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## **“You gotta respect”: Mexican-origin Adolescents’ Perspectives on Respect in Organized Activities**

**Andrea Vest Ettekal**  
Tufts University  
[andrea.ettekal@tufts.edu](mailto:andrea.ettekal@tufts.edu)

**Erin R. Gaskin**  
Arizona State University

**Alex R. Lin**  
Arizona State University  
&  
University of California, Irvine

**Sandra D. Simpkins**  
Arizona State University  
&  
University of California, Irvine

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Andrea Vest Ettekal  
Tufts University

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Arizona State University & University of California, Irvine

**Abstract:** Respect is crucial for promoting participation and positive experiences in organized activities, especially among ethnically diverse youth. However, little is known regarding how Mexican-origin adolescents conceptualize respect and specifically how to promote respect in activities. Guided by theory and previous research, we used qualitative content analysis to elucidate perspectives on respect and features involved in the development of respect in activities. Our sample consisted of 18 Mexican-origin 7<sup>th</sup> graders who resided in the Southwest of the U.S., an area with a history of inter-ethnic group tensions. The adolescents in this study described three different types of respect: humanity respect, respect for culture, and linguistic respect. Potential features involved in the development of respect were identified, including individual (e.g., moral virtues), contextual (e.g., welcoming atmosphere), and interpersonal (e.g., shared experiences) features. This study increases our depth of understanding of respect in activities, identifies areas for researchers to pursue in future research, and unveils potential implications for designing activities that promote positive, respectful relationships.

### **Introduction**

Participation in high quality organized activities promotes positive developmental outcomes for youth from diverse backgrounds (Lerner et al., 2005; Vandell, Larson, Mahoney, & Watts,

2015). However, experiencing negative interpersonal interactions and ethnic discrimination in organized activities impedes the potential benefits youth gain from participating (Larson, Hansen, & Moneta, 2006; Lin, Menjívar, Vest Ettekal, Simpkins, & Gaskin, 2015). Following Michael Brown and Trayvon Martin, inter-ethnic group tensions have received a great deal of press, and developmental scholars urge for the application of research to promote social justice (Lerner, Harris, Agans, Arbeit, & DeSouza, 2014). The situation has become increasingly hostile for Latinos in the Southwest of the U.S. because of controversial immigration laws and negative media portrayal of Mexican-origin individuals in the media (Santos, Menjívar, & Godfrey, 2013). Activities should be a safe haven – promoting respect and positive inter-ethnic/racial group relations – for *all* youth.

Although Latinos make up the largest and fastest growing ethnic group in the U.S. (Pew Hispanic Center, 2013), they experience high rates of inter-ethnic group tensions in schools, as well as in organized activities (e.g., Gibson, Gándara, & Koyma, 2004; Pérez, Fortuna, Alegria, 2008). Some Latino youth feel like their ethnic group and culture are belittled and dismissed altogether in U.S. schools (Valenzuela, 1999). Feeling respected at activities broadly, but especially school-based activities, may be critical to entice youth to join and consistently participate as they are housed within a typically hostile, negative environment for Latino youth (c.f., Deutsch, 2008). Feeling disrespected in activities could have a twofold negative impact because feeling disrespected directly impacts youth's developmental outcomes (Deutsch, 2008), but also diminishes the potential benefits gained from participating in organized activities (Lin et al., 2015). The overarching goal of this study is to provide preliminary insights into Mexican-origin adolescents' perspectives on respect in organized activities. Advancing an agenda of respect for this locally and nationally marginalized Mexican-origin population may help researchers and practitioners learn how to best design activities to fit the needs of ethnic minority youth.

### **The Case for Respect: An Essential Attribute of Moral Character**

Respect is an aspect of moral character that is important for positive functioning in society (Lapsley & Narvaez, 2006; Lickona & Davidson, 2005). Although commonly recognized as a core ethical value, the construct of respect has not been clearly defined and has been used in various ways across literatures. By strict definition, respect incorporates both having a relation to someone (or something) and responding appropriately to the person (or object) (Oxford English Dictionary, n.d.). In other words, respect involves a social interaction, as well as an evaluation of how that social interaction should occur. Social justice scholars define respect as the extent to which individuals feel accepted and positively evaluated by their social group (DeCremer, 2003), which aligns with the concerns voiced by Latino youth in previous studies (Gibson et al., 2004; Lin et al., 2015; Pérez et al., 2008). This conceptualization of respect emphasizes receiving (rather than giving) respect because feeling respected is a potent predictor of group cooperation and individual's contributions to the group (DeCremer, 2003). Moreover, feeling disrespected diminishes individual's sense of belonging to the group, as well as their overall self-esteem (De Cremer, & Leonardelli, 2003).

Respect is captured in the core Latino cultural value *respéto*, which includes obedience to authority and deference toward adults (Calzada, Fernandez, & Cortes, 2010). This definition aligns with research on how youth respect elders, such that gerontology studies have unveiled several dimensions of respect, including youth complying with, caring for, seeking advice from, using appropriate language with, and being courteous toward older adults (Mellor, McCabe, Rizzuto, & Gruner, 2015). This definition, taken together with the social justice literature, suggests that respect includes value and positive appraisal, as well as dimensions of giving and

receiving, through adult-youth and youth-youth interactions. Our understanding of respect in organized activities is limited and largely focuses on adult-youth interactions (e.g., Deutsch, 2008), which only captures a partial depiction of respect. The overarching goal of this paper is to unveil Latino adolescent's perspectives about respect in organized activities.

### **The Roles of Activity Leaders and Peers in Promoting Respect**

Organized activities are comprised of youth and adult leaders, and cohesive relationships between youth and leaders, as well as among youth, are critical to promote positive experiences and outcomes through participation (Larson et al., 2006; Vandell et al., 2015). Nancy Deutsch has led the research on respect in organized activities, focusing on adult-youth relationships (Deutsch, 2005; Deutsch, 2008; Deutsch & Hirsch, 2002; Deutsch & Jones, 2008; Deutsch & Spencer, 2009; Jones & Deutsch, 2011). Deutsch's research suggests that feeling respected in the activity is central to youth's decisions to join and continue participating (Deutsch, 2008). Moreover, respect from activities leaders provided the necessary foundation to develop youth trust of leaders and a strong sense of belonging in the activity (Deutsch & Hirsch, 2002; Deutsch & Jones, 2008).

There are some known strategies to promote respect between leaders and adolescents in activities. The most obvious approach is to directly teach about respect. However, as Tom Lickona said, "the single most powerful tool you have to impact a student's character is your own character," (as cited in Berkowitz, 2009, p. 73). Thus, activity leaders could indirectly promote respect by *being* positive examples of moral character (i.e., Berkowitz & Bier, 2005). Other indirect strategies include integrating youth voice into program planning and allowing youth to participate in key decisions about the program (Zeldin, 2004; Zeldin, Christens, & Powers, 2012), or demonstrating respect by showing an interest in youth, valuing youth, and recognizing youth's thoughts and feelings (Deutsch & Spencer, 2009). Indeed, adult leaders in activities set the precedent for moral character in activities, but they are not the only contributors.

Relationships among peers are also important as they are central to youth's participation decisions (Persson, Kerr, & Stattin, 2007). Latino youth's low participation rates have often been attributed to logistic barriers (e.g., cost; Simpkins, Delgado, Price, Quach, & Starbuck, 2013). However, negative peer interactions have become a rising concern in organized activities (Larson et al., 2006), and for Latino youth specifically due to ethnic/racial tensions in the U.S. (Blahna & Black, 1993; Fernandez & Witt, 2013). Latino youth report ethnic discrimination and negative interpersonal relationships in activities (Bejarano, 2005; Lin et al., 2015; Perkins et al., 2007). Though much of the literature on organized activities focuses on their associated benefits of which there are many, not all interactions and experiences within activities are positive (Simpkins, 2015). It is critical that we document the circumstances under which positive outcomes manifest, in this case respect, to design activities that are most effective. In this study, we go beyond examining respect between leaders and adolescents by also considering the ways in which adolescents perceive and promote respect amongst one another.

### **What Fosters a Sense of Respect in Organized Activities?**

Defining respect in organized activities and identifying potential underlying causes is a starting point for understanding how to intentionally build positive activity environments. To date, however, most of the research on character has focused on describing *what* the core values are and not on *how* core values are fostered (Lapsley & Narvaez, 2003). According to Lerner and Callina's (2014) relational developmental systems-derived model of character development, respect involves attributes of activities (i.e., contextual features), and of individuals (i.e.,

individual features), as well as characteristics of relationships between individuals within the activity (i.e., interpersonal features). Our secondary goal is to identify individual, contextual, and interpersonal features involved in the development of respect in organized activities. We use a sample of Latino youth participating in a diverse set of organized activities that vary by ethnic composition, type (e.g., arts, sports), and location (e.g., school, community), to unveil avenues worth pursuing in future research and potential implications for designing activities.

## Method

We use data from a larger mixed-methods study of Mexican-origin adolescents' activity participation. Purposive sampling techniques were used to select 34 Mexican-origin 7<sup>th</sup> grade adolescents and a parent from one public middle school in each of three neighborhoods. The schools and neighborhoods were selected to recruit participants that capture the variability within Latino families in the U.S. The sample was stratified by school (i.e., ~ 30% from each school), fall activity participation (i.e., ~ 50% currently participated in an activity), and gender (i.e., ~ 50% female). Participants were interviewed about a current organized activity, defined by having adult leaders, regularly scheduled meeting times, and skill-based programming, in their homes during the fall, spring, and summer. Adolescents who did not participate in an organized activity were interviewed about an informal activity (e.g., reading, drawing). The data in the current study are about adolescents' experiences in organized activities, and therefore, includes only adolescents who participated in an organized activity at any point during the school year ( $N=18$ , see Table 1). Although adolescents were selected based on their organized activity participation in the fall, many adolescents switched their organized activity, dropped out of an organized activity, or joined a new organized activity over time. Overall, 26 different activities were discussed by the youth in this sample, including sports (54% of the activities), arts (27%), clubs (15%), and religious activities (4%).

## Procedures

Qualitative data were collected through 45-90 minute semi-structured interviews. All study materials were available in English and Spanish (one adolescent interview was conducted in Spanish). We used both forward-translation and review team/committee approaches to translate materials (Knight, Roosa, & Umaña-Taylor, 2009). To promote trustworthiness (or validity) of the qualitative data, the interviews were tape recorded and transcribed verbatim (Lofland, Snow, Anderson, & Lofland, 2006). In addition, the interviewing team had weekly meetings to discuss interview ethics, practice sessions, and effective communication techniques used to elicit responses.

The qualitative interview topics covered six major domains: demographics (e.g., cultural orientation), activity participation, the activity setting, experiences in the activity (e.g., "Have you learned about ethnicity/culture in your activity?"), support for activities, and beliefs about activities (e.g., "Should 7<sup>th</sup> graders learn about ethnicity/culture in activities?"). Similar questions were included in each interview (i.e., fall, spring and summer) to capture changes over time or differences for adolescents who changed activities. Specific questions or probes were not included about respect, and thus, any discussions of respect arose organically through the interview.

## Analysis Plan

Our goal was to describe how Latino adolescents conceptualize respect and to identify features involved in the development of respect in organized activities. We used qualitative content analysis, a technique for describing phenomena and making valid inferences from context

(Hsieh & Shannon, 2005). Using data coding procedures (Ryan & Bernard, 2003) in Dedoose v.4.5, data analysis began with open coding in which the first three authors read for any instance in which respect was mentioned implicitly or explicitly. Then, the authors read each excerpt writing memos on (1) how respect was conceptualized by the youth, (2) contextual, individual, and interpersonal features involved in the experience, and (3) whether the excerpt pertained to leaders or youth. The memos were compared across authors and used to develop the code manual, which was continually updated as new themes emerged. We used consensus coding (Hayes & Krippendorff, 2007), in which the authors double-coded at least 20% of the excerpts until adequate inter-rater reliability was established; All Cohen's Kappa coefficients for code application were greater than .75 (DeCuir-Gunby, Marshall, & McCulloch, 2011).

## Results

Respect was mentioned 80 times either explicitly or implicitly, and was mentioned equally often across adolescent gender, activity type (e.g., arts versus sports), and school. We organized our results by first describing Latino adolescents' perspectives on respect and then presenting the features involved in their descriptions.

### **In What Ways Do Latino Adolescents Conceptualize Respect in Activities?**

Adolescents described respect as multi-dimensional, such that, three types of respect emerged: respect for humanity, respect for culture, and linguistic respect. *Humanity respect*, or respect for people in general (mentioned 5 times), was described by youth stating that their leaders told them it was important to "respect people" or "you gotta respect [the leaders]." For example, a female from Applereed said, "[My softball coaches] teach me to respect everybody. When I get back home, I do respect." In most instances, humanity respect referred to adults, rather than peers. Moreover, some of these examples extended beyond the activity setting. A female in Duffie Oak said that leaders should teach about culture in the activity because, "If [youth] want to be a mayor or something, they have to know about every other culture and how to respect that culture." These adolescents received messages from leaders about the importance of respecting adults in the activity and beyond the activity setting.

Next, two types of respect for culture emerged. First, *respect for cultural similarities* (mentioned 30 times) was respecting adolescents' own background or respecting others who share the same (Mexican) background. Adolescents suggested that respect for cultural similarities was important because "that's our culture" or "they are people like me." One adolescent described giving this type of respect saying, "I have the same culture as my family and friends, so I treat them the same." The emphasis on respect for cultural similarities seemed to be more about feeling rather than giving respect. For example, an adolescent said that "people like me [referring to Mexicans] are more helpful, so I get along with them better." Second, *respect for cultural differences* (mentioned 23 times) was demonstrating equal and fair treatment to individuals who are from different backgrounds. Many youth emphasized the importance of respect for cultural differences because "you gotta care about that culture" or "you can't just be mindless about a different place." Adolescents seemed to equally emphasize giving and receiving this type of respect. For example, one adolescent said that her coach (who is White) "acknowledges her culture" which "makes her feel good." Other adolescents said, "you can't be judgmental about others" or "you gotta know about other cultures and respect them." These youth were largely responding to questions in the interview about whether it is important to learn about American or Mexican culture in activities. These types of respect were mentioned more often referred to peers (16 times) than leaders (7 times).

Finally, *linguistic respect* (mentioned 22 times) was respect for language differences in order to promote positive cross-cultural communication. Importantly, youth did not discuss the *style* of language (e.g., using polite words), but rather the specific language used (e.g., using Spanish versus English). Some adolescents thought it was important to speak Spanish because “we can relate to them better” and “it’s a part of our culture.” These adolescents’ perspectives were that speaking Spanish is a way to show an appreciation of Mexican culture. Other adolescents discussed language use more broadly suggesting that a shared language “helps you communicate with all people” and “makes all people feel included.” These adolescents referenced peers and leaders equally. Moreover, these adolescents seemed to go beyond thinking about language as a logistic barrier (i.e., that a common language is needed to participate), suggesting that a shared language is one way to make youth feel like they belong and promote positive interpersonal relationships.

### **What Fosters the Development of Respect in Activities?**

Contextual, individual, and interpersonal features emerged in adolescents’ discussions about respect in organized activities. Individual features emerged relatively more often (26 times) than contextual (13 times) or interpersonal features (17 times).

**Contextual features.** There were two specific features of the activity mentioned with regard to respect, namely having a welcoming environment and engaging in team-building exercises. According to a male wrestler in Applereed, being part of a team fostered positive social interactions: “Some people might have something against another race or culture and [the team] brings them together. They get used to having them around as a team. They got to work with them so they become friends eventually.” A softball player in Applereed described how being treated equally can promote positive social interactions: “There doesn’t seem to be any [activities] that would single you out. We’re equally treated and they’re really nice kids. No one really does anything to disrespect each other.” Taken together, these findings suggest activities can be specifically designed to promote respect among cross-ethnic/racial peers.

**Individual features.** Two types of virtues emerged as important individual features which promote respect in activities. First, performance virtues, or moral standards encompassing an explicit commitment to hard work (Lapsley & Narvaez, 2006), were mentioned. For example, having persistence was associated with promoting respect for language differences. For example, a male band member at Mapleleaf described how he works hard to prevent language barriers from impeding social interactions: “[Peers] judge you when you speak English words differently. But it doesn’t make me annoyed, I just try harder.” Unexpectedly, adolescents described how having a strong ethnic pride helped them develop respect for cultural differences. For example, a female choir member at Mapleleaf said, “We’re Mexican, we have to be proud of that. The thing about us is we’re not racist. We don’t hate other people, we don’t pick on them. We all treat each other the same.” This adolescent went on to suggest that her individual behaviors were representative of her larger ethnic group and thus, it is important to show that “we are respectful people.” These adolescents’ perspectives have an underlying connotation that youth must be willing to make an active effort toward promoting respect and be willing to work hard to overcome barriers to respect.

As implied in the previous paragraph, performance virtues seemed to lead to increased moral virtues. Moral virtues, or interpersonal ethical standards (Lapsley & Narvaez, 2006), emerged in adolescents’ responses. For instance, a female in the Applereed newspaper club described an experience whereby taking the perspective of another group or “seeing it through their eyes” she learned about respecting cultural differences. Similarly, a female in the drama club at

Mapleleaf described how her leader's empathy made her feel welcomed: "I think I really belong [here] because my [leaders] treat me like I'm their daughter. They take care of us." This was echoed by many adolescents in our study who said the people in their activity were "like family." These findings suggest that specific moral virtues, such as perspective-taking and empathy, are likely important for the development of respect in activities.

**Interpersonal features.** Adolescents suggested that shared experiences (i.e., either sharing current or similar past experiences) and positive social interactions were important for the development of respect in activities. For example, a male on Duffie Oak's soccer team described how he thought it was easy to work with same-ethnic peers because they are the same: "Some people don't work well with other races, but we work well together because we're mostly all Mexican." This is reminiscent of adolescents' discussions about respect for cultural similarities, such that this adolescent implied that there is some element of sharing the same ethnicity that prompted him to feel respected. Similarly, a female volleyball player in Duffie Oak described how interacting positively with diverse peers promoted respect for cultural differences: "Some Mexicans don't like other people. If they learn about [Whites], and have fun when they play with them, then they'll like them and not be very judgmental." These perspectives highlight how interpersonal features can promote respect for cultural similarities and differences.

## Discussion

Respectful relationships between youth with adult leaders and their peers are central to youth's positive experiences in activities (Deutsch, 2008), as well as to bolstering the positive outcomes associated with participating in activities (Vandell et al., 2015). Unfortunately, some youth report negative experiences in activities (Larson et al., 2006), especially ethnic minority youth, who report ethnic discrimination from peers and leaders in activities (Lin et al., 2015), as well as schools (Valenzuela, 1999). Research denotes that respect in activities is important for participation (Deutsch, 2008), yet respect has been vaguely defined and, to our knowledge, primarily in regards to relationships between youth and adults. A clearer, more comprehensive definition of respect is needed, along with identifying factors that are candidates for more specific research questions regarding respect in activities.

Our findings suggest that Mexican-origin adolescents conceptualize respect in activities in many ways, including respect for humanity, respect for culture, and linguistic respect. One distinguishing factor among these different dimensions of respect was that respect for humanity largely focused on adult-youth relationships, whereas respect for culture seemed more salient for peer relationships. Contextual, individual, and interpersonal features involved in promoting respect were unveiled in adolescents' discussions. Some of these features promoted various types of respect, such as having a welcoming atmosphere, which increased respect for humanity and for cultural differences. Other features were linked to more specific types of respect, such as performance virtues, which helped adolescents overcome barriers to linguistic respect. Interestingly, interpersonal features promoted respect for culture in different ways. That is, shared experiences promoted respect for cultural similarities, whereas positive social interactions promoted respect for cultural differences. This study provides initial insight into the ways that Mexican-origin adolescents think about respect and identifies features worth pursuing in future research. Our discussion of these findings centers on the potential ways that respect might be promoted in activities.

### Insights into Promoting Respect in Organized Activities

The Mexican-origin adolescents in this study seemed to have a common understanding of

respecting people in general. They most often referenced adults or adult leaders in this regard, suggesting that their understanding of humanity respect aligned with the value of *respeto* in Latino culture. Conversely, respect for culture seemed to be more salient for adolescents' relationships with their peers than leaders. Our findings suggested that Mexican-origin adolescents have a desire for their cultural backgrounds to be acknowledged and positively appraised. This makes sense given that many contexts in the U.S. (e.g., schools) push an assimilationist agenda, inherently demanding that ethnic minority youth shed their native ethnic or cultural heritages for the dominant mainstream American culture (Valenzuela, 1999). Activities should be settings where *all youth* can proudly celebrate their ethnic and cultural heritages, hence, promoting respect for youth's cultural differences.

Promoting respect for cultural similarities may be easier than promoting respect for cultural differences. Our findings suggest that respect among peers who are culturally similar may happen without much support. However, even culturally similar youth can have a variety of differences that may create tension. In a previous study of Mexican-origin youth there were tensions between U.S.-born and Mexico-born youth, as well as between Spanish- and English-speaking youth (Bejarano, 2005). Thus, although respect may develop more naturally when youth are similar, leaders should make sure they provide the appropriate level of support. Adolescents are active agents in bridging intergroup differences, but developing positive peer relationships across ethnic groups still requires sustained, proactive leader support (e.g., Watkins, Larson, & Sullivan, 2007). One approach may be to capitalize on the similarities that youth do share, such as their interests in the activity content (Fredricks et al., 2002). Leaders should actively create opportunities for positive, small-group social interactions among diverse adolescents to help identify commonalities beyond culture and ethnicity (c.f., De Cremer & Leonardelli, 2003; Valencia, 2002).

The adolescents in this study implied that moral virtues, such as perspective taking and empathy, promoted respect for cultural differences. Many activities already emphasize performance virtues, such as hard work, dedication, and perseverance (Vandell et al., 2015). Our findings indicate that these performance virtues are important, but attention to promoting moral virtues may also be central to structuring a respectful activity environment. Although performance virtues may be easier to directly teach in some organized activities, they lack any particular orientation toward morality or doing the right thing. Moral virtues may be more easily taught in certain types of activities, such as youth activist groups (e.g., Watkins et al., 2007; Youniss & Yates, 1999). However, even in competitive activities centered on performance virtues, such as youth sports, there is a current trend of practitioners urging for a shift toward a character-building experience (Bredemeier & Shields, 2010). Enhancing youth's capabilities of doing things right (or well) may support them to do the right (or moral) thing (Lickona & Davidson, 2005). Activities do not necessarily need explicit character development curricula to achieve this; Activity leaders should capitalize on the teachable moments that provide opportunities to foster character development (Watkins et al., 2007).

A combination of direct and indirect learning opportunities is likely necessary to foster the development of moral virtues in activities. Direct learning opportunities include planned lessons to teach about respect (e.g., discussions about respect) and could be easily incorporated into many activities. However, activity leaders concerned with taking time away from the activity at hand may capitalize on indirect learning opportunities or unexpected teachable moments that arise during the course of the activity. Many progressive educators assert that indirect or informal learning is a very potent change agent (e.g., Eshach, 2007). Indirect learning opportunities could involve using an unexpected situation (e.g., conflict between participants) to

teach respect (c.f., Deutsch, 2008; Watkins et al., 2007). Nearly all instances described by the adolescents in this sample involved indirect opportunities, where the learning process was implicit or manifested through a natural interaction among youth.

### **Implications for Practice**

Promoting respect between youth and leaders (e.g., Deutsch, 2008), as well as among youth, may be especially important for ethnic minority youth who have reported experiencing discrimination in activities (e.g., Lin et al., 2015). As the population of the US shifts towards increasing diversity (Pew Hispanic Center, 2013), activity leaders will need to abandon the “one size fits all” approach to designing activities and carefully address the needs of the specific youth they serve (Simpkins & Riggs, 2014). Our findings suggest four potential avenues that leaders should take to address the diversity within their activities and promote respectful relationships. First, activity leaders should acknowledge and praise youth’s cultural backgrounds. Giving youth a voice in program decisions is one way to show youth they matter, as making decisions about what to do in the activity is empowering for youth and promotes increased engagement (Zeldin, 2004; Zeldin et al., 2014). Activity leaders should avoid top-down decisions, as even well-intentioned leaders make choices about activity content that do not coincide with adolescents’ lives or cultures (Vest Ettekal, Simpkins, Menjivar, & Delgado, 2015). Second, activity leaders should actively address inter-ethnic group tensions in order to foster positive, respectful peer relationships. Although these situations can be difficult, avoiding conflict can be more detrimental than using conflict as a teachable moment (Watkins et al., 2007). Conflict can provide meaningful opportunities for growth that cannot be recreated. Third, activity leaders should be as concerned with their own behaviors as they are with the behaviors of youth. Activity leaders are role models who set the rules and norms of the activity. Moreover, they create relationships with youth, but also affect the relationships among youth (Larson & Walker, 2010; Watkins et al., 2007). Finally, our focus was on respect within activities, however, we also had instances where adolescents discussed how respect in activities transferred to other aspects of their lives. Adult leaders are central to the effectiveness of organized activities to promote connections to real world settings, such as community contributions (Lerner et al., 2005). Activity leaders should help adolescents make explicit connections between activities and other settings (e.g., Gould & Carson, 2008). Leaders must build an infrastructure that artfully balances youth’s need for autonomy, while providing sufficient guidance and support to overcome the barriers to positive, respectful relationships in the activity. Theoretically, developing and practicing respect in the activity, should in turn, promote moral action beyond the activity.

### **Limitations**

This study provides potential avenues worth pursuing in future research. However, these insights must be considered in light of a few important limitations. First, the findings of this study relied solely on adolescent reports. Information from activity leaders will be important to understand leaders’ perspectives on respect and practical advice on how to implement best practices (c.f., Larson & Walker, 2010). Second, the sample was comprised of a very small number of Latino adolescents living in a specific geographic region. Developmental scholars assert that studies addressing the within-group variation among Latinos are important (García Coll, Crnic, Lamberty, & Wasik, 1996); However, this research should also be extended to other Latino subgroups (e.g., Cubans, Puerto Ricans) and eventually, to other ethnic groups. Finally, qualitative methods are extremely useful for providing initial insights and directions for rigorous quantitative research (Hsieh & Shannon, 2005), but there are limitations to the conclusions that could be drawn from these case study interviews. As these data were meant to provide initial insights, qualitative approaches focused on data saturation, and quantitative research that

includes larger, more diverse samples, will be useful to determine if these adolescents' perspectives were anomalies or truly representative of ethnic minority youth's experiences in activities.

## Conclusions

Organized activities have the potential to promote respect (e.g., Deutsch, 2008) and to support transference of respect to other settings, such as communities (e.g., Lapsley & Narvaez, 2006; Lerner et al., 2005). Respect may be particularly important in activities comprised of marginalized youth who experience ethnic discrimination, such as Latinos (Lin et al., 2015). Our findings suggest that Mexican-origin youth think about respect in multiple forms, including humanity respect (similar to the concept of *respeto* in Latino culture), respect for culture, as well as linguistic respect. Respect for cultural similarities and differences seems to be more important for youth-youth than adult-youth relationships. Features of the activity, such as having a welcoming environment, were important for promoting respect, especially for relationships among diverse peers. Performance virtues, such as persistence, and moral virtues, such as perspective taking, were potential precursors to the development of respect in activities, but warrant more in-depth research. Taken together, this study builds on our understanding of respect in activities, provides insights into the role of respect for youth-leader and youth-youth relationships, and provides factors worth pursuing to improve our understanding of how respect develops in activities.

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