendix L

MIBI Racial Centrality Subscale Approval

Laura Harrington <​███████████>   Jan 19 (12 days ago) ☆ ↰ ▾
to me ▾

Dear Alex,

Dr. Sellers asked me to let you know that you have his permission to use the MIBI Racial Centrality sub scale. No forms or monetary components are necessary.

Best, Laura

...

Appendix M

Multigroup Ethnic Identity Measure Approval

"No written permission is required for use of the measure, as long as you use the reference above in any reports of the research. If you use the measure, please send me a summary of the results and a copy of any papers or publications that result from the study" (Phinney, 1999, pp. 1-2).

Phinney, J. S. (1999). *The multigroup ethnic identity measure (MEIM).* Retrieved from
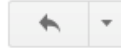
http://www.calstatela.edu/sites/default/files/academic/psych/ftp/meim.doc

Appendix N

Academic Self Concept Scale Approval

LIU Woon Chia (TE, PS)   4:31 PM (1 hour ago) ☆   ↩   ▾
to Shallu, me ▾

Dear Alex

You have my permission to use the scale. There is no need for payment. Ms Shallu will send you a couple of papers on the scale for reference.

All the best in your endeavor.

Regards,
Dr Liu
Sent from my iPhone
...

Appendix O

Instrument Validation

	9.2.16	8.23.16	9.3.16	8.21.16	8.26.16	Total
What is your survey ID number? This is the number Mr. Zamora gave you (it keeps your answers and name separate).	4	4	4	4	4	4
Race - The following racial groups are identified by the US government:	4	4	4	4	4	4
Overall, being Latino has very little to do with how I feel about myself.	4	3	4	4	4	3.8
In general, being Latino is an important part of my self-image (esteem).	4	3	4	4	4	3.8
My destiny (future) is connected to the destiny of other Latino people beyond my immediate family.	4	4	4	4	4	4
Being Latino is NOT important to my sense of what kind of person I am.	4	4	4	4	4	4
I have a strong sense of	4	4	4	4	4	4

belonging to Latino people.					
I have a strong attachment to other Latino people.	4	4	4	4	4	4
Being Latino is an important reflection of who I am.	4	3	4	4	4	3.8
Being Latino is NOT a major factor in my social relationships.	4	4	4	4	4	4
I can follow along and understand my teachers' lectures easily.	4	4	4	4	4	4
I am able to help my classmates with their school work.	4	3	4	4	4	3.8
I often do my classwork without thinking.	3	3	4	4	4	3.6
If I work hard, I think I can get better grades.	4	4	4	4	4	4
Are grades important to you	4	3	4	4	4	3.8
I pay attention to my teachers when they teach.	4	4	4	4	4	4
Most of my classmates are smarter than me.	4	4	4	4	4	4
I study hard for my tests.	3	3	4	4	4	3.6

My teachers do NOT think I am a very good student.	4	4	4	4	4	4
I am usually interested in my class work.	4	4	4	4	4	4
I often forget what I have learned.	4	3	4	4	4	3.8
I will do my best to pass all of my classes this semester.	4	3	4	4	4	3.8
I get frightened when I am called on in class by my teachers.	4	4	4	4	4	4
I often feel like dropping out of school.	4	4	4	4	4	4
Academically, I do well in most of my classes.	4	4	4	4	4	4
I always do poorly in my school work and tests.	4	3	4	4	4	3.8
I do not give up easily when I am faced with a difficult question in my school work.	4	4	4	4	4	4
I am able to do better than most of my friends in my classes.	4	3	4	4	3	3.6
I am NOT willing to try harder in my school work.	4	3	4	4	4	3.8

I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.	4	4	4	4	4	4
I am active in organizations or groups that include mostly members of my own ethnic group.	4	4	4	4	4	4
I have a clear sense of my ethnic background and what it means for me.	4	4	4	4	4	4
I think a lot about how my life will be affected by my ethnic group membership.	4	4	4	4	4	4
I am happy that I am a member of the racial/ethnic group I belong to.	4	4	4	4	4	4
I have a strong sense of belonging to my own ethnic group.	4	3	4	4	4	3.8
I understand pretty well what my ethnic group membership means to me.	4	3	4	4	4	3.8

In order to learn more about my ethnic background, I have often talked to family, friends, and trusted people about my ethnic group.	4	4	4	4	4	4
I have a lot of pride in my ethnic group.	4	4	4	4	4	4
I participate in cultural practices of my own group, such as special food, music, or customs.	4	4	4	4	4	4
Which race or ethnicity do you most identify with (choose one):	4	4	4	4	4	4
My father is (choose one):	4	4	4	4	4	4
My mother is (choose one) :	4	4	4	4	4	4
If known, what is your father's educational level?	4	4	4	4	4	4
If known, what is your mother's educational level?	4	4	4	4	4	4
What other thoughts would you like to share about your personal racial and ethnic self?	4	3	4	4	4	3.8
	3.955555556	3.666666667	4	4	3.977777778	3.92

Appendix P

Cuento Therapy Intervention Approval

Villalba, Jose <v_____   Nov 3 ☆ ↰ ▾

to me ▾

Alejandro

Good evening. Sorry for the delay in getting back with you. Yes, you are welcomed to use the intervention that we worked on back in 2010. As for your second question, I'm not currently familiar with similar types of interventions. I wish I could be more help. But if I see anything I will reach out.

Take care and good luck.

Jose'

...

Appendix Q

Pre-Survey Quantitative Codes

Code	Percentage
No Comment	31.25%
Indifferent	16.25%
Positive/Pride	15.00%
Family	7.50%
Traditions	6.25%
Food	3.75%
Language	3.75%
Mixed Emotions (+ and -)	3.75%
Positive Education	2.50%
Migrant	2.50%
Educational Deficit	1.25%
Heritage	1.25%
Hard Working	1.25%
Innate Goodness	1.25%
Judgement	1.25%
Politics	1.25%

Appendix R

Post-Survey Quantitative Codes

Code	Percentage
Indifferent	20.83%
No Comment	19.44%
Positive/Pride	16.67%
Family	8.33%
Judgment	5.56%
Sadness	2.78%
Innate Goodness	2.78%
Hard Working	2.78%
Food	2.78%
Educational Deficit	2.78%
Disenfranchisement	2.78%
Traditions	1.39%
Sports	1.39%
Politics	1.39%
Positive Education	1.39%
Minority	1.39%
Mixed Emotions (+ and -)	1.39%
Language	1.39%
Heritage	1.39%
Diversity	1.39%