Introduction:

While coming to UNC Charlotte was not the beginning of my journey, it was the first step in my realization of who I was as a person. Looking back on who I was prior to the entry to the university I realize that I had very little knowledge of who I was as a person. Very rarely do we as human beings have the opportunity for reflection, be it on ourselves or the things we have done in recent memory. Fortunately for me the final project which I have completed for the University Honors Program has afforded me this opportunity.

For my project I have chosen to explore myself in terms of my identity. Like all people, my identity is not clearly defined by a singular interest or factor. I am complex and am built by a collaboration of miniature versions of myself, which have come together to be one person. This idea is verified by the academic framework of the social identity theory created by Henri Tajfel (1982).

Social identity theory is founded on the idea that our identities are formed by the social groups of which we are members. Our interactions with our families, friends, partners, careers, and peers all affect us in different ways. We are different people to each of these different groups. Within this theory there are three main components that are active when we are evaluating people, be they others or ourselves.
Social Categorization:

The first of these components is social categorization. This piece of the Social Identity Theory highlights how when we analyze people we place them into categories so that we may better understand the social climate that surrounds them. These categories could reference their race, religion, or even chosen profession. Regardless of the category we choose for these people we are actively sorting them into a contrived frame of understanding in order for us as people to better interact with people in these category. Based on our perceptions of our social categories, we construct a set of norms which we believe must be adhered to if we are to be seen positively by members of the social category. For example, members within a religious group are expected to dress and act a certain way if they are to be seen as worshiping correctly. To look or do anything that goes against those set norms could result in you being viewed more negatively by the other members of the religious group, which may lead to some questioning your devotion to the religion. Another result of this social categorization is that we begin to form an understanding of ourselves. When we begin sorting others based on personal categories we uncover the truth behind how we personally think of them. Also, as we begin to interact with them and demonstrate the so called “normal” behavior with which we applied to the category, we really are able to understand what it is that we feel is appropriate. These norms and acceptable behavior are rarely influenced by what members of the group have had told us; it is a direct result of our own thinking and belief system in relation to the group.

If we again consider my example of religion, when we have chosen to enter a church and become one with the congregation we act in ways that, prior to our joining, we have never acted like before in order to become more accepted. These new actions we are taking were not told to
us explicitly. Rather, they were measures we deemed necessary for the sake of fitting in. Due to the fact that these were our own decisions they are a direct reflection of our beliefs. We believed we needed to act in such a manner, because of our understanding of how it would be best to be accepted, and we now have as a result perpetuated our own perceived norms regarding the church.

**Social Identification:**

The next component of the social identity theory that is social identification. It is through this component that I base much of my paper’s academic relevance. Through this stage of the social process we assume the role and characteristics of the social category we become a member of. We do this in order to achieve higher regard of the present members. As I said before, social categories can exist in many forms, race, religion, and profession being among a few. We are able to be a part of several groups at any point in our lifetimes. As a result we begin to assume characteristics from any and all groups in which we choose to belong. It is through this diversity of self that the social identity theory observes human beings as lacking a true identity. We adopt the traits of those whose acceptance we are seeking and as soon as we leave their company for that of another group we then shift our behavior to better reflect that of the current group’s categorical norms.

**Social Comparison:**

The third and final stage of the social identity theory is social comparison. Throughout this stage we see the effects of identifying as part of a particular group. Once we have identified ourselves as belonging to a particular category we then begin the process of comparing our
groups to others that may fit under the same frame. If my religious identity is that of being a Christian I then would compare my group to other religious identities such as Islam or Judaism. These comparisons run the risk of becoming extreme. It is in these cases that prejudice is a possible outcome. It is said that two groups occupying the same frame run the risk of entering a rivalry. If this takes place then members of each develop competition with one another in order to maintain their self-esteem. This rivalry exists far beyond the beliefs of a single individual. It is perpetuated by members of both groups and as a result becomes an accepted norm for those new members seeking admission into one of the rival social groups.

Motivation:

Through the act of identifying as a particular group we find that these stages of Tajfel’s theory are almost inescapable. We as human beings are driven to seek membership. We are social creatures, whom have an internal motivation to reject loneliness and seek companionship in any and all forms. We must play a part in the theory to a degree and even I am not above this truth.

Within my life I have experienced the several stages of the social identity theory. During my undergraduate experience at UNC Charlotte alone I have become a member of several new social groups and have constructed categories for them all, as well as several others which I observed. I too am guilty of having actively compared my groups to others as well, although not to the point of prejudice. It should be noted however that participation in the processes of the social identity theory is not something to be ashamed of. As previously stated all people are to seek membership. What is problematic is when the beliefs of the individual become the extreme.
Not all members of a particular identifying category are subject to prejudice. It is problematic when people allow their believed norms about how to participate in their social groups to reflect hatred. I never allow my identity in one of my chosen categories to breed animosity towards others, and I am still proud to be member of my chosen categories.

My Identities:

The main identities with which I identify are my identities as a caretaker, a son, a friend, a performer, a teacher, and a student. Each of these identities means something different to me. Whether the identity is personal or professional, I embody each in a truly unique way, and yet there are similarities which can be drawn among them. It is through these similarities that my interest in the social identity theory has begun to form. Based on the social identity theory there is not one true identity. The purpose of my project is to analyze my own life experience through the social identity theory in order to determine if my identities truly are separate or indicative of a sole identity. Challenging a well-developed psychological theory is a very tall order to take, but I believe that there is something to be found in doing so. There are so many small pieces of individuality in a theory that perpetuates an idea of membership. These pieces need to be identified.

For my project I have chosen to explore deeper each of my identities through the use of several artifacts. These artifacts are my doeg E-DE, a guitar gifted to me by my father, my Xbox One console, my script from the play Spring Awakening, a paper organizer I utilized as part of my Integrated Methods Block semester for the College of Education, and my pin which I
received at the start of my student teaching. Each of these items while seemingly normal have a
great meaning to me and truly connect to my identities in a grand way.

As I move into my identities and their categories I have chosen to organize them in a
certain order for a very specific reason. Through my reflection I have found strong connections
among them. In some cases it is a connection through category of being a personal or
professional identity. Others connect based on the setting in which they take place. One
example of this is my student and teacher identity. While both being separate and highly valued,
I find them both existing in academic environments, such as my student teaching placement. My
purpose at my clinical school is to hone my teaching craft and be better equipped to cultivate my
students’ learning, but every day I too am a learner. Every day I learn how to improve as an
educator through the example of my cooperating teacher. While these two identities occupy the
same space at the same time they do not conflict with one another, in fact they build each other
in an almost Yin Yang fashion. I believe in exploring further connections and drawing attention
to them I will support my case for the existence of my true identity and unveil the source of what
it means to be myself.

Caretaker Identity:

In life I believe it is very rare to truly love someone. The emotional investment and effort
necessary to forming deeply loving relationships is so great that to me in order to be genuine it is
reserved to select individuals in life. Family members, a life partner, select friends. Each of
those examples is among the most common individuals you can love. In those three I only have
one in my family. While the idea of love is not something I lack an understanding of, it is
something that eludes me in my personal relationships. For years I have loved the same people, but recently I have met someone whom I love more than anyone in the world. This person is my dog, E-DE.

While it may seem odd for a person to express his love for a dog in an academic essay, it is my relationship with her that has birthed this caretaker identity. Every moment I am with E-DE I am taking care of her. I do not take this job lightly. This is because of my devotion to my dog. A devotion so strong that I completely changed who I am and how I act in order to make her life a happy and safe one.

On April 20th, 2015 I adopted E-DE, but my role as her caretaker began months in advance. Although her namesake is that of a fictional video game character, my love for her is very real. Once my parents agreed to allow me to have a dog I immediately began preparing for its eventual arrival. This preparation included watching endless amounts of dog training videos, researching breeds in order to determine which would fit well with my lifestyle, and saving money in order to be able to support my pet financially. This was all a result of my categorization of what it meant to be a caretaker.

Once I knew I was getting a dog I understood the gravity of the situation. Once I had her I was going to have to assume a new identity in order to properly care for her throughout her life. In response to this I adopted my current caretaker identity based on my social categorization of caretakers. If I was to be a caretaker I had to be fiscally responsible, unconditionally loving, devoted to the care of E-DE, and knowledgeable of the proper actions required to raise her. These are the traits with which I categorized caretakers.
Based on these traits I quickly began to socially identify with my categorization of a caretaker identity. The preparation process which I mentioned earlier illustrates my coming into being a caretaker. I saved my money to be fiscally responsible, I researched breeds as well as watched training videos to become knowledgeable, and through my effort proved my devotion to raising E-DE. I adopted my set of norms within my life and in doing so truly became a caretaker. To this day E-DE is a well behaved dog and every day exudes a happy demeanor. This is its own form of acceptance. Was E-DE to be an overly aggressive or constantly sick dog that would be a direct reflection of my failure to be a caretaker. It is a result of my devotion, knowledge, and love that the relationship between E-DE and myself is so positive.

Son Identity:

I have never truly been close to my father. That is not to say I do not love him. I do wholeheartedly. What I mean by saying we are not close is that we have never really connected personally. There has never been that television -like scene where we sit down, have an emotional conversation, and the camera pans out to uplifting music signifying our relationship will never be the same. While I lived this norm for twenty years, I always wanted it to change. As I said earlier, I love my father very much, so why have we not become closer? My mother says we are the same person, but different. We both love technology, but he loves tools and I love electronics. We both listen to comedy, but he likes older comics and I am more of a fan of the up and coming stand ups. We even both considered teaching, but he stopped after his student teaching and I intend to see it through as a lifetime career. We are two people who if you took a brief glance would be the same, but looking at the fine print we are completely different.
The only true equalizer between us is music, and it was through that common ground we found a bond.

It was my father who gave me my first guitar at the age of twenty. I have for years loved music. I sang, I liked to play piano, and I would listen to all kinds of songs whenever I could. For the longest time however I had wanted to play guitar. As a child I never really had the patience to learn it and I always felt awkward asking my dad, a former professional guitarist, for help. He and I never really got along when it came to him teaching me. His professional attitude toward music was always intimidating for a casual musician such as myself. For years I figured my dreams of strumming the guitar were never meant to be.

While I had originally accepted my inability to play, I eventually began picking up his guitars in private and learning notes. These notes became chords, and those chords became songs. After several months over the summer of 2014 I became pretty good at a few songs and became more open about my playing. My father was impressed by this notion of me playing, and we began to slowly but surely started playing together. It was the first time we really had done an activity together in years. I felt like we really connected over this notion, and I believed this was the beginning of a relationship I had truly wanted.

This identity of being a son was not something I felt compelled to embrace prior to this experience. I loved my father, but never went out of my way to really know him. I had categorized being a son as merely a formal identity that is the result of being birthed by him and my mother. It was at this time when we truly developed our relationship that my categorization
had changed. I now viewed being a son as having a desire to grow closer to my father, to share in common interests that are between us, and to grow in my love of him.

Within the social identity theory it was at this time that I had begun the stage of social identification. I have assumed the role of a son based on my new set of norms. Due to my having a desire to grow closer to him I have begun to share with him interests outside the realm of music. Referring back to my mother’s comment about us being the same, but different I have begun to try making this not be the case. I have started to work with my father around the house and he in turn has taught me about tools. I have shared with him my interests in electronics and as a result my father has upgraded many of his old pieces of tech based on our conversation. A man who never in his life wanted an iPhone got one because of me. While my love for him has always existed it certainly has grown since our guitar sessions, and because of him my identity has changed forever.

Even if at first I did not admit it, I truly wanted this relationship with my father. Within the social identity theory framework it states that we as human beings are driven by the desire for acceptance- (Tajfel 1982). Family is a common social group with which we all need to at some point identify with in some capacity. While it is quite possible for a person to drive away those whom would be within their family social group I chose to embrace the desire for acceptance.

**Friend Identity:**

I do not have many friends, but this is not a bad thing. For years I have had the same small close group of friends with whom I have shared countless experiences with. These are the people with whom I thought I was going to be spending the rest of my life seeing and spending
time with. That was until my family moved to North Carolina from New York State once I graduated high school. With this happening I was afraid of possibly losing touch with those I cared about most from my hometown. Fortunately for me those fears were eased with the help of my next artifact, my Xbox One gaming console.

For years my friends and I would play video games with one another, usually at one of our houses. However, with the rise of online multiplayer gaming our gaming sessions changed. Rather than us all meeting in one place we would play together over the internet using our own individual consoles from the comfort of our homes. I never would have thought that it was this technological capability that would aid me in keeping my friends. While we no longer get to spend time in the same place or meet on the weekends we still speak almost every day. This is not the same as texting or a phone call. We participate in activities with one another in our games, we have conversations as though everyone is in the room. It was not until it became more difficult to see my friends that I was able to appreciate the power that my Xbox had in my identity as their friend.

When it comes to friendship I have a set of social norms that represent this social group as I do for all of the others. I socially categorize friendship as wanting to spend time with those who are in your friend social group, having people that you care for in a way that is greater than you care for most other people, and taking steps to maintain your relationship with those you consider friends even in the face of adversity.

These social categorizations lead me to socially identify with my friends in unique ways. In order to maintain my place in their social group I make myself available often to play online
video games. I also regularly communicate with them through other social tools via my cell phone or computer. Due to the fact that I am hundreds of miles away I had to adapt in order to keep my relationship with them strong, but I do so in order to continue to be accepted by them. If I were to cut all ties with them it would likely mean that my friend identity would cease to exist until I met a new set of people who I would then need to build a revised category of friendship and identify with.

**Performer Identity:**

The next identity I have chosen to explore is my performer identity. This is the first identity of mine which I would group as being a professional identity. The artifact that I have linked to this identity was my script used while rehearsing for the on campus musical production of, *Spring Awakening*. I received this script as a gift for Christmas in 2013 from my brother, Michael. It had been two months since I was cast as the lead role of Melchior Gabor for the upcoming April run of the show. To celebrate my getting the role, along with the holiday, my brother saw it fitting that I get a true script rather than a collection of photocopied pages often used by nonprofessional actors.

With this artifact in hand the emergence of my identity as a performer began. Over the course of the next several months I learned many lessons necessary to be successful on stage. The first of these lessons is that true acting is not about being someone else, it is about you and that character becoming one and the same. If you are not genuine while performing, no audience in the world will ever take you seriously. Your emotions cannot be fabricated. Your passions cannot be false. It takes a special kind of person to allow themselves to truly embody the
character they have been cast as. It was a lesson that did not come easy for me. Often I had been
reserved, only showing emotion or passion when comfortable. Here I was to do this, not only for
those I knew, but 100 strangers every night. At the same time I needed to now gain the
acceptance of those around me, many of whom were either professional actors or acting students
with the university. Initially there was a feeling among them as though I did not deserve my role
due to my status as a non-theater major. I remember as though it were yesterday hearing several
people cursing my name, because some unknown was cast in the leading role. Little did they
know that the person whom they were speaking of was right there beside them. My road to
gaining the trust of those who had doubts of me reflects very closely the social identity theory’s
stages of social categorization and social identification.

When put into this new professional setting I knew that there was a particular way in
which I needed to categorize being a performer in order to achieve my desired acceptance. This
category included demonstrating several qualities such as maturity, dedicating my time to the
rehearsal schedule, using my free time to practice my acting independently, and connecting with
my cast mates as peers. With these norms I began to identify as a performer greatly. When I
entered rehearsals I remained focused always taking direction and applying it to my
performance. It was the female lead in the show, who was a theater major, that first came to me
and commented on how impressed she was with my effort. With this comment I felt as though
my categorization of what it meant to be a performer was correct, and this reinforced the actions
I was taking. For hours in my dorm room I rehearsed my lines, memorizing page after page in
order to be able to grow as an actor. This allowed me to work with my costars at a higher level
and develop this connection that I believed was necessary to my acceptance. Over the course of

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the production I went from being seen as the non-performer who got lucky to the professional who was just as deserving to be on stage as anyone else.

My performer identity is one of dedication, effort, and deep personal connection. As a result of this experience I have been gifted with a new social group with which I am proud to be a part. I was accepted by a circle that I never truly experienced and to this day use I the qualities involved in being a performer in my life.

**Teacher Identity:**

In my life I have had only one true calling. That is to teach. I have been blessed with the belief from an early age that one day I would have a classroom of my own. I am thankful for the fact that I was able to persevere through all the challenges in the way of my dream. It is coincidental that in my student teaching semester that I have begun social issue instruction during reading lessons. Ever since I began my time with the College of Education I have been plagued with a great deal of gender bias over my decision to teach. Everything from, “Men do not teach elementary school,” to, “What is wrong with you?” All sentiments I have heard expressed by others over my dream. I would be lying if I said this was not hard for me. As a person I seek acceptance in what I do, and to often hear my number one passion be criticized does not fulfill that.

In the face of this societal rejection of what I pursue as a career I have developed a social category for being a teacher in order to combat it. I categorize being a teacher as being someone who exemplifies knowledge, constantly works for the betterment of themselves and their students, builds professional relationships with other educators, and demonstrates a professional
demeanor which showcases their passion for learning while at the same time excites children about it as well.

Over the course of my time as a member of the college of education I have done several things in order to make myself emulate these different qualities. I have maintained a 3.9 grade point average in my efforts to demonstrate my content knowledge. I have participated in various professional development opportunities to not only make myself a better teacher. This was done to also acquire stronger resources for my students. I have built wonderful relationships with my professors and peers in order to gain acceptance as a teacher, as well as have a group whom I could rely on to better myself. It was because of these things that I was able to experience one of the most crucial periods of my undergraduate career.

The artifact that I have chosen to represent my identity as a teacher is my Integrated Methods Block Binder which I used while working in a third grade classroom during my junior year in a nearby STEM school. While in that classroom I was exposed to a set of 23 students for two weeks. Each student saw me as someone they could trust to provide them with a positive classroom environment that made the pursuit of higher learning exciting. It was during my time with them that I taught my first set of lessons and it was because of this experience that I finally felt as though I was accepted as a professional teacher. As a result of this experience I was afforded many opportunities. One was to serve as a judge of my observation school during a STEM event held at the university. On this day the school which I had been observing was hosting an event at UNC Charlotte in order to showcase their STEM practices to a review board. I attended this event in order to show support for the school which welcomed me so warmly. During the event I was asked by a professor to help with the judging of the school. To have been
asked to do this was a great honor. Having done this allowed me to become further involved
with the institution which I to this day dream of one day working for. Second I was given my
first potential job offer by the principal of this same school, which unfortunately I had to turn
down because I had not yet completed my student teaching. Nevertheless to have been asked to
possibly work at the school was an honor that I had not yet felt as a teacher.

This experience gave to me the acceptance that I had been seeking as an educator. The
category I constructed to represent a true teaching identity was fulfilled. The adversity I once
faced has been overcome and to this day I continue to hold onto my passion for teaching.

**Student Identity:**

Most of my academic career has been spent as a student. Even to this day I technically
am a “student teacher.” While I feel my authority as an educator increasing, I have come to the
realization that I will never stop learning no matter how long I am a teaching professional. In
fact the longer I stay in the classroom with my students the more the lines between student and
teacher become blurred. It is for this reason I have chosen an artifact from recent memory that
represents this idea of blending the student and the teacher. This artifact is my pin from the
College of Education which I received on the orientation day for my student teaching semester.

This pin that I received as a gift for beginning my final semester as an undergraduate
student really means a lot to me. It signifies that I am so very close to completing the journey I
started four brief, but seemingly distant, years ago when I came to UNC Charlotte. I wear it with
honor every second I am in the classroom. It is representative of my student teaching semester.
When I think about that I always remember that it is student which comes first in that title.
I am a student because I not only accept knowledge being passed to me, but I am driven in my pursuit of it. I desire more than anything to learn, be it from my professors, my cooperating teacher, or my students. In order to be successful I believe that constant motivation for learning is a necessary trait for people to have.

This is my social categorization for a student. Being someone who receives knowledge from others, seeks it out on their own, and is motivated by the subject matter that they are receiving. As a student at UNC Charlotte I embodied each of these qualities and more. The hours of classes, discussions with professors, late nights in the library, or the time invested in creating projects. My entire life for the last four years embodied these facets of being a student and I have been able to translate what I have gained as a student to the rest of my life.

**Blended Identity Theory:**

As I stated in my introduction the goal of this paper is not only to showcase how my life reflects the social identity theory. The true purpose is for me to argue against one of its key components. This is the claim that among all of our identities we are not owners of one true identity. Based on the social identity theory as it stands, Tajfel would have you think that the identities I have written about in this paper are disconnected. That they are only a means of effectively navigating the social groups which are associated with them. Tajfel (1982) refers to such navigation as identity flexibility. To me this is not the case. I believe there are too many connections between my seemingly different identities. It is because of this that I have invented the concept of the blended identity theory.
Previously in this essay I had written on the three stages of the social identity theory: social categorization, social identification, and social comparison. It is during the first stage of social categorization that we begin our entrance into our new social groups. We construct different attributing qualities to each of them in order for us to more easily understand what is necessary in being accepted by this new group. However, what is it about ourselves that led us to seek membership in these social groups in the first place? When analyzing the identities that I have and the experiences each of them brought me I found that there are common links between them which I gravitated towards. This connection goes far beyond the desire for acceptance. Based on the social identity theory I would seek out this acceptance regardless of the groups I chose. This commonality exists at a far deeper level.

Such commonalities that I have described are three fold. They are creativity, communication, and compassion. Each of these factors is present in all six of my mentioned identities and this is directly represented in my categorization of them.

Creativity is defined as the use of the imagination or original ideas, especially in the production of an artistic work- (Merriam-Webster, 2016). It is a factor that can be diversely displayed. It can relate to art, education, and personal actions. Within my six identities creativity is always a driving force for my actions. As a caretaker I need creativity in order to effectively train E-DE. As a son I was creative in my playing of the guitar. As a friend I was creative in my methods for staying in touch with those living in New York after my departure. As a performer I was able to showcase my creativity by acting my own interpretation of Melchior Gabor. As a teacher I express creativity in my lessons. And as a student my own creative work has led me to be quite successful with my GPA. I did not come across my
creativity after I entered my social groups. It was because of my creativity I was interested in 
joining them and was able to be successful in doing so. At my very core this creativity existed 
long before I began the stages of the social identity theory and it is this existence outside the 
realm of the theory that indicates a blended identity. Without my ownership of creativity I 
would not be accepted by those included in my social groups.

This is also the case in regards to compassion. To be an effective teacher you need to be 
compassionate. Every day that I am with my class I show them compassion, but they are not the 
only recipients of my compassion. My father, professors, friends, costars, and E-DE are all 
recipients of my compassion. In all relationships I have had there came a time in which I needed 
to extend my compassion to someone. Had I not had this compassion however, I would be 
unable to successfully exist in these social groups. For me to truly be accepted by those in my 
life they have to know at all times I care about them and am compassionate toward them. I did 
not all of a sudden learn to care about these people. I already had the capacity for compassion 
and as a result was equipped to become a member of the social groups that required it.

Finally we come to this link of communication. Like creativity communication can exist 
in a variety of forms. You can communicate through an exchange of language, knowledge, love, 
etc. The driving force of the existences between my six social groups is this ability to 
communicate with them. If I could not talk with my friends I could not keep them, if was unable 
to begin true communication with my father then I would not be as close as we are now. I 
communicate with E-DE through my treatment of her. All of the pets, kisses and hugs result in 
my communicating my love to her and although she is a dog, she understands this. With my cast 
mates I spoke of my communicating such a professional demeanor and as a result was able to

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become a respectable performer. And within the classroom setting I am constantly communicating my knowledge whether as a teacher or student. Communication was another key to my being accepted. It was my ability to communicate that allowed me to interact so well with those I met and it was communication that contributes to my maintaining these interactions.

Creativity, compassion, and communication are the foundation of my very being. Without them I would not be the same person. My identities would be drastically different and it is these qualities that determined my being accepted as these identities. Your identity is not based on the social groups you belong to. It is based on your personal character traits, and the ways in which you can apply them. I took my personal qualities and utilized them in a way that would ensure my success. The social identity theory is true in its belief that we construct our own categories for social group in which we seek membership and that we act in ways that allow us to identify with our group members, but it is incorrect in its determination that there is not a true identity. We take ownership of various qualities to many degrees. Mine gave me a predisposition to be accepted in my groups and I used what I had as tools to successfully socially navigate. Social flexibility is not changing who you are in order to be accepted, it is being accepted by using what you are. Undoubtedly we each as humans seek acceptance, but the pursuit of it does not determine who we are. Who we are determines how we pursue it.

Conclusion:

As I stand on the threshold of graduation, approaching the end of my undergraduate career, I now understand the pieces of my being that make me unique. What was once viewed as a collection of separate identities has now been seen for what it truly is, my blended identity. I
am my one true self and I look forward to moving into the next chapter in my life knowing exactly who I am.

As an adult I will continue to be exposed to a great number of people and new social groups to go with them. The process of socially categorizing them and socially identifying with them will no longer be seen as a series of actions that lead to a separate existence. Now I am prepared to utilize my character traits in ways that will bring me acceptance by those groups whom I deem deserving of my membership.

I will continue to develop my Blended Identity Theory, because of my belief in its ability to capture our true identity. We as human beings are more than just separate identities which we at any moment assume in order to appease those we come across. At the deepest level there exists the characteristics that I can use to obtain the acceptance that I, as all humans, seek.

Sources:


