Ethnic Identity Development and Acculturation

Model	Key Definitions	Theory Construct	Key Takeaways	Implications	Limitations
Phinney's Model of Ethnic Identity	**Ethnic Identity-** "the identity that develops as a function of one's ethnic group membership" and "is conceptualized as a component of one's overall identity (Umaña-Taylor, 2011, p. 792).	Phinney's model of ethnic identity development is a 3 stage linear model **Stage 1**: Unexamined Ethnic Identity-undiscovered feelings about ethnicity and disinterest in what it means. **Stage 2:** Ethnic Identity Search- awareness of ethnicity caused by some event either positive or negative that causes exploration and anger towards dominant group **Stage 3:** Ethnic Identity Achievement – commitment to sense of ethnic identity while being open to other cultures	Ethnic identity is key to the development of a positive self-concept. This model is based off of commonalities across all ethnic groups rather than examining the differences of each. Model based off of Erickson's theory and Marcia's theory.	This model serves as a foundational model for ethnic identity models. It can be applied to develop new ethnic identity models on middle eastern Americans.	Identity achievement is not achieved by itself with no formal process. Reflection on ethnicity is missing within the model along with transitions between stages leading to achievement. Breadth rather than depth could be seen as limiting.
Torres's Bicultural Orientation Model and Influences on Latino Identity	Influences on Development: "**Situating Identity-** environment students raised, generational and family status, and self-perception **Influences on change-** cultural dissonance and relationship changes with environment" (Torres, 2003) **Looping-** Continued research on adult Latinos found that identity is continuously revisited and refined	**4 cultural quadrants frame the model:** 1. High levels of acculturation and ethnic identity = bicultural. 2. High level acculturation and low level ethnic identity = preference for being white. 3. Low level acculturation and high level ethnic identity = preference for being Hispanic. 4. Low level acculturation and ethnic identity = marginalized. **3 influences in first year of college:** 1. Environment in which student grew up. 2. Family influence & generational status 3. Self-Perception & status in society. Signals of change in ethnic identity: 2a. Change in relationships 2b. Cultural dissonance	Self-authorship is an important lens to examining Latino identity. Family influence and generational status has two dimensions: 1. Less acculturated parents want children to use the same label as them in terms of identity. 2. Acculturated parents understand and let both cultures integrate Similar characteristics to Baxter-Magolda's self-authorship identity among White students.	Implementation of this model provides meaningful support for Latino students who will face ethnic prejudices in everyday life, including racial ideologies from teachers and professors. This model allows Latinos to safely struggle with identity and develop their own meaning. Implement with Latino students who struggle in the classroom.	Focuses on internal developmental process based on what the student already knows and sees in terms of self-perception and status. Lifespan limited to just sophomore year of college, further research needed for adult and lifespan development
Ethnic Identity Development of Asian Americans	**Asian American:** 3 distinct groups. 1. East Asian Americans (China, Taiwan, Japan, Philippines, and Korea) 2. South Asians (India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan, and the Maldives) 3. South East Asians (Vietnam, Laos, Hmong, and Cambodia) "substantial contrasts in culture, language, customs, and heritage defy uniform categorization" (p.142)	2 models mentioned: A) **Biaxial Systems Model-** 1. Questions one's values and attachments to one's ethnic identity 2. Questions one's ethnic identity within a white society (Sodowsky, Kwan, & Pannu, 1995). Identity formation is nonlinear, fluid, movement in unpredictable way. B) **Ecological Model-** based on Bronfenbrenner's ecological model of identity formation (Umaña-Taylor, Bhanot, & Shin, 2006). Family influences are key to identity achievement.	Ethnic identity is not only an internal process, but is influenced by external processes. The term Asian American has multiple groups within this definition and therefore broad generalizations about identity development are unwise. Ethnic identity development varies with the generational status and amount of time a family has been in the U.S.	Familial influences can determine which model works best with different groups. This can be utilized to help boost self-efficacy and lead to a stronger psychological state. These foundational models can be expanded to fit different Asian groups.	Biaxial models are not fitting for all Asian groups (Yeh & Huang, 1996). No specific models dedicated for specific ethnicities are mentioned. Does not explain the transitions or the development of how one attains ethnic identity achievement.
Ethnic Identity of Indigenous Peoples	Indigenous people link heritage to the land and to other native peoples. Identifying wide array as one population masks unique histories of all groups. While similarities exist, the values, customs and traditions of a culture are tribe specific	No true theoretical framework and limited literature available. **Native American Identity:** Choney, Berryhill-Paapke, and Robbins (1995) present fluid, nonlinear model of 5 concentric circles of acculturation (Traditional, transitional, bicultural, assimilated, and marginal). Strengths serve as coping skills at each level. **Native Alaskan Identity:** No model, but elders of tribe teach children cultural and tribal identity over time. **Native Hawaiian Identity:** Balance between heritage, ancestral knowledge, and social context	Waterman (2012) found that Native American students who went home more frequently were as successful as those who remained engaged on campus (contrary to Astin/Tinto/etc.)	Choney, Berryhill-Paapke, and Robbins (1995) Theory can be modified to examine Native Alaskan Identity and Native Hawaiian Identity in combination with current reflection and spiritual models.	Limited research, literature or models specific to ethnic development of these groups. Multiple research areas not just in the realm of education study the ethnic identity development of indigenous people. It is important to examine outside theories in order gain a better understanding.

Not included: 1) *African and Afro-Caribbean Identity Development – No universal Identity Model (see Phelps, Taylor, & Gerard, 2001; Phelps, Tranakos-Howe, Dagley, & Lyn, 2001; Day-Vines, Barker, & Exum 1998) and 2) European (White) Identity Development

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