INTRODUCTION

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From initial theories influenced by the experience of African Americans during the civil rights movement, the study of racial identity development has expanded to encompass a range of racial groups, including Whites, Asian Americans, Latinos, Native Americans, and people with multiple racial backgrounds. Models of racial identity development are tools for understanding how individuals achieve an awareness of their sense of self in relation to race within a larger social, cultural, and historical context. Faculty members, counselors, organizational consultants, and mediators have integrated aspects of racial identity development theory into their teaching and practice—having found that the models provide insight into many aspects of individual, interpersonal, and intergroup dynamics. As campuses and communities become increasingly diverse, models of racial identity development offer valuable tools in understanding the needs of individuals and groups as well as the dynamics of conflict and coalition building within and across racial communities.

The first edition of this book, New Perspectives on Racial Identity Development: A Theoretical and Practical Anthology (Wijeyesinghe and Jackson 2001)
presented updated and emerging models of racial identity development across six racial groups (Black, White, Latino/a, Native American, Asian, and Multiracial). The text also illustrated the relevance and application of these models to the teaching, counseling, and conflict resolution professions. The goal of the first edition was to illustrate various racial identity processes and the use of these models and theories in several areas of practice.

In this second edition, we continue to examine how various groups in the United States experience race and racial identity. Such ongoing exploration is needed because approaches and perspectives on race and identity are constantly evolving in light of social, political, and cultural changes. Racism is a major aspect that affects identity and understanding of oneself, race, and intergroup dynamics, and the way racism is manifested, named, and understood also changes over time. Since 2000, the population of the United States has become increasingly diverse. In a summary of select data from the 2010 Census, Humes, Jones, and Ramirez (2011) indicate that between 2000 and 2010:

- The Hispanic population increased by 43 percent and represented half of the total increase in population between 2000 and 2010.
- People who indicated that they were Asian only (checking only the Asian box to indicate race) increased at a rate of 43 percent, the largest percentage change of all the racial groups, and ranked second in terms of greatest numerical increase.
- Blacks experienced the third largest numerical increase. However, the percentage increase of the Black community rose by only 1 percent, from 12 percent in 2000 to 13 percent in 2010.
- The White-alone population was the only major racial group to experience a decrease in its proportion of the total population, moving from 75 percent to 72 percent of the entire population between 2000 to 2010.
- The Native Hawaiian and Other Pacific Islander-alone population grew by a third, and from 0.1 percent to 0.2 percent of the total population in one decade. Individuals indicating they were American Indian and Alaska Native alone grew by 18 percent, but remained at about 0.9 percent of the total population.
- The number of people checking two or more races on the Census increased to over 9 million between 2000 and 2010. While representing just under 3 percent of the total population, this group grew by one-third in the ten years between the two national population surveys.

In addition to reporting and analyzing the results of the 2010 Census, Hume, Jones, and Ramirez indicated that “The race categories included in
the census questionnaire generally reflect a social definition of race recognized in this country and are not an attempt to define race biologically, anthropologically, or genetically. In addition, it is recognized that the categories of the race question include race and national origin or sociocultural groups” (2011, 2). These statements reflect the growing understanding that the environment in which identity is formed is in constant flux in response to shifting demographic, social, and geopolitical dynamics.

Given the changing face of America, models of racial identity development must evolve if they are to remain relevant and effective tools. However, the evolution of frameworks is not driven solely by shifts in the racial composition of the country. A greater understanding of how race is lived within a specific context at a particular time, the dynamic nature of the social, cultural, and political climate, and new insights about the nature of racial and social identity are additional forces to be considered.

The path ahead necessitates that we honor the roots of racial identity development, grow its various branches, and expand the areas from which we draw insight and knowledge. As we move forward foundational models of identity provide needed information, reference points, and direction. New research and analysis, and collaborations across disciplines contribute cutting-edge knowledge and perspectives on how we understand, study, and experience race and other aspects of social identity. At this time, the framework of Intersectionality is perhaps the most significant new perspective being considered in social identity literature and research. Intersectionality emphasizes that identity development in one area (race in the case of New Perspectives) cannot be viewed as occurring outside of, or separate from, the developmental processes of other social identities (such as gender, class, sexual orientation, and religious/faith tradition) within individuals (Dill and Zambrana 2009; Dill, McLaughlin, and Nieves 2007; Weber 1998, 2010a, and 2010b). Intersectionality calls for models of social identity to take a more holistic and integrated approach in describing and representing the lived experience of individuals, and to link individual experiences to larger social, cultural, and institutional systems.

Viewed from an intersectional perspective, racial identity is seen as complex and holistic, influenced by specific historical and social contexts, and framed by the dynamics of social power and privilege. Intersectionality receives considerable attention in the chapters of this book, and readers are encouraged to consider how Intersectionality enhances our understanding of race and racial identity development. At the same time, racial identity models offer history, perspectives, and content that can be beneficial to scholars of Intersectionality. Therefore, we see analyzing racial identity development
and Intersectionality together as yielding reciprocal benefits that each discipline can build upon in the future.

This book is one tool for understanding racial identity in a modern context. It offers updated and expanded models of racial identity development that incorporate cultural and institutional changes related to race in the United States. We recognize, however, that although we live in a time when our social perspective is increasingly global in nature, national norms, values, and approaches to race, identity, and racism have not been transcended, and may never be. In describing how systemic power and privilege underlie hierarchical relationships between social groups, Weber (2010b) notes that these social relationships are never static and fixed and are constantly changing as part of new economic, political, and ideological processes, trends, and events. Their meaning varies not only across historical time periods but also across nations and regions within nations during the same period. Because these systems must always be understood within a specific historical and geographical context, race, class, gender, and sexuality analysis tend to avoid the search for common meanings of the systems that would apply in all times and places. (93–94)

Although some chapters in this book discuss race and identity from a more global and transnational perspective, the primary focus and scope of the volume is racial identity within the context of the United States. In addition, the contributors provide cutting-edge perspectives on how race and social identity are understood by, and represented in, frameworks of identity development. Chapters use emerging research and paradigms from other disciplines that offer innovative approaches that have yet to be fully discussed in the literature on racial identity. Contributing authors discuss the impact of these perspectives on how we understand and study racial identity in a culture where race and other social identities are socially constructed and carry significant societal, political, and group meaning.

The models and perspectives in this book encourage and feed the exploration of critical questions related to race and identity today, including:

- What promises do evolving social dynamics and emerging paradigms from other disciplines hold for the exploration of racial identity, and what challenges do they present to the ways race and racial identity have been viewed up to this point?
- In what circumstances is it beneficial to view race and racial identity separately from the developmental processes of other social identities (such as
Introduction

Does adopting an intersectional perspective require that new frameworks and research methodologies treat racial identity as inextricably linked and related to other processes of social identity?

• If a more holistic and inclusive perspective on identity is warranted, or even required as existing theories are revised and new ones developed, how does this affect how race and racial identity are researched, taught, and applied in classrooms, counseling settings, or educator training programs?

• How do the increasingly global nature of the human experience, the easier and more rapid exchange of information, and the integration of the practices and imagery of other countries and cultures influence how we see or define race and racial group membership in the United States? How do these forces affect the discussion of national issues related to race and ethnicity, such as citizenship and immigration?

• What is the impact of changes in the way racial groups are configured and named in the United States on racial identity and racial group membership? How will ascribed and chosen identities affect membership in different racial groups and between racial groups in the future?

In addressing these and other related questions, the chapters in this book contribute to an ongoing dialogue that has within it as many questions as it does answers. This conversation requires many voices, diverse perspectives, and varying approaches to race and identity. The authors in this volume in fact reflect a range of orientations toward race and racial identity. This broad scope of perspectives is the result of a number of factors. The chapters discuss racial identity in six different groups, each of which has unique histories and issues related to their experience in the United States. The authors represent various approaches to identity, including psychological and psychosocial, ecological, postmodern, and postfeminist perspectives. Each chapter contains the research, analysis, and perspective of its particular author or authors. Some chapters reflect a personal, introspective presentation. In others, the material finds greater grounding in a review or analysis of the literature.

While representing diverse perspectives on racial identity, the contributors are bound together by a common goal—to offer information, models, and insights on how racial identity is understood and represented in a modern context and, in some chapters, to explore how models based on race can inform the experience of other social groups (such as gender, sexual orientation, and class). All the chapters connect racial identity to the larger cultural norms, social practices, and institutional systems related to race in
the United States. Each chapter provides examples of how models and perspectives on racial identity are relevant to the day-to-day lives of individuals. One of the primary goals of this volume is the integration of emerging theoretical frameworks, such as Intersectionality, with perspectives on racial identity. Therefore, the chapters are more focused on the consideration and reconsideration of models of identity, and less on the application of theory to specific situations such as counseling, mediation, and teacher training. However, the models presented in the book can be used to guide approaches to education, teaching, curriculum development, and counseling. This book is not only about what we teach, research, or use to understand racial identity, but also about how we teach, study, counsel, and understand each other and ourselves.

The book begins with a chapter that provides an overview of theoretical perspectives on racial identity. This piece is followed by chapters that focus on racial identity development in Black, White, Asian, Latino, Native American, and Multiracial populations. The chapters in the second section of the book discuss how social identities occur simultaneously and examine the implications of this orientation for racial identity; how identity is enacted in day-to-day interactions; and specific pedagogical approaches, techniques, and activities related to incorporating Intersectionality into teaching about racial identity.

In chapter 1, Kristen Renn illustrates how the concepts of race and racial identity reflect the social and political systems of the United States at varying historical periods. This chapter provides an important distinction between the concept of race as a larger social construct, and racial identity that has meaning at the individual and group level. Renn then highlights how various disciplines frame racial identity and contribute to our understanding of racial identity development. Concluding with a discussion of modern influences that will continue to affect orientations toward racial identity, this chapter provides a firm foundation for the key concepts that appear in subsequent chapters of the book.

In chapter 2, Bailey Jackson updates his Black Identity Development (BID) model in light of some of the events that have had a profound effect on the evolution of race, racism, and racial identity at the national and global level. Whereas previously Black identity development models, including BID, overemphasized the role that racism played in Black identity development, the main focus of this chapter is the expansion of the BID model to more explicitly address the influence of Black culture in the Black identity development process. In his revision of the BID model, Jackson enhances the description of each of his identity development stages to include the ways
in which emphasizing Black culture, along with racism, can increase our understanding of the Black identity development process at each stage. The chapter also integrates the concept of Intersectionality in the final stage of the BID model, and discusses how this additional perspective complicates the challenges associated with the last phase of the Black identity development process.

In chapter 3, Plácida Gallegos and Bernardo Ferdman provide an analysis of the impact of the growing Latino and Latina population on U.S. politics, public policy, and economics, as well as how these changes influence the response to Latinos by other groups. The challenges of viewing the Latino/a experience through the lens of U.S. configurations of, and approaches to, race are also discussed. In presenting their expanded model of Latina and Latino ethnoracial identity orientations, Gallegos and Ferdman add several layers to their previous work, including the challenges, adaptive strategies, behavioral manifestations, and limitations of each of the six orientations in the model. The authors make recommendations for organizations wishing to integrate and utilize Latinos and Latino perspectives in the workplace and for programs related to fostering cross-cultural competencies.

Chapter 4 of the book represents an integration of the fields of Multiracial theory and Intersectionality by Charmaine L. Wijeyesinghe. The author identifies and discusses several core characteristics evident in both disciplines. Select models of Multiracial identity are reviewed and analyzed for their inclusion of key aspects of Intersectionality, including framing identity as fluid, connected to larger social and historical contexts, and influenced by multiple, intersecting factors. In presenting a new model of Multiracial identity that incorporates these themes and expands on the number of factors from the author’s previous work, the chapter offers a unique image and representation of racial identity. Implications of the content and representation of this model for future research and theory development related to Multiracial racial identity are also discussed.

A twenty-first century Native American consciousness is the central focus of chapter 5 by Perry Horse. This chapter examines Native Americans’ relationship with the concept of race and identity over several historical eras, and how these eras influenced the context and situations in which Native Americans develop individual and group consciousness. Drawing upon the historical record, as well as research, knowledge of tribal issues, and personal narrative, Horse frames the discussion of Native American identity around the larger theme of orientations. The chapter highlights these orientations as they relate to race consciousness, political consciousness, linguistic consciousness, and cultural consciousness. The chapter offers directions for
framing Indian consciousness in the twenty-first century, based on Native Americans’ response to, and recovery from, the many challenges they faced during the periods of colonization.

In chapter 6 Rita Hardiman and Molly Keehn distinguish between early theories of White identity development and the more recent perspectives of White people’s view of race and racial privilege. Using data gained from their research study of White college students, Hardiman and Keehn identify several key themes that highlight how a select group of Whites understand race, racism, and their racial identity today. Topics discussed include how Whites relate to other Whites, research participants’ perspective on Whites who adopted aspects of Black culture, and what these White youth understood to be the advantages and disadvantages of belonging to their racial group. The authors evaluate the data in light of foundational models of White identity and also reflect on their findings given contemporary perspectives on the experience of Whites in the context of the evolving meaning of race and racism. The chapter concludes by posing research questions that explore racial identity as a fluid process, and one that varies when other social identities (such as religion and economic class) are taken into account.

Jean Kim updates her foundational Asian American Racial Identity Development Theory in chapter 7. Distinguishing between Asian Americans’ relationship to race and ethnicity, the author offers a more sophisticated perspective of how Asian American identity is affected by factors such as the salience of particular social identities, situational differences, immigration and generation, and stereotypes and American cultural myths. After reviewing the components of the Asian American Racial Identity Development theory, Kim reflects upon the structure and content of the model in light of research related to stage-based paradigms and emerging perspectives that place attention to multiple identities in the forefront of social identity frameworks. The chapter includes discussion of several current issues facing Asian Americans, including the increase in interracial marriages, the impact of generation since immigrating to the United States, and changes in the political climate related to race.

In chapter 8, Evangelina Holvino discusses the impact of the forces of globalization, postmodernism, and transnational feminism on the construction and meaning of identity—demonstrating that how we think and frame social differences influences how we construct models of social identity. The chapter includes an analysis of several models that illustrate the relationship between various social identities. Holvino then introduces a model of simultaneity that integrates many themes evident in transnational feminist conceptions of identity: positing identity as complex, socially constructed, and
subjective, for example. The chapter includes discussion of the application of the model, the skills and assumptions that support it, and the challenges in applying the model to the lives of individuals in various situations.

In chapter 9, William Cross presents a model of identity enactment based on the African American experience, and then uses the core features of this model to construct a second, more generic framework that can be applied to a range of social groups. Positing identity as stable but flexible in the manner in which it is expressed in different situations and contexts, Cross discusses the enactment of Black racial and cultural identity under conditions of racism, within mainstream institutions, across racial groups, and in interactions within the Black community. These modes of enacting identity in different contexts are then demonstrated within the experience of Native Americans, Lesbian, Gay, Bisexual, and Transgendered people, and people with disabilities.

Diane Goodman and Bailey Jackson provide insights on integrating an intersectional perspective into both the pedagogy and practice of teaching about racial identity in chapter 10. Their analysis identifies core areas related to racial identity and how these can be addressed through an approach that integrates intersectional assumptions, content, and approaches in an incremental manner. The authors present a framework of four pedagogical approaches that move from teaching racial identity within a single-identity focus to incorporating the influence of numerous axes of social identity simultaneously with race. Description of each approach includes core assumptions, criteria, and rationale for use, learning objectives, and specific instructional techniques and activities. In addition, the chapter provides direction for addressing challenges and issues that may arise from the use of each approach.

The models, perspectives, and tools offered in this book are meant to further our understanding of how individuals experience race and identity in a country where the population, cultural and political forces, and intragroup and intergroup dynamics are evolving. In addition, we hope the volume contributes to the building of bridges between the field of racial identity and disciplines related to other social groups and the experience and development of identity within these groups.

REFERENCES


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