Model of Latino Identity Development | Ferdman and Gallegos
And
Model of Hispanic Identity Development | Torres
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FERDMAN AND GALLEGOS: MODEL OF LATINO IDENTITY DEVELOPMENT

Biographical information about Bernardo Ferdman:

- Professor at Alliant University's Marshall Goldsmith School of Management (Ferdman, 2009).
- Organizational psychologist and consultant, focusing on diversity, multiculturalism and inclusion in organizations (Ferdman, 2009).
- Born in Argentina in 1959 (Lightbourn, 2007).
- Immigrated to the U.S. with his family when he was 7 (Lightbourn, 2007).
- Education: Ph.D. in Psychology from Yale University in 1987 (Ferdman, 2009).
- A.B. in psychology from Princeton University, magna in 1980 (Ferdman, 2009).
- In 1991, Ferdman received the Gordon Allport Intergroup Relations Prize (Lightbourn, 2007).
- In 2011, the Ph.D. Project Management Doctoral Student Association recognized him with its Trailblazer Award (Lightbourn, 2007).
- A recipient of the (Marshall Goldsmith School of Management) MGSM's first Outstanding International Scholar-Practitioner (Lightbourn, 2007).

Biographical information about Placida Gallegos:

- Serves on the faculty of the School of Human and Organization Development within Fielding Graduate University (Faculty Biography, 2013).
- Principal with ICW Consulting group—works with diverse individuals, groups and organizations in achieving success (ICW Consulting, 2004).
- PhD in Social & Personality Psychology, University of California in 1987 (Faculty Biography, 2013).
- M.A., Social-Personality Psychology, University of California, Riverside in 1983 (Faculty Biography, 2013).
- M.S., Marriage, Family and Child Counseling, Loma Linda University in 1981 (Faculty Biography, 2013).
- Currently conducting an extensive nation-wide study of Hispanic women/Latinas considering their career development strategies and organizational factors that help or hinder their success (ICW Consulting, 2004).

Racial Identity: According to Helms (1993) Racial Identity is "a sense of group or collective identity based on one's perception that he or she shares a common racial heritage with a particular racial group. (As cited in Chávez & Guido-DiBrito, 1999)

Key Terms:
Race: is associated with biology, whereas ethnicity is associated with culture. (Livescience, 2012).

Oxford Dictionary definition of **RACE**: "Each of the major divisions of humankind, having distinct physical characteristics: people of all races, colors, and creeds."

Merriam-Webster definition of **ETHNICTY**: "Of or relating to races or large groups of people who have the same customs, religion, origin, etc."

Racial Identity in Latinos:
The concept of race is particularly challenging when applied to Latinos in the U.S., who, according to the Census, "can be of any race. Latinos do not easily fit into the U.S. system of racial classification, and vary widely in how they respond to the race question on the Census." (Ferdman & Gallegos, 2007, p.30).

Ferdman and Gallegos (2001) stated, "The racial constructs that have predominated in the United States do not easily apply to Latinos, and when they are forced to fit, they truncate and distort Latino realities." (Ferdman & Gallegos, 2001, p.44).

Three considerations for understanding how Latinos experience race and racism.

1. Race and Color are important, but secondary to Culture
    *   One won't be accepted as being Latino solely based on ancestry, without ethnic or cultural markers (p. 44).
    *   Color is important. When forced to identify with either White or Black, choosing white is more common.
2. Rainbow Identities: They represent a variety of skin colors; cannot be categorized and placed in one box (p.44)
3. When they have to pick a racial box, some identify as white, while others reject this classification and use Latino as a racial and ethnic category.

Tenets of the theory:

Ferdman and Gallegos (2001) created a model of Latino identity that considers the racial system in the United States.
Model not based on stages of development; based on patterns they observed:

> Our thinking about Latino development at this point certainly suggests more patterns and orientations than clear-cut, predictable steps. In the context of our initial model, there may be movement from one orientation to another depending on a number of factors. It is also possible and feasible for some individuals to maintain one orientation throughout their lives with little or no movement or change (p.48).

Instead, provided **six different orientations** that serve as lenses, through which Latinos view themselves. These six orientations are based on five factors (p.49):

We embrace the use of the "lens" metaphor to summarize how individuals view their ethnicity, wider issues, and other racial/ethnic groups (Ferdman & Gallegos, 2007, p. 32).

1. One's 'lens' toward identity
2. How individuals prefer to identify themselves
3. How Latinos as a group are seen
4. How whites are seen
5. How race fits into this equation

The SIX orientations are:

1. **Latino Integrated** (p.50):

- Holistic self-concept that successfully integrates their Latino identity with other social identities: gender, class, etc.
- They understand the racial constructs that exist in the United States, are willing to challenge racism. See themselves as "both/and" rather than "either/or."
- Can appreciate and criticize Latinos.
- See themselves within a larger multicultural framework inclusive of all people.
- Have widest lens of all orientations in viewing Latinos and social construct of the U.S.A.

2. **Latino Identified** (p.51):
- Pan-Latino identity; culture, history and other ethnic markers are very important, but race is most important.
- Race is fluid and the rigidity of U.S. racial constructs is rejected.
- Latino-identified individuals recognize the entire Latino community as encompassing one Latino race.
- White people can be viewed as a separate race whose members are supportive or not, based on their actions.

3. **Sub-group identified** (p.52):
- Solely identify with their specific subgroup (ethnic or national origin) and may view other subgroups, including Latino subgroups, as "inferior."
- Not white but do not identify with other people of "color" either.
- Have "more narrow and exclusive view of their groupness" (Ferdman & Gallegos, 2001, p.52).
- Race is not primary. Culture, nationality or ethnicity more important.
- Aware that white people exist and can hinder their success as a group.

4. **Latino as "Other"** (p.52):
- Unaware of specific Latino background, history and culture
- See themselves as "persons of color" (Ferdman & Gallegos, 2001, p.52).
- Have a mixed identity and view themselves in generic terms because they do not know their specific background or heritage within the Latino community.
- "Not White" but lack of knowledge about their own group" (Ferdman & Gallegos, 2001, p.53).

5. **Undifferentiated/ denial** (p.53):
- Have a closed lens and adopt a color-blind ideology in which they claim that race does not matter.
- Motto —"Why can't we all just get along?" (Ferdman & Gallegos, 2001, p.53).
- Live their lives according to the dominant culture unaware of differences
- Attribute racism they experience to the individual instead of race system as person is separate from race or ethnicity.

6. **White-Identified** (p.53):
- Adopt a white racial identity and live their lives as white people.
- See other racial groups, including Latinos, as inferior and have minimal association with other Latinos.
- While possibly recognizing they are different from White people, they "continue to prefer all that is connected to Whiteness" (Ferdman & Gallegos, 2001, p.54).
- Their lens is entirely constructed around the white culture; White-tinted lens.
- Intermarriage to whites seen positively; intermarriage to darker skinned people seen negatively

Transitions between orientations:

When people change physical locations or are in some way exposed to diversity by either going to college, or changing cities or by joining the military, "or living through social change processes such as the Civil Rights Movements of the 1960s—their racial identity orientation is likely to be challenged and in many cases modified" (Ferdman & Gallegos, 2001, p. 55).

Commendations:

- Does not do a quick categorization of Latinos.
- Can help in cross-cultural collaboration among Sub-groups of Latinos and between Latinos and other groups.
- Can be used as a framework to understand students while working in Higher Education, to meet the students where they are at.

Criticisms:

- Not an actual study, opinion
- Multiple orientations?
- Focuses on race, less on ethnicity

TORRES'S MODEL OF HISPANIC IDENTITY DEVELOPMENT

Vasti Torres

- Dean of the College of Education at the University of South Florida in Tampa.
- Prior to the Dean position she was Professor of Educational Leadership and Policy Studies and Director of the Center for Postsecondary Research (CPR) in the School of Education at Indiana University.
- Prior experience includes 15 years of experience in administrative positions most recently serving as Associate Vice Provost and Dean for Enrollment and Student Services at Portland State University.
- She has been the Principle Investigator for several grants including a multi-year grant investigating the choice to stay in college for Latino students as well as a multi-year grant looking at the experiences of working college students.
- Currently she is the Associate Editor of the Journal of College Student Development.
- Became the first Latina president of American College Personnel Association (ACPA) in 2007.
- Awards include a Diamond Honoree, Senior Scholar, Wise Woman, and the Latino Network John Hernandez Leadership Award by the American College Personnel Association.
- In 2011-2012 she served as a Fulbright Specialist in South Africa.
- Dr. Torres is a graduate of Stetson University and holds a Ph.D. in Counseling and Student Affairs Administration from the University of Georgia (myacpa, 2013).

Tenets of the Theory:

In this model, "the researcher focuses on the formation of ethnic identity and how an individual comes to understand his or her ethnicity" (Torres, 2003, p. 533).

Qualitative, using grounded theory to study 10 students who identified as Hispanic or Latino during the first two years of college. Study conducted interviews to investigate formation of Latino ethnic identity.

Torres's first theory (1999) analyzed the cultural orientation of Hispanic college students using the Bicultural Orientation Model (BOM).

Her methodology involved questionnaires and interviews. Based on the answers, Torres identified a Hispanic student's orientation preference:

- Bicultural Orientation – a preference to function competently in both the Hispanic and White Dominant cultures.
- Anglo Orientation – a preference to function within the White, majority, Anglo culture.
- Hispanic Orientation – a preference to function within the Hispanic culture.
- Marginal Orientation – unable to function properly within the Hispanic or Anglo cultures.

Torres expanded on the BOM model and came up with the Hispanic Identity Development Theory in 2003. The new theory was based on Torres's 1999 theory, along with Phinney's 1993 Model of Ethnic Identity Development. She categorized Hispanic Identity Development Theory into two brackets: Situating Identity and Influences on Change (Torres, 2003, p. 536).

Torres found that environment and personal choices influence the formation of Latino ethnic identity. Three conditions of Situating Identity influenced ethnic identity in the first year of college:

- Environment where they grew up
- Family and Generational influences
- Self-perception of status in society

Torres, V. (1999). Influences on ethnic identity development of Latino College students in the first two years of college. *Journal of College Student Development*, 44 (4), 532-547.

Environment Where They Grew Up

- Should be seen as a continuum
- On one end of the continuum—Students who were exposed to a lot of diversity growing up. These students have a strong sense of ethnicity and are open to people from other backgrounds.
- Other end—Students who grew up surrounded by the majority white culture and while these students don't ignore their cultural origins, they relate more with the dominant culture.

Family Influence and Generational Status

Focuses on two dimensions:

- Students in their first year were likely to use the same labels and descriptions their parents used to describe their origins.
- Level of acculturation the student's parents had achieved.
  - Based on parents' acculturation, students are categorized as first generation/ second generation and beyond.
  - For first generation students—less acculturated parents created additional conflicts between the two cultures.
  - Parents of second generation students and beyond were more acculturated so less conflicts.

Key Terms:
Merriam-Webster definition of **ACCULTURATION:** "a merging of cultures as a result of prolonged contact."

 "Acculturation looks at the choices made about the majority culture, whereas ethnic identity looks at the maintenance of the culture of origin" (Torres, 2003, p. 534).

Self-Perceived Status in Society

Focuses on the sense of privilege students felt growing up. This privilege is not necessarily financial in nature but a connection could be drawn.

- Students who had this perceived sense of privilege were more likely to believe in the negative stereotypes about Latinos. Did not see stereotypes applying to them.
- Students who did not perceive any sense of privilege were more likely to open up to others. Also, more likely to recognize racism in society (Torres, 2003, p.540).

Torres found that a student's identity could change based on two factors:

- Experience conflict with culture-
    - Investigating into one's culture might resolve a cultural conflict in one student whereas parental pressures and cultural expectations can create conflict in another student.
- Experience a change in relationships within the environment-
    - When Latino students are exposed to new relationships—interactions with peer group members, if they can find a way to balance and find agreement between their old beliefs and new beliefs, then the student's identity could change positively. However, if a congruence between old ways and new ways is not found then negative outcomes are possible.

Commendations:
- The longitudinal nature of this study allows exploration of individual development.
- Phinney's model looked at people from a variety of different ethnic groups. This theory focused on Latinos and goes more in depth with one cultural group.
- Study followed the changes in an individual, from the starting point (beginning of first year in college) to second year.

Criticisms:
- Study is an independent, urban, research university located on the East Coast. Should have perhaps looked at Latinos and Hispanics in states like California and Texas.
- Sample had seven women and three men, so ratio not equal.
- Representativeness? 3 Mexican, and 1 each Puerto Rican, Cuban, Venezuelan, El Salvadorian, Guatemalan, Nicaraguan, and Colombian. (26 total countries in Latin America)

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