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Systemic Abandonment of Latino Mid-Adolescents Residing in Less Ethnically Populated Urban Communities of the Midwest

Nelson J. Silva Jr.

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Ministry Focus Paper Approval Sheet

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RESIDING IN LESS ETHNICALLY POPULATED
URBAN COMMUNITIES OF THE MIDWEST

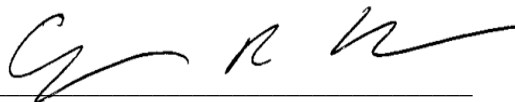
Written by

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and submitted in partial fulfillment of the
requirements for the degree of

Doctor of Ministry

has been accepted by the Faculty of Fuller Theological Seminary
upon the recommendation of the undersigned readers:



Chap Clark



Kurt Fredrickson

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SYSTEMIC ABANDONMENT OF LATINO MID-ADOLESCENTS RESIDING IN
LESS ETHNICALLY POPULATED URBAN COMMUNITIES OF THE MIDWEST

A MINISTRY FOCUS PAPER
SUBMITTED TO THE FACULTY OF THE
SCHOOL OF THEOLOGY
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
NELSON SILVA
MAY 2013

ABSTRACT

Systemic Abandonment of Latino Mid-adolescents Residing in Less Ethnically Populated Urban Communities of the Midwest

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2013

This Ministry Focus Paper attempts to take a deeper look at abandonment in the Latino mid-adolescent community in the United States, the Midwest, and, specifically, Indianapolis, contrasting and comparing history, *ethos*, and systemic abandonment with the dominant culture mid-adolescent in the United States. Chap Clark, in his groundbreaking research entitled *Hurt*, uses the phrase “systemic abandonment” to describe the present state of the adolescent.¹ Clark realizes that abandonment has been a slow, historical process initiated with the rise of the middle class and accentuated by postmodern values, such as: individualism, consumerism, and the perception of competence and sophistication of the young—as described by David Elkind—without social capital.²

Clark, in *Hurt 2.0*, shares about a group affected by systemic abandonment and not fitting within the “sociological mainstream.”³ Clark groups them into two clusters: the vulnerable and the privileged. The Latino oppressed culture is included in the vulnerable group. Although its value orientation is familism, collectivism, and social harmony, it is also affected by systemic abandonment.

It is the final goal of this Ministry Focus Paper to create a structure that allows churches to adopt schools. The goal is to provide social capital in a multicultural setting, and therefore help reduce abandonment. It describes the DDMC model (Development, Discipleship, Mission, and Community) developed in a less ethnically minority populated urban community of the Midwest.

Content reader: Chap Clark, PhD

Words: 275

¹ Chap Clark, *Hurt: Inside the World of Today's Teenagers* (Grand Rapids, MI: Baker Academic, 2004), 43-44.

² David Elkind, *All Grown Up and No Place to Go: Teenagers in Crisis* (Reading, MA: Addison-Wesley, 1998), 5.

³ Chap Clark, *Hurt 2.0: Inside the World of Today's Teenagers* (Grand Rapids, MI: Baker Academic, 2011), 165-186.

DEDICATION

To my wife, who has been the most important support during the four years of this project; she has sacrificed vacation, leisure time, and finances, in addition to been an editor, graphic designer, and a trustworthy source of honest feedback throughout this project.

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It is my privilege, pleasure, and honor to recognize a community who encouraged, supported, and helped me to complete this doctoral project. Chap Clark challenged me from the beginning with his lectures, books, and vision. I accepted that challenge not knowing what it would take to bring it to completion.

First, I am thankful to Indianapolis Public Libraries, Christian theological Seminary, and Indiana University—Purdue University (IUPUI) for making available resources to the scholastic community for the sake of knowledge acquisition. It helped me save time and money. Second, many individuals took time to read each chapter, give me feedback, and pray for me. Aquila Crawford, Carlos Guerra, John Taylor, and Sandy Prevost are some of the many individuals whom I approached constantly seeking feedback. Last, my deepest gratitude goes to Brownsburg SDA church, Chapel West SDA church, and Indianapolis Public Schools for allowing me to conduct this research, explore ministry applications, and provide time and resources for its final application.

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INTRODUCTION

Kay Hymowitz, makes a clear cultural analysis of the young, “The twentieth century gave us adolescence; the twenty-first—give or take a decade—is giving us the single twenty—and thirtysomethings.”¹ What Hymowitz calls preadults, the popular media calls adulescence, quarter-life, boomerang generation, and twisters.² Jeffrey Arnett uses the term: emerging adults,³ while Chap Clark, as well as throughout this Ministry Focus Paper, prefers late-adolescents.⁴

Hymowitz further describes this segment of the population as a product of the culture. First, the “knowledge economy” dictates that good jobs go to those with degrees. Second, college has become a big party. The government has even extended health insurance eligibility to twenty-six year olds claimed as dependents.⁵ Third, women are determined to achieve financial independence before marriage, which is something very new and at the heart of preadulthood. Fourth, vocation is becoming harder to define. There is no script to follow and there are multiple options. At the same time, preadults are

¹ Kate Hymowitz, *Manning Up: How the Rise of Women Has Turned Men into Boys* (New York: Basic Books, 2011), 23.

² Ibid.

³ Jeffrey Arnett, *Readings on Adolescence and Emerging Adulthood* (Upper Saddle River, NJ: Prentice Hall, 2002), 17-29.

⁴ Chap Clark, “The Changing Face of Adolescence: A Theological View of Human Development,” in *Starting Right: Thinking Theologically About Youth Ministry*, eds. Kenda Creasy Dean, Chap Clark, and Dave Rahn (Grand Rapids, MI: Youth Specialties/Zondervan Pub. House, 2001), 50-51. “Individuation is a fluid, complex, and even internal process.” The label “emerging” seems to describe an inevitable, loose, and unaccountable process over which the individual has little or no influence.

⁵ Kate Hymowitz, “Child-Man in the Promise Land,” *City Journal* 18, no 1 (winter 2008). http://www.city-journal.org/2008/18_1_single_young_men.html (accessed 1/2/2012). Hymowitz compares twenty-six year olds of the 1960s with contemporary ones. In the 1950s, they had already joined the workforce, were married, and had a second child on the way. It is a distant picture of the dominant culture in the United States today.

in search of meaning and purpose for a life mission, which is all being entrusted to the “career.” A person’s career defines their identity, away from family life. Last, for Hymowitz, there are no role models to follow. Being an adult male is no longer appealing to either the preadult or the adult himself. Hymowitz labels him: the child-man.⁶

However, another paradigm is emerging. Richard Settersten and Barbara Ray propose that adulthood cannot be defined by prior generations’ standards. Independency is no longer an attainable goal at eighteen or twenty-one, not even at twenty-five. Culture has changed. The level of skill sophistication needed today requires college training and more. Therefore, Settersten and Ray propose interdependency, rather than independence, as the new adulthood landmark. It implies highly interconnected lives at every step of the way. Youth are not dismissing education, career, marriage, children, and leaving home—which are indicators of adulthood, and therefore, responsibility—but are delaying those developmental markers.⁷

Contrary to this, Robert Epstein is calling for an infantilization reversal (adolescence abolishment) by giving gradual responsibility to the young as competency is demonstrated. Epstein is a strong advocate for adolescent autonomy. He is also a fervent believer in the elimination of laws that constrain adolescents from fully participating in the adult world.⁸

⁶ Hymowitz, *Manning Up*, 6, 11, 39, 45, 134.

⁷ Richard Settersten and Barbara Ray, *Not Quite Adults: Why 20-Something are Choosing a Lower Path to Adulthood, and Why It’s Good for Everyone* (New York: The Random House, 2010), x, 170-171, 175, 201.

⁸ Robert Epstein, *Teen 2.0: Saving our Children and Families from the Torment of Adolescence* (Fresno, CA: Quill Driver Books, 2010), 316-350.

Sociologists, psychologists, and common sense agree that development today differs from prior generations. The causes, as well as the solutions for this psychosocial phenomenon of modern age, vary according to perspectives and disciplines. However, they all seem to agree on the existence and extension of adolescence.

Clark claims systemic abandonment as the cause for the creation and extension of adolescence. Institutions that once served as a sanctuary for youth development, namely, family, Church, educational institutions, the market place, and government have abandoned the young.⁹ Moreover, Gary Cross recognizes that ethnic minorities and working classes did not fit the historical development deficiencies he describes from the perspective of the white middle class male.¹⁰

Arnett declares the extension of adolescence, as well as its creation, is a proper response to postmodern societies. However, it is increasingly difficult to find communities that have not been permeated by development deficiencies.¹¹ Additionally, ethnic communities in the United States are undoubtedly affected by the dominant culture. Therefore, a conflict of values, beliefs, and attitudes between ethnic and dominant cultures surfaces, particularly, in the young. In that regard, consequences of systemic abandonment are also true for mid-adolescent Latinos residing in less ethnically minority populated areas of the Midwest. Yet, there are foreseeable differences between generations and cultures.

⁹ Clark, *Hurt 2.0*, 27-29.

¹⁰ Gary Cross, *Men to Boys: The Making of Modern Immaturity* (New York: Columbia Press, 2008), 18.

¹¹ Jeffrey J. Arnett, *Adolescence and Emerging Adulthood: A Cultural Approach* (Upper Saddle River, NJ: Pearson Prentice Hall, 2010), 26-27, 167-168.

Chapter 1 describes the present state of the adolescent. It begins with the definition of the term, its origin, and characteristics. It later presents a historical analysis of culture, family, and its impact on the young. It ends by making a case for systemic abandonment as the cause for both the creation of adolescence in modernity and the present extension of it.

Chapter 2 reviews literature on psychosocial development of adolescence. It describes individuation as the process of going from dependency to interdependency. It covers three tasks: identity, autonomy, and belonging. The understanding of development in the dominant culture helps define how adolescents become adults and grounds a theoretical frame for the following qualitative research on Latino mid-adolescent identity development residing in the Midwest.

Chapter 3 gives a description of the qualitative methodology used. The qualitative methodology is recognized as the best approach to study socially-constructed realities. The research tools used are: open-ended interviews, personal observations, and a literature review. The qualitative method allows the implementation of multiple methods. Therefore, the use of data triangulation adds rigor to the research.

Chapter 4 examines multidisciplinary Latino identity literature in the United States with particular emphasis in the Midwest. It contrasts and compares Latinos in the Midwest, with Latinos in the rest of the country. There is a common narrative among first generation Latino immigrants in the United States. There are differences among subsequent generations, which are accentuated by geography.

Chapter 5 shares the result of direct experience working with the Latino community in Indianapolis the last ten years. Additionally, interviews with experts along with national and regional literature triangulation are combined. It describes systemic abandonment in the Latino community residing in a less ethnically diverse community.

Chapter 6 describes adoption. It depicts both God's actions for humanity, and a missiological model for the Church. Ever since humanity's fall, God strived to reconcile creation with himself. It is there where the language of adoption gains relevancy. God wants to adopt each person as his son and daughter in order to re-establish the lost relationship between the creator (*Abba*) and his creation.

Chapter 7 explores missiology and ecclesiology to make a case for the Church's role in adopting the young. It describes the importance of social capital. It also highlights the crucial role of the community of faith collaboration with public schools in order to help reduce abandonment.

PART ONE
MINISTRY CONTEXT

CHAPTER I

SYSTEMIC ABANDONMENT

For Grenville Stanley Hall, adolescence was a new birth. Hall saw adolescence as a period where the evolutionary past came about in the form of storm and stress.¹ Epstein sees adolescence as a turmoil-ridden phase in time.² Leta Stetter Hollingworth simply defines adolescence as, “That period of life which lies between childhood and adulthood. The adolescent is not a child, nor yet is he a mature human being. Common observation recognizes that there are transition years, when the boy or girl can no longer be treated as a child, although not yet full-grown.”³ The term adolescence is derived from the Latin root word *adolescere*, which means, “to grow up.”⁴

David Elkind and others define this period as one of egocentrism since the adolescent’s brain shifts from concrete to operational. It gives the adolescent the capacity to conceptualize other people’s thoughts. He states, “This capacity, however, is the crux

¹ Grenville Stanley Hall, *Adolescence: Its Psychology and Its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion, and Education* (New York: Appleton, 1904), 1:xiii.

² Epstein, *Teen 2.0*, 13.

³ Leta Stetter Hollingworth, *The Psychology of the Adolescent* (New York: D. Appleton, 1928), 1:227.

⁴ Random House Webster Unabridged Dictionary, s.v. “Adolescent.” (New York: Random House, 1991), 19.

of adolescent egocentrism.”⁵ This formal operational thinking allows the adolescent to think abstractly. Consequently, algebra, morality, and justice, for instance, are new concepts the brain is capable of performing.⁶ Therefore, adolescence can be recognized as a developmental period described as Egocentric-Abstraction.

Robert Bly uses mythology to describe the present condition of the adolescent, “From the community point of view, an adult is someone who knows how to preserve the larger group of which he or she is a part. Today’s adolescent, by contrast, wants his or her needs gratified now, and seems not to notice that he or she is living in a complicated web of griefs, postponed pleasures, unwelcome labor, responsibilities, and unpaid debts to gods and human beings.”⁷ Some argue adolescence has always been part of human history since it was documented by ancient philosophers such as Augustine or Socrates.⁸ While James Coté further notices that not even the term “adult” existed, “You were either a man or a woman.”⁹ This merits a deeper exploration.

Origin of Adolescence

Hall ends the first volume of his textbook making a case for the existence of adolescence throughout history. He lists a number of historical figures to support his

⁵ David Elkind, *Children and Adolescents: Interpretative Essays on Jean Piaget* (New York: Oxford University Press, 1981), 91; Thomas Gullotta, Gerald Adams, Carol Markstrom, *The Adolescent Experience* (London: Academic Press, 2000), 62-63.

⁶ David Walsh, *Why Do They Act that Way?* (New York: Free Press, 2004), 16.

⁷ Robert, Bly, *The Sibling Society: An Impassioned Call for the Rediscovery of Adulthood* (New York: Vintage Books, 1996), 45.

⁸ Clark, *Hurt 2.0*, 6-7.

⁹ James, Coté, *Arrested Adulthood: The Changing Nature of Maturity and Identity* (New York: New York University Press, 2000), 13.

assumption, starting from Plato and his disciples—including Aristotle’s description of youth— continuing with Jesus’ disciples, a list of early-church saints, and many more.¹⁰ Arnett agrees with Hall in his historical narrative of adolescence, affirming the existence of three stages of development in ancient history (childhood, adolescence, and adulthood), and yet, being conscious of the inexistence of the term prior to the 1800s.¹¹

Contrarily, John Taylor Gatto, summarizes centuries of history by acknowledging adolescence as a creation of modernity. It was rhetorically grounded on Jean Jacques Rousseau and evolution; consequently, maturity was delayed. Gatto identifies the post-Civil War as the beginning of adolescence in the United States, “Childhood was extended about four years. Later, a special label was created to describe very old children.”¹²

Epstein also disagrees with the premise of adolescence as part of human history. Epstein classifies contemporary scholars supporting this view as continuists. According to Epstein, continuists claim that, “Perspectives on childhood and adolescence have been at least somewhat continuous over time or that children and teens haven’t changed much.”¹³ On the contrary, Epstein considers historians who support a dramatic change in perspectives on children and adolescents in the last centuries, sentimentalists.¹⁴

Clark and Steve Rabey clearly state, “Adolescence is a fundamentally different thing today than it was thirty years ago (when many of today’s Boomer parents were

¹⁰ Hall, *Adolescence*, 1:513, 524.

¹¹ Arnett, *Adolescence and Emerging Adulthood*, 2-4.

¹² John Taylor Gatto, *The Underground History of American Education* (New York: The Oxford Village Press, 2003), xxviii.

¹³ Epstein, *Teen 2.0*, 26.

¹⁴ *Ibid.*, 25.

growing up) or a century ago, when people first started using the term adolescence.”¹⁵

Regardless of the temptation to assert adults’ understanding of today’s adolescents, there is no doubt that the adolescents’ world is one of constant change. That change is clearly expressed by the frequently used adolescent expression: “Adults do not understand us.”¹⁶

Patricia Hersch adds, “There is an unspeakable distance between youth and the grown-up world.”¹⁷ This distance makes comprehending today’s adolescents even more difficult.

Arnett identifies the restriction of child labor, mandatory school attendance, and the influence of Hall, as the three major factors that made the 1890s-1920s the modern adolescence age.¹⁸ Although his philosophical premises were grounded on flawed theories, his observations of culture were undeniable. Since Hall’s work pioneered the study of adolescence in the early-twentieth century, his work is surveyed as a starting point for this study on systemic abandonment.

Grenville Stanley Hall

Based on evolution, Hall describes adolescence as a period of storm and stress. He wrote, “The child comes from and harks back to a remoter past; the adolescent is neo-atavistic, and in him the later acquisitions of the race slowly become prepotent.

Development is less gradual and more salvatatory, suggestive of some ancient period of

¹⁵ Chap Clark and Steve Rabey, *When Children Hurt: Help for Adults Navigating the Adolescent Maze* (Grand Rapids, MI: BakerBooks, 2009), 17.

¹⁶ *Ibid.*, 9.

¹⁷ Patricia Hersch, *A Tribe Apart: A Journey into the Heart of American Adolescence*, Patricia Hersch (New York: Ballantine, 1999), 30.

¹⁸ Arnett, *Adolescence and Emerging Adulthood*, 4-6.

storm and stress when old moorings were broken and higher level attained.”¹⁹ Arnett notes, “Hall favored the Lamarckian evolutionary ideas that many prominent thinkers in the early-twentieth century considered to be a better explanation than Darwin’s theory of natural selection.”²⁰ One notices Hall’s evolutionary ideas in the following paragraph,

Everything, in short, suggests the culmination of one stage of life as if it thus represented what was once, and for a very protracted and relatively stationary period, the age of maturity is some remote, perhaps pigmoid, stage of human evolution, when in a warm climate the young of our species once shifted for themselves independently of further parental aid... Thus the boy is father of the man in a new sense in that his qualities are definitely older and existed well compacted untold ages before the more distinctly human attributes were developed.²¹

Although Hall’s writings made the phrase “storm and stress” a standard definition of adolescence, Arnett emphasizes that the expression had been used before Hall. Hall was not the first one to notice a transitional period between childhood and adulthood. Hall himself alluded to Rousseau in his first volume preface.²²

Rousseau advocated for a simpler life that echoes the origins of humanity, away from Industrialization. Rousseau saw in this pre-industrialized world the development of children into men, physical strength, and the instinct of survival that comes with it, as a better way to “acquire a robust and almost inalterable habit of body.”²³ Rousseau noticed

¹⁹ Hall, *Adolescence*, 1:xiii.

²⁰ Arnett, *Adolescence and Emerging Adulthood*, 10.

²¹ Hall, *Adolescence*, 1: x.

²² *Ibid*; Arnett, *Adolescence and Emerging Adulthood*, 10-110. See the storm and stress debate for a more fully description.

²³ Jean-Jacques Rousseau, *A Discourse Upon the Origin and Foundation of the Inequality among Mankind* (London: R. and J. Dodsley Pallmall, 1761; reprint, White Fish, MT: Kessinger, 2004), 5-7.

the positive consequences of a simpler life. The encouraging results of industrialization are outweighed by the negative consequences on youth development.²⁴

Hall described Rousseau's position as desirable as long as the "proper environment could be provided."²⁵ Hall identified three major areas that are descriptive of the storm and stress period in the adolescent's life: rebellion against parents, mood disruptions, and at-risk behavior. In his words,

Modern life is hard, and in many respects increasingly so, on youth. Home, school, church, fail to recognize its nature and needs and, perhaps most of all, its perils . . . There are new repulsions felt toward home and school, and truancy and runaways abound. The social instincts undergo sudden unfoldment and the new life of love awakens. It is the age of sentiment and of religion, of rapid fluctuation of mood, and the world seems strange and new. Interest in adult life and vocation develops. Youth awakens to a new world and understands neither it nor himself. The whole future of life depends on how the new powers now given suddenly and in profusion are husbanded and directed. Character and personality are taking form, but everything is plastic.²⁶

Arnett made a comprehensive review of the interaction with Hall's storm and stress position and psychology scholars since its publication in 1904. Arnett questioned whether the storm and stress is biological and universal. He sought answers by surveying contemporaneous scholars.²⁷ Arnett assented that there is some degree of storm and stress; however, he is careful to add that it is predominantly found in mainstream North America adolescence (middle class American majority culture). Although that is true in the United States, primitive societies are now changing. The influence of media,

²⁴ Ibid.

²⁵ Hall, *Adolescence*, 1:x.

²⁶ Ibid., 1:xv.

²⁷ Arnett, *Readings on Adolescence and Emerging Adulthood*, 6.

industrialization, and modernism are making the world a truly global village.²⁸ Epstein agrees with Arnett's evaluation of the faulty evolutionary premises of Hall. Similarly, he also recognizes the validity of storm and stress for a segment of adolescents today.²⁹

Arnett writes, "In general, studies that have assessed mood at frequent intervals have found that adolescents do indeed report greater extremes of mood, compared to preadolescents or adults."³⁰ Arnett also recognizes the menarche as a period of adjustment for adolescents. The premenstrual syndrome, the discomfort that comes with menstruation, and the limitations of activities for some girls, contribute to mood variations.³¹ Nevertheless, Terri Apter affirms that although it is true the brain is not fully developed and hormones are rampantly active in adolescent years, conflict with parents is better explained as deriving from the adolescence's search for identity than biological reasons.³² Epstein concludes by highlighting Hall's erroneous social evolution theories of recapitulation and the inevitability of teen turmoil. However, Epstein accented Hall's accuracy in his "characterization of the highly troubled teens that newly industrialized America was manufacturing. Now, a century later, they're considerably worse."³³

²⁸ Arnett, *Adolescence and Emerging Adulthood*, 26.

²⁹ Epstein, *Teen 2.0*, 118, 126; Arnett, *Adolescence and Emerging Adulthood*, 11.

³⁰ Arnett, *Readings on Adolescence and Emerging Adulthood*, 10.

³¹ Arnett, *Adolescence and Emerging Adulthood*, 50.

³² Terri Apter, "Teens and Parents in Conflict: Why does my Teenager Want to Fight Me?" *Domestic Intelligence* (January 19, 2009), <http://www.psychologytoday.com/blog/domestic-intelligence/200901/teens-and-parents-in-conflict> (accessed June 1, 2012).

³³ Epstein, *Teen 2.0*, 142.

Positive Adolescence Development

Adolescence today is mostly viewed as either a period of storm and stress or a positive stage of development. In later years, studies about adolescence have shown a more optimistic view in adolescence development, “Positive thinking leads to Positive Results.”³⁴ Jacquelynne Eccles *et al.* notice how most individuals “pass through adolescence without excessively high levels of ‘storm and stress;’ [however,] many do experience difficulty.”³⁵ The hypothesis is that there are internal and external factors that need to be considered. Adolescence is a stage in which specific tasks need to be fulfilled and the environment needs to be adequate in order for healthy development to occur.³⁶

The 1990s was challenging for youth and their communities. Many negative statistics encouraged the creation of programs aiming for youth at-risk reduction. It was in the early-1990s that a new movement was born: “Positive Youth Development” (PYD). It came from the perspective that youth are reaching greater heights than ever before, and yet, many people maintain the negative image propagated by the media.³⁷

Richard Lerner moved on to a new approach based on Sam Korn and collaborators’ new theory (PYD). Lerner rejects Hall’s inevitable storm and stress premises, Erick Erikson’s inevitable life cycle identity crisis, Anna Freud’s consideration

³⁴ Family and Youth Services Bureau, U.S. Department of Health and Human Services. *Positive Youth Development*. <http://www.acf.hhs.gov/programs/fysb/content/positiveyouth/factsheet.htm> (accessed May 1, 2011).

³⁵ Jacquelynne Eccles *et al.*, “Development during Adolescence,” *American Psychologist* 48, no 2 (February 1993): 90-101.

³⁶ *Ibid.*

³⁷ Judith L. Rozie-Battle, *African American Adolescents in the Urban Community: Social Services Policy and Practice Interventions* (Binghamton, NY: Harrington Park Press, 2002), 13-17.

of adolescence as a universal turmoil stage, and other philosophies. Most adolescents are doing well. Only 10 percent are engaged in at-risk behaviors such as drug use, promiscuity, underachieving at school, and delinquency. It encompasses around four-million youth in the United States.³⁸ Lerner affirms that all youth have the potential to develop in healthy ways and contribute to society.

PYD is grounded in two philosophical principles: Plasticity and Circular Functions. Plasticity is the principle assimilated from Donald Hebb, who states that the human brain has the capacity to change regardless of life's past circumstances and age. The principles of circular functions refer to the environment as a cycle that mirrors the individual. People influence society and society influences people. Therefore, adolescents should learn how to interact with society in order to reverse the influential role.³⁹

Lerner developed five principles called the Five C's. Ideally, if parents ensured their adolescents attainment of them, they would become productive adults. Those principles are: competence, confidence, connection, character, and caring. Furthermore, Lerner encourages parents to look for those principles within their community. Adults should become part of youth's structured activities and help them become leaders in the community, while fostering the learning of the Five C's.⁴⁰

As observed before, there are two main opposing views on adolescence today. One insists on a turmoil stage, filled with rebellion, mood disruptions, and participation

³⁸ Richard Lerner and Roberta Israeloff, *The Good Teen: Rescuing Adolescence from the Myths of Storm and Stress Years* (New York: Stonesong Press, 2007), 12.

³⁹ Ibid.

⁴⁰ Ibid., 39.

in at-risk activities. The other focuses on the goodness, sophistication, and resiliency of the adolescent. Clark acknowledges both approaches to adolescence and concurs with the fact that both are true, “As adolescents attempt to navigate the increasing complexity of life, they are both incredibly resilient and deeply wounded.”⁴¹ Paul Mussen, John Conger, and Jerome Kagan concluded that all youth have a task ahead of independency, which is very complex. Society is not helping, childhood is being extended, and stress, therefore, dominates this generation.⁴²

Systemic Abandonment: Historical Causes

Epstein observes that increasingly suppressive laws and lack of responsibility given to youth are the reason for the existence and extension of adolescence. Epstein adds, “Society persists in qualifying as children the capable young.”⁴³ Coté takes a broader perspective by suggesting that the newly created industrialized society (the mass production of early-modernity), displaced the young from communal vocations that aided family businesses. By the 1900s, a small number of male and female youth attended school. Almost half of them were involved in agricultural labor, and the rest joined one of the three main industries: resource, manufacturing, and service. Soon, the youth that once were part of the adults’ workforce became a social problem because of their lack of purpose and meaningful activities. Laws passed to justify the removal of youth from

⁴¹ Clark, *Hurt*, 42.

⁴² Paul Mussen, John Conger, and Jerome Kagan, *Child Development and Personality* (New York: Harper and Row, 1969), 606, 677.

⁴³ Epstein, *Teen 2.0*, 143-144.

participating in the emerging exclusively adult-based industrial economy. Social scientists “discovered” a new field of study: adolescence.⁴⁴

Cross, describing this social transition, reflects, “When life choices expanded, competition increased, and with these changes, there came the need for knowledge and behavior that marked the adult from the child. Thus ‘growing up’ became an especial urgent task, requiring the separation of the young from the old and their systematic nurture into self-disciplined adults.”⁴⁵

Coté further expands this view by acknowledging the change and creation of the primary institutions fostering the transition to adulthood (family, religion, education, state, and market economy) as industrialization and modernity advanced.⁴⁶ Coté also observes how with the lack of “structure and guidance, people tend to be confused or lose their sense of place in society. They tend to take longer to become mature members of the human species.”⁴⁷

Cross not only recognizes the creation of adolescence, but also its extension. The refusal to grow up is also multigenerational. Mentoring relationships are disappearing as peer relationships fill this void. Cross reflects, “Thrills have replaced identity-shaping

⁴⁴ Coté, *Arrested Adulthood*, 164-169.

⁴⁵ Cross, *Men to Boys*, 249-250.

⁴⁶ Coté, *Arrested Adulthood*, 136, 164-169.

⁴⁷ *Ibid.*, 136.

initiation rites.”⁴⁸ Bly suggests that if society knew how much children suffer inside, “We would beg every man we meet on the street to give up his career and become a father.”⁴⁹

Elkind observes how adults atrophy children’s development by hurrying them into adulthood. Parents and society expect the young to become competent sooner than developmentally possible. Elkind concludes, “Our new conception of children and youth is epitomized in the metaphor of the Superkid. Like Superman, Superkid has spectacular powers and precocious competence even as an infant. This allows us to think that we can hurry the little powerhouse with impunity.”⁵⁰ Bly, further, describes the family situation,

The parents regress to become more like children, and the children, through abandonment, are forced to become adults too soon, and never quite make it. There is an impulse to set children adrift on their own. The old (in the form of crones, elders, ancestors, grandmothers and grandfathers) are thrown away, and the young (in the form of street children in South America, or latchkey children in the suburbs of this country, or poor children in the inner city) are thrown away.⁵¹

Furthermore, Elkin observes historical changes that accentuated stress in the adolescent. Prior to the Renaissance, the state would say what was right and wrong. After the Renaissance, the modern era elevated the place of science to being the center of culture. Science has continued advancing and improving the life expectancy of children. Yet, today, children kill themselves as a result of the stressful world created by

⁴⁸ Cross, *Men to Boys*, 254.

⁴⁹ Bly, *The Sibling Society*, 130.

⁵⁰ David Elkind, *The Hurried Child: Growing up Too Fast Too Soon* (Cambridge, MA: Da Capo Press, 2007), xxvi.

⁵¹ Bly, *The Sibling Society*, 132.

postmodernism.⁵² In the modern era, an adolescent was considered to be inexperienced, while postmodernism considers adolescents to be sophisticated.⁵³

Elkind, accurately observes that adults are raising children with themselves in mind rather than their children. Adults emphasize their needs and ignore the children's needs. Consumerism creates stress in families today. Society wants bigger and greater, which leads to overtime and larger credit lines, translating into less time for the family.⁵⁴

After the family, religion had the second strongest developmental influence in the young. Religion, as well as family, has been increasingly affected by modernity since the 1800s.⁵⁵ The first reason is the clear decline in church attendance. According to Barna, by age fifteen, 59 percent of adolescents have disconnected either permanently or for a long period from church life.⁵⁶ Clark acknowledges that churches have mirrored the fragmented mainstream culture by contributing to systemic abandonment.⁵⁷ Therefore, abandonment is also present in places where the adult-youth interaction traditionally aided development.⁵⁸

⁵² Elkind, *All Grown up and No Place to Go*, 10-15; Coté, *Arrested Adulthood*, 86. Coté prefers to use the terms early- and late-modernism instead of modernism and postmodernism. For Coté, society is not moving into a new era, on the contrary, these are continues trends focused on penetrating cultures and the daily lives of people in the search for profit.

⁵³ David Elkind, *Ties That Stress: The New Family Imbalance* (Cambridge, MA: Harvard University Press, 1994), 145.

⁵⁴ *Ibid.*, 38-62.

⁵⁵ Coté, *Arrested Adulthood*, 163.

⁵⁶ Barna Group, *Six Reason Young Christians Leave Church*, <http://www.barna.org/teens-next-gen-articles/528-six-reasons-young-christians-leave-church> (accessed June 1, 2012).

⁵⁷ Chap Clark, "Strategic Assimilation: Rethinking the Goal of Youth Ministry," *Youth Worker* (January/April 2002), <http://www.youthworker.com/youth-ministry-resources-ideas/youth-ministry/11624001/> (accessed January 3, 2012).

⁵⁸ Clark, *Hurt 2.0*, 29-30.

By the mid-1800s, formal schools were created. One hundred years later, in the mid-1900s, education surpassed the church in influence; however, it was not greater than the family. In the twenty-first century, schools are the most developmentally influential institution for the young, only second to the market economy.⁵⁹ Coté further explains that today's culture values immediate-gratification, individualism, physical and experiential self, validation from others through the consumption of music, mass media, computers, games, and drugs. Coté notes, "These all involve image consumption in the sense that illusions are used as a basis for key interactions with others."⁶⁰

Clark uses the term: systemic abandonment as his cultural analysis conceptualization. It encompasses the complex historical, ideological, and cultural separation of the adult from the role of main nurturer and guiding influencer in the young person's life.⁶¹ Clark further reaffirms that adolescents are resilient and hurt. It all stems from society, culture, and, consequently, at home.⁶² Through the following brief historical assessment, one observes the progression of society, culture, and the family as well as its impact on the young.

From Ancient Times to Enlightenment

The European model was a monarchical political structure. The monarchical model was even true of the ancient world. Stephanie Coontz writes, "These societies

⁵⁹ Coté, *Arrested Adulthood*, 164.

⁶⁰ *Ibid.*, 136.

⁶¹ Clark, *Hurt 2.0*, 27-31.

⁶² *Ibid.*, 26.

were separated from one another by thousands of years and a myriad of distinctive cultural practices. But in all of them, kings, pharaohs, emperors, and nobles relied on personal and family ties to recruit and reward followers, make alliances, and establish their legitimacy.”⁶³

Coontz continues, “The world of the European nobility and absolutist monarchies was corporate, interdependent, anti-individualistic, and extremely repressive.”⁶⁴ The spirit of acquisitive capitalism, or limitless acquisition, as some call it, arose in Europe during the Middle Ages. The conflicting interests between capitalism (self-absorption) and collectivism arose as the Church vehemently opposed capitalism. Bly summarizes, “When a property owner cried, ‘may I not do what I like with my own?—which seemed to him a proper question—the medieval religions answered no.’”⁶⁵

The Family in the Pre-Enlightenment Period

The family as a social entity was based on the kin unit arrangements rather than love. Marriage was about survival of the family, grounded on strategic alliances between kin units.⁶⁶ Divorce was rarely heard of. This legal union was based on better marital arrangements, particularly in wealthy families, than on issues of any other nature.

⁶³ Stephanie Coontz, *Marriage, a History: From Obedience to Intimacy or How Love Conquered Marriage* (London: Penguin Books, 2005), 4.

⁶⁴ Stephanie Coontz, *The Way We Never Were* (New York: Basic Books, 1992), 47.

⁶⁵ Bly, *The Sibling Society*, 148.

⁶⁶ Coontz, *Marriage, a History*, 25.

Andrew Root reflects, “Good parenting was not about forging independence in the child but about securing his or her commitment and contribution to the kin unit.”⁶⁷

The Enlightenment

The Enlightenment brought changes to the world at large. The rise of the capital state versus corporal identity collided, resulting in modernity. Elkind indicates, “Modernity was a continuing revolution in the sense that it did not occur all at once or in one particular country or one specific domain of society. Rationalism, humanism, democracy, individualism, romanticism were all modern ideas that took root and flourished at different times and in different places.”⁶⁸

Each individual country began searching for its individual identity, distinct from surrounding countries. Faith became subject to nationality as Protestant movements emerged in Germany and England (Luther, Calvin and others).⁶⁹ Nations competed against each other at the expense of the person. The new world became Europe’s best example of the individualization process of modernity and the United States became its experiment. Bron Ingoldsby adds, “A key aspect of the Renaissance was the creation of a middle class. With the rise of cities and commerce, other options besides agriculture became available.”⁷⁰ Elkind reflects, “Although modernity did not emerge all at once, it did have a central, unifying theme: celebration of the individual over established

⁶⁷ Andrew Root, *The Children of Divorce: The Loss of Family as the Loss of Being* (Grand Rapids, MI: Brazos, 2010), 8.

⁶⁸ Elkind, *Ties That Stres*, 17.

⁶⁹ Bron B. Ingoldsby, "The Family in Western History," in *Families in Multicultural Perspective*, eds., Bron B. Ingoldsby and Susana D. Smith (New York: Guilford Press, 1995), 49.

⁷⁰ *Ibid.*, 49.

authority.”⁷¹ The ethic of competition was born and technology became its instrument. No longer would the few decide the fate of many; now, many would decide their own future without the influence of others. Coté confirms, “The individual was an economic agent of self-interest; Economic Individualism.”⁷²

The Family during the Enlightenment Period

As was to be expected, the family did not suffer the effects of the Enlightenment period immediately. At the beginning and through the eighteenth century, family and marriage shifted from kin-unit interests, to business-focused interests. The invention of currency gave way to a new form of independency. It was no longer necessary for the extended family to secure survival; now, individuals could purchase land and start their own families. Marriage occurred later in life and family units were smaller. Families still had a strong influence on the selection of “the business partner.” Marriage was not about love, but about finding a suitable person who would help in the family business.⁷³

Men and women worked alongside each other at home and in the family business. Divorce was almost never heard of, since survival depended on the marriage agreement. Protestantism and industrialism introduced small changes in child rearing practices. Children were expected to work; however, they learned to read and attend church. The introduction of technology forced parents to allow their grown up children to leave the

⁷¹ Elkind, *Ties That Stress*, 18.

⁷² Coté, *Arrested Adulthood*, 32-33.

⁷³ Coontz, *Marriage, a History*, 15-21.

family unit in order to join apprenticeship trainings with the ulterior purpose of coming back to the family business to enhance it.⁷⁴

According to Christopher Lasch's historical review of family, at the end of the eighteenth century, when some societies were already transitioning into a segregated world, children were no longer part of the adult world. Society was taking the role of childrearing and parents were displaced from the role of educators and mentors.⁷⁵ The father slowly transitioned from a moral and social teacher, spiritual comforter, and hearer of distress to a sole provider role and away from home. This transition placed the mother as the main caregiver.⁷⁶

Modernity

From the 1800s to mid-1900s, modernity flourished as a concept and its results were notorious: the rise of the middle class, industrialization, individualism, and the birth of adolescence. As the mid-twentieth century approached, many changes were happening in society. Linda L. Haas wrote, "Industrialization resulted in men being assigned the most visibly productive and highly valued responsibility in the family, namely breadwinning, while women were assigned to housework and child care, redefined to encompass more activities with a different set of standards than previously existed."⁷⁷

⁷⁴ Root, *The Children of Divorce*, 14.

⁷⁵ Christopher Lasch, *The Culture of Narcissism: American Life in an Age of Diminishing Expectations* (London: W. W. Norton, 1991), 154, 161.

⁷⁶ Bly, *The Sibling Society*, 31.

⁷⁷ Linda L. Haas, "Household Division of Labor in Industrial Societies, in *Families in Multicultural Perspective*, eds., Bron B. Ingoldsby and Susana D. Smith (New York: Guilford Press, 1995), 273.

Cross observes that the industrial era brought a separation of roles in marriage. Consequently, men were left in a relegated position at home. In the 1920s, psychologists and sociologists introduced the father as a playmate and banker. The fathers' role in the preindustrial society was no longer possible. No longer were milking cows or shoeing horses intergenerational occupations that brought identity, mentorship, and closeness to the young through their fathers. Fathers were absent most of the day, came home tired, and fulfilled a role of provider and playmate, hoping to build a developmental relationship with the young.⁷⁸

Historians and sociologists alike agree on the fact that the 1960s divided history in two: early-modernity and late-modernity or modernity and postmodernity.⁷⁹ The 1960s was a turning point in North American Culture. A threat of a nuclear war, the Vietnam War,⁸⁰ and the assassination of three important and powerful leaders, were instrumental in polarizing, "primarily along age lines."⁸¹ Also, the Civil Rights movement, the women's movement, the gay movement, and the new provision for people with disabilities characterized this period of history.⁸² Clark affirms, "We have embarked on a path where rules, norms, and values of society were left up to the individual . . . During this time, the biggest change-affecting adolescents was the shift in focus for adult systems

⁷⁸ Cross, *Men to Boys*, 44-45.

⁷⁹ Joke Young, *The Exclusive Society: Social Exclusion, Crime and Difference in Late Modernity* (London: Sage Publications, 1999), 1.

⁸⁰ Thomas Hine, *The Rise and Fall of the American Teenager* (New York: Avon Books, 1999), 251, 261, 264.

⁸¹ Clark, *Hurt*, 31.

⁸² Elkind, *Ties That Stress*, 23.

and institutions . . . This rejection, or abandonment, of adolescents is the root of the fragmentation and calloused distancing that are the hallmarks of the adolescent culture.”⁸³

The Family in Early-and Late-Modernity

As the culture at large shifted from child centered to adult centered, the family made the same change. Elkind describes the shift from the modern to the postmodern (or late-modernity) perspective. For the modern family, the family imbalance came in the form of roles, fathers as breadwinners, mothers as homemakers, and children as students. Although it was stifling to many modern parents, children’s needs of protection and guidance through their parents and society were met.⁸⁴

Root amplifies this view by explaining that youth were free to pursue individual plans. They would leave the family unit in search of personal aspiration, education, and employment. Marriage was no longer based on kin-unit-survival system or on business arrangements, but on pure love. Family input was less influential-to-nonexistent. Mothers continued staying home to ensure a safe haven for children while husbands were the family providers.⁸⁵ This image of the perfect family lasted about fifteen years, from 1947 to the early-1960s. It was known as the “long decade.” However, this period of stability was the result, according to Coontz, of a “unique moment of equilibrium in the expansion

⁸³ Clark, *Hurt*, 32-33.

⁸⁴ Elkind, *Ties That Stress*, 29.

⁸⁵ Root, *The Children of Divorce*, 15.

of economic, political, and personal options. Nevertheless, the family was about to suffer the effects of the long predicted storm.”⁸⁶

It was ironic that the same foundation of love that gave birth to marriage, gave way to its democratization. The absence of love became the grounds for dismissal of the union previously created in love. Root writes, “Divorce in a modernized world, then, attacks the self, because the self is formed within the belonging and meaning provided by the family. When it is destroyed, the threat of lost place and lost purpose becomes a reality. Without place or purpose, one becomes lost to self.”⁸⁷

Family in late-modernity has changed from a permeable one (children in the context of marriage) to one of “very different patterns.” Elkind expresses, “Two parent working families, single-mother families, single-father families, stepfamilies, multigenerational families, adoptive families, unmarried families, like-sex parent families, surrogate mother families—all are fully recognized, if not fully accepted, as ways to put together a family.”⁸⁸ These arrangements, observes Elkind, have benefited more parents and adults than children and youth. “Family imbalance,” Clark reflects, “Falls on the child/adolescent, who is left to fend for himself or herself as parents seek to find their own way in life.”⁸⁹

William Damon, diagnoses modernity as the present reality of the culture from the family perspective. First, he acknowledges the culture of individualism as one

⁸⁶ Coontz, *Marriage, a History*, 226, 237-238.

⁸⁷ Root, *The Children of Divorce*, 21.

⁸⁸ Elkind, *Ties That Stress*, 31.

⁸⁹ Clark, *Hurt*, 34.

fostering the self-centeredness and withholding of expectations for service, and second observes how religion is the only positive force enabling some children to adapt to stressful and burdensome life events.⁹⁰ Coté recognizes the role of religion, however, he reflects on the fact that many faith-based groups are not looking at family and childrearing models that reflect an accurate historical perspective prior to the 1950s and the subsequent rebellious decade.⁹¹

Furthermore, marriage is no longer appealing for many in late-modernity. There is a sense of living in the present for self without considering one's predecessors or future posterity. Moreover, Lasch continues, "Men and women now pursue sexual pleasure as an end in itself, unmediated even by the conventional trapping of romance."⁹²

Systemic Abandonment: Final Remarks

Patricia Hersch reflects, "The more we leave children alone, don't engage, the more they circle around on the same adolescent logic that has caused dangerous situations to escalate. We need to reconnect with them."⁹³ Elkind states, "There is little or no place for adolescents in America society today—not in our homes, not in our schools, and nor in society at large . . . In contemporary society, therefore, we effectively ignore the unique needs of the age group who are no longer children, who have not yet attained

⁹⁰ William Damon, *Greater expectations: Overcoming the Culture of Indulgence in America's Homes and Schools* (New York: W. W. Norton, 1983), 84, 92.

⁹¹ Coté, *Arrested Adulthood*, 89.

⁹² Lasch, *The Culture of Narcissism*, 5, 191.

⁹³ Hersch, *A Tribe Apart*, ix.

full adulthood.”⁹⁴ In addition, Clark concludes, “Adolescents have a longing that parents, teachers, and other adults have ceased as a community to fulfill. The reasons are many and varied, but this concept of the systemic abandonment of adolescents as a people group seems to capture the widest range of descriptions used by careful observers of adolescents and adolescents themselves.”⁹⁵

According to Clark, there are at least two consequences of parental and adult abandonment. First, adolescent years are extended because of the absence of adult role models to guide the process. Second, adolescents know they are essentially alone.⁹⁶

The World Beneath

As a reaction to systemic abandonment, Clark describes the youth’s place of refuge as the world beneath. It is a safe place, where the adolescent and peers seclude themselves to find acceptance. Adults are not welcome there.⁹⁷ Susan Harter recognizes the difficult task of the adolescent to discover the multiple selves and create a narrative that helps them to deal cognitively with contradictions and role conflicts. This is a progressive process in the early-, mid-, and late-adolescence.⁹⁸

Clark prefers the term: multiple identities. The adolescent learns to survive in different aspects of their lives and be resilient. It does not mean that they are not deeply

⁹⁴ Elkind, *All Grown up and No Place to Go*, 3.

⁹⁵ Clark, *Hurt*, 43-44.

⁹⁶ *Ibid.*, 53.

⁹⁷ Clark, *Hurt 2.0*, 44-45.

⁹⁸ Susan Harter, *The Construction of the Self* (New York: The Guilford Press, 1999), 66-69, 74, 85-88.

hurt, but that they have learned how to live up to the expectations of adults in the different areas of their lives and still hide in their own place.⁹⁹ Clark and Dee Clark observe, “One of the amazing things about today’s children is that they can easily distinguish between adults who are sincerely interested in them and those who want something from them or who simply go through the motions.”¹⁰⁰

Coté reflects on the fact that modernity has brought positive as well as negative consequences. Among the positives are improvement in life expectancy, standard of living, and personal freedom. Among the negatives are the loss of “structure and direction that once defined maturity and identity.”¹⁰¹ Today, adults choose “paths of least resistance and least effort over higher levels of cognitive and identity development . . . the basic drive to avoid pain and seek pleasure, instead of impulse restraints and service;” Therefore, Coté concludes, “Identity problems are the major ‘symptoms’ of the times.”¹⁰²

Cross also sees the core of the issue in development and community, “They are not growing or relating to others . . . This is a process of cognitive growth, identity formation and emotional maturity . . . That, along with finding and developing one’s special skills and spiritual awareness, should lead to that wonderful combination of autonomous rationality and emotional relatedness.”¹⁰³ Hymowitz observes that the lack

⁹⁹ Clark, *Hurt*, 57.

¹⁰⁰ Clark and Dee Clark, *Disconnected: Parenting Teens in a Myspace World* (Grand Rapids, MI: Baker Books, 2007), 25.

¹⁰¹ Coté, *Arrested Adulthood*, 3.

¹⁰² *Ibid.*, 43, 136.

¹⁰³ Cross, *Men to Boys*, 249, 251.

of societal expectation for the young, increasingly worsen development issues.¹⁰⁴ Cross realizes that there is a shortening of role models (fathers included), no rites of passage, or mentors.¹⁰⁵ Finally, Robert Putnam advocates for social capital as a crucial component in the life of the young.¹⁰⁶

Hence, the task ahead impels a deeper study of individuation as the process of becoming an adult. It is imperative to ascertain the theory behind it, as it relates to the present situation of the young. By identifying its tasks, understanding its functions, and determining its crucial influence in the young, one gets familiar with the task ahead. In the following chapter, the triple tasks of individuation as well as allusions to the role of community in development are explored.

¹⁰⁴ Hymowitz, *Manning Up*, 186.

¹⁰⁵ Cross, *Men to Boys*, 211, 249-255.

¹⁰⁶ Robert Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon and Schuster, 2000), 363.

CHAPTER 2

INDIVIDUATION: IDENTITY, AUTONOMY AND BELONGING

According to Carl Jung, Individuation is the “process of differentiation,” which final objective is development of the individual personality.¹ Mussen, Conger, and Kagan describe it as the process of becoming an individual. It is a journey from dependency (childhood) to interdependency (adulthood).² Damon adds that although individuation is constructed in adolescence, it is evaluated and reassessed throughout development. In fact, connectedness and separateness is a lifetime process.³ For the purpose of this research project, the concept of individuation is used in the therapeutic sense. The adolescent develops a sense of self that connects and assimilates into culture.⁴ Therefore, individuation is the process of going from dependency (childhood) to interdependency (adulthood). Clark conceptualizes it as the tight rope model.⁵

¹ Carl Jung and Helton Godwin Baynes, *Psychological Types* (London: K. Paul, Trench, Trubner, 1923), 561.

² Mussen, Conger, and Kagan, *Child Development and Personality*, 622.

³ William Damon, *Social and Personality Development* (New York: Norton, 1983), xi-1.

⁴ Madeline Levine, *The Price of Privilege: How Parental Pressure and Material Advantage Are Creating a Generation of Disconnected and Unhappy Children* (New York: HarperCollins, 2006), 63-94.

⁵ Clark, “The Changing Face of Adolescence,” 57-60.

The end of childhood is clearly identified in puberty, which comes from the Latin word *pubertas*, meaning age of manhood. For girls, it is the age of menarche, and for boys, it is the emergence of pigmented pubic hair.⁶ At the beginning of the twentieth century, Hall identified the average age of menarche at fourteen.⁷ In 1965, Mussen, Conger, and Kagan documented it at thirteen.⁸ At present, the age of menarche for girls has lowered to twelve⁹ or younger.¹⁰

Mussen, Conger, and Kagan did not think of the age of menarche to be of major relevancy to adolescent development. They noticed that the age fluctuates from individual to individual and that the data used a hundred years ago has been proved of notable vulnerability to error. Although they did not find any physical growth abnormality or sexual development consequences linked to menarche, Mussen, Conger, and Kagan observed a “tendency for late-maturing girls to have somewhat more slender (ectomorphic) physiques, and for early-maturing girls to have somewhat less slender, more rounded (endomorph) physiques.”¹¹ Furthermore, Mussen, Conger, and Kagan admit to psychosocial problems in early-maturing adolescents, such as: relationship problems with other late- or early-maturing girls, relationship with the opposite sex, a

⁶ Mussen, Conger, and Kagan, *Child Development and Personality*, 608.

⁷ Hall, *Adolescence*, 1:373.

⁸ Mussen, Conger, and Kagan, *Child Development and Personality*, 610.

⁹ McDowel MA, D.J. Brody, J.P. Hudghes, “Has Age of Menarche Change?: Results from the National Health and Nutrition Examination Survey (NHNES) 1999-2004.” *The Journals of Adolescent Health* 40, no 3 (March 2007): 201-203.

¹⁰ S.K. Cesario and L.A Hughes, “Precocious Puberty: a Comprehensive Review of Literature.” *Journal of Obstetric, Gynecologic, and Neonatal Nursing* 36, no 3 (May/June 2007): 263-274.

¹¹ Mussen, Conger, and Kagan, *Child Development and Personality*, 611.

shift in recreational activities from contact sports with boys to sedentary beauty concerned activities, being bullied, and self-esteem among other concerns.¹²

Increasing medical studies show the age of menarche is dropping. As a consequence, psychosocial, and health problems have been rising. For instance, obesity,¹³ anxiety, stress, depression,¹⁴ adjustment problems with peers, earlier sexual activity, and an increase in the likelihood of having multiple sexual partners.¹⁵ Also, lower self-esteem and use of drugs, can be added to the list.

Others argue that the age of menarche has remained relatively constant over the past fifty years.¹⁶ Furthermore, they believe that the external environment has a stronger influence on how early-sexually-maturing adolescents react psychosocially. Other studies reflect that early-menarche is linked with psychosocial factors. Romans *et al.* conducted a random study in a New Zealand community, and found variables such as father absenteeism, sexual abuse, and socioeconomic status, to be contributors of early-menarche.¹⁷ Similar studies have been conducted in the United States that particularly

¹² *Ibid.*, 614.

¹³ L. Tremblay and J.Y. Frigon, "The Psychosocial Adjustment of Adolescent Girls: Longitudinal Data." *International Journal of Obesity* 29, (May 2005): 1204-1211.

¹⁴ Ge Ziaojia, Rand Conger, and Glen Elder, "Pubertal Transition, Stressful Life Events, and the Emergence of Gender Differences in Adolescent Depressive Symptoms." *Developmental Psychology* 37, no 3 (May 2001): 404-417.

¹⁵ William, Copeland *et al.*, "Outcomes of Early Pubertal Timing in Youth Women: A Prospective Population-Based Study," *American Journal of Psychiatry* 167, (October 2010): 1218-1225.

¹⁶ Rachel Posner. "Early Menarche: A Review of Research on Trends in Timing, Racial Differences, Etiology and Psychosocial Consequences," *Sex Roles* 54, no. 5/6 (2006): 315-322. Academic Search Premier, EBSCOhost (accessed April 24, 2011).

¹⁷ S.E. Romans *et al.*, "Age of Menarche: The Role of Some Psychosocial Factors," *Psychological Medicine* 33 (June 2003): 933-939.

link father absenteeism with early-menarche in preadolescent girls.¹⁸ The reality is that scholars concur on the fact that adolescence starts earlier and lasts longer.¹⁹

At the beginning of the twentieth century, when school was becoming mandatory, adolescence started at high school age and lasted until graduation. That trend was somewhat still valid until past mid-twentieth century. The students were expected to learn a trade of their preference, get married, and join the adult world. In 1969, Mussen, Conger, and Kagan described the passage from childhood to adulthood as a series of tasks to be mastered. First, gradually achieve independence from one's family. Second, adjust to one's sexual maturation. Third, establish cooperative and workable relationships with peers (without being dominated by them). Fourth, decide and prepare for a meaningful vocation. And fifth, develop a philosophy of life.²⁰

As the twentieth century advanced, the recognition of two stages in adolescence was necessary to explain the social changes: early and late. Today, three stages of adolescence are recognized, early-adolescence, approximately 10-14,²¹ mid-adolescence, approximately 15-17,²² and late-adolescence (18-mid 20).²³ Although defining the

¹⁸ D.E.Comings *et al.*, "Parent–Daughter Transmission of the Androgen Receptor Gene as an Explanation of the Effect of Father Absence on Age of Menarche," *Child Development* 73, no. 4 (2002): 1046-1051. Academic Search Premier, EBSCOhost (accessed April 24, 2011).

¹⁹ Cross, *Men to Boys*, 255.

²⁰ Mussen, Conger, and Kagan, *Child Development and Personality*, 621.

²¹ Division of Human Development and Disabilities, National Center on Birth Defects, and Developmental Disabilities, "Child Development," Centers for Disease Control and Prevention Centers (CDC), <http://www.cdc.gov/ncbddd/child/middlechildhood9-11.htm> (accessed March 1, 2011). Age group labeled as young teens.

²² *Ibid.* Age group labeled as teenagers.

²³ Arnett, *Adolescence and Emerging Adulthood*, xii, 8, 18. Arnett uses emerging adulthood.

beginning of adolescence in puberty is biologically based, defining an ending age has become increasingly difficult.²⁴

In the present, society does not resolve the end of adolescence for the young anymore. There are no rites of passage that indicate the end of adolescence in society.²⁵ Arnold Van Gennep identified three characteristics of rites of passage: rites of separation, rites of transition, and rites of incorporation.²⁶ Gennep further compares modern civilization of his days to a house with thinner inner divisions. It is not complicated to go from one room to another, referring to easy access to several stages of life, as opposed to semi-civilized societies, where such a process takes more preparation, formalities, and ceremonies.²⁷ Many rites exist in our societies that claim to provide a passage from childhood to adulthood. However, they all fail in actually separating the young from the previous status—adolescence—and incorporating them into adulthood.²⁸

Consequently, the final task of individuation is quite complex. Clark reflects, “No growing up occurs if there is nothing to grow up into. Without the adult connection, adolescence becomes a Neverland, a Mall of Lost Children.”²⁹ The end of adolescence is determined by society and can be extended to, surprisingly, the mid- to late-twenties.³⁰

²⁴ Peter Blos, *The Adolescent Passage: Developmental Issues* (New York: International Universities Press, 1979), 406.

²⁵ Peter Blos, *On Adolescence, a Psychoanalytic Interpretation* (New York: Free Press of Glencoe, 1962), 10.

²⁶ Arnold Van Gennep, *The Rites of Passage* (London: Routledge and Paul, 1960), 11.

²⁷ *Ibid.*, 26.

²⁸ Chap Clark, *From Father to Son: Showing Your Boy How to Walk with Christ* (Colorado Springs, CO: NavPress, 2002), 144.

²⁹ Clark, “The Changing Face of Adolescence,” 53.

³⁰ Arnett, *Readings on Adolescence and Emerging Adulthood*, 25.

The signs to search for, in order to identify the culmination of adolescence, are the tasks of Individuation: identity, autonomy, and belonging.³¹

Identity

Hall compared the process of becoming an adult to the process of becoming an adolescent. Hall identified obedience as the only duty of the child. The child then passionately refutes parents' effort to continue to tighten the reins when they should be loosening them. He advocates opportunities for the adolescent to explore, learn, and join adults in their world. Hall also warned the schools and their curriculums of the danger of becoming an ossuary.³²

In short, Hall proposed, "The child must now be taken into family councils and find the parents interested in all that interests him."³³ This is great advice for twenty-first century parents, teachers, and adults interested in adolescent development. Clark and Clark recommend, "Your child is not a problem, but a creative, talented, and a unique gift to be understood, embraced, and ultimately set free."³⁴ Mussen, Conger, and Kagan identify the development of the sense of one's own identity as the key task of the adolescent. Mussen, Conger, and Kagan affirm, "Before the adolescent can safely abandon the security of childhood dependence on others, he must have some idea of who

³¹ Jacquelynne Eccles and Jennifer Appleton Gootman, eds., *Community Programs to Promote Youth Development*, (Pdf file, 2002), 47.

³² Hall, *Youth*, 1:208; Random House Webster's Unabridged Dictionary, s.v. "Ossuary," 957. A place or receptacle for the bones of the dead.

³³ Hall, *Youth*, 1:208.

³⁴ Clark and Clark, *Disconnected*, 18.

he is, where he is going, and what the possibilities are of getting there. In many ways, the question ‘Who am I?’ is the central problem of the adolescent.”³⁵

Jean Piaget was a pioneer in child and brain development. Piaget identified three major stages in child development. Stage I: Sensorimotor operations, encompassing the first two years of the child. In this stage, his motion, alertness, association, curiosity, and senses begin to develop. Stage II: Concrete operations, encompassing the next nine or ten years of the child’s life. It is divided into preconceptual stage, intuitive thought, articulated representative regulations, and concrete operations. Finally Stage III: Formal operation.³⁶ Paul Mussen concludes, “By the age of fifteen, the adolescent is able to use logical operations and formal logic in an adult manner in solving problems.”³⁷

For Piaget, self and personality correspond to different stages of development. During childhood, the self-system evolves from one, which is entirely egocentric, or self-centered, to one, which can consider another person’s point of view when making judgments. For both Piaget and Erikson, the person does not become a true individual, or develops a personality, until he has integrated his thoughts and feelings about himself into a total life perspective, expanding beyond personal interest to all mankind.³⁸

Piaget makes a clear distinction between the child’s brain and the adolescent’s brain. The child’s brain is concrete. For Piaget, this means that the child can only focus

³⁵ Mussen, Conger, and Kagan, *Child Development and Personality*, 622.

³⁶ Jean Piaget, *The Child: Problems of Genetic Psychology Reality* (New York: Grossman Publishers, 1973), 54-59.

³⁷ Paul Mussen, *The Psychological Development of the Child: Foundations of Modern Psychology Series* (Englewood Cliffs, NJ: Prentice-Hall, 1963), 56.

³⁸ Jean Piaget, *Six Psychological Studies* (New York: Random House, 1967), xv.

on one isolated problem without the ability of integrating it with abstract theories. The adolescent, on the contrary, is capable of abstract thinking, or in Piaget's words, capable of solving "theoretical problems not related to everyday realities."³⁹ Piaget further explains the adolescent's task as one of obtaining equilibrium, by understanding this new capability of abstract thinking and its place in everyday life.⁴⁰

Erick Erikson built upon Piaget's child stages of mental development. He expanded Piaget's formal operation description on brain development of adolescents. Erikson observed that the youth is capable of operating in "hypothetical propositions. He can invite variables impossible to consolidate by concrete thinkers, and observe the correlation between those variables."⁴¹

Erikson developed an eight-stage life cycle. He affirms that human growth happens when internal and external conflicts are met with an increased sense of inner unity, good judgment, and the capacity to do well according to one's own and the community's standards. Erik and Joan Erikson called those conflicts psychosocial crises. Adolescence, which is the fifth stage, brings a crisis of identity versus identity confusion.⁴² It is not until adolescence that the individual develops the prerequisites in physiological growth, mental maturation, and social responsibility to experience and pass through the crisis of identity.⁴³ Furthermore, Erikson identifies fidelity as the virtue of

³⁹ Ibid., 61.

⁴⁰ Ibid., 64.

⁴¹ Erik Erikson, *Youth: Change and Challenge* (New York: Basic Books, 1963), 12.

⁴² Erik Erikson and Joan Erikson, *The Life Cycle Completed* (New York: W.W. Norton, 1997), 32-33.

⁴³ Erikson, *Youth*, 91.

adolescent ego strength, which belongs to man's evolutionary heritage. Every stage can be reached from the interaction with the individual and the social forces of a true community. Youth search for purpose and meaning in something or somebody.⁴⁴

James Marcía built upon Erikson's lifecycle development. He delved more deeply into the adolescent's psychosocial crisis identified by Erikson in stage five.⁴⁵ Marcía identified three aspects of identity in Erikson's research: first, structural (ego growth; Erikson's eight stages of psychosocial growth), second, phenomenological (a core or center gives meaning and significance to one's world. It can be conferred by the child's guardians, or constructed by oneself), and third, behavioral (this is the external aspect visible to the outside world).⁴⁶

Marcía questioned the identity's visibility. According to Erikson, identity is formed when occupation and ideology are resolved. Marcía's observation of youth culture during the late-1960s and early-1970s, created a disjunctive in Erikson's theory. The young seemed to have strong ideologies, and yet refused to conform to any societal patterns of norm and conduct; hence, occupational issues were not resolved. However, they were seen as having an identity. On the other hand, there were those who assimilated a corporation's or controlling partner's identity, but did not seem to have a strong ideology. The occupational aspect seemed to be in order, but further questioning reflected a superimposition on the ideology.

⁴⁴ Ibid., 3.

⁴⁵ James Marcía, "Adolescence, Identity, and the Bernardone Family," in *Identity: An International Journal of Theory and Research*, 2 (3), 199-209.

⁴⁶ James Marcía, *Ego Identity: A Handbook for Psychosocial Research* (New York: Springer-Verlag, 1993), 3-10.

Using Erikson's psychosocial crisis assessment for adolescence, Marcía created his identity model from Erikson's polar alternatives of identity: achievement and diffusion.⁴⁷ The individuals in the stage of diffusion show a lack of commitment, while individuals in the achievement stage have accomplished an ideology and occupation successfully. Marcía's contribution was the identification of two other statuses: Moratorium and Foreclosure. Marcía continues, Moratorium describes an adolescent in between achievement and diffusion, "his parents' wishes are still important to him, he is attempting to compromise between them, society's demands, and his own capabilities."⁴⁸ Finally, the foreclosure state encompasses those individuals who have not experienced, for the most part, a crisis of identity. They have followed what others have prepared or intended them to become as children.⁴⁹

Lawrence Kohlberg expanded Piaget's stages of logical reasoning or intelligence.⁵⁰ After concluding that intellectual development does not cease evolving at the age of formal operation, Kohlberg focused on moral development. He created three levels with two stages within; the second level, being a more advanced and organized form of the general perspective. He called those levels: conventional. Kohlberg defined the term conventional as "conforming to and upholding the rules and expectations and conventions of society or authority just because they are society's rules, expectations, or

⁴⁷ Although Erikson changed his label from diffusion to confusion, Marcía preferred to continue using diffusion, which better describes the polar extreme of identity.

⁴⁸ James Marcía, "Development and Validation of Ego-identity Status," *Journal of Personality and Social Psychology* 3, (1966): 551-558.

⁴⁹ Ibid.

⁵⁰ Lawrence Kohlberg, *The Psychology of Moral Development: The Nature and Validity of Moral Stages* (San Francisco: Harper and Row, 1984), 170.

conceptions.”⁵¹ One way to understand the three levels is by observing the relation between self and society, rules and expectations.⁵²

The pre-conventional level includes children under nine, some adolescents and adult criminal offenders. They have not reached a level of comprehension and support of the rules and expectations. Developmentally, they are concrete and motivated by punishment and reward. The conventional level includes most adolescents and adults in society. The individual identifies self and understands rules and expectations of others. The last level is the post-conventional level. The individual understands and complies with society rules, as long as they are in agreement with morals and principles.⁵³

Carol Gilligan’s work is anchored on Erikson’s relationship between life history, history, and Kohlberg’s approach to moral relativism. Gilligan found a clear difference between boys and girls that was overlooked in Kohlberg’ study on levels and stages of moral development.⁵⁴ Separation and Individuation determines the developmental stages. Girls have a need for relationships as much as to become individuals. They want to be heard, voice their opinions, and respected by their parents. That represents the dilemma of the adolescent girl: conflicts with individuality and the others.⁵⁵ Further analyzing the common findings that women have inferior developmental levels, Gilligan reflected on

⁵¹ Kohlberg, *The Psychology of Moral Development*, 172.

⁵² *Ibid.*, 173.

⁵³ Lawrence Kohlberg, *The Philosophy of Moral Development: Moral Stages and the Idea of Justice*, Essays on Moral Development (San Francisco: Harper and Row, 1981), 409-412.

⁵⁴ Carol Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (Cambridge, MA: Harvard University Press, 1982), 484.

⁵⁵ Carol Gilligan, *Mapping the Moral Domain: A Contribution of Women's Thinking to Psychological Theory and Education* (Cambridge, MA: Harvard University Press, 1988), 153.

the fact that women's judgments are tied to "feelings, empathy, and compassion. They are more concerned with the resolution of the 'real-life' as opposed to hypothetical dilemmas."⁵⁶ Therefore, the standards used to measure development might not be the most appropriate ones for women.

Nancy Chodorow corroborated that gender identity is formed by the age of three, and is irreversible. Women socialize girls, and girls quickly learn what their role in society is. Men, on other hand, are not largely involved in the socialization of boys; women are teaching boys how to be men.⁵⁷ Boys have to prove that they have reached manhood, which implies, in many cases, a distortion of power, abuse, and negligence toward females as a proof of their insecurity. Chorodow concluded that men should get involved in the socialization of boys, as role models for the young. As long as women continue teaching masculinity as a devaluation of femininity inside and outside, more men will perpetuate the system that devaluates women.⁵⁸

Chorodow explains, "Daughters and sons must be able to develop a personal identification with more than one adult, and preferably one embedded in a role relationship that gives it a social context of expression and provides some limitation upon it."⁵⁹ Father absenteeism leaves daughters with a lack of a male role model as well. Boys have their mothers as an example of opposite sex; girls do not. They are relationally

⁵⁶ Gilligan, *In a Different Voice: Psychological Theory and Women's Development*, 490.

⁵⁷ Nancy Chodorow, *The Reproduction of Mothering: Psychoanalysis and the Sociology of Gender* (Berkeley: University of California Press, 1978), 174.

⁵⁸ Nancy Chodorow, *Feminism and Psychoanalytic Theory* (New Haven, CT: Yale University Press, 1989), 44.

⁵⁹ *Ibid.*, 65.

eager, but father absenteeism makes it challenging. Industrialization has made relationships difficult to occur. Before modern times, men would work close to home, being available for their children, both girls and boys. Chorodow concludes, “The public world of work, consumption, and leisure leaves people increasingly starved for affection, support, and a sense of unique self.”⁶⁰

Raymond Montemayor and Daniel Flannery argue that the biological, behavioral, emotional, and social cognitive changes from childhood to adolescence emerge gradually rather than suddenly. He further explained that the appearance of secondary sexual characteristics, pubic hair growth, and gonadotropin (glycoprotein hormones) levels begin to increment as early as 10.5 and 8 or 9 respectively for boys and girls. Thus many individuals classified as children are in reality transitioning into adolescence.⁶¹

Social capital is also being underlined as a key factor in the identity formation process. Erikson considers it crucial, and Chorodow believes that it is central to gender identity and boundaries setting. As culture, religious identity, autonomy, and belonging are evaluated, social capital becomes more relevant.

Furthermore, there is a deeper level within every human being that needs to be considered in the discussion of identity. To the question of, “who I am,” an imperative answer with relation to one’s origin surfaces in the individual’s mind. The individual’s last name links that specific person to a kin. In today’s society that may not carry as much

⁶⁰ Ibid.,78.

⁶¹ Raymond Montemayor and Daniel Flannery, “Making the Transition from Childhood to Early Adolescence,” in *From Childhood to Adolescence: A Transitional Period?* eds., Raymond Montemayor, Gerald Adams, and Thomas Gullotta (London: Sage Publications, 1990), 294.

meaning as it used to. However, when the question of identity transcends the individual's biological origin and considers an omnipotent God capable of creating out of love, identity takes a new depth that overrides any other level previously considered.

Identity: a Christian Approach

Henri Nouwen, a priest and scholar who attended and taught in prestigious universities, came to the realization that he had to rediscover his identity.⁶² Nouwen's identity was attached to performance and affirmed by others in scholastic circles.

Nouwen writes, "Everyone was saying that I was doing really well, but something inside was telling me that success was putting my own soul in danger."⁶³

Nouwen found his identity in loving God and loving others, avoiding the temptations of relevancy, popularity, and power. Christian Smith concludes with the fact that adolescents are searching for a faith identity and that their experience with God is one of moralistic therapeutic deism, which points to self rather than others—meaning that God exists and wants people to be good, nice, and fair to each other. The central goal of life is to be happy and feel good about oneself. God does not need to be particularly involved in one's life except when God is needed to resolve a problem. Smith further reflects on an individualistic post-Christian society as the possible causation for this mainstream American religious experience in adolescents.⁶⁴

⁶² Henri Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroad, 1989), 16.

⁶³ *Ibid.*, 10.

⁶⁴ Christian Smith and Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York: Oxford University Press, 2005), 259, 262.

Tim Clydesdale wrote about religious identity using a locked box analogy. Clydesdale analyzes how adolescents reflect culture by living the superficial present while ignoring the long term, meaningful, purposeful, and connected communities.⁶⁵ Clydesdale also uses a table metaphor, where two wobbly legs represent the external world. It includes American global reality and its interaction with popular culture. It also involves mainstream American values, religion, and worldview. On the table is the late-adolescent identity locked box. It includes the individual worldview formed thus far. Adolescents decide to use it only when necessary and then lock it away or forget its existence until a later phase in life. By then, four or five years have passed, the world has changed, and their locked religious identity is no longer relevant.⁶⁶

Nouwen decided to leave Harvard for *L'Arche*, a community for mentally handicapped people, where the voices of praise and his scholastic training were of no use. He was forced to rediscover his own identity. Nouwen explained how vocation can become a temptation when focused on self, rather than Jesus. Jesus himself was tempted in three areas: relevancy, popularity, and power.⁶⁷

Efficiency and control are the greatest aspirations of society today. Jesus was tempted to respond with relevancy by making stones become bread (Mat 4:3). Donald Hagner assents with the common understanding of Jesus' contradiction of his sonship, if he had given into the temptation. He further reflects on the disjunctive of Jesus using his

⁶⁵ Timothy Clydesdale, *The First Year Out: Understanding American Teens after High School*, Morality and Society Series (Chicago: The University of Chicago Press, 2007), 39.

⁶⁶ *Ibid.*, 211.

⁶⁷ Nouwen, *In the Name of Jesus*, 71.

own power to avoid difficulty and pain contrary to God's will.⁶⁸ A Christian response to relevancy is irrelevancy. Nouwen says, "Loneliness, isolation, lack of friendships, boredom, feelings of emptiness and depression, and a deep sense of uselessness fill the hearts of millions of people in our success-oriented world."⁶⁹ Contemplative prayer is the spiritual discipline needed.

The second temptation was to be spectacular: "If you are the Son of God, he said, throw yourself down" (Mat 4: 6). Nouwen comments, "Jump to safety—would be to act only out of self-interest and to act against the will of God."⁷⁰ You are who people say you are. Jesus was asked to jump from a high place so God would send his angels to show everyone who he was. Nouwen sees that same temptation faced every day. Individuals try to please other people in order to receive praises and satisfaction from relevant acts that lead to admiration from others, as in individual heroism. Individuality is a trademark of this society; Nouwen concludes, "Everyone has the right to live his private life privately!"⁷¹ A Christian response to individuality and being spectacular is interdependent service. Nouwen explains how Peter's task of feeding Jesus' sheep is a task of trust and community. Therefore, confession and forgiveness are needed.⁷²

Jesus was taken by the devil "to a very high mountain and shown all kingdoms of the world and their splendor; all this I will give you," he said, "If you will bow down and

⁶⁸ Donald Hagner, *Word Biblical Commentary: Matthew 1-13*, 33A, electronic edition (Dallas, TX: Logos Library System, 1998), S65.

⁶⁹ Nouwen, *In the Name of Jesus*, 21.

⁷⁰ Hagner, *Word Biblical Commentary: Matthew 1-13*, S67.

⁷¹ Nouwen, *In the Name of Jesus*, 36.

⁷² *Ibid.*, 39-51.

worship me” (Mat 4:8, 9). The third temptation of Jesus was to be powerful, and power is very irresistible. Phillip Yancey, speaking on the temptations of Jesus, reflects saying that Satan coerces people (external) into obedience. Lust and greed summarizes this temptation, and humans long for it, Yancey wrote, “God’s power, in contrast, is internal and noncoercive.”⁷³ Hagner presents a disjunctive between God and Satan. Both offered power and Jesus was expected to ally with either God’s or Satan’s method. Hagner continues, “Thus, at stake here is the fundamental issue addressed by the first of the commandments: ‘I am the Lord your God . . . you shall have no other gods before me’ (Deut 5:6-7).”⁷⁴ Nouwen gets to the core, “It seems easier to be God than to love God, easier to control people than to love people, easier to own life than to love life.”⁷⁵ Believers need to know the heart of God by theological reflection.

Yancey takes the conversation to a new level of intimacy, when reflecting, “Although power can force obedience, only love can summon a response of love, which is the one thing that God wants from us as the reason he created us.”⁷⁶ Nouwen reflects on a world full of voices that shout: “You are no good, you are ugly, you are worthless, you are despicable, you are nobody.”⁷⁷ Nouwen asserts how easily it is to give into those voices and actually believe them. That is Nouwen’s point, “This is my son, whom I love” (Mt 3:17); “Before I formed you in the womb, I knew you” (Jer 1:5); “I am fearfully and

⁷³ Philip Yancey, *The Jesus I Never Knew* (Grand Rapids, MI: Zondervan Pub. House, 1995), 76.

⁷⁴ Hagner, *Word Biblical Commentary: Matthew 1-13*, S 68.

⁷⁵ Nouwen, *In the Name of Jesus*, 59.

⁷⁶ Yancey, *The Jesus I Never Knew*, 78.

⁷⁷ Henri Nouwen, *Life of the Beloved Spiritual Living in a Secular World* (Cincinnati, OH: St. Anthony Messenger Press, 2002), 31.

wonderfully made: your works are wonderful, I know that full well . . . My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body” (Ps 139: 14-16). That is the identity that God gives his creatures: the beloved.

The greatest demonstration of that intimate love of God toward human beings is in the cross. Alister McGrath summarizes the cross as a symbol of mankind’s redemption; for it is costly. It shows the reality of the human condition, and God’s love.⁷⁸ It is costly because it cost a man his life, and that man was the Son of God;⁷⁹ “You were bought at a price” (1 Cor 13:20). Sin created a separation between God and his creation: reconciliation was needed. Karl Barth *et al.* reflect, “Jesus Christ took our place as Judge; he took our place as the judged; he was judged in our place; he acted justly in our place. He was the judge judged in our place.”⁸⁰ John Stott affirms that Jesus was a substitute; therefore a reconciliatory offering. Ultimately, God’s motivation for rescuing humanity was Love. The human logic is that the one who dies is the one at fault; the cross changed that. The sinless one, the one who became Sin, the immortal one, was the one who died; that is love, holy love.⁸¹

Human beings are created out of love by a loving father with individual knowledge of each one, even before being formed in their mothers’ womb (Ps 139). Human reality is that sin has caused separation from that loving relationship (Col 1: 20).

⁷⁸ Alister McGrath, *Christian Spirituality: An Introduction* (Oxford, UK: Blackwell Publishers, 1999), 67.

⁷⁹ Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Touchstone, 1995), 45.

⁸⁰ Karl Barth *et al.*, *Church Dogmatics* (London: T and T Clark, 2009), 12.

⁸¹ John Stott, *The Cross of Christ* (Downers Grove, IL: InterVarsity Press, 2006), 207-210.

Therefore, Jesus rescued his creation by giving his life as a ransom for many (Heb 9:15). When an individual knows this reality, identity attached to occupation, performance, and power takes an irrelevant role. Origin and belonging becomes a deeper reality in self. Yet, individuals still long for another practical answer of purpose and meaning.

Nouwen uses a bread analogy. The bread is taken, blessed, broken, and given. That should be the life of the beloved: disciples are chosen by God; therefore, they are seen as special people. Disciples are blessed by God; therefore, they should bless others. Disciples are broken; therefore, they should embrace it and bless it. Last, disciples are given; therefore, others can live.⁸²

A disciple is loved, blessed, broken, and given. This reality in an individualistic society resonates counter-culturally. Knowing who a disciple is brings out an unselfish reality of service. This is discipleship. The implications lead the searcher to the Bible as the inspired word of God. The Bible summarizes the essence of God as Love and challenges the individual to know God and become a loving person (1 Jn 4:8). Clark describes this process as a discipleship that goes beyond spiritual disciplines and external behaviors associated with duties of faith. It is a life led by example, which follows Christ in a trusting relationship with him.⁸³ Dallas Willard explains that process as a program set up by Jesus himself to be a lifelong student and co-laborator with Jesus; an apprentice.⁸⁴ Dietrich Bonhoeffer challenges those who profess being Christians by saying,

⁸² Nouwen, *Life of the Beloved Spiritual Living in a Secular World*. 51, 67, 85, 105.

⁸³ Chap Clark, *From Father to Son: Showing your Boy How to Walk with Christ* (Colorado Springs, CO: Navpress Books and Bible Studies, 2002), 17-20.

⁸⁴ Dallas Willard, *The Divine Conspiracy: Rediscovering our Hidden Life in God* (San Francisco: Harper San Francisco, 1998), 273.

“Christianity, without the living Christ, is inevitable Christianity without discipleship, and Christianity without discipleship is always Christianity without Christ.”⁸⁵

Willard further notices how a separation has been created between Christianity and discipleship; when in reality, one should not exist without the other. A person cannot call himself a Christian without being an avid apprentice of Jesus’ teachings. The author illustrates this with the truth of the bumper sticker that says, “I am not perfect, just forgiven.” Although this could not be truer, it also may reflect the lack of commitment to be transformed by submitting oneself under the clear teachings of Jesus and his disciples. Willard states, “Only God can detect who is being saved . . . should we not at least consider the possibility that this poor result is not in spite of what we teach and how we teach, but precisely because of it?”⁸⁶

Bonhoeffer’s passionate assessment of discipleship takes his readers into a compelling description of discipleship that starts with obedience to the calling. He observes that, unless the first step of obedience to the calling is taken, faith will not be developed in the seeker. For Peter it meant to leave his nets behind, for others it means different things; leaving an addiction, a bitter relationship that needs to be amended, or simply making time for him. For everyone, though, it means to love our neighbor.⁸⁷ Clark summarizes the concept of discipleship as follows,

A Disciple is a person who has responded to God’s love in Christ Jesus by believing (or equally as true to the Greek word used in 1 John 3:23, by ‘trusting’ or ‘having faith’) in God and his Word, in the message that proclaims freedom,

⁸⁵ Bonhoeffer, *The Cost of Discipleship*, 59.

⁸⁶ Willard, *The Divine Conspiracy*, 36, 40.

⁸⁷ Bonhoeffer, *The Cost of Discipleship*, 57-86.

peace, and restored relationship in a fractured world. A disciple is therefore someone who expresses this belief by committing to and walking in life of unconditional, sacrificial, sometimes illogical, and often unnoticed love.⁸⁸

Bonhoeffer uses analogies that describe discipleship as attachment, or adherence to Christ, mirroring the analogy of Jesus as the vine in John 15.⁸⁹ The same chapter also describes Jesus' followers as branches. It perfectly exemplifies the life of a disciple: "Apart from me you can do nothing" (Jn 15:5). If there is anything worthy of praise in the disciple's life—which is described in the analogy as fruit—it is only possible because of the branches' (disciples) connection to the vine (Jesus). In addition, God transferred his love to Jesus and Jesus to his disciples, as long as they were obedient to his commandments. Jesus later explains his command, "Love each other as I have loved you" (Jn 15: 12).

Glenn Stassen and David Gushee view the word Love (from the Greek *Agape*) in the context of the Kingdom of God. Love is seen in Christianity in at least three major ways: sacrificial, mutual, and in equal regard. All three of them are theological sounding; however, each one on its own could be misused. For instance, sacrificial love could be misunderstood to perpetrate submission, slavery, and injustice. Mutual love can also be defined as depending on others; and equal regard love as loving self over others. Stassen and Gushee propose another exegetical interpretation of *Agape*. It encompasses the previous three and puts it in context with the Kingdom of God; it is the delivering love.⁹⁰

⁸⁸ Clark, *From Father to Son*, 17-18.

⁸⁹ Bonhoeffer, *The Cost of Discipleship*, 58-59.

⁹⁰ Glenn Stassen and David Gushee, *The Kingdom Ethics: Following Jesus in Contemporary Context* (Downers Grove, IL: Inter Varsity Press, 2003), 328-339.

Delivering love can be better appreciated in the story of the Good Samaritan. A Samaritan helps a Jew, while two other religious leaders dismiss the fact that a man was wounded on the side of the road. According to Stassen and Gushee, hearers in the first century would have been impacted by that story as follows. First, love sees with compassion and enters into the situation of persons in bondage. Second, love does deeds of deliverance. Third, love invites one to have community with freedom, justice, and responsibility for the future. Fourth, love confronts those who exclude. Stassen and Gushee add, “Clearly, Jesus is confronting us with the eschatological challenge of a kingdom populated with our enemies who God loves and whom we must love. The kingdom is like the compassionate Samaritan, practicing delivering love. If I am to inherit eternal life, I must go and do as the Samaritan did.”⁹¹ Urie Bronfenbrenner, in his exegesis of western culture and the individuation process of the young, realized that part of becoming an adult is the ability to care for other human beings. Individualism in society creates uncaring individuals and loses an integral part of what being human means.⁹²

God, fearfully and wonderfully, created human beings. He gave the disciple abilities, skills, and talents to discover with the aid of the community of faith. Christian Identity speaks to the inner self of the individual. It brings a new narrative into the life of the adolescent while overriding one’s family story. God loves the individual before birth and unconditionally. As the adolescent works to achieve identity in all aspects previously

⁹¹ Ibid.

⁹² Urie Bronfenbrenner, *The Ecology of Human Development: Experiment by Nature and Design* (London: Harvard University Press, 1981), 53.

considered, another component arises in the individuation process of searching for interdependence: autonomy.

Autonomy

Mussen, Conger, and Kagan describe the acquisition of independency as a contiguous task to identity. It is difficult to obtain independence because childhood has been extended and society no longer upholds rites of passage from adolescence to adulthood. Often conflicting messages, coming from adults, create further confusion in the young. They see autonomy in three key areas: sexual behavior, peers, and vocational choice.⁹³ What follows is a literature review on the subject of autonomy, considered as the process of interjecting self (identity) into society.

James Loder agrees on the importance of identity in a complex and threatening society. Actually, Loder sees development as an “emerging result of the interaction between the person and her environment giving rise and shape to structural potentials within personality.”⁹⁴ As important as identity, Loder recognizes a second fold to the adolescence task of identity; it is the search for one’s voice. Loder explains it as the five axes that support identity: body, ideological, authority, love, and work. Loder defines identity within the context of Erikson, as the ability to be oneself consistently in different

⁹³ Mussen, Conger, and Kagan, *Child Development and Personality*, 605-680.

⁹⁴ James E. Loder, *The Logic of the Spirit: Human Development in Theological Perspective* (San Francisco: Jossey-Bass Publishers, 1998), 20.

socio-cultural environments. The young stay in tension between conformity to adult expectations and the subjectivity of self-absorption.⁹⁵

Julian Rotter determines that autonomy can either conform to external or internal controls. Rotter further explains that the individual makes choices based on reinforcements, which are explained by society as fate, luck, or chance. The perception is that the individual is forced given the surrounding circumstances. To the contrary, if the individual defines the behavior as his own choosing, then that behavior is classified as the result of an internal control. Current literature refers to external or internal controls as locus of control.⁹⁶

Margaret Mahler, Fred Pine, and Ann Bergman define the first separation and individuation as the psychological birth of the infant from his mom into a world of reality, particularly with one's own body. Failure to a successful completion of the separation and individuation process may result in attachment issues, aggression, and caring attitudes.⁹⁷ The toddler separates from the role of infant and individuates into the role of child.⁹⁸

Mahler, Pine, and Bergman establish the first separation and individuation, while Peter Blos establishes the second individuation phase of the child. Blos describes it as maturation that allows integration. It implies higher levels of differentiation, which is

⁹⁵ Ibid., 207.

⁹⁶ Julian Rotter, "Some Problems and Misconceptions Related to the Construct on Internal Versus External Control of Reinforcement," *Journal of Consulting and Clinical Psychology* 43, (1975): 56-67.

⁹⁷ Margaret Mahler, Fred Pine, and Anni Bergman, *The Psychological Birth of the Human Infant: Symbiosis and Individuation* (New York: Basic Books, 1975), 3.

⁹⁸ Clark, "The Changing Face of Adolescence," 57.

possible when the brain develops. The first and second individuation phases have many things in common. They show high levels of personality organization, urgency for change, and the quest for independence. Also in both periods, any deviation may cause a divergence in individuation.⁹⁹ Separation and Individuation involves the disengagement from internalized objects—such as love and hate—and an increased absorption of responsibility rather than transferring blame on caregivers. The individual moves from the role of child into the role of adolescent. Clark speaks of a third separation and individualization of late-adolescents who have not made the transition to adulthood because of systemic and environmental factors.¹⁰⁰

Epstein observes how the increasing societal restrictive laws for the young, and the lack of real responsibility given to them, have caused an extended childhood.¹⁰¹ Epstein also recognized that adolescence was manufactured by society from the mid-nineteen century onward by means of restrictive child labor and forced school attendance.¹⁰² Epstein proposes the abolition of adolescence by creating an infantilization reversal. It would be possible by lifting the restrictive laws that inhibit adolescents from fully joining adulthood, connecting adolescents with adults,¹⁰³ and giving the adolescents responsibility as competence is observed.¹⁰⁴

⁹⁹ Blos, *The Adolescent Passage*, 142.

¹⁰⁰ Clark, “The Changing Face of Adolescence,” 57.

¹⁰¹ Epstein, *Teen 2.0*, 143.

¹⁰² *Ibid.*, 31

¹⁰³ Although Epstein includes adults as part of reversing the extended childhood; social capital is not a strong drive in his analysis of causation and therefore central to his solution.

¹⁰⁴ Epstein, *Teen 2.0*, 315-350.

Epstein corroborates his study by comparing autonomy to primitive societies, in which, some adolescents have accomplished great enterprises. Epstein seems to ignore the fact of globalization as a transforming factor and adolescence as a psychosocial phenomenon. Increased responsibility without social capital may not produce the desired results. Malcolm Gladwell also denies Epstein's argument of accomplished adolescents. Gladwell takes on individual success stories and identifies the "parentage and patronage" that allows phenomenal individuals to rise above others with similar talents, skills, and abilities.¹⁰⁵

As previously described, Christian Smith classifies adolescent spirituality as one of therapeutic moralistic deism. Smith's work is relevant to autonomy since religion is central to adolescent development, as stated previously. Also, three out of four adolescents maintain their parents' religion affiliation (more closely identifying to their mother's rather than father's beliefs). Moreover, adolescent attachment to parents determines the level of religion assimilation achieved by the adolescent. There is a positive correlation between higher levels of religion and spirituality when adolescents participate in after-school adult sponsored activities; the opposite is also true.¹⁰⁶ Conservative Protestants and Mormons seem particularly more likely than Catholics to ingrain devotion and high religiosity in their adolescents.

Smith, reflecting on religion in social context, notices how individualism, mass consumerism, digital communication, and the consistent structural disconnect from the

¹⁰⁵ Malcolm Gladwell, *Outliers: The Story of Success* (New York: Little, Brown, 2008), 25.

¹⁰⁶ Smith, *Soul Searching*, 116.

adult world, directly affects healthy autonomy. Smith does a historical analysis on the creation of adolescence and the decreasing social capital for the young. Today adolescents spend most of their time with other adolescents in educational institutions, after-school activities, and places of work. Parents, and extended family, neighbors and other adults work outside the home and do not spend much time with the young. Because adolescents achieve autonomy from adults at younger ages, adolescence can be extended to twenty years and lack of social capital is normative across socioeconomic statuses. Faith can become a contra-cultural sanctuary to a society that has abandoned the young. Last, adults send a mixed message to adolescents. Adults are against many of the adolescents' early-autonomy behaviors, such as sexual immorality, drug use, and violent media, and yet, adults engage in such activities.¹⁰⁷

Smith, in his sequel volume, *Souls in Transition*, follows the same generation he studied five years earlier and arrives at similar conclusions. Smith observes more continuity than change. Religious views, mainstream individualism, and consumerism continue, resulting in no serious commitments in relationships and moral relativism.¹⁰⁸

Mark Regenerus takes sexuality, which is one component of autonomy, and explores it in relation to religion. Regenerus uses the same classification and data source from Smith in order to cluster groups and manage results. Regenerus sees both religion and sex as elemental life pursuits close to the heart. He determines that the more religious an adolescent was, the less likely that he or she would engage in sexual immorality. No

¹⁰⁷ Ibid., 172-192.

¹⁰⁸ Christian Smith and Patricia Snell, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* (New York: Oxford University Press, 2009), 33-87, 208.

correlation with any particular denomination was found.¹⁰⁹ Along with spirituality, Regenerus finds the importance of attachment to family and other adults who are committed to helping them. The new emerging middle class morality is becoming increasingly sexually tolerant. Sexual vaginal intercourse is substituted by oral sex, not because saving sex for marriage is desirable, but because a pregnancy or a sexually transmitted disease could change their plans for college and a career.¹¹⁰

Richard Lerner developed the five personality characteristics called the five Cs, which are: competence, confidence, connection, character, caring, and contribution. Contribution is a sixth competency resulting of the mastering of the previous five. Lerner summarizes the five Cs autonomy model as the Big Three, which are a compendium of social capital, training, and leadership. Lesser considers having sustained, intentional, and positive relationships with adults, as the most important element of the big three.¹¹¹

Levine highlights the fact that, although the usual external description of youth at-risk is not present in privileged youth (they are able to put up a good front), “They complained bitterly of being too pressured, misunderstood, anxious, angry, sad, and empty.”¹¹² Levine mentions two causes: achievement pressure and isolation from parents, which cause developmental deficiencies. Wealthy parents tend to control all aspects of their adolescents’ lives, and are most likely unaware of their adolescents’ realities.

Wealthy parents do not allow their adolescents to have autonomy. Parents assume that by

¹⁰⁹ Mark Regnerus, *Forbidden Fruit: Sex and Religion in the Lives of American Teenagers* (New York: Oxford University Press, 2007), 161.

¹¹⁰ *Ibid.*, 182.

¹¹¹ Lerner, and Israeloff, *The Good Teen*, 39.

¹¹² Levine, *The Price of Privilege*, 5.

shielding their adolescents from the inhospitable world, their adolescents will develop healthier. Levine shows that autonomy allows youth to own their lives, control their impulses, be generous, loving, and become good architects of their internal homes.¹¹³

Denise Pope researched students in a prestigious school in California where ninety-five percent of the students go to college. Pope was allowed to interview and shadow five of the best and brightest of their students. She found that young people have been led to believe that by keeping a 4.0 grade average in high school guarantees admission to highly recognized post-secondary institutions. Consequently, it opens the doors to a high paying career, which brings wealth as an ultimate goal in life. Therefore, the end justifies the means. Wealth is being promoted by society at large. The media—and more often than not—parents, and school agree and reinforce that message in many ways. School is no longer a place to find one’s deepest passion in life and pursue them.¹¹⁴

Mussen, Conger, and Kagan conclude, “The parents who encourage increasing autonomy as the child grows older, but who still retains some responsibility for the adolescence’s decisions, is likely to encourage both responsibility and independence.”¹¹⁵ Identity and autonomy are twin elements in the development of the adolescent. Finding who one is and later inserting self into society, with the help of community, is the individuation objective. Once again, the importance of social capital is crucial to autonomy and identity development.

¹¹³ Ibid., 63-88.

¹¹⁴ Denise Clark Pope, *Doing School: How We Are Creating a Generation of Stressed out, Materialistic, and Miseducated Students* (New Haven, CT: Yale University Press, 2001), xiv, 4, 6, 30-31, 36-37.

¹¹⁵ Mussen, Conger, and Kagan, *Child Development and Personality*, 627.

Belonging

Considerable space has been dedicated to reviewing the literature on identity and autonomy. Both are clearly documented tasks of the adolescent and vital to the individuation process. Belonging is not a separate process or of less importance; on the contrary, it is an integral part of it. Jacquelynne Eccles and Jennifer Appleton Gootman edited a federal study on community programs and youth development, where belonging was highlighted as one of the eight integral components of every successful youth development program. Belonging is as important at home as it is in schools and community organizations, highlight Eccles and Appleton Gootman.¹¹⁶

Sharon Parks, speaking on belonging says, “Everyone needs a psychological home, crafted in the intricate patterns of connection and interaction between the person and his or her community. Networks of belonging provide the trustworthy holding upon which all humans depend for their flourishing within the wider world and the universe spins through.”¹¹⁷ Family and extended family play a vital role in autonomy, particularly in Latino families. “A family’s Mexican cultural traditions and practices give family members their cultural identity and sense of belonging, based on a sense of *nosotros* (we-ness) that comes from having common values, beliefs, and traditions.”¹¹⁸

Geography is also a factor in belonging. Neighborhoods, ethnic communities, and churches provide a place to belong for the young. Similarly, as with the family, that

¹¹⁶ Eccles and Appleton Gootman, *Community Programs to promote Youth development*, 97.

¹¹⁷ Sharon Parks, *Big Questions Worthy Dreams* (San Francisco: Jossey-Bass a Wiley Imprint, 2000), 89.

¹¹⁸ Montemayor, *Adolescent Diversity in Ethnic, Economic, and Cultural Contexts*, 154.

reality has changed drastically with values of modernity, such as individualism. Parks, using historical tribes, illustrates the human natural need of social connection and explains how community is happening nowadays in the form of technological virtual places.¹¹⁹

Belonging can be found in Christian communities. However, it is a challenge in industrialized societies with values contrary to community. For the young, school—where most hours of the day are spent—becomes the place of socialization, learning, and communal interaction. Alexandra Shiu, Todd Kettler, and Susan Johnsen realize how students in junior high begin to drift away from the school. Their research reflects that the links between family, peers, and a sense of belonging are determinant factors on the postsecondary aspirations of Latino students.¹²⁰ For many youth, clusters, and the world beneath are socially forced places where community happens without the presence of adults. Parks classifies the adolescent's community as a diffuse community. The adolescent starts to explore and experiment with various groups of community.¹²¹ In short, family, the community at large, ethnically diverse communities, churches, and schools should thrive on becoming a safe heaven, a place for the young to belong as adolescents, while developing their identity and autonomy.

¹¹⁹ Parks, *Big Questions Worthy Dreams*, 90.

¹²⁰ Alexandra Shiu, Todd Kettler, and Susan Johnsen, "Social Effects on Hispanic Students Enrolled in an AP Class in Middle School," *Journal of advanced academics* 21(2009): 58-82.

¹²¹ Parks, 92.

Part One Closing Remarks

Chapter 1 reviewed the present state of the adolescent. Modernity has allowed many advances in science, freedom, and wealth. At the same time, it has created a gradual fragmentation of society. The young are left alone to discover the meaning of adulthood, while adults are immersed in their own world.¹²² No communal engagement of the young is happening, consequently, Systemic abandonment is born.

Chapter 2 reviewed the literature on development. It defined individuation as the process of going from childhood to adulthood, from dependency to interdependency. Individuation implies three tasks: identity, autonomy, and belonging. This is a process that starts when the brain transitions from concrete to abstract. Additionally, adolescence is an intermediate developmental stage that starts in biology and ends in society. Adolescence, as well as its extension, is an invention of modernity. Social capital is an integral component of development; however, it is an increased deficiency in modernity.

Part Two deepens into the Latino mid-adolescent residing in less ethnically diverse populated areas of the Midwest. Systemic abandonment is present in this population, regardless of their communal values. It starts with a methodological description, followed by a literature review on Latino identity, and culminating with the qualitative research on mid-adolescents in Indianapolis.

¹²² Helena Helve and John Bynner, *Youth Social capital* (London: The Tufnell Press, 2007), 11, 68-69.

PART TWO
QUALITATIVE RESEARCH

CHAPTER 3

METHODOLOGY

To recapitulate the previous literature review, one can say that the brain develops in stages.¹ The presence of crises at every stage brings out basic strengths that build upon the individual psyche as a positive trait of character. It is precisely the identity crisis that singles out the adolescence stage.² This process starts earlier than puberty statistics show and is progressive rather than sudden.³ Identity can be achieved (ideology and occupation), diffused (lack of commitment), moratorium (in between stages), or foreclosure (conform to the expectations of others without confronting identity).⁴ Also, the brain does not stop developing at the age of reasoning. It goes from concrete to abstract, allowing intelligence and moral thinking to develop. As the brain develops, so does the pre-conventional, conventional, or post-conventional moral thinking.⁵ Boys and girls have opposing ways of looking at moral problems. Girls are relational and more

¹ Elkind, *Children and Adolescents*, 62-63; Walsh, *Why Do They Act that Way*, 16; Piaget, *The Child*, 54-59.

² Erikson, *Youth*, 12.

³ Montemayor and Flannery, "Making the Transition from Childhood to Early Adolescence," 294.

⁴ Marcía, "Development and Validation of Ego-identity Status," 551-558.

⁵ Kohlberg, *The Psychology of Moral Development*. 170.

concerned about real life situations than hypothetical scenarios. Females consider the well-being of all individuals.⁶

The vast majority of the previous literature review was conducted on the dominant culture of middle class adolescents. Both the problem description of systemic abandonment and individuation are questionable from oppressed immigrant cultures perspectives. In particular, Latino adolescents residing in less ethnically diverse populations of the Midwest do not always seem to fit the broad description of the literature exposed in the previous chapters. As a consequence, additional work is annexed to this section of the study in order to explore the applicability of systemic abandonment in Latino adolescents in the Midwest. Additionally, individuation seems to be a universal psychosocial process in which all individuals are participants; however, other cultural variables should be considered in the case of Latino adolescents.⁷

The study of Latino mid-adolescents in inner-city Indianapolis in this Ministry Focus Paper follows a qualitative research format, which allows the use of multiple methods in order to add rigor to the subject of study. Therefore, a literature review, personal observations, and interviews with experts are combined in the following chapters. Paul Arkinson and Sara Delamont add, “We stress that what people say is itself

⁶ Gilligan, *Mapping the Moral Domain*, 153; Gilligan, *In a Different Voice*, 490.

⁷ Arnett, *Adolescence and Emerging Adulthood*, 22.

a form of action. We need to recognize that even such ‘experiences’ as memories or emotions are not merely psychological states but also are performed social enactments.”⁸

Additionally, memories, emotions, and observations recorded in the following research are filtered through personal experiences, motivations, and biases.

Consequently, a narrative of those filters is only fair and needed in order to describe and understand the limitations of this research. Conversely, professional experiences, immigrant adjustments, as well as, remembrances from childhood and adolescence are relevant to this study.

Being born in Caracas, the capital of Venezuela, to parents born and raised in towns on opposite borders of Venezuela who then migrated to Caracas in their youth, describes and defines one’s Latin American identity. Having parents from different states of Venezuela, with very different narratives, customs, and families, created conflict at home as much as cultural richness. Individuals from the East of the country (*Oriente*) are used to hot climates, communal living, and a characteristically fast accent and speech style that rob words of particular vowels and interchange “Rs” and “Ls” in certain words.

Contrary to that, individuals from the West (*Occidente*) are considered well-mannered, naive, and having a particular melodic accent that mirrors their neighboring Colombia. These external cultural characteristics paint a distant colossal picture of differences that only superficially portray the deepest differences between values, beliefs, and behaviors rooted in their cultures, families of origins, and personal narratives.

⁸ Paul Arkinson and Sara Delamont, “Analytic Perspectives,” in *The Sage Handbook of Qualitative Research*, eds., Norman Denzinger and Yvonna Lincoln (Thousand Oaks, CA: Sage Publications, 2005), 835.

Venezuela itself is a multicultural country, particularly the capital, Caracas. Foreigners constituted 8 percent of the population by 1960, a rapid increase when compared to the 1 percent of foreigners living in Venezuela by 1935. There are European enclaves around Caracas, who have kept their language, customs, and traditions. Additionally, many from South and Central America, including the Caribbean, have immigrated to Venezuela. Internally, it was not until the petroleum boom that Venezuelans moved from rural areas to the cities. In the 1950s, most of the population lived outside Caracas, in the 1990s, as much as 90.5 percent were living in urban areas.⁹

It was not uncommon, growing up, to refer to the grocery store owner as “*el Portuges*” (the Portuguese), or to the neighborhood carpenter as “*el Italiano*” (the Italian), or the apartment neighbor as “*la Suiza*” (the Swedish lady). Many close friends and neighbors were from Costa Rica, Portugal, and Spain. Many were unaware of their friends’ struggles as immigrants, bicultural children, and identity issues.

Caracas (*Distrito Capital*) had almost 2 million residents by 2011.¹⁰ Unlike the communal living of small towns, individuals in the capital are taught to stay to one’s self, suspect anyone unknown, and believe in the survival of the fittest. Also, the connection with extended families is almost impossible in modern concrete-jungle communities, particularly considering the distances, transportation challenges, and communication deficiencies of the time. Additionally, becoming Christians built another layer of

⁹ Mark Dinneen, *Culture and Customs of Venezuela* (London: Greenwood Press, 2001), 7, 10.

¹⁰ *Gobierno Bolivariano de Venezuela*, “*Distrito Capital: Cuadro I. Población Total (Valores Absolutos y Relativos), Según Parroquia, Censos 2001-2011*,” *Ministerio del Poder Popular del Despacho de la Presidencia*, http://www.ine.gob.ve/index.php?option=com_content&view=category&id=95&Itemid=26# (accessed April 22, 2013).

separation between families, which was only encouraged in order to depart from the abusive, addicted, and immoral traditions, narratives, and pain of both family dynamics.

Having visionary parents determined to break with their painful past, initiate a new family legacy, and embrace the fullness of Christianity, gave way to a very inspiring life of motivation for advancement, service for Christ, and immigration to the United States. It was father's uncrystallized dream, which later became the family's. After completing undergraduate studies in business and seeking further studies in theology, the journey began with saving money and learning English. Upon arrival to the United States, the previous middle class position and secure professional employment dissipated. In its place, like many South Americans, it was downward mobility to the point of homelessness by U.S. standards.

The experiences reflected in this research, are as a member of the very community being researched; first as an immigrant and then as a professional. The work in this community has been mostly with immigrant Latino adolescents and parents. In recent years, as well as during the first two years, the work has included mainstream youth, both as a social worker/counselor and as a volunteer youth pastor. As such, individual and group meetings have been conducted, as well as home visits, and church leadership, participation, and membership.

Personal experiences strengthen this research. It is close to the participant-observant ethnography, although not regulated by scholastic research standards. Corrine Glesne and Alan Peshkin describe the strengths and limitations as follows, "The more you function as a member of the everyday world of the researched, the more you risk

losing the eye of the uninvolved outsider; yet the more you participate, the greater your opportunity to learn.”¹¹ In addition to personal and professional experience, the influence of the Hurt project presents a risk for subjectivity.¹² However, Norman Denzin and Yvonna Lincoln, speaking on data triangulation, affirm, “Objective reality can never be captured. We know a thing only through its representation.”¹³

Additionally, the absence of direct input from mid-adolescents under the umbrella of qualitative research, becomes a limitation to this study. For instance, the participant-observant ethnography is especially instrumental in studying adolescents because it allows the researcher to observe perspectives, attitudes, and behaviors, which otherwise might not be consistent with self-report queries.¹⁴ Instead of being a fly on the wall, the researcher participates in the daily affairs of the community being researched.¹⁵

Another reason for using participant-observer ethnography is for its recognized value to study social action, social order, and social organization as well as to analyze the forms and contents of culture. Paul Arkinson and Sara Delamont affirm, “We stress that what people say is itself a form of action. We need to recognize that even such

¹¹ Corrine Glesne and Alan Peshkin, *Becoming Qualitative Researchers: An Introduction* (White Plains, NY: Longman, 1992), 40.

¹² *Ibid.*, 104.

¹³ Norman Denzin and Yvonna Lincoln, “Introduction: The Discipline and Practice of Qualitative Research,” in *Sage Handbook of Qualitative Research*, eds., Norman Denzing and Yvonna Lincoln (Thousand Oaks, CA: Sage Publication, 2005), 5.

¹⁴ Clark, *Hurt 2.0*, 205; James Deegan, *Children Friendships in Culturally Diverse Classroom* (London: Falmer Press, 2005), 11.

¹⁵ Robert Emerson, Rachel Fretz, and Linda Shaw, *Writing Ethnographic Fieldnotes* (Chicago: University of Chicago Press, 1995), 2.

‘experiences’ as memories or emotions are not merely psychological states but also are performed social enactments.”¹⁶

Also, focus groups, according to George Kamberelis and Greg Dimitriadis, “Often produce data that are seldom produced through individual interviewing and observation and that result in especially powerful interpretative insights.”¹⁷ Both research methods are formally absent from the following study. This is an opportunity for future research in Latino mid-adolescents systemic abandonment.

The spirit of the following research, as a means to social justice, is better described by Michael Angrosino as three principles. First, the researcher should be directly connected to the poor and marginalized. Second, the researcher should ask questions and search for answers coming from people rather than the research, knowing that there are limitations. Third, the researcher should become an advocate.¹⁸

In this case, perhaps, advocacy preceded the research. Further reflection shows that the fact of being an advocate actually becomes an informal research in itself. It has been a powerful journey, frustrating at times, rewarding at best. Nevertheless, personal history, immigration narrative, and professional tasks have joined the present academic research to conceptualize, reflect, and further advocate for a community in need.

¹⁶ Paul Arkinson and Sara Delamont, “Analytic Perspectives,” in *The Sage Handbook of Qualitative Research*, eds., Norman Denzinger and Yvonna Lincoln (Thousand Oaks, CA: Sage Publications, 2005), 835.

¹⁷ George Kamberelis and Greg Dimitriadis, “Focus Groups: Strategic Articulations of Pedagogy, Politics, and Inquiry,” in *Sage Handbook of Qualitative Research*, eds., Norman Denzinger and Yvonna Lincoln (Thousand Oaks, CA: Sage Publications, 2005), 903.

¹⁸ Michael Angrosino, “Recontextualizing Observation: Ethnography, Pedagogy, and the Prospects for a Progressive Political Agenda,” in *Sage Handbook of Qualitative Research*, eds., Norman Denzinger and Yvonna Lincoln (Thousand Oaks, CA: Sage Publication, 2005), 739.

In order to minimize subjectivity risks, interviews with experts were conducted. Various counselors, social workers, teachers and college professors, among others, were interviewed in depth. These professionals have many years of experience in inner-city Indianapolis schools and have worked directly or indirectly with students. These interviews are also part of the data triangulation proper of sociological ethnographies,¹⁹ and often included in participant-observant techniques.²⁰ Uwe Flick affirms,

Triangulation may be used as an approach to further grounding the knowledge obtained with qualitative methods. Grounding here does not mean to assess results but to systematically extend and complete the possibilities of knowledge production. Triangulation is less a strategy for validating results and procedures than an alternative to validation, which increases scope, depth, and consistency in methodological proceedings.²¹

Paula Saukko advocates for an integrated approach to cultural studies. As such, the research gains truthfulness by combining historical and social reality. Saukko writes, “Research is viewed as being not above or below but in the middle, as one among many actors that forges connections between different institutions, people, and things, creating, fomenting, and halting social processes.”²² It is in that regard that the personal experiences reflected in this research are triangulated with interviews to experts and a multidisciplinary literature review on Latino identity in the United States, emphasizing the Midwest when possible.

¹⁹ Ibid., 733.

²⁰ Kamberelis and Dimitriadis, “Focus Groups,” 44.

²¹ Uwe Flick: *An Introduction to Qualitative Research* (Thousand Oaks, CA: Sage Publications, 2009), 445.

²² Paula Saukko, “Methodologies for Cultural Studies,” in Denzin and Lincoln, *Sage Handbook of Qualitative Research*, eds., Norman Denzing and Yvonna Lincoln (Thousand Oaks, CA: Sage Publication, 2005), 344-345.

As a first generation South American who arrived in the United States as a late-adolescent, experiencing conflicts between ethnic and host cultures was a very common response to the collision of values, beliefs, and behaviors. Personally, ethnic identity was not important in Venezuela for being light-skinned and living in a privileged middle class community; even though most of pre- and mid-adolescent years were lived in situational poverty. Additionally, spending much time at church and school—located in a mid-to-lower-class neighborhood with classmates and friends with similar backgrounds, some foreigners, and others wealthy—was very common. Those factors were crucial in identity shaping during developmental years.

Race and ethnicity became relevant when it turned into a daily reminder of one's minority status in the United States. Additionally, as a youth worker in inner-city Indianapolis for the past ten years, the psychosocial struggles of the first and second generation Latino adolescents and their families in a host culture, became not only a profession, but also a primary interest. The following chapters reflect such subjectivity.

Chapter 4 explores Latino identity by examining assimilation in the context of race and ethnicity, biculturalism (acculturation and enculturation), identity models, the influence of religion in the Latino culture, and the historical Latino diversity in the United States. Latino identity plays a role in achieving a unified self; therefore, it is relevant to identity development.²³ This following literature review supports systemic

²³ Jean Phinney and Doreen Rosenthal, "Ethnic Identity in Adolescence: Process, Context, and Outcome," in *Adolescent Identity Formation*, eds., Gerald Adams, Thomas Gullotta, and Raymond Montemayor (Newbury Park, CA: Sage Publications, 1989), 165-166.

abandonment as a theoretical framework in Latino mid-adolescents residing in a less ethnically diverse population of the Midwest.

The vast majority of scholastic material on Latinos is focused on bigger ethnically diverse populations of the country, which is somewhat reflected in the following chapter.²⁴ However, particular emphasis is given to the Midwest when possible and the ethnically diverse population originally from Latin America. It is appropriate to begin by reviewing Latin America.

²⁴ Leonard Ramirez, "Second City Mexicans," in *Chicanas 18th Street: Narratives of a Movement from Latino Chicago*, eds., Leonard Ramirez *et. al.* (Chicago: University of Illinois Press, 2011), 1.

CHAPTER 4

LATINO IDENTITY

Latin America is a compendium of twenty countries sharing a similar language and history but different *ethos*. It is challenging to generalize, and far from homogenous¹ to describe, when referring to this part of the world.² Christina Gómez not only refutes the myth of homogeneity in the Latin American region, but also makes a distinction of the racial construct of the United States and Latin America, which are both grounded on racial and economic presuppositions. For instance, money and social status can “lighten” a person in Latin America. A dark skinned PhD individual can be called *trigeño*, (swarthy) instead of black. Such racial classification is nonexistent in the United States.³ Another example is the Iberian racist classification established during the colonial era.⁴

¹ Catherine Street Chilman, “Hispanic Families in the United States: Research Perspective,” in, *Family Ethnicity: Strength in Diversity*, ed., Harriette Pipes McAdoo (Newbury Park, CA: Sage Publications, 1993), 141.

² Tulio Halperin Donghi, *The Contemporary History of Latin America* (Durham, NC: Duke University Press, 1993), xl.

³ Christina Gómez, “We Are Not Like Them: Social Distancing and Realignment in the U.S. Latino Racial Hierarchy,” in *Twenty-First Century Color Lines: Multiracial Change in Contemporary America*, eds., Andrew Grant-Thomas and Gary Orfield (Philadelphia, PA: Temple University Press, 2009), 147-148.

⁴ Richard Rodriguez, *Brown: The Last Discovery of America* (New York: Penguin Group, 2002), 132-133.

For instance, the term *mulato*, although its meaning is debated, comes from mule, which is the result of breeding a horse and a donkey.⁵

David Abalos affirms the presence of racism in Latin America, and illustrates it through the archetypal ways of life in South America: emanation, incoherence, transformation, and deformation. Emanation speaks to oppression from the powerful to the weak, from the light skinned to the indigenous and darker skinned, bringing subjection. Incoherence awakes an understanding of the clear injustices and oppressing laws and behaviors, through negotiation (buffering), and ends in autonomy. It is on this level when transformation starts. It leads to a deformation of the social established models.⁶ Gilbert Muller describes Latino Caribbean identity as follows,

Even though Cuban Americans, Dominican Americans, and Puerto Ricans look at themselves and other Latinos and Latinas in distinct and often oppositional ways, they share a mutual heritage as dual inheritors of colonial history, first under Spain and, subsequently, as clients of the U.S. They also share a common heritage deriving from exploitative plantation economies, the legacy of slavery and indenture, and the unique kinship patterns of mixed race societies.⁷

Milton Gordon prefers the use of peoplehood, as opposed to ethnic group, since it includes race, culture, and religion. All three areas contribute to the identity of the individual. At times they overlap, and other times they stand-alone. Moreover, the fact that a person's identity is influenced by many factors is relevant to the ethnic identity

⁵ Miguel A. De La Torre, "Rethinking Mulatez," in *Rethinking Latino (a) Religion and Identity*, eds., Miguel De La Torre and Gaston Espinosa (Cleveland, OH: The Pilgrim Press, 2006), 162.

⁶ David Abalos, *Latinos in the U.S. The Sacred and the Political* (South Bend, IN: University of Notre Dame, 2009), 53.

⁷ Gilbert Muller, *New Strangers in Paradise: The Immigrant Experience and Contemporary American Fiction* (Lexington: University Press of Kentucky, 1999), 95.

discussion.⁸ For instance, social status and region of residence further defines a group, which clearly affects the identity of the individual.⁹

Latino adolescents not only have to understand the prejudices, contradictions, and racial realities of their own ethnicity, but also have to reconcile this with the opposing views of the dominant culture and, particularly, within their U.S. context. The psychological (values), sociological (multicultural peers), and behavioral (speaking in two or more languages) tension between cultures,¹⁰ bring a new level of complexity to the development of the Latino adolescent.¹¹ In that regard, the individual's level of interaction with one of several cultures determines acculturation. The literature reviewed in this chapter highlights biculturalism and multiculturalism as a much desired outcome over extreme acculturation options.¹²

Assimilation, Race, and Ethnicity

John Berry defines acculturation as a psychosocial process resulting from the interaction of two or more cultures. There are macro changes, which involve the change

⁸ Milton Gordon, *Assimilation in American Life: The Role of Race, Religion, and National Origins* (New York: Oxford University Press, 1964), 27-28.

⁹ *Ibid.*, 48-59.

¹⁰ Paul R. Smokowski and Martica Bacallao, *Becoming Bicultural: Risk, Resilience, and Latino Youth* (New York: New York University Press: 2011), 11.

¹¹ Felipe Gonzales Castro, Gina Boyer, and Hector Balcazar, "Healthy Adjustment in Mexican American and other Hispanic Adolescents," in *Adolescent Diversity in Ethnic, Economic, and Cultural Contexts*, eds., Raymond Montemayor, Gerald Adams, and Thomas Gullotta (Thousand Oaks, CA: Sage Publications, 2000), 142.

¹² Mary Rotheram and Jean Phinney, "Introduction: Definitions and Perspectives in the Study of Children's Ethnic Socialization," in *Children's Ethnic Socialization: Pluralism and Development*, eds., Mary Rotheram and Jean Phinney (Newbury Park, CA: Sage Publications, 1987), 24.

of social structures and institutions (culture), and psychological changes, in which individuals change their behavior. This process takes many years and often generations.¹³

Felipe Gonzales Castro, Gina Boyer, and Hector Balcazar assert that acculturation can take two extremes: assimilation or refusal to acculturate. Latin individuals assimilate into the dominant culture, when they absorb the values of the dominant culture, do not speak Spanish, and are exclusively part of the dominant culture. In contrast, individuals can choose not to be part of the dominant culture at all, by not learning English, and refusing to acculturate.¹⁴

Speaking on assimilation, Israel Zangwill made a descriptive-philosophical play about the newly formed nation of immigrants, the United States, and its dealings with race. Zangwill used the melting-pot analogy to illustrate how multiple European nations were integrating into one. In Zangwill's words, "The process of American amalgamation is not assimilation or simple surrender to the dominant type, as is popularly supposed, but an all-round give-and-take by which the final type may be enriched or impoverished."¹⁵

Harold Abramson observes that the melting-pot did not happen. He states, "Ethnicity, as a kind of distinctiveness defined by race, religion, national origin, and even geographical isolation, remains, even if little systematic work has been done on the subject in describing how and why ethnicity is maintained, and to what degree it is

¹³ John W. Berry, "Acculturation: Living Successfully in Two Cultures," *International Journal of Intercultural Relations* 29 (July 2005): 698, 712.

¹⁴ Gonzales, Boyer, Balcazar, "Healthy Adjustment in Mexican American and other Hispanic Adolescents," 150.

¹⁵ Israel Zangwill, *The Melting-Pot: Drama in Four Acts* (New York: The Macmillan Company, 1932), 203.

meaningful.”¹⁶ Gordon continues observing that a sign of true integration would have been the creation of new institutions independent from the Anglo-Saxon, and general protestant stamp domination.¹⁷

Harriette McAdoo affirms that ethnic groups, particularly those of minority status, were not allowed to melt. She concludes, “They became more aware that they had to give up some valuable elements of their being in order to assimilate.”¹⁸ Gordon concludes, “Negroes [African Americans], Orientals [Asians], Mexican-Americans, and some Puerto Ricans are prevented by racial discrimination from participating meaningfully in either the white Protestant or the white Catholic communities.”¹⁹ Nathan Glazer and Daniel Moynihan exemplify how the Chinese population in 1882 was not allowed to melt, which was a clear proof of Zangwill’s failure to observe the U.S. reality for minorities.²⁰ Mexican-Americans were not able to assimilate either, observes Raymond Buriel, because of their “*mestizo* features . . . marking it as a highly visible outgroup.”²¹

Anayra Santory-Jorge *et al.* analyze the apparent assimilation tendency of Puerto Ricans, whose majority (92 percent) chose to self-identify as white in the 2000 census.

¹⁶ Harold J. Abramson, “Ethnic Pluralism in the Central City,” in *Ethnic Groups in the City: Conference on Ethnic Communities of Greater Detroit*, ed. Otto Feinstein (Detroit, MI: Heath Lexington Books, 1971), 17.

¹⁷ Gordon, *Assimilation in American Life*, 127.

¹⁸ Harriette Pipes McAdoo, “Ethnic Families: Strength that are Found in Diversity,” in *Family Ethnicity: Strength in Diversity*, ed. Harriette Pipes McAdoo (Newbury Park, CA: Sage Publications, 1993), 11-12.

¹⁹ Gordon, *Assimilation in American Life*, 129.

²⁰ Nathan Glazer, and Daniel P. Moynihan, *Beyond The Melting Pot: the Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City* (Cambridge, UK: The MIT Press, 1970), 289.

²¹ Raymond Buriel, “Ethnic Labeling and Identity Among Mexican Americans,” in *Children’s Ethnic Socialization: Pluralism and Development*, eds., Jean Phinney and Mary Rotheram (Newbury, MA: Sage Publications, 1987), 138.

Conversations surrounding the idea of criptomelanism, where individuals fail to recognize one's real racial identity, dominated the scholastic circles.²² However, Gomez recognized historical baggage, racial discrimination, and political inequality as a more appropriate interpretation of the clear racial whitening chosen by Puerto Ricans.²³

McAdoo redirects the conversation from the melting-pot and salad-bowl analogies, to the “stew” and “stir fry” analogies. Different elements come together; they are in contact with each other, blend a little and make an entity that is much better than all the original ingredients alone. In short, McAdoo affirms, “Each group becomes richer and more resourceful, and yet each maintains the integrity of the original ethnic group.”²⁴ Gordon observes a picture of multiple melting-pots better labeled as pluralism.²⁵

Rotheram and Phinney, speaking on ethnic identity, highlight the fact that it involves four areas: awareness, self-identification, attitudes, and behavior. This process starts in childhood, and is influenced by the external community, or ascribed criteria (how others see one). It is also influenced by the internal-behavioral or performance criteria (how an individual feels and acts). The External (ascribed) criteria are more influential when the individual's external features (color of skin, for instance) resembles

²² Anayra Santory-Jorge *et al.*, “The Paradox of the Puerto Rican Race: The Interplay of Racism and Nationalism under U.S. Colonialism,” in *Twenty-First Century Color lines: Multiracial Change in Contemporary America*, eds., Andrew Grant—Thomas and Gary Orfield, (Philadelphia, PA: Temple University Press, 2009), 166-169.

²³ Cristina Gomez, “We Are Not Like Them: Social Distancing and Realignment in the U.S. Latino Racial Hierarchy,” in *Twenty-First Century Color lines; Multiracial Change in Contemporary America*, eds., Andrew Grant—Thomas and Gary Orfield, (Philadelphia, PA: Temple University Press, 2009), 152-153.

²⁴ McAdoo, “Ethnic Families,” 11-12.

²⁵ Gordon, *Assimilation in American Life*, 131.

the ethnic stereotypical characteristics of the minority group. If the individual resides in a dominant culture community, the young tend to assimilate to the dominant culture's behaviors, values, and attitudes creating internal and external conflict. Society creates derogatory labels and analogies (coconut, Oreo, banana, etc) that describe the discrepancy between the outward appearances of the individual with their dominant culture's identification.²⁶ Biculturalism and multiculturalism, therefore, are crucial in aiding the individual's ethnic identity formation.

Biculturalism and Development

Paul Smokowski and Martica Bacallao acknowledge that not only acculturation happens, but also enculturation. Enculturation is the process of reverse cultural indoctrination. In other words, not only does the individual have to interact with the dominant culture, but also the family and the ethnic community transmit ethnic cultural values, norms, behaviors, and customs to the young.²⁷

An individual's developmental stage may influence the enculturation and acculturation process. Given the level of cognitive capabilities, acculturation, and enculturation most likely do not take place in an efficient manner until the adolescent years. Additionally, young people often spend more time with the dominant culture, which accelerates and facilitates the acculturation process. Contrarily, parents tend to spend more time within their ethnic communities, which delays the acculturation

²⁶ Rotheram and Phinney, "Introduction," 13-16.

²⁷ Smokowski and Bacallao, *Becoming Bicultural*, 14-16.

process.²⁸ The relationship between cultures is of vital importance for the development of the individual. Even more so is the understanding of the conflicting values in order to create harmony between cultures. Phinney and Rosenthal determine that “Ethnicity is a crucial part of the identity development formation for ethnic minority adolescents.”²⁹ It includes questions of self-identification within a particular group, feelings of belonging, and commitment to a group. It encompasses core elements in the formation of the individual, such as values, practices, traditions, behavior, customs, and language.³⁰

Gonzales, Boyer, and Balcazar conclude that a person may have multiple social identities, such as family identity, ethnic-cultural identity, occupational identity, gender identity, religious identity, and so forth. It is known as composite person identity. A person’s identity may become richer as a consequence of adaptive functions that facilitate goal-oriented growth.³¹ Jean Phinney agrees and adds that ethnic identity achievement is significantly related to high scores on an independent measure of ego identity.³²

Phinney and Rosenthal notice three main elements in the identity development of the individual: family, community, and external community (dominant or host culture). Undoubtedly, family becomes the first and strongest source of cultural identity; the ethnic

²⁸ George Knight *et al.*, “An Evaluation of the Psychological Research on Acculturation and Enculturation Processes among Recently Immigrating Populations,” in *Strengths and Challenges of New Immigrants Families*, eds., Rochelle Dalla *et al.* (Lanham, MD: Lexington Books, 2009), 10-11, 19.

²⁹ Phinney and Rosenthal, “Ethnic Identity in Adolescence,” 165.

³⁰ Knight *et al.*, “An Evaluation of the Psychological Research on Acculturation and Enculturation Processes among Recently Immigrating Populations,” 147.

³¹ Gonzales, Boyer, and Balcazar, “Healthy Adjustment in Mexican American and other Hispanic Adolescents,” 142.

³² Jean Phinney, “A Three-Stage Model of Ethnic Identity Development in Adolescence,” in *Ethnic Identity: Formation and Transmission among Hispanics and Other Minorities*, ed., Martha Bernal and George Knight (Albany: State University of New York Press, 1993), 75.

community either reinforces it or not. It depends on how acculturating the community and the family are in relation to the time and generations in the United States. Family, ethnic-community, and society portray conflicting messages that adolescents must resolve in their quest for identity.³³

McAdoo affirms, “It is through the experiences of growing up within the confines of the family that we first begin to get a sense of who we are, what we are, and what direction our lives will take . . . Our ethnicity cannot be separated from our families.”³⁴

Doris Wilkinson concurs, “Although the members of a racial subdivision are characterized by a relatively distinct combination of physical attributes, those in an ethnic group share not only a national heritage, but also a distinct set of customs, a language system, beliefs and values, indigenous family traditions, rituals, and ceremonials . . . Individuals, and hence families may, however, be in the same racial category but in different ethnic groups,” and vice versa.³⁵

Recognizing the reality of multiculturalism in the United States, Smokowski and Bacallao advocate for the concept of biculturalism as a dual process of adaptation from the adults to the young and vice versa, and from ethnic minorities to the dominant (host) culture and vice versa.³⁶ The Latino adolescent, more often than not, has to confront a multiple array of issues that make biculturalism challenging, especially within the school environment. Pamela Anne Quiroz studied the narratives of twenty-seven Mexican-

³³ Phinney and Rosenthal, “Ethnic Identity in Adolescence,” 151-165.

³⁴ McAdoo, “Ethnic Families,” 3.

³⁵ Doris Wilkinson, “Family Ethnicity in America,” in *Family Ethnicity: Strength in Diversity*, ed., Harriette McAdoo (Newbury Park, CA: Sage Publications, 1993), 19.

³⁶ Smokowski and Bacallao, *Becoming Bicultural*, 1-28.

Americans and Puerto Rican Americans twice, once in their eighth grade and later in their junior year of High school. While noticing that the students and their families did not have an aversion to school, or disagree with its educational purpose, she corroborated instead that they did have low self-esteem.³⁷

Quiroz found an explanation for the lack of self-esteem in their own identity: poverty, struggling parents, and low social stereotypes. She also found unmotivated teachers, not embractive of biculturalism, which transmitted a sense of unworthiness to the English Learners. It was difficult for these students to see a correlation between school and workplace.³⁸

In short, schooling was a confusing and punishing experience for most of the students. Quiroz concludes, “It is not education that these Latino students reject; it is the stress and alienating experiences of minority status associated with schooling. Moreover, the apparent disconnect between the family-self and the student-self reflects the lack of social capital between Latino families and the school.”³⁹

In order to understand biculturalism from the Latino perspective, it is imperative to recognize the value systems of both the Latino and Anglo-American cultures. Gonzales, Boyer, and Balcazar document the fact that the Latino adolescents who understand the cultural values of the dominant culture (acculturation), as well as the Latin

³⁷ Pamela Anne Quiroz, “The Silencing of Latino Student Voice: Puerto Rican and Mexican Narratives in Eight Grade and High School,” *Anthropology and Education Quarterly* 32 (3): (2001): 326-349.

³⁸ Ibid.

³⁹ Ibid.

culture (enculturation), are best adjusted in the school environment, have less conflict with parents, and have a better self-image.⁴⁰

Table 1. Value Orientations

| Lifestyle Areas | Anglo-American | Mexican-American |
|----------------------------|---|---|
| Social orientation | * Individualism * Competition | * Collectivism * Cooperation |
| Family orientation | Achievement-oriented (doing) | Family-oriented (familism) (being) |
| Interpersonal style | * Precision in verbal expression * Confrontation | * Focus on the relationship (<i>personalismo</i>) * Social harmony |
| Expressive style | Efficient task completion Rational, restrained | Respect (<i>respeto</i>) Affective, expressive |

Arnett, speaking on cultures of the world, makes a great macro-analysis of the values of Western versus Eastern cultures. The first consideration is with individualism versus collectivism. Arnett accurately affirms, “There are no ‘pure types’ of one or the other but a combination of the two in various proportions.”⁴¹ The common understanding is that the West is Individualistic while the East is Collectivistic. However, some other factors influence the individual identity, such as human nature and individual personality.⁴² In addition, a person could have internal mixtures of both, individualistic and collectivistic. Arnett writes,

Many studies have shown that the cultural beliefs of American minority cultures tend to be less individualistic and more collectivistic than the cultural beliefs of the American majority culture. Among Latinos, obedience to parents and

⁴⁰ Gonzales, Boyer, and Balcazar, “Healthy Adjustment in Mexican American and other Hispanic Adolescents,” 150-153, 159.

⁴¹ Arnett, *Adolescence and Emerging Adulthood*, 96.

⁴² David Livermore, *Cultural Intelligence: Improving your CQ to Engage our Multicultural World* (Grand Rapids, MI: Baker Academy, 2009), 84.

obligations to family are strongly emphasized. Adolescents in Latino American families generally accept the authority of the parents and express a strong sense of obligation and attachment to their families.⁴³

Latino Value Orientations

The Latino value system can be chiefly described by the study of familism.

Enriqueta Vásquez describes familism as a human-centered value rather than a consumerism-centered value.⁴⁴ Smokowski and Bacallao define familism as family cohesion, trust and loyalty, and mutual support.⁴⁵ While Karen Pyke agrees that familism is an important survival strategy among immigrants and the poor, she more importantly believes that it is acquired in the host culture rather than a value of the ethnic culture.⁴⁶

Smokowski and Bacallao believe that familism is a cultural asset in Latino families. It helps in dealing with self-esteem, parent-adolescent conflict, depression, anxiety, and aggressive behavior. Additionally, the success or failure of the young is reflected from the success or failure of the family as a whole. Equally important, familism appears to be strengthened after immigration. However, family time is challenged by functioning in a survival mode within the host culture, multiple jobs, parents working, nuclear and extended family still in the country of origin, and tension with regards to legal status.⁴⁷ Pyke observes, “The maintenance of familism and strong

⁴³ Arnett, *Adolescence and Emerging Adulthood*, 103.

⁴⁴ *Enriqueta Vásquez and the Chicano Movement: Writings from El Grito del Norte*, ed., Lorena Oropeza and Dionne Espinosa (Houston, TX: Arte Público Press, 2006), 50.

⁴⁵ Smokowski and Bacallao, *Becoming Bicultural*, 1-28.

⁴⁶ Karen Pyke, “Immigrant Families in the United States,” in *American Families: A multicultural Reader*, ed. Stephanie Coonts, Maya Parson, and Gabrielle Raley, (New York: Routledge, 2008), 213.

⁴⁷ Smokowski and Bacallao, *Becoming Bicultural*, 50-52.

ties to their ethnic community provides social capital that contributes to their success in the mainstream.”⁴⁸ Familism, whether acquired out of survival-immigrant-behavior or inherently part of the culture, is a strong descriptive of U.S. Latino families.

Another important value related to familism is personalism. Personalism is described as valuing warm, friendly, and somewhat informal interpersonal relationships. Having a positive relationship with a person may be more important than the present task. This is also true in family relationships.⁴⁹ Furthermore, Gonzales, Boyer, and Balcazar, describe *confianza* (a deep sense of trust and comfort with a special person), *nosotros* (we-ness), *compadrazgo* (choosing godparents to oversee an infants’ growth), and *dignidad* (personal dignity) as being additional values of personalism.⁵⁰

Carmen Inoa Vázquez summarizes the core Latino values that parents should transmit to their children as: *respeto* (respect), *familismo* (familism), *simpatía* (common courtesy), and *obediencia* (obedience). *Respeto* for the Anglo-American culture implies a mutual, relatively distant, but secure relationship. In the Latino culture, *respecto* is only one-sided, from the youngsters for the adults. *Familismo* is loyalty to each one of the family members. It implies support among the nuclear family, which includes the extended family and close friends. Loyalty precedes individual interests, which contradicts the individualism of the dominant culture. *Simpatía* is more than good

⁴⁸ Pyke, “Immigrant Families in the United States,” 213.

⁴⁹ Linda, Skogrand, Daniel Hatch, and Archana Singh, “Strong Marriages in Latino Culture,” in *Strengths and Challenges of New Immigrants Families*, eds., Rochelle Dalla *et al.* (Lanham, MD: Lexington Books, 2009), 119.

⁵⁰ Gonzales, Boyer, and Balcazar, “Healthy Adjustment in Mexican American and other Hispanic Adolescents,” 153-158.

manners or common courtesy. It is the value of putting community above self-interest. To keep a friend is more important than being popular, or the inconvenience of being interrupted. Last, *obediencia* is similar to the previous values, where the adults of the community make the rules, the children do not have input in those, and parents use corporal punishment to correct wrong behaviors.⁵¹

Ethnic Identity models

Understanding acculturation through the value system of ethnic and host cultures is crucial in the identity development process. Phinney, in congruence with the work of Erikson, and Marcías, developed a three-stage ethnic identity model. Phinney realized that identifying individuals in the stages of achieved identity and moratorium identity (Ethnic Identity Search) did not present any fundamental difficulty; however, the stages of diffusion and foreclosure were not so. She combined these two stages into one: “Unexamined Ethnic Identity.”⁵² Phinney developed the Multi-group Ethnic Identity Measure (MEIM), in which an individual’s attachment, pride, and good feelings towards their ethnic identity are evaluated.⁵³

Vasti Torres built upon Phinney’s Unexamined Ethnic Identity to study Latino students during their first year of college. She realized that many Latino late-adolescents

⁵¹ Carmen Inoa Vázquez, *Parenting with Pride Latino Style: How to Help Your Child Cherish Your Cultural Values and Succeed in Today’s World* (New York: Harper Collins Publishers, 2004), xv, 33, 64-66, 92-93, 118-119.

⁵² Jean Phinney, “Ethnic Identity Development in Adolescence,” in *Ethnic Identity: Formation and Transmission among Hispanics and Other Minorities*, eds., Martha E. Bernal and George P. Knight (Albany: State University of New York Press, 1993), 65.

⁵³ Robert, Robert *et al.*, “The Structure of Ethnic Identity of Young Adolescents from Diverse Ethnocultural Groups,” *Journal of Early Adolescence*, 19, no 3 (August 1999): 303.

have unexamined ethnic identities.⁵⁴ As Phinney demonstrated in his study of eighth and tenth graders, mid-adolescents are developmentally able to experiment and enquire about their ethnic identity.⁵⁵ Although Torres's work covers a developmentally different population (late-adolescents) than Phinney (early- and mid-adolescents), and consequently, that of this research, her work in Latino students is relevant to the general understanding of ethnic identity formation. Torres's Bicultural Orientation Model (BOM) studies ethnic identity by observing the individual's interaction with ethnic and dominant cultures. There are four cultural orientations: first, the bicultural orientation, second, the Latino orientation, third, the Anglo orientation, and fourth, the marginal orientation. The individual is evaluated based on their comfort level with both cultures, their propensity to align with either one culture, or their complete discomfort with both cultures.⁵⁶

Vasti Torres, Dianel Howard-Hamilton, and Mary Copper label the three conditions that influence the adolescent as follows: environment, family influence generational status, and self-perception of one's status in society. Each condition has two additional dimensions: diverse environment or non-diverse environment. Students growing up in diverse environments tend to assimilate less into the mainstream culture as

⁵⁴ Vasti Torres, "Influences on Ethnic Identity Development of Latino College Students in the First Two Years of College," *Journal of College Student Development* 44, no 4 (July/August 2003), 544.

⁵⁵ Phinney, "A Three-Stage Model of Ethnic Identity Development in Adolescence," 69-70.

⁵⁶ Torres, "Influences on Ethnic Identity Development of Latino College Students in the First Two Years of College," 544.

opposed to those individuals surrounded predominantly by mainstream culture. Families and generational status determines the acculturation of parents.⁵⁷

In recent years, the linear stages of development, conceptualized by Erikson, Macias, and Phinney, have been challenged by the nature of ethnic identity to continually grow.⁵⁸ Furthermore, Sabine French *et al.* observe that scholastic research is more abundant on stage identification rather than on the process of ethnic identity formation (also advocated by Phinney).⁵⁹ Moreover, French *et al.* encourage the transition into longitudinal studies focused on the ethnic-process formation in adolescents.⁶⁰

Summarizing, ethnic identity refers to the individual's acquisition of group patterns, which is distinct from personal identity; yet they reciprocally influence each other.⁶¹ Adolescents are able to explore ethnic identity because the brain transitions into abstract thinking during the adolescence years.⁶² Before that period, a positive feeling towards one racial group, enculturated by the family and community environment and not as a by-product of self-exploration, might exist.⁶³ Furthermore, the identity formation process is not linear, uneventful, or created in a vacuum. Torres, Howard-Hamilton, and

⁵⁷ Vasti Torres, Dianel Howard-Hamilton, and Mary Copper, *Identity Development of Diverse Populations: Implications for Teaching and Administration in Higher Education* (San Francisco: Wiley Subscription Services Inc., 2003), 55-57.

⁵⁸ Doreen Rosenthal, "Ethnic Identity Development in Adolescents," in *Children's Ethnic Socialization: Pluralism and Development*, eds., Jean Phinney and Mary Rotheram (Newbury, MA: Sage Publications, 1987), 166.

⁵⁹ Jean Phinney, "Ethnic Identity Development in Adolescence," 64.

⁶⁰ Sabine French *et al.*, "The Development of Ethnic Identity during Adolescence," *Developmental Psychology Journal* 42, no. 1 (2006): 8.

⁶¹ Rotheram and Phinney, "Introduction," 13.

⁶² Rosenthal, "Ethnic Identity in Adolescence," 157, 167.

⁶³ *Ibid.*, 160.

Copper conclude, “It [ethnic identity] is a complex, ongoing, and fluid process that influences and affects many aspects of our daily life.”⁶⁴ In this regard, ethnic identity joins religion, gender, roles, and occupation among others.

Religion

Given the unifying factors that make of Latin America a sisterhood of nations, religion is an important aspect in the *ethos* of its people. Religion joins race and culture as components of ethnicity. For Columbus, Christianity, and more specifically Catholicism, was a motivator, boundary marker, and a conquest tool for pacific occupations,⁶⁵ in a dark and pessimistic fifteen-century European culture.⁶⁶ World history informs that the “discovery” of America coincides with an era of Church domination, religion oppression, and Church-State unions.⁶⁷ It is within this context that Christopher Columbus was sponsored by the Crown and acted on behalf of the Church.⁶⁸ When the Conqueror arrived in America, religion was not a foreign concept to the indigenous people. The conqueror found a complex religious system involving polytheism, idol worshiping, and human sacrifices. Moreover, Inca-Aztec priests and kings prophesied the

⁶⁴ Torres, Howard-Hamilton, and Copper, “Identity Development of Diverse Populations,” 67-72.

⁶⁵ Charles Mann, *1493: Uncovering The New World Columbus Created* (New York: Alfred Knopf: 2011), 5, 14, 17; Silvio Torres-Saillant, “Dominican Americans,” in *Multiculturalism in the United States: A Comparative Guide to Acculturation and Ethnicity*, eds., John Buenker and Lorman Ratner (Westport, CT: Greenwood Press, 2005), 106.

⁶⁶ Kirk Sale, *Christopher Columbus and the Conquest of Paradise* (London: Tauris Park Paperbacks, 2006), 28-46.

⁶⁷ Al Sundel, *Christopher Columbus and the Age of Exploration in World History* (Berkeley Heights, NJ: Enslow Publishers, 2002), 37.

⁶⁸ Henry Commager and Allan Nevins, eds., *The Heritage of America* (Boston, MA: Little, Brown, 1951), 6-9; Rodney Clapp, *A Peculiar People: The Church as Culture in a Post-Christian Society* (Downers Grove, IL: InterVarsity Press, 1996), 160-161.

coming of gods, the end of their empire, and the end of their ethnic makeup.⁶⁹ Abalos concludes that the Caribs, Mayas, Aztecs, and Incas believed in a cosmic process of creation, where nourishment and destruction would give way to a renewed generation.⁷⁰

Gregory Rodriguez recognizes multiculturalism as the determining factor in the emergence of religions in Latin America. The cult of *Guadalupe* was indeed a product of the fusion of the pre-Hispanic devotion to *Tonantzin* and the Christian veneration of the Virgin Mary. Catholic priests either opposed syncretism or embraced it. Indigenous people were confused by it, so they continued worshiping their idols in secret—an act known as *nepantlism*.⁷¹ Furthermore, Spaniards used Christianized indigenous people to serve as missionaries to the north as a way to accomplish pacific conquests.⁷²

As slaves were brought to Latin America, a new merging of religions took place. Edwin David Aponte recounts, “Whether under the rubric of *mestizaje* or *mulatez*, or some other designation to describe the mixtures, fusion, and re-creation of race and cultural perspectives, distinctive African ways of healing and folk wisdom blended over time with aspects of Iberian Christianity and indigenous Native American beliefs and practices.”⁷³ Religion in Latin America is part of the culture of its people. Elsa Tamez affirms that the Social Justice message of James influenced Latin American culture, both

⁶⁹ Gloria Rodriguez, *Raising Nuestros Niños: Bringing Up Latino Children in a Bicultural World* (New York: Fireside, 1999), 15-16.

⁷⁰ Abalos, *The Sacred and the Political*, 58.

⁷¹ Gregory Rodriguez, *Mongrels, Bastards, Orphans, and Vagabonds: Mexican Immigration and the Future of Race in America* (New York: Pantheon Books, 2007), 36-38.

⁷² *Ibid.*, 55.

⁷³ Edwin David Aponte, “Metaphysical Blending in Latino/a Botánicas in Dallas, TX,” in *Rethinking Latino (a) Religion and Identity*, eds., Miguel De La Torre and Gaston Espinosa (Cleveland, OH: The Pilgrim Press, 2006), 53.

church practices and expressions. For instance, Guatemala makes more images of James than other better known saints, and all throughout Latin America the expression: “*Si Dios quiere*” (God willing), echoing James 4:15, is often heard.⁷⁴ Catholicism is so deeply rooted in the culture, that even people who practice or profess other religions are influenced by it.⁷⁵

Other values embraced by Latin Americans (table 1) can be traced to Christianity. *Familismo*, for instance, alludes to the fifth commandment in Exodus 20:12 and Deuteronomy 5:16, “Honor your father and you mother ...” Also, Paul clearly speaks to social responsibility, particularly, by linking faith to providing for relatives (1 Tm 5:8). *Personalismo* might allude to the clear teachings of Jesus Christ and his disciples to Love God and neighbors as self (Mt 22:37-38; Gal 5:14). *Collectivism* is openly exemplified in the book of Acts as a communal family of faith (Acts 6:1-7). It is also written in Philippians 2:3, among other passages, “Do nothing out of self ambition or vain conceit, but in humility consider others better than yourselves. Your needs should come second to those of your neighbors.” Last, *Respeto* to elders is encouraged (1 Pt 5:5; 1 Tm 5:17).

While Catholicism is predominant among Latinos in the United States, second and third generation Latinos tend towards Protestantism. Also, 28 percent of all Latinos are Charismatic and Pentecostal, including those self-reported as Catholic.⁷⁶ The non-

⁷⁴ Elsa Tamez, *The Scandalous Message of James: Faith without Works is Dead* (New York: The Crossroad, 1985), 63.

⁷⁵ Rodriguez, *Raising Nuestros Niños*, 24.

⁷⁶ Gaston Espinosa, Virgilio Elizondo, and Jesse Miranda, “Hispanic Churches in American Public Life: Summary of Findings,” *Interim Reports by the University of Notre Dame* 2003, 2 (March 2003), 15-16, <http://latinostudies.nd.edu/publications/pubs/HispChurchesEnglishWEB.pdf> (accessed October 09, 2012).

Catholic Christian Latino group has increased exponentially. Richard Rodriguez reflects, “Latin America is turning in its jar to Protestantism. At the beginning of this century, there were fewer than two thousand Protestants in all of Latin America. Today there are more than fifty million Protestants. The rate of conversion leads some demographers to predict Latin America will be Protestant before the end of the next century, not only Protestant but Evangelical.”⁷⁷

Another religious tendency among Latinos, particularly in Afro-influenced cultures of the Caribbean, is *Santería*. *Santeros* worship saints proper of a mix of indigenous beliefs and folk Christianity.⁷⁸ For instance, Dominicans in New York could display in their homes an altar for Church Saints and the Virgin, decorated with flowers, and sounds of *Santería* from African-descended Caribbean religions, reflecting the syncretic nature of their religious life.

Botánicas are the sale points of *Santería*'s products, meeting places, and bookstores. They are another source available to spiritual-seeking Latinos, found in many Latino *barrios*. Also, *Curanderos* are spiritual and physical healers. Latinos see *curanderismo* as a way to benefit from *Santería* without becoming adepts.⁷⁹

Additionally, *Chicanismo* brought a spiritual realm to the culture, oppression reversal, and pride resurgence of the Mexican-American. Rodriguez describes Cesar

⁷⁷ Richard Rodriguez, *Days of Obligation: An Argument with My Mexican Father* (New York: Penguin Group, 1992), 175-176.

⁷⁸ Aponte, *Metaphysical Blending in Latino/a Botánicas in Dallas*,” 56; Torres-Saillant, “Dominican Americans,” 106.

⁷⁹ Aponte, *Metaphysical Blending in Latino/a Botánicas in Dallas*, 57, 60.

Chavez as someone who charismatically exerted his spiritual authority.⁸⁰ Gastón

Espinosa describes the movement as follows,

The first generation of Mexican American activists provided *el movimiento* with a spiritual impulse, a sacred set of symbols (our Lady of Guadalupe, Aztec Eagle), a sacred genealogy (*la raza cósmica*—a cosmic racial heritage going back to the brilliant civilizations of the Aztecs and Mayas), a set of sacred traditions and history (pilgrimages, fasts, penance, ecclesiastical history), and a sacred homeland (Aztlán—the American southwest) that gave ordinary Mexican Americans a collective ‘Chicano’ identity and mission that they could understand, appreciate, and rally behind.⁸¹

Simultaneously, the theology of liberation was born in Latin America. Gustavo Gutiérrez articulated it as a three-level interdependent process. It seeks first to liberate oppressed people and social classes in the political, social, and economic realm from the oppressive classes and advantageous position of wealthy countries. Second, it involves the human effort as forgers of its own destiny. Third, it presents Jesus Christ as the ultimate deliverer of the oppressed.⁸²

Religion has influenced the Latin American culture in imperceptible and perceptible ways. Therefore, religion is central to the identity of a people of similar and yet different ethos. As globalization advances and immigration increases, religion continues to play a significant role in the identity of U.S. Latinos as well as Latin

⁸⁰ Rodriguez, *Days of Obligation*, 68.

⁸¹ Gastón Espinosa, “History and Theory in the Study of Mexican American Religions,” in *Rethinking Latino (a) Religion and Identity*, ed., Miguel De La Torre and Gaston Espinosa (Cleveland, OH: The Pilgrim Press, 2006), 77.

⁸² Gustavo Gutiérrez, *A Theology of Liberation*, trans., Caridad Inda, eds., John Eagleson (New York: Orbis Books, 2006), 24-25.

America. The perception of U.S. Latinos as more religious than the general population could be attributed to the role of religion in shaping culture, and therefore, ethnicity.⁸³

Historical Latino Diversity in the United States

The Latino population is the fastest growing minority in the United States, which ironically, is the fifth largest country with most Latinos living in it (16 percent of the total population).⁸⁴ Mexico is the Latin American country with the most representation in the United States (63 percent), followed by Puerto Rico (9.2 percent), and Cuba (3.5 percent). Although Central America and South America follow as a compendium of countries, El Salvador (3.3 percent), Dominican Republic (2.8 percent), and Guatemala (2.1 percent) have over one million citizens each in the United States.⁸⁵

Latino immigration is a part of U.S. history. The first immigration wave was prior to 1880 when the Treaty of Guadalupe Hidalgo was signed. A large part of the Mexican territory was transferred, gaining for the United States what today is the Southwestern states (California, Arizona, Texas, Colorado, Utah, and part of New Mexico).⁸⁶ This is the Latino group with the longest tradition in the United States.

⁸³ Peggy Levitt, "Two Nations under God," in *Latinos: Remaking America*, ed., Marcelo Suárez-Orozco and Mariela Páez (Berkeley: University of California Press, 2002), 153.

⁸⁴ U.S. Census2010, 2010 Census Briefs, "The Hispanic Population: 2010," Issued May 2011, 2, <http://www.census.gov/prod/cen2010/briefs/c2010br-04.pdf> (accessed October 16, 2012). 43% Latino growth in 10 years 4 times the growth in the total population at 10%.

⁸⁵ *Ibid.*, Mexico (31.8 million), Puerto Rico (4.6 million), Cuba (1.8 Million), El Salvador (1.6 million), Dominican Republic (1.4 million), and Guatemala (1.0 million).

⁸⁶ Hector Cordero-Guzman and Ted Henken, "Immigration," in *The Oxford Encyclopedia of Latinos and Latinas in The United States*, eds., Suzane Oboler and Deena Gonzalez (New York: Oxford University Press, 2005), 339.

However, the history of Mexican-Americans, and Latin Americans for that matter, does not start with *mestizaje*.⁸⁷ Christopher Columbus (1492) was not the first person to discover America.⁸⁸ It was discovered many centuries before the Spanish arrival by nomads from the East (Asian steppes who crossed the Bering Strait).⁸⁹ They built an advanced culture and populated the Americas many years before the Spaniards and the Anglos came to this territory.⁹⁰ Cockcroft says that many did not survive *Los conquistadores* (the conquerors). The indigenous people were either killed in battle or perished from imported diseases like smallpox.⁹¹ Ignacio M. García summarizes the pre-Columbus history of America and its role in the myth-making of the 1960s as follows,

In those Native American civilizations were the traces of a people who had mastered astronomy, mathematics, some forms of surgery, and agricultural production. These people also had a spiritual connection to the land. This royal heritage was important in the myth-making process. The Aztecs and Mayas had resisted conquest and domination, and although they were defeated their presence as a people did not totally die. This indigenous half of Mexico had risen with the Mexican revolution of 1910 and still exhibited its resistance in the takeover of land and in the indigenous organizations active during the 1960s.⁹²

Marcelo Suárez-Orozco and Maricela Páez, reflecting on this period of history, observe, “Latinos are among the ‘oldest’ Americans—the ancestors of some settled in the

⁸⁷ Julian Samora and Patricia Vandel Simon, *A History of the Mexican-American People* (South Bend, IN: University of Notre Dame Press, 1993), 3.

⁸⁸ José Vasconcelos, *The Cosmic Race: La Raza Cósmica* (Baltimore, MD: John Hopkins University Press, 1979), 8; Commager and Nevins, *The Heritage of America*, 3.

⁸⁹ Ervin László, ed., *The Multicultural Planet: The Report of a Unesco International Expert Group* (Great Britain: One world Oxford, 1993), 43; National Geographic, “*The Human Journey: Migration Routes*,” <https://genographic.nationalgeographic.com/human-journey/> (accessed October 10, 2012).

⁹⁰ *Enriqueta Vásquez and the Chicano Movement*, 64-68.

⁹¹ Cockcroft, *The Hispanic Struggle for Social Justice*, 14.

⁹² Ignacio García, *Chicanismo: The Forging of a Militant Ethos among Mexican Americans* (Tucson: The University of Arizona Press, 1997), 71.

Southwest and spoke Spanish, making it their home well before there was a U.S. They did not come to the United States; the United States came to them.”⁹³ Subsequently, the Mexican Revolution, in the early-1900s, prompted many Mexican refugees to migrate northwards. They found employment in the slaughterhouses of Chicago, the breweries of Milwaukee, and the steel mills of Gary, IN.⁹⁴

Puerto Rico’s unique relationship with the United States places it in a privileged situation compared to the rest of Latin America. Historically, it was an Iberian colony, negotiated by the United States in the Treaty of Paris in 1898.⁹⁵ Politically, Puerto Rico is a colony of the United States and its inhabitants have been U.S. citizens since 1917.⁹⁶

Cuba had five historical immigration waves to the United States. The first three happened between January 1961 and March 1972.⁹⁷ The fourth was in 1980 with the *Marielitos*,⁹⁸ and the fifth in 1995 with the *balseiros* (improvised floating vehicles).⁹⁹

⁹³ Marcelo Suárez-Orozco and Mariela Páez, “Introduction: The Research Agenda,” in *Latinos: Remaking America*, eds. Marcelo Suárez-Orozco and Mariela Páez (Berkeley: University of California Press, 2002), 4.

⁹⁴ Alejandro Portes and Rubén Rumbaut, *Immigrant America: a Portrait* (Berkeley: University of California Press, 1996), 32.

⁹⁵ Cockcroft, *The Hispanic Struggle for Social Justice*, 22-23.

⁹⁶ *Ibid.*, 59-60.

⁹⁷ Zulema E. Suarez, “Cuban Americans: From Golden Exiles to Social Undesirables,” in *Family Ethnicity: Strength in Diversity*, ed., Harriette Pipes McAdoo (Newbury Park, CA: Sage Publications, 1993), 165-172.

⁹⁸ Abalos, *The sacred and the Political*, 74.

⁹⁹ Juan Gonzalez, *A History of Latino in America: Harvest of Empire* (New York: Penguin books, 2000), 108-109.

Many intellectuals, business entrepreneurs, and wealthy Cuban citizens dominated the first three waves of immigration,¹⁰⁰ which was not the case in the last two instances.¹⁰¹

During the dictatorship of Rafael Leonidas Trujillo from 1930-1961, many Dominicans fled the country seeking refuge in the United States. As with Cubans, the first Dominicans immigrated for political reasons, many of whom left with wealth and high education.¹⁰² In April 1965, an uprising of the people seeking to restore to power Juan Bosch, who was elected democratically, motivated Lyndon B. Johnson to send 26,000 troops to aid the local military. What followed was ten years of rightwing resistance, which turned into an immigration wave to the United States.¹⁰³

Raimers observes that Central and South American immigration to the United States was especially noticed at the turn of the ninetieth century. There was a steady influx of four thousand South Americans a year during the first decades of the twentieth century. There was a civil war in Chile in 1891 that forced many to immigrate to the United States. From Central America, Nicaraguans fled political persecution in the 1930s. At first, the elite of Central America came, along with many educated immigrants who were teachers, labor organizers, and political dissidents.¹⁰⁴

¹⁰⁰ Maxine Baca Zinn and Barbara Wells, "Diversity within Latino Families: New Lessons for Family Social Science, in *American Families: A Multicultural Reader*, eds., Stephanie Coontz, Maya Parson, and Gabrielle Raley (New York: Routledge, 2008), 229.

¹⁰¹ Muller, *Strangers in Paradise*, 115.

¹⁰² Rodriguez, *Raising Nuestros Niños*, 10.

¹⁰³ Gonzalez, *A History of Latino in America*, 118.

¹⁰⁴ David Reimers, *Other Immigrants: The Global Origins of the American People* (New York: New York University Press, 2005), 96.

South America is a compendium of countries further away but still represented in the United States. Colombia, Peru, and Ecuador are the three countries with the most representation in the United States. Colombia has almost one million citizens, while Peru and Ecuador are almost equal in number with 0.5 million citizens each.¹⁰⁵

Concluding Remarks

The preceding literature review clearly defines the heterogeneity of the ethnic Latin America and the Latin immigrant population in the United States. The Latino reality in the United States is well captured by Ed Morales in his analyses of the differences between the Latinos from the Southwest coast (Chicano-dominated) and those from the Northeast coast (Nuyorican-dominated). It explains some of the unifying challenges in politics, culture, and worldview between groups.¹⁰⁶ First, the Southwest coast is predominantly of Mexican origin,¹⁰⁷ with a great indigenous influence, and dominant numbers, while the East coast is predominately Caribbean (Puerto Ricans and Dominicans) with strong African influence and less in number.¹⁰⁸ Historically, the Southwest was Mexican territory, which brings a richer cultural heritage, while the Caribbean's immigration to the United States is relatively recent.¹⁰⁹

¹⁰⁵ Census2010, 2010 Census Briefs, "The Hispanic Population: 2010," Issued May 2011, 2, <http://www.census.gov/prod/cen2010/briefs/c2010br-04.pdf> (accessed October 16, 2012).

¹⁰⁶ Ed Morales, *Living in Spanglish: The Search for Latino Identity in America* (New York: St. Martin's Press, 2002), 204-208.

¹⁰⁷ U.S. Census2010, 2010 Census Briefs, "The Hispanic Population: 2010," Issued May 2011, 2, <http://www.census.gov/prod/cen2010/briefs/c2010br-04.pdf> (accessed October 16, 2012). 63 percent.

¹⁰⁸ *Ibid.*, 12 percent.

¹⁰⁹ Morales, *Living in Spanglish*, 204-208.

Another difference is the mobility of people between countries, known as transnationalism. Transnationalism is strong in the Northeast coast—given their relatively recent presence in the United States—and is less predominant in the Southwest—given the Mexican-Americans’ longer history in the United States and loose connection to Mexico. Additionally, the East coast is more open to pluralism in immigration, while the Southwest coast tends to be more conservative. Last, Southwest Latinos are more comfortable in suburbs, while the East coast Latinos tend toward urban living.¹¹⁰ Chilman adds, “As in the case of other immigrant groups, those who live near the borders of their ‘mother’ country are less likely to acculturate readily than those who live far from their native land. For example, Mexicans who live in Chicago are more apt to become Americanized quickly than those who live in the southern Texas.”¹¹¹

Another important aspect reflected in the literature review is the scarcity of scholastic resources on Latinos in the Midwest.¹¹² Although there is a need for more research on Latinos in all disciplines, the literature review reflects the dominant role of Latino historical, sociological, and cultural literature in concentrated areas of the United States, such as the Southwest and the Northeast. However, few Latino Midwest studies have been conducted.

Additionally, the literature reviewed strongly agrees with biculturalism as the ideal outcome for ethnic groups in the United States. Biculturalism allows the individual to reconcile opposite values in a multicultural world. For instance, Orlando Crespo recalls

¹¹⁰ Ibid.

¹¹¹ Chilman, “Hispanic Families in the United States,” 151-152.

¹¹² Ramirez, “Second City Mexicans,” 1.

his struggles accepting his Puerto Rican identity, “We were told we were dirty, loud, uneducated, immoral, and unable to speak English ‘good.’”¹¹³ Therefore, Crespo avoided any ethnic self-identification. As Crespo explored his identity, the Puerto Rican, and therefore, Latino values, he learned the great qualities of his ethnicity, the ability to be an agent of change, and promote racial reconciliation. Puerto Ricans are relational and value harmony; they are multiracial, hospitable, understand racism and marginalization. Puerto Ricans can celebrate even in the midst of pain.¹¹⁴

Gustavo Perez Firmat, speaking on Latino identity of the young, prefers the term “hyphen.” He emphasizes that being a “1.5” (arrived to the United States at a young age) is an advantageous situation, since the bicultural individual is capable of living in two worlds, can reap the cultural, linguistic, and commercial benefits of both cultures, and become translation artists. He describes translation artists as being able to share both “the atavism of their parents and the Americanization of their children.”¹¹⁵ However, younger generations might need to face other realities. As they are enculturated by parents, community, and ethnic-media, and also acculturated by the dominant culture at school, community, and mainline media, then a multicultural reality surfaces.

In a global world with international implications, it is no longer possible to think in dualistic ways. It is imperative to consider the world’s interconnectedness.

Furthermore, inner-city communities are enriched with a vast array of cultures. If

¹¹³ Orlando Crespo, *Being Latino in Christ: Finding Wholeness in Youth Ethnic Identity* (Downers Grove, IL: Inter Varsity Press, 2003), 16, 108-113.

¹¹⁴ *Ibid.*, 89, 94-114.

¹¹⁵ Gustavo Perez Firmat, *Life on the Hyphen: The Cuban-American Way* (Austin: University of Texas Press, 1994), 5.

adolescents are to survive in a multicultural environment, for instance, they must learn to use slang, academic, and ethnic languages. They will also need to understand the values of the dominant, ethnic, and local community cultures; namely, school, neighborhood, home, and church. Biculturalism narrows the complex world that intertwines the media and multicultural communities. Multiculturalism, although considered in the literature, seems less evident in the multidisciplinary literature review conducted in this chapter.

A second equally important missing aspect in Latino identity is the comprehensive auto-identification of the ethnic community in the United States. For instance, the term Hispanic was first used by President Richard Nixon to enclose all those individuals living in the United States proceeding from Spanish speaking countries.¹¹⁶ Its purpose was political in nature and not descriptive of a minority group's ethnicity.¹¹⁷ The Federal government made a change in data collection in the 2000 census to reflect that idea of Hispanic as ethnicity.¹¹⁸

No other place in Latin America uses this term to identify its citizens.¹¹⁹ Hispanic is not considered a race, since Hispanics could be prominently White, Black, American Indian, and other races. The Federal government affirms that "Hispanic can be viewed as the heritage, nationality group, lineage, or country of birth of the person or person's

¹¹⁶ Rodriguez, *Brown*, 108-109.

¹¹⁷ Martha Gimenez, "Latino/Hispanic"—Who Needs a Name? The Case against a Standardized Terminology," in *Latinos and Education: A Critical Reader*, eds., Antonia Darder, Rodolfo Torres, and Henry Gutiérrez (New York: Routledge, 1997), 235.

¹¹⁸ Gómez, "We are Not Like them," 148.

¹¹⁹ Rodolfo Acuña, *Occupied America: A History of Chicanos* (Harrisonburg, VA: R. R. Donnelly and Sons, 2007), 330.

parents or ancestors before their arrival in the United States.”¹²⁰ Rodriguez perceives the Hispanic classification as a culture, a cousin noun to *costumbre*—custom, habit.¹²¹

The term Hispanic has been challenged for its close Iberian allusion, implying Europeanization and colonization.¹²² The term Latino, on the other hand, which honors the Latin based languages, alludes to an array of countries espoused by a common history and cultural values not defined but assumed in the term Hispanic. It also conveys a self-identification name born out of the social liberation movement of the 1960s.¹²³ However, Rodriguez notes the removal of its indigenous history by either terminology.¹²⁴ Gonzalo Santos adds that the term Latino not only denies the indigenous roots, but also the African roots.¹²⁵ On the other hand, Chicanos adopted the term *Raza Cósmica* (Cosmic Race), or *la Raza*, from José Vasconcelos’ idea that a mixed race would overshadow other races intellectually and spiritually becoming a fifth superior ethnic specimen,¹²⁶ which is racist in nature and based on dismissed social Darwinism ideologies.¹²⁷

¹²⁰ 2010 Census Briefs, “Overview of Race and Hispanic Origin: 2010,” Issued March 2011, <http://www.census.gov/prod/cen2010/briefs/c2010br-02.pdf> (accessed October 18, 2012).

¹²¹ Rodriguez, *Brown*, 129-131.

¹²² Gonzalo Santos, “¿Somos RUNAFRIBES? The future of Latino Ethnicity in the Americas,” in *Latinos and Education: A Critical Reader*, eds., Antonia Darder, Rodolfo Torres, and Henry Gutiérrez (New York: Routledge, 1997), 209.

¹²³ Abalos, *The sacred and the Political*, 73.

¹²⁴ Rodriguez, *Brown*, 108-109.

¹²⁵ Santos, “¿Somos RUNAFRIBES?” 209.

¹²⁶ Vasconcelos, *The Cosmic Race*, 39.

¹²⁷ Gerardo Galadriel, “Writing Africans Out of the Racial Hierarchy: Anti-African Sentiment in Post-Revolutionary Mexico,” *Cincinnati Romance Review* 30 (winter 2011): 172-183, <http://www.cromrev.com/volumes/vol30/11-vol30-gerardo.pdf> (accessed November 21, 2012).

No commonly accepted terminology is capable of enclosing so many Latin countries in a fair way, respecting indigenous, European, and African racial *mestizaje*, proper of each individual country and region.¹²⁸ In that regard, *Runafribe* is a new term proposed by Santos. Runa means people in Quechua (indigenous language of the Andes in the Southern hemisphere), Afri stands for Africa, Ibe for Iberia, and E for Europe.¹²⁹ Morales proposes the use of “Spanglish” as a true cultural descriptive of the *mestizo* in the United States, “It describes what we do, instead of where we came from.”¹³⁰

Andrés Guerrero concludes that Vasconcelos looked to Europe for an identity’s definition, when in reality God gave Adam and Eve the task to name themselves and God’s creation. Therefore, liberation starts with auto-identification.¹³¹ This is not an easy task for scholars, and certainly neither for adolescents. Yet, achieving a healthy-unified self is one of the triple tasks of individuation. Socioeconomic status, generational position, and oppression (inability to assimilate due to *mestizo* features), as an ethnic person in the United States, play a strong role on the self-identification task of the individual as a consequence of acculturation, enculturation, and assimilation.¹³²

As presented in chapter 1, adolescence is a psychosocial phenomenon proper of industrialized societies, created and extended by systemic abandonment. Chapter 2 reviewed the literature on psychosocial development recognizing the dearth of scholastic

¹²⁸ Gómez, “We are Not Like them,” 147.

¹²⁹ Santos, “¿Somos RUNAFRIBES?” 209.

¹³⁰ Morales, *Living in Spanglish*, 2.

¹³¹ Andrés Guerrero, *A Chicano Theology* (Maryknoll, NY: Orbis Books, 1987), 127-128.

¹³² Buriel, “Ethnic Labeling and Identity Among Mexican Americans,” 152.

studies in ethnic-adolescent development. Chapter 4 recognized the value of ethnic identity in the development of adolescents. It uncovers the dearth of resources in the Latino mid-adolescent in less ethnically diverse populations of the Midwest. Therefore, the previous problem description and literature review compels the necessity to determine whether Latino mid-adolescents, residing in less ethnic-minority-populated areas of the Midwest, are affected by systemic abandonment. As described in chapter 3, personal observations, interviews with experts, and regional-national literature are used to describe the mid-adolescent reality in inner-city Indianapolis.

CHAPTER 5
SYSTEMIC ABANDONMENT IN A LESS ETHNICALLY
DIVERSE POPULATION OF THE MIDWEST

Chilman accurately summarizes the condition of Latinos in the United States, “The adverse effects of ethnic and racial discrimination on Hispanics and other oppressed minority groups in this country cannot be overlooked. This tends to operate in many settings. Its intensity varies by region of the country, skin color, facial characteristics of individuals, degree of acculturation, language facility, and immigration status.”¹ Additionally, many have to deal with issues of single parenthood and large families. Working hours and places of work, oftentimes, are not a matter of choice but of need. As a consequence, children return after school to empty homes, and more often than not, have to care for younger siblings.

Colleen Kliwer remarks that parents’ reality in a foreign land is one of loss of self-identity and abandonment. Their identity was attached to a kin, which is no longer true in the host culture. Identity was also attached to occupation, which, more often than not, they are no longer able to perform. Basic tasks, needs, or rights, such as a mercantile

¹ Chilman, “Hispanic Families in the United States,” 159.

transition, obtaining a vehicle operator's license, or finding steady employment are denied.² Law abiding immigrants are hunted as criminals and being repatriated or threatened with repatriation for minor traffic violations.³ Monica Medina vehemently declares that those families are economic refugees rather than fugitives of the law or terrorists. They should have the same treatment as political refugees.⁴ Recently, political parties, popular opinion, and journalists have lobbied for strong immigration policies for the same historical reasons,⁵ "Illegal immigrants are taking the U.S. citizens' jobs."⁶ To which others reply, people are not illegal, actions, and things are.⁷ In addition to that, Julian Samora reflects that historical illegal immigration is "directly related to the interest of employers in securing ample supply of cheap labor."⁸

Clark has identified eight areas in which abandonment in mid-adolescents is clearly observed: peers, school, family, sports, sex, busyness and stress, ethics and morality, and parties. For the purpose of this Ministry Focus Paper, abandonment in the Latino community is analyzed from three perspectives: family, school, and leisure.

² Colleen Kliewer, IPS Bilingual Social Worker, Interview by author, Indianapolis March 2011.

³ Maria Gamboa, "Una Chica en la Lucha," in *Chicanas of 18th Street: Narratives of a Movement from Latin Chicago*, eds., Leonard Ramirez, et. al. (Chicago: University of Illinois Press, 2011), 92; Jeffrey Passel, D'Vera Cohn, and Ana Gonzalez-Barrera, *Net Migration from Mexico Falls to Zero-and Perhaps less* (Pew Hispanic Center, April, 23 2012), http://www.pewhispanic.org/files/2012/04/Mexican-migrants-report_final.pdf (accessed October 18, 2012).

⁴ Mónica Medina, PhD, IUPUI Clinical Lecturer, Interview by author, Indianapolis April 1, 2011.

⁵ Many anti-immigrant activists have no problem voicing that opinion. This has been a recurrent factor in Latino history in the U.S., including the Midwest and Indiana. To see more about this topic, refer to Oboler and Gonzalez, *Latinos and Latinas Encyclopedia* (2), 367; Cockcroft, *The Hispanic Struggle for Social Justice*, 82; García, *The Forging of a Militant Ethos among Mexican Americans*, 6.

⁶ Rodriguez, *Mongrels, Bastards, Orphans, and Vagabonds*, 159.

⁷ Cockcroft, *The Hispanic Struggle for Social Justice*, 102.

⁸ Julian Samora, *Los Mojados: The Wetback Story* (South Bend, IN: University of Notre Dame Press, 1971), 33; Portes and Rumbart, *Immigrant America*, 8-13.

Although mid-adolescents are the focus of this research, the understanding of abandonment in Latino mid-adolescents should be studied in the community context, given the Latino familism value. The following research reflects personal experience, interviews to experts, and regional as well as national literature on the subject.

An Overview of Family, Immigration, and Abandonment

The recent Indianapolis inner-city Latino immigration has been exponential in the last two decades. The Center for Urban Policy and the Environment agrees, “Latinos are the fastest growing group in Marion County, currently with 5.6 percent of the population.”⁹ The largest Hispanic immigrant wave has been mostly of new comers from Mexico, and large U.S. cities such as Los Angeles, New York, and Chicago.¹⁰ In the 2010 census that percentage has increased to 9.6 percent.¹¹

A significant characteristic of these families, which stands counter-culturally to the dominant culture, is high cohabitation numbers. Speaking on this, Silvia Caridad Diaz Schneirov, observes that marriage and socioeconomic status in Latino families are very much linked. The most recent Latino immigrant families coming from a low socioeconomic status cannot afford marriage.¹² Kliewer agrees and adds, “Only the rich

⁹ Center for Urban Policy and the Environment, *Latino Population Boom Impacts Central Indiana*, (Indianapolis, IN: IUPUI, 2006), 2, http://www.policyinstitute.iu.edu/PubsPDFs/157_06-C01.pdf (accessed April 5, 2011).

¹⁰ Jason P. Schachter, “Migration by Race and Hispanic Origin: 1995 to 2000,” Census 2000 Special Reports CENSR-13 (October 2003): 10, <http://www.census.gov/prod/2003pubs/censr-13.pdf> (accessed April 6, 2011).

¹¹ US Department of Commerce, “State and County Quick Facts: Marion County, Indiana,” United States Census Bureau, <http://quickfacts.census.gov/qfd/states/18/18097.html> (accessed January 6, 2013).

¹² Silvia Caridad Diaz Schneirov, IPS Counselor, Interview by author, Indianapolis March 1, 2011.

are considered to have a reputation of decency,” as she observed in rural communities in Brazil and Nicaragua.¹³ While Francisco Esparza believes that not getting married is an individual choice; it is also a matter of ideology.¹⁴ Additionally, Medina argues that even though they are not married because of socioeconomics—often the courtroom is distant in their village of origin—culturally, they treat cohabitation as a binding contract.¹⁵ The fact that their behavior does not match the host culture’s expectations does not mean they do not value family. It is better explained by socioeconomics rather than by any deviance in values or beliefs.

What is significant about this fact is the nature of the recent Latino immigrants to Indianapolis. According to Portes and Rumbaut, this group, in contrast to elite refugees, more likely than not, do not enjoy documents that allow legal residency and labor in the host culture. Consequently, Portes and Rumbart believe, they “tend to approach one extreme in which the depression and distress associated with poverty are compounded by vulnerability and frequent disorientation in a foreign environment. Networks of kin and friends provide the only social shelter under these circumstances, but they are frequently formed by people in almost as precarious a situation as the recipients themselves.”¹⁶

Additionally, Sanchez, speaking on mid-twentieth century Mexican migrants, illustrates what is still true of Indianapolis today, “Mexicans migrated from rural villages, others came from cities. Many settled in largely Mexican units, while others were

¹³ Kliewer, Interview.

¹⁴ Francisco Esparza, IPS bilingual monitor, Interview by author, Indianapolis March 1, 2011.

¹⁵ Medina, Interview.

¹⁶ Portes and Rumbaut, *Immigrant America*, 188.

involved in chain migration.”¹⁷ The value of familism is challenged by sequential immigration and the complex socioeconomic situation of the recent Latino immigrant.

Speaking on sequential immigration, Daniel Navarro reflects on the guilt and consequences of fathering at a distance. Navarro notices that it is a change in the male social situation that motivates them to consider and then materialize the adventurous and yet dangerous decision to migrate to the United States. Navarro found that all of the fifteen fathers he interviewed, along with the many scholarly materials written on the subject, support that marriage and the birth of children is what triggers the idea of coming to the United States.¹⁸

Gloria Anzaldua identifies three factors for dominant male immigration, “Patriarchal social norms, the presence of children, and occupational segregation.”¹⁹ Many Mexican-men did not realize how poor they were until they had to work harder to provide for a family. Navarro notices that the roles of men and women are changing in Latin America since more women are entering the workforce and more men are sharing the parenting role. However, men are still considered the household breadwinners. That is the main reason why more men than women immigrate to the United States. Navarro adds, “Being defeated by poverty implies not fulfilling the role of father. It is evident

¹⁷ George Sánchez, “Becoming Mexican American: Ethnicity, Culture, and Identity in Chicano Los Angeles, 1900-1945,” in *American Families: A Multicultural Reader*, eds., Stephanie Coontz, Maya Parson, and Gabrielle Raley (New York: Oxford University Press, 1993), 108.

¹⁸ Daniel Navarro, “Cross-Border Fathering: The Lived Experience of Mexican Immigrant Fathers” (PhD diss., Indiana University, 2008), 90.

¹⁹ Denise Segura and Patricia Zavella, “Introduction,” in *Women and Migration in the U.S.-Mexico Borderlands: A Reader*, eds., Denise Segura and Patricia Zavella (Durham, NC: Duke University Press, 2007), 6.

throughout the sample that these fathers wrestle the most with their inability—caused by lack of opportunity—to provide for their children and secure stability.”²⁰

The fathers’ plan is to bring the rest of the family along; most of them succeed within two years, according to Navarro. However, the irony is that, throughout this course, fathers risk what they value most: their family. Once in the United States, things are not as they expected it to be. Navarro continues, “The abundance of opportunity is often accompanied by a dearth of time spent together as a family. Furthermore, the faster pace of life in U.S. society and the impending fear of being deported contribute to a perception that living in the United States is not as satisfying as they imagined.”²¹

Such a course of action is not limited to married men, but is also pursued by single men and women both married and single. Ramirez records women who undertook such an initiative in the early-history of Chicago. The price to pay, according to Ramirez, was the “abandonment of families by males.”²² Anzaldua accurately describes the predictability of the immigration of women to marital status and level of education. Anzaldua comments, “Women who are no longer in conjugal relationships are more likely to migrate even if they have children and particularly if they have strong social ties in the United States.”²³

The complex dynamics of the family reuniting adds another level of deeper abandonment. Kliewer affirms this and notes it has become especially true since the

²⁰ Navarro, “Cross-Border Fathering,” 84.

²¹ *Ibid.*, 114.

²² Ramirez, “Second City Mexicans,” 2-3.

²³ Segura and Zavella, “Borderlands,” 6.

financial crisis has gotten more severe and the Mexican borders have been more vigilantly secured.²⁴ It is more difficult and more expensive to migrate both legally and illegally to the United States. According to Kliewer, the average time for a family to reunite completely is between four to six years.²⁵

What happens during those years of separation, in both Mexico and in the United States, has direct implications on the childrens' and adolescent's development. There are two kinds of families, according to Navarro, those who are planning to overcome poverty by migrating permanently to the United States and those who see their immigration as a quick solution to their problems. This second group plans to save enough money to build a house in their country of origin and eventually move back.²⁶ Victoria Perez reflects on her family history by recalling how her aunt used to say, "This is not my home. This is a place where I am for a time, but I want to be in Mexico."²⁷

In Kliewer's experience, the second group, described by Navarro, seems to be more common in Indianapolis. Joseph Prewitt-Diaz, Vidal Rivera, and Robert Trotter add that in recent immigration groups, most of the families come from very humble origins,

²⁴ Editorial, SunSentinel, May 25, 2010, <http://www.sun-sentinel.com/news/nationworld/sns-ap-U.S.-national-guard-border,0,1867732.story> (accessed April 23, 2011). President Obama ordered on May 25, 2010 to send up to 1,200 troops to U.S.-Mexico border; the opposition believes that more troops are needed.

²⁵ Kliewer, Interview.

²⁶ Navarro, "Cross-Border Fathering," 84.

²⁷ Victoria Perez, "Defending My People and My Culture," in *Chicanas of 18th Street: Narratives of a Movement from Latin Chicago*, eds., Leonard Ramirez, et. al. (Chicago: University of Illinois Press, 2011), 127.

often farmers from indigenous groups who are illiterate in any language.²⁸ They send a large percentage of their income home to take care of their immediate family and save for a future return.²⁹ This reflects values altered by socioeconomic factors; parents continue familism at a distance.

Children are being hurt in many ways. First, separation from parents, in itself causes pain. Oftentimes the family is already dysfunctional in their country of origin. More often than not, parents cohabit and families follow a matriarchal model rather than a patriarchal one. If the father abandons the family, the mother migrates, leaving her children behind under the care of grandparents, uncles, or aunts with the promise of sending money to sustain them.

Mothers may face the heartbreaking decision of which child to bring and which ones to leave behind. This is consistent with the research on children of divorce. Elizabeth Marquardt concludes, "Children are not property. They cannot be divided like a time-share or a set of heirloom dishes. They are vulnerable, evolving people with specific needs. Among those needs are love, stability, consistent moral guidance, and affirmation of their budding spiritual lives."³⁰ Pierrerre Hondagneu-Sotelo and Ernestine Avila introduce a new increasing immigration model known as transnational motherhood. A combination of labor demands in the United States and the needs in the

²⁸ Joseph Prewitt-Diaz, Vidal Rivera, and Robert Trotter, *The Effects of Migration on Children: An Ethnographic Study* (Harrisburg: Division of Migrant Education, Pennsylvania Dept. of Education, 1990), 5.

²⁹ Rodriguez, *Days of Obligation*, 53.

³⁰ Elizabeth Marquardt, *Between Two Worlds: The Inner Lives of Children of Divorce* (New York: Crown Publishers, 2005), 186.

country of origin have prompted women to become transnational mothers. This is a countercultural model for both Anglo and Latina mothers. These mothers send money, pictures, and letters home, pay for the private education of their children and use technology to stay in touch.³¹ Transnational motherhood is not only true for Central but also South American women.³²

The separation, which was presumed to take one or two years, becomes six or ten years. The children become adolescents and with that passage, many issues surface. Clarks adds, “At roughly fourteen or fifteen years of age, adolescents begin to reflect on how they have been treated for much of their life, and it slowly dawns on them that they have been abandoned by those who—either explicitly or implicitly—were there for them.”³³ The cases of physical, mental, and sexual abuse of girls and boys left under the guardianship of close relatives are heartrending, Kliewer says. The emotional scars are too deep. The children blame their parents for leaving them behind and doing nothing to stop the abuse. Oftentimes, the adolescent chooses to experiment with sex, drugs, and gangs, just to find acceptance and appease their internal turmoil. Parents on the other hand, feel guilty, since, in many instances, they were oblivious to their children’s reality, and could not do anything at the time or afterward to resolve it.³⁴

³¹ Piererre Hondagneu-Sotelo and Ernestine Avila, “‘I’m here, but I’m there:’ The Meaning of Latina Transnational Motherhood,” in *Women and Migration in the U.S.-Mexico Borderlands: A Reader*, eds., Denise Segura and Patricia Zavella (Durham, NC: Duke University Press, 2007), 389, 399, 404.

³² Chilman, “Hispanic Families in the United States,” 157.

³³ Clark, *Hurt 2.0*, 60.

³⁴ Kliewer, Interview.

When the adults and children are reunited, the surprise seems to be mutual. These children are introduced to a couple of perfect strangers that do not conform to the images they had preserved in their minds—in the case of those who reunite with mother and father. This is also common in reverse. Parents may opt to send their adolescents back home to the care of family members given their rowdy behavior.³⁵

In addition, parents are often surprised to see an adolescent and not a child as they remembered. Parents soften their guilt by attempting to provide whatever their children desire. Their purpose is to give their children's happiness and healing to compensate for the lost years. The children are hurt and blame their parents for everything they went through, and parents feel guilty and try in vain to explain the circumstances surrounding their decision. Parents themselves experience numbness, searching, homesickness, anger, guilt, blame, and depression, as part of a grieving process.³⁶ Furthermore, women, in particular, often face racism, racist stereotypes, sexism, poverty, and economic exploitation.³⁷ In short, both parents and children suffer.

Culturally speaking, the immigrant parent has gone through an acculturation process. Many cohabit with an individual from a different country and have children born in the United States. As a result, a household could have a mother from Mexico and a father from El Salvador—having different levels of acculturation—with children born in

³⁵ Hondagneu-Sotelo and Avila, “‘I’m here, but I’m there,’” 403.

³⁶ Richard Miller and Daiana Gonzalez, “Migrating Latinas and the Grief Process,” in *Strengths and Challenges of New Immigrant Families*, eds., Rochelle Dalla *et al.* (Lanham, MD: Lexington Books, 2009), 158, 164-167.

³⁷ Oksana Yakishko, “Career and Employment Concern of Immigrant Women,” in *Strengths and Challenges of New Immigrant Families*, eds., Rochelle Dalla *et al.* (Lanham, MD: Lexington Books, 2009), 182-183, 186.

the United States. Their children born in the United States tend to acculturate faster given their exposure to the dominant culture at school and through the media. When an adolescent from either parent arrives from their native home, another culture joins the already complicated multicultural home environment. It creates a multilevel complexity to systemic abandonment issues already explored.

Chilman adds that children tend to “Americanize,” adopting the individualistic, competitive values of the dominant society. Consequently, parents react by becoming more authoritarian, emphasizing responsibility, obedience, and respect toward the family. This results in an escalation of the conflict, which is particularly harmful when there is no support from a homogenous neighborhood and kin.³⁸

Afterwards, the separation continues in the United States. Mid-adolescents’ most common complaint is that parents do not spend time with them. They appreciate the devices, fashionable clothes, and nice cars, but still long for a relationship with their parents. That leaves an open opportunity for engagement in at-risk activities, both at school and in their neighborhoods. There is an increasing feeling of isolation, rejection, and abandonment. The children’s hurt feelings grow into self-destructive habits.

It is in the midst of that situation when the adolescent is brought to school. They are forced to integrate into an inner-city school culture, in addition to the already complex cultures of home, neighborhood, church, and the country in general. Parents often remain in isolated pockets of Spanish speaking neighbors and coworkers. Given the complexity of the situation and the lack of specialized services in the city, not many

³⁸ Chilman, “Hispanic Families in the United States,” 149.

places are available where families are received. To make matters worse, the mental health organizations available require documentation that families cannot produce or a substantial amount of money the families cannot afford.³⁹

Medina, speaking on Latino family values, emphasizes that parents want the best for their children. For instance, they certainly want their children to go to college. However, socioeconomic and political factors do not allow their involvement in their children's education, which oftentimes forces children into premature employment that causes them to abandon their educational plans. This can often be perceived as a lack of value for education within Latino families. However, it reflects the importance of familism over individualism.⁴⁰

Rhonda Akers, an elementary school principal who has followed her students into their mid-adolescent years and beyond, observes that Latino-single-parents are fewer than the mainstream IPS average. However, their workloads rob family time.⁴¹ Marilee Updike observes that children are cared for until their fourteenth or fifteenth year. After that, parents give them excessive autonomy. This phenomenon can be observed by the lower parental attendance at school meetings in middle and high schools compared to elementary schools. It is also reflected in the number of disciplinary cases dealing with mid-adolescents that the district faces. Some parents think that their children are old enough to make their own living arrangements, cohabit with romantic partners, or

³⁹ Kliewer, Interview.

⁴⁰ Medina, Interview.

⁴¹ Rhonda Akers, Elementary School Principal, Interview by author, March 5, 2011.

withdraw from school.⁴² Margiy Outten, reflecting on her missionary experience in Chiapas, Mexico, says that some of that autonomy can be a reflection of culture. Mothers allowed their daughters to marry at the age of fifteen, sixteen, and even younger.⁴³

Additional stressors permeate Latino families when acculturation is considered. For instance, external cultural indicators surface during holiday occasions. Arturo Islas clearly illustrates this in his fictional semi-autobiographical writings. Thanksgiving was an occasion for conflict in his blended family (Mexican—*mestizo*). The simple act of celebrating Thanksgiving was a contradiction to their Mexican heritage and a conflict with Mexican history. Islas reflects, “Mexicans and Indian people were in this part of the country long before any gringos, Europeans, or anyone else decided it was theirs.”⁴⁴ Muller adds, “These migrant souls manage the bipolar nature of the border as well as the national or metropolitan sphere precisely when their roots (*raices*) and spiritual values (*esencias*) are sufficiently strong assert countervailing cultural nationalism.”⁴⁵

Abandonment in Latino families has been documented from socioeconomic and historical perspectives. Schools are also not exempt from abandoning the young. The following reflections are examples—certainly not exhaustive—of abandonment that takes place in schools.

⁴² Marilee Updike, IPS ESL Coordinator, Interview by author, March 5, 2011.

⁴³ Margiy Outten, IPS Counselor and IUPUI professor, Interview by author, March 6, 2011.

⁴⁴ Arturo Islas, *Migrant Souls: A Novel* (New York: William Morrow, 1990), 29-30.

⁴⁵ Muller, *Strangers in Paradise*, 89.

School

Pope asks a series of introspective questions that describe the schools' culture in the United States, "Are we fostering an environment that promotes intellectual curiosity, cooperation, and integrity, or are our schools breeding anxiety, deception, and frustration? Are they impeding the very values they claim to embrace? Are we preparing students well for the future? Are they ready for the world or work? Are they ready to be valuable members of our society?"⁴⁶ Clark and Rabey describe the opposing views between teachers and students. They say that teachers uphold learning; however, they are exhausted, stereotype students, and feel awkward around parents. On the other hand, students care about grades, they do not care about learning; therefore, they are more likely to cheat, and get anxious about the system.⁴⁷

Alma Woods observes that the ESL population was not as numerous when she started teaching in Indianapolis. She noticed that most of her students used to be first generation immigrants, were behind in their schooling, and did not last long in the educational system. Updike also agrees with Woods and adds that it is very difficult for newcomers who arrive late in elementary school or in the upper grades, especially if they have not been exposed to much schooling.⁴⁸

⁴⁶ Pope, *Doing School*, 6.

⁴⁷ Clark and Rabey, *When Children Hurt*, 79-90.

⁴⁸ Updike, quoted in Robert King, "IPS is Meeting the Challenge of Teaching Children Who don't Speak English." *Indianapolis Star*, April 17, 2011.

IPS schools' number one culture imperative is that children come first.⁴⁹ It is a commendable step for an inner-school system such as IPS where parental engagement is a challenge. Theresa Morning, a teacher and counselor of 19 years does not hesitate to point out the deficiency of parental engagement in aiding the educational process of their own children. Morning, being a mother with two learning disabled children, understands firsthand how crucial it is for a parent to advocate for their own children. Woods also agrees with the fact that most parents do not engage during their students' senior year. Seniors tend to drop out of school, even having just a few credits left to go. It is, therefore, the district staffs', teachers', and administrators' main responsibility to look after the interest of those who do not have a voice.⁵⁰

Kliwer reflects, "The schools, especially the middle and high schools are not able to meet the student's social and special needs. Budget cuts and the emphasis on testing have forced schools to cut back on after-school activities, have increased student-teacher ratios, and don't leave much room for teachers to understand the social dynamics of their students." Outten notices the schools' tendency have lack of flexibility and accommodations for students that do not fit the majority criteria; namely English language learners, special needs students, or just special considerations for students coming from dysfunctional families.⁵¹ Morning agrees, recognizing that many students just need some compassion, given the fact that in many cases students had to drive

⁴⁹ Indianapolis Public Schools, "Culture Imperatives," IPS official website, <http://www.about.ips.k12.in.U.S./index.php?id=3059> (accessed April 15, 2012).

⁵⁰ Woods, Interview.

⁵¹ Outten, Interview.

parents to appointments and provide translation. Those are situations in which the students are not allowed to be absent from school.⁵²

Abandonment in inner-city schools, such as IPS, looks different from affluent neighborhoods.⁵³ For instance, the State of Indiana reduced IPS's budget in 2011 by 2.25 million dollars, which means 225 less teaching positions; while township schools remained unchanged. The projection for the following years does not look much better.⁵⁴

IPS minority students are also abandoned when there are no classes that speak of their identity. Francisco Valdiosera affirms that Latin students should be able to explore history from their cultural perspectives rather than a Eurocentric viewpoint, learn to be proud of their historical Indigenous roots, and be empowered to help themselves and others.⁵⁵ Sonia Nieto agrees, "Young people whose languages and cultures differ from the dominant group often struggle to form and sustain a clear image of themselves. They struggle also to have teachers understand who they really are . . . Because teachers and schools commonly view students' differences as deficiencies."⁵⁶ Nieto also warns against cultural generalizations that perpetuate stereotypes without the consideration of the individual's abilities and intelligence level. Culture is always changing and complex.⁵⁷

⁵² Morning, Interview.

⁵³ Clark, *Hurt*, 89.

⁵⁴ Vic Ryckaert, "IPS Plan to Lay off Teachers Worries Parents: Some Say IPS Administrators should Go Instead," *Indianapolis Star*, April 23, 2011, <http://www.indystar.com/article/20110423/LOCAL18/104230343> (accessed April 23, 2011).

⁵⁵ Francisco Valdiosera, "Cultural Identity" (unpublished notes shared with author, Indianapolis, IN, March 1, 2011).

⁵⁶ Sonia Nieto, *Affirming Diversity: The Sociopolitical Context of Multicultural Education* (Columbus, OH: Allyn and Bacon, 2004), 145.

⁵⁷ *Ibid.*, 147.

The schools abandon students when teachers lower their level of expectations because of socioeconomics, struggles with the language learning process, or learning disabilities. Students are abandoned when they are not offered the same resources to learn as the more affluent school districts, when they are not prepared for college, and when they leave high school hoping to settle for the military, a short career, or labor work. Students are capable of accomplishing exceedingly more.

Leisure (The Latino Mid-Adolescent World Beneath)

At the moment of this writing, George Washington Community High School (GWCHS) is mourning the death of thirteen-year-old Samantha Hudson, who was struck by a car. The driver was a 25-year-old, ex-member of a youth group.⁵⁸ The relevancy of this story to the present discussion is that the children at the school said that Samantha was spending time with friends in a park near the school. Samantha, apparently, was with some others that did not like her. Students from the school say that a Latino girl was bullying Samantha at the park, while she walked backwards toward the street without noticing a car coming. This was a difficult situation for the Hudson family, the community, and the driver. This is a park where unsupervised youth frequent.

Not too long ago, two high school students were facing alternative education placement. They were accused of complicity to first-degree murder of eighteen-year-old

⁵⁸ Indy Channel News, "Teen Hit by a Car Dies," Channel 6, April 4, 2011, <http://www.theindychannel.com/news/27544864/detail.html> (accessed December 12, 2012).

Raul Hernandez,⁵⁹ an ex-GWCHS student. Shortly after the devastating news, a mid-adolescent, who was a part of his family, was interviewed. He disclosed his life as an immigrant in Indianapolis, and particularly, as a student in Indianapolis' inner-city schools. He admitted to being part of one of the most dangerous gangs in the city. According to this young man, their strategy is to infiltrate other gangs and be ready for orders from the hierarchy. Being part of the neighborhood surrounding the school, and being in a school where over two thirds of the students are Caucasian and African Americans, he and his friends became increasingly threatened by local organized gangs.

They made alliances among gangs, and became a stronger gang for self-protection. That is how this new cluster was formed. Their single goal was to defend themselves in the school and neighborhood, uplift "*La Raza*" (The Race), and protect those who could not protect themselves. He reflected on how things went wrong. The new leadership of the cluster (he refused to call it a gang), lost the philosophy of the founding members. Although, he was a student at the time of the informal meeting, he referred to the new leaders as, "Children who don't know what they are doing." The group, called, West Side Little Mexico, soon escalated their fight for justice into fighting amongst themselves for no apparent reason, he added. Drug dealing, skipping parties and sex were part of that new vision. He could not understand the fact that these children were fighting other Latino children. They were supposed to fight the enemy: African American rival gangs.

⁵⁹ Richard Essex, "Victim in East Side Homicide Identified," Channel 13, Eye Witness News, October 24, 2010, <http://www.wthr.com/story/13375893/police-investigating-east-side-homicide> (accessed December 12, 2012).

The same gang leaders took the life of Raul Hernandez. It all started as a way to reject the world adults created for them, and find a place of meaning; a place to belong. Rozie-Battle affirms, “For some young people, peer groups, and youth gangs are essentially performing the functions traditionally provided by the church and elders in the community.”⁶⁰ Kliewer describes the Latino youth at-risk situation as follows,

Children have a strong need to be accepted by their peers. They are willing to engage in risky behavior that they know is bad just to gain acceptance and popularity. Gangs know how to take advantage of this by having cute-adolescents recruit young and vulnerable girls. The parties serve as a carrot to attract children and get them interested in drugs and alcohol. The Latino culture values virginity. Girls lose their sense of worth and dignity when they are raped or give it up to what felt like true love that would last forever. They might try to compensate by using their sexual attraction to their advantage and to gain power. If their parents do not know, they try to keep it hidden. In any case, it creates a chasm in how they view themselves in their family of origin. Now it is the gang family where they feel accepted and their sexuality has a specific value.⁶¹

Furthermore, the quickly evolving cell technology, especially with internet access, has almost created a sub reality within the school building. Adolescents communicate during class with each other and with others outside of school. Parties are planned, secret meetings arranged, drug deals are made, and bullying is taking place without any kind of adult intervention or notice.

Sports

Mark Hyman describes how parents spend so much money on equipment, fees, and transportation for their children’s sports activities, while taking time away from family evenings and holidays. These competitive sports are centered on the adult rather

⁶⁰ Rozie-Battle, *African American Adolescents in the Urban Community*, 6.

⁶¹ Kliewer, Interview.

than the child. Hyman is all for children's sports as recreational activities but not as competitions.⁶² Sports can add to abandonment and increase the level of stress on the young.⁶³ However, in the Latino community soccer becomes a place to belong. The field is the one place where they can be self, excel, and be recognized by the dominant culture. Students do not have to be threatened by the host language, worry about peer pressure, or offensive remarks. Spring sets the mark for soccer fever in the city of Indianapolis. Many soccer leagues are formed and the community meets in many parks where intergenerational games happen. It is a family event where men, women, and children gather to socialize, eat, and play soccer.

Valdiosera reflects on how the soccer team at GWCHS, after being relegated to a secondary place for many years, is now becoming the sport of choice for the school. It gives a sense of belonging to the Latino Students, provides a safe haven, and boosts their self-esteem, helping students stay in school. Soccer is an anti-gang mechanism.⁶⁴

Bill Clinton, in conjunction with local leaders in Tijuana, Mexico, is planning to invest an undisclosed amount of dollars for sponsoring a soccer league in Tijuana, in order to attract more youth to come back to school and reduce the violence in the city.⁶⁵ Similarly, Akers believes that "with the right conditions and leadership, sports can build a

⁶² Mark Hyman, *Until It Hurts: America's Obsession with Youth Sports and How it Harms our Children*, (Boston, MA: Beacon Press Books, 2009), 125.

⁶³ Clark, *Hurt*, 89

⁶⁴ Valdiosera, Interview.

⁶⁵ Fox News Latino, "Bill Clinton, Carlos Slim to Launch Soccer Project for Mexican Youngsters," April 22, 2011, Based on reporting by the Associated Press, <http://latino.foxnews.com/latino/sports/2011/04/22/clinton-carlos-slim-launch-soccer-project-mexican-teens/> (accessed April 22, 2011).

strong character and also can enhance and influence family values and traditions.”⁶⁶ The Federal study conducted on community programs to promote youth development, affirms that the research literature recognizes the positive impact of sports on reducing consumption of alcohol, tobacco, and drugs as well as delaying premature sexual intercourse and reducing multiple sexual partners. Extreme sports can have a contra productive result as well.⁶⁷ Morning has a very high opinion of sports as a youth development aid. She sees abandonment in the deficient equipment used, when compared to township schools, “They do not have the full protective gear.”⁶⁸

The present brief approach to sports in inner-city Indianapolis schools and the Latino community is limited by the research tools. Most of the interviews and common understanding of sports for Latino students in inner-city Indianapolis was very positive. Additionally, other aspects of the host culture’s description of abandonment could not be assessed with mid-adolescent students until an additional qualitative research takes place.

The following section asks a question of relevancy and practicality. Therefore, chapter 6 begins making a theological case for Church involvement in public schools by describing adoption. Chapter 7 concludes with the DDMC model (Development, Discipleship, Mission, and Community) as a proposed praxis for the church-school collaboration in the context of inner-city Indianapolis.

⁶⁶ Akers, Interview.

⁶⁷ Eccles and Appleton Gootman, *Community Programs to Promote Youth Development*, 109.

⁶⁸ Morning, Interview.

PART THREE: MINISTRY STRATEGY

CHAPTER 6

ADOPTION: THE CHURCH'S THEOLOGICAL/MISSIOLOGICAL RESPONSE

In light of the historical and systemic abandonment of the young—deeper, in some instances, in oppressed cultures—concerned individuals wonder about solutions, trend reversal, or even guiding points of reference. One finds such guiding principles in the Bible. It is, therefore, in Paul's theological analogy of adoption, where a countercultural, yet timely message, of hope, action, and love is found.

Adoption is better understood in studying Paul's life, his zeal for God, and his redemption. He was a member of the tribe of Benjamin, born in Tarsus of Cilicia, and a Roman citizen. F.F. Bruce summarizes the Roman citizenship of Paul as an honor rarely granted to provincials. He continues, "Paul inherited Roman citizenship at birth: his father or grandfather may have been so honored for conspicuous services rendered to a military proconsul such as Pompey or Anthony."¹ Additionally, Paul was educated under

¹ F.F. Bruce, "Paul in Acts and Letters," in Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid, eds., *Dictionary of Paul and His Letters: A Compendium of Contemporary Biblical Scholarship* (Downers Grove, IL: InterVarsity Press), 681-682.

Gamaliel, a leading Jewish teacher of his day. However, Bruce contrast Paul's zeal as a persecutor to the "temporizing policy advocated by Gamaliel in Acts 5: 34-39."²

Luke describes Paul's testimony, in Acts 22:19-20, as follows, "'Lord,' I replied, 'these men know that I went from one synagogue to another to imprison and beat those who believe in you. And when the blood of your martyr Stephen was shed, I stood there giving my approval and guarding the clothes of those who were killing him.'" Paul refers to himself as one who persecuted the church of God with the goal of destroying it (Gal 1:13). Perhaps, it was his own life that Paul had in mind when describing salvation and labeling himself as the "chief of all sinners" (1 Tim 1:15). Adoption seems to be a great analogy to Paul's own testimony. Frank J. Matera describes Paul's conversion as follows,

Although the Apostle grew in his understanding of this mystery [saving grace] throughout his ministry and developed new ways of experiencing it, his gospel of God's saving grace was rooted in a profound experience of God's grace in his own life that we traditionally name Paul's call and conversion. At that moment, Paul the persecutor experienced a Christophany in which he encountered the risen Lord, who commissioned him, to preach the gospel among the Gentiles. Paul's gospel of grace, then, begins with a personal experience of God's saving grace.³

Paul used the analogy of adoption to describe God's saving grace. *Huiiothesia* is found five times in his writings (Gal 4:5, Rom 8:15, 23, 9:4, Eph 1:5). Paul seems to be the first person to use it in a theological context; however, he did not define its meaning.⁴ Therefore, it is pivotal to survey the scholastic consensus on the topic in order to align faithfully theology with praxis.

² Ibid., 682.

³ Frank J. Matera, *God's Saving Grace: A Pauline Theology* (Grand Rapids, MI: William B. Eerdmans, 2012), 16.

⁴ James Scott, "Adoption, Sonship," in *Dictionary of Paul and His Letters*, eds., Gerald Hawthorne, Ralph Martin, and Daniel Reid (Downers Grove, IL: InterVarsity Press, 1993), 16.

The first point is the translation of the word: *huiiothesia*. It could mean either sonship or adoption. The choice of word conforms to the context, syntaxes, and understanding of Pauline theology. For instance, Caroline Johnson Hodge makes a case for Paul as an apostle to the gentiles. She reflects, “If we understand Paul as writing for gentiles-in-Christ, perhaps gentiles who were interested in Judaism before Paul even arrived on the scene, then many of the seeming contradictions that have plagued scholars for decades fall away.”⁵

Andrew Lincoln describes the term “adoption as sons” in Pauline literature as a parallel to the Greco-Roman legal practices of adoption. It is well documented in first and second century literature. It describes a childless wealthy individual, concerned for his legacy, often adopting a male-slave-child as a son.⁶ Everett Ferguson adds,

Adoption was far more frequent and important in Roman society than it is today. The person adopted (at any age) was taken out of his previous condition, all old debts were cancelled, and he started a new life in the relation of sonship to the new *paterfamilias*, whose family name he took and to whose inheritance he was entitled. The new father now owned the adoptee’s property, controlled his personal relationships, and had the right of discipline, while assuming responsibility for his support and liability for his actions—all just as with natural children born into the home. Adoption was a legal act, attested by witnesses.⁷

John Gadsby, using the Eastern biblical analogy of slavery and adoption (Rom 8:15), compares it with God as an adoptive father. An adopted slave was always considered to be a member of the family; once free, always free. The master could not

⁵ Caroline Johnson Hodge, *If Sons, Then Heirs: A Study of Kinship and Ethnicity in the Letters of Paul* (New York: Oxford University Press, 2007), 11.

⁶ Andrew Lincoln, *Word Biblical Commentary: Ephesians*, volume 42 (Dallas, TX: Nelson Reference and Electronic, 1990), 25.

⁷ Everett Ferguson, *Background of Early Christianity* (Grand Rapids, MI: William B. Eerdmans, 1993), 62-63.

make him a slave again. The slave would get a new name. Oftentimes, the slave was called after the master's name. The adopted slave not only would get a new name, but also new garments with adornments. Additionally, the adoptive slave would partake in the inheritance of his master, and more importantly, the master would become his father.⁸

Scott observes the dominant scholastic interpretation of *huiiothesia* under Paul's contemporary Greco-Roman adoption laws (sonship). However, he insists that the strong contextual and historical evidence points towards the process of becoming adopted; therefore, adoption more fully describes Paul's theological analogy.⁹ Yet again, Scott highlights that *huiiothesia* is a term only used in Pauline writings; however, he acknowledges its scarcity in profane literature. Scott argues that the term should be interpreted under the light of the Old Testament, rather than Paul's contemporary adoption laws from either the Greeks or Romans. Syntactical clues in the text make a strong case for the Davidic parallel with 2 Sam 7: 14.¹⁰

Yet, Richard Longenecker, analyzing *huiiothesia* in Galatians, recognizes, "It is difficult to determine exactly what legal system Paul had in mind when he said, 'but he is under guardians and administrators until the time set by the father.' It is entirely possible,

⁸ John Gadsby, *Slavery, Captivity, Adoption, Redemption: Biblically, Orientally, and Personally Considered* (London: Clayton, Temple Printing Works, 1876), 34-51.

⁹ Scott, "Adoption, Sonship," 15.

¹⁰ James Scott, *Adoption as Sons of God* (Tubingen, Germany: J.C.B. Mohr (Paul Siebeck Tubingen, 1992), 57, 96-117.

in fact, that Paul, being more interested in application than precise legal details, made the specifics of his illustration conform to his purpose.”¹¹

James Dunn recognizes the absence of the word adoption in the Old Testament. However, the thought of adoption is clearly exemplified throughout the Jewish scriptures—for instance, Rom 8:15, 23; 9:4 alludes to Ex 4:22 and Hos 11:1.¹² Additionally, Scott argues that Paul’s quoting of 2 Sam 7: 14 in 2 Cor 6: 18 is consistent with the use of *huiothesia* elsewhere. It adds legitimacy to Paul’s authorship of the epistle, which is questioned in some scholastic circles.¹³ Furthermore, 2 Sam 7, the formula of national adoption, not only presents David and his descents as adopted by God, but also has an eschatological application to the Messiah and the people of God.¹⁴

Additionally, Scott identifies an Exodus typology in Gal 4: 1-7. Similarly, he says, “As Israel, as a heir to the Abrahamic promise, was redeemed as son of God from slavery in Egypt as the time appointed by the father (Gal 4: 1-2; cf Hos 11:1; Gen 15:13), so also believers were redeemed to adoption as sons of God from slavery under the ‘elements of the world.’”¹⁵ Dunn, additionally, expresses that Paul’s readers would be familiar with the ‘son of God’ analogy. It was present in the Greek mythology as well as the Jewish understanding of God as a father. Dunn adds, “He [Paul] takes up the familiar

¹¹ Richard Longenecker, *Word Biblical Commentary: Galatians*, volume 41 (Dallas, TX: Nelson Reference and Electronic, 1990), 164.

¹² James Dunn, *Word Biblical Commentary: Romans 9-16*, v 38b (Dallas, TX: Word Books, Publisher, 1990), 533.

¹³ Scott, *Adoption as Sons of God*, 187-220.

¹⁴ *Ibid.*, 100, 116.

¹⁵ Scott, “Adoption, Sonship,” 15-16.

phrase and defines it precisely in terms of the Spirit of God . . . Gentile believers should not think that their adoption has nullified the original adoption of Israel. Unbelieving Israel should recognize that in and through Paul’s gospel God is exercising the same gratuitous mercy which first established the covenant with Israel.”¹⁶

Johnson Hodge admits to the difficulty of aligning Paul’s analogy with a specific Greek, Roman, or Jewish law—in addition to other contradictions. Furthermore, Johnson Hodge defaults to the larger analogy, which seems to be Paul’s focus, rather than the intricate details of the law. She writes, “The reception of the Spirit brings about a change in status that is comparable to a minor coming of age or a slave turned into a son.”¹⁷

George Knight summarizes, “Thus sonship and daughterhood is a gift of grace, conferred when a person accepts Jesus as Savior by faith. And it comes when people through the power of God’s Spirit decide to give up their ‘in Adam’ status in which they were born and to accept the ‘in Christ’ status made possible by Jesus on Calvary. Those who accept Christ by faith, Paul claims, ‘receive adoption’ (Gal 4:5, Eph 1:5).”¹⁸ Johnson Hodge adds that adoption happens at the time of baptism.¹⁹ While Dunn concludes that Paul used the theological tension of the already and not yet: “The Christian perspective is determined not by the frustrations of the present, but by its future hope.”²⁰

¹⁶ Dunn, *Word Biblical Commentary: Romans 9-16*, 533; James Dunn, *Word Biblical Commentary: Romans 1-8*, v 38a (Dallas, TX: Word Books, Publisher, 1990), 451.

¹⁷ Johnson Hodge, *If Sons, Then Heirs*, 71.

¹⁸ George Knight, *Exploring Romans: A Devotional Commentary* (Hagerstown, MD: Review and Herald, 2010), 175.

¹⁹ Johnson Hodge, *If Sons, Then Heirs*, 76.

²⁰ Dunn, *Word Biblical Commentary: Romans 1-8*, 452, 476.

J. I. Packer concludes by saying that the idea of God being everyone's father is not found in the Bible anywhere. Parker states, "Sonship of God is not, therefore a universal status into which everyone enters by natural birth, but a supernatural gift which one receives through receiving Jesus. It is a gift of grace."²¹

Adoption, therefore, is a powerful analogy of the gospel. A God who, before creation, made provision for adopting (Eph 1:5) those who accepted to enter into a covenant relationship with God (*Abba*) through baptism (Gal 3: 27), share in Jesus' sufferings, and become heirs of God and co-heirs with Jesus (Rom 8: 15-17). Moreover, Dunn observes that the Spirit makes this new bond possible (adoption-sonship).²²

Looking ahead to the eschaton, Paul affirms that nature, the children of God, and the Spirit groan for similar reasons. Nature groans for freedom, those who have the first fruits of the Spirit inwardly groan eagerly waiting for adoption as sons, and the Spirit intercedes for the children of God with groans that words cannot express (Rom 8: 19-26). Dunn highlights that hope is one of the primary blessings of the Spirit for Paul. He continues, "This hope was experienced and sustained despite suffering and affliction . . . This is an astonishing feature of Paul's pneumatology: the Spirit experienced not in power, but in weakness; the Spirit experienced not in articulate speech, but through 'inarticulate groans.'"²³ Johnson Hodge notes Paul's references to the Spirit in Romans 8 and speculates on possible allusions to the Old Testament. The themes highlighted are the

²¹J.I. Packer, *Knowing God* (Downers Grove, IL, InterVarsity Press, 1973, reprint, 1993), 200-201.

²² James Dunn, *The Theology of Paul the Apostle* (Grand Rapids, MI: William B. Eerdmans, 1998), 436.

²³ *Ibid.*, 438.

association between Spirit-creation and restoration of God's relationship with humanity. Johnson Hodge observes the progression, "God issuing the spirit upon his people, the people renewing their commitment to the law, and the reestablishment of the relationship between God and his people."²⁴

Furthermore, John describes adoption as a loving act of God (1 Jn 3: 1). John Smalley translates part of the verse more accurately, "To what degree the love of the Father has showered upon his children."²⁵ 1 John 3:1 shows a God who loves the world, whereas 1 John 3:2 shows a God giving his love. Smalley concludes, "John is describing God's relationship to his believing people as that of 'Father' to 'children.' The description is significant, both as an indication of God's personal and loving nature, and also as a definition of the resulting status of Christians. They are God's children . . . and members of his household: not only by name, but also in fact."²⁶

Packer reiterates how the doctrine of adoption is the climax of the Bible, central to the New Testament theology. It portrays a God who is approachable and takes the name of father, in addition to the O.T. *Jahweh*, I AM, and the Holy One. He is a model father, who portrays authority, affection, fellowship, honor, and wants the best for his children. He stands in opposition to earthly father figures, who are faulty at their best. Adoption, therefore, is the highest privilege of any human being; it implies a close relationship that justification falls short to describe. Finally, adoption creates a tension

²⁴ Johnson Hodge, *If Sons, Then Heirs*, 73.

²⁵ John Smalley, *Word Biblical Commentary 1, 2, 3 John*, vol 51(Nashville, TN: Nelson Reference and Electronic, 1984), 141.

²⁶ *Ibid.*, 141-142.

between the human response (holiness resulting from a binding-loving relationship) and the not yet (heirs, hope, and assurance).²⁷ Packer says that adoption answers the identity question, “I am a child of God. God is my father; heaven is my home; everyday is one day nearer. My savior is my brother; every Christian is my brother too.”²⁸

Adoption, meaningfully, speaks to mid-adolescents who have been abandoned by society. God’s promise is one of adoption (1 Jn 3: 1), sustenance (Mt 7: 25-34), and provision (Mt 7: 7-11). Furthermore, it is a model for mission (to imitate Christ—Phil 2:5). David Bosch states,

The mission of the Church, then, has all the dimensions and scope of Jesus’ own ministry and may never be reduced to church planting and the saving of souls. It consists in proclaiming and teaching, but also in healing and liberating, in compassion for the poor and the downtrodden. The mission of the Church, as the mission of Jesus, involves being sent into the world—to love, to serve, to preach, to teach, to heal, to save, to free.²⁹

Adoption, as a theological analogy, conveys the clear message of the Gospel. Furthermore, it answers the Church’s missiological quest in a secular society. Adoption, therefore, is a theological and practical response to abandonment. In that regard, such praxis, allows the Church to be faithful to scriptures and relevant to society.

Chapter 7 explores a practical response to abandonment by first describing missiology, then assessing the Church’s missiological situation, and later proposing the DDMC model (Development, Discipleship, Mission, and Community). If by systemic abandonment the young have suffered developmentally, then by missiological reflection,

²⁷ Packer, *Knowing God*, 202-227.

²⁸ *Ibid.*, 228.

²⁹ David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 2011), 15.

the Church can act in counter-cultural ways to make a difference in the lives of children and youth. Churches have joined society in further hurting the young. It does not have to remain this way.

CHAPTER 7

A CHURCH'S MISSIOLOGICAL MODEL PROPOSAL (DDMC)

Historically, the Church has proclaimed a gospel about Christ that is not shaped by the gospel Jesus preached. It implies a partial understanding of it. Darrell Guder declares that it has “impoverished the Church’s sense of missional identity.”¹

Craig Gelder and Dwight Zscheile, illustrate all the conversations about mission with a tree having roots and branches. Their proposal is to project a missional church rather than a church with a mission. The missional church is rooted on *Missio Dei*, whose triune God, exemplifying community, sent Christ as the incarnated God, announcing God’s kingdom and continuing his (triune God) creative and redemptive work today. It is the church’s responsibility (branches) to discover God’s active movement in the world (mission and great commission), to participate with God’s mission, and to engage in practices and transformation as the Church’s understanding of mission increases.²

¹ Darrell Guder, ed., *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI: W.B. Eerdmans, 1998), 88.

² Craig Gelder and Dwight Zscheile, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*, The Missional Network (Grand Rapids, MI: Baker Academic, 2011), 70.

This approach challenges the Church's mental model on mission in many areas, reflects Guder. First, it is God who sets the agenda for the Church. Second, it is no longer the Church's mission, it is God's mission and the Church participates in it. Third, it reinforces the communal aspect of Church since the discernment of *Missio Dei* takes place in community. Fourth, it does not disregard Christology, it enhances its understanding, and fifth, missiology determines ecclesiology.³

Rodney Clapp defines ecclesiology from a missiological perspective departing from *Missio Dei*. God sent his Son (incarnational ministry); God and the Son sent the Holy Spirit; and the Trinity sent the Church. The church has a utilitarian purpose of carrying on God's (the Trinity) mission and also representing God in the world (a community of promise to the whole world). The Church does so, by creating an eschatological tension when fulfilling the great commission, which implies the proclamation of the Gospel and social justice.⁴

Guder, speaking on the mission of the church, emphasizes, "Mission is not something the church does as a part of its total program. No, the church's essence is missional. For the calling and sending action of God forms its identity. Mission is founded on the mission of God in the world, rather than the church's effort to extend itself."⁵ In short, Gelder and Zscheile affirm, "God is understood to already be present and active in the world, with

³ Guder, ed., *Missional Church*, 88.

⁴ Clapp, *A Peculiar People*, 167-171, 194.

⁵ Guder, ed., *Missional Church*, 82.

the church being responsible for discovering what God is doing and then seeking to participate in that.”⁶

The Present Condition of the Church

After the previous brief survey of missiology, it is imperative to assess the Church in the United States by its values and norms from a missional perspective. The following portion will describe the reality of how the dominant world culture is mainly embraced by Christianity today. It affects mission in this postmodern culture. Lesslie Newbigin describes the Church as historically too eager to adapt its teachings to the creed of modernity and not energetic enough in challenging that creed.”⁷

Reggie McNeal describes how the Church in North America is suffering from “severe mission amnesia,” a strong description that highlights the importance of rediscovering the purpose of the Church. McNeal further reinforces the *Missio Dei* position by highlighting the Church’s task of discerning God’s activity and partnering with him in restoring the world. McNeal adds, “The Church was never intended to exist for itself.”⁸ The lack of mission in the Church in the West is a direct consequence of the postmodern culture adopted by churches. According to Soong-Chan Rah, individualism is one of the cultural values that permeates Christianity, transforming, therefore, liturgy, ecclesiology and small groups from scripturally based to a therapeutic approach. Rah

⁶ Gelder and Zscheile, *The Missional Church in Perspective*, 31.

⁷ Lesslie Newbigin, *A Word in Season: Perspectives on Christian World Missions* (Grand Rapids, MI: Saint Andrew Press Edinburg, 1994), 173.

⁸ Reggie McNeal, *The Present Future: Six Tough Questions for the Church* (San Francisco: Jossey-Bass, 2003), 15

adds, “It places the individual in the center of the worship service . . . and small groups become a place of support and counsel rather than a place where scripture challenges the participants toward kingdom living.”⁹

In addition to individualism, McNeal accurately observes that the Church in the United States also reflects materialism and secularism. McNeal declares, “Not only do we not need God to explain the universe, we don’t need God to operate the Church. Many operate like giant machines, with Church leaders serving as mechanics. God doesn’t have to show up to get done what’s being done.”¹⁰

Rah further reflects on the present condition of the Church. He recognizes how the congregations echo consumerism and materialism more accurately instead of scripture. Rah continues, “American Evangelicalism has created the unique phenomenon of church shopping—viewing church as yet another commodity and product to be evaluated and purchased.”¹¹

Craig Van Gelder helps the missional conversation to move from an individualistic approach to a theological one, “The Church is not a collection of individuals who choose to associate primarily to have their spiritual needs met or do some good for the world. Rather, the church is a community of mutual participation in God’s own life and the life of the world—a participation characterized by openness to

⁹ Soong-Chan Rah, *The Next Evangelicalism: Releasing the Church from Western Cultural Captivity* (Downers Grove, IL: IVP Books, 2009), 36-37.

¹⁰ McNeal, *The Present Future*, 6.

¹¹ Rah, *The Next Evangelicalism*, 47, 55.

others. Just as the Trinity's interdependent, communal life is generative and outward reaching in love, so too must the church's life be focused toward others and the world."¹²

George Barna discovered a group of Christians who are seeking the Lord and not finding fulfillment in their churches. Their passion, as Barna describes them, is toward intimate worship, faith-based conversations (a life commitment approach that includes sharing one's faith), intentional spiritual growth (everyone is responsible for discipleship, rather than the church or televangelists), servanthood, resource investment (they do not give 10 percent, but 100 percent since it all belongs to God), spiritual friendships, and family faith (they do not trust others to raise and disciple their children; they take the responsibility for it). Barna adds, "The local church is one mechanism that can be instrumental in bringing us closer to Him. But, as the research data clearly shows, churches are not doing their job. If the local church is the hope of the world, then the world has no hope."¹³

After examining missiology and ecclesiology and then comparing them with the reality of the Church in the United States, one can infer that there is a clear disparity. Barna adds that the "Revolution" is seeking for alternative ways of community, such as houses and virtual churches.¹⁴ Gelder closes his analysis of Christianity in the United States with the analogy of Lewis and Clark's adventurous spirit and desire to discover the new frontier. The Christian church in the twenty-first century should have the same drive

¹² Craig Van Gelder, *The Missional Church in Context: Helping Congregations Develop Contextual Ministry*, Missional Church Series (Grand Rapids, MI: William B. Eerdmans, 2007), 149.

¹³ George Barna, *Revolution* (Wheaton, IL: Tyndale House Publishers, 2005), 36.

¹⁴ *Ibid.*, 65.

as the United States values of discovery, democracy, equality, and diversity, as these values continue being the landmarks of this society.¹⁵

A missional Church has to be studious of the culture in the context to which they are called to serve: discerning God's activity. Gelder and Zscheile reflect, "The church's missionary relationship to culture must take the complex, multiple, and overlapping cultural webs, networks, and streams in which people participate in any given locale. This calls for paying careful attention to traditional forms of cultural knowledge and identity and to the variety of contemporary media flows that shape people's attitudes, perspectives, and imaginations."¹⁶ At the same time, Gelder adds, the Church must keep a vigilant eye on scripture in order to stay in the middle ground and avoid the risks of over- or under-contextualization.¹⁷ Gary McIntosh and R. Daniel Reeves conclude saying that,

The majority of congregations in the United States must choose in the next several years, between a slow, agonizing death or a fruitful, abundant harvest. No viable alternative and very little middle ground remains. Leaders who have determined to be part of the harvest are already positioning their churches for revitalizing each life-giving system. They are on the alert for fresh ministry opportunities that will enable them to lift off. On the other hand, leaders who hesitate too long likely will miss the greatest opportunity in several generations to influence their world.¹⁸

The Church is experiencing an unprecedented time and opportunity. The research indicates a Church that has lost its reason for existence and also a Church that is reflecting on its missional roots. Individuals are either taking a passive role or actively

¹⁵ Gelder, *The Missional Church in Context*, 159, 160.

¹⁶ Gelder and Zscheile, *The Missional Church in Perspective*, 107.

¹⁷ Van Gelder, *The Missional Church in Context*, 37.

¹⁸ Gary McIntosh and R. Daniel Reeves, *Thriving Churches in the Twenty-First Century: 10 Life-Giving Systems for Vibrant Ministry* (Grand Rapids, MI: Kregel Publications, 2006), 195.

seeking to define the meaning of the gospel in their lives. Some authors announce the end of Christendom and the Church as defined by modernity. Others are calling for a reformation that releases resources and parishioners to discern God's active creation and restoration in community and pursue an active role participating in it. The core ideology of a missional church is the *Missio Dei*, and its role is to guide and inspire, not to differentiate.¹⁹

The DDMC is a contextualization of mission in one elementary school located in West Indianapolis (W.I.). Considering the common understanding of the legal discussion of separation of Church and State, it is relevant to survey the Federal law on that regard. A local congregation seeking to adopt a similar contextualization must consider the State and district ruling on this issue.

Separation of Church and State

Darien McWhirter makes a historical connection between the founding fathers and two Europeans who influenced their thinking: Baron de Montesquieu and John Locke. Montesquieu wrote the *Spirit of Laws*. In his book, he argued that the three powers, judicial, legislative, and executive should be separate. John Locke, who before his death was able to publish his political thinking, argued that religious tolerance should be allowed; Darien A. McWhirter concludes, "People should be free to decide how they will worship."²⁰ Colonial America struggled with the same church and state union that

¹⁹ James Collins and Jerry Porras, "Building Your Company's Vision," *Harvard Business review*, September—October 1996, 71.

²⁰ Darien A. McWhirter, *Exploring the Constitution Series: The Separation of Church and State*, (Phoenix: Oryx, 1994), 1-2.

caused much suffering, pain and death to the early-settlers, their families, and many before them. Those fleeing persecution, such as the Puritans, soon established a government that favored their ideas and positioned them as the ruling religion.²¹ Thomas Jefferson made a statement on a letter written to a Baptist congregation, in which he referred to the “wall of separation” between Church and State as an assurance of no governmental intrusion in the church’s decisions. Robert Maddox accredits Roger Williams with the intellectual property of the phrase: “wall of separation.” Roger Williams advocated for the idea of a state detached from church decisions, business, and agendas. There would be no paying for clergy or buying property for the churches, among other things.²²

The Supreme Court has a challenging task to balance between the free exercise of religion and preventing the forceful establishment of religion.²³ David Gibbs Jr. and David Gibbs III help to follow the history of the court rulings that changed the way public places and churches have interacted since the Bill of Rights on 1789. The first U.S. Supreme Court case was in New Jersey between *Everson vs. New Jersey Board of Education* in 1947. The court ruled in favor of Everson, allowing transportation reimbursement to and from parochial schools. Following that ruling, Justice Hugo Black further expanded that the “wall of separation” between Church and State includes not only the federal government, but the states and any institution sponsored by them. Gibbs

²¹ Ibid., 3.

²² Robert L. Maddox, *Separation of Church and State: Guarantor of Religious Freedom* (New York: Crossroad, 1987), 28-29.

²³ McWhirter, *Exploring the Constitution Series*, 4.

Jr. and Gibbs III add, “The Everson case set the stage for other challenges to religious practices in public schools. Daily prayer and Bible reading were challenged and dismissed from public school in the early-1960s. Other forms of religious expression became legally unwelcome in public schools with the elimination of graduation prayers in 1992 and prayers before football games in 2000.”²⁴

In a letter written by Richard W. Riley, U.S. Secretary of Education, in May 1998, the federal position is properly summarized, “Public schools can neither foster religion nor preclude it. Our public schools must treat religion with fairness and respect and vigorously protect conscience of all other students. In so doing our public schools reaffirm the First Amendment and enrich the lives of their students.”²⁵ The federal law makes provision for the free expression of speech in public schools and regulates it for both students and adults whether they are employed by the state or not.

The Equal Access Act protects students’ free speech in public school, allowing them to express their manifestation of faith during and after school hours. Students are allowed to lead and participate in after-school clubs and use the designated rooms and equipment that other clubs would use. Moreover, they are allowed access to means of disseminating information and invitations, and use of religious paraphernalia, as long as they are in accordance with district and school policies on uniforms. Furthermore, students can freely worship with other peers under those conditions. Contrary to that,

²⁴ David C. Gibbs Jr. and David C. Gibbs III, *Keeping Christ in America’s Public Schools* (Seminole, FL, 2008), 1-5.

²⁵ Richard W. Riley, “Secretary’s Statement on Religious Expression,” United States Department of Education (May 1998), <http://www2.ed.gov/Speeches/08-1995/religion.html> (accessed April 15, 2012).

adults employed by the school systems are considered state agents. They are not to favor any religion in any possible way during or after school hours on school property.²⁶

The role of adults employed by the state in religious matters has gone through detailed scrutiny. There is not much flexibility in terms of the First Amendment Freedom of Speech during school hours. Nevertheless, teachers can meet with other teachers and other adults to freely pray and read the Bible. However, no student is allowed in their midst.²⁷ Also, teachers and school administrators should ensure that no student is in any way coerced to participate in any religious activity. Additionally, schools cannot allow religious instruction by outsiders on school premises during the school day.²⁸

Outsiders are protected by law as students are. A good example of this is the Good News Club. It is an Evangelical Para-church sponsored club under Child Evangelism Fellowship (CEF). They invite students to follow Christ in a weekly meeting similar to Sunday school. It is led by non-school employee volunteers and happens on the school premises following the rules of the school district and protected by the First Amendment of the Constitution. The legality of such a group was challenged on the basis of violation of church and state separation. The New York Supreme Court ruled in favor of the Good News Club in the *Good News Club vs. Milford Central High School* June

²⁶ Ibid.

²⁷ Gibbs and Gibbs III, *Keeping Christ in America's Public Schools*, 115-163.

²⁸ Riley, "Secretary's Statement on Religious Expression," United States Department of Education (May 1998), <http://www2.ed.gov/Speeches/08-1995/religion.html> (accessed April 15, 2012).

11, 2001 (No. 99-2036), stating that the school violated the First Amendment right of free speech by not allowing space for this after-school club of religious nature.²⁹

The Indiana state legislators have established regulations in terms of private religious schools accessing state funds to sponsor academic activities. No other guidelines, except the federal ones outlined above, are additionally imposed in school districts.³⁰ In addition, Indianapolis Public Schools maintain a cordial relationship with faith-based organizations as shown in the survey below. The Indianapolis Public School board expects each school to follow federal guidelines pertaining to the school and faith-based organizations' working terms.³¹

Faith-based Organizations Present in Public Schools

Many organizations that historically were motivated by Christian principles and teachings have been obligated to face the realities of a changing U.S. The fact that schools have not allowed prayer and Bible teaching as part of their curriculum for over forty years has created a crisis in many of these organizations. It is quite remarkable that national organizations such as Boy and Girl Scouts, YMCA, Girls Inc., Goodwill Industries, and others, have recognized that schools are the center of the adolescent's life. As such, they have followed the vision of partnering with schools and families in

²⁹ Legal Information Institute, "Good News Club v. Milford Central School (99-2036) 533 U.S. 98 (2001) 202 F.3d 502, Reversed and Remanded, Cornell University Law School official website, <http://www.law.cornell.edu/supct/html/99-2036.ZO.html> (accessed March 1, 2012).

³⁰ U.S. Department of Education, "Education, Religion, and Schools," U.S. Department of Education official website, <http://www2.ed.gov/pubs/RegPrivSchl/indiana.html> (accessed March 1, 2012).

³¹ Bewley, Mary Louis, Director of Office of Community Relations for I.P.S., Interview by author, February 20, 2012.

bringing these programs to the schools either during or after school hours.³² The ability of adaptability has allowed these programs to stay alive.³³

In addition to national organizations, local ministries are present in IPS Schools. For instance, Lost and Found is a mentorship program led by a local concerned Christian community member and ex-professional basketball player.³⁴ John Knox Presbyterian Church provides tutoring for children in another elementary school on the Northwest side of Indianapolis. Community centers, such as Mary Riggs, Hawthorne, and Christamore House, work together serving their communities. Churches, concerned clergy, and citizens founded those centers at the beginning of the Twentieth Century, with the purpose of serving the immigrant community at the time, and motivated by Christian principles.³⁵ For the purpose of this chapter, two particular programs are considered. They both recognized the importance of working with children for different reasons. The divergence can be traced to their theological and philosophical foundations.

For instance, Child Evangelism Fellowship (CEF), whose purpose and goals are clearly established in their name, strive for providing a personal experience for the children. A church, in partnership with CEF, adopts a particular elementary school and brings a Bible class. The young are challenged to accept Christ in their hearts and follow

³² Damon, *Greater Expectations*, 228.

³³ Spencer Johnson, *Who Moved My Cheese: An Amazing Way to Deal with Change in Your Work and in Your Life* (New York: Putnam, 1998). In this book, Spencer uses a fable to illustrate resistance to change and the importance of adaptability.

³⁴ Randy Anderson, Executive director of Lost and Found Ministries, Interview by author, Indianapolis, April 15, 2012.

³⁵ Kim Ferrill and Polis Center, *Voices of Faith: Making a Difference in Urban Neighborhoods* (Indianapolis, IN: Polis Center, 1998), 84, 86, 94-95.

him.³⁶ CEF strongly advocates for Child evangelism, refuting those who advocate the accountability age to be older than elementary school age students; CEF bases its theology on Mathew 18.³⁷

Tony Evans and the Urban Alternative created a program called: National Church Adopt a School Initiative (NCAASI), in which local churches provide social services to students and families, collaborating with schools, and uniting inter-racial, urban, and sub-urban churches.³⁸ They work together under the same platform, “The Kingdom Agenda.” Evans stresses the fact that the Bible reflects a justice that is different to the social justice for which secular entities advocate for. Mathew 16: 18-19 grounds Evans’ philosophy and theology of the Kingdom’s Agenda. First, the Church is a group of individuals that are spiritually linked with the purpose of reflecting God’s legislative values of the kingdom. Second, a group of people who practice the Kingdom’s Agenda, third, a united progressive body of Christ, that hell cannot prevail against. And last, the Church does not exist for the Church. God created the Church for the benefit of the Kingdom.³⁹

Evans recognizes that the spiritual component in NCAASI should not be neglected. Participants should be incorporated into the body of Christ. That should be the ultimate goal.⁴⁰ However, the connection between social justice and the proclamation of

³⁶ Sherie Phares, CEF Coordinator, Interview by author, Indianapolis, December 15, 2011.

³⁷ Rohrer, Norman, *The Indomitable Mr. O*, (Warrenton, MO: Child Evangelism Fellowship press, 1970), 146-153.

³⁸ Tony Evans, “National Church Adopt a School Initiative,” The Urban Alternative, <http://www.churchadoptaschool.org> (accessed March 1, 2012).

³⁹ Tony Evans, *Oneness Embraced: Through the Eyes of Tony Evans* (Chicago: Moody Publishers, 2011), 223-259.

⁴⁰ *Ibid.*, 296.

the kingdom is left to the interpretation of the reader and the natural progression of the relationship with deeply caring Christians involved in the program. On the other hand, Evan criticizes the approach of Protestant Evangelical (Anglo churches) ministries since their emphasis is solely on the proclamation of the Gospel without the joint venture of social justice (African Americans).⁴¹

There is certainly a difference between the approach of the Urban Alternative and The Good News Club. While the Urban Alternative's goal of working with children under eighteen years of age is not only their improved social condition, but also reaching out to their family members, the Good News Club is seeking personal decisions and discipleship for the children. Both are certainly good biblically grounded approaches; however, each emphasizes one side of the Gospel.

It is also noticeable how churches' and Para-churches' theology is reflected in their mission and final practice. Willard describes that as the Gospel of sin management,⁴² which is polarized in two extremes: a personal experience or social justice. However, the reality is that both are part of the Gospel. No individual part represents the holistic embrace of God's kingdom. It is also noticeable how the Gospel and the development of the young once motivated individuals and organizations to create programs to address some of those gaps in the adolescent's life. Today many are agenda driven, with no visible signs of the original vision. Others are more occupied in the

⁴¹ Ibid., 270.

⁴² Willard, *The Divine Conspiracy*, 41.

preservation of the institution than in the individuals and the Gospel as a response to the pain and suffering of the young and their families.⁴³

The previous summary covered the separation of Church and State controversy. It established that faith-based organizations are able to work in public schools with limitations. Furthermore, it is important to evaluate how the Church fulfills its mission by partnering with schools. For that, a clear definition of mission is needed, as well as a study of the context in which this partnership takes place. Gelder and Zscheile summarize the Church mission as follows,

So, what's mission? The mission is that a communal, sending God calls and sends the Church to be a witness to the reign of God, proclaiming and living this Good News incarnationally. This is the church's reason for being; this is the center to which the church clings, for God has called the church to join in this mission of redeeming and transforming the world. God so loved the world that God sent Jesus to love the world, and now God sends the church. It is the church's mission to participate in God's mission, constantly seeking ways to bearing witness to this in-breaking of grace that has been bestowed upon it.⁴⁴

A Contextualized Trilogy of Mission

Redeeming and transforming the world is a mission that discourages believers since the needs of this world are multiple and the evil advances of darkness seem to be increasingly worsening. However, Bruce Chilton and James McDonald argue that the kingdom of God is both ethical, since it implores human participation, and eschatological, since it has a future fulfillment. It is a magnet with two poles.⁴⁵

⁴³ Clark, *Hurt 2.0*, 28-34.

⁴⁴ Gelder and Zscheile, *The Missional Church in Perspective*, 107.

⁴⁵ Bruce Chilton and James McDonald, *Jesus and the Ethics of the Kingdom* (Grand Rapids, MI: W.B. Eerdmans, 1988), 24.

Additionally, Lesslie Newbigin not only agrees with mission as faith in action (the acting out by proclamation and endurance, through the events of human history), but also recognizes the prevenience of God. In other words, Newbigin affirms that “Mission is not simply the self-propagation of the Church by putting forth of the power that inheres in its life . . . On the contrary, the active agent of mission is a power that rules, guides, and goes before the Church: the free, sovereign, living power of the Spirit of God.”⁴⁶

It is, therefore, crucial to discern Gods’ movements in society (the Holy Spirit),⁴⁷ followed by the triple action of the Church: incarnation, proclamation, and participation. It is the gospel enacted, or differently said, the Church’s replica of God’s adoption. Hence, a community of faith adopting a community in need is the definition of mission in a public school. Adoption happens in a multicultural two-hour weekly after-school club setting (incarnational), ministering to their needs (faith in action), and proclaiming the Gospel (Club). McNeal summarizes incarnation as follows,

Jesus’ evangelism strategy directly challenged the Pharisees’ approach. Instead of “Come and get it!” it was “Go get ‘em!” Instead of withdrawing from people for fear of contamination, he ate with them. This was horrifying to the Pharisees. They shrieked their charge against him. “This man welcomes sinners and eats with them” (Luke 15:2) . . . He gave himself away to the poor people, sick people, unclean people, the disadvantaged, and disenfranchised from the religion of the privileged. This was in direct contrast to the attitude of the Pharisees, who felt they were better than other people.⁴⁸

The community of faith becomes incarnational when choosing to go where the community is. Bosch comments that an incarnational method needs to be specific and

⁴⁶ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapids, MI: William B. Eerdmans, 1995), 39, 56.

⁴⁷ *Ibid.*, 67; Newbigin, *A Word in Season*, 21, 32.

⁴⁸ McNeal, *The Present Future*, 28-29.

contextual.⁴⁹ It requires intentional connections with the school community (administrators, teachers, and staff), parents, and the external community (businesses, service providers, and other ministries). The community of faith, therefore, becomes part of the larger community with the purpose of enhancing their understanding of local needs and the solutions.

Inner-city communities have multiple needs. Theresa McKenna accurately describes poverty in inner-city communities around the United States. McKenna shares that 80 percent of welfare recipients are in single-parent households. 70 percent of the children of divorce will spend some part of their lives before the age of eighteen in poverty. Single-parent families move frequently, which adds a new level of problems: unstable support system for the household, changing the social makeup of the family, children are removed from friends, teachers and adults who care for them. Children of divorce suffer from lack of opportunities, which produce indigence of hope. Furthermore, McKenna challenges the Church to take its mission seriously by ministering to the children of divorce and their parents. Her exegetical and missiological arguments advocate for considering the modern divorcees and their children as modern-day widows and orphans.⁵⁰

The inner-city social situation is critical. David Blankenhorn adds that the lack of positive role models, especially men and fathers, “may be one of the leading

⁴⁹ David Bosch, “Reflection on Biblical Models of Mission, in *Landmark Essays in Mission and World Christianity*, eds., Robert Gallagher and Paul Hertig (Maryknoll, NY: Orbis Books, 2009), 14.

⁵⁰ Theresa McKenna, *The Hidden Mission Field: Caring for the Widow and Orphan in the 21st Century* (Mukilteo, WA: WinePress Pub., 1999); Van Gelder and Zscheile, 129.

factors responsible for producing the increasing trend of violence among youth.”⁵¹ Racial demographics of single parents are also significant. Although most single parents are Anglo-Americans—since that is the ethnic majority of the country—Travis Snyder affirms, “25 percent of White households are single parent led, compared to 65 percent of Black households. Black families have been profoundly changed by the increase in illegitimacy. It is estimated that 80 percent of children born to black mothers in urban areas are born out of wedlock.”⁵²

N. Garnefski and R. Diekstra, among many other researchers, have found a correlation between adolescents living in one-parent families and stepparent families with lower self-esteem. Adolescents have more symptoms of anxiety and loneliness, a more depressed mood, more suicidal thoughts and more suicide attempts than children from intact families.⁵³ Sara McLanahan and Gary Sandefur share several insightful results of their ten-year longitudinal study. Children who grow up in a household with only one biological parent are worse off, since they have significantly less social capital, which translates into less opportunities for higher education and employment, accountability for school work and behavior, and role models that lead

⁵¹ David Blankenhorn, *Fatherless America: Confronting Our Most Urgent Social Problem* (New York: BasicBooks, 1995), 2.

⁵² Travis Snyder, “Welfare, History, Results and Reform,” Neo-perspectives, <http://www.neoperspectives.com/welfare.html> (accessed April 15, 2012).

⁵³ N. Garnefski and R. Diekstra, “Adolescents from One Parent, Stepparent and Intact Families: Emotional Problems and Suicide Attempts,” *Journal of Adolescence* 20, no. 2 (1997): 201-208. MEDLINE, EBSCOhost (accessed December 27, 2011).

their path and motivate them. It is statistically measured in higher school dropout rates, teen pregnancy, and poverty.⁵⁴

According to the December 2011 issue of *Parents*, the economy has taken a toll in North American families pertaining to the issue of after-school care. Many parents are deciding to send their elementary school age child home with no adult supervision at all.⁵⁵ The after-school alliance has published statistics that reflect the present condition of the U.S. family on this issue. There are fifteen million school-age children on their own after school. The hours of three to six are the peak hours for drugs, criminal activity, and sexual experimentation. Every eight out of ten parents want their children and teens to be part of some organized after-school activity. There is also a direct correlation between after-school involvement and overall positive school attitude and academics.⁵⁶

Research shows that early in elementary school the attitude of the students toward education is being determined and measured by their reading level.⁵⁷ Students' reading ability reflects their parents' attitude toward education. This is also true in the local community where DDMC is taking place.

⁵⁴ Sara McLanahan and Gary D. Sandefur, *Growing up with a Single Parent: What Hurts, What Helps* (Cambridge, MA: Harvard University Press, 1994), 19-94.

⁵⁵ Jenny, Deam, "The New Latchkey Children," in *Parents Healthy Children Happy Families*, December 2011, 92.

⁵⁶ After School alliance, *Here is How you can Help* (Washington, DC: Pdf file), 3-4, <http://www.afterschoolalliance.org/documents/AfterschoolActionBookletEnglish.pdf>; (accessed April 15, 2012).

⁵⁷ Bernice E. Cullinan, "Independent Reading and School Achievement," American Association of School Librarians, <http://www.ala.org/aasl/aaslpubsandjournals/slmrb/slmrcontents/volume32000/independent> (accessed April 20, 2012).

For instance, the Polis center reflects that 23.36 percent of W.I. neighborhood has not completed high school, while 24.3 percent has not pursued post-secondary education. In addition to that, English Learners, whose parents' English language ability is often low, constitute about a third of the school. Given that situation, the importance of after-school care, tutoring, and mentorship are crucial.⁵⁸ Additionally, Indianapolis Public Schools (IPS) is composed of 32,000 students who come from an astonishing 75 percent of single parent households (Mothers only 63 percent, fathers only 9 percent, grandparents only 3 percent); 78 percent receive free lunch and 5 percent receive reduced lunch. The district has 17.5 percent Hispanic or Latino students of which 14 percent are English Language learners (ELL).⁵⁹

Social capital, similarly known in Christianity as community, has the potential of becoming an incarnational way in which communities of faith are able to minister to communities in need. Newbigin recognizes that churches are the primary center of evangelism, and also warns Christians about the risk of slow mobility and inward looking.⁶⁰ Yet, the network (interconnectedness) of individuals can be fruitful to society outside churches' walls since they are the best example of social capital in society today.⁶¹

⁵⁸ Putnam, *Bowling Alone*, 297.

⁵⁹ Indianapolis Public Schools Board, "IPS Demographic Data," Indianapolis Public Schools official website, www.about.ips.k12.in.us/index.php?id=3058 (accessed April 1, 2011).

⁶⁰ Newbigin, *A Word in Season*, 156, 175.

⁶¹ Corwin Smidt, *Religion as Social Capital: Producing the Common Good* (Waco, TX: Baylor University Press, 2003), 31.

McLanahan and Sandefur share that finding a vocation, getting a steady job, and getting married—which are the landmarks of development and, therefore, adulthood—are particularly difficult tasks to accomplish for children in poverty with low social capital.⁶² Putnam adds that the lack of social capital is a predictor of teen pregnancy, high school dropouts, Juvenile violent crimes arrest rate, poverty, single parenthood, and emotional problems. Putnam concludes, “The implication is clear: social capital keeps bad things from happening to good children.”⁶³

In short, churches are no longer the center of the community;⁶⁴ shopping malls⁶⁵ and schools have taken that place, or have the potential of doing so.⁶⁶ Schools are in need of community involvement,⁶⁷ and churches should take an active role in their communities.⁶⁸ Churches and public schools are able to collaborate; by doing so, they mutually fulfill their missions.

The after-school club provides Social capital in two ways. First, adults and youth from surrounding churches serve the children together. When adults and adolescents are paired in a ministry setting, mentorship happens, which aids their

⁶² McLanahan and Sandefur, *Growing up with a Single Parent*, 39.

⁶³ Putnam, *Bowling Alone*, 296-306.

⁶⁴ Guder, ed., *Missional Church*, 78.

⁶⁵ Ira Zepp, *The New Religious Image of Urban America: The Shopping Mall as Ceremonial Center* (Niwot: University Press of Colorado, 1997), 4.

⁶⁶ National Clearinghouse for Educational Facilities Knowledge Workers Foundation. *Schools as Centers of Community: A Citizen's Guide for Planning and Design* (Washington, D.C: Pdf file, 2003), 3, http://www.ncef.org/pubs/scc_publication.pdf (accessed April 15, 2012).

⁶⁷ James Comer, *Rallying the Whole Village: The Comer Process for Reforming Education* (New York: Teachers College Press, 1996), xiv.

⁶⁸ McNeal, *The Present Future*, 42.

development and discipleship. At the same time, those volunteers are providing social capital to the children being served; a community of faith adopting a community in need.

In addition to providing social capital and ministering to needs (afterschool care, homework assistance, and nutrition), an integration of the fullness of mission follows, as conceptualized in adoption. It includes mission as both the Gospel proclamation and social justice as a combined approach to incarnational ministry (social capital).

The proclamation of the Gospel takes place in the form of stories, crafts, and songs. It is better described in the DDMC model as an integration of Discipleship, Development, and Mission in Community (see appendix A). Additionally, adoption is not gender based, generational, or racially segregated, it embraces unity in Christ Jesus (Gal 3: 28). Rene Padilla advocates exegetically for the principle of oneness of the human race, which should become visible in the Church.⁶⁹

The DDMC model is the visual illustration of the theory described in this Ministry Focus Paper. Development is the journey from dependency to interdependency, which is accomplished when the tasks of identity, autonomy, and belonging are completed. Discipleship is the growing process of trusting God in all areas of life. Development and discipleship flourish when a community surrounds the young. Adults not only teach but also exemplify maturity and discipleship. Equally important, the adolescent, defined as an egocentric abstraction period of development, is well served

⁶⁹ Rene Padilla, "The Unity of the Church and the Homogeneous Unit Principle," in *Landmark Essays in Mission and World Christianity*, eds., Robert Gallagher and Paul Hertig (MaryKnoll, NY: Orbis Books, 2009), 73.

when he discovers the value of mission. Christian mission is the enactment of the Gospel: adoption. It teaches the value of loving God and others as self. It is proclaiming and living the good news incarnationally. Mission answers developmental questions of identity (child of God), autonomy (purpose), and a place to belong (community of faith). Mission gives meaning to discipleship as it reflects God's will for his followers (created for good works, Eph 2:10). God is active in the world; therefore, He originates mission. Development and discipleship are grounded on who God is (loving father) and what he has done (adoption); community, therefore, is meaningful when God is the center of it (see appendix B).

It is, therefore, in that context that this after-school club operates; a community of faith, adopting a community in need. It is illustrated in the circle with the components of the club as the contextualization of the Gospel in an elementary public school (see appendix C). The club happens in the safety of a community of faith and school community, grounded on God's mission. The following table is a leadership frame, as well as a theoretical diagram, reflecting the DDMC model applied in the after-school club. Lee Bolman and Terrence Deal explain. "A frame is a mental model—a set of ideas and assumptions—that you carry in your head to help you understand and negotiate a particular territory."⁷⁰ It is symbolic because it deals with meaning, beliefs, and faith.⁷¹ It is structural, since it deals with the organization of the program, and human resources, comprised of volunteers.

⁷⁰ Lee Bolman and Terrence Deal, *Reframing Organizations: Artistry, Choice, and Leadership* (San Francisco: Jossey-Bass, 2008), 11.

⁷¹ *Ibid.*, 248.

Table 3. Flag Club Leadership and Evaluation Matrix

FLAG Club Leadership & Evaluation Matrix

Leadership Frame

| | | |
|---|--|--------------------------|
| WHO | Selected Volunteers Age 14+ | Human Resources |
| WHY -Vision -Mission -Purpose | Systematic Abandonment Mission | Symbolic Frame |
| HOW | School Rules Club Rules Training (bi-yearly & weekly) | Human Resources Frame |
| WHAT -Club Structure -Tasks -Goals | Social Capital Tasks (Crew Leaders, Tutors, Mentors, Snacks, Instructors, etc.) Team Building (Holding Environment) Each week after FLAG club, 30 min. | Structural Frame |
| WHEN -Schedule | Locations (2 hours weekly) | Structural Frame |
| SO WHAT? -Results | Development Discipleship } Volunteers, students, community (family, school staff, churches, etc.) | Evaluates Outcome |

SUMMARY AND CONCLUSION

The research question that drove this Ministry Focus Paper was the presence of systemic abandonment in Latino mid-adolescents residing in less ethnically diverse communities of the Midwest. Moreover, this Ministry Focus Paper was limited to my experiences, observations, and opinions in addition to interviews with adult primary sources. The counselors, teachers, social workers, and others interviewed for this project, have experienced the development of mid-adolescents firsthand, in some instances, for decades. To their valuable contributions, national and regional literature was added in order to reflect a more robust representation of the Latino mid-adolescent in Indianapolis. Additional qualitative research should take place in order to deepen the understanding of abandonment in Latino mid-adolescents residing in the Midwest.

There is no doubt that systemic abandonment has permeated communal cultures in the United States. Chilman accurately describes what I have observed in Indianapolis within the immigrant Latino Community for years. Chilman, advocating for cultural awareness of the helping professionals, states,

When one considers the heavy impact of the multiple stresses of cultural and language differences, discrimination, recent migration for many, illegal immigrant status (for some), and separation from family members (in numerous cases), it becomes apparent that members of the helping professions need extensive knowledge and skills to assist Hispanic families who become troubled.¹

History confirms that immigration conforms to political and economic factors. The United States has aided political refugees from Latin America, particularly from

¹ Chilman, "Hispanic Families in the United States," 159.

Central America and the Caribbean. However, the recent wave of immigrants should be seen as economic refugees. The precarious conditions of many countries have prompted many, including fathers and single mothers, to immigrate as a last resort for family survival. Ironically, in doing so, many risk what they value the most: their children.

The number of families separated because of immigration issues in Indianapolis has been considerably higher in the last few years. Nevertheless, the Federal government has alleviated the burdens of many families by taking into consideration the separation of families as an extreme hardship. The Federal government estimates that 10 percent of Latino families would benefit from this decision.² Additionally, the Federal government approved a Deferred Action Act, which benefits many young people who came to the United States as children under sixteen. Those thirty-one or younger by June 15, 2012, are eligible to obtain a working permit and a possible path to citizenship.³

Immigration is far from solved; it remains a difficult issue at the Federal level. The two actions have alleviated some of the stress, hardship, and hopelessness of many Latino families. However, the deep issues of abandonment are still latent. Immigration is just one aspect affecting systemic abandonment.

² DHS Press Office, "Secretary Napolitano Announces Final Rule to Support Family Unity during Waiver Process," Homeland Security official website (January 2, 2013), <http://www.dhs.gov/news/2013/01/02/secretary-napolitano-announces-final-rule-support-family-unity-during-waiver-process> (accessed January 6, 2013).

³ Office of the Press Secretary, "Secretary Napolitano Announces Deferred Action Process for Young People Who Are Low Enforcement Priorities," Homeland Security official website (June 15, 2012), <http://www.dhs.gov/news/2012/06/15/secretary-napolitano-announces-deferred-action-process-young-people-who-are-low> (accessed January 6, 2013).

It is the final goal of this Ministry Focus Paper to appeal to the Church, which is, according to Putnam, “arguably the single most important repository of social capital in America.”⁴ Putnam also reflects on the present state of the Church, “The fact that evangelical Christianity is rising and mainline Christianity is failing means that religion is less effective now as a foundation for civic engagement and ‘bridging’ social capital.”⁵ However, the millennium generation seems to be taking voluntarism more seriously. It is not just generosity, which has been a historically positive attribute in America, but also the network of social connection—doing with—that brings social change.⁶

Hence, the after-school club is a multicultural approach to adoption, which challenges the community of faith missionally. Adoption also challenges individualism, consumerism, and, therefore, systemic abandonment. Churches must recognize that community in itself is a powerful element in the context of development, discipleship, and mission. However, it needs to be applied outside the church’s walls.

Development is oftentimes missing in youth ministry conversations. It is a crucial part in ecclesiology, and therefore programming. Social capital correlates positively to development. Understanding the complex multiple layers of identity helps adults recognize the complex world of the young. Therefore, the community of faith has an important role in aiding the development of the young, both within the confines of the Church and outside.

⁴ Putnam, *Bowling Alone*, 66.

⁵ *Ibid.*, 78.

⁶ *Ibid.*, 116-117, 363.

This after-school club applies the principles of missiology in a local context. It is certainly not exclusive and far from perfect. Nevertheless, the Church must continue striving to align praxis with theology as understanding increases. The church's tradition, context, and resources are a few of the variables that the local church should consider. Furthermore, the understanding of the fullness of mission, as well as the missional context, should help the local congregation align with incarnational enactments of faith. Incarnationally proclaiming the Gospel espoused with social justice, should provide a model for missions.

Churches are capable of ministering to transnational mothers and sequential immigrants. Their children, oftentimes, are left under the care of family members in their country of origin. Parents and children are suffering by the separation. Churches can be agents of hope, healing, and refuge. Immigrant parents need to tell their story; Christians should listen. Maintaining a listening and helping attitude enables the community of faith to seek ways to alleviate the pain of the community they are called to adopt.

Last, collaborating with organizations that help extreme poverty locally and in developing countries, helps reduce transnational parenthood and sequential immigration. Many would choose to stay with their children if it were not for precarious economic situations. The Church must continue being incarnational, proclaiming the Gospel and participating in God's Kingdom.

Yet, equally important, the community of faith looks forward to the *eschaton*, as the final application of God's reign, and the ultimate solution to injustice, pain, and suffering in this world. The understanding of the theological tension of the already and

not yet, brings the Church to the ultimate reality of God's mission. The Church's task is to be faithful; God does the rest.

APPENDIX A



APPENDIX B

DDMC Model
feat. **A Day in the Club**



APPENDIX C

A Day in the Club

Phase 1

- Dismissal at 3:45pm.
- Each group (Story, Music, Arts & Crafts) receives 20 children, divided into 4 to 5 teams (5 children per team with one crew leader).

Phase 2

- Nuritional snacks and water are distributed to children.

Phase 3

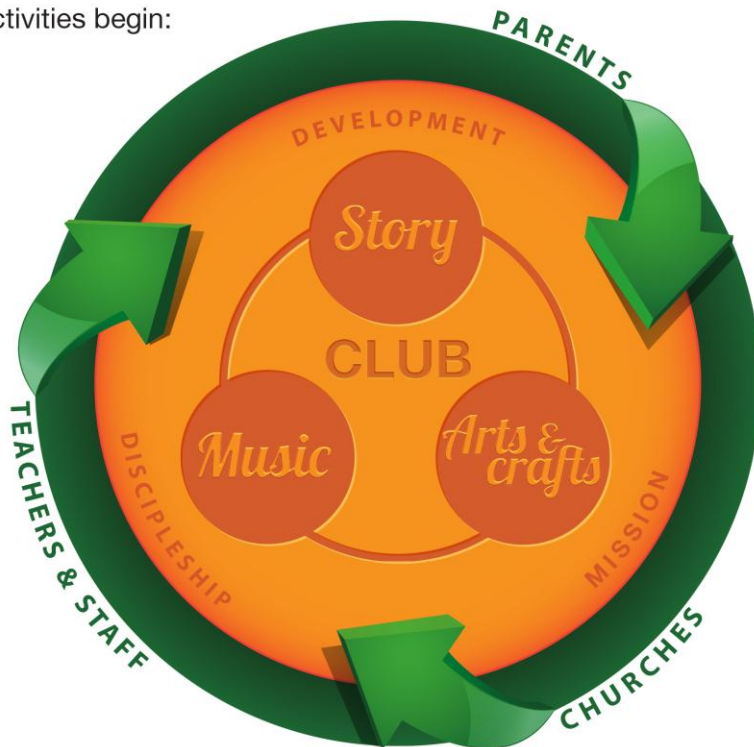
- Crew leaders help children with their homework.

Phase 4

- Club activities begin:

Volunteer Workers:

- General Coordinator
- Coordinator of Operations
- Chaplain
- Volunteer Coordinator
- Instructors
- Crew Leaders (tutors)
- Mentors (adults)



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