FINDING A NICHE: EXPLORING ETHNIC IDENTITY AMONG MIGRANT ADOLESCENTS IN NORTHWEST OHIO

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ABSTRACT

This ethnographic case study explored ethnic identity development among migrant adolescents in Northwest Ohio. Fourteen migrant adolescents of Mexican heritage who were enrolled in a summer migrant education program in Northwest Ohio participated in this study. The study found that a strong identification with their Mexican heritage was important for many of the adolescents, and the relationship between language and the adolescents’ ethnic identity.

Adolescence is an important time for both general identity development (Erikson, 1968; Marcia, 1980) and ethnic identity development (Phinney, 2006; Rotheram & Phinney, 1987). Several factors may affect ethnic identity development, such as the difficulties of maintaining cultural practices while migrating (Henning-Stout, 1996), possessing physical characteristics that are different from the majority culture (Phinney, 2008a; Spencer & Markstrom-Adams, 1990), and knowledge and use of the heritage language (Phinney & Ong, 2007). Furthermore, the role of the environment and the developmental niche of an adolescent influence the experiences he/she has within the environment. The physical settings, child-rearing practices and parental ethnotheories mutually mediate the experience within the larger culture (Super & Harkness, 1997).
To the migrant teens of Northwest Ohio. Que salgan adelante.
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CHAPTER I: INTRODUCTION

Introduction

Migrant workers face unique challenges that may serve as barriers to the development of emotionally healthy and productive families in the United States. Hispanic migrant workers leave their country or home state for seasonal agricultural work to earn money to support their families. Facing many barriers as they balance two worlds and cultures, their living conditions are often harsh and the pay is little. As a result of their transient lifestyle and the nature of their work, migrant workers are seldom integrated into the communities in which they live, and do not have access to important support agencies (Rothenberg, 1998).

Despite their important contributions to U.S. agriculture, migrant families are often invisible members of the population. They receive little assistance from governmental or community agencies, and often physically reside outside of an established residential community. The camps where they live are located near the agricultural fields of work, but migrant workers may not always have the available time, money, or means of transportation to go into town and interact with the community. Thus, the community often does not recognize their presence, or their contribution to the community’s economic welfare (Whittaker, Salend, & Gutierrez, 1997). This also can have an effect on their ethnic identity, as individuals who belong to ethnically marginalized groups are more likely to feel the need to actively explore their identity (French, Seidman, Allen, & Aber, 2006).

Background of the Study

One of the most important tasks of adolescence is establishing an identity. It is during this time that cognitive ability, physical development and social expectations combine for the first time to allow an adolescent to begin the process of creating an identity. This process is
dynamic and changes over time, given that identity is formed gradually. Decisions made during this period are revisited multiple times (Marcia, 1980).

During adolescence, youth are exposed to a wider world and have more opportunities. They also become increasingly aware of power/privilege differences among groups and the implications of such (Phinney, 2008a). Migrant youth are especially vulnerable, because they are constantly on the move, and as there is no guarantee that they will return to the same place each year, they are always exposed to new environments and experiences. As a result of their constant mobility, migrant adolescents face many challenges including a low socioeconomic status and often not fully integrating into the communities in which they live (Romanowski, 2001).

Immigration may complicate the adolescent transition to adulthood. When children immigrate, they are exposed to values that differ substantially from those of their parents (Rotheram-Borus & Wyche, 1994). Adolescents who are members of ethnic minority groups must confront the meaning of ethnicity in their lives; for adolescents who are members of the majority culture, however, ethnicity does not tend to be a salient part of their identity (Aries, 2001). Thus, belonging to an ethnic minority group complicates identity formation for adolescents, due to exposure to alternative sources of information about their ethnic group and the majority culture (Phinney & Rosenthal, 1992).

This study is being conducted using Super and Harkness’ (1997) Developmental Niche framework. The Developmental Niche consists of two main principles: a child’s environment is organized in a purposeful manner and each child is born with a unique disposition. Within the niche, there are three subsystems that interact and mediate the child’s experience: the physical and social settings; cultural customs of child care; and the
psychology of the caretakers. When there is social change and acculturation, inconsistencies arise within the niche (Segall, Dasen, Berry, & Poortinga, 1991). Exploring the developmental niche and ethnic identity development through an ethnographic study of migrant adolescents living and working in Northwest Ohio will contribute to an understanding of the relationship between these factors in this area.

**Justification for this Study**

There have been several studies on the processes of ethnic identity development among immigrants, but most have focused on older adolescents and college students. Furthermore, there is no literature that specifically focuses on this process among migrant adolescents. According to Phinney (2008), the process of identity construction is much more important for adolescents whose groups are less valued in a society. Thus, because of the barriers that migrant adolescents face, it is important to study the cultural factors that influence ethnic identity development among migrant adolescents in the United States in general, and in Northwest Ohio in particular.

Furthermore, the 2010 Census reveals that the Hispanic population in Ohio has increased by more than 63% since 2000 (U.S. Census Bureau, 2011a). As a result, there is clearly a growing number of Hispanics in the state, and in particular the Northwest Ohio region. For example, in the county where Fairview is located, Hispanics/Latinos now comprise almost 9% of the county’s total population, which is almost double that of surrounding counties (U.S. Census Bureau, 2011c).

Gaining a deeper understanding of their ethnic identity and the impact that living in the United States has on this identity, is vital. While the most recent data for language spoken at home is not yet available, a 2008 study conducted by the Pew Hispanic Center revealed that
55 percent of the Hispanic population in Ohio speaks a language other than English in the home (Pew Hispanic Center, 2008). However, these numbers do not necessarily reflect the migrant population in the state, and as a result, these numbers may be higher.

**Purpose of the Study and Research Questions**

The purpose of this study will be to explore the impact of living in the U.S. on the ethnic identity of migrant adolescents living in Northwest Ohio. This study primarily employed qualitative ethnographic methods together with some support from quantitative measures to study the effects of U.S. culture on the ethnic identity development of migrant adolescents living in Northwest Ohio (further discussed in the literature review).

Findings from this study may assist educators in using culturally sensitive practices when working with these adolescents and furthering their understanding of the implications of migration, ethnic identity, and living in the United States. Also, it will help educators understand the role of language in ethnic identity and in the adolescents’ lives. Community members may also benefit from this study by becoming more aware of the presence of migrant workers in their communities and the importance of their work to the community’s economy. This study will address the following questions:

1. What is the process of ethnic identity development among Hispanic adolescents living in a migrant community?
2. How do Hispanic migrant adolescents define their ethnic identity?
3. What is the role of language as related to ethnic identity?

The thesis is divided into five chapters. Following the introduction, Chapter Two reviews the literature pertinent to this study. Of particular interest is the background of migrant workers in general and contextualizing them within Northwest Ohio using, among
others, empirical studies conducted by Reese (2001; 2002) and Romanowski (2001, 2003), and data from the Pew Hispanic Center (2008) and the U.S. Census Bureau (2011a, b, c). Also important to this review is Phinney’s (1989; 1994; 2006; 2008a; 2008b) empirical research on ethnic identity development.

Chapter Three describes the instrumental ethnographic case study methods used to conduct this study, which used participant-observations, interviews, and informal conversations with members of the community (Creswell, 2007; Wolcott, 2008). Additionally, this chapter describes the selection of participants and some information about the 14 adolescents who participated in this study. The data collection techniques and analysis are also described in detail.

Chapter Four combines the findings from this study and a discussion of the themes that emerged. Three themes that emerged from qualitative inquiry are discussed: (1) Mexican Roots and Ethnic Identity; (2) Identity Development through Comparison and Contrast; and (3) Role of Language as a Characteristic of Ethnicity. To illustrate each finding, verbatim quotes from the participants recorded during the individual interviews are incorporated. A discussion section follows each theme and connects the findings and the literature to address the various research questions. These sections illustrate the experiences of migrant adolescents in Northwest Ohio, demonstrating the process of ethnic identity development, including a preference to identify as Hispanic; they also address the role that language plays in the participants’ identities. The final chapter, Chapter Five, concludes the study by summarizing the experiences of migrant adolescents in Northwest Ohio and the implications this has for their overall ethnic identity development. Implications for future research are also discussed.
CHAPTER II: LITERATURE REVIEW

Literature Review

This chapter reviews pertinent literature related to identity development and ethnic identity development among adolescents (with particular emphasis on migrant adolescents), factors that influence ethnic identity development, and the role language plays in ethnic identity development. To contextualize the study, this chapter will also review literature pertinent to children and adolescents of migrant workers and provide a background of migrant workers in the United States and Northwest Ohio.

Identity development is a key part of adolescence (Rosenthal, 1987). During this time, physical development, cognitive skills, and social expectations come together for the first time and allow the adolescent to begin to forge a pathway toward an adult. Throughout the process of identity development, there are likely to be crises, or periods where the adolescent reevaluates his or her identity (Marcia, 1980).

As part of the identity formation process, adolescents often explore the meaning/implications of belonging to their ethnic groups. Suárez-Orozco and Suárez-Orozco (2001) define ethnic identity as “a feeling shared by individuals in a given group and based on a sense of common origin, common beliefs and values, common goals, and shared destiny” (p. 118). Ethnic identity begins with an awareness of characteristics that differentiate one from some ethnic groups, but are shared by others. Depending on the messages the adolescents receive, these differences may be interpreted as either inferior or valued. Ethnic identity formation also involves sorting out and resolving feelings (both positive and negative) about one’s own ethnic group as well as other groups, and identifying one’s place in both groups (Phinney, 2008b).
Several factors may influence an adolescent’s ethnic identity development, including possessing different physical characteristics than peers, language use, and belonging to a minority and/or marginalized group. To understand the role of the environment, the Developmental Niche framework (Segall, Dasen, Berry, & Poortinga, 1991; Super & Harkness, 1997) will be used. According to this theory, a child is surrounded by three subsystems as he/she develops: settings, customs/childrearing practices, and caretaker psychology (Segall et al., 1991), working together to mediate a child’s experience within the larger culture (Super & Harkness, 1997).

**Contextualizing Mexican Migrants in Ohio**

Mexican migrant workers have long played an important role in the United States. During World War II, industrial and agricultural production increased to meet the demands of the war, but U.S. farmers were unable to keep up with these increased demands because most of the country’s resources were devoted to the war. To help the farmers meet these increased demands, the United States signed an agreement with Mexico in 1943, creating the Bracero Program, which allowed for Mexican laborers (*braceros*) to come to the United States to work (National Center for Farmworker Health, [NCFH], 2002). The term *Bracero* comes from the Spanish word *brazo*, or arm, and means “hired hand or laborer” in Spanish (Santa Ana, 2002). Although the Bracero Program ended in 1965, farm owners were able to continue to employ Mexican laborers through the H-2 program, which continues today as the H-2A program (NCFH, 2002).

**Background.**

The mobile nature of the population makes it difficult to accurately count the number of migrant farmworkers living in the United States. In 2002, the NCFH estimated that each
year, between three and five million people leave their homes to follow the crops. Typically, migrant workers have followed one of three streams: the Eastern Stream, the Midwestern Stream, and the Western Stream. For each stream, there is usually one state that serves as a “home base,” where migrant workers live the most time during the year and from where they depart when they migrate (NCFH, 2002).

Migrant workers who follow the Eastern Stream are based in Florida and travel to North Carolina, Ohio, and New York, harvesting crops such as tomatoes, blueberries, and apples. Those who follow the Midwestern stream travel from Southern Texas and move north, traveling to the Great Lakes, the Rocky Mountains or the Northern Pacific and harvest onions, cucumbers, potatoes and citrus fruit. Finally, the Western stream is the most traveled and includes more farmworkers than the other two streams. Migrant workers following this stream are based in California and travel along the Pacific coast to Oregon and Washington State, or to North Dakota from central California (NCFH, 2002).

Historically, each migrant stream was characterized by a distinct ethnic group, and it was typical for migrants to follow one specific stream. For example, between the late 1800s and 1920s, migrant workers who followed the Midwestern Stream were mostly European immigrants. Today, many farmworkers who follow this stream are Mexican-American or immigrants from Mexico or Guatemala. This demographic change has occurred in all the streams, and travel patterns have also changed, resulting in crossover between streams (NCFH, 2002). As a result, it is not uncommon to find migrant families from southern Texas in Maine, or families from Florida in the upper Midwest and further west (Branz-Spall, Rosenthal, & Wright, 2003; NCFH, 2002). In Northwest Ohio, many migrant families return to the same area each year. However, in recent years, the state where students are based has
changed. In 2009, most of the migrant students served were based in Florida, while in 2000, most of the students served were based in Texas. Now, the families from Texas are settling (no longer migrating), while the families from Florida continue to migrate. Furthermore, external factors such as immigration policies, climate change and a change in the demographics of the population (reflected by a preference by farmers for single male workers rather than families) have affected the number of children eligible for services (Salinas, 2010). Also, many of the same families return to the same camps each year, another characteristic that is especially salient in Northwest Ohio.

In the United States, the Hispanic population continues to grow. Between 2000 and 2010, the Hispanic/Latino population has increased by 43 %. In Ohio, this population has increased by more than 63 percent in the last 10 years, while the “Not Hispanic or Latino” population in the state has only increased by 0.4 percent (U.S. Census Bureau, 2011a). Data for the Mexican population in Ohio from the 2010 survey are not yet available, but in 2000, the Mexican population comprised the largest group of Hispanics or Latinos with more than 90,000 people, the largest of the Hispanic/Latino categories (U.S. Census Bureau, 2000).

**Crossing cultural borders: Mexico and the United States.**

There are many cultural and other differences that migrant workers face between the United States and Mexico. Furthermore, when migrant families return to their country of origin after having spent time living in the United States, they experience difficulties re-adapting to their home culture. One of the main differences in the structure of the communities of migrant workers living in the United States and in Mexico is the reported safety of the neighborhoods.
A longitudinal study conducted by Leslie Reese (2002) of Mexican parents raising their children in the United States and these parents’ siblings who remained in Mexico revealed differences in perceptions of safety in the United States and Mexico. In this study, participants described their neighborhoods in Mexico as safer than the neighborhoods where they lived in the United States. According to the participants, in Mexico, parents did not need to know the exact whereabouts of their children, because all members of the community looked out for one another’s children. In the United States, however, the parents were unable to allow their children to go outside unsupervised, describing their neighborhoods in the United States as characterized by gang violence and drug sales (Reese, 2002). Thus, parents had to adapt their parenting styles in order to ensure the safety of their children.

For example, some of the parents living in the United States reported encouraging their children to participate in “supervised, socially acceptable and beneficial activities that were also fun for the children” (p. 46). Conversely, the participants who were raising children in Mexico did not report facilitating their children’s participation in extracurricular activities, leading Reese (2002) to conclude that such activities appear to be used for the purpose of keeping children occupied in activities that are safe and protected.

In another study by Reese (2001) using the same longitudinal data, she found that due to the low socioeconomic status of many immigrants, including migrant workers, and the often-inadequate and dangerous conditions in which they live, parents are apt to limit their children’s activities, especially those in which parents will not be able to closely monitor. This shows that parents are drawing upon their cultural beliefs of the importance of supervising their children and adapting them to the new environment in which they live.
The 2002 by Reese also found that parents who had returned to Mexico after living in the United States for a period of time found it difficult to adjust to life in their home culture, especially if their children had been raised and received schooling in the United States. Thus, the parents and the children had acculturated to their new niche, and found it difficult to adjust when the niche changed. The parents adapted their ethnotheories to the niche of the U.S., and, in the process, their children received contrasting messages (Reese, 2002).

**Role of language in migrant families.**

Language is also an important component of ethnic identity development (Phinney, Romero, Nava, & Huang, 2001; Umaña-Taylor, 2009). Language is a tool through which culture is expressed. It is through language that ideas become known, which is in turn closely related to one’s perception of reality (Sotomayor, 1977). As Rogoff (2003) writes, “language systems are tools of thinking that both channel and result from communitywide ways of thinking and acting” (p. 267). Also, important practices and traditions of a community are often expressed through words, in order to facilitate communication among people. In other words, Rogoff (2003) concludes that it is through participation in community practices as well as thinking about them that both thinking and language develop in ways that support each other. Matsumoto and Juang (2008) add that the feelings, associations and nuances of a language both influence and are influenced by the culture. Over time, an individual embodies the essence of his or her culture through language, and by using the language, reinforces the language’s concepts of culture.

In a study by Phinney and colleagues, (2001) that explored the relationship between language and ethnic identity development, they found that knowledge and use of the heritage language has positive effects on the development of adolescents in immigrant
families. Weisskirch’s (2005) study reached similar conclusions among Latino sixth graders and found that language brokering, or the act of translating and/or interpreting for adults who are not fluent in the language of the majority culture, may help adolescents acculturate to their new environment by learning its values, behaviors and lifestyles.

A study conducted by Zentella (1990) of migrant adolescents enrolled in bilingual programs in Puerto Rico illustrates that the relationship between language and ethnic identity is context-dependent and can be flexible. The adolescents overwhelmingly agreed (91%) that it is possible for someone who only speaks English to be Puerto Rican. However, when the adolescents were asked this question more directly, if Spanish is indispensable for Puerto Rican identity, the majority still agreed, but it was less of an agreement (61%) compared to the previous question. Thus, Zentella (1990) concludes that Puerto Rican national identity appears to allow for more flexibility in terms of language than North American identity, and is directly reflective of the adolescents’ experiences in North American and Puerto Rican communities, as well as their migrant reality.

Similarly, a study conducted by García-Bedolla (2003) of 100 Latinos living in Los Angeles, California, found a relationship between language and ethnic identity development. For many of the participants, language usage was an important part of how they described who was included in their ethnic group. When asked to describe what made a person fit into the category that the participant had used to describe himself or herself, the most common response included the mention of the degree to which a person speaks Spanish. For example, members of the first generation usually defined Latino as a person who spoke Spanish, while members of the second generation defined it as someone who speaks Spanish and English.
Cultural values are also transmitted by the choice of the instructional language(s) in a classroom. In schools where teachers use more English than Spanish, even though the children’s first language is Spanish, the teachers usually do so based on the belief that quickly immersing children in English will increase their academic achievement (Delgado-Gaitan & Trueba, 1991). However, Gilliard, Moore, and Lemieux (2007) have found that when children receive instruction in their heritage language in school, it helps with overall language development, as well as their emotional development. Furthermore, it enables successful transmission of culture in future generations, and contributes to the migrant child’s overall identity and self-esteem.

Language plays an important role in how one views the world and is a way through which culture is expressed (Matsumoto & Juang, 2008; Sotomayor, 1977). It is also an integral part of ethnic identity development, as being able to use and understand the heritage language has positive impacts on ethnic identity development, and it is also used by some as a way to describe who they are (Phinney et al., 2001). However, studies by Zentella (1990) and García-Bedolla (2003) have shown that language is not necessarily a defining factor (or the sole defining factor) for belonging to one’s ethnic group. Nonetheless, maintaining the heritage language enables the successful transition of culture to future generations and also contributes to overall language development and a positive self-esteem (Gilliard et al., 2007).

Effects of migration.

Migrant workers come to the United States in hopes of a better future and more opportunities, but at the same time they long for what they left behind in their home countries. These families are always on the move, and often do not have the benefits of a permanent place of residence. Their migratory lifestyle, combined with low socioeconomic status and
language barriers, often means that migrant families are not fully integrated into the communities where they live (Romanowski, 2001). The camps where the families live are often located near the fields, and there may not be available time, money, or means of transportation to allow the families to go into town and interact with the community. Thus, community members may not recognize migrant workers’ presence, or their contribution to the community’s economic welfare (Whittaker, Salend, & Gutierrez, 1997).

Moreover, the communities in which the migrants live are frequently reluctant to provide housing options because of prejudices, which are often the result of misinformation. Consequently, many migrant families must live in cars, with other families, or in low-cost hotels because they lack the resources to make a sufficient deposit on housing or cannot commit to long-term length residence (Duarte & Rafanello, 2001; NCFH, 2002).

Because of the agricultural harvest schedules, migrant families move from one job to another in order to maintain or better their economic situation. This constant mobility affects families’ abilities to form a sense of belonging in their communities and as a result they are often the targets of prejudice because of their work, language differences or ethnic background. For example, Romanowski (2003) questions why migrant students should “invest time and energy in school or relationships and risk being hurt or disappointed when their situation changes so frequently” (p. 30).

Additionally, constant mobility has an effect on the maintenance of cultural traditions, as it is difficult to maintain such traditions when constantly on the move because participation in these becomes difficult. Traditions also vary among migrant farmworkers according to the regions from which they come (Henning-Stout, 1996). On the other hand, some families choose to migrate and leave their children in one place (Bell, Roach, & Sheets, 1994) which
can cause stress for children, as family is an important part of Mexican and Latino cultures (Henning-Stout, 1996). In either case, migrating with or without children has significant implications for family traditions, cultural maintenance, and adolescent ethnic identity formation.

For adolescents, mobility eventually becomes a way of life and begins to define their world (Bell et al., 1994). Generally, the migrant adolescents who will eventually arrive in Northwest Ohio typically begin migrating from Texas or Florida, and arrive in Northwest Ohio in May and stay until October at the latest (Salinas, 2007). However, there is no predetermined length of stay at any given place—weather, labor supply and housing availability all impact how long they may reside in a community. Furthermore, even if the adolescents’ parents follow the same migrant stream every year, there is no guarantee the adolescent will return to the same communities (Bell et al., 1994).

Impact of prejudice.

According to Valencia and Black (2002), the roots of American prejudices and stereotypes about Mexican-Americans can be found in the myth that Mexican Americans do not value education, a product of the deficit view of minority academic achievement. Scholarly literature and popular media are two important sources of negative stereotypes of Mexican and Mexican-American culture in the broader United States culture (Valencia & Black, 2002). Otto Santa Ana (2002) also discusses the role of the media in creating prejudices. Citing Patricia Loo’s (1995) analysis of articles appearing in the Los Angeles Times in the years prior to the creation of the Bracero Program, Santa Ana (2002) provides examples of the portrayal of Mexican migrant workers. “Rather than men and women whose arms, backs, and shoulders actively constructed U.S. wealth and strength, Mexican braceros
have long tended to be metaphorized as passive industrial and farm equipment, as TOOLS to be used by Anglo-Americans” (p. 299; emphasis in original). An example of this is evident in an article in the August 17, 1943, edition of the Los Angeles Times: “…the current supply of labor is adequate for the first week of the grape harvest” (cited in Santa Ana, 2002, p. 299; emphasis in original). Thus, the role of the media in shaping opinions about immigrants is evident.

Another influence on the opinions of immigrants is related to the economic situation. As Suárez-Orozco and Suárez-Orozco (2001) have found, when there is economic prosperity, immigration is either not paid attention to or is celebrated superficially. In times of economic uncertainty, on the other hand, anti-immigrant sentiments are high. Thus, Suárez-Orozco and Suárez-Orozco (2001) suggest that “immigration is an enduring concern lurking just below the surface of public consciousness in the United States” (p. 41).

However, as Potowski (2011) points out, discrimination does not just come from members of the majority culture, but also from members of one’s ethnic community. García-Bedolla’s (2003) study found that perceptions of discrimination from within the Hispanic community “cause native-born Latinos to create a distance between themselves and the immigrant sectors of the community…hoping to separate themselves from these negative images and develop a positive social identity for themselves” (p. 280). This illustrates the impact that experiencing discrimination has on ethnic identity development of adolescents. According to Tafarodi, Kang, and Milne (2002), when being different is seen as desirable, it becomes a source of pride; however, when it is not desirable, visible minorities often see it as a social impediment. Migrant farmworkers experience prejudices because of their linguistic differences or the type of work they perform (Romanowski, 2001).
In his discussion of two qualitative studies of a summer migrant education program in Northwest Ohio, Romanowski (2001) found that the cultural values that migrant children carry. For example, obedience to school rules often conflicted with the family and home values of the students, which resulted in misinterpretation of their behavior by school personnel (Delgado-Gaitan, 1994).

For example, schools in the United States encourage students to think critically and ask questions, but children in migrant families are taught to respect their elders, which includes not questioning authority figures (Delgado-Gaitan, 1994). Consequently, a teacher may misinterpret a migrant child’s lack of questioning as a lack of ability to think critically. Thus, “each choice has negative consequences—punishment from the school or punishment and disdain from parents and family members” (Romanowski, 2003, p. 30). Henning-Stout (1996) adds that many organizations such as the school, religious institutions and communities fail to recognize or support expression of traditions. This demonstrates the conflict that many migrant children face regarding which set of values they will follow, instead of being allowed to draw from both frames of reference.

**Identity in Adolescence**

The process of identity development begins in infancy and reaches its final phase with old age. One of the most important psychological tasks facing an adolescent is achieving a sense of identity. As previously stated, adolescence is when, for the first time, cognitive ability, physical development and social expectations combine to allow the initiation of the identity formation process (Marcia, 1980).

Identity is generally a dynamic process which changes over time. According to Marcia (1980), identity formation is usually gradual and decisions made during this stage are revisited multiple times. Further, the more developed an identity is, the more an individual
appears to be aware of his or her own uniqueness or similarity to others as well as the strengths and weaknesses he/she possesses while trying to find a place in the world. Conversely, the less developed the identity, the more confusion and reliance on external sources for construction of identity (Marcia, 1980).

**Erikson’s framework.**

Erikson (1968) describes the various stages of identity that an individual may pass through during his or her lifetime. The stage during which adolescents begin the identity formation process is *identity versus identity confusion*. During this time, which is also characterized also by rapid physical changes, “all sameness and continuities relied on earlier are questioned again…” (p. 94). Adolescents are faced with the preoccupation of how they are viewed by other people compared to how they view themselves, and how to connect their earlier childhood roles with those idealistic roles of their society. According to Erikson (1980), “the ego values accrued in childhood culminate in…a sense of ego identity” (p. 94, emphasis in original). Thus, adolescents are accumulating their experiences from earlier stages as they begin to form their adult identity.

**Ethnic Identity**

Among migrant adolescents, the development of an ethnic identity or identities is also an important aspect of their overall identity formation. This is also salient beyond the individual adolescents, given the fundamental demographic shifts in the United States during the past decade. As Suárez-Orozco & Suárez Orozco (2001) write, “if immigrant children are well-served today, they will become important contributors to the future well-being of our country” (p. 156).

The exact definition of ethnic identity remains a highly debated topic (Phinney, 2008a). Yip (2008) suggests that “ethnic identity is an important aspect of the self that
becomes relevant in everyday contexts” (p. 182). Ethnic identity results from engaging in culturally-specific behaviors, activities, and roles (exploration); understanding membership (resolution); and developing positive feelings toward oneself and one’s group (affirmation) (Supple, Frabutt, Plunkett, & Sands, 2006). It is also a sense of belonging to a group and a process of learning about a group (Phinney & Ong, 2007).

There has been little research on ethnic identity in immigrant adolescents in general and migrant children specifically. Ogbu (1990) argues that much research on minority groups has focused on evaluating their behaviors in terms of the white middle-class perceptions rather than gathering the first-hand accounts and opinions. There are differing opinions on the exact definition of ethnic identity and the best methods to study it (Phinney, 2008a).

Ethnic identity development depends greatly on context (Suárez-Orozco & Suárez-Orozco, 2001), and is always changing, with exposure to new information and as cognitive ability develops (Rotheram & Pinney, 1987). To explore their ethnic identity, many adolescents talk to people or learn and read about the history and customs of their group on their own, laying the foundation for a secure identity later in life (Phinney, 2008b). It is important to understand the various processes of ethnic identity and how individuals come to understand their group identities and the roles of these identities in their lives (Phinney, 2008a).

Adolescence is also a critical time for the development of ethnic identity. During this time period, adolescents begin to have increased contact with people from backgrounds different from their own as they interact in a wider variety of contexts. Adolescents are also able to understand the ethnic group as a whole, and further, begin to explore the implications of their ethnicity (Phinney, 2006).
Another facet of ethnic identity among minority adolescents is the implications that belonging to a minority group have. Phinney’s (1992) study of high school participants in an ethnically diverse urban school found that minority students consistently had higher ethnic identity scores than either the White or mixed race participants, leading her to the conclusion that racial distinctiveness, and the history of social disadvantage and discrimination that go along with that, appear to make examination of ethnic identity more likely. “Although ethnic identity appears to be of particular importance among minority youth, its significance for White adolescents is likely to grow as the latter group increasingly is no longer in the majority in specific settings.” (p. 171). Thus, as White adolescents are in a minority, they may be more likely to examine their ethnic identity.

In a longitudinal study of recently arrived immigrant children enrolled in Boston and San Francisco area schools, Suárez-Orozco and Suárez-Orozco (2001) found that these children have a desire to quickly assimilate to the new culture in an attempt to be seen as less different than their peers. However, their home life may be more representative of the culture of their ethnic group, especially because their parents often do not speak English and the children must maintain the heritage language to communicate with them. Thus, children receive different messages from the larger society, or the majority culture than they do at home. Consequently, immigrants often exist at the margins of their host country, no longer belonging to their heritage culture but at the same time they are not fully a part of the majority culture. As a result, others have also found that immigrant adolescents quickly realize that they need to change some of their behaviors in order to avoid being reprimanded (Alvarez McHatton, Shaunessy, Hughes, Brice, and Ratliff, 2007).
In an attempt to fit in with their peers from the majority culture, immigrant adolescents try to imitate their peers by wearing fashionable clothes and avoiding speaking their native language in public. Furthermore, they gain a clear awareness that subtle characteristics of their culture set them apart and make them different, so they become acutely aware of that as well. As most adolescents, immigrant adolescents feel the need to belong. Thus, they adapt behaviors that will not make them stand out among their majority culture peers (Suárez-Orozco & Suárez-Orozco, 2001).

Ethnic identity development is especially complicated for adolescents who are members of an ethnic minority group (French, Seldman, Allen & Aber, 2006; Phinney, 2008a; Spencer & Markstrom-Adams, 1990). Immigrant adolescents, as well as adolescents who belong to an ethnic minority group, are confronted with multiple identifications and affiliations—in relation to the majority culture, their own ethnic group, in comparison to other groups, and within various multicultural communities (Phinney, 1989; 2006; 2010). According to Aries (2001), ethnic minorities must confront the meaning of their ethnicity in their everyday lives and thus are likely to experience a mixture of both positive and negative attitudes regarding their ethnic group. French et al. (2006) suggest that when adolescents are faced with a context that devalues the group to which they belong, it is then that they may have to confront the meaning of their identity.

Phinney (1989) has found that ethnic minority adolescents are automatically cognizant of the culture of the dominant ethnic youth because of that group’s higher social status. Likewise, these minority adolescents also struggle with the development of their own ethnic identity who have difficulty seeing themselves as part of the dominant youth culture because of their different physical characteristics (Phinney & Rosenthal, 1992). These different
processes that minority and majority youth experience in the development of their ethnic identity also provides some explanation for why ethnic identity has been found to be less salient among European Americans who are not forced to compare themselves with another cultural group on a daily basis (Phinney, 1989).

Identity development is complicated when an individual’s physical features, behavior, and use of a different language set him or her apart from the majority culture. Tafarodi, Kang, and Milne (2002) suggest that being visibly different is an obstacle to full participation in the majority culture. These factors differ in their degree of influence among the different minority groups (Spencer & Markstrom-Adams, 1990). Furthermore, place of birth and age of arrival to the United States may also be relevant (Phinney & Rotheram, 1987; Umaña-Taylor, Gonzales-Backen, & Guimond, 2009).

It is unclear how ethnic identity is related to the greater picture of ethnic identity development—ethnic socialization, context, and the attitudes of the community (Roberts et al., 1999). Thus, it remains to be investigated how the differing factors come together to play a role in affecting ethnic identity development. Furthermore, there is a lack of research on ethnic identity development in migrant adolescents specifically, making it an area that is still in need of exploration.

**Group Identity**

In order to fully understand ethnic identity, it is best to consider it in relation to another prominent group identity of most minority group members, or their identity as a part of their national culture. In the United States, this would be part of their American identity (Phinney & Ong, 2007). “During adolescence, group identities become a more conscious focus of attention as young people struggle to construct their sense of self as a group member by evaluating the different messages, images, and feelings about their group” (Phinney,
As previously mentioned, adolescence is a time of rapid physical and cognitive changes (Erikson, 1968; Marcia, 1980) and adolescents also think about how they are viewed by other people compared to how they view themselves (Erikson, 1968), making group identity more of a conscious focus during adolescence.

While this process is important for all youth, it is especially salient for those who belong to groups whose memberships are not as highly valued in society, including ethnic minority groups. This understanding of oneself as a group member is the result of the cognitive level of understanding to the group to which one is exposed (Phinney, 2008a). Typically, a group identity includes a sense of what one is, as well as what one is not, and other ethnic groups can serve as foils against which to establish one’s sense of self. Other types of contrasts are important, too, such as the differences between how one should be treated compared to how one is actually treated in cases of discrimination; positive feelings about one’s group from experiences in the family versus negative images from the media; and the person that one hopes to become (Phinney & Ong, 2007).

**Defining Hispanic and Latino.**

One example of group identity is the use of the term Hispanic or Latino. In the Spanish-speaking community in the United States, there is no agreement as to how to refer to themselves, and thus “it is difficult to conceive of a macro group identity if the group cannot agree on a name” (Potowski, 2011, p.9). The definition of Hispanic was created in a 1976 act of Congress, which defined the group as *Americans of Spanish origin or descent*. When filling out the U.S. Census, however, anyone who self-identifies as Hispanic is Hispanic (Passel & Taylor, 2009; Potwoski, 2011). Examples of the complexity of choosing one term to identify the Spanish-speaking populations in the United States are evident in a 2009 survey
conducted by the Pew Hispanic Center. In this survey of more than 2,000 Hispanic youth ages of 16 and older, 94% of the participants between ages 16 and 25 self-identified according to their family’s country of birth, and 86% as “Hispanic or Latino” (Pew Hispanic Center, 2009).

Similarly, Sara Beaudrie’s (2009) study of college students enrolled in two second-semester Spanish language classes, each of a different track (Heritage Language track for students who have been exposed to Spanish in their homes or communities, and Foreign Language track for students who have been exposed to Spanish in the classroom) found that Hispanic or Mexican-American was preferred. These students reported “Hispanic” or “Mexican-American” better represented their dual identity or their Spanish-speaking origin than Latino or Chicano. Similarly, a study by Beadurie, Ducar, and Relaño-Pastor (2009) of university students enrolled in Spanish as a Heritage Language classes found that Hispanic (a translation of Hispano) was preferred by 45.17% of the participants, while Latino was preferred by only 13.12%.

However, the term Hispanic is not preferred by all. In his article that appeared in the August 25, 2003, edition of the Washington Post, Daniel Fears provides examples from several interviews he conducted surrounding this debate. For some of the people interviewed for this article, Hispanic implies slavery and the colonization of what is now Latin America by Spain or a formal term created for the U.S. Census. For others, however, Hispanic represents the origin of their ethnic group, from the Iberian Peninsula and Spain. Still others expressed an ambivalence about which term to use, expressing that the term is not as important as being proud of one’s heritage (Fears, 2003). Thus, the use of the terms Hispanic and Latino is a complicated issue.
Factors Affecting Ethnic Identity Development

There are many factors that may influence ethnic identity development, and recognizing that it is multi-faceted is only one step in understanding its complexity. Phinney and Ong (2007) have found that ethnic identity includes knowledge and use of the ethnic language in addition to behaviors. Phinney and Rosenthal (1992) add that involvement in ethnic traditions and practices, knowledge of the group’s history, feelings of belonging & commitment, and self-identity and self-labeling also are important components of ethnic identity. However, it is still possible to have ethnic identity without culturally-specific behavior, as behaviors are actions used to express an identity (Phinney & Ong, 2007).

Interacting with peers from the same ethnic group may have an influence ethnic identity development. Phinney and colleagues’ (2001) study of ethnic identity among Vietnamese, Mexican, and Armenian adolescents found a positive relationship between spending time with peers from one’s own ethnic group and ethnic identity development, as having opportunities to socially interact with peers of the same ethnicity likely reinforces ethnic identity. In this study, for all three groups, social interaction with peers from the same ethnic group was significantly related to ethnic identity.

When there is a wide range of possible identities, identity becomes more necessary, as well as more problematic (Erikson, 1968). As a result, some immigrant children will completely identify with mainstream U.S. culture, and others will forge a new identity, incorporating selected aspects from their culture and U.S. culture, while others will develop an adversarial identity. Immigrant children are well aware of how they are perceived by the majority culture, and their reactions to this are dependent upon context, circumstances and the individual. Some children respond with self-doubt; others may act out while yet others will gain a sense of justice and faith in better futures (Suárez-Orozco & Suárez-Orozco, 2001).
This is similar to Erikson’s (1980) description of identity diffusion. Immigrant children who “act out” are likely confused about their own identity, and use this behavior as a defense mechanism. Thus, as Phinney (1992) cautions, ethnic identity is not the same for everyone, but rather it differs among groups and individuals.

The difficulties of maintaining cultural traditions when leading a migratory lifestyle (Henning-Stout, 1996) may impact adolescent ethnic identity development, because, as Phinney and Rosenthal (1992) suggest, part of ethnic identity is participation and involvement in ethnic traditions and practices.

Immigration may complicate the adolescent transition to adulthood. When children immigrate, they are exposed to values that differ substantially from those of their parents (Rotheram-Borus & Wyche, 1994). Adolescents who are members of ethnic minority groups must confront the meaning of ethnicity in their lives; for adolescents who are members of the majority culture, however, this does not tend to be a salient part of their identity (Aries, 2001). Thus, being a member of an ethnic minority group complicates identity formation for adolescents, due to exposure to alternative sources of information about their ethnic group and the majority culture (Phinney & Rosenthal, 1992).

The Developmental Niche

This study was conducted within the Developmental Niche framework (Segall et al., 1991; Super & Harkness, 1997). The developmental niche as a theoretical framework consists of two general guiding principles—that a child’s environment is organized in a purposeful (as opposed to arbitrary) manner as part of the cultural system in which he/she lives; and that each child is born with a unique disposition. “Both the environment and the individual are seen as open systems in a formal sense, that is, ones that participate in structured interchanges within external systems” (Super & Harkness, 1997, p. 27). Valsiner
& Litvinovic (1996) argue that people create meaning in their worlds through “personal symbolic construction” (p. 63). In other words, the environment in which the children are raised heavily impacts child-rearing practices.

The Developmental Niche framework proposes that a child is surrounded by three general subsystems, which mediate the developmental experience within the larger culture. In the developmental niche, “the component parts interact and function in coordinated fashion” (Segall et al., 1991, p. 57). In theory, the elements of the niche have consonance among each other, especially under conditions of stability. However, inconsistencies arise among social change and acculturation. Each component is linked with other aspects of the more general environment (Segall et al., 1991).

The first subsystem is comprised of the physical and social settings in which a child lives, and the people who are frequently involved in the child’s daily life influence the interactions in which he or she will have both the opportunity and need to participate (Super & Harkness, 1997). For migrant adolescents, these influences come from a number of sources, including their families, the camps where they live, and the schools they attend.

The second subsystem involves the culturally regulated customs of child care. This subsystem includes traditional behavior patterns and interpretations of child care that are so common among the members of the community that individuals may not consciously recognize their influence on a daily basis. The individuals who belong to this culture view these as “obvious and natural solutions to everyday problems, developmental requirements, or social needs” (Super & Harkness, 1997, p. 27). Examples of these include sleeping routines, chores in which children participate, and how children are carried (Segall et al., 1991).
The final subsystem is the psychology of the caretakers. This incorporates parental ethnotheories of child development and behavior, as well as the affective orientations parents bring to their parenting experience. Super and Harkness (1997) interpret the most important component of these ethnotheories as: the beliefs surrounding the nature and needs of children, the parents’ and the community’s goals for child rearing, and the shared understandings about effective child rearing techniques.

Additionally, Super and Harkness (1997) discuss three corollaries that comprise the developmental niche. Corollary 1 states that the three components of the niche function together with powerful, but incomplete, coordination as a system. There are both homeostatic mechanisms that promote consistency among the parts of the system, but there are also typical inconsistencies as well, which ensures that both internal dynamics and external influences can be forces for change.

Super and Harkness (1997) further state that although in principle one would assume that parents and community members would arrange daily care and activities for children that are consistent with the beliefs and goals of the culture, parents rarely have enough resources or freedom to actually achieve this. Yet, Rothenberg (1998) has found that children are often needed to provide supplemental income to the family in order to meet basic needs. This is an example of how migrant parents adapt their parenting strategies to their surrounding contexts, given that few of them have a source of reliable income. Thus, migrant parents adapt their practices to ensure their children’s needs are met while still reinforcing the cultural values of the importance of the family (Super & Harkness, 1997).

Corollary 2 points out that the three subsystems are the primary channels through which the niche is influenced by outside forces. These connections between the subsystems
and outside forces might be most evident under conditions of change. For example, social or economic change may lead to a change in the child’s settings, or new customs may emerge in response to new technology or intercultural contact (Super & Harkness, 1997).

Finally, Corollary 3 contends that each subsystem mutually adapts with the individual child. That is to say, each child’s personal qualities such as age or personality influence the parents and others in the niche, and when several of these principles operate together, the systematic power of culture becomes clear. The coordination of the settings, customary practices and caretaker psychology create the cultural structuring of child development. Culture provides the organization for the developmental environment. The environments that children inhibit are not randomly constructed; rather they are a system of dynamically structured relationships (Super & Harkness, 1997).

**Culture and Environment.**

As the Developmental Niche demonstrates the role of the environment on culture, it is important to further explore this relationship and define culture. Pai, Adler, and Shadiow (2006) define culture as the “pattern of knowledge, skills, behaviors, attitudes, and beliefs…produced by a human society and transmitted from one generation to another” (p. 19). It is the standards through which members of a society assign meanings, values and significance to objects, events, and behaviors. Furthermore, it can be assumed that the dominant worldview of a society has a great influence on the source of meanings and values. This worldview results from certain experiences that a group has had which have enabled it to solve the problems of everyday living (Pai et al., 2006).

Culture also influences how individuals perceive their worlds and interact with others. It is not static; rather it changes over time as the psychology of its members change. Culture
is also learned—as children get older, they learn the specific behaviors that are appropriate to their culture (Matsumoto & Juang, 2008). Thus, culture is largely influenced by environment.

Reese’s 2001 study found that parents described responses to requests from the school that they read aloud with their preschool and elementary-age children. However, reading aloud with children is not a common cultural practice, so the parents chose to read aloud from the Bible or other texts that illustrated differences between right and wrong. To this end, parents adapted their practices in response to their surroundings. Most families try to combine their existing child-rearing practices with the practices appropriate for U.S. contexts. For most parents, the goal is to combine adaptive and acceptable practices (Reese, 2001). However, when one environmental niche does not match with a second niche where families migrate, then parents face conflicting messages and find that strategies that were effective in Mexico are no longer effective in the United States. Thus, they must balance culturally-appropriate child-rearing strategies with strategies that are appropriate and practical for their new environments (Reese, 2002).

The manner of examining the environment through the developmental niche makes it evident how culture provides systematic regularity—the organization of the environment emphasizes the core messages of a culture. “It is through such cultural thematicity…that the environment works its most profound influences on development” (Super & Harkness, 1986, p. 271). Thus, cultural practices and beliefs strongly affect one’s development—culture is mutually reinforced through the environment. However, for migrant adolescents, these two do not always connect, as they receive different messages between home and school (Reese, 2002).
The community plays a major role in identity development. During each phase, the community provides information about roles “as represented by individuals of different ages” (Erikson, 1968, p. 161). Thus, adolescents through school, family and their neighborhood are in contact with people of different ages, and start to form expectations about what it will be like to be older, and what it will feel like to have been younger (Erikson, 1968).

The ethnic community may also contribute directly to identity by providing a subculture in which cultural values are reinforced (Rosenthal, 1987). Part of establishing ethnic identity is the need to confront prejudice and differentiate from the majority culture. For minority adolescents, being a member of an ethnic minority group complicates identity formation because of exposure to alternative sources of information about their group and the majority culture (Phinney & Rosenthal, 1992).
CHAPTER III: METHODOLOGY

Methodology

This qualitative study is an ethnographic instrumental case study that explores the ethnic identity of migrant adolescents in Northwest Ohio and the role of language in their ethnic identity development. Conducting research with migrant adolescents in this area will provide rich data for a further understanding of how these adolescents construct their identities and the role that language plays in their ethnic identity development. In order to understand this issue thoroughly, the following questions will be addressed:

1. What is the process of ethnic identity development among Hispanic adolescents living in a migrant community?
2. How do Hispanic migrant adolescents define their ethnic identity?
3. What is the role of language as related to ethnic identity?

Researcher Perspective

To contextualize my role within this research, it is important to discuss my background. I am a Caucasian female, born in the United States, and currently in my early thirties. As the granddaughter of Italian immigrants who spoke little English, I learned from a young age to understand and appreciate cultural differences and how to communicate with people who did not speak the same language as I did. My family also hosted many exchange students from many countries, especially Latin America, which strengthened my intercultural understanding and communication.

I have also had extensive experience in Latin America, including living in El Salvador for 27 months as a Peace Corps volunteer. I have also had experience working with diverse populations in the United States, gained from a year as an AmeriCorps*VISTA volunteer in
Tulsa, Oklahoma. As a result of these experiences, and my formal study of Spanish, I have a high proficiency in Spanish and have an understanding of Hispanic culture.

In 2002, I worked as an AmeriCorps*VISTA volunteer at the YWCA Intercultural Service Center in Tulsa, Oklahoma, which provided services for immigrants and refugees. Because many of the clients served by this center did not speak English, I was able to strengthen my Spanish language skills when communicating with the Spanish-speaking clients and my intercultural communication skills when communicating with clients who did not speak Spanish or English.

My Peace Corps experience was the most impactful experience abroad that I have had. I served as a Youth Development volunteer in El Salvador from 2006-2008. After a three month training period, I spent the following two years living and working in the same community, a small mountain town of approximately 500 houses (1500 people). The community was located 12 km from the nearest major town, and a three hour bus ride from the capital city of San Salvador. For the first time, I was acutely aware of my role as an American and the privileges and knowledge I possessed because I was born and raised in the United States. As a result of this, and comments made to me by some community members about “rich Americans,” I was always cognizant of my role as an American, which influenced the way I lived and the projects I was able to undertake.

An important outcome of my Peace Corps experience was recognizing the value and importance of establishing relationships and confianza, or trust, with the community members before beginning any projects; for without confianza, the community members would not support my projects. By establishing confianza with the community members, they came to
trust me and therefore made my projects successful. This knowledge of the importance of *confianza* allowed me to conduct research for this study in a culturally sensitive manner.

**Ethnographic Research**

The experiences I had in AmeriCorps and Peace Corps combined with my academic coursework have provided me with significant experience working with Spanish-speaking populations and the language skills needed to effectively communicate with the participants who did not speak English, as well as translate the instruments that were used for data collection and conduct interviews in Spanish. My experiences have also tooled me with the knowledge and skills to conduct all procedures in a culturally sensitive and appropriate manner.

These experiences and skills also led to obtaining an internship through the Ohio Migrant Education Center (OMEC) in Northwest Ohio and thus gain entrée into the migrant community in the area. This internship made it possible for an ethnographic approach, which is appropriate to explore a cultural group’s beliefs, language and behaviors (Creswell, 2007). In this case, there is a lack of literature about how this group works because of the nature of the population being studied—mobile lifestyle, relative invisibility of the population, and small numbers, particularly in Northwest Ohio.

It is important in ethnographic research to identify a culture-sharing group, or one that has been together for an extended amount of time and thus has discernable patterns of behavior, shared language, and attitudes (Creswell, 2007). For purposes of this study, migrant adolescents were chosen. Migrant adolescents are members of a population that is predominantly Spanish-speaking (Pew Hispanic Center, 2008) and often invisible to many members of the majority culture (Romanowski, 2003; Whittaker, Salend, & Gutierrez, 1997).
The members of the migrant community in this study lived together in the same camp and all
spoke Spanish, and since many of their families had been returning to the same area in Ohio
for several years, they had formed a community. Even those who had arrived at these camps
for the first time had formed a community, as relationships from quickly among members of
migrant communities (Salinas, 2007).

Specifically, this study was an ethnographic instrumental case study. A case study is
one that studies an issue through one or more cases within a bounded setting. When
conducting a case study, the researcher explores a bounded system, or case, over time and
uses multiple sources of information to gather data (Creswell, 2007). The present study was
conducted over a period of four months and used qualitative interviews, surveys and field
notes to collect data. An instrumental case study, according to Creswell (2007), focuses on
one issue or concern, and the researcher chooses one case to illustrate that issue. This study
will explore the issue of ethnic identity development of Hispanic migrant adolescents in
Northwest Ohio.

My role in this research was a participant-observer, which according to Creswell
(2007), is vital for ethnographic research. Before beginning research, it is important for the
researcher to spend time with the group being observed in order to gain understanding of the
daily lives of the people (Creswell, 2007). As a researcher visiting the camps and interacting
with its members daily, my role provided me access to develop an understanding of the
migrant culture. Furthermore, prior experience traveling abroad and working with Hispanics
aided my understanding of and sensitivity to cultural differences. Wolcott (2008) cautions to
only become as involved as necessary to obtain the information needed. Accordingly, during
my research, I was careful to stick to my role of teacher and translator as much as possible as
to not disturb the daily routines of the community. However, my presence in the camps did play a role, and my interpretations will be discussed in Chapter Four.

Setting

The research was conducted in the migrant camps in Northwest Ohio, in and around the Fairview area. The camps were located at varying distances from the town of Fairview, ranging from Fairview itself to approximately 40 minutes outside of town. Furthermore, the living conditions of the camps varied by location, and also depended on the owner of the camp. Some of the camps appeared to be well maintained, providing regular garbage collection and houses that appeared to be well kept. However, other owners did not appear to take an interest in the maintenance of the camps, as garbage collection was not as regular, and houses appeared to be run-down. For example, camps owned by one particular farmer were known for having problems with bedbugs. Generally, many families lived together in small spaces, and it was not uncommon for the family to share one bedroom or for many families to live inside the same house or trailer. However, other trailers had satellite dishes outside of the houses, demonstrating the variations in the camps.

Most of the members of these communities were from Mexico or of Mexican descent, and worked in the nearby farms harvesting cucumbers ("pickles"), strawberries, tomatoes, and other crops. Traditionally, migrant workers have followed one of three different streams: departing from Texas, Florida, or California (Branz-Spall, Rosenthal, & Wright, 2003). In this study, most of the families were based in either Florida or Texas, and many return to their respective Ohio communities each year (or the same general area). However, this regular migration pattern is uncommon, as there is no guarantee that migrants will return to the same
community each year even if they follow the same migrant stream (Bell, Roach, & Sheets, 1994).

Many of the adolescents enrolled in this study began the school year in Ohio. These schools have a low number of Hispanic students, and no schools reported any statistics for migrant students, indicating that there were 10 or fewer enrolled migrant students. For example, Fairview Middle School reported that for the 2009-2010 school year, 14.9% of the student body was Hispanic, with no official count reported for the migrant student population. The situation is similar at the high school, which reported that 13.9% of the student body was Hispanic, and no official count for the migrant student population (Ohio Department of Education, 2010). It should be noted that these are official counts of the migrant student population in the schools, which are known to be lower than actual numbers. Also, the numbers reported for Fairview schools for Hispanic students were the highest numbers reported. The other schools that the adolescents (all around the Fairview area) reported numbers as low as 2.7% (with one school not reporting any numbers for this group).

It is also important to contextualize the Hispanic population in Ohio. For example, in the county where Fairview is located, Hispanics/Latinos now comprise almost 9% of the county’s total population, which is almost double that of surrounding counties (U.S. Census Bureau, 2011c). In the state of Ohio, the Hispanic population does not comprise as much of the total population (3.1%), but this population has increased by 63.4% since 2010. While the total percentage of Hispanics in the population of Ohio are lower than that of Texas and Florida, where Hispanics are 37.6% and 22.5% of the population, respectively, Ohio’s Hispanic population has shown a faster rate of growth than both Florida (57.4%) and Texas (41.8%) (U.S. Census Bureau, 2011a).
Participant Selection

In order to develop an in-depth understanding of the issue, this study used purposeful sampling. Purposeful sampling is the deliberate selection of particular settings, people, or activities in order to provide information that cannot be obtained as well from other choices (Maxwell, 2005). Participants were recruited from migrant camps located in the Fairview, Ohio, area (in order to ensure anonymity and confidentiality, all names of people and places have been changed).

All of the participants were enrolled in a summer education program through the state migrant education center and were of Mexican heritage. With the exception of three adolescents who have settled in Ohio, all of the adolescents were seasonal migrant workers. Some adolescents migrated alone, but most migrated with family members. The three adolescents who have settled in Ohio no longer migrate, but continue to perform agricultural work and live in a migrant camp, and had just ceased to be eligible for migrant services the summer during which this study was being conducted.

As part of my degree program, I was required to complete a cross-cultural internship. During this internship, from mid-June to mid-August, 2010, I worked as a teacher’s aide with the Ohio Migrant Education Center’s (OMEC) ACCESS program, which serves preschool children. My responsibilities included traveling to the migrant camps in the Fairview area to co-teach English and academic school-readiness skills to migrant workers’ children. The program primarily served preschool children, but school-aged children (through sixth grade) who were unable to attend classes during the day were also eligible for services through Fairview’s ACCESS program. They usually had class at the same time as the preschoolers, with one teacher working with the preschoolers while the other would work with the
adolescents. I also played the role of translator, as my co-teacher did not speak Spanish. Thus, I was responsible for communicating with the parents in many capacities.

Although I did not directly work with many adolescents during my internship, my presence in the migrant camps and my role as teacher/translator allowed the opportunity to establish relationships with the parents and the adolescents. Also through this internship, I was able to work with and meet faculty working in nearby communities, who assisted with recruiting potential participants.

A purposeful sampling approach was used to recruit participants through collaboration with staff from neighboring camps and identified through conversations with parents and teens about the research project. Some of the preschool students had older siblings who participated in the study, and the participants themselves referred their friends who lived in the camps. To participate in the study, the participants had to be migrant adolescents, and enrolled in a migrant education program in Northwest Ohio.

The participants had to be adolescents because it is during this period where identity in general and ethnic identity in particular is most important (Erikson, 1968; Phinney, 2008a). Participants were identified, as previously mentioned, through contacts made during an internship with OMEC in the summer of 2010. After obtaining approval from the Human Subjects Review Board, I began participant recruitment. To recruit participants, I talked both with the adolescents and their parents to describe the study and emphasize that their confidentiality would be protected. I also described the study to colleagues, who in turn discussed the study with adolescents with whom they worked and asked if they would be willing to participate in the study.
Once adolescents had expressed verbal agreement to participate in the study, and their parents verbally gave permission, their parents were given informational letters (available in both English and Spanish) describing the study. The parents who agreed to allow their children to participate in the study signed the consent form, and the adolescents followed the same procedure. Some of the parents were unable to read the forms, perhaps because of their own inconsistent schooling (Whittaker, Salend, & Guitierrez, 1997). When the parents were unable to read the forms, the researcher read the forms to them in order to ensure full understanding of the project and the rights associated with participation.

After obtaining consent and assent, a convenient time and place for an interview was established. However, due to the nature of their work, it was common to arrive at the scheduled interview time and not find the adolescents at home, or having to reschedule because they were watching younger relatives while their parents were at work. Other times, interviews had to be rescheduled because adolescents had been at work longer than expected and had other responsibilities to attend to in their homes.

**Data Collection**

Recruitment began in mid-August, 2010, which allowed sufficient time to build rapport with the community members during the previous months. Before participating in the study, all participants under the age of 18 were required to obtain parental consent and also had to sign an assent form indicating their agreement to participate in the study. On the student assent form, each adolescent was asked to indicate how long he/she was going to be in the area until they migrate again. This allowed the researcher to schedule interviews accordingly, and ensure that adolescents who wished to participate would be able to do so
before moving on to their next location. A total number of 14 participants participated in this study (See Table 1).

Data were collected between August and October, 2010. A protocol, including a script for semi-structured interviews, was used for conversing with each of the participants (see Appendix A for example of schedules in English and Spanish). Although a script was used for the interviews, participants often engaged in conversations with the researcher which resulted in the occasional veering from the interview schedule. All interviews were audio recorded and notes were also taken during the interviews. Permission to record was obtained in all cases. Recording the interviews assisted in maintaining reliability and accuracy of the data by capturing exactly what the participants said and the manner in which they said it. Handwritten notes were used to capture the body language and physical environment observed during the interviews. These notes allowed for thick description of the participants. Casual conversation with colleagues working with other migrant programs in the area also provided verification of the statements made by the participants.
### Table 1. Participant Demographics

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Grade</th>
<th>Place of birth</th>
<th>Time in Ohio</th>
<th>Migrates to:</th>
<th>Language(s) spoken</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lupe</td>
<td>12</td>
<td>7</td>
<td>Texas</td>
<td>Unsure</td>
<td>TX, OH</td>
<td>Spanish, English</td>
</tr>
<tr>
<td>Esmeralda</td>
<td>13</td>
<td>7</td>
<td>Florida</td>
<td>2-3 mos.</td>
<td>FL, OH</td>
<td>Spanish, English</td>
</tr>
<tr>
<td>Jaime</td>
<td>13</td>
<td>7</td>
<td>Florida</td>
<td>All year</td>
<td>N/A</td>
<td>Spanish, English</td>
</tr>
<tr>
<td>Laura</td>
<td>13</td>
<td>7</td>
<td>Florida</td>
<td>3 mos.</td>
<td>FL, OH</td>
<td>Spanish, English</td>
</tr>
<tr>
<td>Fernando</td>
<td>14</td>
<td>7</td>
<td>Florida</td>
<td>2-3 mos.</td>
<td>FL, OH</td>
<td>Spanish, English</td>
</tr>
<tr>
<td>Omar</td>
<td>14</td>
<td>9</td>
<td>Texas</td>
<td>3 mos.</td>
<td>TX, OH</td>
<td>Spanish, English</td>
</tr>
<tr>
<td>Marcelo</td>
<td>15</td>
<td>9</td>
<td>Florida</td>
<td>All year</td>
<td>N/A</td>
<td>Spanish, English</td>
</tr>
<tr>
<td>Alfredo</td>
<td>16</td>
<td>11</td>
<td>Texas</td>
<td>5-6 mos.</td>
<td>TX, OH</td>
<td>Spanish, English</td>
</tr>
<tr>
<td>Edwin</td>
<td>16</td>
<td>N/A</td>
<td>Mexico</td>
<td>5-6 mos.</td>
<td>FL, OH</td>
<td>Spanish</td>
</tr>
<tr>
<td>Josefina</td>
<td>16</td>
<td>10</td>
<td>Florida</td>
<td>All year</td>
<td>N/A</td>
<td>Spanish, English</td>
</tr>
<tr>
<td>Quique</td>
<td>16</td>
<td>9</td>
<td>Florida</td>
<td>2 mos.</td>
<td>FL, OH</td>
<td>Spanish, English</td>
</tr>
<tr>
<td>Arquimedes</td>
<td>17</td>
<td>N/A</td>
<td>Mexico</td>
<td>3 mos.</td>
<td>FL, OH</td>
<td>Spanish</td>
</tr>
<tr>
<td>Fredy</td>
<td>18</td>
<td>N/A</td>
<td>Mexico</td>
<td>2 mos.</td>
<td>Unknown</td>
<td>Spanish, Tzotzil</td>
</tr>
<tr>
<td>Chico</td>
<td>19</td>
<td>N/A</td>
<td>Mexico</td>
<td>3 mos.</td>
<td>GA, FL, OH</td>
<td>Spanish, Tzotzil</td>
</tr>
</tbody>
</table>
Procedures.

Before beginning the interviews, the adolescents were asked to complete two short surveys relating to ethnic identity: the Multigroup Ethnic Identity Measure (MEIM; Phinney, 1992) and the Twenty Statements Test (Kuhn & McPartland, 1954). Each survey took approximately 10 minutes to complete, and were available in both Spanish and English so that the participants could choose the language with which they felt most comfortable (see Appendix B for examples of the instruments). A strip of paper was attached to each survey for the participant to write his or her name, and for the researcher to later write a pseudonym. After completing the survey, the strip of paper was removed and the pseudonym was written on the survey. To ensure anonymity, the papers with the participants’ names were kept separate from the surveys.

The MEIM (Phinney, 1992) included a brief definition of ethnicity and examples of some ethnic groups that are in the United States. The adolescents were asked to complete four open-ended questions: the ethnic group to which they belonged, their ethnicity, their mother’s ethnicity, and their father’s ethnicity. This measure also included 23 questions about ethnicity to which the adolescents chose a response according to a Likert-type scale (Strongly Agree, Agree, Disagree, and Strongly Disagree). The total mean for the measure and the means for the different sub-scales were calculated according to the instructions indicated on the original measure.

After completing the surveys, each adolescent participated in a 20 minute (approximate) interview about ethnic identity. The interviews were scheduled with the adolescents at a time that was convenient to them, and most took place at the camps where they lived. The interview questions were related to ethnic identity topics, and allowed for
follow-up from the surveys the adolescents completed (see Appendix A for the interview protocols in English and Spanish). The participants chose the language in which they wished to be interviewed: English, Spanish, or a mixture of the two languages. The adolescents were also asked before the interview began for permission to record. All participants gave permission, and all interviews were recorded and later transcribed. Throughout this thesis, the adolescents’ quotes will be represented exactly how they were said, without editing for grammar. As many of the adolescents involved in this study were bilingual, and therefore had differing grammar uses, [sic] will not be used.

A total of 10 interviews were conducted in English and four in Spanish. All of the participants who were born in the United States chose to be interviewed in English, while the participants who were born in Mexico did not speak English and were therefore interviewed in Spanish. Similarly, the participants were given the option of completing the instruments in either English or Spanish. Again, the four participants from Mexico did not read or write English, and completed the instruments in Spanish. With the exception of Alfredo, who elected to complete the instruments in Spanish, the participants who were born in the United States completed the instruments in English.

Data Analysis

The recorded interviews were compiled, transcribed, and organized by participant. The interviews that were conducted in Spanish were transcribed in Spanish, and then translated to English. In order to ensure that the adolescents’ statements were accurately translated, an academic colleague who also spoke Spanish and was familiar with this migrant population in Northwest Ohio back-translated the Spanish interviews. The qualitative data from interviews were coded for themes related to ethnic identity.
development. All data were coded by hand using a color system, identifying themes around the central theme of ethnic identity and then identifying interrelating themes. The results of the MEIM survey (Phinney, 1992) were limited to descriptive statistics of the participants and individual means, as a result of the sample size. The Twenty Statements Test (Kuhn & McPartland, 1954) was coded for themes related to the central phenomenon.

**Validity**

In qualitative research, reliability and validity are not properties of the research tool as in quantitative research. “Rather, reliability and validity depend on the relationship between the researcher and the research process, as well as between the researcher and the interpretive community” (Merrick, 1999, p. 30). The researcher is responsible for providing “evidence” of reliability and validity (Merrick, 1999). To this end, to ensure validity and reliability, I have included a description of my own personal background and interest in this topic, as well as experiences I have had to prepare me for this research. Furthermore, I have described the steps used in all steps of this research process, from participant selection to analysis of the data. Additional methods to ensure credibility included triangulation of data, back-translation of the interviews conducted in Spanish, and verification of codes with an academic colleague (Maxwell, 2005).

The participant observer role was instrumental in establishing rapport and relationships with potential participants before asking them to take part in the research project. Furthermore, data collection did not begin until approximately two months after beginning the internship, which allowed sufficient time for these relationships to form. My ability to speak Spanish and my role as both a teacher and translator when working in the camps also provided me with the opportunity to establish relationships with the community.
members. Also, my experiences working with Hispanics both in the United States and abroad enabled me to collect data in a culturally-sensitive manner.

While member checking was not possible because many of the participants had left Ohio during the process of data collection, and attempts to contact the adolescents who have settled in Ohio were unsuccessful, triangulation of data was used. Triangulation, as Maxwell (2005) describes, is the collection of data from a wide range of individuals and settings using a variety of methods. Multiple sources of data were collected in the form of surveys, field notes, interviews, and casual conversations with colleagues and community members. Because of the small sample size, only descriptive statistics of the MEIM (Phinney, 1992) were used and compared with the qualitative data collected from interviews as well as field notes and informal conversations to complement the themes that emerge.

The discussion of codes with an academic colleague familiar with the culture of this Northwest Ohio Hispanic population and of migrant workers allowed for comparison of similarities and differences and ensured data was represented in a non-biased manner. Similarly, back-translation of the interviews conducted in Spanish by the same colleague ensured that the adolescents’ statements were accurately represented.

Limitations

As a result of the nature of the population that participated in this study, there were several challenges and limitations. Recruiting participants was often challenging, as some adolescents had agreed to participate in the study, but had moved before an interview could be scheduled, or conflicts in schedules resulted in delaying of the interview. Moreover, some adolescents were unable to be recruited because of the location of the camps where they lived.
and the inability to find the camps to interview the participants. Attempts to contact these youth by phone were unsuccessful.

Furthermore, because the sample size was small, statistical analyses were not able to be used as effectively as they would have been with a larger sample size. While the sample size is appropriate for a qualitative study (which is the method used here), the MEIM survey results were limited to descriptive information. Again, difficulties in recruitment resulted in the small sample size. Additionally, more males than females were recruited, resulting in an unbalanced sample size. However, due to the population under study, this is to be expected.

Finally, my own positioning as a researcher is important to understand the context of researcher—participant relationship and understanding. Although I have had extensive experience working with Hispanic populations in the United States and abroad, I will never be a full member of the migrant community. My socioeconomic status is much different than that of my participants, and I have never migrated or performed agricultural work; nor am I Hispanic. Thus, I can never fully understand the obstacles and challenges they face or what it means to be a Hispanic migrant worker. Despite this, the experiences I have had working with diverse populations have provided the opportunity for me to develop a deeper understanding of and appreciation for this population.
CHAPTER IV: RESULTS AND DISCUSSION

Results and Discussion

The primary focus of this qualitative study was to explore how migrant adolescents describe their ethnicity and how the context of their migrant lives in the United States might influence their ethnic identities. Fourteen migrant adolescents living in Northwest Ohio participated in individual semi-structured interviews that lasted approximately 20 minutes. Qualitative analysis of these interviews provided the majority of the data used in reporting the results. Additionally, the Twenty Statements Test (Kuhn & McPartland, 1954) assisted in creating supplemental qualitative information that was used to add to the qualitative data that was obtained from the individual interviews. The results from the Multigroup Ethnic Identity Measure (MEIM; Phinney, 1992) were analyzed using descriptive statistics, but the small sample size limited the amount of analysis that could be conducted. As a result, these statistical results were only used to report descriptive statistics and individual mean scores to complement the qualitative information.

The qualitative analysis of the interviews and the Twenty Statements Test (Kuhn & McPartland, 1954) revealed three themes, (1) Mexican Roots and Ethnic Identity, (2) Identity Development through Comparison and Contrast, and (3) Role of Language as a Characteristic of Ethnicity. As previously mentioned, the results from the MEIM (Phinney, 1992) were used to add to the descriptions of the adolescents who participated in the study.

Mexican Roots and Ethnic Identity

When this group of adolescents was asked about their identity in general, the importance of ethnic identity, and often Mexican heritage in particular, was evident both in the qualitative interviews and the two additional measures that the adolescents completed. On the Twenty Statements Test (Kuhn & McPartland, 1954), five adolescents listed their
ethnicity as either the first or second item, which exemplifies the importance of ethnicity. That is to say, they listed their ethnicity (such as Hispanic) after the first or second “I am _____” statement. Jaime (age 13), Josefina (age 17), Quique (age 16), and Edwin (age 18) all listed their ethnicity in the first statement, and Marcelo (age 15) listed this in the second statement. Two adolescents, Lupe, 12 and Laura, 13, listed their ethnicity in the eighth and sixth statements, respectively. Likewise, during the qualitative interviews, many adolescents discussed their ethnicity at times when it was not the direct focus of inquiry (See Table 2).

**Role of ethnicity.**

During individual interviews with the adolescents, they were asked to describe their ethnicity and explain what it meant to be a part of the ethnic group with which they identified themselves. The 10 adolescents who were born in the United States responded to this question differently than the four adolescents who were born in Mexico. The adolescents who were born in the United States most commonly reported Hispanic as their ethnicity, with two identifying themselves as Mexican-American (Alfredo, age 16, and Marcelo, 15). However, all of the adolescents who were born in Mexico identified themselves as **mexicano**, or Mexican, and occasionally by the state in Mexico where they were born.

Fernando (age 14) was born in Florida, has always migrated, and was the only adolescent in the study to identify as Latino. Notably, Table 3 reveals that he had the highest total ethnic identity score of all the participants, revealing a strong connection to his stated Latino identity. Conversely, three of the adolescents who were born in Mexico were among the adolescents who had the lowest total ethnic identity scores.
Table 2. Responses to Twenty Statements Test in the Order Presented by the Students

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Responses on 20 Statements Test (I am ...)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lupe</td>
<td>12</td>
<td>Nice, happy, helpful, hard worker, beautiful, smart, healthy, Hispanic, Catholic, a girl, nerd, silly, jealous, sensitive, tired, athletic, sick, a dancer, a helper, strong</td>
</tr>
<tr>
<td>Esmeralda</td>
<td>13</td>
<td>Quiet, sometimes mean, a friend, kind of a troublemaker, careful</td>
</tr>
<tr>
<td>Jaime</td>
<td>13</td>
<td>Hispanic, friendly, kind, tall, skinny, cross-country runner, 13, boy, hard worker, athletic, good singer, talkative, nervous, fast, social, helpful, annoying, A.D.D., smart, disorganized</td>
</tr>
<tr>
<td>Laura</td>
<td>13</td>
<td>13 years of age, a very nice person, a soccer player, smart, energetic, Mexican, kind, loved by people, in the 7th grade, helpful, pretty, humorous, the only girl in my family, happy with my family, a person who travels a lot, interested in school, a person who likes to laugh, never mean, always thinking, not really talkative</td>
</tr>
<tr>
<td>Fernando</td>
<td>14</td>
<td>A boy, nice, friendly, not cool</td>
</tr>
<tr>
<td>Omar</td>
<td>14</td>
<td>Shy, nice, thankful, trustful</td>
</tr>
<tr>
<td>Marcelo</td>
<td>15</td>
<td>Hard working, Hispanic and American, helpful, sociable, athletic, friendly, proud of myself, well-known, trustworthy, caring, a migrant worker, a student</td>
</tr>
<tr>
<td>Alfredo</td>
<td>16</td>
<td>Athletic, intelligent, funny, playful, very good student, studious, soccer player, nice, worker, friendly</td>
</tr>
<tr>
<td>Edwin</td>
<td>16</td>
<td>Mexican, student, worker, young, only child, a patient person, from the coast</td>
</tr>
<tr>
<td>Josefina</td>
<td>16</td>
<td>Hispanic, average weight, average height, social, kind, friendly, creative, helpful, dependable, responsible, jealous, respectful, hard working, 16 years old, the middle child of 5 kids, antasitic&lt;sup&gt;a&lt;/sup&gt;</td>
</tr>
<tr>
<td>Quique</td>
<td>16</td>
<td>Hispanic, funny, cool, Florida but move into Ohio, 16, a freshman, studying hard to be a lawyer, taking classes to be a chef also, into soccer, not smart but trying to be smart</td>
</tr>
<tr>
<td>Arquimedes</td>
<td>17</td>
<td>Cholo&lt;sup&gt;b&lt;/sup&gt;, brown, good, thin, smoker, drinker, worker, biker, womanizer, bastard, short, playful, bald, runner, single, shy, in love, singer, comrade, from Chiapas</td>
</tr>
<tr>
<td>Fredy</td>
<td>18</td>
<td>A field worker, poor, man, nice very talkative, thin, friendly, a soccer player, a joker, Mexican and also an immigrant, very good friend, big eater, [from] Chiapas, brown-skinned, hairy, single, a little bad, a bit shy, very talkative, short not very short about medium</td>
</tr>
<tr>
<td>Chico</td>
<td>19</td>
<td>a man, a worker, talkative, good, a brother, farm worker, poor, thin, a soccer player, smart, playful, triumphant, Ricardo, cool, American, Mexican, immigrant, brown skinned, friendly, happy, Chiapaneco, runner, walker</td>
</tr>
</tbody>
</table>

<sup>a</sup> Josefina explained this word meant “to analyze everything before you do it”

<sup>b</sup> In Mexican Spanish, *cholo* means gang member, or a member of a low social class, or a person who lives on the street
Table 3. Participants’ MEIM Means in Relation to Age, Birthplace, and Stated Ethnic Identity

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Place of Birth</th>
<th>Identity(^a)</th>
<th>Mean Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fernando</td>
<td>14</td>
<td>Florida</td>
<td>Latino</td>
<td>33.0</td>
</tr>
<tr>
<td>Chico</td>
<td>19</td>
<td>Mexico</td>
<td>Mexicano</td>
<td>31.0</td>
</tr>
<tr>
<td>Esmeralda</td>
<td>13</td>
<td>Florida</td>
<td>Hispanic</td>
<td>31.0</td>
</tr>
<tr>
<td>Omar</td>
<td>14</td>
<td>Texas</td>
<td>Hispanic</td>
<td>28.0</td>
</tr>
<tr>
<td>Marcelo</td>
<td>15</td>
<td>Florida</td>
<td>Mexican-American</td>
<td>28.0</td>
</tr>
<tr>
<td>Alfredo</td>
<td>16</td>
<td>Texas</td>
<td>Mexican-American</td>
<td>26.0</td>
</tr>
<tr>
<td>Josefina</td>
<td>16</td>
<td>Florida</td>
<td>Hispanic</td>
<td>25.0</td>
</tr>
<tr>
<td>Edwin</td>
<td>16</td>
<td>Mexico</td>
<td>Mexicano</td>
<td>24.0</td>
</tr>
<tr>
<td>Jaime</td>
<td>13</td>
<td>Florida</td>
<td>Hispanic</td>
<td>24.0</td>
</tr>
<tr>
<td>Fredy</td>
<td>18</td>
<td>Mexico</td>
<td>Mexicano</td>
<td>23.0</td>
</tr>
<tr>
<td>Arquímedes</td>
<td>17</td>
<td>Mexico</td>
<td>Mexicano</td>
<td>22.0</td>
</tr>
<tr>
<td>Quique</td>
<td>16</td>
<td>Florida</td>
<td>Hispanic</td>
<td>20.0</td>
</tr>
<tr>
<td>Laura</td>
<td>13</td>
<td>Florida</td>
<td>Hispanic</td>
<td>20.0</td>
</tr>
<tr>
<td>Lupe</td>
<td>12</td>
<td>Texas</td>
<td>Hispanic</td>
<td>15.0</td>
</tr>
</tbody>
</table>

Note. There were a total of 56 possible points on the MEIM.
\(^a\) Identity as reported in interview
The terms that the adolescents used to describe themselves also had significant implications for their own perceptions. For example, the use of Latino or Hispanic had very different meanings to some of the youth. Two adolescents offered opinions on what it meant to be Hispanic versus what it meant to be Latino. Quique, who was born in Florida, identified himself as Hispanic. He has always migrated between Florida and Ohio with his mother and younger sister, Laura (who also participated in this study). He offered the following distinction between Hispanic and Latino: “*People that their mom was Latino, and they come here and they have been born [here], they’re Hispanic, because they were born part of the USA. Because Latinos are from another country.*” Later in the interview, he elaborated on this, when describing what it meant to him to be a Hispanic/Latino migrant teen:

*Latinos, like, come from different countries, but they come to [the] USA illegal so they’re Latinos. And when they have a child born in [the] USA, they’re Hispanic, because they’re Latino; they’re part of Latino and part of America, so we become Hispanic.*

Like Quique, Josefina was 16 at the time of the interview and born in Florida. While her family once migrated, they have now settled in Ohio, where they have been living for the past seven years. Although they no longer migrate, Josefina and her family continue to work in the fields, often working long hours. Here, she expressed very clearly that she was not Latino:

*My parents [were] born in Mexico and my mom always argues with me that, like, and my cousins are like, no we are not from down there. But I consider myself [from] down there ‘cause a lot of people just say I’m from down there, but I was born in*
Florida. But since my parents are both, well both down there Mexicans, they always say ‘no, you’re Latino’ and everything. [I say] ‘no I’m Mexican [laughs], I’m like you guys!’

While some of the participants made a distinction between being Hispanic and Latino, others made a distinction between being Mexican and being American. Alfredo, 16, was one of the two youth who identified as Mexican-American. He was born in Texas and migrates between Texas and Ohio with his parents and younger brother, Omar. For Alfredo, being a Mexican-American meant that “I’m a Mexican-American, and my parents are Mexican. I’m just American ‘cause I was born here.” Josefina, who emphasized in her previous quote that she was still Mexican even though she was born in Florida, echoed Alfredo’s distinction between being Mexican and American in another part of the interview, saying: “I’m a Mexican, but I was born here in the United States.” Esmeralda (age 13) is Fernando’s cousin and was born in Florida, where she spends most of the school year. She expressed a similar sentiment as Alfredo and Josefina when she said that being Hispanic meant “being Mexican [and] not American.”

Marcelo is Jaime’s and Josefina’s brother and reported that he has been living in Ohio with his mom, siblings and cousin for nine years. Like Alfredo, he identified himself as Mexican-American and explained what made him Mexican and what made him American. He also indicated this difference on the Twenty Statements Test (Kuhn & McPartland, 1954), listing “Hispanic and American” in the second statement. In the interview, Marcelo said that he was:
Mexican-American because I strongly have a culture towards Mexican and the food we eat, I eat, music I listen to, I work. And American because I live here, I know my country, I know its history, and I like its food and other variable things as well.

Another example of the role that ethnicity played in the adolescents’ lives was evident in their descriptions of how they would describe themselves to a new friend. This theme was salient in both the qualitative interviews and responses on the Twenty Statements Test (Kuhn & McPartland, 1954). While some adolescents mentioned personality traits such as being athletic or shy, others, such as Jaime, mentioned their ethnicity. Jaime, 13, is Josefina’s youngest brother. Like his siblings, he was born in Florida and lives year-round with his family in Ohio. In his interview, when asked how he would describe himself to a new friend, Jaime said: “[I would say] that I’m Hispanic.” On the Twenty Statements Test (Kuhn & McPartland, 1954), Jaime listed Hispanic as the first item, further demonstrating the role that ethnic identity plays in his life. Quique also responded similarly to this same question, saying that he would tell a new friend that “I’m Hispanic, [and] talk Spanish and English.”

Group preference.

This group of adolescents expressed a clear desire to spend time with individuals who were also members of their same ethnic group. This sentiment was expressed particularly strongly when the youth were asked with which group they preferred to spend time. Many of the adolescents expressed feeling like an outsider, or that they somehow did not belong, when spending time with people who were from a different ethnic group than theirs. For instance, Edwin (age 16) who was born in Mexico, was enrolled in the summer migrant education program but did not attend public school in the United States. He has always migrated, and reported spending an equal amount of time between Florida and Ohio. The feeling of being
different was evident when he describes how he feels when he spends time with people of different ethnicities (though he did not specify which):

Well, only if they talk with me, if they don’t push me aside, [I feel] good. But there are some people that, if they’re with, like friends, begin to talk among themselves and leave you out, and then you feel like offended, because they don’t pay attention to you.

Marcelo also indicated that he felt less comfortable around people who were different from him when he said, “well, I feel unknown and since they’re from a different race, they have a less attraction to talking to me. I think I feel a little bit more comfortable around people my race.” When asked to describe what he meant by unknown, he responded: “usually some people tend to be racist, or just don’t like skin color, and just observe how you look from the outside and not what you like.”

For Quique and Lupe, there was a sense of belonging that they felt when they were with people of the same ethnicity. Furthermore, as Marcelo stated, physical attributes may also play a role in the comfort that these adolescents feel. Quique said that when he is around people who are members of his ethnic group, he feels:

Good, and glad because, like, I’m Hispanic. With other people who are Hispanic, we understand ourself. If it was another person he wouldn’t understand what I’m talking about ’cause they don’t have the same feelings as us.

Likewise, Lupe had similar feelings about spending time with people from her same ethnic group. She was the youngest participant in this study, and also had the lowest total mean score for ethnic identity on the MEIM (Phinney, 1992). Lupe was born in Texas, and migrates between Texas and Ohio. She was unsure of how long she stayed in Ohio, but knew that she left sometime in the middle of September. In fact, her family was planning to leave
Ohio the day or two after the interview was conducted, in mid-September, 2010. Similar to Quique and Marcelo, she felt more comfortable around people of the same ethnicity because “I think I’m not the only one that is the same like me.” Josefina also expressed a preference for spending time with people from her same ethnic group, stating that: “I feel more comfortable when I’m around Mexicans.”

**Actively investigating ethnic identity.**

Although ethnicity was important to the adolescents, not all had spent time investigating their ethnic identities. Three participants reported that they had spent time investigating their identities: Laura (13), and Chico (19), and Marcelo, (15). Both Laura and Chico spent time talking to other members of their ethnic group in order to find out more about their ethnicity.

Laura is Quique’s younger sister and was born in Florida. She spends three months in Ohio, and the rest of the year in Florida, migrating with her mother and older brother. She said that while sometimes they lived in different places when they migrated, they always returned to the same place in Florida. When she wanted to find out more about her family’s background and traditions, “I would ask my mom or my grandma, and I try to learn new things from my culture, go to their parties.” She explained that she has learned that there are many languages spoken in her culture and that there are several different kinds of parties that they have.

Chico (age 19) was the oldest participant in this study. He was born in Chiapas, Mexico and has been migrating since he was 14. He migrates with his brother Fredy, spending six months in Georgia, three months in Ohio, and three months in Florida. He was enrolled in the summer migrant education program, but has not attended public school in the United States. Like Laura, he has spent time investigating his ethnic identity by “talking with
people, like with older people [asking] how they live, how they dress, what the tradition is and then they tell me.” He stated that he has enjoyed investigating his ethnic identity “because it’s the origin of where you’re from.” Chico also had the second-highest total mean score for ethnicity on the MEIM (Phinney, 1992).

Marcelo has also spent some time investigating his ethnic identity, but he had different reasons for doing so, as experiences of prejudice prompted him to begin actively investigating his ethnic identity: “I have, some points, because of some people being racist, but I hardly have time to learn about my culture. And it’s pretty knowing to me what my culture is.” Through this investigation, he has discovered the differences in planting the crops between the United States and Mexico and some of his family’s history.

Other teens reported that they have not spent much time investigating their ethnic identity, like Fredy (18), Josefina (16), and Quique (16). Fredy explained that there was no need to investigate his identity because he felt that he already knew everything. Josefina and Quique, on the other hand, expressed an interest but had not spent much time actively investigating their ethnic identity. These qualitative conversations complement their low scores on the MEIM ethnic identity scale (Phinney, 1992).

Fredy was born in Mexico and had just begun migrating in the months before participating in this study, and therefore was unsure of how much time he would spend in Ohio. Shortly after the interview was conducted, at the end of September, 2010, Fredy sent a text message to the researcher that he had left Ohio and was currently in Georgia. When he was asked if he has spent any time investigating his ethnic identity, he responded: “not really. I know almost everything already.” Later, he added: “I still need to find out some things, but just a little bit is all.”
Josefina also explained that she has not spent much time investigating her ethnic identity, but expressed an interest in doing so. However, she did describe a particular festival that she likes in Mexico: “We do have traditions, like every 24th of October they do this dance called Tecuanes, they dance I think to the Virgen [Virgin], to Mary, and it happens every 24th of October. I like it, it’s so fun.” Josefina later added that one of her father’s relatives has spent time tracing her family’s roots, so she said she could ask this relative if she ever wanted to find out about her dad’s relatives. To find out information about her mother’s relatives, Josefina said that she would have to do research because she does not know of any relatives who have knowledge of her mother’s roots.

Likewise, Quique has not spent much time investigating ethnic identity either, but has expressed an interest in the history of Mexico, particularly how Mexico lost much of its land to the United States in 1848. He recounted “the true story about Mexico,” using information he learned from The History Channel, stories his mother had told him and music that has been written about this topic. He explained:

_The only reason they [the United States] bought the lands is Mexico told the governor of United States to buy the land because Mexico had a big crisis and the economy went down, so there was hardly work. They need[ed] money so bad, so they sold the lands and with that money...Well the president of Mexico [at] that time was Santa Anna and he sold the lands, but he kept the money by himself. He only sold the lands but he didn’t use the money for the economy, he kept it by himself. Yeah, so that’s there, the true story about Mexico._
Discussion of Mexican Roots and Ethnic Identity.

These conversations with this group of youth exemplify what other researchers have found regarding adolescence and the importance of ethnic identity development. During this time period, adolescents begin to have increased contact with people from backgrounds different from their own as they interact in a wider variety of contexts (Phinney, 2006).

Ethnic identity development depends greatly on context (Suárez-Orozco & Suárez-Orozco, 2001), and is always changing, with exposure to new information and as cognitive ability develops (Rotheram & Pinney, 1987). This is especially true for migrant adolescents. Quique and Josefina both discussed that the people with whom they interact depend on where they are living. In Florida, both adolescents commented that there are more Hispanics, and so there are naturally more Hispanics to interact with than in Ohio where that population, while on the rise, is less than Florida. Thus, as stated in the Developmental Niche theory, the people with whom a child interacts influences the experiences he/she may have within the niche (Super & Harkness, 1986).

Another important finding from this study is the terms that the adolescents used to describe themselves. These migrant youth expressed a clear preference for Hispanic, and the participants who were born in Mexico all identified themselves as *mexicano*. These results support the findings from García-Bedolla’s (2003) study in which participants from the second generation most commonly identified themselves as Hispanic, and members of the first generation who were born in Mexico used *mexicano*.

The terms by which the adolescents self-identified also represent the complexity of the use of the terms *Hispanic* and *Latino*. The terms that the adolescents used when describing their ethnicity support the findings by Beaudrie (2009), Beaudrie et al. (2009) and the Pew
Hispanic Center (2009) that Hispanic is preferred over Latino. However, although many of the adolescents associated negative connotations to the term Latino, interviews by Fears (2003) with members of the Spanish-speaking community in Washington, D.C., revealed the opposite—Hispanic had negative connotations. Thus, the terms by which one self-identifies may vary according to the individual, his/her own ethnic identity development, and the particular niche in which one lives.

The reasons for which the adolescents chose the terms that they did to describe themselves may also be explained through the settings of their environment. In the Developmental Niche theory (Segall et al., 1991; Super & Harkness, 1986, 1997), the environment in which a child lives is a combination of structured relationships of the physical settings, social customs, and beliefs about the world, among other factors. “All these and more exist in dynamically structured relationships” (Super & Harkness, 1997, p. 271). In other words, the environment reinforces or emphasizes the core messages of a culture. Because migrant youth are members of an ethnic minority group, but participate in an environment whose cultural messages may be different than their own. Thus, the messages they receive from the majority culture may influence the way they think about their ethnic group. For example, the term Hispanic was a term created by the government, not by members of the Hispanic community themselves (Passel & Taylor, 2009).

Quique’s and Josefina’s strong preference to identify as Hispanic rather than Latino may implicate negative messages that they have received about Latinos. These messages may have come from the media, as Valencia and Black (2002) and Santa Ana (2002) have discussed and may also be the result of the public opinions surrounding immigrants. In the year during which this study was conducted, the United States was in an economic recession,
which also influences the public opinion around immigration. When the economic situation is uncertain, the anti-immigration sentiment is generally high (Suárez-Orozco & Suárez-Orozco, 2001). However, such discrimination comes not only from the members of the majority culture, but also from members from one’s own ethnic community itself (Potwoski, 2011), as seen in Josefina’s explanation that she is a Mexican, although her parents say that she is *Latina*.

Time spent investigating one’s own culture, its traditions, customs and beliefs has been found to lay a foundation for a secure identity development later in life. There are many ways that adolescents may accomplish this, including talking with other members of their ethnic group, and learning and reading about the history and/or customs of their group (Phinney, 2008b). This group of adolescents’ responses to how they have investigated their ethnic identity confirm what Phinney (2008b) found in her study—that adolescents investigate their ethnic identity in a variety of ways, such as talking with other members of their ethnic group and learning and reading about the history and/or customs of their group. Both Chico and Laura explained that they talked to their relatives or other members of their ethnic group about their ways of life and their group’s customs. Similarly, Josefina commented that although she has not yet begun investigating her ethnic identity, if she were to begin, she would talk with a close family friend who is also a member of her ethnic group. Although Quique reported that he has not spent time actively investigating his ethnic identity, he clearly expressed an interest in the history of Mexico (where his parents are from), which is an indirect way of exploring his ethnic identity.

Just as there are a variety of ways in which adolescents may investigate their ethnic identity, the motivations for doing so also vary. For Marcelo, the result of experiencing
prejudice because of his ethnicity may have triggered his exploration of his identity, which supports French and colleagues’ (2006) findings that being in a context that devalues one’s ethnic group may trigger an investigation into their ethnic identity. In other words, individuals who belong to highly valued groups do not need to modify or enhance their identity. However, when one’s ethnic group is devalued by society, he/she may have to engage in a process of negotiating the meaning of his or her identity (French et al., 2006).

Many of the adolescents in this study have shared stories of experiences with prejudice due to their ethnicity, which has led some, especially Marcelo, to begin actively investigating their ethnic identity.

However, not all adolescents investigate their ethnic identity, and many do so at varying stages. Phinney (1989) has found that as adolescents get older, they begin to investigate their ethnic identity further. Among the group of adolescents who participated in this study, the results were mixed. The three youth who have spent time trying to learn about their ethnic group’s cultural traditions were 13, 15, and 19 years old. Additionally, Quique, age 16, reported that he has not spent time actively investigating the traditions of his ethnic group, but has expressed an interest in Mexico’s history. On the other hand, the teens reported that they have not spent any time investigating their identity were 12, 13 and 18 years old.

Thus, this study cannot offer conclusive evidence that the patterns of ethnic identity investigation among migrant adolescents are similar to those studied by Phinney (1989). As the present study was a much smaller qualitative study than Phinney’s (1989) large quantitative study, individual variation may be seen more keenly as a result of the various confounding variables within each of their lives. Additionally, the open-ended questions in
this qualitative study allowed for a deeper exploration of ethnic identity development for each particular participant.

Participation and involvement in cultural traditions and practices are important in forming ethnic identity (Phinney & Rosenthal, 1992). When migrating, maintenance of cultural traditions is difficult, as the length of stay in one place is often limited (Henning-Stout, 1996). Many of the adolescents who participated in this study only spent two or three months in Ohio before migrating again, and some migrated alone or with an extended family member, which may help explain the few number of participants who have actively begun exploring their ethnic identities. As Super and Harkness (1986) have found, the people with whom a child interacts in his or her niche determines the nature of the interactions in the niche. These youth may not have had many opportunities in their niche to interact with other members of their cultural group or opportunities to participate in cultural practices due to their work schedules.

**Identity Development through Comparison and Contrast**

The adolescents who participated in this study often made comparisons between Ohio and other states where they have lived, primarily Texas or Florida. Other adolescents made more general comparisons between the United States and Mexico. When students made comparisons, common topics for conversation included: the contrasting of the schools they have attended in different states; a comparison of the ethnicities of the people in these states/countries; the difference in feelings of safety in Mexico and the United States; in addition to stories of prejudice. These comparative topics necessitate a detailed exploration, as the interactions one has in his/her environment influence one’s development (Super & Harkness, 1986).
School comparisons.

Comparing schools was a major theme among this group of adolescents. Many of them discussed how their schools were different when compared to Ohio, Florida, Texas, or Mexico. All of the adolescents who participated in this study also participated in a summer migrant education program in Northwest Ohio, and all of the participants who were born in the United States also attended public schools here. Josefina and her brothers Marcelo and Jaime have attended school year-round in Ohio since they stopped migrating, but they have also attended school in Mexico. The rest of the participants started the school year in Ohio and finished it either in Texas or Florida. None of the participants who were born in Mexico attended public school in the United States. As a result, the majority of the study’s participants had salient perceptions of schools in Ohio and also at least one other place.

Quique, who spent two months in Ohio and the remainder of the school year in Florida, made it clear that he preferred Ohio schools to those in Florida when he commented on the quality of the two educational systems:

*There in Florida, they’re in a little bit [of a] low level and Ohio’s in a big level, so I like it better here than over there ‘cause I learn more here, and over there I really don’t learn that much. And they explain you here real good, but [in] Florida it’s just like get your books and read it, that’s all. And some people [in Florida] they only talk all day, so I think Ohio’s better, yeah.*

Education was also important to Josefina, who compared her education when she used to migrate to the quality of her education now that she has lived in Ohio for a number of years:

*Yes, I actually do [like school], because, when we used to migrate, you would get different teaching in Florida than you would in Georgia, and Michigan. So we’re*
settling here in Ohio I think is good, it has helped my education which is good. I get good grades.

Other adolescents compared the amount of friends they have in their schools in Florida or Texas to the number of friends they have at their schools in Ohio. Both Fernando and Lupe discussed this relationship. Fernando said that he liked school better in Florida “‘cause like I know almost everyone around.” Lupe also commented that she likes school better in Texas “because I have more friends that I know.”

However, there were some adolescents who did not express a preference, and indicated that they liked both schools equally. Laura said, “I like both ‘cause we have like a lot of classes and I like the classes I get.” Esmeralda, like Laura, did not express a preference for school in either place, commenting that “they’re the same.”

Comparisons of Ethnicity.

The role of ethnicity in the adolescents’ lives was also evident in the comments that some of the adolescents made when they compared the ethnicity of people who live in Ohio to the ethnicity of people in other places. In particular, Quique and Josefina both discussed the ethnic makeup of people who live in Ohio, and commented that there are fewer Hispanics in Ohio. Quique compared the presence of Hispanics in Ohio versus Florida: “In Florida, well there’s most, mostly Hispanics there, so, there’s really not much goin’ on over there. But here, there’s really more, how do you say it, that, there’s more attention here than over there.”

Josefina also described the ethnicity of people who live in Ohio, especially near where she lives. Like Quique, she discussed the small number of Hispanics who live in Ohio, but she did not compare this to other places where she has lived. Rather, she compared her town
in Ohio to Fairview, another city in the state, expressing a comfort level in places with a greater number of people of Mexican origin:

    Well, I say here in Ohio there’s really, like here in Townsville [a pseudonym] there’s really not a lot of Mexicans, mostly in Fairview they are. When we go down in Fairview and I see like, a Mexican person, I always say hi although I don’t know [them]. My mom’s like, ‘you feel happy, don’t you, that you see other people, like Mexicans?’ I’m like ‘yeah, ‘cause there’s no one in Townsville to talk around with.’ So when we go down to Fairview and we go to the Mexican stores or Wal-Mart, you see Mexicans and you just say hi. I just like to say hi to people because, like, you don’t really see a lot of Mexicans here.

**Comparisons between the United States and Mexico.**

In addition to comparing Ohio to Texas or Florida, several adolescents made comparisons between the United States and Mexico. When comparing the two countries, most of the youth described the United States in a more positive light than Mexico. The themes that these youth discussed included the safety of the two countries and opportunities for work in the United States and in Mexico.

Both Alfredo and Josefina described life in Mexico and how it was more dangerous than the United States. When asked to discuss what they liked about living in the United States, Alfredo said that living in the United States is “pretty good, it’s better than Mexico. Life’s kind of harder and dangerous there, harder and dangerous.” Josefina responded to this question in a similar manner, stating that “it’s much easier than Mexico, and it’s much safer.” She went on to describe the housing situation in Mexico, saying that “Anyone can break into your house, ‘cause it’s just like jail bars, you know the kind....without no windows.” Because
of this dangerous situation in Mexico, Josefina said she had to lock herself in her house when nobody else was home.

While some adolescents described Mexico as unsafe compared to the United States, others discussed the opportunities for employment that exist in the United States. Chico compared the United States and Mexico in terms of opportunities for work, commenting that “it’s really nice here too, there’s work, and the people from North America help you a lot. Here you can get ahead [salir adelante] if you want to here.” Likewise, Arquímedes, who was born in Chiapas, Mexico, and has always migrated, shared a similar opinion as Chico. He compared the amount of money one can earn in the United States with that in Mexico. While he said that he didn’t like to work, he recognized “that here [in the U.S.] you can earn a little bit more than there [Mexico].”

For other teens, especially for Jaime, the differences between the United States and Mexico were not as clear. When asked to describe the place that he has liked living the best, Jaime was torn between Mexico and Ohio. Unlike the other adolescents, he identified some positive characteristics of Mexico, when he said that:

Sometimes I just like get annoyed by the trains [in Ohio], so sometimes I just think Mexico’s better, ‘cause like there’s hardly any trains passing through Mexico. And so sometimes I just like hate it here, ‘cause here at night the trains wake me up.

Experiences of Prejudice.

A final comparative theme that emerged during the qualitative interviews with this group of youth included the experience of prejudice. Although this theme was not a focus of direct inquiry, many adolescents shared stories of times where they have been discriminated against. They recounted examples of comments regarding their skin color or feeling excluded
by members of a different ethnic group, and also described indirect experiences of prejudice when they talked about things they have seen on the news or examples of stereotypes of members of their ethnic group in general.

Josefina described prejudicial comments that people have made about her skin color. For instance, she explained that “a lot of people judge you by your color,” and “like some people say, oh if I were you I would, like, wear sweaters all the time to hide your skin.” However, Josefina said that such comments no longer offend her because she has heard them so often that she ignores them. She continued: “that’s not me, though. I’m like it’s my body and I’m like I can wear t-shirts, it’s not like I have different privileges than you do.”

While Marcelo did not mention being discriminated against because of his skin color, he described another type of discrimination in the form of exclusion. When asked to give his opinion on what people in the United States think about his migrant community, he offered the following explanation:

*I have not uh visited too many places, but in other places, they are pretty serious about their race and they think they’re better. When you wanna talk to them or you greet them, they do not respond, they just look away. If I say hi to a person [who] looks at me weird I don’t feel like saying hi anymore because I’m afraid of being rejected again.*

However, demonstrations of prejudice also went much further than occasional feelings of exclusion. Quique explained quite directly how prejudicial attitudes toward immigrants,
especially immigrants of color in the United States, influenced him on a daily basis. He described information disseminated on a program he saw on MTV in Spanish:

Yeah, they [people in Virginia] don’t want Mexicans. Well I came here to show them why Mexican[s] came, we came here to get a[n] education...and then they tellin’ us that it’s our fault that 9-11 happened, which it didn’t. They say it was illegal immigrants, and [I’m] like well this doesn’t sound right, ‘cause it wasn’t us. It wasn’t Mexicans, it was Afghanistan people that they did it. And then that’s why they hate illegals, that’s why now they’re tryin’ to take all illegals back to Mexico. And why they take all illegals back to Mexico, who’s gonna pick up the crops?

While this quote does not address perceptions of migrants in particular, it exemplifies the stereotypes that surround people of Mexican descent and a fear toward immigrants in the United States in general.

Discussion of Identity Development through Comparison and Contrast.

The above quote from Quique illustrates assumptions made by some people in the United States who assume that all Mexicans are illegal immigrants, and because they tie illegal immigration to the events that occurred on September 11, 2001, make the leap that all immigrants, including Mexicans, are responsible for this terrorist attack. This one example of the type of experiences that this group of adolescents has had with discrimination demonstrates the significance of the media and popular culture that makes unsubstantiated connections of immigration, terrorism, and illegal activity.

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1 While Quique did not specify the program to which he was referring, it was most likely in reference to the documentary 9500 Liberty, which portrays the debate that ensued over a law passed in Prince William County, VA, which required police officers to question anyone whom they have probable cause to suspect is an undocumented immigrant.
Quique’s quote is also reflective of the time period during which this study was conducted: post-9/11 and during an economic recession in the United States. Furthermore, Senate Bill 1070 was passed in Arizona in April, 2010, which granted law officials the right to check the legal status of anybody whom they had reasonable suspicion of being an undocumented immigrant (Senate Bill 1070, 2010). Thus, the influence of both the media (Valencia & Black, 2002) and the relationship between economic uncertainty and anti-immigrant sentiments (Suárez-Orozco & Suárez-Orozco, 2001) is evident and may have impacted the experiences that Quique and the other participants have had in their environments.

Moreover, in places where there is not a large presence of Hispanics, adolescents who are members of an ethnicity that is not a majority of the population may be more noticed and thus experience prejudice because they are different from many of their peers. As both Quique and Josefina have discussed, there is not a major presence of Hispanics in Ohio, but it has shown a great increase over the past 10 years. Comparatively, in Texas and Florida, the Hispanic population comprises 37.6% and 22.5% of the population, respectively (U.S. Census Bureau, 2011a). Therefore, their numerical minority status could explain the adolescents’ feelings of not belonging and interpreting themselves as different than other youth. Moreover, it may also be the perceived growth in population that has an impact, especially in Ohio, where there has been a significant increase in the Hispanic population.

Furthermore, according to the Developmental Niche Theory (Super and Harkness, 1986; 1997) a child’s environment is organized in a purposeful manner, but inconsistencies may arise in the niche among acculturation and social change. When the niche constantly changes, as it does with migrant adolescents, it may be difficult to establish an ethnic identity.
Even if an adolescent’s family follows the same migrant stream every year, there is no guarantee the adolescent will return to the same communities (Bell et al., 1994). Thus, migrant adolescents may constantly be adapting to new environments, making it difficult to establish relationships within their environments and communities.

Mobility is the way of life for many migrant children and adolescents, and begins to define their world. It is not uncommon for some migrant families to live in several communities during a year, and spend as little as a few days or weeks in one community. Further, in migrant communities, many different cultures may be represented (Bell et al., 1994). Thus, since it is through the regularities within and among the settings of the developmental niche that a child learns the rules of a culture (Super & Harkness, 1986), the constant mobility of a migrant adolescent’s life may complicate his or her ethnic identity formation. When the niche constantly changes, and an adolescent is not in the same place for a long period of time, this many make learning the rules of the culture difficult. Moreover, when youth receive conflicting messages from their home culture and the majority culture in which they live, it may be even more difficult to sort out ethnic identity (French et al., 2006; Phinney & Rosenthal, 1992).

This framework can also be used to explain the implications of the context of the adolescents’ surroundings, as the people who frequent a child’s life determine the kind of interactions they have (Super & Harkness, 1986). Many of these migrant youth have experienced prejudice, which may explain their expressed preference for spending time with members of their own ethnic group. Also, many of the youth described how they felt that they did not belong among people who were not from their same ethnic group. Many of the adolescents who participated in this study referenced their skin color in their interviews. For
some adolescents, possessing different physical characteristics made them a target of discriminatory comments, or made them feel excluded. Thus, several adolescents expressed a preference for spending time with members of their own ethnic group, as they reported feeling a sense of belonging and a sense of understanding that existed among this group.

As many researchers (e.g. French et al., 2006; Phinney, 1989, 2006, 2008a; Tafarodi et al., 2002) have found, ethnic identity is more complicated for adolescents who belong to an ethnic minority group. Immigrant adolescents are acutely aware of the attributes that set them apart from members of the majority culture (Suárez-Orozco & Suárez-Orozco, 2001) and thus must confront the meaning of their ethnic identity in their daily lives (Aries, 2001). However, when spending time with members of their own ethnic group, these adolescents did not report any experiences of discrimination. This may be due to the fact that when they are among members of their own ethnic group, they are not seen as different because many have similar physical characteristics.

Several adolescents also made comparisons about the amount of friends they had in Ohio compared to Florida or Texas, which influenced their opinions on each state. Having more friends in one state usually meant that the adolescents liked that state best. For example, Lupe liked Texas better because she knew more people there. Thus, the people who are in the adolescents’ niche influence their overall development.

As many adolescents commented on the low presence of Hispanics in Ohio and also expressed a preference for spending time with other members of their same ethnic group, this may have influenced their opinions and ethnic identity development. This supports Phinney et al.’s (2001) findings that spending time with peers from one’s own ethnic group may influence ethnic identity development. Both Josefina and Quique expressed feeling more
comfortable when they were around other Hispanics, and that there was a connection that existed.

For Josefina, since there are not very many Hispanics in her town in Northwest Ohio, she feels happy when she does see them and as a result, feels a connection and greets them. Quique also contrasted the presence of Hispanics in Northwest Ohio compared to that in Florida, and felt that there was less attention drawn to Hispanics in Florida because there was more of a presence. Thus, for Quique, Josefina, and the other adolescents, the feelings they had about their ethnic identity may have been the result of spending time with peers from their own ethnic group.

Super and Harkness (1986) have also found that the activities in which children participate, like the people with whom they interact, “set the parameters for the kinds of social interactions which could take place within them…” (p. 554). For example, Super and Harkness (1986) found that in their research in Kokwet, Kenya, work had begun to make up approximately half of a child’s day by the time he/she was six or seven years old. In this study, many of the migrant adolescents described working in the fields all day, often leaving little time for rest or other activities such as schoolwork. As a result, the interactions that the adolescents have may be limited by the nature of their work, leaving little time or opportunity for active ethnic identity exploration.

This impacts their ethnic identity development as well as their overall experiences, as Phinney’s (1989) study found that participants who had explored their ethnic identity and were clear about its meaning had higher scores on particular elements of the questionnaire used, including self-evaluation and social and peer interactions than adolescents who had not yet actively explored their identity. Thus, these results suggest that the process of ethnic
identity development is important in understanding the self-esteem of minority youth (Phinney, 1989).

As stated in Corollary 1 of the Developmental Niche theory, any change is likely to cause instability in the niche, which in turn creates the need for internal adjustments (Super & Harkness, 1997). For migrant parents, the environments of the migrant camps where they live greatly influence have a great impact on their parenting styles. While the adolescents did not directly discuss this, observations of the community during data collection revealed that children as young as three or four worked beside their parents in the fields or were sometimes left home in the care of an older sibling. Migrant parents may not have the available networks to leave their children in the care of another adult, and the children’s contribution to work in the fields also translates into additional crops picked and additional income for the families.

Furthermore, these observations revealed further examples of parental ethnotheories and how they adapted their child rearing practices to their new environments. For example, some parents left younger children in the care of neighbors in the camps, or would send children as young as two or three years old to the day programs with an older sibling so that they could work in the fields and the children would not be left unattended. Often, the siblings who were in charge were only eight or nine years old, sometimes younger. Other times, adolescent children would be responsible for maintaining the household chores and cooking meals while their parent(s) were at work. This supports Super & Harkness’s (1986) findings that “customs of child care can be seen as behavioral strategies for dealing with children of particular ages, in the context of particular environmental constraints” (p. 555). Thus, migrant parents are adapting their parenting styles to their new environment.
However, this may have an impact on adolescents’ ethnic identity development. When adolescents spend their days working in the fields, or caring for younger siblings, their interactions within their environment may be limited, resulting in fewer opportunities for ethnic identity exploration.

As Marcia (1980) discusses, the less developed an identity means more reliance on external sources for information. Thus, migrant adolescents may obtain information about their ethnic identity from sources such as the media, which, as Valencia and Black (2002) have found to be one of the sources of the prejudice that surrounds Mexican and Mexican-American cultures. For example, much of what Quique has learned about Mexican history has been from *The History Channel*, an indirect way of investigating his identity, and gaining information that may or not be completely accurate. This indirect exploration of identity and reliance on external sources of information may have an impact on ethnic identity as well, as Quique’s mean score on the MEIM (Phinney, 1992) was among the lowest of the adolescents in this study.

**Role of Language as a Characteristic of Ethnicity**

During the adolescent interviews, the theme of language emerged as a defining ethnic identification for some and not significant for others. The topic of language often emerged even when adolescents responded to questions that did not directly inquire about language. This shows the importance that language may play in the adolescents’ lives and as part of their ethnicity, even though they were not always consciously aware of this. Nonetheless, when directly asked about language, some youth did not immediately see a direct connection between language and identity. The following quote by Marcelo demonstrates this. When asked if he thought it was important to speak Spanish to be a member of his ethnic group, Marcelo responded: “actually, I don’t think so. I just, uh, think you uh have to live an
experience. You don’t have to know the language, you just uh, need to know the culture and music and what they bring.”

Other adolescents discussed the role of language as separate from ethnic identity. When discussing whether or not it was important to speak Spanish to be Hispanic, Josefina provided a concrete example of a friend who is Hispanic but does not speak Spanish:

*I have a friend whose dad’s Mexican and his mom’s White, and he doesn’t know how to speak Spanish. But he considers himself Hispanic, ’cause of his dad, and he has, like, the color of us, and, like, well we’re a little darker than him…*but he considers himself Hispanic. So I really don’t think it’s [Spanish] important to be Hispanic.

However, language did emerge as playing a significant part in many of their lives. As previously stated, not all adolescents agreed that it was important to speak the heritage language to belong to their ethnic group, but language was still discussed in other contexts. Four adolescents, Lupe, Fernando, Edwin and Omar, thought language was important, and discussed this in terms of practicality. For these adolescents, speaking the heritage language was important for communication. Lupe said it was important “because all of the most people will know Spanish more than English.” Fernando and Edwin also offered similar remarks. Fernando said, “so, when I go back to my parent[s ’] country, well almost everyone talk that language.” Edwin also thought it was important to speak Spanish to be Mexican “because there [in Mexico] everyone speaks Spanish.” While commenting on the importance of language to ethnicity, Omar also discussed practicality, but in terms of implications for future employment. For Omar, it was important to speak Spanish to be a part of his ethnic group “cause, if, I get a job, I might need it.”
While other adolescents did not think that knowledge of the heritage language was important to belong to their ethnic group, the theme of practicality was still evident. Quique also discussed the practical benefits of being bilingual:

*Well, this, some of this, it's important, and the reason it's important to talk Spanish, like there might be some other people who don't know how to talk English. So if I know how to talk English and Spanish I can probably translate for them.*

The importance of language was also evident among this group of adolescents when they described the people with whom they preferred to spend time. Fredy, Alfredo, Omar, Chico and Jaime all expressed a preference for spending time with members of their same ethnic group because they spoke the same language.

When Fredy described how he felt when he spent time with other members of his ethnic group, he said: “*well, [I feel] good, with cousins, friends, fellow countrymen, we speak a same dialect.*” Later, he responded to a follow-up question about how he would feel if someone who was not from his country could speak his dialect (Tzotzil), he responded that it would be “*a little strange because since they’re from another country, [I would wonder], ‘how do they know how to use my dialect?’*”

Alfredo also preferred to spend time with members of his same ethnic group. He said he felt more comfortable around people who were of his same ethnicity because: “*Well, like, I can talk in Spanish and English and they’d be able to understand more comfortably, and since I’m more used to talking in Spanish.*” Likewise, Omar preferred to spend time with members of his same ethnic group because: “*I feel more comfortable, with ‘em, ‘cause they’re like me. I can talk in Spanish and English, and both language[s], and they’ll understand.*”
When Chico was asked how he felt when he was around people who were similar to him, he also expressed a similar view as Alfredo and Omar. He said "Well, you feel better because you’re with Mexicans, we understand what we say. You feel nice because...in Spanish we understand each other."

Jaime also discussed how language was related to the people with whom he preferred to spend time, but in relation to how he felt when he spent time with people from different ethnic groups. He also offered his opinion on being able to speak Spanish:

Well I don't really think much because I understand them not knowing what I say, ‘cause they don’t know Hispanic and Spanish, and they’re not Hispanic. Well, some peoples are half Hispanic but they still don’t understand Spanish. And sometimes you have to have some privacy. And when you’re speaking with another person who’s Spanish, you could just like speak Spanish with them and other people won’t know, so, it’s pretty cool.

Discussion of the role of language as a characteristic of ethnic identity.

Language is a tool for thinking, as culture provides the rules by which language is used in different social contexts and the rules by which meaning is derived from words. Through language, an individual becomes an agent of the culture and culture is reinforced through language (Matsumoto & Juang, 2008). For example, many of the adolescents involved in this study expressed that they felt more comfortable around other people who spoke a similar language as they do, and some, like Quique, said that an understanding existed among other people who spoke the same language. Fredy also said that if a person who was not a member of his ethnic group spoke his language (Tzotzil), he would wonder how that person was able to use this. Thus, it appears that these adolescents associated the use of the
heritage language with the culture to which they belonged, thus reinforcing the role of language as a tool for thinking.

According to Phinney et al. (2001), having knowledge and use of the heritage language has positive effects on the development of adolescents in immigrant families. For the migrant youth who participated in this study, this was also evident, as language was discussed in a positive manner. While not all youth were consciously aware of the relationship between language and ethnicity, the comments they made about language reflected that language played a role in their ethnic identity development.

Further, as most of the adolescents enrolled in this study were bilingual, the environment may impact their views on language. Many of the youth were raised speaking one language at home, and learned to speak the language of the majority culture in school, and thus it may be an integral part of their lives. Additionally, many of the parents of the adolescents who were born in the United States only spoke Spanish, which could explain some of their remarks about language being important so they can translate for others. The act of translating for others, or language brokering, was found in Weisskirch’s (2005) study to have positive impacts on the ethnic identity development of adolescents.

The responses that the adolescents provided regarding the relationship between language and ethnic identity support responses made by participants in Zentella’s (1990) study, in which 91% of the participants agreed that it was possible for someone who only spoke English to be Puerto Rican, leading Zentella (1990) to conclude that the experiences that the adolescents had in both Puerto Rican and North American cultures are directly reflected in their views on language and identity.
Similar to Zentella’s (1990) results, the majority of the migrant adolescents interviewed for this present study did not think it was necessary to speak the heritage language to be part of their ethnic group. While they were not Puerto Rican, they have still had experiences in two cultures: North American and Mexican. This is also particularly evident in Josefina’s quote, in which she describes that her friend whose father is Mexican and whose mother is White self-identifies as Hispanic. Although he does not speak Spanish, he still self-identifies as Hispanic and has experiences in both cultures due to his parents’ ethnicities.

Additionally, the responses that the adolescents gave in their qualitative interviews support García-Bedolla’s (2003) findings on this relationship. In her study, many of the participants who were members of the first generation defined Latino to be someone who speaks Spanish, and members of the second generation defined Latino as someone who speaks both Spanish and English. Among members of the third generation, however, more were less likely to connect language with ethnic identity and instead defined Latino as a person of Latin American descent. Thus, the use of the term *Latino* may vary among generations and may also be related to language proficiency, as García-Bedolla (2003) found in her study.

One of the adolescents in this study, Fernando, made a similar comparison when he said that language is what makes him Latino. Fernando was born in the United States, and is a second generation Latino. Although Fernando was the only participant who identified himself as Latino, other adolescents also recognized the relationship between language and identity, often discussing the importance of knowledge of the heritage language to be a member of their ethnic group.
Although not all adolescents directly related language and ethnic identity, language still played an important role in their lives. Several adolescents, such as Chico, commented that language was a tool to understand others, further demonstrating the sense of belonging these youth felt among members of their own ethnic group. This supports Phinney et al.’s (2001) findings that language and ethnic identity are positively related, and shows that language is just one of many factors that contribute to a sense of oneself as a member of an ethnic group.
CHAPTER V: CONCLUSION

Conclusion

This study contributes to the existing literature on ethnic identity development among minority and immigrant adolescents; however, it takes it a step further to explore this process among migrant adolescents, specifically those who live in Northwest Ohio. The results of this study revealed three major themes: (1) Mexican Roots and Ethnic Identity; (2) Identity Development through Comparison and Contrast; (3) Role of Language as a Characteristic of Ethnicity.

This study was conducted using the Developmental Niche framework (Segall et al., 1991; Super & Harkness, 1986, 1997), demonstrating the effect that one’s physical environment and surroundings have on development. In this study, the settings of the adolescents’ environments had important implications for their development.

**Mexican Roots and Ethnic Identity**

The adolescents’ ethnic identity, and Mexican heritage in particular, appeared to play an important role in their lives. The importance of this was evident in the adolescents’ responses on the measures they completed, as well as in the qualitative interviews. During the interviews, the adolescents often discussed their ethnic identity even at times when it was not the direct focus of inquiry.

The terms that the adolescents used to describe their ethnicity differed among the participants who were born in the United States and those who were born in Mexico. In their qualitative interviews, the majority of the adolescents who were born in the United States identified themselves as Hispanic, and some adolescents even expressed the negative connotations surrounding the term *Latino*. However, one participant who self-identified as
Latino, also had the highest mean ethnic identity score on the MEIM (Phinney, 1992). Conversely, on the other hand, all of the participants who were born in Mexico identified their ethnicity as *mexicano* (Mexican) and had spent the least amount of time in the United States. Messages received from their environment may have an impact on the terms by which they choose to identify.

The results of the qualitative data and the MEIM (Phinney, 1992) suggest that ethnic identity development is a very complex issue, and this process may be different for migrant adolescents than immigrant adolescents. While Phinney’s (1989) study found that ethnic identity exploration increases as age increases, the results of this present study are inconclusive. While some of the older adolescents involved in this study had spent time actively investigating their ethnic identity, younger adolescents did as well. Furthermore, Fernando (age 14) had the highest mean ethnic identity score of all the adolescents, yet he was among the younger participants in this study. Thus, the MEIM (1992) is a good starting point, but further research is needed to more deeply explore ethnic identity development among migrant adolescents.

Although the adolescents’ Mexican heritage was important to them, only three of the participants had spent time actively investigating their ethnic identity by talking to family members about customs and traditions from their culture. These results may be explained by Henning-Stout’s (1996) discussion of the difficulties of maintaining cultural traditions when leading a migratory lifestyle. Since an important part of ethnic identity is participation and involvement in ethnic traditions and practices (Phinney & Rosenthal, 1992), and the people in one’s environment influence the nature of the interactions in this environment (Super &
Harkness, 1986), the constantly changing niche of the adolescents’ environments may explain why most have not begun actively investigating their ethnic identity.

**Identity Development through Comparison and Contrast**

The adolescents who participated in this study also expressed that they felt that they did not belong among members of ethnic groups different from their own. Most participants preferred spending time with members of their own ethnic group over members of an ethnic group different from theirs. For these adolescents, spending time with other Hispanics gave them a sense of belonging and made them feel more comfortable. Many adolescents also shared stories of prejudice related to their ethnicity.

This study also found that adolescents often compared life in Ohio to life in either Florida or Texas or more general comparisons between the United States and Mexico. Comparisons included the ethnicity of people in Ohio and other states where they lived, primarily Florida and Texas. When comparing the United States and Mexico, all of the adolescents described the United States in a positive manner, and as better than Mexico.

Again, the results of this study illustrate the role of the environment and the influence of the participants in one’s niche. Many of the adolescents expressed that they felt more comfortable in environments where they were among other people from their same ethnic group, indicating that the people in their environments influenced the interactions they had. As Quique discussed, there are more Hispanics in Florida, and therefore less attention is paid to Hispanics than in Ohio, where there are fewer Hispanics.

**Role of Language as a Characteristic of Ethnic Identity**

A final theme to emerge was the importance of language to the adolescents’ ethnic identity. As with the theme of ethnic identity, this group of adolescents often discussed
language when it was not a form of direct inquiry, thus illustrating the importance it had in their ethnic identity. This also supports a component of the Developmental Niche theory (Super & Harkness, 1986), which states that the language spoken in a child’s environment influences his or her development. The languages spoken in this group of adolescents have influenced their environment by impacting who they interact with. In other words, the languages they speak enable them to communicate with others who speak the same language and have a wider variety of interactions.

Language is an important component of ethnic identity. Results of this study confirm Phinney and colleagues’ (2001) findings that using and having knowledge of the heritage language positively influences the development of adolescents who are from immigrant families. Furthermore, language enables the successful transmission of cultural values to future generations, as well as contributes to the migrant child’s overall identity (Gilliard et al., 2007). Thus, these results combined with the findings from the current study indicate that maintaining the heritage language is a source of pride for students and plays an important role in their ethnic identity development. Given the important role that language plays, and that it does not hamper academic success but actually contributes to overall language development (Gilliard et al., 2007), there should be more bilingual programs in schools that encourage maintenance of the heritage language while acquiring English. By doing so, students are shown not only that their language is valued, but also that their ethnicity is valued, contributing to positive ethnic identity development.

Implications for Further Research

While the topic of ethnic identity among immigrant and minority adolescents is widely researched (see for example Phinney, 1989, 1994; Phinney & Rotheram, 1992), there is little research that has been conducted on this topic among migrant adolescents who are living in
the United States. This study was only a beginning of the exploration into this topic, thus much more research is needed. Additionally, as previously discussed, the MEIM (Phinney, 1992), is a good starting point, but it may not be appropriate to explore the process of ethnic identity development among migrant adolescents, and thus further research is needed to fully understand their ethnic identity development process.

This study was conducted in Northwest Ohio, an area where historically high numbers of Hispanics have settled compared to the rest of the rural upper Midwest, but much fewer than the South or Southwest. Consequently, the experiences that the adolescents had in Ohio may be markedly different than those of migrant adolescents in other states, especially those with larger Hispanic populations. The ethnic identity development for migrant adolescents in other states may also be very different comparatively.

This research has implications for educators who work with migrant students and for members of the community where migrant workers live. Many of the adolescents shared stories of prejudice, and expressed that they sometimes felt as if they did not belong among the non-Hispanic community. Educators may be able to be more aware of the prejudices migrant adolescents face and use this knowledge to educate other students about migrant workers and the culture(s) represented by the migrant students in the classroom.

Furthermore, knowledge of the terms that migrant youth use to identify themselves is important, as using the incorrect term may send an unintended message, like for Quique, who felt that Latinos are illegal immigrants. When educators know the implications of the terms used, they can impart this knowledge to their students so that they may be more culturally sensitive to their peers. In order to do so, because there is not an agreement within the Spanish-speaking community in the United States regarding which terms to use (Potowski,
2011), it is important to first understand the connotations these terms have and ask the students themselves which terms they prefer.

It is also important for educators to recognize the reality of the migrant student’s lifestyle and encourage other students to take this into account as well. As Romanowski (2003) stated, migrant children are often hesitant to establish relationships with peers for fear of being treated badly. The adolescents in this study expressed similar sentiments, that they had experienced discrimination from members of the majority culture. Teaching about the migrant lifestyle in school and incorporating the migrant students’ experiences into the curriculum, as Romanowski (2003) suggests, may contribute to feeling more of a sense of belonging among peers who are from a different ethnicity as the migrant students.

Community members may be more aware of the presence of migrant workers and their contributions to the community. Often, the community members are not aware that migrant workers are in their community because the camps are often located a long way from town. It is important that community members are aware of their presence and their important contributions to the community.

Educating community members about migrant workers’ culture and especially the nature of their work may make them more aware and more sensitive to the migrant workers’ needs and help them become more visible and provide them with more access to necessary services. This may be done through presentations in the community about migrant farmworkers: the work they perform, the conditions of the camps, etc. Recognizing the type of work they perform and how they contribute to the community’s economy may help community members be more aware of migrant farmworkers’ presence. Furthermore, connecting with local migrant education centers to obtain materials and other information
about migrant work may also be another resource that can be used (Romanowski, 2001, 2003).

Due to the importance of language to ethnic identity development, as the results of this study supported, it is important that educators recognize the benefits of their students’ language skills and encourage maintenance of the heritage language rather than abandon it in favor of learning English, and at the same time recognize that speaking two (or more) languages is not a barrier to academic success. Furthermore, educators must recognize that speaking the heritage language is the only way that many migrant adolescents are able to communicate with their parents, thus making the need to maintain the heritage language even more important.

Migrant workers and their families make important contributions to the United States’ economy, yet often are unrecognized by the communities where they live and as a result face many barriers to participation in their surrounding environments. Exploring the influences of the environment on migrant adolescents and their experiences of being adolescents and migrant workers contributes to an understanding of the development of ethnic identity in this population, which may be distinct from that of other adolescents from ethnic minority groups who do not migrate.
REFERENCES


S. 1070, 49th Leg. (2010).


Appendix A

Interview Schedule

1. Introductions, researcher background, description of study
2. Review the letter of informed assent
3. Preliminary information:
   Date: ____________________ Time: _________________ Location: _____________________
   Name (Pseudonym): _______________________________ Gender: Male___ Female___
   Age: _______ Grade level: _______

4. Ask participant if there are any questions before beginning the interview

Background Information/Ice-Breakers

5. Tell me a little bit about yourself
   a. Where do you normally live during the academic year?
   b. How long do you normally stay in Ohio?
   c. Does your entire family migrate? (explain)
   d. Have you always migrated?
   e. Do you want to talk about where you were born?

6. What do you like to do in your free time?

7. How do you like school (Ohio compared to other school)?

Identity

8. If you made a new friend and this friend was to ask you to describe yourself, how would you describe yourself?

9. If this friend were to ask you to describe your ethnicity, what would you say?

10. How do you feel when you are around people who are different from you?

11. How do you feel when you are around people who are the same as you?

12. Can you tell me what it means to you to be a Hispanic/Latino migrant teen?

13. What are some things you like about living in the United States?
14. What are some things that are hard about living in the United States?

15. What language does everyone in your family speak?
   How important is speaking this language to your family?

16. How important do you think it is to speak this language to be a part of your ethnic group?

17. How much time have you spent investigating or learning about your family background, heritage, and ethnic traditions and customs?

18. What do you think the Ohio community around here thinks about your migrant community? (Why do you think this? Where have you gotten this impression?)

19. What do you think the general U.S. population thinks about migrant workers and migrant families? (Why do you think this? Where have you gotten this impression?)
Preguntas de Entrevista

1. Introductions, researcher background, description of study
2. Review the letter of informed assent
3. Preliminary information:

Date: ____________________ Time: ____________________ Location: ____________________

Name (Pseudonym): _______________________________ Gender: Male___Female___
Age: _______ Grade level: _______

4. Ask participant if there are any questions before beginning the interview
(¿Tiene preguntas antes de empezar la entrevista?)

Background Information/Ice-Breakers

5. Cuénteme un poco de Usted
   a. ¿Dónde vive normalmente durante el año escolar?
   b. ¿Cuánto tiempo usualmente pasa en Ohio?
   c. ¿Migra toda su familia? (Explique)
   d. ¿Siempre ha migrado?
   e. ¿Quieres hablar de dónde nació?

6. ¿Qué le gusta hacer en su tiempo libre?

7. ¿Le gusta su escuela? (En Ohio comparada con su(s) otra(s) escuela(s)?)

Identity

8. Si hiciera un nuevo amigo y este amigo le dijera que se describiera, ¿cómo se describiría?

9. Si este amigo le pidiera describir su etnicidad, ¿qué le diría?

10. ¿Cómo se siente cuando está con gente diferente que Usted?

11. ¿Cómo se siente cuando está con gente similar que Usted?

12. En su encuesta, indicó su etnicidad como ____________. ¿Me puede explicar por qué escogió eso?
13. ¿Me podría decir qué significa ser un adolescente hispano/latino migrante?

14. ¿Cuáles son algunas cosas que le gustan de vivir en los Estados Unidos?

15. ¿Cuáles son algunas cosas que no le gustan de vivir en los Estados Unidos?

16. ¿Qué idioma habla su familia? ¿Qué tan importante es hablar este idioma con su familia?

17. ¿Qué tan importante es hablar este idioma para ser miembro de su grupo étnico?

18. ¿Cuánto tiempo ha pasado investigando o aprendiendo del origen, la herencia, y las tradiciones y costumbres étnicas de su familia?

19. ¿Qué cree que piensa la comunidad aquí en Ohio de su comunidad migrante? (¿Por qué piensa así? ¿De dónde viene esta impresión?)

20. ¿Qué cree que piensa la población general de los Estados Unidos de los trabajadores y familias migrantes? (¿Por qué piensa así? ¿De dónde viene esta impresión?)
Appendix B

MEIM (English)

Adolescent Survey

In this country, people come from a lot of different cultures and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of ethnic groups are Mexican-American, Hispanic, Black, Asian-American, American Indian, Anglo-American, and White. Every person is born into an ethnic group, or sometimes two groups, but people differ on how important their ethnicity is to them, how they feel about it, and how much their behavior is affected by it. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in:

In terms of ethnic group, I consider myself to be __________________________

1. My ethnicity is ____________________________

2. My dad’s ethnicity is _______________________

3. My mom’s ethnicity is ______________________
For each statement below, circle the response that indicates how much you agree or disagree with each statement.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>I have spent time trying to find out about my own ethnic group, such as its history, traditions, and customs</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>5.</td>
<td>I am active in organizations or social groups that include mostly members of my own ethnic group</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>6.</td>
<td>I have a clear sense of my ethnic background and what it means for me</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>7.</td>
<td>I like meeting and getting to know people from ethnic groups other than my own</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>8.</td>
<td>I think a lot about how my life will be affected by my ethnic group membership</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>9.</td>
<td>I am happy that I am a member of the group I belong to</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>10.</td>
<td>I sometimes feel it would be better if different ethnic groups didn’t try to mix together</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>11.</td>
<td>I am not very clear about the role of ethnicity in my life</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>12.</td>
<td>I often spend time with people from ethnic groups other than my own</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>13.</td>
<td>I really have not spent much time trying to learn more about the history and culture of my ethnic group</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>14.</td>
<td>I have a strong sense of belonging to my own ethnic group</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
</tbody>
</table>

For each statement below, circle the response that indicates how much you agree or disagree with each statement.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>15.</td>
<td>I understand pretty well what my ethnic group membership means to me, in terms of how I relate to my own group and other groups</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>16.</td>
<td>In order to learn more about my ethnic background, I have often talked to other people about my ethnic group</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>17.</td>
<td>I have a lot of pride in my ethnic group and its accomplishments</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>18.</td>
<td>I don’t try to become friends with people from other ethnic groups</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>19.</td>
<td>I participate in cultural practices of my own group, such as special food, music, or customs</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>20.</td>
<td>I am involved in activities with people from other ethnic groups</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>21.</td>
<td>I feel a strong attachment towards my own ethnic group</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>22.</td>
<td>I enjoy being around people from ethnic groups other than my own</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>23.</td>
<td>I feel good about my cultural or ethnic background</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
</tbody>
</table>
En este país, hay gente de muchas culturas diferentes y hay varias palabras para describir los diferentes orígenes o grupos étnicos de personas. Unos ejemplos de los nombres de los grupos étnicos incluyen mexicano-americano, hispano(a), negro, asiático-americano, indio, y blanco. Cada persona pertenece a un grupo étnico al nacer, o a veces dos grupos, pero la importancia de la etnicidad varía según cada persona, cómo se sienten de ella, y cuánto afecta su comportamiento. Estas preguntas se tratan de su etnicidad o su grupo étnico y cómo Usted se siente o reacciona frente a ella.

Por favor, termine las siguientes oraciones:

En cuanto al grupo étnico, creo que soy ____________________________

1. Mi etnicidad es ______________________________

2. La etnicidad de mi papá es _________________________

3. La etnicidad de mi mamá es ________________________
Para cada frase, ponga un círculo en la respuesta que indica cuánto está de acuerdo con cada una.

<table>
<thead>
<tr>
<th></th>
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<th>Fuertemente de Acuerdo</th>
<th>De Acuerdo</th>
<th>No de Acuerdo</th>
<th>Fuertemente no de Acuerdo</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>He pasado tiempo tratando de investigar mi propio grupo étnico: su historia, tradiciones y costumbres</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>2.</td>
<td>Participo en organizaciones o grupos sociales que incluyen muchas personas de mi propio grupo étnico</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>3.</td>
<td>Tengo una idea clara de mi origen étnico y qué significa para mí</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>4.</td>
<td>Me gusta conocer a personas que pertenecen a grupos étnicos diferentes que el mío</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>5.</td>
<td>Pienso mucho en cómo afecta mi vida el pertenecer a mi grupo étnico</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>6.</td>
<td>Estoy feliz de ser miembro(a) de mi grupo étnico</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>7.</td>
<td>A veces creo que sería mejor si los diferentes grupos étnicos no trataran de mezclarse</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>8.</td>
<td>No sé muy bien el papel que juega la etnicidad en mi vida</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>9.</td>
<td>Suelo pasar tiempo con personas de grupos étnicos diferentes que el mío</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>10.</td>
<td>Realmente, no he pasado mucho tiempo intentando aprender más de la historia y la cultura de mi grupo étnico</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>11.</td>
<td>Tengo un sentido fuerte de pertenecer a mi grupo étnico</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>12.</td>
<td>Entiendo bien lo que significa pertenecer a mi grupo étnico para mí, en cuanto a cómo me relaciono a mi grupo y a otros grupos</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>13.</td>
<td>Para aprender más de mi origen étnico, he hablado mucho con otras personas sobre mi propio grupo étnico</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>14.</td>
<td>Tengo mucho orgullo de mi grupo étnico y sus logros</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>15.</td>
<td>No trato de hacerme amigo(a) de personas de otros grupos étnicos</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>16.</td>
<td>Participo en las prácticas culturales de mi propio grupo, como comida especial, música o costumbres</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>17.</td>
<td>Estoy involucrado(a) en actividades con gente de otros grupos étnicos</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>18.</td>
<td>Tengo un sentido fuerte de cariño para mi propio grupo étnico</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>19.</td>
<td>Me gusta estar con gente de grupos étnicos diferentes que el mío</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
<tr>
<td>20.</td>
<td>Me siento bien de mi origen cultural o étnico</td>
<td>FA</td>
<td>DA</td>
<td>ND</td>
<td>FN</td>
</tr>
</tbody>
</table>
Appendix C

Twenty Statements Test

Twenty Statements Test (English)

Twenty Statements About Me

Complete the following statements

I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
I am ________________________________     I am ________________________________
Twenty Statements Test (Spanish)

Veinte Frases Sobre Yo

Complete las siguientes frases

Yo soy _____________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
Yo Soy _______________________________       Yo Soy ______________________________
APPENDIX D

Consent Forms

Student Assent Form (English)

June 16, 2010

Dear Student:

You are invited to be part of a research project that is studying what it means to be a Hispanic/Latino(a) migrant teen in middle and high school. Your participation in this study is completely voluntary. Your decision to participate or not will have no influence on your grades or relationship in your school in any way. Therefore, there are no risks to you for participating in this study.

This study will benefit migrant teens in Northwest Ohio, especially those in the middle and high school, as it aims to understand students’ attitudes and perceptions of their culture. With this information, your schools will be able to create the best environments for migrant adolescent students.

If you wish to participate in this study, please complete the attached surveys. One of the surveys asks you to write down 20 words about who you are. This survey should take approximately 10 minutes to complete. You will also be asked to fill out another survey with questions about ethnic identity. This survey should also take approximately 10 minutes to complete. When you have completed both surveys, return them to the principal investigator, and you will receive a BGSU pencil as a small gift of thanks for your time.

You will also be asked to be involved in a short interview about yourselves and school. This interview will be a one on one interview and take about 30 minutes during one of your free periods. It will include questions about your ethnic identity. This activity is purely voluntary and all students will receive a BGSU lanyard as a small gift of thanks for their time. If you wish to participate, please sign the attached assent document and fill out the surveys.

Your name will not be connected to any information gathered. You will be given a false name and the information collected about you will not be connected to your real name. All of the information provided by you and about you will remain confidential. The researcher plans to conduct this study during the summer of 2010. You may drop out of the study at any time you wish.
Please fill out and sign the form on the other side of this letter and return it, indicating your assent (agreement) to participate in this study. Without your assent, you will not be able to participate in this study.

If you have any questions or comments about this study, you can contact Jennifer Bartimole (who speaks Spanish and English), at (716) 307-9691 or e-mail at jbartim@bgsu.edu. Additionally, you may contact her advisor, Dr. Margaret Booth (who speaks English only), at (419) 372-9950 or e-mail at boothmz@bgsu.edu. Also, if you have any questions about the conduct of this study or your rights as a research participant, you may contact the Chair of Bowling Green State University’s Human Subjects Review Board at (419) 372-7716, or hsrb@bgnet.bgsu.edu.

Sincerely,

Jennifer Bartimole
School of Educational Foundations,
Leadership & Policy, BGSU

Dr. Margaret Booth
School of Educational Foundations,
Leadership & Policy, BGSU
Please complete the form below indicating your agreement to participate in this study.

I, _________________________________________________________ agree to participate in

(name of student)

a research study conducted by Jennifer Bartimole, under the guidance of her supervisor, Dr. Margaret Booth.

Signature of interviewee _____________________________ Date: _____________________
Researcher ______________________________________Date: _______________________

I will be in Ohio the following months (check all that apply):

___June  ___July  ____August  ___September ___after September ___all year

Contact information:

**Primary Investigator**
Jennifer Bartimole
Graduate Student
Cross-Cultural and International Education
Office: 550 Education Building
Bowling Green State University
Bowling Green, OH 43403
E-mail: jbartim@bgsu.edu
Phone: (716)307-9691

**Advisor to Primary Investigator**
Dr. Margaret Zoller Booth
Professor
Educational Foundations and Inquiry
School of Leadership and Policy Studies
Office: 556 Education Building
Bowling Green State University
Bowling Green, OH 43403
E-mail: boothmz@bgsu.edu
Phone: (419)372-9950
Student Assent Form (Spanish)

16 de junio de 2010

Estimado Estudiante:

El motivo de esta carta es informarle que está invitado(a) a participar en una investigación que estudia qué significa ser hispano(a)/latino(a) en la escuela secundaria. Su participación en este estudio es completamente voluntaria. Su decisión de participar o no de ninguna manera tendrá influencia ni en sus notas ni en su relación con su escuela. Por lo tanto, no hay ningún riesgo a usted por participar en este estudio.

Este estudio beneficiará a adolescentes migrantes en el noroeste de Ohio, especialmente a los que asisten a la escuela secundaria, como tiene el propósito de entender las actitudes y percepciones de los estudiantes sobre su cultura. Con esta información, sus escuelas podrán crear los mejores ambientes para estudiantes adolescentes migrantes.

Si desea participar en este estudio, por favor complete las encuestas agregadas. Una de las encuestas le pide escribir 20 palabras sobre sí mismo. Esta encuesta deberá tomar aproximadamente 10 minutos para completar. Se le pedirá llenar otra encuesta con preguntas sobre la identidad étnica. Esta encuesta también debe tomar aproximadamente 10 minutos para llenar. Cuando haya completado ambas encuestas, devuélvelas a la investigadora principal, y recibirá un lápiz de BGSU para agradecerle por su tiempo.

También estará invitado(a) a hacer una entrevista corta sobre usted y su escuela. Esta entrevista será una entrevista individual y tomará aproximadamente 30 minutos durante su tiempo libre. Se incluirá preguntas sobre su identidad étnica. Esta actividad es completamente voluntaria, y todos los estudiantes recibirán un cordón de BGSU para agradecerle por su tiempo.

Su nombre no estará conectado a ninguna a la información colectada. Recibirá un nombre ficticio y la información colectada de usted no estará conectada a su nombre verdadero. Toda la información que provee y que se trata de usted permanecerá confidencial. La investigadora espera realizar este estudio durante el verano de 2010. Puede dejar de participar en cualquier momento.

Por favor, llene y firme el documento al revés de esta carta y devuélvelos a la investigadora, indicando su asentimiento (acuerdo) de participar en este estudio. Sin su asentimiento, no podrá participar en este estudio.

Si tiene preguntas o comentarios sobre este estudio, puede comunicarse con Jennifer Bartimole, (quien habla inglés y español) a (716) 307-9691 o por correo electrónico en jabartim@bgsu.edu. Además, puede comunicarse con su asesora, Dra. Margaret Booth (quien habla solamente inglés), a (419) 372-9950 o por correo electrónico en boothmz@bgsu.edu. También, si tiene preguntas sobre el conducto de este estudio o sus derechos como participante en esta investigación, puede comunicarse con la jefa del Human Subjects Review Board de la Universidad Estatal de Bowling Green en (419) 372-7716, o hsrbbgnet.bgsu.edu.

Sinceramente,

Jennifer Bartimole
School of Educational Foundations, Leadership & Policy, BGSU

Dra. Margaret Booth
School of Educational Foundations, Leadership, & Policy, BGSU
Por favor, complete el siguiente documento indicando su acuerdo de participar en este estudio.

Yo, _________________________________________________________ asiento participar en

(nombre del estudiante)

una investigación realizada por Jennifer Bartimole, bajo la supervisión de su asesora, Dra. Margaret Booth.

Firma del entrevistado: _____________________________ Fecha: ______________________

Nombre del entrevistado: ______________________________________________________

Firma de la Investigadora: ______________________________________ Fecha:_________________

Estaré en Ohio los siguientes meses (marque todos que apliquen):

___Junio   ___Julio   ____Agosto   ___Septiembre   ___después de Septiembre   ___todo el año

Información de Contacto:

Investigadora Principal
Jennifer Bartimole
Estudiante de Pos-Grado
Cross-Cultural and International Education
Oficina: 550 Education Building
Bowling Green State University
Bowling Green, OH 43403
Correo electrónico: jbartim@bgsu.edu
Teléfono: (716) 307-969

Asesora de la Investigadora Principal
Dra. Margaret Zoller Booth
Profesora
Educational Foundations and Inquiry
School of Leadership and Policy Studies
Office: 556 Education Building
Bowling Green, OH 43403
Correo electrónico: boothmz@bgsu.edu
Teléfono: (419) 372-9950
Parental Consent Form (English)

June 16, 2010

Dear Parent:

Your child is invited to be part of a research project that is studying what it means to be a Hispanic/Latino(a) in middle or high school. Your child’s participation in this study is completely voluntary and in no way will influence your child’s standing or relationship at their school.

Your child’s name will not be connected to any information gathered. He or she will be given a pseudonym and none of the information collected about your child will be connected to his or her real name. All of the information provided by your child will remain confidential. Therefore, there are no risks to you or your family for participating in this study. You may withdraw your child from the study at any time, and your child may also choose to withdraw from the study at any time.

This study will benefit all of the students in the your child’s school, especially those in the middle and high school, as it aims to understand students’ attitudes and perceptions of their culture. With this information, the schools will be able to create the best environments for migrant adolescents.

Your child will be given two surveys to complete at home, and return to the primary investigator upon completion. One survey will ask your child to write 20 words to describe him or herself, and should take approximately 10 minutes to complete. Additionally, your child will be asked to complete another survey about ethnic identity, and will also take approximately 10 minutes to complete. Upon completing the surveys, your child will be given a BGSU pencil as a gift of thanks for his or her time.

Your child will also be asked to participate in a 30 minute interview that will include questions about his or her ethnic identity. The interviews will be in a public place in the community, and if requested, another adult may be present at the interview. Your child will receive a lanyard as a gift of thanks for participating in the interview.

If you wish for your child to participate in this study, please complete the form found on the reverse side of this letter indicating your consent. Without your consent, your child will not be able to participate in this study. Your child will also need to provide his or her assent before participating in this study.

If you have any questions or comments about this study, you can contact Jennifer Bartimole at (716) 307-9691 or e-mail jbartim@bgsu.edu. Additionally, you may contact her advisor, Dr. Margaret Booth, at (419) 372-9950 or e-mail at boothmz@bgsu.edu. Also, if you have any questions about the conduct of this study or your rights as a research participant, you may contact the Chair of Bowling Green State University’s Human Subjects Review Board at (419) 372-7716, or hsrb@bgnet.bgsu.edu.

Sincerely,

Jennifer Bartimole

School of Educational Foundations, Leadership & Policy, BGSU

Margaret Z. Booth

School of Educational Foundations, Leadership & Policy, BGSU
I, ________________________________ agree to let my son/daughter (Name of parent/guardian) participate in a research study conducted by Jennifer Bartimole, under (Name of child) the guidance of her supervisor, Dr. Margaret Booth.

Signature of parent/guardian _________________________________________

Date: ______________________________

Printed name of parent/guardian _____________________________________________

Printed name of child _______________________________________________________

Contact information:

**Primary Investigator**
Jennifer Bartimole
Graduate Student
Cross-Cultural and International Education
Office: 550 Education Building
Bowling Green State University
Bowling Green, OH 43403
E-mail: jbartim@bgsu.edu
Phone: (716)307-9691

**Advisor to Primary Investigator**
Dr. Margaret Z. Booth
Professor
Educational Foundations and Inquiry
School of Leadership and Policy Studies
Bowling Green State University
Bowling Green, OH 43403
E-mail: boothmz@bgsu.edu
Phone: (419)372-9950
Parental Consent Form (Spanish)

El 16 de junio de 2010

Estimado Padre:

Se invita a su hijo(a) a ser parte de un proyecto de investigación sobre qué significa ser hispano(a)/latino(a) en la escuela secundaria. La participación de su hijo(a) en este estudio es completamente voluntaria y de ninguna manera influirá la relación que tiene con su escuela.

El nombre de su hijo(a) no estará conectado a la información colectada. Recibirá un pseudónimo y la información colectada sobre su hijo(a) no estará conectada a su nombre verdadero. Toda la información que provee su hijo(a) permanecerá confidencial. Por lo tanto, no hay ningún riesgo a usted o a su familia al participar en este estudio. Puede elegir que su hijo(a) no participe en el estudio en cualquier momento, y su hijo(a) también puede elegir dejar de participar en el estudio en cualquier momento.

Este estudio beneficiará a todos los estudiantes en la escuela de su hijo(a), especialmente a los que asisten a la escuela secundaria, como tiene el propósito de entender las actitudes y percepciones de su cultura. Con esta información, las escuelas podrán crear los mejores ambientes para adolescentes migrantes.

Su hijo(a) recibirá dos encuestas para llenar, y luego se tendrá que devolverlas a la investigadora principal al completarlas. Una encuesta pedirá que su hijo(a) escriba 20 palabras describiéndose, y deberá tomar aproximadamente 10 minutos para completar. Además, se le pedirá a su hijo(a) llenar otra encuesta sobre la identidad étnica que también deberá tomar aproximadamente 10 minutos para completar. Al completar las encuestas, su hijo(a) recibirá un lápiz de BGSU como un regalo de agradecimiento por su tiempo.

También su hijo(a) participará en una entrevista de 30 minutos que le preguntará sobre su identidad étnica. Las entrevistas se realizarán en un lugar público de la comunidad, y si se pide, otro adulto puede estar presente durante la entrevista. Su hijo(a) recibirá un cordón de BGSU para agradecerles por participar en la entrevista.

Si desea que su hijo(a) participe en este estudio, por favor complete el documento que se encuentra al revés de esta carta, indicando su consentimiento. Sin su consentimiento, su hijo(a) no podrá participar en este estudio. Su hijo(a) también necesitará proveer su asentimiento antes de participar en este estudio.

Si tiene preguntas o comentarios sobre este estudio, puede comunicarse con Jennifer Bartimole (quien habla inglés y español) a (716) 307-9691 o por correo electrónico en jbartim@bgsu.edu. Además, puede comunicarse con su asesora, Dra. Margaret Booth (quien habla solamente inglés), a (419) 372-9950 o por correo electrónico en boothmz@bgsu.edu. También, si tiene preguntas sobre el conducto de este estudio o sus derechos como participante en esta investigación, puede comunicarse con la jefa del Human Subjects Review Board de la Universidad Estatal de Bowling Green en (419) 372-7716, o hsrb@bgnet.bgsu.edu.

Sincerely,

Jennifer Bartimole
School of Educational Foundations, Leadership & Policy, BGSU

Margaret Z. Booth
School of Educational Foundations, Leadership & Policy, BGSU
Yo, ________________________________ permito que mi hijo(a) (Nombre del padre) ________________ participe en una investigación realizada por (Nombre del hijo) Jennifer Bartimole, bajo la supervisión de su asesora, Dra. Margaret Booth.

Firma del padre: ________________________________

Fecha: ________________________________

Nombre del padre: ________________________________

Nombre del hijo(a): ________________________________

Información de Contacto:

**Investigadora Principal**
Jennifer Bartimole
Estudiante de Pos-Grado
Cross-Cultural and International Education
Oficina: 550 Education Building
Bowling Green State University
Bowling Green, OH 43403
Correo electrónico: jbartim@bgsu.edu
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**Advisor to Primary Investigator**
Dra. Margaret Z. Booth
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Bowling Green, OH 43403
Correo electrónico: boothmz@bgsu.edu
Teléfono: (419) 372-9950
APENDIX E
Human Subjects Review Board Approval

June 7, 2010

TO: Jennifer Bartimole
    EDFI

FROM: Hillary Harms, Ph.D.
    HSRB Administrator

RE: HSRB Project No.: H10T300GFB

TITLE: Entre Dos Mundos: What it Means to be a Latino Migrant Student in Northwest Ohio

You have met the conditions for approval for your project involving human subjects. As of June 7, 2010, your project has been granted final approval by the Human Subjects Review Board (HSRB). This approval expires on May 4, 2011. You may proceed with subject recruitment and data collection.

The final approved version of the consent document(s) is attached. Consistent with federal OHRP guidance to IRBs, the consent document(s) bearing the HSRB approval/expiration date stamp is the only valid version and you must use copies of the date-stamped document(s) in obtaining consent from research subjects.

You are responsible to conduct the study as approved by the HSRB and to use only approved forms. If you seek to make any changes in your project activities or procedures (including increases in the number of participants), please send a request for modifications immediately to the HSRB via this office. Please notify me, in writing (fax: 372-6916 or email: hsrb@bgsu.edu) upon completion of your project.

Good luck with your work. Let me know if this office or the HSRB can be of assistance as your project proceeds.

Comments/Modifications:
Stamped consent/assent scripts are coming to you via campus mail.

c: Dr. Margaret Zoller Booth

Research Category: EXPEDITED #7