
The attached charts summarize several frameworks that have been developed to describe stages of racial and ethnic identity development. We found them mostly in the psychology and therapy literature. Some were developed as a way to expand on Erik Erickson's model of human development (which goes from infancy to old age), taking into account factors such as race, gender and sexuality. Some of the frameworks are used to help therapists understand their patients more fully. The models also have broader applications for understanding how individuals function in community, family and organizational settings.

Most of the framework carry the same few cautions. Not every person will necessarily go through every stage in a framework. Many of the authors specifically acknowledge that the stages might also be cyclical, that people might revisit different stages at different points in their lives.

The frameworks summarized here describe people who are situated in many different ways, but they do not describe all of the possibilities. We have listed a few different frameworks that focus on the experiences of people of color, biracial people and white people in the U.S. We think they can be useful tools for self reflection and for building empathy and understanding of people who are situated differently from ourselves.

People of Color Racial Identity Model (William Cross, originally developed as the Nigrescence Model of African American Identity). This framework (referenced by Barbara Burke Tatum in the companion reading) focuses on the process by which African Americans come to understand their identity.

Filipino American Identity Development, (Kevin Nadal). This framework focuses on Filipino Americans, highlighting the experience of cultural assimilation/acculturation of a distinct ethnic group.

Ethnic Minority Identity Development (John W. Berry). This framework focuses on the experiences of ethnic minorities, particularly immigrants to the U.S.

Biracial Identity Development (W. S. Carlos Poston). Stages of identity development of biracial people.

Continuum of Biracial Identity Model (Kerry Ann Rockquemore and Tracey Laszloffy). Continuum rather than staged model.

Resolutions of Biracial Identity Tensions (Maria P. P. Root). Description of possible positive resolutions of biracial identity tensions.

White Racial Identity Model (Janet E. Helms, reference in Tatum article). This framework identifies a continuum that leads to developing an anti-racist identity.

(John and Joy Hoffman)

This framework begins and ends with stages that are thought to be the same for all people. In between, different stages are articulated for People of Color and White People.

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Filipino American (Nadal)

1. neutral or positive feelings about all ethnic groups, including one's own; little exposure to prejudice
2. views only whites as positive, negative toward other ethnicities
3. negative views toward whites, positive toward other ethnicities
4. partiality toward Asian Americans
5. views oneself and other communities of color as empowering
- 6.

Ethnic Minority (Berry)

1. : valuing the majority culture over one's own culture
2. preserving one's culture while withdrawing from the majority culture
3. losing cultural contact and identification with one's culture as well as the majority culture
4. valuing and integrating one's culture as well as the majority culture

Resolutions of Biracial Identity Tensions (Maria P.P. Root)

1. identifying with the group into which others assume the biracial individual most belongs, usually with family support
2. Identify with both (or all) heritage groups, depending on social and personal support
3. Choosing one group, independent of social pressure, to identify himself or herself in a particular way
4. Move fluidly among racial groups but identifies most strongly with other biracial people, regardless of specific heritage backgrounds

because they deserve them and in are in some way superior to minority groups. If the person is able to combat these feelings, they maybe able to move on to the pseudo-independence stage

4. This is the first stage of positive racial identification. Although an individual in this stage does not feel that Whites deserve privilege, they look to people of color, not themselves, to confront and uncover racism. They approve of these efforts and comfort the person as these efforts validate this person's desire to be non-racist. Although this is positive White racial identity, the person does not have a sense of how they can be both White and non-racist together.
5. In this stage, the person makes a genuine attempt to connect to his/her own White identity and to be anti-racist. This stage is usually accompanied by deep concern with understanding and connecse privilege, they lc

Sources for the descriptions in the grids above:

<http://www.innovationscns.com/biracial-identity-development-and-recommendations-in-therapy/>

http://en.wikipedia.org/wiki/William_E._Cross,_Jr.

<http://www.thecolorsoftherainbow.com/Cultural%20Identity%20Phinney.ppt>

<https://www.msu.edu/~renn/RennNewDirectionsMR2008.pdf>

accessed 7-15-11

Additional readings:

John W. Berry

Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations*, 29, 697-712.

Sam, D.L. & Berry, J.W. (Eds)(2006).