

	Key Characteristics	KEY TAKEAWAYS	MAJOR LIMITATIONS	IMPLICATIONS
Cross and Flagen-Smith's Model of Black Identity Development	Black identity development encompasses six sectors. Each sector grows in complexity: from the recognition of race and racial divides to grappling with positive and negative notions of identity, with the embracing of race-neutrality, "Whiteness," "Blackness," other identifying constructs (ex. gender, religion) or self-constructed identity to a more holistic understanding/acceptance of your own race and other racial groups. Upbringing, transitions (think <i>crisis</i>), structural racism contribute to the movement between sectors. Have various ways of coping in given settings.	Black people grapple with self-hatred more so than other racial groups (varies in degrees and salience as they move through the sectors). Everyone doesn't reach every sector.	Not much exploration of how racial identity affects student's daily lives and decision making. Don't really make the <i>so what</i> connection to higher ed. Don't discuss which types of students & in what sector, at any given time.	Black identity as it relates to White identity is explored, not as it relates to other racial groups, potentially an exploration of how SES, pop culture, education contribute to their development.
Ferdman's & Gallegos's Model of Latina and Latino Ethnoracial Orientations	<u>Latino- Integrated</u> : Individuals understands society in terms of race and identified with the larger Latino community. <u>Latino-Identified</u> : Individuals believe race is fluid and society is a dualistic construction of race. <u>Subgroup-Identified</u> : Individuals have strong identification with specific subgroup within the Latino culture, belief that all other subgroups are subordinate. <u>Latino as other</u> : Individuals who hold no stake in a subgroup, often caused by the uncertainty of his or her heritage. <u>Undifferentiated/denial</u> : Individuals claim a color-blind mentality and race is not important. <u>White-Identified</u> : Individuals identify as White in terms of identity, culture, and values.	Identity is not a stage but rather a process (denoted as "orientations" in this model. Latinos can relate to several different orientations in their lives, or just one. Latinos respond in different ways to racial categories.	The model does not focus on the societal pressures that may cause Latinos to feel pressured to relate to a given orientation (i.e. White-identified for employment/social mobility). The ways that Latinos "move" throughout these orientations are not highlighted as well.	Race is secondary for Latino populations. Latinos come from vast racial backgrounds so it is hard to place them in distinct racial categories. Student affairs professionals can use this theory to get Latino students to think about <i>how</i> and <i>why</i> they identify with a certain orientation.
Rowe, Bennet, and Atkinson's White Racial Consciousness Model	White identity is considered through two paradigms: Unachieved consciousness (can consist of race neutrality, a dependence on dominant constructs, or a superficiality/ignorance and confusion about their own race and others) and achieved consciousness (can consist of avoidance and superiority complexes, stagnation and conflict, understanding/still avoidance, integration and activism). Very barren structure, least complex of models.	Seems White people don't really struggle with self-hatred, development seems contingent with interaction (or lack thereof) with other racial groups.	Don't really discuss the why behind the two "consciousnesses" and their corresponding attitudes. No real inquiry into transitions, crisis, conversions, or even if they can vacillate between attitudes.	Can explore the various types of White culture, how/if geography plays a role, if White people engage in code switching or individualism, etc.
Kim's Asian American Identity Development Model	<u>Ethical Awareness</u> : Identity is formed through family structure, prior to integration of school and peers. <u>White Identification</u> : Individual actively attempts to assimilate and identify as White to avoid criticisms of differences. <u>Awakening to social political consciousness</u> : Individuals have realization of acts of discrimination stem from the structure of race in our society. Begin to join forces with other oppressed groups to uplift and move race forward. <u>Redirection to Asian American Consciousness</u> : Individuals develop a sense of pride within themselves with support of their family, friends, social networks <u>Incorporation</u> : Individual establishes healthy self-concept, integrate and interact with others outside of his or her own race	Stages are progressive and sequential. Stages may be revisited. Asians as a collective must deal with race in the United States. Racism influences the development of the Asian American self.	What generational differences influence how Asian Americans progress through these stages? Asian-international students? Interracial Asian Americans?	Because Asian Americans internal perceptions of themselves are influenced by external perceptions, college faculty and administrators must be sensitive to the blatant and latent forms of racism they exude.
Renn's Ecological Theory of Mixed Race Identity Development	Unlike other models (and their binary set-up), seems mixed race students have a selection of identities to choose from: Monoracial identity, multiple monoracial identities (equally knowledgeable of both heritages), multiracial identity (own their unique identity), extraracial identity (opt out of racial categorization & accepted constructs), and situational identity (fluid and contextually driven). Key influencers of choices: the presence or absence of family representing heritage, facial features/identifiers, peer microsystems, any given context. Very developed model, lots of examples.	If mixed with White and something else, most identify singularly w/ non-dominant racial group. Often excluded from racial groups entirely, or ironically forced to choose 1 and run with it.	Lack of research/scholarship to validate findings, mostly focuses on Black/White heritages, or binary representation v. people mixed with more than two heritages or those unaware or misinformed of their heritage, mostly qual.	how they move through the identities in diff. contexts and how that differs w/ other racial groups, further exploration of mixed heritage as its own racial construct, not as it exists in relation to other groups.
Horse's Perspective on American Indian Identity Development	First individual's knowledge of language a culture, emphasizes the assumed identity. Second, individual's consciousness is increased by the awareness and comprehension of the tribe's history. Third, adoption of worldview that is consistent with traditions and culture of his or her heritage. Lastly, the amount of emphasis and individual places on his or her American Indian heritage.	Centered around the idea of consciousness (unique experiences of Native Americans psychosocially). Racial awareness, legal status of Indians, and loss of native language/culture influences Indian Identity.	This model does not capture the challenges Native Americans have in transitioning into higher education, or mainstream culture.	Faculty and student affairs professionals should help foster environments where Native American students can foster their language and culture. In doing this Native American students and allies could help disrupt White structural racism on campus.

*Broad applications for all racial identity models: Diversifying curriculum, programs, faculty, student populations, student interactions, organizations, etc. Helping students connect with their heritage, teaching inclusion and racism to White people.

*Broad commonalities of all racial identity models: These theories help people understand how others' racial identity development. All of these theories could be used to shape programs and services in promoting racial identity development.

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