

Racial Identity Development: Nurturing Achievement and Identity

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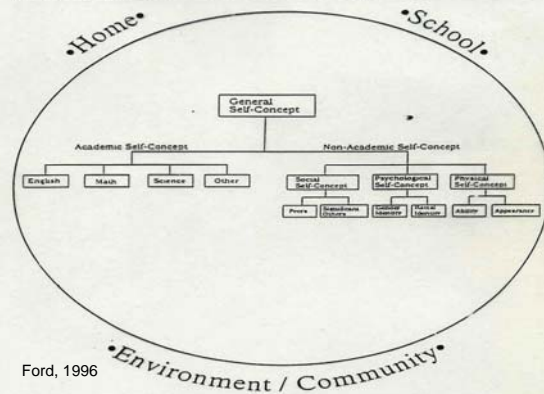
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FIGURE 6.1. A multidimensional model of self-concept among Black students.



Ford, 1996

Maslow's Hierarchy of Needs



The Color Complex

- Paper bag test
- Fine tooth comb test
- Door test
- Ruler test





Black cloth rag doll



1900' Black Doll Rubber Natural Hair



RARE 1923 GRACE
S. PUTNAM BY-LO
BISQUE BLACK
BABY DOLL



Primitive Black Doll



Pic-a-ninny Rag Doll



Topsy Turvy Rag Dolls



Troll Doll

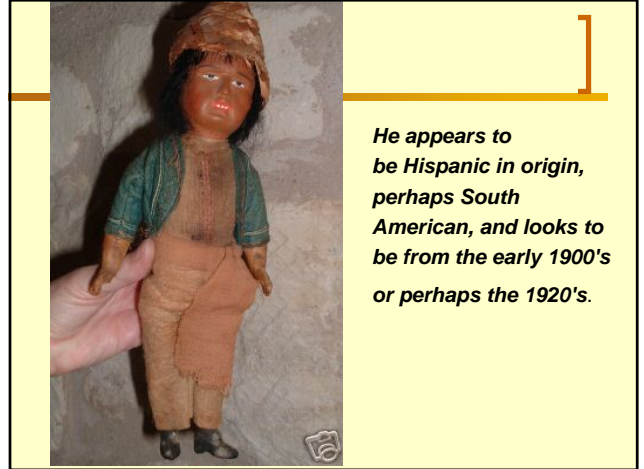


www.dollsntoys.com

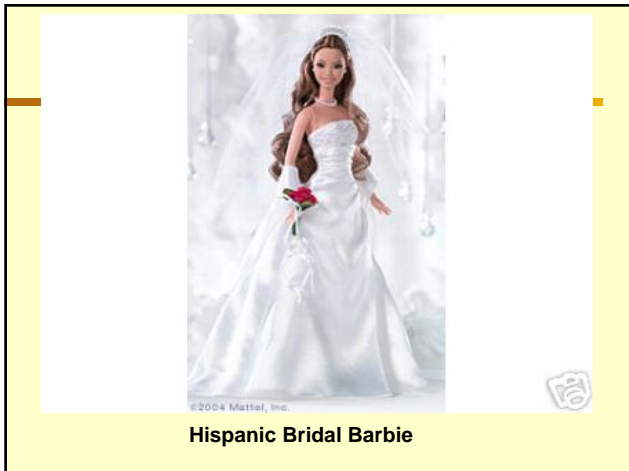
1950s



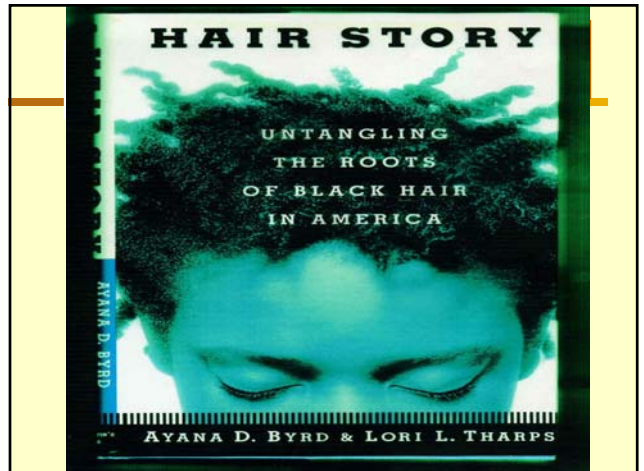
1970s



He appears to be Hispanic in origin, perhaps South American, and looks to be from the early 1900's or perhaps the 1920's.

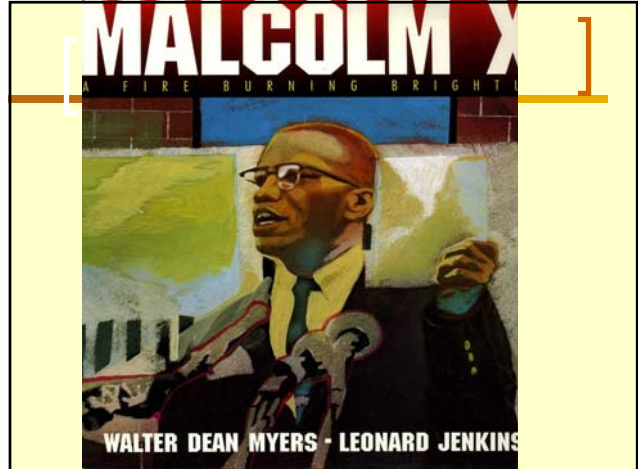


Hispanic Bridal Barbie



Other Theories and Models

- Ponterotto and Pedersen (1993). Preventing Prejudice in the Schools.
- Ponterotto et al. (2001). Handbook of Multicultural Counseling.



Nigrescence Theory: Black Racial Identity Stages

William Cross, Jr. (1972; 1995; 2001)

Malcolm Little (1925); Detroit Red (early 1940s); Malcolm X (1952); & el-Hajj Malik el-Shabazz (1964)

PRE-ENCOUNTER "Racelessness"

- Assimilation
- Miseducation (Stereotypes)
- Self-Hatred

Assimilation – identity is organized around his/her sense of being an 'American' and an individual. Little salience accorded to racial group identity; not engaged in Black culture; against race-based programs.

Miseducation – accepts as truthful stereotypical images and information about Blacks. Hesitates to engage in Black problems/issues and cultural events. Compartmentalizes and dissociates self from Blacks who are not doing well socially, economically, and academically (*That's they way 'they' act, but I am different.*).

Self-hatred – has profound negative feelings and self-loathing about being Black.

Academic self-concept often takes precedence over social self-concept.



ENCOUNTER (Identity Metamorphosis)




The individual experiences a major event or series of small events that is/are inconsistent with his/her frame of reference. The event(s) tears away the raceless identity.

In the face of conflicting and startling information from an encounter, the minority student re-evaluates his/her self-image, thereby becoming vulnerable and otherwise uncertain about his/her identity.


Anger, rage, guilt, embarrassment surface.

Conflicts between academic and social self-concept.

IMMERSION-EMERSON
(The vortex of psychological Nigrescence)



- Anti-White
- Intense Black Involvement



The antithesis of the pre-encounter stage. All that is Black is cherished and glorified, and all that is White is perceived as evil, oppressive, and inhumane.

Anti-White – consumed by hatred of White people/society and all that it represents; volatile, full of fury, and pent-up rage; willing to die for his/her 'rights.' Aggressive, outspoken, confrontational.

Intense Black Involvement – Obsessively dedicated to all things Black. Engages in blackness in a 'cult-like' fashion; may have "blacker-than-thou" interactions with other Blacks. Sees every issue or situation in terms of black and white or black versus white.

Social self-concept takes precedence over academic self-concept.

INTERNALIZATION

- Nationalist
- Biculturalist
- Multiculturalist

The integration of a new identity, an identity that is more authentic and naturalistic. Social action is important. This identity includes high salience to blackness, which can take on several manifestations.

Nationalist – stresses an Afrocentric perspective about oneself, Blacks, and world. Engages in Black problems and culture.

Biculturalist – exemplar of a Black individual who gives equal importance to being Black and American – a comfortable fusion.

Multiculturalist – gives nearly equal importance to three or more social categories or frames of reference.

*Achievement is not equated with loss of identity as a minority person (e.g., not perceived as 'acting white' or 'selling out').
There is greater cohesion between academic and social self-concepts.*

Acting White vs. Acting Black

<ul style="list-style-type: none"> ■ Have witnessed an onslaught of negative messages about Blacks. ■ Subscribe to the notion of Black inferiority. ■ Have little faith or confidence in self as an academic scholar. 	<ul style="list-style-type: none"> ■ Have witnessed strong, positive Black role models and mentors. ■ Subscribe to the notion that achievement has no color. ■ See self as a scholar, as intelligent.
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Acting White vs. Acting Black

<ul style="list-style-type: none"> ■ Have internalized stereotypes ■ Have a passive, 'que sera sera' attitude. ■ Place identity and esteem outside of academics ■ Strong needs of affiliation ■ External advocates, mainly peers 	<ul style="list-style-type: none"> ■ Have a 'prove them wrong' philosophy or attitude. ■ Have an active, proactive attitude ■ Place identity and esteem in academics. ■ Strong need for achievement ■ Self-advocate
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Using Literature with Cross' Model

Donna Y. Ford (2002)

P = Preschool; E = Elementary; UE = Upper Elementary;
M = Middle School; H = High School

ENCOUNTER

The books in this section focus on various encounters and the character's reactions to these experiences.

Crump, F., *The Ebony Duckling* (P, E)
Mitchell, M., *Uncle Jed's Barbershop* (E)
Davol, M., *Black, White, Just Right* (E)
Medaris, A., *The Freedom Riddle* (E)
Grimes, N., *Wild, Wild Hair* (E)
Tarpley, N., *I Love My Hair* (E)
Levine, E., *I Hate English* (E)
Mendez, P., *The Black Snowman* (E)
Hoffman, M., *Amazing Grace* (E)
Suat, M., *Angel Child, Dragon Child* (E)
Shange, N., *White Wash* (E)
Ritter, L., *Leagues Apart: The Men and Times of the Negro Baseball League* (E)

Encounter (cont)

Yolen, J., *Encounter* (UE)
Namioka, L., *Yang the Youngest and His Terrible Ear* (UE)
Woodson, J., *Maizon at Blue Hill* (UE)
Holman, S.L., *Grandpa, Is everything black bad?* (UE)
O'Dell, S., *My Name is not Angelica* (M)
Curtis, C., *The Watson's Go to Birmingham* (M)
Taylor, M., *The Friendship* (M)
Taylor, M., *The Gold Cadillac* (M)
Bloom, J., *Iggie's House* (M)
Walter, M., *The Girl on the Outside* (M)
Uchida, Y., *Jar of Dreams* (M)
Sebestyen, O., *Words by Heart* (M, H)
Thurman, W., *The Blacker the Berry* (M, H)
Southgate, M., *Another Way to Dance* (H)
Simpson, D., *A Matter of Color* (H)
Williams-Garcia, R., *Blue Tights* (H)
Taylor, M., *Road to Memphis* (H)
Myers, W., *Fast Talk On A Slow Track* (H)

IMMERSION-EMERSON

The books in this stage focus on students exploring and learning about their own culture. Themes of self-awareness and pride are evident. They depict students coming to terms with their identity or diversity.

De Joie, P., *My Hair is Beautiful... Because It's Mine!* (P, E)
De Joie, P., *My Skin Is Brown* (P)
Pinkney, A. and B., *Pretty Brown Face* (P)
Herron, C., *Nappy Hair* (E)
Yarbrough, C., *Cornrows* (E)
Kissinger, K., *All the Colors We Are* (E)
Hopkinson, D., *Sweet Clara and the Freedom Quilt* (E)
Ringgold, R., *Aunt Harriet's Underground Railroad* (E)
Myers, W., *Harlem* (E)
Wyeth, S., *Something Beautiful* (E)
Monceaux, M., *Jazz, My Music, My People* (E)
Wright, C., *Journey to Freedom* (UE)
Smalls, I., *Irene Jennie and the Christmas Masquerade* (UE)
Collier, J., & C., *Jump Ship to Freedom* (M)
Wosmek, F., *Brown Bird Singing* (M)
Parks, G., *Learning Tree* (M, H)
Lester, J., *Long Journey Home* (M)
Smucker, B., *Runaway to Freedom* (H)
Berry, J., *Ajeemah and His Son* (H)

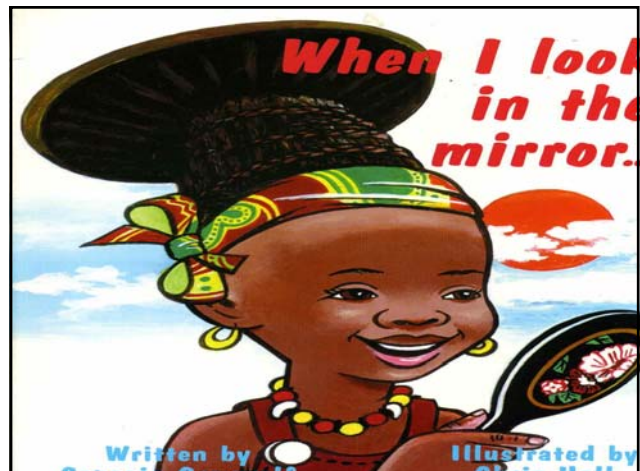
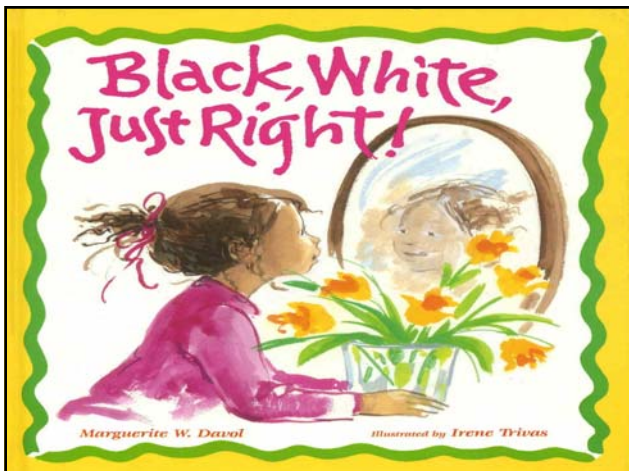
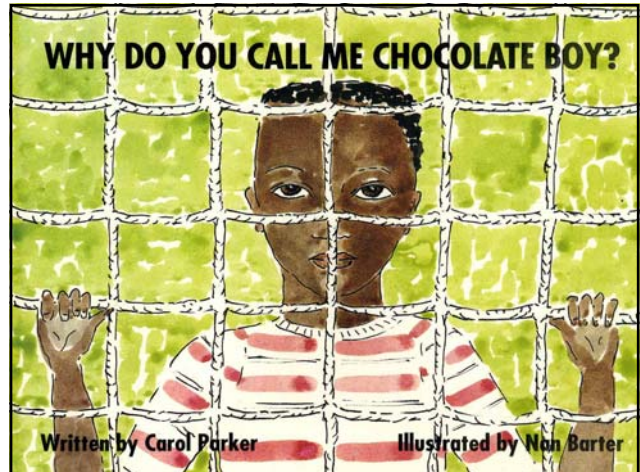
INTERNALIZATION

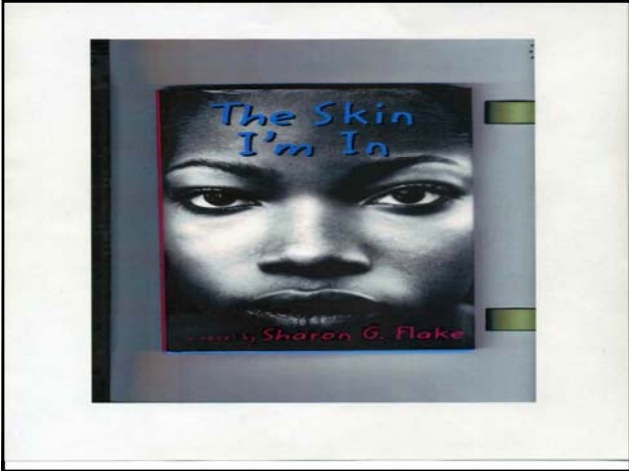
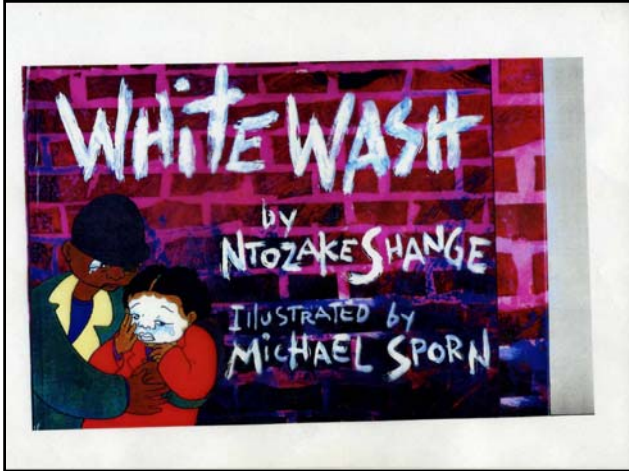
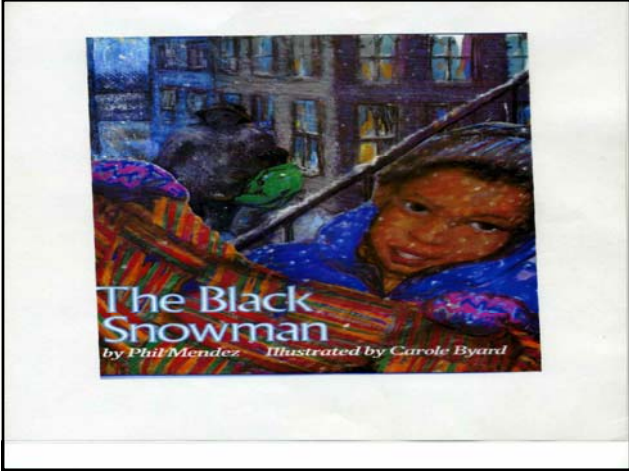
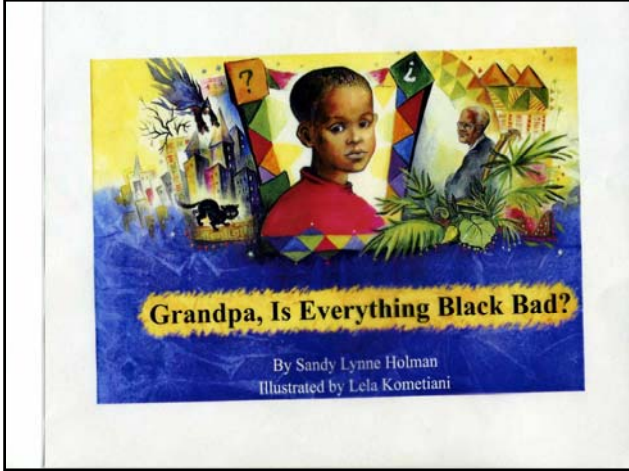
The books in this section highlight characters' journey to a strong/healthy racial identity. Several characters have faced encounters, but overcame them. Thus, they can serve as role models for readers.

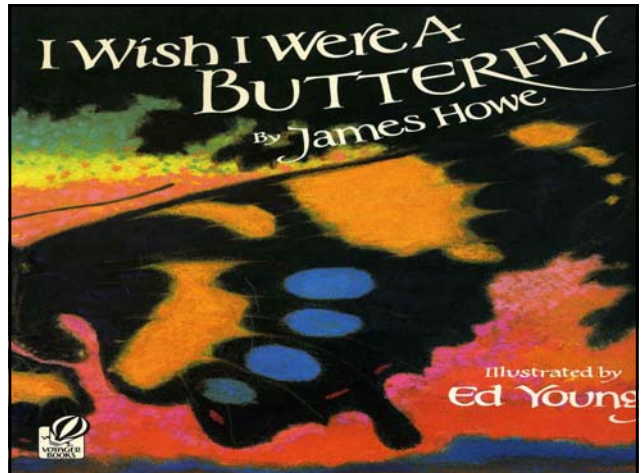
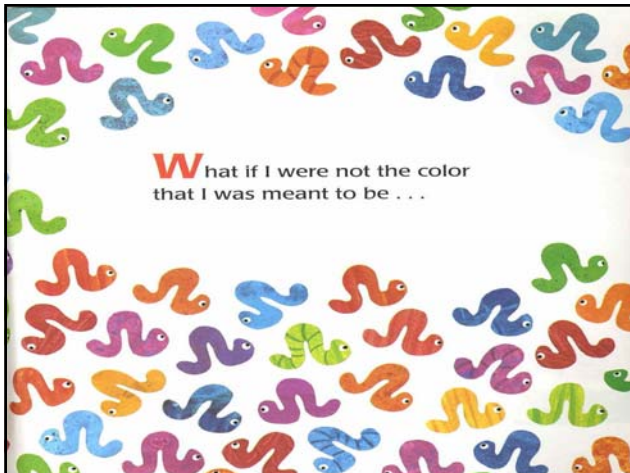
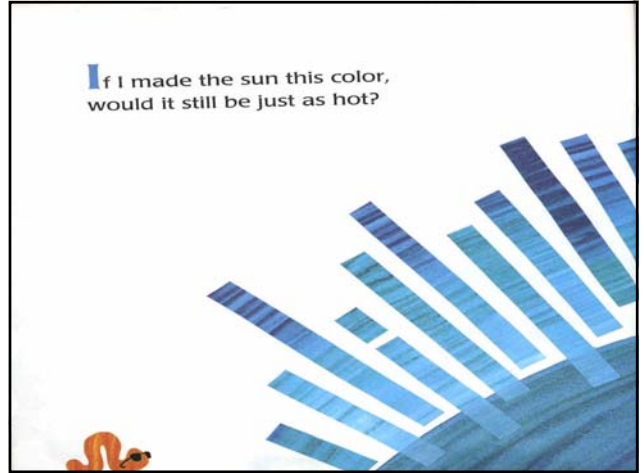
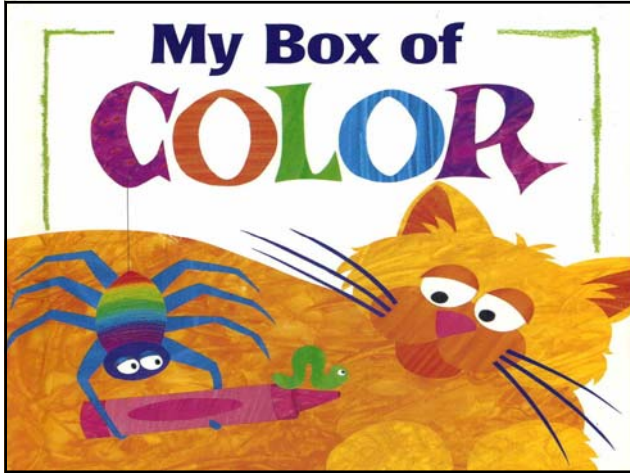
Hudson, C., & Ford, B., *Bright Eyes, Brown Skin* (P)
Williams, S., *Working Cotton* (E)
Greenfield, E., *For the Love of the Game: Michael Jordan and Me* (E)
Cole, R., *The Story of Ruby Bridges* (E)
Battle-Lavert, G., *Off to School* (E)
Coleman, E., *White Socks Only* (E)
Sisulu, E., *The Day Gogo Went to Vote* (E)
Bradby, M., *More than Anything Else* (UE)
Hansen, J., *The Gift-Giver* (UE)
Fenner, C., *Yolanda's Genius* (UE, M)
Paulsen, G., *NightJohn* (UE, M)
Yep, L., *Dragonwings* (M)
Hamilton, V., *Planet of Junior Brown* (M, H)

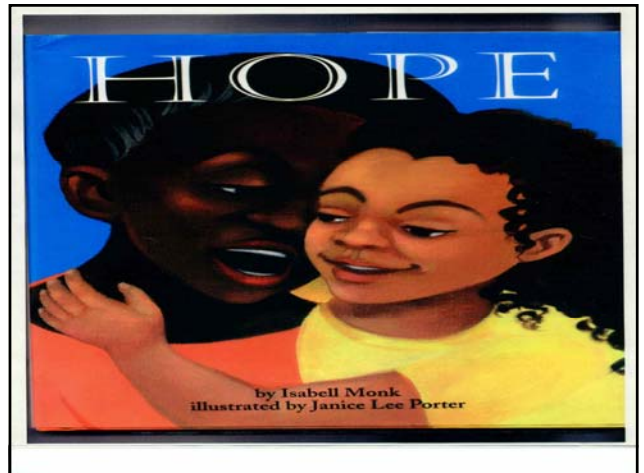
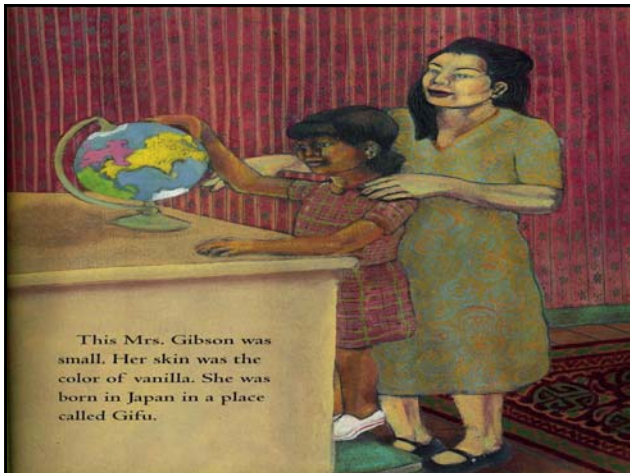
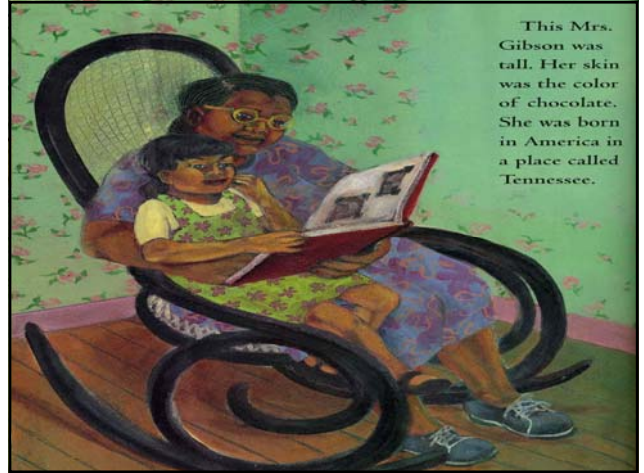
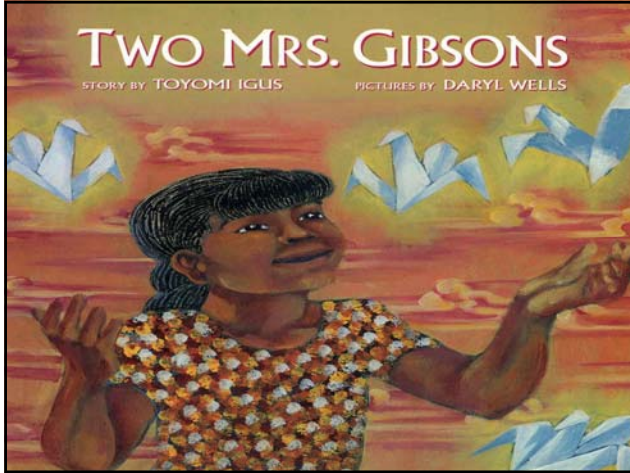
INTERNALIZATION (cont)

McLauren, M., *Celia: A Slave* (M, H)
Carson, B., *Gifted Hands* (M)
Carson, B., *Think Big* (M)
Turner, G., *Take a Walk in their Shoes* (M, H)
Washington, B., *Up From Slavery* (M, H)
Hess, D., *Thurgood Marshall* (M, H)
Krass, P., *Sojourner Truth* (M, H)
Paulson, G., *Sarny: A Life Remembered* (M, H)
Porter, A., *Jump At De Sun* (M, H)
Myers, W., *Malcolm X: By Any Means Necessary* (H)
Angelou, M., *Now Sheba Sings A Song* (M, H)
Suskind, R., *A Hope in the Unseen* (H)









Biracial Identity Development Model	
Stages	
Personal Identity	Individual's sense of self is independent of group identity because his/her identity has not developed yet. Identity is based on personal constructs such as self-esteem and self-concept within the context of his/her family.
Choice of Group Categorization	Individual perceives him/herself as compelled to choose an identity; usually from just one group. Feel pressured to make choices they might not otherwise make; Not likely to choose a multiracial identity at this point.
Enmeshments/Denial	Individual has become enmeshed with one group, and experiences guilt and self-hatred, along with rejection from the group that is rejected due to the choice. Many are unable to resolve this guilt over disloyalty to one parent.
Appreciation	An emerging receptivity with one's multicultural heritages, and a broadening of one's reference group orientation. May initiate exploration into their previously ignored heritage(s).
Integration	Recognize and value/appreciate having more than one identity/heritage; continue to acquire knowledge regarding their multiple identities and experience a sense of wholeness and integration.

Poston, W.S.C. (1990). The biracial identity development model: A needed addition. *Journal of Counseling and Development*, 69, 152-155.

WHITE RACIAL IDENTITY MODEL

(AN INTEGRATION OF THREE MODELS)

Pre-Exposure/Pre-Contact

Lack of awareness of self as a racial being. Whites are unaware of social expectations and roles relative to race and rather oblivious to cultural/racial issues. Individual has not yet begun to explore own racial identity, nor given thought to their roles as White people in an oppressive society. An unconscious identification with whiteness and an unquestioned acceptance of stereotypes about minority groups.

Conflict

Conflict over developing race-relations knowledge. An expansion of knowledge about racial matters is facilitated by interactions with minority groups or information gathered about them (reading, media, course, etc.). This newly discovered information challenges individuals to acknowledge their whiteness and examine their own cultural values. **Major challenge** – wanting to conform to majority norms (e.g., peer pressures from White acquaintances) and wishing to uphold humanistic, non-racist values (even 'colorblindness').

Pro-Minority/Anti-Racism

- (1) **Pro-Minority stance** – individual begins to resist racism and identify with minority groups; increased compassion; over-identification (sometimes to the point of paternalistic attitudes towards minorities; behaviors help to alleviate feelings of guilt and confusion; OR
- (2) **Self-focused anger and guilt** over previous conformity to White socialization; anger toward other Whites or the White culture in general.

Retreat into White Culture

Another response to internal conflict and guilt; feelings of defensiveness. Individual may experience racial disloyalty or betrayal. Retreat in behavior and attitude from situations that would simulate internal conflict. Seek security, comfort, and what is familiar with same-race contacts. Because of peer pressures, some individuals feel safer retreating back into White world, being 'colorblind'; other individuals feel angry and fearful of minority groups.

Ponterotto and Pedersen (1993). *Preventing prejudice: A guide for counselors and educators*. Sage.
Ponterotto et al. (2001). *Handbook of Multicultural Counseling*.