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community + education + equity



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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 **White 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 big deal or that someone’s race did not/could not impact their life experiences (contact).
2. What is the first memory you have of being aware of racism at the personal, institutional or cultural levels (disintegration)? When you tried explaining racism to loved ones, what was their reaction? What are the feelings and thoughts associated with these memory for you? Who was around to help you see and understand these racialized moments? Are they People of Color and/or White people? Are these people still around in your life, why or why not?
3. Can you recall a moment this past year when you felt race and racism was not your individual problem or you were tired of hearing/dealing with race and racism (reintegration).
4. Can you recall a time when you challenged racism? How did it feel (pseudo-independent)?
5. Is there a white person who POC have named an ally that you can or do call upon to help you navigate your White privilege, redefine your Whiteness, and take action as a change agent to combat racism (immersion/emersion)?

| Framework | My Race Journey |
|--|-----------------|
| 1. Colorblind. Race not a big deal - Contact | |
| 2. There’s a problem. I feel guilty - Disintegration | |
| 3. Step back. Not my problem - Reintegration | |
| 4. I get it; I want to help; I don’t know how - Pseudo-Independence | |
| 5. New non racist White ID - Immersion/Emersion | |
| 6. Knowledgeable and active - Autonomy | |

White Racial Identity Development

Adapted from Helms, J.E. "Towards a theoretical explanation of the effects of race on counseling: A black and white model," *The counseling psychologist*. 1984, 12, 4, pp. 153-164.

Phase One- Abandonment of Racism

Colorblind. Race not a big deal - Contact

"Am I white? I never really thought about it."

People in this status are oblivious to racism, lack an understanding of racism, have minimal experiences with People of Color, and may profess to be color-blind. Societal influence in perpetuating stereotypes and the superior/inferior dichotomy associated between Blacks and Whites are not noticed, but accepted unconsciously or consciously without critical thought or analysis. Racial and cultural differences are considered unimportant and these individuals seldom perceive themselves as "dominant" group members, or having biases and prejudices.

There's a problem. I feel guilt - Disintegration

"Wait a minute, 'freedom and justice for all' is not everyone's experience!? How do I deal with all of this?"

In this stage, the person becomes conflicted over racial moral dilemmas that are frequently perceived as polar opposites: believing one is non-racist, yet not wanting one's son or daughter to marry a minority group member; believing that "all men are created equal," yet society treating Blacks as second class citizens; and not acknowledging that oppression exists while witnessing it (a la the beating of Rodney King in Los Angeles). The person becomes increasingly conscious of his/her Whiteness and may experience dissonance and conflict between choosing between own-group loyalty and humanism.

Step back. Not my problem - Reintegration

"I don't have privilege; I'm poor, lgbt, Jewish, a woman, without a HS/BA degree, disabled; 'They' need to change, not me."

Because of the tremendous influence that societal ideology exerts, initial resolution of dissonance often moves in the direction of the dominant ideology associated with race and one's own socio-racial group identity. This stage may be characterized as a regression, for the tendency is to idealize one's socio-racial group and to be intolerant of other minority groups. There is a firmer and more conscious belief in White racial superiority and racial/ethnic minorities are blamed for their own problems.

White Racial Identity Development

Phase Two - Defining a Non-racist White Identity

I get it; I want to help; I don't know how - Pseudo-independence

“I feel so guilty about the situation, and I would like to help those worse off than me. I don't know how.”

A person is likely to move into this phase due to a painful or insightful encounter or event, which jars the person from Reintegration status. The person begins to attempt an understanding of racial, cultural, and sexual orientation differences and may reach out to interact with minority group members. The choice of minority individuals, however, is based on how “similar” they are to him or her, and the primary mechanism used to understand racial issues is intellectual and conceptual. An attempt to understand has not reached the experiential and affective domains. Understanding Euro-American White privilege, the sociopolitical aspects of race, and issues of bias, prejudice, and discrimination tend to be more an intellectual exercise.

Becoming an ally - Immersion/Emersion

“We need to change, not them. Are there others out there like me?”

If the person is reinforced to continue a personal exploration of him/herself as a racial being, questions become focused on what it means to be White. Helms states that the person searches for an understanding of the personal meaning of racism and the ways by which one benefits from White privilege. There is an increasing willingness to truly confront one's own biases, to redefine Whiteness, and to become more an activist in directly combating racism and oppression. This stage is marked with increasing experiential and affective understanding that were lacking in the previous status.

Knowledgeable and Active - Autonomy

“I am both proud of being white and I am a supportive agent for change and equality for all races and cultures. When I have a moment of Disintegration I can make my way back here by doing my work and not relying on people of color to do it for me.”

Increasing awareness of one's own Whiteness, reduced feelings of guilt, acceptance of one's own role in perpetuating racism, renewed determination to abandon White entitlement leads to an autonomous status. The person is knowledgeable about racial, ethnic and cultural differences, values the diversity, and is no longer fearful, intimidated, or uncomfortable with the experiential

