ANNOTATED BIBLIOGRAPHY DECRIMINALIZING RACE PRIDE, FREE SPEECH, & ADOLESCENT DEVELOPMENT FOR YOUTH OF COLOR

Racial identity development plays a central role in how adolescents think about themselves and their identities. African American, Latino, Asian American, and Native American youth must contend with experiences of discrimination and criminalization as they develop their racial identities. The resources in this annotated bibliography were shared as part of the July 2022 session of the Racial Justice Training Series co-hosted by the Georgetown Juvenile Justice Clinic & Initiative and the Gault Center based on Chapter 5: Policing Identity: The Politics of Adolescence and Black Identity Development in *The Rage of Innocence: How America Criminalizes Black Youth* by Kristin Henning.

Watch the webinar recording for a full understanding of how these resources can help youth defenders defend young people during the process of racial identity development: https://www.youtube.com/watch?v=TJbQL8h6SBw

The descriptions of the resources are drawn from the linked and cited sources. They are listed in reverse chronological order. Please find the most recent resources at the beginning of each section.

I.   Books

Kristin Henning, Chapter 5: Policing Identity: The Politics of Adolescence and Black Identity Development in *The Rage of Innocence: How America Criminalizes Black Youth* (2021).

- In Chapter 5 of *The Rage of Innocence*, Kristin Henning writes about the importance of racial identity development for Black youth, how experiences of discrimination and policing impact this development, and the ways their expressions of racial identity are often criminalized. Henning discusses the importance of family in helping youth navigate their racial socialization and the pivotal role activism can play as youth develop their racial identities.
- **About *The Rage of Innocence*:** Drawing upon twenty-five years of experience representing young people in Washington, D.C.'s juvenile courts, Henning confronts America's irrational and manufactured fears of Black youth and makes a compelling case that the nation's obsession with policing and incarcerating Black America begins with Black children. Unlike White youth, who are afforded the freedom to test boundaries, experiment with sex and drugs, and figure out who they are and who they want to be, Black youth are seen as a threat to White America and denied the privilege of healthy

adolescent development. Weaving together powerful narratives and persuasive data, Henning examines the criminalization of Black adolescent play and sexuality, the demonization of Black fashion, hair, and music, and the discriminatory impact of police in schools. The Rage of Innocence lays bare the long-term consequences of racism and trauma that Black children experience at the hands of police and their vigilante surrogates and explains how discriminatory and aggressive policing has socialized a generation of Black teenagers to fear and resent the police.

Michael J. Nakkula and Eric Toshalis, *Understanding Youth: Adolescent Development for Educators,* **Harvard Education Press (**[2006](#)**)**

- Nakkula and Toshalis discuss how social class, peer and adult relationships, gender norms, and the media help to shape adolescents' sense of themselves and their future expectations and aspirations.
- The authors offer a detailed account of the racial socialization and maturation process for Black youth specifically. From initial realizations of racial dynamics to formal conversations with parents and family, the authors adequately address minority adolescent development.
- The authors clarify the challenges Black youth face in their socialization to a world designed in many ways to their disadvantage. A key theme of the book surrounds actively balancing an understanding of racial dynamics and an ability to effectively navigate society.
- Social workers, educators, and public defenders alike can utilize this resource to gain a deeper psychological understanding of the adolescent brain in connection to their social experiences and environment.

II. Fact Sheets

[Resources on Ethnic-Racial Identity](#)**, The Adolescent Ethnic-Racial Identity Lab, Harvard University.**

Harvard's Adolescent Ethnic-Racial Identity Lab shares resources for teachers and others who work with youth on their website. These resources offer practical guidance and tools to best navigate conversations about race, ethnicity and identity.

Understanding Ethnic-Racial Identity Development, [Fact Sheet](#) **created by Gabe Murchison.**

- This brief fact sheet outlines the basics of Ethnic-Racial Identity Development (ERI).
  - Addresses the various dimensions and complexities of ERI
  - Outlines how to best promote positive ERI in school environments
- Positive affirmation, affinity groups, modeling openness, creating curricula and listening tools are all provided in the fact sheet.

III.   Empirical and Academic Research Articles

Michael R. Sladek, Adriana J. Umaña-Taylor, et al., ***"So, like, it's all a mix of one": Intersecting Contexts of Adolescents' Ethnic-Racial Socialization,*** **Child Development, 01-20 (2022)**

Purpose
- This study answers the question: In what ways do social contexts intersect to inform adolescents' ethnic-racial identity development?

Methodology
- Black, Latino, White, and Asian American adolescents participated in surveys and focus group discussions to share insights into ethnic-racial identity (ERI) development in context.
- Participants were selected from a sample of 1553 students recruited from an ethno-racially and socioeconomically diverse high school in a major metropolitan area in the southwestern United States during the 2013-2014 school year.
- Students were first asked to take a survey to assess their level of exploration related to their ethnic-racial identity.
- Several weeks later, students were placed into focus groups that were facilitated by researchers. In these focus groups, participants were asked about activities they had engaged in to explore their ethnic-racial identity, how those activities made them feel, and why they had or had not intentionally explored their ethnic-racial identity. These questions were informed by the survey responses.
- A team of researchers reviewed transcripts from the focus groups and coded them to evaluate the social contexts in which adolescents learn about heir ERI. The list included family, peers, school, community-based contexts (e.g. places of worship, community organizations), media (e.g. the internet, music), and sociohistorical context (e.g. systems of racial oppression, current events).
- The researchers focused their analysis on the following question: In what ways do social contexts intersect to inform adolescents' ethnic-racial identity development?

- Intersecting contexts is defined as the interface of overlapping and interwoven social influences that synergistically shape how adolescents learn about their ERI in a manner that reflects the fluidity with which youth experience and make sense of navigating the myriad settings of their everyday lives.

Results
- Family ethnic-racial socialization intersects with community-based, peer, media, and school socialization.
  - Family brought participants to community-based events to learn more about their ERI.
  - Participants gave examples of watching tv or documentaries, discussing books and magazines, etc. with family to learn more about their ERI.
  - Participants spoke about going with both friends and families to try foods from their heritage or play a sports game.
- Ethnic-racial socialization occurs outside family through intersections between peer, school, community-based, and media settings,
  - Most examples of peer-school intersections were specific to memorable school-sponsored occasions (like events commemorating key events of historical significance in racial justice movements). Though infrequent, these were memorable and had impact.
  - Participants also discussed activities and conversations that happen at places of worship and community-based organizations, like festivals.
  - Participants reported using the internet to learn more about their ERI, which they then shared with peers and teachers.
- Ethnic -racial socialization is embedded within systems of racial oppression across contexts.
  - Specifically, youth of color described how learning their ERI included an adaptive need to react to, make sense of, and overcome messages from teachers in schools, other adults, peers, and the media that marginalize their identities.
  - Teachers lacking the knowledge and critical awareness to support students in accessing and exploring their cultural histories for school assignments, thereby marginalizing youth of color through unfair treatment in school, may serve as a unique instigator of ERI exploration through motivation to push back against and resist these norms.

Kristia A. Wantchekon & Adriana J. Umaña-Taylor, *Relating Profiles of Ethnic-Racial Identity Process and Content to the Academic and Psychological Adjustment of Black and Latinx Adolescents* **J. Youth Adolesc. ([2021](#))**

Purpose
- Ethnic-racial identity (i.e., individuals' beliefs about their ethnic-racial group membership and the processes through which they develop those beliefs) is a developmental competency that can promote adolescents' adjustment; however, the extant literature has largely focused on how distinct dimensions of ethnic-racial identity are associated with adjustment (i.e., variable-centered approaches), potentially obscuring a more holistic understanding of this developmental competency.

Methodology
- The current study utilized latent profile analysis, a person-centered approach, to examine profiles of ethnic-racial identity among Black and Latino adolescents as well as links between profile membership and adjustment.

Results
- Three ethnic-racial identity profiles emerged: Diffuse & Low Regard (n = 55; lower development, lower self-concept); Diffuse & High Regard (n = 160; lower development, higher self-concept); and Developed & Idealized (n = 477; higher development, higher self-concept).
- The profile highest in ethnic-racial identity across all indicators reported the highest levels of adjustment. The findings highlight the synergistic benefits of ethnic-racial identity development and positive self-concept for adolescents' psychosocial and academic adjustment.

Kristia A. Wantchekon, Adriana J. Umaña-Taylor, Deborah Rivas-Drake, et al. *Comparing relations of ethnic-racial public regard, centrality, and intergroup contact attitudes among ethno-racially diverse adolescents,* **Group Processes & Intergroup Relations ([2021](#))**

Purpose
- Authors sought to analyze the role that two ethnic/racial identity based factors play in determining adolescents' intergroup social contact approach and avoidance attitudes.
- The factors ethnic/racial variables studied that influence such attitudes were how positively others viewed their ethnic-racial group (i.e., public regard) and how integral their ethnic-racial background was to their self-concept (i.e., centrality).
- In relation to intergroup contact, approach attitudes represent individuals' positive opinions about and active interest in engaging with ethnic-racial outgroup members, whereas avoidance attitudes represent strong negative opinions about intergroup contact with ethnic-racial outgroup members as well as interest in inhibiting intergroup contact.

Methodology

- Guided by social identity theory (Tajfel & Turner, 1986) and the MMRI (Sellers et al., 1998), the current study examined the associations among public regard, centrality, and adolescents' attitudes about intergroup contact.
- Data were drawn from a larger study focused on ERI and peer relations among ninth-through 12th-grade students in two high schools located in the Midwest and Southwest US, respectively.
- Ethnic-racial identity. A revised version of the Multidimensional Inventory of Black Identity-Teen (MIBI-T; Scottham et al., 2008) was used to assess adolescents' ethnic-racial identity public regard (three items; e.g., "People think that people of my ethnicity are as good as people from other ethnicities") and centrality (three items; e.g., "I have a strong sense of belonging to people from my ethnic group").
- Intergroup contact approach and avoidance attitudes were assessed using the six-item Other-Group Orientation Subscale of the Multigroup Ethnic Identity Measure (MEIM; Phinney, 1992). Items were rated on a 4-point Likert scale (1 = strongly disagree, 4 = strongly agree). Two items focus on avoidance of outgroup members (e.g., "I don't try to become friends with people from other ethnic groups"), with higher scores indicating more negative orientations toward contact with outgroup members. Four items focus on approach toward outgroup members (e.g., "I enjoy being around people from ethnic groups other than my own"), with higher scores indicating more positive orientations toward contact with outgroup members.

Results

- Paths from public regard and centrality to approach could be constrained to be equal across all ethnic-racial groups, suggesting consistency in these relations across adolescents, regardless of their geographical site or ethnic-racial background.
- Overall, public regard was positively associated with approach, B = 0.07 (SE = 0.01), $p < .001$. Thus, adolescents who perceived that others view their ethnic-racial group more positively tended to be more interested in engaging with members of other groups
- Statistically significant variation by ethnic-racial group membership emerged in the relations between the ERI dimensions and avoidance.
- The relation between public regard and avoidance was null for both Black and Latinx adolescents across sites, B = −0.02 (SE = 0.02), $p = .33$, and these associations did not differ significantly among the four groups.
- White adolescents who perceived that others view their ethnic-racial group more negatively (i.e., had lower public regard) were more likely to endorse avoidance of engaging with members of other ethnic-racial groups.
- This data suggests that having a sense of ethnic/racial approval from members of other ethnic groups (public regard) is consistently positively correlated with healthy approach attitudes towards other ethnic groups, among all adolescents studied.

- However, a less clear relationship exists for Black and Latino adolescents when looking into the correlation between negative public regard and avoidance attitudes.

Michael R. Sladek, Adriana J. Umaña-Taylor, Kristia A. Wantchekon, et al. *Contextual Moderators of a School-Based Ethnic-Racial Identity Intervention: The Roles of Family Ethnic Socialization and Ethnic-Racial Background* (**April 2021**)

Purpose
- To explore the role of Ethnic-Racial Identity (ERI) formation as a key aspect of adolescent developmental competency, specifically among youth of color, that challenges sense of self and psychosocial adjustment.

Methodology
- A randomized controlled trial (RCT) has demonstrated the efficacy of a universal school-based health promotion intervention program to positively influence adolescents' ERI exploration and ERI resolution, compared to an attention control curriculum that was delivered by the same facilitators, had equivalent contact hours, and focused on post-secondary career and educational options.
- The current study extended prior tests of the RCT to better understand (a) how intervention-based ERI changes unfolded over two phases—temporally proximal pre- to post-test effects and long-term post-test effects across a 1-year follow-up period, and (b) identify for whom the intervention was more effective by testing theorized contextual moderators—baseline family ethnic socialization practices and youth ethnic-racial background (i.e., white majority vs. ethnic-racial minority).
- Bilinear spline growth models were used to examine longitudinal ERI trajectories in intervention and control groups across four survey assessments (baseline, 12 weeks, 18 weeks, 67 weeks; N = 215; Mage = 15.02; 49.1% female; 62.6% ethnic-racial minority).

Results
- In support of an additive effect for the role of families in school-based interventions, post-test ERI exploration significantly increased (relative to the control group) to a greater extent for youth with higher (compared to lower) baseline levels of family ethnic socialization.
- ERI resolution significantly increased from pre- to post-test for ethnic-racial minority youth and also increased across the 1-year follow-up period for white youth in the intervention.
- These results highlight family ethnic socialization as a developmental asset for school-based ERI interventions and demonstrate differential pathways by which such

interventions support ERI development for ethnic-racial minority and majority adolescents.

Relevance
- Tangible interventions to positively impact ethnic-racial identity socialization are provided in this study.
- Such interventions are aided by the additive effect the role of families play in such identity socialization processes.

Michael R. Sladek, Adriana J. Uman˜a-Taylor, Kristia A. Wantchekon et al. *Ethnic-racial discrimination experiences and ethnic-racial identity predict adolescents' psychosocial adjustment: Evidence for a compensatory risk-resilience model.* **International Journal of Behavioral Development ([2020](#))**

Purpose
- Ethnic-racial identity (ERI) is a multidimensional psychological construct that reflects the developmental process through which youth develop beliefs and attitudes about their ethnic and/or racial group and the content or feelings attached to this aspect of their identity.
- Adolescents' ERI process and content have been linked with positive adjustment, and ERI has been identified as a key developmental competency in culturally informed models of resilience.
- Authors analyze adolescents in Colombia and it's legacies of an ethnic-racial hierarchy. Colombia's mestizaje ideology (i.e., the assumption that everyone is racially mixed), along with contemporary multiculturalism education reforms, create a unique context for understanding adolescents' experiences of ethnic-racial discrimination in Colombia and more broadly.
- Similar to other Latin American countries that faced the Spanish conquest, Colombia has historically distributed power and resources according to an ethnic-racial hierarchy favoring those who are racially white and of European descent.

Methodology
- The study followed a risk and resilience framework (Masten et al., 2009), which looks at the presence of a risk factor (e.g., ethnic-racial discrimination) that increases the likelihood of poor outcomes, whereas a promotive factor (e.g., ERI) is associated with positive outcomes across all levels of risk.
- In 2017–2018, participants were recruited from six schools in Medellin, Colombia. School sites were selected to reflect socioeconomic diversity. In total, there were 462 participants in Grades 9 (36.4%), 10 (31.8%), and 11 (31.4%), the last 3 years of secondary schooling in Colombia.

- Self-esteem. Participants completed the 10-item (e.g., "On the whole I am satisfied with myself") Rosenberg Self-Esteem Scale (Rosenberg, 1979)
- Depressive symptoms. Participants completed the 20-item Center for Epidemiologic Studies Depression Scale (Radloff, 1977), which assessed symptoms associated with depression regarding the last week.
- Ethnic-racial discrimination. An 11-item version of the Adolescent Discrimination Distress Index (Fisher et al., 2000) was used. Participants reported how often instances of discrimination had occurred to them in the last year.
- Ethnic-racial identity. Consistent with the integrated conceptualization of ERI to consider ethnic and racial group membership instructions to participants included "The next statements refer to 'ethnic identity', or how much one feels they identify with the characteristics of an ethnic or racial group."

Results
- Ethnic-racial discrimination was significantly negatively correlated with self-esteem and positively correlated with depressive symptoms (Table 2). In contrast, ERI resolution and ERI affirmation were significantly positively correlated with self-esteem and negatively correlated with depressive symptoms. ERI exploration was significantly positively correlated with self-esteem but not significantly correlated with depressive symptoms.

Deborah Rivas-Drake, Adriana J. Umaña-Taylor, *Engaging in Meaningful Conversations: The Need to Foster Ethnic-Racial Identity in School* (2019).

- Umaña-Taylor and Rivas-Drake address the development of self-identity among students of color, specifically in a classroom setting.
- This article discusses how educators, parents, peers, and practitioners can improve strategies for fostering positive formations of self-identity and "ethnic-racial competence."
- The authors suggest that conventional approaches to racial socialization for young people of color, specifically by white people or others in positions of authority, can fail to properly repair self-image and allow students to thrive.
  - Ideas that racial issues should be downplayed or not discussed are combatted with the authors' claim that "It's challenging to reconcile the disparate perspectives on ethnic-racial tensions, much less have open dialogue about them, but our social fabric is weakened by not engaging in meaningful dialogue about these issues"
- Authors focus on youth in particular, stating "From a child development perspective, children have a strong preference for equality and fairness, and they demonstrate an increasing concern for fairness and others' welfare with age. Scholars such as Melanie Killen, Adam Rutland, and their colleagues have shown the prevalence of children's moral concerns regarding equality and justice."

- Authors argue that young people are forcibly thrust into a world marred by racial dynamics and inequality. Rather than pretending dynamics don't exist as a means of self-protection, Umana-Taylor and Rivas-Drake argue that confronting race head on is the only solution:
  - "They must develop a sense of who they are and who they can be in a deeply conflicted society, and the experiences and knowledge gained during childhood serve as the foundation for this process. Making sense of diversity in a developmentally attentive way involves helping adolescents grapple with the question "Who am I, and how do I fit in this diverse world?""
- Strategies are then provided to educators and other adults for building up a strong and effective racial competency and world view.
  - "To best foster the development of skills and competencies that will help adolescents make sense of their identities and of the diversity that exists in society in productive ways, adults must engage in the difficult conversations—both among ourselves and with our youth. Indeed, some of the most significant opportunities to engage in these conversations occur during adolescence."
  - "Understanding others' ethnic-racial experiences can be critical for developing an understanding of one's own ethnic-racial identity. With an informed sense of one's own self, one can begin to align diverse perspectives of ethnic and racial dynamics."
  - "Fostering the development of ethnic-racial identity in all young people can provide building blocks with which they can begin to reconcile the diverse ways in which race and ethnicity matter in U.S. society."
- In work conducted by Jean Phinney and her colleagues, adolescents from Latino, Black, Asian, and white backgrounds who had thought more about their ethnic-racial identities actually reported more positive views about engaging with others who were from different ethnic-racial groups, a skill that has been referred to as "ethnic-racial competence," or the ability to behave in ways that invite positive relationships with peers from other ethnic groups. Second, having a positive sense of one's ethnic--racial identity promotes social competence with peers, such as the ability to productively navigate social interactions and form friendships.
- In Denise Newman's work with American Indian youth, those who were more interested in learning about their culture were more likely to have prosocial relationships, and less aggressive interactions, with their peers. Thus, rather than impeding the ability to interact or engage with others, a stronger ethnic-racial identity actually promotes competencies in youth that help them engage in more positive relationships with their peers.
- When youth engage in dialogue or share experiences with each other regarding either person's background, this engages peers in their own ethnic-racial identity development process.

- The primary methods of fostering a positive racial-socialization, with the aim of promoting pro-social and culturally competent behavior, are fairly tangible. They include:
    - Being unafraid to have real conversations about positionality and race.
    - Working to comprehend one's own racial-identity and how it relates to potential clients
    - Providing opportunities for youth to engage in racially or ethnically diverse environments without fear of alienation.
    - Understanding the psychological importance of supporting a healthy racial socialization process, for youth in particular.

Riana E. Anderson and Howard C Stevenson, "RECASTing racial stress and trauma: Theorizing the healing potential of racial socialization in families," *American Psychologist* 74 ([2019](#)):

- Anderson and Stevenson analyze existing research and posit a new approach to addressing racial stress and trauma. Research has suggested that race-based traumatic stress can manifest from direct and vicarious racial encounters (DREs) that impact individuals during and after an event. To help their children prepare for and prevent the deleterious consequences of DREs, many parents of color utilize racial socialization (RS), or communication about racialized experiences.
- A novel theory (Racial Encounter Coping Appraisal and Socialization Theory [RECAST]), wherein RS moderates the relationship between racial stress and self-efficacy in a path to coping and well-being, is advanced.
- Prior research has focused on utilization and frequency of RS to address racial stress. This study focuses on how RS is transmitted and received, used during in-the-moment encounters, or applied to reduce racial stress and trauma through clinical processes.
- RECAST posits that an enhancement to the traditional legacy approach to RS (e.g., procedural, static) would require understanding, self-efficacy, and coping skills to more accurately read, recast, and resolve DREs through racial literacy. RECAST and its practical application through clinical intervention pushes the field toward the active utilization of RS to decrease race-based traumatic stress and improve psychological, health, academic, and identity-related long-term outcomes.
- RECAST asserts that racial stress appraisal allows people to recognize that the encounter is racial; to become aware that the encounter creates in one's self and others cognitive, emotional, and physiological reactions; and to recognize that those reactions can occur during and after the encounter.
- Racial socialization competency—or how well families are skilled and confidently prepared to engage in RS communication—is a crucial element of RECAST.
- To best explain subsequent and long-term psychological, academic, identity, and self-esteem outcomes, the field should conceptualize the process-oriented nature of the

relationship between DRE stress, self-efficacy, coping, and RS for acquiring the accompanying skill sets necessary to competently navigate encounters.

- As such, options presented from RECAST include youth's engagement with the stressor or perpetrator to the extent that psychological discomfort would be moved away from their internalizing mechanisms to problem-focused and assertive thoughts and behaviors (e.g., letters, legal advocacy).
- Although RECAST is a method designed for parents and families, many of its principles can be applied youth advocates seeking to neutralize responses to racial trauma and stress while interacting with the criminal justice/court system.
- Youth advocates encouraging "increased self-efficacy can help youth and parents to engage racial stress as a modifiable and problem-solving reality for systemic change, rather than a barrier that is insurmountable, through supportive dyadic coping."

Shawn Ginwright, *Peace out to revolution! Activism among African American youth: An argument for radical healing,* **(18)(1) Young 77-96 ([2018]).**

- The purpose of this article is to explore new forms of activism among African American youth in post-civil rights America.
- Dramatic educational, economic, political and cultural transformations in urban America, coupled with decades of unmitigated violence, have shaped both the constraints and opportunities for activism among Black youth and the communities in which they live. The central argument throughout this article is that intensified oppression in urban communities (job loss, unmitigated violence and substance abuse) has threatened the type of community spaces that foster revolutionary hope and radical imaginations for African American youth.
- Restoring hope requires a radical healing. Radical healing involves building the capacity of young people to create these type of communities in which they want to live. This article argues for an alternative framework to understand Black political and civic life among youth.

Shawn Ginwright, *The Future of Healing: Shifting From Trauma Informed Care to Healing Centered Engagement,* **Medium ([2018]).**
- Practitioners dealing with minority adolescent patients should shift from a trauma informed care approach to what Ginwright calls a "healing-based approach."
- Trauma informed care has its limitations
  - "The term "trauma informed care" didn't encompass the totality of experience and focused only on his harm, injury, and trauma.

- ○ "By only treating the individual we only address part of the equation leaving the toxic systems, policies and practices neatly intact."
  - ○ "Third, the term trauma-informed care runs the risk of focusing on the treatment of pathology (trauma), rather than fostering the possibility (well-being)."
- Adopting a "healing-based approach"
  - ○ A healing centered approach is holistic involving culture, spirituality, civic action and collective healing. A healing-centered approach views trauma not simply as an individual isolated experience, but rather highlights the ways in which trauma and healing are experienced collectively. The term healing-centered engagement expands how we think about responses to trauma and offers more holistic approach to fostering well-being.
  - ○ A healing centered approach to addressing trauma requires a different question that moves beyond "what happened to you" to "what's right with you" and views those exposed to trauma as agents in the creation of their own well-being rather than victims of traumatic events.
  - ○ Healing centered engagement is asset driven and focuses well-being we want, rather than symptoms we want to suppress.

Nikki Jones, *"The Regular Routine": Proactive Policing an Adolescent Development Among Young, Poor Black Men*, 143 New Directions Child and Adolescent Dev. 33 (2014).

Purpose & Methodology
- In this study, the author conducted a series of interviews with adult and adolescent Black men to examine the effects of policing on their sense of self.
- Participants were part of Brothers Changing the Hood, a San Francisco-based nonprofit organization that aims to influence Black men in the neighborhood and help them stay away from violence and the criminal justice system.

Results
- For poor, young Black men who live in high-surveillance neighborhoods, police contact is a routine feature of their adolescent lives.
- Routine police interaction injures a young person's sense of self, especially when these interactions occur during adolescence.
- Because adolescence is typically marked by increased psychological autonomy in that "individuals begin to explore and examine psychological characteristics of their self in order to discover who they really are," an adolescent's interaction with authoritarian figures that are often degrading and dehumanizing informs his beliefs about "who he is, who he can become, his commitment to mainstream society, and, ultimately, his beliefs in the fairness and legitimacy of policing." Thus, vicarious exposure to policing reaffirms Black youth's negative attitudes towards the police and results in secondary shame and

Dr. Margaret Beale Spencer, *Opportunities and Challenges to the Development of Healthy Children and Youth Living in Diverse Communities,* **University of Pennsylvania ([2013](#))**

- Beale Spencer lays out the array of forces at play in adolescent development, specifically from a critical race and criminal justice perspective, by analyzing existing literature on youth development.
- Beale Spencer focuses on macro level factors that frame contexts in which individual development occurs. Federal and educational policy are used to illustrate how unexamined cultural traditions and patterns embedded in research and policy impact development.
- These examples provide insight in presenting issues of vulnerability, particularly for youth, and afford opportunities to present advances and challenges paralleled in the developmental psychopathology field.
- Social factors and resistant forces
  - Identity development does not happen in a void; instead, it is influenced by an individual's environment at every level.
  - To articulate how the ecological mechanisms explained by Bronfenbrenner (2005) are realized in identity development, Spencer's (1995, 2006, 2008) phenomenological variant of ecological systems theory (PVEST) provides a unique, context and culturally inclusive strategy.
  - PVEST articulates the ways in which perception impacts development and how normative development processes unavoidably influence ways of seeing or meaning making.
  - In addition to factors in the immediate environment, individuals' location in time can also play a critical role in identity development.
- Socio-political forces: A Critical Race Perspective
  - Inconsistent with a critical race perspective, legal decisions based on stereotypical generalizations may "subvert the criminal justice system's promise that each individual will be tried according to the specific facts of his case"
  - Thus, legally justified use of racial stereotypes serves to limit the ability of people of color to be active agents in their own lives; this not only restrains the spatial configuration of their engagement but also limits the range of their emotional engagement by instituting self-surveillance but, as suggested by Stevenson's (1997) theorizing on youth anger, as internalized stress further compromises physical and mental health.
- Vulnerability: Diverse Developmental Periods, Needs, and Expressions
  - A conceptual commitment to the universality of human vulnerability and its dual contributors as protective factors and risks allows for greater exploration of the "how" of outcomes and not just the "what" as a developmental specific outcome.

       ○ The afforded and nuanced analysis proffered makes explicit both culturally specific and shared protective factors, strengths, and supports (e.g., whiteness stereotypes as the norm, religious beliefs, socially connectedness, spirituality, faith traditions, cultural socialization practices, and social connectedness).
- This article demonstrates the continuing lack of appreciation for the normal growth processes and achieved development among American children and youth in culturally diverse and socially constructed contexts.

Akilah Dulin-Keita et al., "The Defining Moment: Children's Conceptualization of Race and Experiences with Racial Discrimination," *Ethnic and Racial Studies* **34 (2011)**

Purpose
- The researchers set out to: (1) determine if there are racial differences in the awareness of race for children ages 7 to 12, (2) to examine the type of racial discrimination that children experience and (3) to explore if racial discrimination affects children's self-esteem after accounting for ethnic identity.

Methodology
- Participants consisted of 175 non-Hispanic Black (n=57), non-Hispanic white (n=66), and Hispanic (n= 52) children aged seven to twelve years. Participants were primarily from middle - and working-class socioeconomic backgrounds.
- The sample questions included "you have been treated less well than other people because of your race," "people have acted as if they think you are not smart because of your race," "people have acted as if they are afraid of you because of your race," and "you have been called names or insulted more than others because of your race."
- The Rosenberg Self-Esteem Scale assessed overall self-esteem (Rosneberg 1965). This scale is unidimensional and assesses general self-worth.
- Ethnic identification was evaluated using the original ten-item Multigroup Ethnic Identity Measure (MEIM) (Phinney 1992). This measure assessed how strongly an individual identified with his or her ethnic origin.

Results
- Overall, non-Hispanic white children reported significantly fewer encounters with racial discrimination ($p<.05$) and lower ethnic identity scores ($p<.05$) than Hispanic and non-Hispanic Black children
- Being a non-Hispanic Black child was associated with a fifty-seven per cent less likelihood of requiring a definition of race in comparison to non-Hispanic white children ($p<.05$).

Discussion

- Overall, non-Hispanic Black children were more aware of the concept of race. This finding supports the racial socialization literature. Findings also support that marginalized groups with histories of oppression are more aware of race. Children also reported frequent encounters with racial discrimination over a thirty-day period. The findings also support the racism-related-stress model that racial discrimination negatively affects self-esteem.

Shawn Ginwright, "Hope, Healing, and Care: Pushing the Boundaries of Civic Engagement for African American Youth," *Liberal Education* **97 ([2011](#))**

- Ginwright identifies the various means by which civic engagement, specifically via youth involvement in community organizations, can combat negative self-image and delinquency, and instead promote positive racial socialization and self-perception.
- By rebuilding collective identities (racial, gendered, youth), exposing youth to critical thinking about social conditions, and building activism, Black youth are able to heal; they remove self-blame and act to confront pressing school and community problems.
- Janie Ward (2000, 58) notes that "addressing racism and sexism in an open and forthright manner is essential to building psychological health in African American children" who have been failed by schools, social supports, and traditional youth development programming
- Ginwright posits that community organizations provide young people with a sense of purpose, important relationships, and skills necessary to create neighborhood or school change. Ginwright identifies three pathways that community organizations provide that make them so effective:
    - First, they provide pathways to critical consciousness, or to social and political awareness of the root causes of quality-of-life problems. By compelling youth to engage in the world around them, their perspective shifts from victims to agents.
    - Second, community organizations provide pathways to action, which compel individuals and collectives to claim power and control over sometimes daunting social conditions. Through these pathways, young people are involved in strategizing, researching, and organizing in order to change school policies, state legislation, and police protocols that create problems in their daily lives.
    - Third, community organizations provide pathways to well-being. Well-being is a result of power and control over internal and external forms of oppression.