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Ethnic Identity Development and Acculturation Preferences Among Minority and Majority Youth: Norms and Contact

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This article tests a longitudinal model of the antecedents and consequences of changes in identification with indigenous (Mapuche) among indigenous and nonindigenous youth in Chilean school contexts over a 6-month period (633 nonindigenous and 270 Mapuche students, $M_{\text{ages}} = 12.47$ and 12.80 years, respectively). Results revealed that in-group norms supporting contact and quality of intergroup contact at Time 1 predicted student's changes in Mapuche identification at Time 2, which in turn predicted changes in support for adoption of Chilean culture and maintenance of Mapuche culture at Time 2; some of the relationships between these variables were found to be moderated by age and ethnicity. Conceptual and policy implications are addressed in the Discussion.

Because national identities (e.g., “American,” “Chilean”) are often explicitly or implicitly defined in terms of majority group identities, children and adolescents from minority groups may experience more complex processes of identity development than members of majority groups. Strong ethnic identity has proven to be beneficial for adolescents' development (for a review, see Rivas-Drake et al., 2014), and in particular for indigenous adolescents, group identity has been shown to predict positive outcomes, such as higher self-esteem (Rivas-Drake, Hughes, &

Way, 2008), lower chances of engaging in risky health behaviors and substance abuse (e.g., Love, Yin, Codina, & Zapata, 2006), higher academic achievement, and acting as a protective factor when facing discrimination and daily hassles (Miller & MacIntosh, 1999). However, particularly in Latin American contexts, relatively little is known about how adolescents from minority indigenous groups construct their personal and ethnic identity.

In the current work, we addressed this gap in research by examining identity development in the context of Mapuche and nonindigenous relations in Chile. Our approach was inspired by many research traditions, including bioecological models (e.g., Bronfenbrenner, 2001) and cognitive-developmental theories (e.g., Piaget & Inhelder, 1969). Although the

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