

White Racial Identity Development Model (Janet E. Helms, 1990)

Status Name	Characteristics
Contact – Colorblindness <i>“I don’t see race, we are all human.”</i> <i>“I don’t see how race is a factor in someone’s life.”</i>	<p>Notable for obliviousness of racism and undeveloped understanding of historical, systemic, and individual racism. Often live in segregated communities, and also tend to work in segregated fields and go to predominantly White institutions. White superiority and societal messages of Whiteness are not critically analyzed or conscious, and messages of anti-blackness are internalized.</p> <p>Emotional Experience: Obliviousness, Ambivalence, and Avoidance</p>
Disintegration – Guilt <i>“I feel bad for being White.”</i> <i>“I feel like I am walking on eggshells around my colleagues of color.”</i>	<p>Recognition of individual racism through awareness of the myth of meritocracy. Individuals begin to understand and are aware of how institutional privilege enhances White people’s status in society. Notable for an internal ethical struggle of believing in fairness when the world does not treat everyone fairly. Often silent in the face of racist acts and behaviors.</p> <p>Emotional Experiences: Guilt, Shame, Confusion</p>
Reintegration – Anger <i>“Political correctness infringes on my rights.”</i> <i>“I don’t have White privilege; I worked for everything I have.”</i>	<p>A movement towards the familiar socialization of Whiteness as superior and denial of personal and institutional racism. Belief in “us” versus “them,” is marked by the idealization of one's own group and intolerance of other racial groups. Often a reaction to the emotional experiences of guilt, shame, and confusion, which results in anger and rage. Results in segregation (living in all-White communities or neighborhoods, only White friends, etc.).</p> <p>Emotional Experience: Anger, Rage, Indignation</p>
Pseudo-independence – Intellectualization <i>“I am not like those White people.”</i> <i>“I don’t know why she is offended; I just gave her a compliment about how smart she is.”</i>	<p>This status is notable for the intellectualization of institutional racism but a lack of personal and emotional awareness of racism. Individuals here often think about “good” and “bad” White people and try to maintain their “goodness.” In essence, can “talk a good game” but lack action. Believe that BIPOC individual’s personal and professional outcomes are a consequence of personality without regard to institutional racism. For example, “They aren’t successful because they all come from broken homes.”</p> <p>Emotional Experience: Suppression of Guilt, Anger, Shame</p>
Immersion/Emersion – Searching <i>“I am White”</i> <i>“I understand how I, as a White person, relates to privilege and racism.”</i>	<p>An intellectual, personal, and emotional commitment to deconstructing and dismantling White supremacy. Personal exploration and building of a healthier White racial identity. Often focused on the exploration of other White individuals in history and deconstructing Whiteness within affinity spaces.</p> <p>Emotional Experience: Anger, Embarrassment, Empathy, Isolation, Fear, Humor, Freedom</p>
Autonomy – Abandonment <i>“I am committed to continuing my journey to being anti-racist.”</i>	<p>Capacity to relinquish White privilege and internalization of a healthier White racial identity that results in a reduction of feelings of guilt. Commitment to anti-racist activity and behaviors, ongoing self-reflection, and development.</p> <p>Emotional Experience: All emotions but with flexibility and complexity</p>

People of Color Racial Identity Development Model by Janet Helms

Status	Characteristics
Conformity <i>"I think everyone should be able to identify as multiethnic."</i> <i>"Most of my friends are White, and I like all aspects of White culture."</i>	<p>Internalized beliefs about White superiority and anti-blackness lead one to devalue their own racial group in order to better acculturate to Whiteness. Denial of or obliviousness to racial group membership. Lack of knowledge or awareness of socio-racial concerns and history.</p> <p>Emotional Experience: Avoidance, Obliviousness</p>
Dissonance <i>"I don't think those racist jokes are funny anymore."</i> <i>"I am tired of being the only Black person at the party."</i>	<p>Increased knowledge and awareness of the impacts of racism on one's own life and on the lives of family and friends. The reality is that no matter what one does, they cannot truly be White nor have the institutional and individual privileges that Whiteness affords. Forced to or begin to identify as a racial being, often due to individuals around them categorizing them as a racial being.</p> <p>Emotional Experience: Anxiety, Confusion, Discomfort</p>
Immersion/Emersion <i>"I don't like or trust White people."</i>	<p>A strong desire to surround oneself with visible and bold symbols of one's racial identity. Actively seeking opportunities to explore one's own history and culture with support from others in their racial community. A tendency to avoid association with symbols of whiteness and White individuals and idealization of one's own racial group. Hypersensitivity to issues of race and racism.</p> <p>Emotional Experience: Anger, Defensiveness</p>
Internalization <i>"I love being Indian and can recognize that not all White people are out to get me."</i> <i>"My Blackness is ever evolving."</i>	<p>Development of a secure racial identity because racial identity is internally (rather than externally) defined. Racial attitudes and beliefs become more expansive and inclusive of those outside of one's race. More willingness and less defensiveness to establish meaningful relationships with psychologically healthy White individuals and White culture. Capacity to assess and respond objectively to individuals of the dominant group.</p> <p>Emotional Experience: Comfortable, Willing, Open, Empathic</p>
Integrative Awareness <i>"My experiences of oppression and liberation are intertwined with that of other oppressed people."</i>	<p>Capacity to value one's own collective identities as well as understand and empathize with other oppressed groups. Able to translate one's personal racial identity into a plan of action and behaviors that continue to value one's own race and deconstruct one's own internalized White superiority. Commitment to racial justice and anti-racism.</p> <p>Emotional Experience: All emotions but with flexibility and complexity</p>

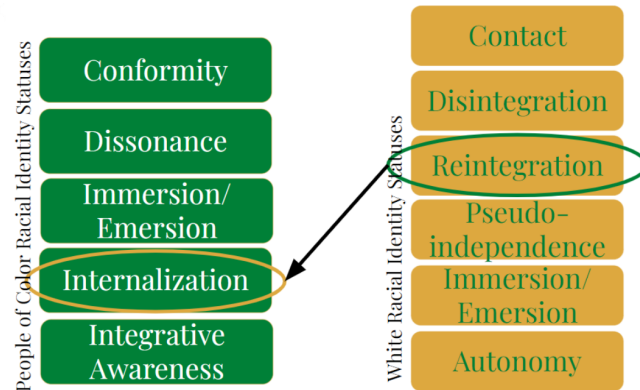
Social Interaction Model

The Social Interaction Model (SIM), was developed by Janet E. Helms (Helms, 1984; 1990). The social interaction model integrates racial identity theory and power to understand interpersonal interactions. Power refers not only to hierarchical power but also power based on sociopolitical identities such as race, gender, disability, etc - which influence how a person is perceived, respected, held in esteem, and if society is structured to meet their needs.

The social interaction model has four relationships, three of which we discussed today, that make clear the effects of hierarchical and sociopolitical power as it plays out in relationships, which are regressive, parallel, and progressive.

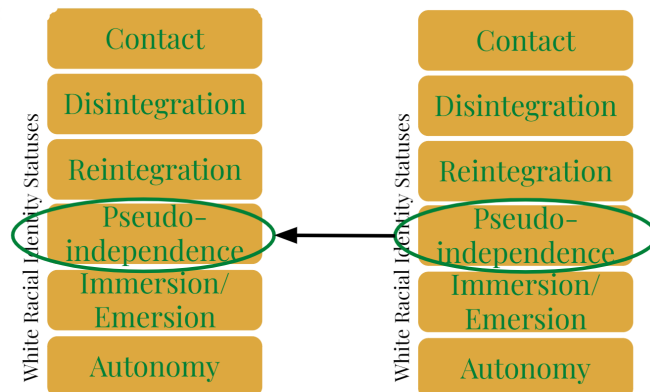
Example of a Regressive Relationship

In the social interaction model, a regressive relationship is characterized by a person who is in power whose racial identity is relatively less advanced or self-affirming with respect to the person they are interacting with (Helms & Cook, 1999). The results of regressive relationships include relationships that are growth-inhibiting for the person in less power and often result in feeling confused, invalidated, and emotionally harmed.



Example of a Parallel Relationship

In the social interaction model, a parallel relationship is characterized by a person in power and a person in less power in similar racial identity statuses. Parallel relationships are often notable for a working relationship, however, the person in power does not contribute to the person in less power racial identity growth.



Example of a Progressive Relationship

In the social interaction model, a progressive relationship is characterized by a person in power whose racial identity is more advanced than the person in less power. Progressive relationships are notable for growth-fostering feedback and growth-promoting for the person in less power's racial identity development. Those in less power may describe a progressive relationship as challenging, enlightening, encouraging, and receptive to needs.

