

Dr. Sandra (Chap) Chapman

community + education + equity



SANDRA CHAPMAN
CONSULTING

Where are you in your understanding, feelings and attitudes about your _____ (insert your racial identity) at this moment?

Use the opening prompts below to help start some statements.

I am . . .

I never/sometimes/often . . .

How do I . . .

I don't . . .

They need to . . .

I feel . . .

I would like . . .

I don't know . . .

We need . . .

Are there . . .

When I . . .

Using racial identity models, this section was modified by Mark Silberberg, Director of Innovation & Learning at LREI

Color Blind Racial Ideology – Color-evasion: the belief that race does not matter in one's personal life or have an impact on interpersonal relationships (Sullivan & Cross, 2016).

Racial Self-Schema – Distinct generalizations, thoughts, feelings, and emotions about one's racial self (Oyserman et al., 2003).

Use the prompts below to reflect and write about your journey of **Black racial awareness**.

1. Do you believe in a Colorblind Racial Ideology (CBRI)? Think of a moment in your life when you believed that race was not a salient component of your identity or sense of self (pre-encounter).
2. What is the first memory you have of a racial experience (encounter)? Was this directed at you or did you witness it? What are the feelings and thoughts associated with this memory for you? Who was around to help you see and understand these racialized moments? Are they People of Color and/or White people. Can you name one or two Black people you regularly seek to process racial stress?
3. Can you recall a moment this past year when you experienced racial tension, stress, or a racial microaggression? Did you avoid White people, White spaces, or symbols of Whiteness (immersion/emersion)? What did you do? Who did you talk to? How did you (or do you regularly) overcome racial stress?
4. Do you feel racial pride (internalized)? How do you engage in relationship building with White peers? Are you selective about the White friends you have? Why or why not? Do you have a close White friend? What are ways this person understands race and racism that are important to you? How do you define yourself now as a Black person compared to when you were in contact?
5. What are ways you translate your understanding of yourself as a Black person to your various communities (internalized-commitment)?

Framework	My Race Journey
1. Colorblind. We are all just people - Pre-encounter	
2. There's a problem. now bond - Encounter	
3. Power to my people - Immersion/Emersion	
4. Coalition builder- Internalization	
5. Empowered self and committed to my communities - Internalization/Commitment	

Black Racial Identity Development

Cross (1971, 1978, 1991) from *Talking about Race, Learning about Racism: The Application of Racial Identity Development Theory in the Classroom* by Beverly Daniel Tatum in Geismar, K. & Nicoleau, G. (1993), *Teaching for Change*. Harvard Educational Review. Cambridge, MA.

Personal Racial Color-Blindness

Colorblind. We are all just people – Preencounter

“Don’t call me African American, I’m an American. I’m like everyone else.”

The African American has absorbed many of the beliefs and values of the dominant White culture, including the notion that “White is right” and “Black is wrong.” Though the internalization of negative Black Stereotypes may be outside of his or her conscious awareness, the individual seeks to assimilate and be accepted by Whites, and actively or passively distances him/herself from other Blacks.

There’s a problem now bond – Encounter

“Why is this (racism, denial or opportunities, privileges denied) happening to me?”

This phase is typically precipitated by an event or series of events that forces the individual to acknowledge the impact of racism in one’s life. For example, instances of social rejection by White friends or colleagues (or reading new personally relevant information about racism) may lead the individual to the conclusion that many Whites will not view him or her as an equal. Faced with the reality that he or she cannot truly be White, the individual is forced to focus on his or her identity as a member of a group targeted by racism.

Power to my people - Immersion/Emersion

“I’m proud of the group I belong to.” “Most White people don’t get Black people.”

This stage is characterized by the simultaneous desire to surround oneself with visible symbols of one’s racial identity and an active avoidance of symbols of Whiteness. As Thomas Parham describes, “At this stage, everything of value in life must be Black or relevant to Blackness. This stage is also characterized by a tendency to denigrate white people, simultaneously glorifying Black people...” (1989, p. 190). As individuals enter the Immersion stage, they actively seek out opportunities to explore aspects of their own history and culture with the support of peers from their own racial background. Typically, White-focused anger dissipates during this phase because so much of the person’s energy is directed toward his or her own group and self exploration. The result of this exploration is an emerging security in a newly defined and affirmed sense of self.

Black Racial Identity Development

Developing Critical Color Consciousness

Coalition builder – Internalization

“I’m Black and I’m proud.” “You see my Blackness, we can be friends.”

While still maintaining his or her connections with Black peers, the internalized individual is willing to establish meaningful relationships with Whites who acknowledge and are respectful of his or her self-definition. The individual is also ready to build coalitions with members of other oppressed groups.

Empowered self and committed to my communities - Internalization-Commitment

“What can I do for my many Black communities?” “How do I work to dismantle systemic racism impacting Black people and all people?”

Those at the fifth stage have found ways to translate their “personal sense of Blackness into a plan of action or a general sense of commitment” to the concerns of Blacks as a group, which is sustained over time (Cross, 1991, p. 220). Whether at the fourth or fifth stage, the process of Internalization allows the individual, anchored in a positive sense of racial identity, both to perceive and transcend race proactively.

