'What are you?': Exploring the Developmental Impacts of Identity Formation within Multiracial Adolescents

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ABSTRACT

Throughout the History of the United States, multiracial identity has been a neglected notion; An unrecognized option for individuals. In hand with the growing minority population, interracial or mixed-race persons are the fastest-growing demographic within the United States. Existing research on multiracial identity formation is not only outdated but predominantly focuses on Black and White racial mixing, evidently lacking the incorporations of other multi-ethnic cultures and pairings; The majority of which include overlooked minority groups. Moreover, current research principally fixates on children, neglecting adolescent populations. With adolescents frequenting the peak conflicting identity formation stages, current research elucidates that adolescents beg the most attention within this research community. The following study investigates the identity development of multiracial adolescents and their numerous environmental factors – focusing primarily on the impressions of multiracial parenting and educational institutions. This study utilizes phenomenological research strategies to form a multifaceted questionnaire with questions regarding perceptions of self, parenting/family atmospheres, and school environments. The questionnaire would be developed with a combination of previously used attitude identifier scales, predominantly focusing on popularized Poston's BIDM (Biracial Identity Development Model). In the assessment of 31 questionnaire responses, research would suggest that the survey participants exhibit high identity development indicators, which would reflect the results of positive parenting styles and an inclusive educational atmosphere. With the results at hand, this study provides a converse result of parental and educational factors and serves as a strong affirmatory measure to encourage the multiracial research community to enhance the literature within the community.

INTRODUCTION

Throughout the history of the United States, multiracial identity has been a neglected notion; An unrecognized option for individuals. In hand with the growing minority population, interracial or mixed-race persons are the fastest-growing demographic within the United States (Horvitz), as "from 2000 to 2009, the number of self-identified mixed-race individuals increased by 32% (from 6,826,222 to 9,009,073; U.S. Census Bureau)" (Lorenzo-Blanco, Bares, Delva). In a society where socially built categories of race are misinterpreted as biological, "little encouragement is offered to people (who identify as biracial) to claim an identity that falls outside prescribed frameworks." (Williams). History has demonstrated an obsession with defining ethnic and racial lines, an idealism that entrenched its way into American societies. Moreover, multiracial individuals not only are obliged to adjust to the social rejection of multiracialism, but advance self-esteem and an understanding of self, and mature a solid racial identity to have a beneficial self-concept (Edison). These challenges become amplified for adolescents, who are in the climaxes of their individuality development. It has been denoted that the fundamental task of adolescence is to form a stable identity, or a sense of "personal sameness and historical continuity." (Rockquemore, Brunsma, Delgado). To understand the developmental impacts of identity formation within multiracial adolescents, we must evaluate the impressions of the socialization patterns within biracial parenting and educational institutions and how these forces contribute to the understanding of what truly outlines the preconceived "multiracial identity."

IDENTITY DEVELOPMENT MODELS

Poston's BIDM (Biracial Identity Development Model) has been universally used within evaluational studies on interracial identity development. Poston, like many others, addresses the faults and misconceptions in prior racial identity development models that rejected the integration of two racial identities. They would foremost imply that mixed-race people must choose one racial identity (Poston; Rockquemore, Brunsma, Delgado). Poston's theory appraises the four stages of personal identity: "choice of group categorization, enmeshment/denial, appreciation, and integration" (Poston).

During the personal identity stage of the BIDM, members of this stage tend to be very young. Children will crutch their sense of self that is independent of their ethnic background. To reiterate, their identity is predominantly based on personal identity factors such as self-esteem and self-worth which are learned through family interactions. The Choice of Group Categorization Stage consists of individuals pushed to choose an identity, primarily of one ethnic category. This stage is prevalent among biracial adolescents. It is expounded that this may be "a time of crisis and alienation for the individual" (Poston). This stage contributes to a sense of estrangement, as many biracial persons believe that society only accepts a specific racial choice to be accepted by peers, family, or social groups (Poston; Horvitz). A recurrent stage within adolescents is the Enmeshment/Denial stage. Poston characterizes this stage as a place of confusion and guilt at choosing an identity that is not fully representative of one's background. Individuals in this stage have been noted to often experience feelings of "guilt, self-hatred, and lack of acceptance from one or more groups" (Poston).

Rockquemore and Lazoffy's continuum of biracial identity model (COBI model) shares parallels with these points, as Rockquemore and Lazoffy assert the "need to be aware of unconscious tendencies in families, schools, and peer relations to privilege lighter skin and "European" features, echoing patterns in society at large … creating healthy developmental pathways involves honest, early, open, and ongoing communication about race with biracial children." (Venegas; Rockquemore, Lazoffy) The authors moreover elucidate how developmental dilemmas may arise when individuals experience conflicts within their efforts to resolve the following five major developmental psychological tasks: " (a) conflicts about their dual racial/ethnic identity, (b) conflicts about their social marginality, (c) conflicts about their sexuality and choice of sexual partners, (d) conflicts about separation from their parents, and (e) conflicts about their educational or career aspirations." (Rockquemore, Brunsma, Delgado) The COBI Model directs our attention to how the unspoken and unambiguous definitions and perceptions of race held by multiracial teens' environments cause continual refining and redefining of racial identity. This integrates into the theories regarding the messages of rejection and validation.

Poston likewise cognizes two main identity styles: Malleable and Stable. It has been distinguished that "biracial individuals, due to societal pressure, are at risk for developing malleable identities" (Sanchez). Biracial individuals who have identified as malleable were labeled to have self-identifying patterns that would differ throughout divergent environments and interpersonal events. Malleable identities are easily swayed by others, creating a dependency on social context to identify as one race. Malleable identities have deleterious outcomes for multiracial individuals, as these identities push individuals to categorize themselves as monoracial. This rejection of racial identity has been interconnected to issues such as depression, feelings of guilt, and internal conflict in adolescents (Horvitz; Rockquemore; Braun).

ONE DROP RULE

A reoccurring pattern within these models is their elucidations of the "One Drop Rule". This idealism would stem from the 17th and 18th centuries when significant mixing would begin between African slaves and the European indentured servants. With this, multiracial children (called mulattoes) of this era would be born as the result (Khanna). Fearful of the "taint" that these interracial relationships would cause against the "purity of the white race" (Khanna

3), states would pass statutes in the 1660s to discourage and/or prohibit interracial marriage (Khanna, Daniel). These "mulattos" children would pose an issue to the strict color line between Black and White and would spark the creation of the One-Drop Rule in the south – Anyone with any known trace of black blood would be considered and treated as Black. This may be accredited as the root of the US's obsession with distinguishing ethnic lines.

MULTIRACIAL PARENTING

As represented in both models, it has been denoted that one of the first leading cognitive influences of multiracial identity development is parental socialization, interaction, and racial permanence (Poston; Rockquemore; Lazoffy; Mawhinney; Petchauer; Blanco). In light of this context, exploring the adverse and optimistic influences of parenting will provide some background and context regarding one of the numerous environmental factors of multiracial identity formation.

Families of color have a vast extent of idiosyncratic parental aspects, as upbringing and family processes have been known to be shaped by "the larger sociocultural context of families" (Blanco, Bares, Delva) and have been theorized that for families of color, "culture, class, race, ethnicity, discrimination, prejudice, and racism shape parenting practices." (Blanco, Bares, Delva). This may be illustrated by a concept called parental silence. In a fusion autoethnography, Mawhinney and Petchauer elucidate the "tacit" norms of silence about race within their household as "(1) we never talk about race; (2) we never acknowledge how I look different from the rest of the family and how people treat me differently; and (3) we never discuss words that refer to race as they relate to me. It was evident in these norms that my family did not talk about race." They moreover justify how this may have been unique to them at the time, but they would find through their research that these norms of silence were universally shared between biracial children. This type of silence would most predominantly generate from sources of discomfort, fear, and misguided efforts. These erroneous efforts have been defined as "misguided attempts to act justly, to display empathy, and to create democratic and optimistic educational communities" (Sheilds), or in other words, "one can be silent on an issue of racial difference in an (unsuccessful) attempt to help a situation, perhaps by not drawing additional attention to it." (Mawhinney, Petchauer) The pattern of minimizing racial issues would be an unhealthy way of parenting, whereas a beneficial approach would be addressing the issues directly through open dialogue. Indeed, cross-cultural differences in parenting and family processes proceed to exist, underlining the need to examine these circumstances and differences.

On the contrary, in a study examining the positive conditions used for their children's growth, it would be denoted that the identity competencies included " (a) buffering, protecting children from racism and discrimination (b) code-switching, moving in and out of one's primary racial and ethnic culture and the mainstream culture (c) bridging, creating and sustaining relationships across racial and cultural groups and (d) bonding, identifying with one's group through experiences and relationships" (Edou). Nevertheless, the authors would highlight the notion that the parenting skill of discussing race positively was more complex than they originally anticipated. Edou rationalizes how "It appeared that several participants did not discuss race frequently with their children, as discussing race was associated with drawing negative attention to children's racial and ethnic differences." With this, however, Edou underscores a conflicting point: That when parents do not speak positively about race with their children, it may push multiethnic children to perceive everyone similarly – it would encourage children to "seek out and encounter answers based on some societal truths, assumptions, and stereotypes".

These studies emphasize the fact that "(multiracial parents) face choices, and often uncertainty, about how they should identify their children, and that there are no clear conventions for doing so." (Song). Further research is needed to provide cross-cultural parents with a sort of guidance – an endeavor needed to ameliorate the damaging ramifications it may cause on early identity formation.

EDUCATION

A presiding influence in the environment of multiethnic adolescents in the educational atmosphere. It has been projected that in 2010, a third of the nation's children will be members of racial minority groups (Tan) The growing population of minority schoolchildren comes in hand with the requisite for multiculturally competent teachers as well as staff within schools; Yet is it evident that how educators will "fully serve, support, and engage this growing population has yet to be widely established" (Monroe). Although Multiculturalistic teaching styles have become somewhat popularized (Michie, Tan), as Elyse Hambacher, an Associate Professor of Education and a core faculty member of New Hampshire University, points out: "Teacher educators who seek to dismantle racial injustice in schooling and the larger society often undertake race-visible pedagogical practices, particularly the use of critical race pedagogies, with white teachers and teacher candidates". Hambacher highlights how professional development programs have learned to ignore the role of whiteness in the maintenance of oppressive systems, which harms students of color whilst elevating white identity in curriculum and school communities.

There is a surfeit of negative aftereffects that are rooted in the neglect of the role of "whiteness" within the education system, furthermost for the minority and multiracial minority populations. Adrian Gale, a Ph.D. Students of Social Work/Psychology at the University of Michigan would explore the perspective on gender and the association between racial discrimination and adolescent outcomes among African American ninth graders. To specify, Gale and Dorsey would investigate the differences in the link between "racial discrimination within the school, and racial discrimination outside of school, and adolescents' academic and non-academic outcomes." It was revealed that adolescents who suffered racial discrimination in either the school or external settings would result in lower academic performance. This validates how the results stipulate the notion that there are "important developmental implications for Black youth in America where historical constructs of racism and discrimination continue to pervade systemic contexts, such as school systems and beyond." (Gale, Dorsey). The authors continue to conclude that " racial discrimination effects are far-reaching and impactful to outcomes outside of the context in which discrimination occurred."

An alternative study by Dr. Carey, who received his Ph.D. in Curriculum and Instruction with a concentration on Minority and Urban Education, from the University of Maryland College with his Ed.M. in Human Development and Psychology from the Harvard University Graduate School of Education, examines how adolescent Black and Latino boys' conception of their future successes and selves are if at all, influenced by school culture within an urban high school context. Carey attempts to grasp " how Black and Latino male youth conceptualized their future selves within the frames of three particular facets of life: post-secondary education, employment, and living conditions. These facets, conceptualized as college, career, and condition, respectively, were explored from the perspectives of three Black and two Latino (Salvadoran) boys attending one urban charter school" (Carey). Carey can conclude with his findings that Public Schools must work with primarily first-generation "college-going" African American and Latino teens to stimulate and encourage their desires to create better outcomes for themselves as well as for their families. The author calls to attention the avid neglect of instating school policies and practices to build the self-esteem and confidence of these minority teens. Carey emphasizes, similarly to Gale, that institutions fail to accommodate students effectively and reliably within the racial minority subgroup, let alone, those within the Biracial and Multiethnic populations.

As formerly mentioned, Poston, along with Rockquemore and Lazoffy, elucidate the importance of socialization within identity formation – as it serves to be the vital pillar in upholding a stable racial identity. In conjunction with the influences of institutional policies, the social climate of schools serves to be a critical aspect of the relationship between multiracial identity formation and educational facets. This is expertly demonstrated within Riekie, Aldrige, and Afari's studies on "The role of the school climate in high school students' mental health and identity formation: A south Australian Study". This study would specifically analyze the correlation between school climate and student wellbeing, moral identity, and resilience. It would be found that "statistically significant relationships were found between five of the six school climate dimensions and students' sense of resilience… when students feel valued and have a sense of belonging to the school, they are likely to have a stronger sense of resilience" (Riekie, Aldrige, Afari)

This seamlessly elucidates the points previously mentioned, as this highlights the evident correlation and importance of multiracial education and representation. Moreover, in regards to school climate and moral identity, the researchers cognize that " The positive influence of peer connectedness on moral identity supports the notion that moral development is relational and that individuals mediate their moral development through their interactions with their surroundings

… Affirming diversity was found to impact positively on students' moral identity. In essence, these findings suggest that an environment that is inclusive of difference is likely to influence the students, which will, in turn, influence the behaviors that they choose." (Riekie, Aldrige, Afari). With the compendium of the studies, the outcomes highlight the significant role schools have the potential to have in the holistic development of students.

METHODS

With multiracial persons being the fastest-growing demographic within the United States, existing research on multiracial identity formation is not only outdated but has a hyper fixation on Black and White racial mixing, evidently lacking the incorporations of other multi-ethnic cultures and pairings. Likewise, current research predominantly concentrates on the identity formation of young children and those within higher education - explicitly neglecting adolescent populations in the high school setting. With this, it should be noted that adolescents are in the peak conflicting stages of identity formation; The subgroup that begs the most attention within the research community (Horvitz; Braun; Poston; Rockquemore).

To investigate this gap, a phenomenological study would be conducted in the form of a multifaceted questionnaire, which will encompass three sets of questions guided by a combination of numerous attitude identifier scales - inspired by Poston's BIDM (Biracial Identity Development Model), Rockquemore and Lazoffy's COBI model, and corresponding literature (provided in the literature review) for each subsection. (Provided in Appendix A).

The project participants will be focused on high school students – freshman to senior grade levels; These will include adolescents ages 14-18. The subjects were solicited primarily through email, along with social media. (Email provided in Appendix B)

Research participants were prompted to answer a voluntary questionnaire regarding self-racial perspectives, and perceptions of others, in hand with their thoughts and experiences within the education system and parental relationships. The questionnaire would be formatted as a Likert Scale (Likert), which is best described as "a set of statements (items) implying favorable or unfavorable reactions to the attitudinal object. Respondents indicate their agreement to each item on a response scale most frequently ranging from 1 (representing strong disagreement) to 5 (representing strong agreement)." The choice of this scale was particular, as it has been synthesized that "Measurement in psychology comes in many forms, and for many constructs, one of the best methods is the psychological Likert scale." (Jebb, Andrew T; Ng, Vincent; Tay, Louis).

Each subsection will be analyzed with its corresponding model/theory and studies for analysis. The data collection period would preside from February 2022 into March 2022. It was disclosed to each voluntary participant before every set of survey/interview questions that the contribution to the study is voluntary. In addition to this, it will be divulged that subjects may opt out of research whenever they please and would have the option of skipping or unanswering any questions. To ensure the safety and comfortability of my research participants, the information provided within this study will only be comprised of their ethnic background, age, school, and answers to the questionnaires. The identities will remain completely anonymous. For a complete table of anonymous survey responses, refer to Appendix C.

RESULTS

The questionnaire would be sent out to the student body of a senior high in the King County of Washington, in hand with miscellaneous adolescents within the county. Following the first question on consent, participants would be asked a preliminary question: "Do you identify as multiracial?". Of the 61 participants, 33 would answer yes, and 28 would answer no. Of the 33, 15% were in grade 9, 27% in grade 10, 36% in grade 11, and 21% within grade 12. Of the 33, only 31 would proceed with the rest of the survey. Following a racial identification question, participants would partake in the Group Membership Scale; A representation of the results is presented in Figure 1. Proceeding with this, participants would be prompted to answer an Educational Scale (Figure 2) and Parental Scale (Figure 3), both of which follow the formatting of the Likert scale.
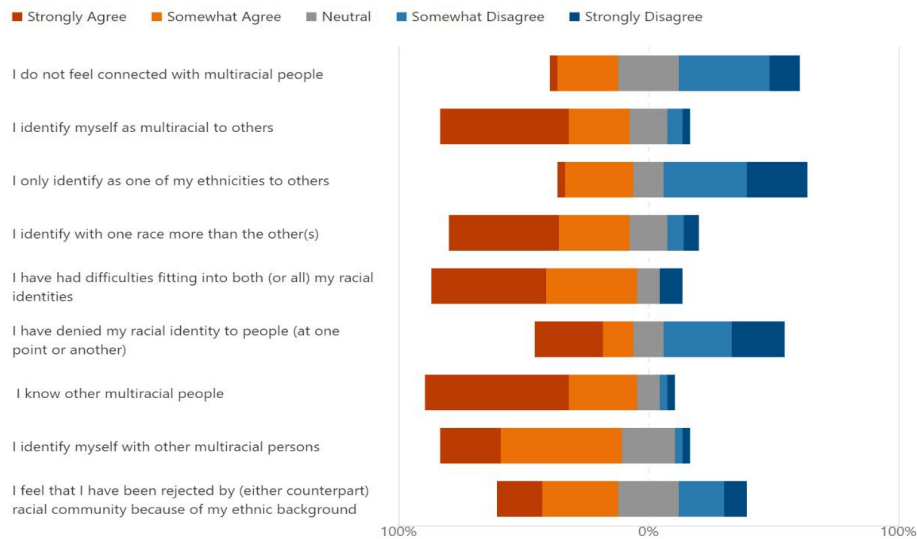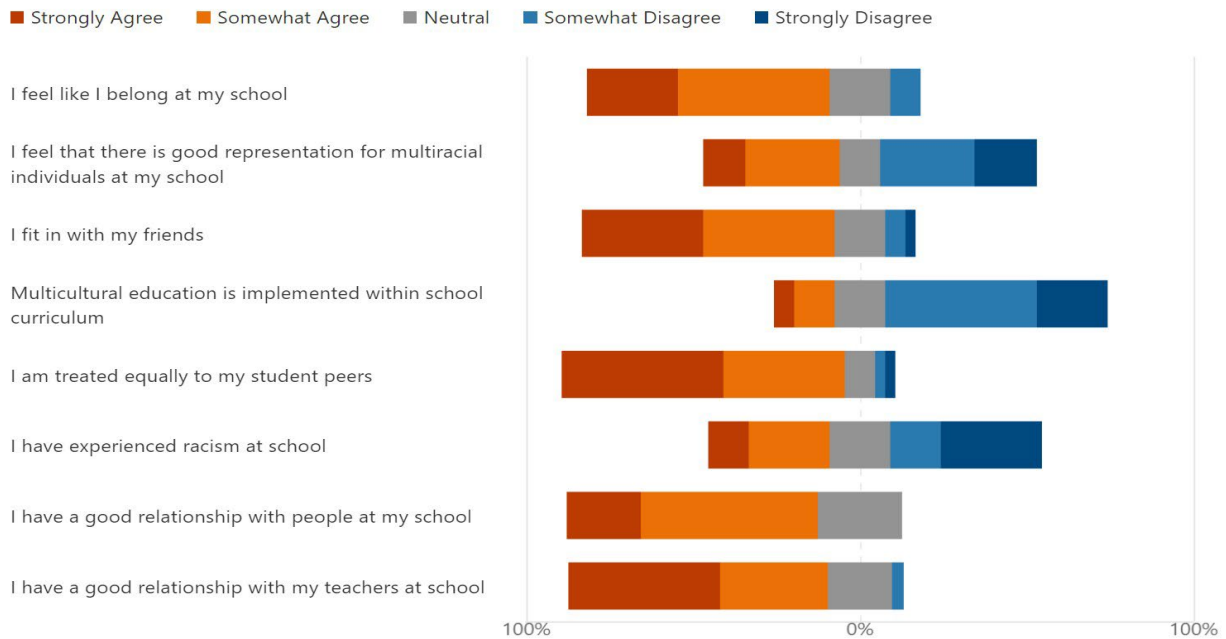
Figure 1:

Figure 2:

Figure 3:

Demographically, there would be a wide range of ethnic pairings. Within my data, it is observed that there was a high number of participants that included "Asian" and "White" within their ethnic mixtures (Figure 4).

Figure 4:

What race(s) do you identify as?
White and Hispanic
white and Hispanic
white, Korean, Hawaiian
Arab, White European, North African
Asian Indian
Slovenian, Taiwanese, Korean
Japanese/White
Scottish/they/them
Asian, Indigenous, white
Asian/Caucasian
Asian (Japanese, Chinese, Hawaiian), White (Irish, Polish, Swedish, Finnish)
Korean, Israeli, Caucasian
Hispanic, Asian, White
Asian and White
Jewish, Mexican (so a combo of Spanish and Native American I guess but I just say Mexican), and broadly European.
Korean + Latino
Asian-American
Japanese and European-American
Filipino American
Anglo-Indian
White, Asian
South Asian & Southeastern Asian

White, Asian
Chinese, White
Asian and Black
White and Asian (Japanese)
American and Filipino
Asian, White
White, Asian
Mixed (black and Asian)
Black and Asian/Asian and Pacific Islander

DISCUSSION

Disclaimer: All Proceeding Graphs are representative of survey results on a scale from 1-to 5. Refer to Appendix D for number-converted survey results Key:

1 = Strongly Disagree
2 = Somewhat Disagree
3 = Neutral
4 = Somewhat Agree
5 = Strongly Agree

Group Membership Scale:

The group membership scale would comprise questions encompassed by a combination of Poston's BIDM and the previously used BGMS by Franco and Holmes. The findings within this first portion of the questionnaire would prove to affirm and reject previous notions regarding multiracial research. As previously mentioned, Poston's BIDM elucidates the ideas surrounding different stages of identity development. This analysis will focus on correlations between the (2) Choice of Group Categorization Stage, (3) Enmeshment/Denial Stage, and (5) Integration Stage.

As aforementioned, for the comprehensibility of the results, the survey outcomes and proceeding graphs will be converted on a scale of 1 to 5, with 1 correlating to "strongly disagree" and 5 to "strongly agree".

From figure 1, we can see Poston's Choice of Group Categorization Stage manifesting in the results, as "I have had difficulties fitting into both (or all) my racial identities" would have an average score of 4, as well as "I identify with one race more than the other" with the average score of 3.966. This, however, is contradicted by the results regarding feelings of connection, self-identification, and denial. It was revealed that higher scores would correlate with regard to multiracial group membership and self-identification, whilst lower scores would trend amongst questions along the lines of "I have denied my racial identity to people (at one point or another)" (refer to figure 5), and "I do not feel connected with multiracial people". These results are conflicting in the lens of the BIDM, as adolescents "at this stage (Choice of Group Categorization) are pushed to choose an identity, usually of one ethnic group. This can be a time of crisis and alienation for the individual." (Poston). Despite this, the results elucidate how despite the difficulty surrounding the equal integration of both counterparts of their race, students seemingly have no issues with accepting their multi-diverse heritage as their own. Poston moreover elucidates the point of how "biracial individuals have two possible choices at this point. One is to choose a multicultural existence, emphasizing the racial heritage of both parents; the other is to choose one parent's culture or racial heritage is dominant over the other." (Poston). Although survey results indicate that the approximate score of "I identify with one race more than the other" (refer to figure 6) stands at 3.965, the way that participants would identify themselves and associate themselves as multiracial would be unchanging. This idea would deny the identifiers of the Enmeshment/Denial Stage, as this stage

explicates the processes of confusion and guilt that may occur when "… having to choose one identity that is not fully expressive of one's background … In addition, individuals at this level often experience feelings of guilt, self-hatred, and lack of acceptance of one or more groups." (Poston).

This disclosure expounds on the ideas within the Integration Stage, as individuals within this stage "…tend to recognize and value all of their ethnic identities… at this level, individuals develop a secure, integrated identity." Although Poston has theorized that adolescents frequent the Denial and Choice of Group Categorization Stages, research participants would establish overall comfortability and security with their ethnic backgrounds and align with the Integration Stage models. Poston, amongst others, underscores that it is adults who predominantly frequent this stage, as it is theorized that it is not until adulthood that full racial integration is developed within multiracial individuals. The results, yet again, contradict these limitations.
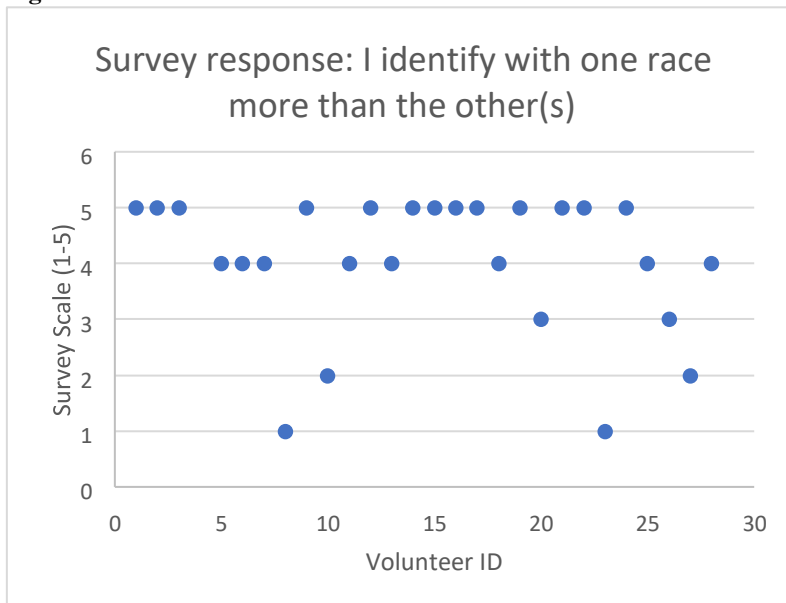
The development of the Parental Scale within the questionnaire was strongly influenced by the findings within previously mentioned Mawhinney and Petchauer'competencies; "nography, along with Edou's conclusions in regards to signs of positive conditions within identity competencies; "(a) buffering, protecting children from racism and discrimination (b) codeswitching, moving in and out of one's primary racial and ethnic culture and the mainstream culture (c) bridging, creating and sustaining relationships across racial and cultural groups and (d) bonding, identifying with one's group through experiences and relationships" In the analysis of the sample as a whole, we can see varying results.

Figure 5:

Survey Response: I Have Denied My Racial Identity to People (At One Point or Another)
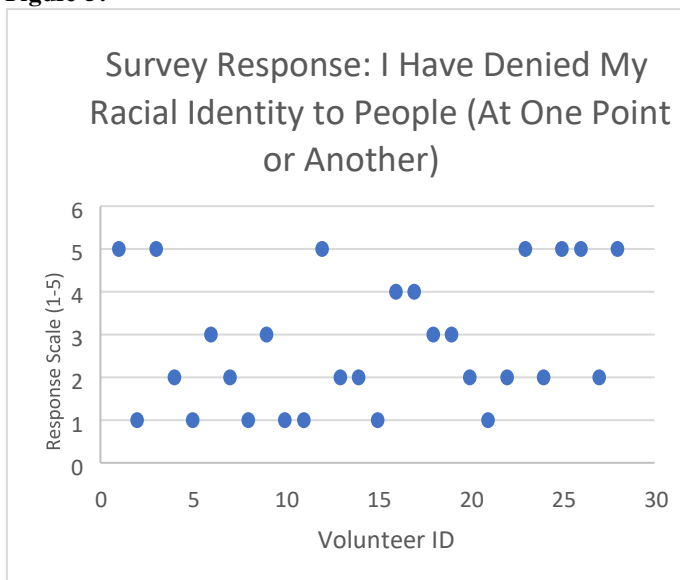
(Standard deviation: 1.25518)

Figure 6:

Survey response: I identify with one race more than the other(s)

(Standard Deviation: 1.23874241) *Parental Scale:*

As formerly cited, Mawhinney and Petchauer elucidate the "tacit" norms of silence about race within their household as "(1) we never talk about race; (2) we never acknowledge how I look different from the rest of the family and how people treat me differently; and (3) we never discuss words that refer to race as they relate to me. It was evident in these norms that my family did not talk about race." The authors elucidate the deleterious impacts that this would have on ethnic identity formation and comfortability and provide a plethora of studies that would affirm this concept. However, when looking at the sample at hand, the results contradict but encourage this idea. In the Group Membership Scale analysis, participants would show high levels of identity formation, fitting the criteria within the final stages of Poston's BIDM, the Integration Stage. With an average score of 4 for "My family has openly talked about being multiracial" (refer to figure 7), an average approximate score of 3.433 for "My family has conversations about racism", and a low score of 2.9 for "I feel that my family minimizes racial issues" (refer to figure 8), We see illustrations of Edou's suppositions on healthy parenting styles. This aligns with the discoveries within the previous subsection, as research participants were found to parallel the highest stage within Poston's BIDM, the Integration Stage. With the combination of the findings of Edou in hand with Poston's BIDM, it is pragmatic to infer the relationship between parenting patterns and identity development among multiracial adolescents.

Figure 7:
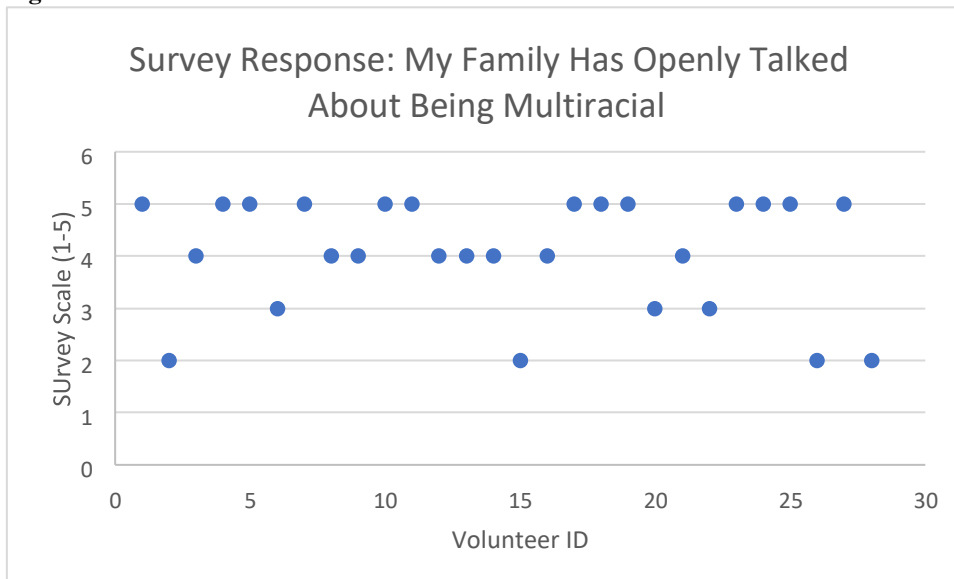
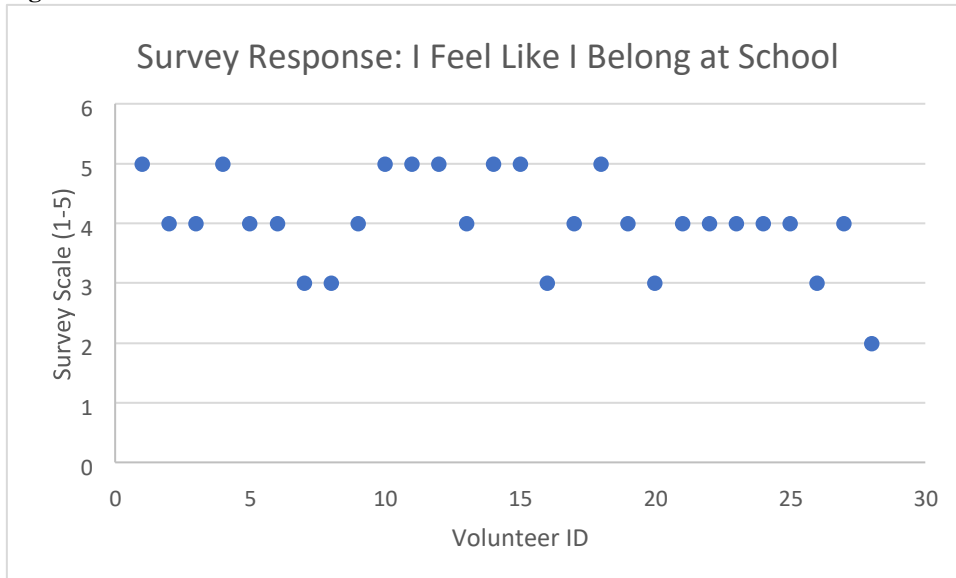(Standard Deviation: 1.203443336)

Figure 8:
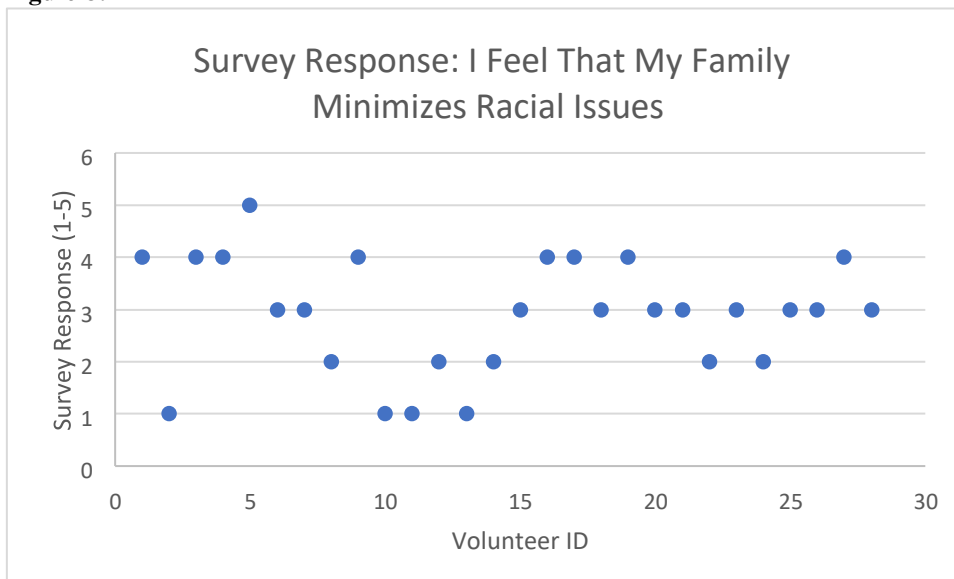
(Standard Deviation: 1.093870067)

Educational Scale:

The last subsection within the questionnaire would prove to uphold the results from the previous subsections. The Educational Scale was comprised of the findings within Riekie, Aldridge, and Afari's studies: "The role of the school climate in high school students' mental health and identity formation: A South Australian study", and again, Poston's BIDM. Focusing on Riekie, Aldridge, and Afari's findings, the researchers would emphasize the positive influences of peer connectedness and the affirmation of diversity on students' identity; this would perfectly emulate the results of the latest subsection. With the findings of the aforementioned scales, it is no surprise that the results to feelings of belonging such as " I feel like I belong at my school" (refer to figure 9)with an average score of 4.03, a score of 4.06

for "I fit in with my friends", and a score of 4.22 for "I have a good relationship with my teachers at school", etc. would encapsulate an overall positive opinion. It should be noted, however, that the results regarding multicultural curriculum would have an overall low score, with 2.89 for "I feel that there is a good representation for multiracial individuals at my school (refer to figure 10), and a 2.31 for "Multicultural education is implemented within school curriculum". This would distinguish the line of influence for adolescent identity formation; with the socialization aspect of school presenting itself as the predominant influence, and the curriculum and diversity representation aspect as marginal.

Figure 9:

(Standard Deviation: 0.870988341)

Figure 10:
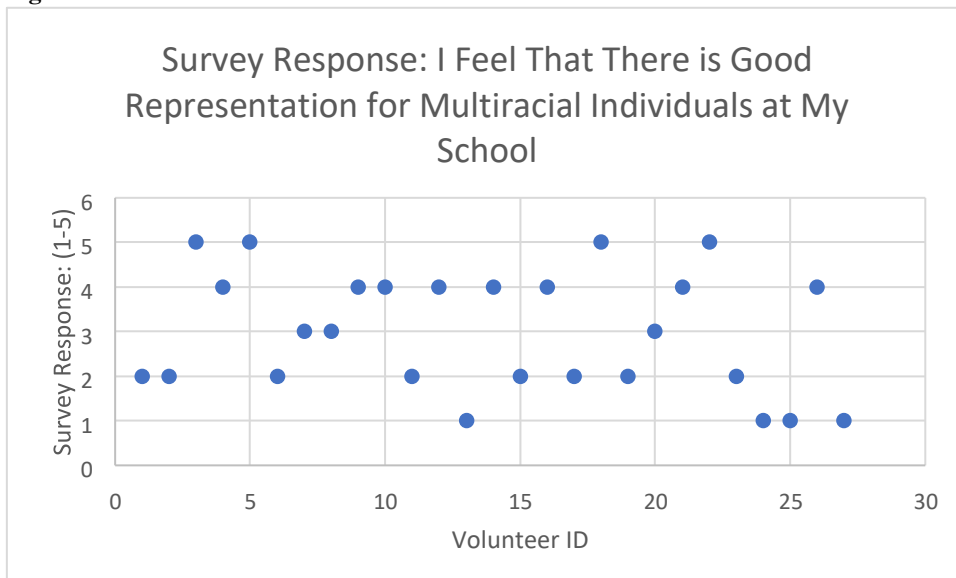
(Standard Deviation: 1.37177746)

CONCLUSION

With the findings at hand, it can be concluded that there is a distinct correlation between the identity development of multiracial adolescents alongside parental and educational factors. Although the findings do not exactly mirror those presented within the literature review – they underscore the adverse conclusions; the notion that healthy parenting styles and positive social (school) environments serve as persuading elements to a successful racial identity formation (within multiracial adolescents). It was observed that despite the possible challenges that come with forming a multiracial identity, the adverse outcomes were outweighed by supportive and affirming experiences, causing an overall pride toward students' identity, in accordance with their racial identity. Moreover, with the compendium of the findings, it is plausible to conclude the idea that multiracial identity formation is a complex phenomenon with immense factors with a labyrinth of possible outcomes.

LIMITATIONS/ IMPLICATIONS/ FUTURE RESEARCH

With the conclusions of this study outlining the evident impact of educational environments and parental methods on multiracial adolescents, there is a paved path in which improvement is deemed necessary. Although the results of the study at hand underscore the possible positive identity outcomes, the preceding studies on negative identity outcomes should not be overlooked or ignored. This study not only provides a converse result of parental and educational factors but serves as a strong affirmatory measure to encourage the multiracial research community on enhancing literature on providing provide cross-cultural parents with a sort of guidance – an endeavor needed to ameliorate the damaging ramifications it may cause on early identity formation, and the necessity to encourage inclusive and culturally aware school environments to enrich positive social atmospheres for the ever-growing groups of multiethnic adolescents.

The foremost limitation of this study is the sample size in hand with the diversity of the sample. As the majority of the participants were students attending a high school within the King County area of Washington, it should be noted that the demographics of the school were divided into: 0.2% American Indian/Alaskan Native, 17.6% Asian, 3% Black/African American, 14.1% Hispanic/Latino, 56.4% White, 0.1% Pacific Islander/Native Hawaiian, and 8.6% Multiracial (LWSD). As acknowledged, the majority of the population is White, which is evident in the ethnic pairings presented within the survey. This, indeed, causes the cognition of cross-cultural differences in parenting and family processes that proceed to exist, underlining the need to examine these circumstances and differences. Moreover, the preceding implication stands in the sample size. Although 64 students would opt for the survey, the total number of usable results would be categorized as those of 31 participants; Given that the population of multiracial students stands at 8.6%. For a more precise study, similar studies with a larger sample size and diversity are recommended. In hand with this, it should be noted that the highly referenced identity development models (Poston's BIDM and Rockquemore's COBI) are focused primarily on biracial identity development. As there was a lack of literature regarding multiracial (which includes the possibility of more than 2 ethnic pairings) additional research should be divulged to develop a fully inclusive racial identity development model.

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