<table>
<thead>
<tr>
<th>STAGE I</th>
<th>STAGE II</th>
<th>STAGE III</th>
<th>STAGE IV</th>
<th>STAGE V</th>
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</thead>
<tbody>
<tr>
<td><strong>Naïve (Ages 0-4)</strong> (whiteness unmarked and unnamed)</td>
<td><strong>Acceptance</strong> (unconscious internalization of superiority)</td>
<td><strong>Resistance</strong> (something happens, becomes aware of racism and the impact on oneself and others)</td>
<td><strong>Redefinition</strong> (Commitment to learning about one’s ethnic / racial background)</td>
<td><strong>Internalization</strong> (positive white identity based in reality)</td>
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<td>STAGE I</td>
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**Attitude toward Self**
- Oblivious and unaware. Beginning to learn social group memberships and social status as members of the dominant groups.
- Oblivious, denial of differences, doesn’t think of oneself as white, sees oneself as "normal," good, unprejudiced, colorblind. Unaware that they think of themselves as superior.
- Questioning, acknowledging, wants the ideals of racial "tolerance" but may be unwilling to confront one’s own racialized biases and privileges.
- Emphasis on own growth, lots of relationship-building around being white with other white people, becomes interested in one’s own ethnicity, desire to feel good about being white.
- Development of a positive white identity, challenging racism daily, sees oneself as anti-racist and working daily to understand white privilege, sees and analyzes issues at four levels.

**Attitude toward Others**
- Oblivious and unaware. Beginning to learn social group memberships and social status as members of the excluded/target groups.
- Disinterest or naïve curiosity, open to people of color, "Let's just all get along." Racists are sick and "out there."
- Defensive, blames the victim, justifies the actions of own group. Behaviors may shift to modern racism. Tends to scapegoat others.
- May see other white people as the problem, wants to speak up but afraid to alienate others. Open to the anger of people of color, willing to see people of color more authentically and learn from them.
- Very accepting, actively connecting with people of color and other white anti-racist allies, seeking and developing authentic relationships across differences.

**Common Examples**
- "Why is that person’s skin so dark?" "Why is their hair different?"
- "Let's be friends." "We're alike." "I don't see color."
- "We're all just human." "You're so articulate."
- "Let's be friends." "We're alike." "I don't see color."
- "People of color are responsible for issues and my discomfort." "There aren't race problems, just trouble-makers."
- "I accept all minorities. I just don't feel comfortable around her." "I want to help those people." Over-familiar, exoticize people of color.
- Discomfort, avoidance of contact is a strategy, or may want to be "adopted" by people of color.
- More possibilities for deeper, more authentic relationships. Questioning one’s identity: Who am I and who do I want to be?
- Analyzing issues at four levels, working at the intersections of multiple forms of oppression, working as allies across similarities and differences. Working for systemic and cultural change.
### Racial Consciousness and Identity for People of Color

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<td><strong>Stage I</strong>&lt;br&gt;Naïve (Ages 0-4)&lt;br&gt;(whiteness unmarked and unnamed)</td>
<td>Oblivious and unaware. Beginning to learn social group memberships and social status as members of the excluded/target groups.</td>
<td>Oblivious and unaware. Beginning to learn social group memberships and social status as members of the dominant groups.</td>
<td>Unaware of the complex codes of appropriate behavior for members of their social group.</td>
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<td><strong>Stage II</strong>&lt;br&gt;Acceptance</td>
<td>Unaware that they have unconsciously absorbed many of the beliefs and values of white culture. Shame, ambivalence.</td>
<td>Assimilate to be accepted by white people, actively or passively distances themselves from other people of color, idolizes whiteness.</td>
<td>&quot;White is right.&quot; &quot;Some people of color are too preoccupied with race.&quot; &quot;I am a person of color, but it does not really mean much to me in my life.&quot; Questions the competence of people of color in positions of authority.</td>
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<td><strong>Stage III</strong>&lt;br&gt;Resistance</td>
<td>Began questioning previously accepted &quot;truths&quot; about the way things are. Become more skilled at identifying the oppressive premises woven into the fabric of all aspects of their social experience.</td>
<td>Confusion, helplessness, anxiety, anger. Feels the impact of social rejection by white people, begins to see the impact of differences across race.</td>
<td>Racial inequity, injustice and invisibility slowly become more apparent. &quot;Why are there so few people of color in positions of leadership?&quot;</td>
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<td><strong>Stage IV</strong>&lt;br&gt;Redefinition&lt;br&gt;(Commitment to learning about one's ethnic / racial background)</td>
<td>Pride, everything of value must be racially or ethnically based or relevant to one’s cultural/ethnic background. Glorification of racial/ethnic background, explores culture/ethnicity in community with other people of color, emerging security in a newly defined and affirmed sense of self.</td>
<td>Rage, white-centered anger begins to dissipate, other's thoughts and feelings across race are not as important. Do not see interaction with whites as useful in their quest for a positive or nurturing identity.</td>
<td>&quot;I'm Black, Latino, Indian, Asian and I'm proud.&quot; Self-confidence connected to knowledge of racial and cultural history and background. Compassion with self related to racial/ethnic understanding.</td>
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<td><strong>Stage V</strong>&lt;br&gt;Internalization&lt;br&gt;(Using sense of self as building block to engage authentically with others)</td>
<td>Resolution, empowerment, emphasis on own growth, lots of relationship-building around one's own ethnicity, desire to feel good about being a person of color.</td>
<td>Accepting of others, actively connecting with people of color and other anti-racist allies, seeking and developing authentic relationships across differences, hearing and making connections across oppressions.</td>
<td>More possibilities for deeper, more authentic relationships, Seeing issues at four levels, working as allies across similarities and differences. Committed to the work of intersectionality.</td>
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Adapted from Pace 4 Change (Michigan State University Extension 2016) Based on work of Rita Hardiman and Bailey Jackson
**SOCIAL-IDENTITY-DEVELOPMENT-MODEL**

**DOMINANT GROUP**

(Oppressor)

“I’m okay, you’re okay”.
(Dominant & Target)

**TARGET GROUP**

(Oppressed)

“I’m okay, you’re okay”.
(Target & Dominant)

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**STAGE 1: NAÏVE (0-4 yrs. Old)**

“I’m okay, you’re okay”.  
(Dominant & Target)

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**STAGE 2: ACCEPTANCE**

(Passive or Active)

“I’m okay, you’re not okay”.  
(Dominant & Target)

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**STAGE 3: RESISTANCE**

(Passive or Active)

“I’m not okay, you’re okay”!
(Dominant & Target)

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**STAGE 4: REDEFINITION**

“Who am I”?  
(Dominant)

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**STAGE 5: INTERNALIZATION**

“I’m okay, you’re okay”.  
(Dominant & Target)

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**OPPRESSION:**
Racism, Sexism, Heterosexism, Ableism, Religious Oppression, Classism, & Ageism, etc.

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**Source:** Social Identity Development, Bailey Jackson & Rita Hardiman
STAGES OF SOCIAL IDENTITY DEVELOPMENT

NAÏVE STAGE: Describes our condition when we are born into the world. It is from this perspective that we are taught our social group memberships and our social status as members of the dominant and target groups.

ACCEPTANCE STAGE: Largely describes an individual’s compliance and involvement with the dominant ideologies, values, etc. An individual in this stage would go along (either passively or actively) with the dominant group’s values and beliefs. A person in the active acceptance stage would do so intentionally or consciously, while a person in the passive acceptance stage may do things unintentionally or unconsciously. In either case, the end result would be maintaining the status quo and giving unearned privileges to the dominant group. Folks at this stage may blame or scapegoat target group members for their own oppression and view the dominant group as being superior or “better than”. People at this stage may also be in denial that oppression exists and may believe in the stereotypes of the target group.

RESISTANCE STAGE: Describes one’s defiance of the dominant group’s values, beliefs, and ideologies. Using race as an example, folks in this stage would be rejecting and (actively or passively) working against racist systems and beliefs. A person in the active resistance stage may openly question individual and institutional policies that are oppressive. Whereas, a person in the passive resistance stage might challenge and question oppressive practices and behaviors in safe situations where there is little risk to one’s social and professional position. Many times, folks in this stage who are in the oppressed group will have mixed feelings of emotions and will surround themselves with people from their own social group for support. Folks in the oppressor group are usually experiencing feelings of shame and guilt for being a part of the oppression, and will avoid and actively reject the privileges gained from an oppressive system.

REDEFINITION STAGE: Occurs when individuals seek to find their own identity outside of their relationship to the dominant ideology. Person tries to figure out who one is by exploring new ways to define one’s social group membership. Continuing with the example of race, an individual would seek to establish a sense of self not in agreement with or in opposition to the dominant ideology but rather instead of that ideology.

INTERNALIZATION: The individual has acquired a strong sense of self and seeks to build coalition with other groups to deconstruct dominant, limiting ideologies. Concluding our example, at this stage white students and students of color would work in coalition to end racism and the systems that perpetuate it. Students of color would also fight against other forms of oppression.

Source: Social Identity Development, Bailey Jackson & Rita Hardiman