Identity Crisis: Multiracial Identity and the Future of America

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ABSTRACT
In the United States, the study of racial/ethnic relations has traditionally focused on the struggles of people who identify with a single race or ethnic group. Few studies have focused on a rapidly growing population: people who identify with more than one race/ethnic group (biracial or multiracial individuals). Interestingly, President Barack Obama has a multiracial heritage background; however, President Obama refers to himself solely as an African American. Through qualitative literary research and using Erik Erikson’s theory of self-identity, this study will examine the psychological reasons why President Obama only refers to himself as African American and not multiracial.

According to Time magazine, Sacramento’s “Crayola” culture (multiracial) is no statistical anomaly (Stroghill 2008). This article illustrates that the multiracial population is increasing and will continue to grow. Indeed, it may well be a sign of the times. Non-Hispanic whites still account for 69% of the U.S. population and maintain a predominant share of the nation’s fiscal and political power (Brower 2002). But by 2059, according to U.S. Census figures, there will no longer be a white majority in America (Brower 2002). Perhaps Sacramento provides the best glimpse into what our neighborhoods, schools, churches and police forces may look like just a few decades from now. The census shows that America can no longer be considered a black and white nation but is instead an increasingly multiracial nation where individuals identify themselves with one or more races. The current president of the United States is a prime example of the future of America’s racial change.

The 2000 census questionnaire was the first to allow respondents to select more than one race. Nationwide, approximately 2.4% of the population (6.8 million Americans) marked identification with two or more races (Laveist 2005). President Obama gave only one answer to the question about his ethnic background on the 2010 census: African American. Many people were offended when he identified himself solely as an African American; by doing
so, it appeared to some that Obama disowned his white mother and maternal grandparents who acted as surrogate parents for much of his childhood (Haffman 2010). It appears that Obama did not have much of a relationship with his African father, yet that absent parent shaped his racial identity.

Phenotypically, or according to his appearance, Obama is African American but in actuality (genotypically or according to biology), he is multiracial, with both black and white lineage. Obama has nationally stated his multiracial background since he became a public icon, yet he is still viewed as an African American because of his physical features. Many African Americans were uplifted at the first suggestion of an African American president. To many African Americans, the chance of having a president of color was a sign of change and progress in America. On the contrary, many multiracial Americans saw his constant media coverage and success as the first African American nominee, then as president, as a major setback to their struggle for recognized identification.

According to an article written in the Washington Post by Kevin Haffman (2010), Obama chose to identify himself as an African American. Obama’s decision to racially classify himself as African American on the 2010 census was not influenced by the media’s agenda, but it was a personal choice that was made while he was a child. Even though Obama hardly laid eyes on his father, he shaped Obama’s racial identity. In his book, Dreams From My Father, Obama stated, “when people who don’t know me well. Black or white, discover my background (and it is usually a discovery, for I ceased to advertise my mother’s race at the age of twelve or thirteen, when I began to suspect that by doing so I was ingratiating myself to whites), I see the split second adjustments they have to make, the searching of my eyes for some telltale sign. They no longer know who I am” (xv). Although Obama identifies as African American he is still multiracial, and this research project will investigate the difficulties that multiracial people face in America today.

LITERATURE REVIEW

Though the focus of the present study is multiracial people, some of the monoracial literature still applies. The following review of literature includes a brief discussion of race and racial identification in general, including an explanation of the “One-Drop Rule” and some background on Obama and his struggle for racial identification.

Many scholars (Root 1992; Zack 1993; Arboleda 2008; Davis 1991) have studied race and racial identification in children as a contributing factor to developing racial awareness in adults. For example, Erikson’s theory of cognitive development states that children develop what is known as “self-
concept” (Wylie 1979, 1). This theory suggests that as children grow older and develop a more clear understanding of their role in society, they begin to change their way of cognitive thinking. By age two or three, children can identify their race and gender as factors in understanding who they are. This identification helps them to begin to understand cultural expectations and sensitizes them to the expectations that society has for them (Hutchison 2008).

As children grow older, their understandings of the world’s social views also become clear. To find their place in society, they have to identify themselves racially. Some scholars have addressed the unique challenges in racial identification faced by people of mixed race. According to Maria Root, author of *Racially Mixed People in America* (1992), when a multiracial person chooses to identify with a particular group, the group in question must accept that person and his/her physical features. The African American culture accepted Obama because his physical features were similar to their own (Root 1992). Although race is biological, society attempts to force multiracial people to identify with only one race due to physical features, culture, location, and economic status. Whatever the case may be, many multiracial people rarely acknowledge both of their racial identities. Root argued that the United States continues to use what is known as the “One-Drop Rule” to classify and identify people with even partial African ancestry.

The idea of racial classification and identification has been a national issue since our nation’s origins. The matter became a legal issue during slavery, and a constitutional issue during Reconstruction. The Fourteenth Amendment to the U.S. Constitution granted citizenship to all slaves, and Congress passed the first Reconstruction Act on March 2, 1867, to protect the civil liberties of recently freed slaves (Davis 1994). However, the Reconstruction period was the end of the recognition of multiracial people. Before Reconstruction, multiracial people were given the same rights as whites except that they were not allowed to vote or hold assembly in some parts of the South. Reconstruction freed the slaves and also gave them rights equal to whites. As a result, political officials had to consider the rights of former slaves and whites. This is how the “One-Drop Rule” came into effect; it provided clarification about who one could marry and about which laws affected individuals of a designated race. Those who became “Negro” by law and those who became “Mulatto” by law had the same lack of protection under American law after Emancipation as they did before slavery (Zack 1993). Racial classification became determined by fractional definitions, thus being multiracial became a problem.
The “One-Drop Rule” is a historically colloquial term for a belief among some people that a person with any trace of African ancestry should be identified as black or African American (Davis 1991). The “One-Drop Rule” was declared unlawful in the Supreme Court decision of *Loving v. the State of Virginia* in 1976. However, before this court case was decided, some states such as Hawaii allowed multiracial marriages such as the one between Obama’s African father and white American mother. Today, people of African American descent and multiracial backgrounds have the same rights as whites in America. However, many guidelines today still use the standards of the “One-Drop Rule” to classify people racially.

The 2000 U.S. Census should have been considered the official end of the recognition of the “One-Drop Rule,” because it allowed people to select more than one race in describing their racial/ethnic heritage. Prior to the 2000 census, mixed race people had only two other options: 1) They could mark the box closest to their notion of identification (a mixed race person who identified as African American could mark the African American box, or perhaps the “Other” box); or 2) They could break the rules and fill out the form as they pleased. According to Tyrone Nagai, roughly 500,000 people identified themselves as multiracial in the 1990 U.S. Census (Williams 2005). Former Census Bureau director Kenneth Prewitt reported that people who marked two or more racial categories on the 1990 U.S. Census were assigned to a single race based on which box had the darkest pen mark (Williams 2005). For people who used the “Other” category to write in “black-white” or “white-black” as their race, the census counted the former as “black” and the latter as “white” since the second race listed was ignored (Lee 1993). The 2000 U.S. Census was an example of multiracial people acknowledging their multiracial identity.

For the 2000 U.S. Census, the inconsistencies described previously were eliminated. In 2000, 6.8 million Americans (or 2.4% of the country’s population) reported two or more racial identities (Stroghill 2002). Based on this data, Jones and Smith (2001) wrote a comprehensive report on the multiracial population, including maps and data tables showing the cities and states with the most multiracial people. For example, the most multiracial city is Honolulu, Hawaii, with nearly 15% of its population claiming two or more races. Jones and Smith (2001) also documented that American Indians/Alaska Natives, Native Hawaiians, and other Pacific Islanders reported the greatest incidence of multiracial identity.
METHOD

The researcher used qualitative content analysis to conduct this research. “Qualitative content analysis” is the empirical, methodological controlled analysis of texts, following content analytical rules and step-by-step models, without rash quantifications (Mayering 2008). Content analysis is used for systematically describing the form and content of written or spoken material. It has been used most often in the study of mass media. However, the technique is also suitable for any kind of material, including various publications. This method can use material such as recorded interviews, letters, songs, cartoons, advertising and circulars (Sommer 2002). Content analysis allows a person to conduct social research without coming into contact with people (Sommer 2002).

RESULTS

The purpose of this study is to reveal how people of multiracial background such as President Barack Obama come to terms with racially identifying themselves. The quest for self-identity for African Americans is very complex. This quest becomes even more complex if the child’s phenotype does not match his or her immediate family members (i.e., the mother is white but the child looks African American). The goal of this research is to bring awareness to people who are not from a multiracial background. The more educated we are about multiracial people the less complex their racial classification will be. Obama chose to identify as African American because of his phenotype and this is made evident in his book, Dreams From My Father (1995). Throughout the book, Obama tells the story of the challenges he faced growing up as a multiracial child raised by a white family, but viewed in society as an African American male.

Erickson is a pioneer of the concept of “identity”; he defines it as “the creation of a sense of sameness, a unity of personality now felt by the individual and recognized by others as having consistency in time of being, as it were, an irreversible historical fact” (Bowles 1993, 418). Erickson also believes that personal identity is developed with the influence from family and personal relationships. Family relationships are the foundation of peer and community relationships. President Obama developed his self-identity as a child from his mother and grandparents. For example, in his book, Dreams From My Father, Obama states: “Gramps would wander into my room to tell me stories of his youth, a new joke he has read in Readers Digest, or a story about my father. I can still picture Gramps leaning back in his old stuffed chair after dinner, sipping whiskey and cleaning his teeth with the cellophane from his cigarette pack, recounting the time that my father almost
threw a man off the Pali Lookout because of a pipe” (55). This is a perfect example of Erickson’s theory of self-identity because President Obama gained a positive view of his African father from the stories told by his white grandfather. This also helped him to develop a positive view of being African American.

The most popular study of the impact of color on children was conducted by Clark and Clark in 1939. They presented African American children with black dolls and white dolls, and recorded more negative reactions by black children to the black dolls. A similar study reported similar results (Hutchison 2003). Findings from such research suggest that children first learn their own racial identity before they are able to identify the race of others. The family can also influence (positively or negatively) their children’s identity. Barack Obama was not raised in a traditional African American home. His mother was Euro-American and his father was an immigrant from Kenya who came to the United States on a student visa. Obama was raised in Hawaii by his two Euro-American grandparents. This environment caused Obama to have questions about his ethnicity at a very early age. In his book, Dreams From My Father, Obama describes how at the age of 12 or 13 he decided not to discuss his Anglo heritage with people because his phenotype was that of an African American (Obama 1995). Obama stated that when people would discover his background, he could see, “the split-second adjustments they have to make, the searching of my eyes for some telltale sign. They no longer know who I am” (xv). Obama had difficulty as a child because his phenotype was that of an African American male but his family was Anglo.

Erickson’s theory says that self-esteem is an important factor in choosing one’s identity, and if one lacks self-esteem and confidence it may cause character and identity problems. However, identification of others by race is limited by skin color (Hutchison 2003). Obama’s grandparents embraced his father’s Kenyan ethnicity. For example, when Obama attended school in Hawaii, his grandfather informed his teacher of Obama’s Kenyan heritage. The book stated, “Miss Hefty took attendance and read my full name, I heard titters break across the room. Frederick leaned over to me. ‘I thought your name was Barry.’ ‘Would you prefer if we called you Berry?’ Miss Hefty asked. ‘Barack is such a beautiful name. Your grandfather tells me your father is Kenyan. I used to live in Kenya, you know. Teaching children just your age, it’s such a magnificent country’” (60). This is an example of how Obama’s grandparents helped him develop a positive self-esteem about being African American; this type of positive influence made him proud to identify with being African American.

In the following quote, Obama recalled his mother’s description of his father:
She would remind me of his story, how he had grown up in a poor country, in a poor continent; how his life had been hard, as anything that Lolo [his step-father] might have known. He didn’t cut corners, though, or played all the angles. He was diligent and honest, no matter what it cost him. He had led his life according to principles that demanded a different kind of toughness, principles that promised a higher form of power. I would follow his example, my mother decided. I had no choice. It was in the genes. ‘You have me to thank for your eyebrows and…. your brains, and your character, you got from your father’ (50).

Obama added:

Her message came to embrace black people generally. She would come home with books on the Civil Rights Movement, the recordings of Mahalia Jackson, the speeches of Dr. King. When she told me stories of school children in the South who were forced to read books handed down from wealthier white schools but who went on to become doctors and lawyers and scientists, I felt chastened by my reactance to wake up early and study in the mornings (50).

These lessons and lectures from his mother greatly affected him. He elaborated:

Every black man was Thurgood Marshall or Sidney Poitier, every black woman Fannie Lou Hammer or Lena Horne. To be black, was to be the beneficiary of a great inheritance, a special destiny, glorious burdens that only we were strong enough to bear. Burdens we were to carry with style. More than once, my mother would point out: ‘Harry Belafonte is the best-looking man on the planet’ (51).

Obama noted his mother’s contributions to his autobiography:

During the writings of this book, she would read the drafts, correcting stories that I had misunderstood, careful not to comment on my characterizations of her but quick to explain or defend the less flattering aspects of father’s character (xii).

He also shared his white grandparents’ description of his father in his book:

I recalled my first year as a community organizer in Chicago and my awkward steps toward manhood. I listen to my grandmother and father, sitting under a mango tree as she braided my sister’s hair, describing the father I have never truly known (xiv).
At the time of his death, my father remained a myth to me, both more and less than a man. He had left Hawaii back in 1963, when I was only two years old, so that as a child I know him only through the stories that my mother and grandparents told.

My grandfather would shake his head and get out of his chair to flip on the TV set. ‘Now there’s something you can learn from your father’s confidence. The secret to a man’s success.’

Phonotype also played a role in Obama’s development, as the following quote suggests: “My father looked nothing like the people around me that he was black as pitch, my mother white as milk—rarely registered in my mind” (10). These are all prime examples of how a family’s influence can shape the outcome of a multiracial person’s identity, since Obama’s grandparents and mother raised him to be proud of being African American. As a result, it made it easier for him to identify with being African American.

Bowles (1993, 1998) studied ten teenage and young adults from black/white, multiracial backgrounds. In four cases, the mothers were white and the fathers were African American. Of the four cases, three teenagers and young adults identified themselves as white because their white mothers did not want them to identify with being black. Each of these mothers had told their daughter’s the same story: because they were females, their identification should be with their mothers who are white. In fact, two mothers expressed the idea that being white would make for an “easier life” for their daughters.

In each of these cases, there were feelings of shame by the daughters at denying a part of who they were. They expressed feelings of isolation, feeling false and of not being real. In addition to feelings of shame, these three young women all experienced varying levels of anxiety, which seemed related to a sense of danger they felt given the discrepancy between their core-multiracial self and being coerced by family or society to identify with only one part of themselves. One of the subjects stated: “I am 20 plus years of age and deep down, I don’t know who I am. I am always fearful that others will not see me as white and that makes me anxious all the time. My boyfriend asked me why I don’t identify as black or as mixed and I fell apart. I cannot be who I am” (Bowles 1993, 421). This study highlights identity problems of multiracial children because many do not feel that they are allowed to be who they really are. Their parents did not give them a choice. They were told to identify with one specific racial identity; whereas Obama was given a choice by his white family. Obama’s family made Obama confident about being both Anglo and African American, leaving the choice of his racial identity solely up to him.
As a child, Obama was seen as an African American and not a multiracial person because his phenotype is that of an African American. Throughout his life Obama faced the same discrimination and prejudice just as if he were solely an African American and not multiracial. Growing up multiracial and feeling like an African American confused Obama, who lived in an all-white household. According to Erikson’s theory of self-identity, peers can influence the ways in which multiracial people identify themselves. In Obama’s case, he acted as an African American with his African American friends as the following quote illustrates: ‘White folk’. This term itself was uncomfortable in my mouth at first, I felt like a non-native speaker tripping over a difficult phrase” (80). Obama was influenced by his friends just as many multiracial people are. There have been studies that have proven peers to have influence over how multiracial people racially identify themselves.

Lerner (2004) argues that peer groups are important reference groups who share similar kinds of goals and aspirations, particularly if they are intimate friends (101). Obama’s childhood friend Ray played an important role in helping him make the transition to identifying as an African Americans: “Sometimes I would find myself talking to Ray about ‘white folks this, white folks that,’ and I would suddenly remember my mother’s smile, and the words that I spoke would seem awkward and false” (80). He elaborated further about the influence of Ray by stating: “Through Ray I would find out about the black parties that were happening at the university or out on the Army bases, counting on him to ease my passage through unfamiliar terrain” (73). Ray exposed Obama to the African American culture. Although Obama embraced the African American culture he still questioned his identity as he reported in his book when with his friends, Obama acted as an African American, and discussed questioning his feelings about being white. Because Obama did not look white and did not socialize with whites, he came to accept himself as African American. Much of his identity came from his interactions with his friend Ray and with other African Americans, through which he indulged himself in the African American culture. Obama was taught through his interactions with other African Americans to be proud of his background. Throughout Obama’s high school and college years he would learn more about his roots, something his white family could not teach him despite all their best efforts.
In college, Obama met African Americans who confessed that they were different:

*I’m not black,’ Joyce said. ‘I’m multiracial.’ Then she started telling me about her father who happened to be Italian and was the sweetest man in the world and her mother, who was part Native American and part something else. Why should I have to choose between them? She asked me. Her voice cracked, and I thought she was going to cry” (99).

This confused Obama because, since the age of 12 or 13 he had worked hard to see himself as a black man and now he was faced with a woman who openly acknowledged her multiracial background.

Obama faced problems even when it came to his name. People found it difficult to pronounce his non-traditional name so he solved this problem by changing it from Barack to “Barry.” It was not until Barry went off to college that he felt comfortable with using his birth name. For example, Obama met an African American young lady named Regina who found his birth name beautiful. She said: “Why does everyone call you Barry?” Obama answered, “Habit, I guess, my father used it when he arrived in the states. I don’t know whether that was his idea or somebody else’s. He probably used Barry because it was easier to pronounce. You know—help him fit in. Then it passed on to me. So I could fit in” (104). This seemly innocent conversation between peers seemed to have a lasting impact: Obama stopped calling himself “Barry.”

Lerner (2004) argues that the peer group is an important context where future-related issues are discussed and debated (101). Social scientists believe that individuals develop a sense of self in relation to those around them and their interactions with others. However, little research has been conducted to understanding the social constructions of race involving neighborhood, community and peer influences (Rockquemore 2008, 268). For a multiracial person to choose to identify with being of a particular ethnicity, he or she must be able to articulate strengths and weaknesses within their multiracial family (Rockquemore 2008, 270). Obama was able to rationally decide to identify with being African American because of his family’s regular support and the constant interaction with his African American peers.

Peer influence is an important consideration in racial-identity development. Harring found that multiracial teens, may be rejected by both majority and minority peer groups because they are neither (Rockquomore 2008, 271). Obama was able to identify with being African Americans because he found more of a connection with his African American peers and because
his phenotype was more similar to his African American peers. Some studies found appearance to be a strongly influential factor in racial identity development. Multiracial individuals who were both white and black more often identified as African American (Rockquemore 2008, 280). In the case of phenotype, Obama’s complexion is browner when compared to an Anglo person.

In contrast, Williams’ research focused on multiracial people with ambiguous appearances. Her study explored how they negotiated their identities in everyday life. Most were confronted with the question, “What are you?” Acquaintances and strangers asked them this question to classify them racially. Williams concluded that multiracial individuals “do race” by adjusting to their circumstances, activities, and environment. Obama also engaged in “do race” behavior as the previous quotes from his book illustrate.

DISCUSSION

Researching the topic of this paper demonstrated to this researcher that there is a general lack of knowledge and education in reference to multiracial identity issues. It is the responsibility of not only the parents of these individuals to provide them with the proper support and guidance when identifying themselves, it is also the responsibility of the community to be accepting of their choices. With more education and emphasis on multiracial identification, the future of multiracial Americans can become more understanding of the complexity of multiracial people in the 21st century.

This researcher has many friends and family who come from multiracial backgrounds. For example, the inspiration behind this research was a friend name Araina who has a four month-old multiracial child. The researcher asked Araina how she feels about raising a biracial child. She stated, “I don’t even think about it because I know that once she enters school she will be surrounded by so many biracial children who are like her.” The researcher asked Araina what race her daughter would choose and what race Araina would prefer her daughter to select considering that Obama choose African American as his sole race? In response, she stated:

> Unlike Obama, my daughter does not have a phenotype of being African American, although she has African American blood in her. My daughter looks Mexican, Native American and an African American with a tan. In the end, I will tell her that she is mixed with German descent, African American, French descent, Blackfoot Indian, Caucasian and probably a few more I do not know. I will give her this information, but she can choose whatever
she wants and feels more comfortable in. I don’t know what else to say because her race should not be an issue. It is her personality and how she treats people that I want to matter not her race (2010).

The researcher was really intrigued by the mother’s comments because she seemed very nonchalant when discussing race. It is imperative that American society come to understand the growing multiracial population within our borders. Oftentimes, people from multiracial backgrounds are left to deal with their identity issues without any understanding or support from family members or communities. In the studies discussed previously, some parents of multiracial children teach them to ignore part of their ethnicity. For example, the Bowles study demonstrated that if children only identified with their white side they pay a psychological price. With the proper education, parents like Ariana will be able to allow her daughter to fully embrace all of her multiple ethnicities.

LIMITATIONS

The researcher acknowledges limitations in this study by focusing on President Barack Obama’s book, *Dreams From My Father*, and relying mostly on Erikson’s self-concept theory as well as other theorists. This narrow focus was designed to link a well-known public, multiracial figure to better understand the multiracial experience in America.

FUTURE RESEARCH

In future studies the researcher would like to focus on our late President Thomas Jefferson. The Thomas Jefferson–Sally Hemming’s story involves race, sex and slavery. These are highly sensitive issues even in our time, let alone given the 200 years of controversy over the paternity of Sally Hemming’s children.

Future research also could be conducted to see how Americans view Obama’s racial identity, since many Americans assumed they were voting for an African American president and not a multiracial president. Why does Barack Obama only identify himself as an African American? Is phenotype the only answer? Although this paper has identified several reasons why multiracial people chose to identify with only one of their ethnic backgrounds, this researcher would like to explore further why Obama only sees himself as an African American male.

Other questions to be addressed in future research include: Are there other well-known political and famous people affected by multiracial identity
issues? If so, who are they? How much does racial acceptance play a part in multiracial people racially identifying themselves?

CONCLUSION

Family influences and phenotype play major roles in how multiracial people identify themselves. From the analysis of President Barack Obama’s book using Erikson’s self-identity theory, the researcher was able to link the importance of racial identifications to the experiences of multiracial children. The researcher also discovered a need for more education on multiracial children, not just for their parents but also for the community. There is some research on multiracial identity development but America needs to be educated further about it. The number of multiracial children is rapidly increasing every day. There is a demand for educated parents, professionals, and communities to make sure multiracial children grow up with an adequate amount of guidance and understanding. Hopefully, through President Obama’s book, *Dreams From My Father*, viewed through Erikson’s theory, we might gain new insights about self-identification among multi-racial children.

The 2010 U.S. Census was only the second census in which respondents could choose more than one racial identity, and two of the ten census questions dealt with ethnicity and race. The eighth question asked about Hispanic, Latino, or Spanish race and ethnicity. Within the four affirmative boxes, twelve possible ethnic and racial identities were given, including a write-in box. The ninth question asks about four non-Hispanic racial groups. Within the fifteen different boxes, twenty-six possible ethnic and racial identities were given, including three write-in boxes. The inclusion of such questions suggests there is a growing and complex ethnic and racial diversity present in the U.S.

Most demographers expect to see an increase in the numbers and of multiracial people reported in the 2010 U.S. Census. For example, Edmonston et al. (2002) projected the racial composition of the U.S. population will be 38.8% white, 30.6% Hispanic, 15.6% black, 14.9% Asian and Pacific Islander, and 1% American Indian up to the year 2100—at which time the total U.S. population will eclipse 550 million people. The model created by Edmonston et. al., (2002) uses the existing racial categories set by government-wide standards for the collection of data on race and ethnicity and accounts for multiracial people by numerating them for each racial group that composes their identity. Thus, someone like President Obama would essentially be counted as two people in their projection: one white and one African American. Edmonston et. al. (2002) also factored in immigration, fertility,
and intermarriage to help the model account for the expected demographic
growth of this population.

The concept of multiracial identity is not emphasized in most educational
disciplines. This researcher combined her educational background from social
science with ethnic studies to conduct the present research. There was no
mention in any of the literature that combined about combining these two
fields, which is why research in this area is so important. In Obama’s book he
stated, “In the wake of some modest publicity, I received an advance from
the publisher and went to work with the belief that the story of my family,
and my efforts to understand that story, mighty speak in some way to the
fissures of race that have characterized the American experience, as well as
the fluid state of identity the leaps through time, the collusion of cultures
that mark our modern life” (vii). Future research will aid us in understanding
this dynamic population and providing multiracial people with the proper
guidance and support they need to discover their true identities.
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