

Sample Racial Identity Development Models*

**Please note that these are the latest publications of these models that are historical and that we can still learn from this history. These are also not the only models of particular identities, only a sample of models.
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Black Identity Development Model #1 - Cross's (1995)

Stages	Features
<i>Pre-Encounter</i>	<ul style="list-style-type: none"> -Low salience attitude toward being Black. -Black Americans in this stage do not deny being Black but do argue that their Blackness is in no way connected to how others interact with them. -" . . . place value in things other than their Blackness, such as their religion, their lifestyle, their social status, or their profession" (Cross, p. 98).
<i>Encounter</i>	<ul style="list-style-type: none"> -Black Americans begin to seek identification with Black culture -Characterized by a crisis that causes Black Americans to question their worldview and that brings them closer to their Black identity. -Plummer (1995) argues that this crisis is a "critical incident in one's life that leads the individual to reconceptualize issues of race in society and to reorganize racial feelings in one's personal life" (p. 169). -Involves two steps: "first experiencing the encounter and then personalizing it" (p. 105).
<i>Immersion-Emersion</i>	<ul style="list-style-type: none"> -Characterized as the most critical stage-the one in which dichotomous feelings-pro-Black and anti-White sentiments-create substantial conflicts. -Grounded in feelings of guilt and shame that arise from Black American's perception that they have bought into dominant White attitudes -Consequently, a sense of pride surfaces among Black Americans when they learn about Black heritage and its role in the lives of Black individuals. -Involves Black Americans questioning the dominant structures that are in place and that perpetuate racism. -Plummer (1995) during this stage, a "person makes a conscious effort to become Black" and that this person's immersion attitude manifest themselves when he or she begins "wearing ethnic clothing and hairstyles, choosing African American entertainment forms and associating primarily with other African Americans" (p. 169). -Cross (1995) "In moving from the Encounter to the Immersion-Emersion stage, the person has not changed; rather, he or she has merely made the decision to commit him- or herself to personal change" (p. 106).
<i>Internalization</i>	<ul style="list-style-type: none"> -Black Americans begin to experience a comfort level with being Black and to acknowledge their African American background. -This is the stage when the person internalizes the new identity," which now evidences itself in naturalistic ways in the everyday psychology of the person" (Cross, 1995, p. 113).

<p><i>Internalization- Commitment</i></p>	<p>-A repeat of the activities, behaviors, and attributes of what was shown in the previous four stages (Torres, Howard-Hamilton, & Cooper, 2003). -Cross (1995) describes this stage by comparing Black Americans who "fail to sustain a long-term interested in Black affairs" to those who "devote an extended period of time, if not a lifetime, to finding ways to translate their personal sense of Blackness into a plan of action or general sense of commitment" (p. 121).</p>
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Asian American Racial Identity Development Model - Kim (2001)

<p><i>Ethnic Awareness</i></p>	<p>-Generally comes from family and relative interactions and first occurs prior to a person's entrance into school. -Asian Americans who are raised in "predominantly Asian or mixed neighborhoods have greater exposure to ethnic activities and experience more ethnic pride and knowledge of their cultural heritage" (p. 72). -Asian Americans living in mostly White neighborhoods are uncertain about what it is to be Asian and have far fewer experiences with ethnic activities</p>
<p><i>White Identification</i></p>	<p>-Begin to adopt White "societal values and become alienated from self and from other Asian Americans" (Torres et al., 2003, p. 60). -"are not sure what makes them different from their peers" but "try at all costs to fit into White society in order to avoid publicly embarrassing themselves" (p. 73). -While White Americans are the reference point during this stage, many Asian Americans feel isolated from them and often get involved in school activities, such as being class officers, and excel academically to "compensate" for this isolation (p. 74). -Stage two is characterized by Asian American's growing awareness of how different they are from their peers and is often associated with painful encounters in which Asian Americans are made fun of during socialization.</p>
<p><i>Awakening to Social Political Consciousness</i></p>	<p>-See themselves as a distinct cultural group and begin to shed their White societal values. -"are able to shift their worldview and realize that they are not personally responsible for their situation and experiences with racism" (p. 74). -The political awareness of White racism provides alternative perspectives, a new paradigm for Asian Americans. This new worldview allows Asian Americans to reinterpret their lives and lets them know that things could be different. -Reject White societal values as the only reference point or standard available. -Do not become anti-White but work at not being or acting White.</p>

	<ul style="list-style-type: none"> -Involvement in social political movements and campus politics, in which Asian Americans identify themselves as a minority in the United States who do not wholly accept White values.
<i>Redirection to an Asian American Consciousness</i>	<ul style="list-style-type: none"> -Identify and embrace the Asian American identity and immerse themselves in the Asian American experience. -Can result in negative feelings toward White Americans that are based on introspective reflection on White racism in the United States and the impact it has had on their views of themselves and of others. -racial pride is displayed during this stage and a "positive self-concept as Americans with Asian heritage" is accepted (p. 79). -The primary reference group is other Asian Americans at the same stage. -Immersion in the Asian American community and a sense of self and belonging.
Incorporation	<ul style="list-style-type: none"> -reach a level of balance and confidence that "allows Asian Americans to relate to many different groups of people without losing their own identity as Asian Americans" (p. 80). -begin to understand commonalities with White Americans but do so on their own terms by using an Asian American perspective to ground their own views. -Understand culture better and do not see one culture better than another.

Native American Identity Development Model – Horse (2001, 2005) Please note that a Native American perspective of identity development does not embrace a hierarchical structure, thus the description is briefer than the others. For more information see Horse (2005) attached to the bottom of Module 3. He also discusses the terms Native American and America Indian.

Influences and Features	
<ul style="list-style-type: none"> -How well one is grounded in the native language and culture -Whether one's genealogical heritage as an American Indian is valid; -Whether one embraces a general philosophy or worldview that derives from distinctly Native American, that is, old traditions; -The degree to which one thinks of themselves in a certain way, that is, one's own idea of self as an American Indian; -Whether one is officially recognized as a member of a tribe by the government of that tribe 	<ul style="list-style-type: none"> -At the core of Native American identity is the fact that American Indians "are engaged in a cultural struggle that is becoming more and more one-sided in favor of non-American Indian influences" (p.104). -"in those cultures, ultimately, lies our identity as native people. As individuals too, we draw much of our personal identity from those cultures" (p. 104). -Most Americans do not recognize diversity within the Native American community -Although "risky" to generalize about American Indian identity, "there are identity issues that affect most, if not all, American Indians" (p. 91).

Latinx Racial Identity Orientations (Ferdman & Gallegos, 2001)

Orientation	Lens	Identify as/Prefer	Latinx are seen	White Americans are seen	Framing of race
White-identified	Tinted	White	Negatively	Very positively	White/back, either/or, one-drop or “mejorar la raza” (i.e., improve the race)
Undifferentiated / Denial	Closed	People	"Who are people who are Latinx?"	Supposedly color-blind (accept dominant norms)	Denial, irrelevant, invisible
Latinx as Other	External	Not White	Generically, fuzzily	Negatively	White/not white
Subgroup identified	Narrow	Own subgroup	My group OK, others maybe	Not central (could be barriers or blockers)	Not clear or central; secondary to nationality, ethnicity, culture
Latinx identified (Racial/Raza)	Broad	Latinx	Very positively	Distinct; could be barriers or allies	Latinx/Not Latinx
Latinx-integrated	Wide	Individual in a group context	Positively	Complex	Dynamic, contextual, socially constructed

White Racial Identity Development

(WRID) (Helms, 1984, 1990b, 1993,1995)

Stages	Features
<i>Contact Status</i>	<ul style="list-style-type: none"> - -Describes someone who is oblivious to his or her own racial identity - -White individuals in this status are satisfied with the racial status quo - -Racial factors have very little influence on life decisions - -Believe it is best to be “color-blind”, see people for being “human”
<i>Disintegration Status</i>	<ul style="list-style-type: none"> - -White individuals acknowledge their own White identity - -A time when "anxiety is provoked by unresolvable racial moral dilemmas that force one to choose between own-group loyalty and humanism" (p. 185).
<i>Reintegration Status</i>	<ul style="list-style-type: none"> -- The field in which White individuals are idealized and Black individuals are denigrated -- White individuals acknowledge their historical racism but justify it with a comment such as <i>that was then but this is now</i>. -- Believe we live in a “post-racial” society, using examples of prominent people of color as proof that racism is no longer an issue. -- White individuals believe there is such a thing as White racism, and that this hurts White individuals.
<i>Pseudo-independence Status</i>	<ul style="list-style-type: none"> - -White people intellectualize acceptance of their own and others' races -- Life decisions are made at times to support other racial groups, and this status may be the first sign of a positive White identity.
<i>Immersion/Emersion Status</i>	<ul style="list-style-type: none"> - -White individuals begin to replace White and Black myths and stereotypes with correct information about what it means to be White in the United States - -White individuals in this status understand that they benefit from a racist society and begin to explore ways to work against it.
<i>Autonomy Status</i>	<ul style="list-style-type: none"> -- White individuals are integrated in Black communities and work against generalizations about Black Americans. -- White individuals are consistently learning from other races and becoming acutely aware of other forms of oppression and of these forms' relation to racism

All the above models adapted from the work of Hernandez, F. (2005). *The Racial Identity Development of Selected Latino School Principals and Its Relation to Their Leadership Practice*. Unpublished doctoral dissertation. University of Wisconsin-Madison.

Multiracial /Biracial Identity #1 – Root (1990)

1. Acceptance of the identity society assigns.	Family and a strong alliance with and acceptance by a (usually minority) racial group provide support for identifying with the group into which others assume the biracial individual most belongs.
2. Identification with both racial groups.	Depending on societal support and personal ability to maintain this identity in the face of potential resistance from others, the biracial individual may be able to identify with both (or all) heritage groups.
3. Identification with a single racial group.	The individual chooses one group, independent of social pressure, to identify himself or herself in a particular way (as in resolution 1).
4. Identification as a new racial group.	The individual may move fluidly among racial groups but identifies most strongly with other biracial people, regardless of specific heritage backgrounds.

Root, M.P.P. "Racial Identity Development and Persons of Mixed Race Heritage."

In M.P.P. Root and M. Kelley (eds.), *Multiracial Child Resource Book: Living Complex Identities*. Seattle, Wash.: MAVIN Foundation, 2003.

Multiracial/Biracial Identity #2 – Renn (2000, 2004)

1. Individual holds a monoracial identity.	The individual chooses one of his or her heritage backgrounds with which to identify.
2. Individual holds multiple monoracial identities, shifting according to the situation.	Personal and contextual factors affect which of an individual's heritage groups he or she identifies with at a given time and place.
3. Individual holds a multiracial identity.	The individual elects an identity that is neither one heritage nor another, but of a distinct "multiracial" group on par with other racial categories
4. Individual holds an extraracial identity by deconstructing race or opting out of identification with U.S. racial categories.	Situational identity describes a fluid identity pattern in which an individual's racial identity is stable, but different elements are more salient in some contexts than in others.
5. Individual holds a situational identity, identifying differently in different contexts.	Situational identity describes a fluid identity pattern in which an individual's racial identity is stable, but different elements are more salient in some contexts than in others.

Renn, K. (2008). Research on biracial and multiracial identity development: Overview and synthesis. *New Directions for Student Services*. 123, 13-21.