

Dr. Sandra (Chap) Chapman

community + education + equity



**SANDRA CHAPMAN**  
CONSULTING

Where are you in your understanding, feelings and attitudes about your  
\_\_\_\_\_ (insert your racial-ethnic identity) at this moment?

Use the opening prompts below to help start some statements.

I am . . .

I never/sometimes/often . . .

How do I . . .

I don't . . .

They need to . . .

I feel . . .

I would like . . .

I don't know . . .

We need . . .

Are there . . .

When I . . .

*Using racial identity models, this section was modified by Mark Silberberg, Director of Innovation & Learning at LREI*

**Color Blind Racial Ideology** – Color-evasion: the belief that race does not matter in one's personal life or have an impact on interpersonal relationships (Sullivan & Cross, 2016).

**Racial Self-Schema** – Distinct generalizations, thoughts, feelings, and emotions about one's racial-ethnic self (Oyserman et al., 2003).

**PLEASE NOTE: Before you begin journaling, consider which of the two Latin@ models below helps you best tell your story.**

Use the prompts below to reflect and write about your journey of **Latin@x awareness**.

1. What are the messages conveyed to you by family and society about what it meant to be Latino or your specific ethnic/cultural group? (casual)
2. How did negative messages about your group impact your ability to associate with your group and/or assimilate with White people, culture, society? (cognitive)
3. Can you recall a moment this past year when you experienced tension, stress, or embarrassment as a Latino/a, and/or rejection of other Latin@s? Who did you talk to? How did you (or how do you regularly) overcome moments like this? (consequence)
4. Do you feel ethnic pride? What are ways you reconnect with members of your ethnic group? Can you recall a time when you avoided White people, White spaces, or symbols of Whiteness as a strategy for distinguishing yourself as not White? (working through)
5. What are ways you translate your understanding of yourself as a Latino/a, Chicana/o, mestiza/o, or your specific ethnic group? (successful resolution)

Framework	My Race Journey
1. What is Latino/a - <b>Casual</b>	
2. There's a problem, assimilate to White society - <b>Cognitive</b>	
3. Ashamed of Latino/a Heritage - <b>Consequence</b>	
4. I'm not White, I'm Latino/a - <b>Working Through</b>	
5. Empowered sense of self - <b>Successful Resolution</b>	

## **Latino/a American Identity Development**

Ruiz (1990) from Sue, et al. (1998). *Multicultural Counseling Competencies: Individual and Organizational Development*. Sage Productions. Thousand Oaks, CA.

### **What is Latino/a? – Casual**

During this period, messages from the environment and/or significant others affirm, ignore, negate, or denigrate the ethnic heritage of the person. Because of the lack of full affirmation of one's ethnic identity, the person may experience traumatic or humiliating experiences related to ethnicity. There is a failure to identify with Latino culture.

### **There's a problem, assimilate to White society – Cognitive**

As a result of negative/distorted messages, three erroneous belief systems about Chicano/Latino heritage becomes incorporated into mental sets: (a) association of ethnic group membership with poverty and prejudice, (b) assimilation to White society is the only means of escape, and (c) assimilation is the only possible road to success.

### **Ashamed of Latino/a heritage – Consequence**

Fragmentation of ethnic identity becomes very noticeable and evident. The person feels ashamed and embarrassed by ethnic markers such as name, accent, skin color, cultural customs, and so on. The unwanted self-image leads to estrangement, and rejection of Chicano/Latino heritage. Equally strong is the pride around increasing assimilation.

### **I'm not White, I'm Latino/a - Working Through**

Two major dynamics distinguish this stage. First, the person becomes increasingly unable to cope with the psychological distress of ethnic identity conflict. Second, the person can no longer be a "pretender" by identifying with an alien ethnic identity. The person is propelled to reclaim and reintegrate disowned ethnic identity fragments. Ethnic consciousness increases. There is a willingness to reexamine the erroneous mental sets.

### **Empowered sense of self - Successful Resolution**

This stage is exemplified by greater acceptance of his or her culture and ethnicity. There is an improvement in self-esteem and a sense that ethnic identity represents a positive and success-promoting resource. The pride in Chicano/Latino heritage is not primarily to express rejection or anger with White society. However, there is an awareness of the power and politics surrounding White America

Use the prompts below to reflect and write about your journey of **Latin@x awareness**.

1. What are the messages conveyed to you by family and society about what it meant to be Latino or any of your other social groups such as gender and class? (Latino-integrated)
2. Do you feel ethnic pride? What are ways you reconnect with members of your ethnic group? Can you recall a time when you avoided White people, White spaces, or symbols of Whiteness as a strategy for distinguishing yourself as not White? (Latino-identified / La Raza)
3. What are ways you translate your understanding of yourself as a Latino/a, Chicana/o, mestiza/o, or your specific ethnic group? (Subgroup-identified)
4. What are the messages you received from society about Latinos? How have these messages impacted your understanding of yourself? (Latino as Other)
5. Do you believe in a Colorblind Racial Ideology (CBRI)? Think of a moment in your life when you believed that race was not a big deal or that someone's race did not/could not impact their life experiences. (Undifferentiated / Denial)
6. How did negative messages about your group impact your ability to associate with your group and/or assimilate with White people, culture, society? (White-identified)

Framework	My Race Journey
1. I am complex and interconnected - <b>Latino-integrated</b>	
2. Network and coalition building - <b>Latino-identified (Racial/Raza)</b>	
3. I am proudly from _____ - <b>Subgroup-identified</b>	
4. What am I? - <b>Latino as "other"</b>	
5. I'm just a person. Can't we just all get along? - <b>Undifferentiated/ Denial</b>	
6. I'm White - <b>White-identified</b>	

## **Latino/a American Orientation Towards Identity**

Ferdman & Gallegos (2001) in Sue, et al. (1998). Racial Identity Development and Latinos in the United States. New York University Press. New York, NY.

### **I am complex and interconnected – Latino-integrated**

Understand and are able to deal with the full complexity of Latino identity; meaning Latino identity is integrated with other social identities such as culture, ethnicity, gender, and class. Those in this orientation have a sense of themselves as “both/and” rather than “either/or” and appreciate the negative and positive attributes of their different social groups. For example, a Latina can appreciate the positive aspects of her culture while still being able to criticize other features and advocate for equality for women. Latinos in this orientation are able to connect with other subgroups easily.

### **Network and coalition building – Latino-identified (Racial/Raza)**

Individuals in this orientation continue to hold onto their pan-ethnic identity but they place personal culture, history and other ethnic markers in a prominent place. Their notion of race is a uniquely Latino one where individuals will use the *La Raza* as a defining term. *La Raza*, a significant term in the U.S, particularly for Chicanos, unites them with indigenous people of the North Americas Aztecs. They identify all Latino subgroups as a distinct racial category, much as they see Whites as a distinctly different racial category. Due to their awareness of discrimination to their group, *La Raza* becomes primary to culture as this individual actively fights bias towards Latino-identified group to which they belong.

### **I am proudly from...Subgroup-identified**

The primary identifier is the person's own ethnic or national-origin subgroup, culture and nationality. They view themselves as distinct from Whites or People of Color as a whole and are oriented in a more narrow and exclusive way towards their group. These individuals view their subgroup positively, and may view other Latino subgroups as inferior. Whites are not central to their orientation, and some may view Whites as barriers to their full inclusion.

### **What am I? – Latino as “Other”**

Individuals lack information about their specific Latino history, background and culture and see themselves as “people of color.” Some may see themselves as “minorities” while others may unite to eliminate this term. The view of self is an external one, meaning the individual in this orientation focuses on how the group is viewed by those outside of the group. They do not adhere to Latino or White cultural norms or values yet see their color as a major unifying factor to other people of color.

### **I’m just a person. Can’t we just all get along?- Undifferentiated/Denial**

People in this orientation prefer to identify themselves as “just people,” claiming to be colorblind. They do not focus on the racial categorizations others adhere to and live their lives relatively oblivious to differences in general. They accept the dominant norms of society and see setbacks as individual flaws, rather than as systemic or group dynamics. There is no identification or alignment with Latinos as a whole or their subgroup.

### **I’m White. – White-identified**

White-identified Latinos see themselves as racially White and value Whiteness are assimilated into White culture, and see this orientation as superior to people of color. These individuals do recognize that they are different from Whites, as defined in the U.S., but prefer all that is connected to Whiteness, even raising their children with these values. They may be bi-cultural, yet their preference for White culture puts Whiteness as an essential and primary element in their identity, for example, intermarriage with Whites is viewed more positively than intermarriage with a darker group member.

