A systematic handbook of exercises for the re-education of white people with respect to racist attitudes and behaviors.

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A SYSTEMATIC HANDBOOK OF EXERCISES FOR THE RE-EDUCATION OF WHITE PEOPLE WITH RESPECT TO RACIST ATTITUDES AND BEHAVIORS

A Dissertation Presented
By
Judy H. Katz

Submitted to the Graduate School of the University of Massachusetts in partial fulfillment of the requirements for the degree of DOCTOR OF EDUCATION

October 1975
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ACKNOWLEDGEMENTS

I'd like to extend a heartfelt thank-you to Allen Ivey. His effort and guidance has played an important part in my learning throughout my graduate education. I especially want to acknowledge my appreciation for his commitment to me, particularly at times which went beyond his realm of responsibilities to me as a student or friend. Al has provided a role model which influenced my completion of this project and demanded a high quality of work.

I want to thank committee members O. C. Bobby Daniels and Ted Slovin. Bobby's availability when I needed someone to listen, coupled with his friendship and confidence in me have been a source of strength throughout this process. I appreciate Ted for his honesty, trust and encouragement.

Friends have played an important role in this Study. They have cared enough to listen, to understand and to share in my joy and pain. I have once again realized how fortunate I am to have friends who stand by with their support and are there when needed. Special thanks to Nancy Meneely for her friendship, love and support, and to Carol Cox for the many hours spent in typing this dissertation and for her patience.

Finally, I want to thank my parents who have enabled me to grow without interfering and who tried to be as supportive and helpful as they know how. Their values, influence and love have led me on my present path and helped me to attain this goal.
A Systematic Handbook of Exercises for the
Re-Education of White People with Respect to
Attitudes and Behaviors (October, 1975)

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This dissertation presents two components. The first consists of a systematic training program designed to change white people's racist attitudes and behaviors. This systematic program is presented in a handbook format complete with directions for facilitation, theory for each stage of the handbook, exercises and readings. The second aspect of this thesis is a study on the effects of the program when actually tested with two groups of white people.

The central focus for this dissertation grew out of the ideology that racism is a predominantly white problem. It has been concluded that racism affects white people intellectually and psychologically. The training program and research design attempt to help a group of white people develop a cognitive and affective understanding of racism, as well as to move them to take action.

Research indicates that systematic programs are a successful way to meet desired behavioral change. It has also been
noted that white people must work with other whites in order to begin to combat racism. Therefore this systematic program was developed, using a white-on-white format, to change the racist attitudes and behaviors of white people.

Two groups of twelve white students were used to test the impact of the training program. These students enrolled in a course, Dynamics of Racism: A Workshop for White Awareness. Two attitude scales were used to assess the effects of the training program on white people's attitudes. These included the Steckler Attitude Inventory and the Attitude Exploration Survey. A Behavioral Rating Scale was used by both participants and their significant other to assess change in behavior in relation to their established behavioral objective. In addition, participants kept journals as another indicator of behavior change. These were rated by two professionals. Evaluation sheets were used to gather additional feedback on the program itself.

The study's findings appear to verify that the systematic training program can change the racist attitudes and behaviors of white people. The results demonstrated that white students who participated in the program developed more positive racial attitudes and behaviors than an untrained group. Analysis of a second group of white people receiving the same training showed similar results as in the first group. This finding supports the strength of the training program in creating change.
in attitudes and behaviors. Behavior change was further verified by outside significant others who observed and recorded a change in participants' behavior towards a more positive direction.

The data also revealed that the changes in attitudes and behaviors were retained eight weeks after the period of training. The feedback from all students indicates that the program was an extremely helpful and positive experience. The results also indicated that although both attitudes and behaviors did change significantly, there was a greater change in attitudes than behaviors. In addition, although all students experienced a positive change in their behaviors as a result of the training program, not all students met their behavioral objectives.

The major finding of this study is that the training program does change the racist attitudes and behaviors of white people and that this change is maintained over time. This study suggests that the use of a systematic training program to change attitudes and behaviors of white people is a mechanism to combat racism and to move participants to take action on a personal and institutional level.
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PREFACE

This thesis developed from the author's deep concern and personal commitment to develop strategies for working with white people in order to combat racism. It is the author's position that racism is a predominantly white problem. This is based on the reality that white people hold the power in our society to control and continually oppress Third World people. Whites, too, have the power to change the racist structures which exist in America. Therefore, it is white people who must change in order for racism to be combatted.

This study can be separated into two areas: the content and the process. The content of this study is based on the above values position and is the focus of a systematic training program. The process used in this study's overall design, implementation and evaluation has strictly followed objective social science procedures. It is important to separate these two components so that the reader can evaluate on one level the merits of the values perspective presented in this study, and on another level, assess the procedural and scientific processes used in the study.

Although this dissertation presents a specific systematic training program to re-educate white people, the author
wishes to stress that indeed this is only one type of action strategy which may be helpful in combatting racism. Clearly, the training program is not the only mechanism. The program provides a starting point which begins the process of re-educating white people and serves to move them to a level where they, themselves, can develop other action strategies and will continue to explore their own racism. The process of exploring one's own personal racism is a continual one for all white people. Acknowledging this, the writer takes ownership for any of her own racism which may be unconsciously present in this study.
CHAPTER I

INTRODUCTION

This dissertation presents a systematic program designed to help white people combat personal and institutional racism. A specific program of learning exercises is presented and its effectiveness in changing attitudes and behaviors of white people is evaluated.

This thesis seeks to expose and confront some of the underlying dynamics of racism found in our institutions, culture and selves, in an effort to re-educate white people about racism. This confrontation takes form in highlighting the inconsistencies between ideologies, i.e. one's attitudes/beliefs, and behaviors.

It is the author's thesis that such attitudes, beliefs, and actions are the inevitable by-products of the American culture. Although the U.S. prides itself on its ideologies, and in particular the philosophy that, "All men are created equal," the bleak reality is that this country is based and operated on, both historically and presently, a philosophy of white racism. Racism has been a part of the American way of life since some of the first white people landed on these shores. It can be seen in white people's interactions with
Native Americans, in the development of the doctrine of Manifest Destiny, in the establishment of "Indian Reservations," in the slavery of Africans, in the internment of Asian Americans, and in a present pervasive attitude on the part of most white Americans that Third World Americans must "fight" for their rights. These rights are the same rights that white Americans already enjoy from birth. The constant clash between white and Third World Americans cannot be taken lightly. Racism is a part of all of us and has deeply infiltrated the lives and psyches of both the oppressed and the oppressor.

This study deals with the issue of racism in an attempt to define a process which can help to combat racism in American society by working with white people. The first chapter serves as an overall introduction to this dissertation, and provides a brief rationale and statement of purpose, definitions of pertinent terminology used in this study and a description of the organization of this paper.

Rationale and Purpose of the Study

The purpose of this study is to present a model which is designed to create positive change in white people in terms of their racist attitudes and behaviors in an effort to re-educate them and move them towards attacking racism in America. This research has developed out of the author's
personal concern and commitment to help combat racism.
The strategy of working with white people in order to create change is one that has been supported by Third World people (Haley, 1967; Yette, 1971; Carmichael & Hamilton, 1967; Cleaver, 1968) and aware whites (Terry, 1970; Kerner Commission, 1968; Bidol, 1971). It is realized that it is indeed white people who are the power behind racism in terms of developing, supporting, operating and benefitting from racist institutions and a racist culture (Knowles & Prewitt, 1969). For racism to change in America it is evident that white people must change (Kerner Commission, 1968).

The U.S. Commission on Mental Health (1965) has stated that racism is the number one mental health problem in America. For this reason, this study is also based on the objective of helping white people out of the box of racism which is crippling us mentally and emotionally and to move us to a position of improved mental health.

In order to meet these needs, this study presents a systematic training program which focuses on white people's racist attitudes and behaviors. The program contains six

1Aware whites refers to white people who have dealt with their racism and have received support of Third World people for their actions in combatting racism.
stages of development, each dealing with some specific cognitive and affective aspect of racism. The program is presented in a handbook format which can be used by other individuals who share a similar commitment to facilitate change in the area of racism by working with white people. In addition to presenting the training program, the paper also researches the effects of the program on racist attitudes and behaviors when actually used with two groups of white people.

The overall objectives of this study can be summarized as follows:

1. To present a theoretical base consisting of six stages of development which incorporate cognitive and affective aspects of racism designed to move white people to take action against racism personally and institutionally.

2. To provide a systematic training program to work through each of these six stages of development.

3. To present the training program in a form that enables it to be easily used by others who share a commitment to deal with racism by working with white people.

4. To test the effects of the training program in order to assess its impact on changing the racist attitudes and behaviors of white people to more positive ones.
Definitions

For purposes of understanding the conceptual basis of this paper it is necessary to define clearly some of the basic terminology and underlying assumptions. This section will focus on defining three important terms - prejudice, racism, and Third World.

Two important concepts to differentiate are the definitions of prejudice and racism. Prejudice can be defined as:

The prior negative judgement of the members of a race, or religion or the occupants of any other significant social role, held in disregard of facts that contradict it... (and as) an affective, categorical mode of mental functioning involving rigid prejudgement and misjudgement of human groups. (Jones, 1972, p. 171)

Racism is:

The attitudes and behaviors which "result from the transformation of race prejudice and/or ethnocentrism through the exercise of power against a racial group as defined as inferior, by individuals and institutions with the intentional or unintentional support of the entire culture." (Jones, 1972, p. 117)

Racist attitudes and behaviors occur on both conscious and unconscious levels for both individuals and institutions. For further clarification the following operational definitions of racist attitudes and behaviors are offered. For example -- Individual racist attitudes on an unconscious level would include:

- Belief in the melting pot theory
When I see a person who's black, I don't see their color - people are people."
Belief that all people are really treated equally in America

**Individual racist attitudes on a conscious level include:**
- Belief in white supremacy
- Belief that blacks are genetically inferior
- Belief that Native Americans are savages

**Individual racist behaviors on an unconscious level include:**
- Laughing at racist jokes
- Buying from racist companies
- Use of anti-black and pro-white language (such as black lie, white lie)

**Individual racist behaviors on a conscious level include:**
- White people bombing black churches; lynching black people
- Use of racial slurs (such as "Nigger")
- Whites refusing to integrate or bus their children

**Institutional racist attitudes on an unconscious level include:**
- Assumption that white personnel can meet the needs of all the people in the institution, but black staff members can only deal with the needs of other blacks
- Developing products geared to white people's needs, i.e. a "flesh" colored bandaid (for white people's skin color)
- Developing a standardized test and including only the white cultural perspective

**Institutional racist attitudes on a conscious level include:**
- Tracking of black children into vocational trades and/or less achievement oriented classes
- Presenting blacks in a stereotypical way in media
- Instructing sales personnel to watch black people carefully in the store for fear of robbery
Institutional racist behaviors on an unconscious level include:

- The destruction of black housing by urban renewal and the subsequent building of commercial facilities or upper income housing.
- Teaching (white) American history.
- The murder of five hundred black children each year because of lack of proper clothing, shelter, and proper medical facilities.

Institutional racist behaviors on a conscious level include:

- Real Estate Associations discrimination against black home owners to avert a panic-sell by whites.
- Busing black children into white schools.
- Use of a quota system and tokenism.

The above attitudes and behaviors plus numerous others constitute racism. The key dynamic of racism is that it clearly builds on prejudice and includes the power of one group to control another which is named as inferior. An important aspect of racism too, is the effect that one's behaviors and attitudes has rather than the intent behind it.

For purposes of definition it is also necessary to clarify the use and meaning of the term Third World people. The First World refers to European countries and their economic satellites (of which the United States is included). These countries are basically capitalist. The Second World consists of socialist countries of the Soviet Union and its economic satellites. The Third World refers to the rest of the world's people, who are "people of color," all of whom have been under the domination or oppression of the First World at some point in time. Third World people make up about nine-tenths of the world's population (Welsing, 1972).
In the U.S., Third World peoples include: Afro-Americans, Native-Americans, Asian-Americans, and Spanish Speaking-Americans. First World people in the U.S. consist of white people such as Italian-Americans, Polish-Americans, and English-Americans.

Organization

This dissertation consists of two parts. One essential component is the "Handbook of Exercises for the Re-education of White People," which comprises the theory and structure for the training program. The second part of this paper is the actual research on the effects of the training program in changing the racist attitudes and behaviors of white people.

The rationale for this research and for the training program itself can be found in Chapter II which contains a review of pertinent literature. Chapter III presents a discussion of the methodology used in testing the training program. The fourth chapter contains the handbook itself, complete with the various exercises, readings, and directions for each stage. Chapter V is a detailed discussion of the results of the study on the impact of the training program. The last chapter is in an article format and includes a discussion of the conclusions that can be drawn from this study.
and explores its limitations as well as its implications for future studies.
CHAPTER II

REVIEW OF LITERATURE

Introduction

There has been a vast amount of research on the issue of racism in America. W. E. B. Dubois (1903) discussed the effects of racism on blacks and whites; Gunnar Myrdal (1944) named racism as the "American Dilemma;" Carmichael and Hamilton (1967) called for Black Power; the Kerner Commission (1968) concluded that racism is a white problem; Dr. Frances Cress Welsing (1974) explored white superiority as a compensation mechanism for white people's basic inferiority to blacks. In essence, writers have focused on racism as a social, political, and economic force, exploring its effects on both the oppressed and the oppressor.

In no way is it possible to cover fully all the literature on racism and the many differing perspectives in U.S. society. Therefore, this review will focus on racism in relationship to white people. This exploration will include the nature of racism as a white problem, its effects on white people both psychologically and intellectually and the available techniques to help combat racist attitudes and behaviors in the white community.
Despite all the writings in the field, there is little work which focuses specifically on racism vis a vis white people. There is indeed a lack of material which articulates ways to educate whites about the realities of racism or which provide the necessary mechanisms to facilitate white people's creating change within their own white community. After much rhetoric in the literature about the need for whites to create change with other whites, the tactics developed are quite often the creation of a training program for blacks. This, once again, aims the solution at the wrong target group. Therefore, this chapter and study is developed around a systematic training program designed to create change with white people in relation to their racist attitudes and behaviors in order to develop skills which at the completion of the program will enable them to take action in the white community to combat racism. The literature review will focus on these areas and will be organized in the following steps:

I. Establishing racism as a white problem
II. The effects of racism on white people
III. Tools to assess racist attitudes
IV. Tools to assess racist behaviors
V. Mechanisms for change:
   1) the need for change
   2) techniques developed for change
Racism As A White Problem

In order to examine racism in America today one must first explore its roots and development. White racism has a history of over three hundred fifty years (Bennett, 1966; Jordan, 1968; Schwartz & Disch, 1970; Kovel, 1970). The foundations for racism and our present day racist system were well established in Western European and more particularly English ideology and language. Schwartz & Disch (1970) indicate that:

By the time the first English colonists had arrived in the New World they had already inherited a host of associations tied to the word "black" which became important as men put language to use in first defining and later justifying the status they desired of non-whites. (p. 6)

When the colonists finally did arrive on this continent these basic negative attitudes of whites towards blacks and other peoples of color went into the formulation of racist practices and policies (Lacy, 1972). This is evident from Joyce's account:

From the time the first Native American "Indian" died at the hands of a European settler (if not before), the United States has held white supremacy as a dominant theme in its institutional and cultural life. The "New World" civilization ultimately destroyed nearly one half of the "Indian" population (genocide by any criteria) defined in its basic political document the black person as three fifths of a man, and created a chattel slavery system more dehumanizing and destructive than any the world has ever known. (p. 1)
Such is the basis of racism in America. From the time of formalized slavery to the present, whites have oppressed Third World people through the perpetuation of racism on every level of life. This is present in our institutions, culture and individual actions (Haley, 1967; Jones, 1972; Kerner Commission, 1968; Kovel, 1970; Schwartz & Disch, 1970; Terry, 1970; Yette, 1971).

It becomes evident from a review of current literature and events that racism is still a very serious and explosive issue in America today (Jones, 1972; Knowles & Prewitt, 1969; Kovel, 1970; Schwartz & Disch, 1970; Terry, 1970; Yette, 1971; Welsing, 1972). Research and various task forces studying the causes of racism in America have come to the conclusion that the responsibility for the development of racism rests within the white community. It has been established that racism is a white problem (Bennett, 1966; Dubois, 1903; Myrdal, 1944; Cleaver, 1968; Knowles & Prewitt, 1969; Ryan, 1971; Welsing, 1972). In a recent governmental study, the Kerner Commission (1968) concluded that:

What white Americans have never fully understood—but what the Negro can never forget—is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it and white society condones it... White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II. (p. 2)
The Kerner Report served to specify what racism is and how whites function to support it. Whitney Young (1970) supports the Kerner Commission findings:

Most Americans get awfully uptight about the charge of racism, since most people are not conscious of what racism really is. Racism is not a desire to wake up every morning and Lynch a black man from a tall tree. It is not engaging in vulgar epithets. These kind of people are just fools. It is the day to day indignities, the subtle humiliations, that are so devastating. Racism is the assumption of superiority of one group over another, with all the gross arrogance that goes along with it. Racism is a part of us. The Kerner Commission has said that if you have been an observer you have been racist; if you have stood by idly, you are a racist.

(p. 730)

Joseph R. Barndt (1970) summarizes the essence of racism in America:

If a man is seriously ill, and doctor after doctor incorrectly diagnoses the sickness and prescribes the wrong medicine, that is a tragedy. But if a doctor finally comes along and correctly identifies the illness and prescribes the proper medicine for a cure, then it is time for a celebration.

The name of the illness is "white racism!" -- a hard fact to accept, and an even harder fact to change. But at least it is out in the open.

(p. 15)

In summary, racism is a white problem in that its development and perpetuation rests with white people. Whites created racism through the development of policies and practices which serve to their advantage and benefit and which continue to oppress Third World people. Racism has been perpetuated by whites through their conscious and/or unconscious support...
of institutions and culture which are founded on racist policies and practices. The racial prejudice of white people coupled with the economic, political and social power to enforce discriminatory practices on every level of life --cultural, institutional, and individual, is the gestalt of white racism. Therefore, the "race" problem in America is essentially a white problem in that it is white people who developed racism, who perpetuate it, and who have the power to destroy it.

Effects of Racism on White People

Most of the studies on racism focus on the oppressed i.e., Third World people. It is clear from research and observation that white racism is and has been responsible for the physiological, sociological and psychological genocide of Third World people (Brown, 1970; Fanon, 1963; Yette, 1971; Lacy, 1972; Grier & Cobbs, 1968; Haley, 1967). However, one must also focus on the oppressor.

Racism has taken its toll on white people as well. It has been hypothesized that in perhaps a somewhat different way, racism is just as dehumanizing for whites as it is for Third World people (Cobbs, 1972; Kovel, 1970; Dubois, 1903). Berry (1970) points this out in his book, The Hidden Wound:
If white people have suffered less obviously from racism than black people, they have nevertheless suffered greatly; the cost has been greater perhaps than we yet know. If the white man has inflicted the wound of racism upon black men, the cost has been that he would receive the mirror image of that wound into himself. (p. 2)

Dubois (1920) eloquently describes the dehumanization of racism on white people as well:

Unfortunate? Unfortunate. But where is the misfortune? Mine? Am I, in my blackness, the sole sufferer? I suffer. And yet, somehow, above the sufferings, above the schackled anger that beats the bars, above the hurt that crazes there surges in me a vast pity - pity for a people imprisoned and enthralled, hampered and made miserable for such a cause, for such a phantasy! (pp. 33-34)

Other authors have begun to now focus on the effects of racism on white people in some depth. It appears quite clear from those professionals who have begun to analyze racism that it has a very serious psychological effect on white people (Beck, 1973; Berry, 1970; Citron, 1969; Casselli, 1971; Jones, 1972; Dubois, 1963). The U.S. Commission on Mental Health established in 1965, brought this issue to the forefront by declaring that:

Racism is the number one public health problem facing America today...the racist attitude of Americans which causes and perpetuates tension is patently a most compelling health hazard. Its destructive effects severely cripple the growth and development of millions of our citizens young and old alike.
Several authors have probed in more detail the disease of racism. Wendell Berry (1970), a white author, describes racism as a disease with which he has been inflicted since birth and which he is trying to overcome, yet he finds he suffers from it everyday.

Racism has been diagnosed as a form of schizophrenia in that there is a large gap between what whites believe and what is actually practiced causing them to live in a state of psychological stress (Allen, 1971; Bidol, 1971). Gunnar Myrdal in his study of racism in 1944 concluded that this schizophrenia is the basis for the white way of life at present. He called this the "American Dilemma." It is:

the deep cultural and psychological conflict among the American people of American ideals of equality, freedom, God given rights on the one hand, against practices of discrimination, humiliation, insult, denial of opportunity to Negroes and others in a racist society on the other. (p. lxxi)

Thomas and Sillen (1972) find that racism is deeply rooted in one's personality. Comer (1972) a black psychiatrist, elaborates on this point in his analysis of racism. He describes it as a:

low level defense and adjustment mechanism similar to the manner in which individuals utilize psychic defenses and adjustment mechanisms to deal with anxiety. (p. 311)
Delaney (1972) further identifies the disease by breaking racism into elements which include: acting out, denial of reality, projection, transference of blame, disassociation, and justification. All of these elements are basic characteristics of destructive behavior. Psychologist, Kenneth Clark (1963) noted that if one observes:

normal forms of expressions of prejudice among average Americans, one observes certain types of reactions, which if demonstrated with other members of an individual's own race, would be considered symptoms of emotional disturbance. (p. 77)

All of these analyses clearly indicate that racism is a critical form of mental illness which pervades our white culture.

It is also crucial to explore how the disease itself is manifested in terms of observable traits and ideologies. One way is through the delusion of white superiority (Bidol, 1971; Citron, 1969; Kovel, 1970; Brown, 1972; Welsing, 1972; Jordan, 1968). Dubois (1920) in his essay, "The Souls of White Folk," looks at how these attitudes of superiority are displayed in white people. Dubois saw this attitude as an arrogance, coupled with a disdain for everyone and everything non-white, which has been perpetuated through the process of omission and emphasis, leading one to believe that everything great in this world that was ever done, was the work of a white person.
An important result of this superior attitude of "white is right," is that it leaves white people with a confusion around their identity (Bidol, 1971). Beck (1973) states that, "the confusion of the meaning of whiteness leads many whites to think that all America is white." (p. 23) Bidol (1971) further explains that the concept of white superiority and the rightness of whiteness has resulted in whites not having to be aware of their whiteness since everything in America centers around whiteness as being the norm. This lack of understanding and poor sense of identity causes whites to develop a negativism towards blacks, which exists on both a conscious and subconscious level, and is pervasive in white American culture which dominates as the American culture (Allen, 1971; Quarles, 1964; Schwartz & Disch, 1970).

Some of the available literature indicates a focus on children's psychological development vis a vis racist attitudes. Goodman in her study (1964) indicated that children were infected with racism as early as at age four. She elicited concepts and feelings on race from four-year-olds and observed from the remarks and tone of the statements of white children that by this age they had already internalized feelings of superiority. In a study done by Singh and Yancey (1974) they found negative racial attitudes among white first grade children. Morland (1962) noted that the preference for being white and the negative attitude of white children
towards blacks were not necessarily based upon direct negative contact with blacks, but rather upon subtle communication on the part of parents, teachers, etc. Other studies have further supported a strong preference on the part of very young white children for the color white and a subsequent negative connotation for the color black. This gets transferred onto black people as a result (Singh & Yancey, 1974; Greenwald & Oppenheim, 1968; Robinson & Spaights, 1969). Citron (1969) best sums up the overall effects of racism on children:

White-centeredness is not the reality of his world, but he is under the illusion that it is. It is thus impossible for him to deal accurately or adequately with the universe of human and social relationships.... He also learns salience, that is, what portions of his environment are important to him, and to which he must react. He learns in his white world the importance of reacting in a certain way to skin color... Children who develop this pattern learn dependence on a psychological and moral crutch which inhibits and deforms the growth of a healthy and responsible personality... Children who develop in this way are robbed of opportunities for emotion and intellectual growth, stunted in basic development of the self so that they cannot experience or accept humanity. This is a personality outcome in which it is quite possible to build into children a great feeling and compassion for animals and an unconscious fear and rejection of differing human beings. Such persons are by no means prepared to live and move with either appreciation or effectiveness in today's world. (pp. 14-16)

From these studies it becomes strikingly evident that the psychological disorder, racism, is deeply imbedded in white people from a very early age, imprinted on both a very
conscious and unconscious level. It is this disease that has placed white people in a psychological prison which serves to victimize and oppress them everyday of their lives (Barndt, 1970).

Racism has also been found to cripple white people intellectually (Beck, 1973; Citron, 1969; Daniels, 1974). In their study on institutional racism in America, Knowles and Prewitt (1969) clearly indicated that white children are mis-educated. American history and foreign affairs are distorted and treat black Americans superficially and inconsistently. Most often, racial issues are not dealt with realistically or recorded accurately. Overall, texts and information serve to re-emphasize white Americans and omit other Americans contributions to our society. White people (as well as Third World people) have been mis-educated about their true historical roots (Daniels, 1973).

James Weldon Johnson (1960) discussed this very issue:

Can you name a single one of the great fundamental and intellectual achievements which have raised man in the scale of civilization that may be credited to the Anglo-Saxon? The art of letters, of poetry, of sculpture, of painting, of the drama, of architecture, the science of mathematics, of astronomy, of philosophy, of logic, of physics, of chemistry, the use of metals, and the principles of mechanics, were all invented or discovered by darker and what we now call inferior races and nations... Do you know what the original contribution to civilization we can claim is what we have done in steam and electricity and in making implements of war more deadly. And there we worked largely on principles we did not discover. Why, we didn't even originate
the religion we use... If the Anglo-Saxon is the source of everything good and great in the human race from the beginning, why wasn't the German forest the birthplace of civilization, rather than the valley of the Nile? (pp. 162-3)

Citron (1969) summarizes the overall effects of racism on white people:

The white ghetto creates exactly the kind of beings who act as if they are on the other side of a thick pane of glass, not only from Negroes, but from the real world. They are blandly unconcerned, unaware, operating in an aura of assumed rightness and unconscious superiority.

The white centered, provincial, insulated, imperialistic mentality of white ghettoization acts as blinders over the eyes of children, and cotton in their ears, imprisoning the minds, shackling the spirits, crippling the personality. (p. 12)

From this review of the literature on the effects of racism on white people, one can conclude that white racism has severely crippled whites psychologically and intellectually. Psychologically, racism has resulted in the delusion of whites feeling a false sense of superiority which has left them in a pathological and schizophrenic state. Intellectually, whites have been brought up in a white tainted world which has mis-educated them about the realities of history and the real contributions of Third World people and the role of white people in our present day culture. These elements have served to limit the intellectual perspective and growth of white people.
Assessing Racist Attitudes

A number of researchers have developed instruments to measure degrees of racial awareness and racist attitudes (Sedlacek & Brooks, 1972). Some of these mechanisms include: Rokeach's (1960) Dogmatism and Opinionation Scales, to determine one's degree of open or closed-mindedness; Steckler's (1957) Anti-black and Anti-white scales, to assess attitudes towards one's own race and others; Triandis' (1961) social distance scale, to determine the role of social distance in prejudice; Sedlacek and Brook's (1972) Situational Attitude Scales (SAS) to measure white's attitudes toward blacks within personal and social contexts; and Daniels' (1973) Test of Interracial Apperception and Ideology developed to assess one's level of knowledge, perception and tolerance around racial content and issues. Clearly, these are just a few of the available instruments. There are other authors as well who have developed a variety of mechanisms to assess racial attitudes (Remmers, 1960; Bogardus, 1925; Selznick & Steinberg, 1969).

Although these instruments are available, quite often their use has been focused on the attitudes of blacks. However, the results of the research focusing on white attitudes towards blacks demonstrate a low level of white awareness and indicate strong racist attitudes. Sedlacek (1971) administered the SAS to white students and found an over-
all negative attitude on the part of whites towards blacks. Levine, Fiddmont & New (1971) designed a questionnaire to assess whites attitudes. They discovered that out of 599 white students who had responded to the questionnaire there was a substantial minority of the subjects who showed prejudice and hostility towards blacks. The authors point out that these attitudes were derived from pre-conceived ideas and were not the result of inter-racial contact. Other authors have validated these same results (Johnson, 1969; Hildebrande, 1972).

There are however, several shortcomings with these instruments and studies. One important issue in the use of these instruments is the social acceptability factor. Sedlacek's (1971) research highlights this point. When a questionnaire was administered to 204 white subjects containing twenty brief value statements the results indicated that a majority of students responded against the racist statements. However, when the same population was tested using an attitude survey which did not allow one to withdraw psychologically or assume the socially acceptable response the results indicated strong negativism toward blacks.

Other problems with these instruments include the fact that recent social changes have made some of the scales less useful, particularly with respect to the type of language and content used (Sedlacek & Brooks, 1972; Likert, 1932).
In addition, the scales created by white professionals may themselves be racist in terms of their content and/or perspective. Lastly, perhaps the biggest shortcoming of the studies themselves is that they do not provide the tools and mechanisms necessary to change these attitudes once they have been uncovered. One study (Daniels, 1974) did in fact state a strong need for programming based on the results which indicated racist attitudes and a lack of awareness of racial issues in its subjects. This programming would create positive racial awareness and ideology. Clearly, there appears to be a need for accurate instruments to assess racist attitudes and a process for changing them as well.

Assessing Racist Behaviors

A review of the literature with respect to instruments and/or studies geared to the assessment of racist behaviors, indicates virtually no development in this area. Although there has been some work of an observable and empirical nature (Terry, 1970; Knowles and Prewitt, 1969; Bennett, 1966; Haley, 1967) the lack of available literature indicates that no specific tools have been developed which actually assess a behavior as racist or non-racist. This indicates a strong need in the field to develop instruments of this type.
The work which has been done in relation to assessing behaviors and behavior change stems from the fields of psychology and human relations. Festinger's (1957) theory of cognitive dissonance serves as the basis for how behavior change occurs. His theory states that once people can recognize inconsistencies between their external and internal environments, i.e. between what one does (actions-behavior) and what one believes (attitudes), behavior change will take place. Once the inconsistency is discovered, it activates and directs a person to take action to reduce the tension caused by the awareness of the inconsistency. Brehm and Cohen (1962) elaborated further on Festinger's work by adding that dissonance will most likely occur when one commits oneself to a specific course of action, while internally wanting to take a different course. This contradiction helps to create dissonance between the internal and external state because one may feel trapped between them.

Other researchers have built upon Festinger's theory and conclude that before behavior change can take place one must go through a process of unlearning, i.e. one's attitude and beliefs must be unfrozen or shaken (Hampden-Turner, 1970; Mill and Porter, 1972).

Uhlemann (1968) has combined these theories and put them into practical application in his own work on behavior change. He has used the experiential encounter as a mechanism
to assist in the process of learning new behavior skills (and unfreezing old behaviors). This is coupled with participants' development of a behavioral objective prior to the experience, in order to assure behavior change. The behavioral objective was a specific behavior change that the participant wanted to achieve as a result of the experiential encounter. The development of the behavioral objective brought to the forefront an inconsistency between what the person wanted to achieve in terms of their behavioral objective (internal) and their real behavior (external). The dissonance (between one's actions and the behavioral objective) accompanied by the experiential encounter (which served as a mechanism to reinforce participants new behaviors) helps to assure that participants will change their behavior.

What can be concluded from this research is that dissonance must occur between one's internal (attitudes) and external (behaviors) states before behavior change will occur. As shown by Uhlemann (1968) behavior change will further be insured if specific behavioral goals are developed by a person which can be focused on as one goes through an experience which reinforces the behavior change. The experience serves as a way to keep dissonance high and helps to therefore, move the participant toward the desired behavioral change.
It appears that there is great value in applying these theories of behavior change to the area of changing racist behaviors. In particular, Uhlemann's practical application of these theories to the development of behavioral objectives appears to be a helpful tool which can assess one's growth in the area of changing racist behaviors to more desirable anti-racist behaviors when coupled with a training program that reinforces the behavior change.

Mechanisms for Change

This section will be divided into two sub-sections which focus around mechanisms for change in racist attitudes and behaviors. These sub-sections include:

1) The Need for Change
2) Change Strategies

The Need for Change. Authors have discussed the need to develop strategies designed to combat racism. The literature indicates that it is imperative that action be taken to deal with the problem of white racism. The strategies that seem to be most supported by Third World people and aware whites are those actions which stress white people's taking steps within their own community (Bennett, 1966; Knowles & Prewitt, 1969; Cleaver, 1968; Welsing, 1974; Edler, 1974; Coppard & Steinwachs, 1970).
Malcolm X (Breitman, 1970) clearly supported this type of action:

Whites who are sincere should organize themselves and figure out some strategies to break down the prejudice that exists in white communities. This is where they can function more intelligently and more effectively, in the white community itself, and this has never been done. (p. 164)

Stokely Carmichael (Carmichael & Hamilton, 1967) stressed this task too by saying that, "If the white man wants to help, he can go home and free his own people."

Robert Terry (1970), a white man, elaborates on this point from his perspective:

What is at stake for white America today is not what black people want and do but what white people stand for and do. The racial problem is not a "black problem," it is a "white problem." If there are any racial ambiguities, conflicts, and contradictions in black America, it is only because these factors are deeper and more far reaching in white America. The time has come to attack the causes of racial crisis, not the victims. (p. 15)

Overall, the need for the re-education of white people is stressed in a governmental document developed by the U.S. Commission on Civil Rights (1970) which stated:

The principal task of those white Americans combatting racism lies with the white community, rather than within the non-white communities. (p. 39)

**Change Strategies.** A review of the literature focusing on actions which have been taken indicates a variety of techniques developed to deal with racism. One mechanism designed to change racial and ethnic tensions is the inter-
racial encounter group (Kranz, 1972; Walker & Hamilton, 1973; Cobbs, 1972; Wilkinson, 1973). This process grew out of sensitivity training techniques (Marrow, 1967) and for the most part developed into a more structured, confrontive style of group (Winter, 1971). The basic premise of these groups is that through this process inter-racial communication will improve and subsequently result in positive action (Walker & Hamilton, 1973). Basically, this technique deals with one's affective level of consciousness.

Rubin's (1967) work with T-groups led to the belief that T-groups can create a decrease in racial prejudice. As a result of a T-group consisting of eight whites and two blacks, Rubin found a significant decrease in racial prejudice. Walker & Hamilton's (1973) encounter group consisting of six blacks, four Chicanos, and four whites seemed also to indicate a reduction in inter-racial tensions as a result of the group. Goldin's (1970) facilitation of a similar model for racial awareness was developed to increase teachers' capacity to relate to others regardless of race. In still another study, Kranz's (1972) co-facilitation of an interracial confrontation group within a junior college resulted in both blacks and whites feeling better about each other.

Although it appears from these findings that the method of black-white encounter groups is a viable tool for changing attitudes, one must look at its real effects as well. Dr.
Charles B. Wilkinson (1973) discusses the problems of black-white encounter groups. One problem he highlights is the insufficient awareness and competence of the leaders. White leaders may have the skills to facilitate, with a lack of awareness of racism - personally and professionally; black leaders may have a high sensitivity but a deficit vis a vis technical skills. Although these studies indicate a positive change in attitudes and inter-racial communication it is not clear to what degree or how these changes are assessed. There are no data to indicate specific changes in attitudes or to prove that behavior change and positive action did in fact occur after the groups took place.

It appears that the functioning of the groups themselves may be racist. Kranz (1972) in a description of his racial confrontation group introduces the articles by saying:

Historically, whites have exhorted non-whites to make changes so that they would be acceptable as full fledged Americans. However, events in the U.S. have shown the dishonesty and tragedy of this emphasis. Therefore, a major focus of each group was to help whites see that they must learn and change within themselves if further violence is to be avoided. (p. 70)

Ironically, the same condition exists within Kranz's form of group process and in all similar inter-racial group processes, i.e. the responsibility to facilitate change is still on black people. In this case, black people are put in the position of teaching white people, just as Kranz notes they have
done historically. Therefore, the black-white encounter group serves as another form of exploitation of black people for white people's purposes and learnings. It seems that the learnings and benefits for whites are greater than those for Third World people in these groups. As is stated in the last sentence of Kranz's statement, "a major focus of each group was to help whites..." This is in contradiction with the strategy that whites must learn to help themselves (Terry, 1970; Bidol, 1971; Edler, 1974). The inter-racial encounter group seems to be a microcosm of our racist system, in that the learning and benefits for white people are once again at the expense of Third World people.

A second technique developed to produce a change in racist attitudes stems from a more cognitive approach. Through the administration of pre- and post-attitude surveys, DeKock (1969) assessed that the use of a simulation game dealing with racism actually changed attitudes. Other cognitive approaches have included the use of teaching race relations history (Synnestvedt, 1970). Such a course focuses on the realities of racism in America as a mechanism to counteract the mis-education that the system perpetuates. Bidol & Weber (1970) have developed a social studies curriculum for secondary school level which includes activities designed to give students a more realistic view of history and racism in America. John M. Hunter (1972) describes a package
of courses developed to examine the societal, political, and economic bases of racism.

One drawback of this approach is that there are very little data on how successful these mechanisms have actually been in changing racist attitudes and behaviors. Given the nature of the mis-education of whites intellectually due to white racism, the cognitive approach appears to be greatly needed. Malcolm X (Breitman, 1970) supported this position by saying:

If the entire American population were properly educated - by properly educated, I mean given the true picture of the history and contributions of the black man - I think many whites would be less racist in their feelings. They would have more respect for the black man as a human being. Knowing what the black man's contributions to science and civilization have been in the past, the white man's feelings of superiority would be at least partially negated... So it takes education to eliminate it. And just because you have colleges and universities, doesn't mean you have education. The colleges and universities in the American educational system are skillfully used to miseducate. (pp. 160-161)

Although this approach appears to be an important aspect in changing white people's racist attitudes and behaviors, it falls short in that it does not deal with the total scope of racism i.e. the psychological and affective side.

Another technique recently developed is the white-on-white form of training groups. Expanding on the notion that white people must work within the white community (Cleaver, 1968; Terry, 1970; Steinberg), these groups were developed
so that white people could explore their racism without exploiting black people (Edler, 1974; Moore, 1973; Bidol, 1971). Some of the white-on-white experiences focus on affective issues (Moore, 1973) while others are structured to deal with cognitive issues (Bidol, 1971; Timmel). The purpose of these techniques is to create a positive change in attitudes and move white people to action to combat racism (Terry, 1970). Moore's (1973) study has proven that this technique has been successful. He facilitated a number of white-on-white workshops and found a positive change in white teachers' racial attitudes. In this area there is still a great need for further development of resources and, more particularly, a developmental process to assure positive change in both racist attitudes and behaviors.

In terms of training techniques, it is important to look at other areas of the field to see what types of mechanisms are being employed, even if they are not directly related to dealing with racism. In the fields of human relations and psychology it appears that systematic training is being used because it has been extremely successful in achieving desired results in changing behavior. In a recent article, Authier, Gustafson, Guerney and Kasdorf (1975) extensively reviewed the literature to identify trends in psychotherapy. They concluded that the field is moving from a therapeutic model towards a more educative role for the
psychotherapist, and is utilizing systematic training as the process by which to meet desired behavior change. The shift from psycho-therapist to psycho-teacher builds a broader outlook for the counselor-client relationship. Essentially, this perspective has developed from learning theory and expanded into seeing the help a client receives as a learning process. Therefore, the counselor's role becomes one of a teacher. The field of psychotherapy, the authors note, has opened itself to focus more on prevention of psycho-social problems and less on remediation. As a result of this long range focus, there has been a shift of the role of "therapist" to that of "educator."

Many of these educational programs consist of both affective and cognitive components. These programs utilize group training programs, which are accompanied by the use of manuals, films and programmed materials. Rathus (1973) developed an assertiveness training program for women which used a group format to teach nine specific behaviors. Ivey's (1971) micro-counseling program provides a structured experience combining video-feedback and a learning format in order to teach twelve behavioral skills. Uhlemann (1968) provides yet another example of a method which brings together an experiential encounter and behavior change in a systematic fashion. Other systematic training programs which achieve desired behavior change include: Ellis' Rational Emotive
Therapy adapted by Maultsby (1970); Pierce and Drasgow's (1969) basic communications skills program; Authier's (1973) systematic Step Group Program; the Community Reinforcement Alcohol Treatment Program developed by Hunt and Azrin (1973); and the Human Relations Training Program at the Houston Veterans Administration Hospital developed by Hanson, Rothous, O'Connell and Wiggins (1969).

What becomes strikingly evident from this review is that many dimensions of psychological theory are pointing to systematic training as a way to change behavior, as well as to meet the growing demand for services. Systematic training also supports the learning of skills in a developmental process.

The acknowledgement of the importance of the movement towards systematic training is extremely significant for the purposes of this study. This research is built upon the use of a systematic training program developed to deal with racism. Given the lack of techniques available to deal with white racism, and the conclusion (Authier, Gustafson, Guerney & Kasdorf, 1975) that systematic training produces desired results, it appears likely that this form of training will be the type of mechanism which can in fact change white people's racist attitudes and behaviors.
Summary

This review of the literature has been concerned with those perspectives which focus on racism as a predominantly white problem. This position has been established as a result of the development and perpetuation of racism in America by white people. In the discussion of the effects of racism, it became evident that whites have been severely damaged both psychologically and intellectually as a result of white racism. This indicates clearly that something must be done to combat racism as an oppressive social, political and economic condition and to help whites remove the psychological and intellectual chains that surround them as a result of racism.

Before change strategies are employed it is essential that the participants' racist attitudes and behaviors be assessed. In the review of available tools to assess racist attitudes it was found that although instruments to assess racist attitudes are necessary, many of these instruments had shortcomings in their usage and perspective. Quite often the language of some of the tools was outdated, others measured social acceptability instead of one's real attitudes, other instruments were themselves racist. Those instruments which were reliable had limitations in that no treatment had been given to subjects once the attitudes were uncovered. Although a tool had potential as a helpful mechanism, the
lack of follow-up treatment to deal with changing the racist attitude prevented participant's growth. In addition, it was not clear how reliable the instruments might be in recording change if treatment had been given. A review of mechanisms to assess racist behaviors indicates that there is even a greater lack of tools than in the area of assessing racist attitudes. There are basically no tools which have been developed to assess racist behaviors. The literature did indicate the use of developing behavioral objectives when accompanied with a structured experience as a mechanism to assess behavior change. Behavioral objectives can be applied similarly, to assessing change in racist behaviors when accompanied with a structured experience in the form of a systematic training program. The overall review of tools to assess racist attitudes and behaviors indicate a strong need for reliable and accurate instruments which can assess attitudes and behaviors as well as measure change in them as a result of some type of treatment.

Focusing on the mechanisms for change, it is evident from the literature review that change must occur within the white community. A survey of techniques used for changing racist attitudes and behaviors indicates that the use of black-white encounter groups or the cognitive approach does not necessarily change racist attitudes or behaviors. Furthermore, in the case of the first mechanism, blacks are once
again being exploited for white people's learnings. In the second form of training, the affective domain is still untouched. The use of white-on-white groups seems to be moving in a more desired direction. However, many of the white-on-white groups themselves are still of a haphazard nature. Systematic training appears to be the type of mechanism which needs to be incorporated into the white-on-white training in order for it to be truly effective.

It is clear from this review that there is a pressing need to combat racism and to move white people to a healthier psychological and intellectual state. A systematic training program is needed, too, which can increase white people's consciousness on both an affective and emotional level and move them to develop action strategies in their own community. This program must be coupled with appropriate instruments which can assess change in one's attitudes and behaviors. This study has been developed to meet this need. It is designed to move out of a discussion of what should be done and to create a specific systematic program which combines experiential encounter with education in order to produce behavior and attitude change in white people.
CHAPTER III

METHODS

Introduction

The next two chapters are a presentation of the elements that make up this study which is built on a systematic training program designed to re-educate white people in terms of their racist attitudes and behaviors. This chapter contains the methodology which was employed in the study, including a brief discussion of its development, the hypotheses, the instrumentation employed and the specific procedures implemented for the collection of data.

Chapter IV presents the systematic training program which is the basis for this research. The training program is described in the form of a handbook for the re-education of white people. This chapter contains the entire handbook including specific step by step information for implementing the training program.

It was crucial to test out the effects of this handbook on white people. Therefore, the study was developed to assess the impact of the program focusing on the following areas:

- the effects of the training program on white people's racist attitudes
- the effects of the training program on white people's behaviors
- the effects of the program on two different groups of white people
- the effects of the training program on white people's attitudes and behaviors eight weeks after completion of the training program

This chapter will explore the methods used in this study through the discussion of the following sections:
1. Background on the Program
2. Subjects
3. Groups
4. Procedures
5. Instruments
6. Hypotheses

Background

The program was employed in the form of a three credit course available through the School of Education, at the University of Massachusetts. The course was entitled Dynamics of Racism: A Workshop for White Awareness and consisted of two weekend workshops, each approximately thirteen hours long. The sessions ran from 3-10 p.m. Friday and 9-5 p.m Saturday, with an hour break each day for meals. The first weekend concerned itself mainly with the first two stages of the handbook and briefly touched on Stage III. The second weekend was concerned with a deeper concentration on Stage III and the completion of Stages IV-VI.
The training program was facilitated primarily by the author with the help of Craig Washington, a black graduate student. He co-facilitated the training program up until the section on whiteness (Stage V). From that point, the author was sole facilitator and completed the training program. Mr. Washington's involvement as facilitator was mainly that of a process observer to both groups and the author. It was stressed by the author to the groups not to direct their questions about black people to Mr. Washington to avoid the exploitation of black people for white people's learning, and to discourage the assumption that one black person can speak for all black people. The author also served as interviewer for all participants.

Subjects

Participants for the study included twenty-six white undergraduate students at the University of Massachusetts who enrolled in a three credit Dynamics of Racism course. Two participants dropped out of Group II during their waiting period. Each group consisted of eight females and four males.

All participants were self-selected in that they chose to register for the course. Those who were interested in the program were asked at registration to call the author for permission to enroll. This enabled the author to accept people on a first come basis and to randomly assign them to either
Group I or II.

Groups

Two groups were used in this study. The groups differed essentially in the timing of their treatments. Each group served a duplicate purpose. Group I was designed as an experimental group as well as to test the effects of the training program eight weeks after its completion. Therefore, Group I experienced a pre-workshop interview, the training program, a post-workshop interview, and eight weeks later a second post-workshop interview. (See table below.)

Group II had two functions as well. It was designed to act as a control group where participants would receive no treatment while the experimental group did, as well as to replicate the original study at which time the group would experience the training program. It was felt by the author that any person who contracted to be a part of the course should experience the program as well. Therefore, Group II received a pre-workshop interview, no treatment, and a second pre-workshop interview in order to serve as the control group. This was followed by the training program and a post-workshop interview. This last phase, (2nd pre-workshop interview, training program and post-workshop interview) was to replicate the study of Group I. The chart below indicates the overall design for each group:
Design of the Study

<table>
<thead>
<tr>
<th>GROUP I</th>
<th>GROUP II</th>
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<tbody>
<tr>
<td>PRE-WORKSHOP INTERVIEW</td>
<td>PRE-WORKSHOP INTERVIEW</td>
</tr>
<tr>
<td>TRAINING PROGRAM</td>
<td>XXXXX</td>
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<tr>
<td>POST-WORKSHOP INTERVIEW</td>
<td>PRE-WORKSHOP INTERVIEW</td>
</tr>
<tr>
<td>XXXXX</td>
<td>TRAINING PROGRAM</td>
</tr>
<tr>
<td>POST-WORKSHOP INTERVIEW</td>
<td>POST-WORKSHOP INTERVIEW</td>
</tr>
</tbody>
</table>

(X) Indicates no treatment

**Significant Other**

Participants were asked to identify a friend, roommate, or spouse who would be willing to serve in this study as a significant other. This person had to be someone who would be able to observe their behavior on a daily basis in order to notice any visible behavior change in the subject outside of the context of the workshop. Twenty-four significant others were therefore a part of this study as well.

**Procedure**

This section describes in detail the specific procedures used in this study. This discussion includes a description of the process which was followed in each of the three interviews with participants and significant others as well as information regarding the administration of instruments and the training program.
Initial Meeting. One week (January 29, 1975) before Group I's first workshop, all twenty-six students who were originally involved in this study attended a meeting designed to give an overview of the workshops, discuss expectations for the course and to set up interviews with each student. Participants were also given a sheet (see Appendix A) which further spelled out the information regarding requirements and expectations for the course. At this meeting, the role of the significant other was discussed and students were asked to have someone in mind at the time of their initial interview. The Steckler Attitude Inventory (AI) and the Attitude Exploration Survey (AES) were administered at this time.

Interview #1

Group I. All members of Group I were interviewed between one and five days (February 3-7) before their first workshop. The following was discussed at this initial interview:

1. The interviewer asked the participant to share some of the reasons for enrolling in the program, as well as their expectations for the program. This initial discussion served as a warm-up period.

2. The interviewer explained the purpose of the behavioral objective. The behavioral objective was described as a particular change in one's own behavior that they would like to see as a result of the workshop in relation to racism. The interviewer then helped the participant clarify their own objective by asking several questions. (These questions were adapted from Weigel & Uhlemann.)
- What changes do you feel are the most important to you as a result of this experience?
- How would you behave differently if you reached your goal?
- How could someone tell that you've changed?
- What are the limits to your goal? (Specific people, places or times that this change would be observable.)
- How well do you do this now? How often?
- How could I tell you were doing even worse than you are now?

Once the objective was established it was written up in a contract on a Behavioral Objective Development Sheet (Appendix B).

3. The student named their significant other giving information about address and telephone number so that the interviewer could contact the person and set up an initial interview for that week.

4. At the conclusion of the meeting the interviewer answered any questions that the student had regarding the training program. Information about time and place of the workshop was repeated and the participant received copies of the readings which were to be completed before the first workshop session.

The overall interview session took approximately 30-40 minutes for each person.

Group II. The initial interview for members of Group II occurred one week after Group I's (February 10-14). All interviews for Group II were held one week after Group I's to insure sufficient time to interview all participants and their significant others before their training program began. Therefore, all processes for Group II members were held one week after Group I so that the time periods between processes would be the same for both groups. This first interview was
essentially the same as Group I's and differed only in that participants did not receive any reading materials. A second interview was set up to be held after Group I had completed their training program (week of March 3-7).

**Significant Others.** Significant others for both groups were contacted by the interviewer by telephone to set up an initial appointment. Significant others for each group were interviewed within the same time frames as their respective groups. At this interview the process was as follows:

1. The interviewer explained the role of the significant other as an objective observer of their friend's behavior. The behavioral objective was explained at this time too.

2. The significant other was told that they would be responsible for observing their friend in terms of their established behavioral objective. This would necessitate attending two additional interviews in which they would report their observations, and to note mentally or to jot down any specific changes in behavior that they had noticed.

3. Once the person had agreed to help out in the study, the interviewer further explained their friend's behavioral objective and gave the significant other a sheet which stated the specific behavioral objective which they were to observe.

4. The interviewer explained that she would contact the significant other by telephone to arrange the second interview one week prior to the interview period.

**Treatment - Group I.** Group I experienced the training program on February 7 & 8 and February 21 & 22. At the initial session specific guidelines for keeping journals were
discussed. After each evening, readings which dealt with materials to be explored in the next day's session were handed out. At the completion of the first weekend program participants filled out the Evaluation Sheet. At the end of the second weekend workshop they completed for a second time, the AI, AES, and the Evaluation Form. At this time too, a second interview was set up with members of Group I for the following week. More specific information regarding the design of the training program and its contents can be found in Chapter IV.

**Interview #2**

**Group I.** This second interview took place one to five days after Group I's completion of the training program (February 24-28). The interview covered the following:

1. **Behavioral Rating Scale.** The Behavioral Rating Scale was explained to the student. They were asked to complete the form by indicating their behavior in relation to their behavioral objective on three occasions: at the initial interview, the day of the first workshop prior to its commencement, and their present position.

2. **Behavioral Objectives.** Some of the students changed their behavioral objectives at this point because the objective was either unclear, unattainable or racist. The participant discussed their new objective and completed an additional Behavioral Rating Scale on their new objective. At this time, too, participants discussed their reactions to their own behavior with the interviewer.
3. Feedback. Participants were asked to share any additional feedback which they had in relation to the program that they had not included in their journals or Evaluation Sheets.

4. Journals. At this time journals were collected. These were to be read by the interviewer and returned with comments to each student. Xeroxed copies of the journals were made so that they could later be read by raters.

5. Strategy and Action Plan. In the last phase of the training program, participants were given a Strategy and Action Plan form to fill out. The purpose of these forms was to get the student to develop a clear and specific plan of action to combat racism. The participant was asked to bring the completed form to the interview. The Strategy and Action Plans were discussed and next steps outlined for the participant to take.

6. A third appointment to be held eight weeks after their workshop was made with each person (week of April 14-18).

**Group II.** Group II's second interview was held one week after Group I's (March 3-7). This interview differed slightly from Group I's in the last two phases of the session. The interview concentrated on:

1. Behavioral Rating Scale. The Behavioral Rating Scale was explained to the student. It was then completed by having the student indicate their behavior on three occasions - at the initial interview, a few days later on the hypothetical day of the workshop, and lastly where they presently saw themselves in relation to their behavioral objective.

2. Behavioral Objective. Participants discussed their behavioral objectives with the interviewer including any personal observations or change that they had noticed about themselves.

3. The Attitude Inventory and Attitude Exploration Survey were completed for a second time.
4. Each student was given information about the workshop and copies of the readings to be completed before their initial workshop session.

**Significant Others.** The second interview for significant others of Groups I and II was held during the same period as their respective friend's group. A week before, the interviewer called all significant others to set up the second appointment.

At this interview they were asked to fill out the Behavioral Rating Scale. This form was explained to the significant other and they were instructed to mark their observations of their friend's behavior on the same three occasions as previously stated for participants. The interviewer then asked them to share any changes that they had observed in relations to the behavioral objective. These were recorded by the interviewer.

**Treatment - Group II.** Group II experienced the training program on April 4 & 5 and April 18 & 19. This program did not differ at all from Group I's experience. Journals were discussed, readings were given out and Evaluation Forms were completed in the same time periods as Group I's training program. At the end of the program, all participants completed a second copy of the Evaluation Sheet. The Attitude Inventory and Attitude Exploration Survey were filled out for a third
time. At the last session of the training program a third interview to be held the following week was also set up.

**Interview #3**

**Group I.** A third and final interview was held with members of Group I, eight weeks after their last session of the training program (April 14-18). The process of this interview included:

1. Behavioral Rating Sheet. The Behavioral Rating Sheet was completed indicating participants present position on the scales in terms of their behavioral objective.

2. Behavioral Objective. Students discussed with the interviewer their overall observations and feelings about their behavior and their behavioral objective.

3. The Attitude Inventory and the Attitude Exploration Survey were administered for the third time.

4. Participants shared any additional feedback and/or reactions that they had to the overall program. They also discussed any new learnings they had which they had not previously discussed.

**Group II.** The last interview for members of Group II was held the week following their participation in the training program (April 24-28). This interview focused on:

1. Behavioral Rating Scale: Participants completed the Behavioral Rating Scale indicating where they presently stood on the two continuums in terms of their behavioral objectives.

2. Behavioral Objectives. Each student discussed their behavioral objective with the interviewer. If, at this time, the students decided to change their
objective, another Behavioral Rating Scale was filled out on the new objective. Overall reactions to one's own behavior and to the behavioral objective were shared by the student.

3. Feedback. Participants were asked to share any additional feedback that they might have on the overall program which they did not include in their journal or Evaluation Forms. This feedback could focus on personal awareness or reactions to materials contained within the program itself.

4. Journals. Journals were collected and xeroxed copies were made so that raters could read them. The original journals were read and returned about a week later with comments to each person.

5. Strategy and Action Plan. The Strategy and Action Plan was discussed with the interviewer and the next steps for the student to take were planned.

**Significant Others.** Significant others were again called by the interviewer one week before the interview period in order to set up the final appointments. At this last session, significant others once again filled out a Behavioral Rating Scale and shared any observations that they had in relation to their friend's behavioral objective. Also discussed were any other comments or observations that the significant other could share in relation to changes in their friend's attitudes and/or behaviors. The interviewer thanked the significant other for their cooperation in the study and the interview came to a close.
The following chart presents a clear outline of the procedures used in this study.

<table>
<thead>
<tr>
<th>Process</th>
<th>Group I</th>
<th>Group II</th>
<th>Significant Other</th>
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<tbody>
<tr>
<td>Initial Meeting</td>
<td>January 29 Expectations</td>
<td>January 29 Expectations</td>
<td>Group I - 2/3-7</td>
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<tr>
<td></td>
<td>Attitude Inventory #1</td>
<td>Attitude Inventory #1</td>
<td>Group II - 2/10-14</td>
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<td></td>
<td>Attitude Exploration</td>
<td>Attitude Exploration</td>
<td>Explain Behavioral</td>
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<td>Survey #1</td>
<td>Survey #1</td>
<td>Objective Role in Study</td>
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<tr>
<td>Interview #1</td>
<td>February 3-7 Develop Behavioral Objective</td>
<td>February 10-14 Develop</td>
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<td></td>
<td>Name Significant Other</td>
<td>Behavioral Objective</td>
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<td>Give Out Readings</td>
<td>Name Significant Other</td>
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<td>Set up Second Interview</td>
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<td>Training Program</td>
<td>Feb. 7: Info. on Journal</td>
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<td>8: Eval. Forms #1</td>
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<td>Attitude Inv. #2</td>
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<td>Attitude Explor.</td>
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<td>Survey #2</td>
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<tr>
<td>Interview #2</td>
<td>February 24-28 Fill out Behavioral Rating</td>
<td>March 3-7 Fill out</td>
<td>Group I - 2/24-28</td>
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<td>Scale</td>
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<td>Discuss Behavioral Objective</td>
<td>Scale</td>
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<td>Feedback</td>
<td>Discuss Behavioral</td>
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<td>Journals Submitted</td>
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<td>Strategy &amp; Action Plan</td>
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<td>Plan</td>
<td>Attitude Explor.</td>
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<td>Set up Third Interview</td>
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<td>Readings - Give Out</td>
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<td>Process</td>
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<td>4: Info. on Journal</td>
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<td>5: Eval. Form #1</td>
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<td>18:</td>
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<td>Interview #3</td>
<td>April 14-18</td>
<td>April 24-28</td>
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<td>Behavioral Rating Sheet</td>
<td>Behavioral Rating Sheet</td>
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<td>Discuss Behavioral Objective</td>
<td>Discuss Behavioral Objective</td>
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<td></td>
<td>Attitude Inv. #3</td>
<td>Feedback</td>
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<td></td>
<td>Attitude Explor. Survey #3</td>
<td>Strategy &amp; Action Plan</td>
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<td>Survey #3</td>
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Instruments

Five different mechanisms were used to test the effects of the training program and to assess change in attitudes and behaviors. These will be discussed in three sections:
1) Instruments to Assess Attitudes; 2) Instruments to Assess Behaviors; and 3) Instruments to Assess Impact of Overall Program.

Instruments to Assess Attitudes

Steckler Anti-Black and Anti-White Attitude Inventory. The Steckler Anti-Black and Anti-White Attitude Inventory (AI) (Steckler, 1957) are attitude scales of the seven-point Likert type which were constructed to measure anti-black and anti-white ideologies. The scales cover a variety of negative stereotyped opinions and hostile attitudes towards both blacks and whites. The Anti-Black scale stresses the offensiveness of blacks and the opinion that black people's "deviant" behavior is the cause of prejudice. The Anti-White scale focuses on the dishonest, intrusive, and untrustworthy nature of whites.

In previous studies these scales have been used to assess black people's attitudes towards blacks and whites (Steckler, 1957; Davis, 1974). Steckler (1957) originally developed these scales to identify the effects of being a minority on the ideology of blacks.
For the purpose of this study the Anti-Black scale was used to assess white peoples' attitudes towards blacks. The word "Negro" on the scale as originally used by Steckler (1957) was changed to the word "Black" to reflect more appropriate and current terminology. This substitution of terminology was also used in the Davis (1974) study. The substitution of terminology was incorporated to avoid the possibility of biasing the participant's response by transferring negative connotations of the word "Negro" to the question presented, given the meaning of the word "Negro" in our present society.

Steckler's Anti-White scale presented a problem in that it was created for use with black people and did not seem appropriate to measure white people's attitudes about other whites. As Steckler's original study attempted to identify the effects of being a minority group member on the ideologies of blacks, this study deals with the effects of white racism, or of being a majority group member on the attitudes and ideologies of whites. Therefore, the Anti-White scale was adapted and changed to parallel more closely the Anti-Black scale and to deal with the issue of whiteness. The adapted Anti-White scale was pre-tested to assure that the scale was measuring the attitudes of white people towards members of their own race. Twenty aware whites were used to help make this assessment. Each person was given a copy of sixteen
statements and asked to respond either true or false to each of the statements. The responses of the aware whites were compared for consistency. Those questions which received a high number of similar responses were accepted as part of the adapted Anti-White scale. Where there appeared to be a high degree of discrepancy, the items were changed and re-tested. As an added measure of reliability, twenty additional unaware and aware whites were also administered the final adapted Anti-White scale to assure that the scale was not measuring socially acceptable responses but rather attitudes of whites towards one another. The mean score for the unaware white group on the pre-test was +13.13. The mean score for the aware group of whites was +30.83. The range for scoring is from -48 to +48.

The Anti-Black and adapted Anti-White Attitude Inventories contain sixteen items each for a total of thirty-two items. The Anti-Black scale has a reported reliability of .84. A copy of the Attitude Inventory can be found in Appendix C.

**Attitude Exploration Survey.** The Attitude Exploration Survey (AES) is an instrument composed of twenty multiple choice type questions each containing five possible responses. One may choose as many answers as they agree with or they may choose none at all. The survey deals with the issue of racism as a predominantly white problem. The majority of questions
focus on one's understanding of the definition of racism as well as exploring some of the subtleties of racism in terms of language, history, paternalism and action strategies.

The AES was developed by Peter Adams, a past staff member of the Center for Racial Understanding, at the University of Massachusetts. It is important to note that the questionnaire was written from a white perspective and is to be used specifically with white people. The instrument was developed as a diagnostic tool to assess one's level of awareness of the issue of racism as a white problem, as well as to evaluate change in awareness as a result of a white-on-white workshop experience.

A pre-test of the Attitude Exploration Survey was given to twenty aware people (ten black, ten white) in order to assess the degree of reliability of the AES and to develop a working scoring system. These twenty people were particularly aware of the issues and dynamics of racism. Raters were asked to assign a weight to each response from a -3, indicating a statement demonstrating a low level of racial awareness, to a +3, indicating a statement of high racial awareness. To establish a final scoring system, the mean of each response was taken. Raters were also asked to comment on the overall questionnaire, noting in particular those responses that might need changing. Those responses or questions which appeared to have a high degree of ambiguity were either changed or
taken out of the survey. Once the scoring system was
developed, the AES was again tested on ten aware and ten
unaware whites to assess that it was capable of measuring
racial attitudes rather than social acceptability. The mean
score of the aware whites was +44.10. The mean for the
unaware group of whites was +1.80. The range of scoring
for the AES is from a -120, indicating a low level of racial
awareness, to a +60, indicating a high level of racial aware-
ness.

A copy of the AES is in Appendix D.

Instruments to Assess Behavior

Two mechanisms were used to assess change in participants' behavior. These include the Behavioral Rating Scale and
Journals, which are discussed below.

Behavioral Rating Scale. A Behavioral Rating Scale (BRS)
was used to assess change in participants' behavior as a result
of the training program. The BRS was adapted from a study done
by Uhlemann (1968) in which he used the form to evaluate indi-
vidual behavior before and after a marathon group experience.
Each participant rated their behavior in relation to a specific
behavioral objective that had been personally developed.
Uhlemann describes a behavioral change goal as an "objective
for change in specific behavior chosen by an individual partici-
pant, which he would like to see altered as a result of having participated in a treatment program" (Uhlemann, 1968, p. 37). An example of a desired behavioral change goal that was explored by this scale was, "to be able to confront white people on my dormitory corridor about their racism." Another was, "to stop using slang terms (racial slurs) when referring to other ethnic groups of people."

The BRS is made up of two Likert type scales. One scale deals with Verbal Behavior, i.e. what one says. The second scale examines Non-Verbal Behavior, i.e. what one does. Each scale is rated on a -3 to a +3 basis, a -3 indicating behavior less like the desired behavior goal, and +3 indicating behavior more like the desired behavior goal. The center point on each scale represents no change at all.

The BRS was completed by both participants and their significant others. Copies of the BRS can be found in Appendices E and F for participants and Appendices G and H for significant others.

**Journals.** Participants were asked to keep a daily journal during the two week period they were involved in the training program. They were asked to include and discuss any issues pertaining to the following:

- reactions/thoughts/feelings about the workshop
- reactions/thoughts/feelings about the readings
- any new awareness about racism that they discovered inside or outside of the workshop
- their own behavior in connection with dealing with a specific racist incident
- their own behavior specifically related to their behavioral objective

The journal served several purposes. It helped participants to get in touch with their feelings, thoughts, and questions about racism and to explore their behavioral objective in more depth. For the author, it was used as a mechanism to assess the development of the participants' behavior, as well as an additional way to get feedback about the training program itself.

In order to explore the behavioral objectives in more detail, the journals were used as another source of data. They were read by two aware raters (one black, one white). The journals were read in conjunction with the participants' specific behavioral objective, copies of the Behavioral Rating Scale which were filled out by both the participant and their significant other, and notes from the three interviews, in order to assess and objectively evaluate if in fact the participant did meet their stated behavioral goal. Raters were instructed to read all the data and indicate whether or not the person had met their intended goal. This served as another valuable tool to examine participants' behavior change.
Instruments to Assess Overall Impact of the Training Program

Two mechanisms were used to assess the overall impact of the training program, as well as to gain specific feedback on the program itself. One mechanism consisted of the journals, which were discussed in the previous section. A second helpful tool was the use of Evaluation Sheets. These are further described in this section.

Evaluation Sheets. An Evaluation Sheet, designed to assess the overall impact of the training program in terms of content and facilitator effectiveness was given to participants. These forms were filled out twice, once at the end of each workshop weekend. The Evaluation Sheet is a one page form consisting of six questions which focus on both positive and negative aspects of the program including any recommendations that participants might have in terms of changing aspects of the design, exercises or reading materials. These forms were used to assess the effects of each particular weekend segment in order possibly to change parts of the program if they did not appear helpful to the participants' learning process. A copy of the Evaluation form is in Appendix I.

This section on Instruments discussed five different mechanisms which were used to test out the effectiveness of the training program in changing attitudes and behaviors as
well as the overall impact of the program on participants. These instruments include the Attitude Inventory, The Attitude Exploration Survey, The Behavioral Rating Scale, the use of journals and the Evaluation Sheet. Together these five tools were developed to test out the training program which is based on the Handbook for the Re-education of White People.

**Hypotheses**

In order to evaluate the effects of the training program, a set of hypotheses which are listed below, were developed to test the overall effectiveness of the program.

**General Premise #1**

This training program will have a positive effect on participants' racist attitudes. To test this general premise the following hypotheses were developed:

A. After a period of training, white people's racist attitudes, as measured by the Steckler Attitude Inventory, will become more positive.

B. After a period of training, white people's racist attitudes, as measured by the Attitude Exploration Survey, will become more positive.

This premise will be measured by simple pre-post (1) tests for Group I and pre (2)-post tests for Group II.
General Premise #II

This training program will have a positive effect on participant's racist behaviors. To test this general premise the following hypotheses were developed:

A. After a period of training, white people's racist behaviors, as measured by the Behavioral Rating Scale when rated by self, will become more positive.

B. After a period of training, white people's racist behaviors, as measured by the Behavioral Rating Scale when rated by a significant other, will become more positive.

C. After a period of training, white people's racist behaviors, as measured by two objective raters, will become more positive.

This premise will be measured by simple pre-post (1) tests for Group I and pre (2)-post tests for Group II for the Behavioral Rating Scale. Journals and interview data will be used by the objective raters.

General Premise #III

People who have been trained in a racial awareness program will demonstrate more positive racial attitudes and behaviors than an untrained group. To test this general premise the following hypotheses were developed:
A. After a period of training, white people will have more positive attitudes than an untrained group, as measured by the Steckler Attitude Inventory.

B. After a period of training, white people will have more positive attitudes than an untrained group, as measured by the Attitude Exploration Survey.

C. After a period of training, white people will have more positive behaviors than an untrained group, as measured by the Behavioral Rating Scale when rated by self.

D. After a period of training, white people will have more positive behaviors than an untrained group, as measured by the Behavioral Rating Scale when rated by a significant other.

This will be measured by pre-post (1) tests for Group I and pre (1)-pre (2) tests for Group II.

General Premise #IV

The effects of this training program on participants will remain eight weeks after completion of the training program. To test this general premise the following hypotheses were developed:

A. Eight weeks after the period of training, white people's attitudes, as measured by the Steckler Attitude Inventory, will remain positive.

B. Eight weeks after the period of training, white people's attitudes, as measured by the Attitude Exploration Survey, will remain positive.

C. Eight weeks after the period of training, white people's behaviors, as measured by the Behavior Rating Scale when rated by self, will remain positive.
D. Eight weeks after the period of training, white people's behaviors, as measured by the Behavioral Rating Scale when rated by a significant other, will remain positive.

This will be measured by post (1)-post (2) tests for Group I.

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<tr>
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<tr>
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<td>POST (1)</td>
<td>PRE (2)</td>
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<td>XXX</td>
<td>TRAINING PROGRAM</td>
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<td>POST (2)</td>
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Summary

This chapter has described in detail the processes used in this project. With the Handbook for the Re-education of White People serving as the basis for a training program, it was tested on twenty-four subjects to assess its overall impact in changing attitudes and behaviors. This process included the use of five different instruments designed to assess behavior and attitudes as well as to gain feedback on the overall effect of the training program itself. This chapter has discussed the use of these instruments as well as the role of the significant other in observing the subjects behavior and assessing the behavioral objective. In sum, this chapter has thoroughly described the procedures and
and processes used to test out the training program which is further described in Chapter IV.
CHAPTER IV

HANDBOOK FOR THE RE-EDUCATION OF WHITE PEOPLE
WITH RESPECT TO RACIST ATTITUDES AND BEHAVIORS
Handbook Introduction

This section presents a systematic training program developed to re-educate white people in relation to their racist attitudes and behaviors. The overall attitude change that the program strives towards is the understanding that racism is a white problem and that being white implies being racist. This understanding is coupled with the use of confrontation, i.e. highlighting the inconsistencies in what one does and what one says, to identify ways either consciously and/or unconsciously one is supporting racism. The goal then is to move one's behavior to a position of combatting racism, personally and institutionally.

The program is designed in manual form containing six stages of development and appropriate exercises to work through each stage. The object of this program is that by the end of the workshop a white person will be able to:

1. name and clearly define the concepts of: bias, bigotry, prejudice and racism
2. describe and examine racism in its institutional, cultural and individual forms
3. identify and articulate personal feelings and fears around the issue of racism
4. define ways one's own attitudes and behaviors are representative of racism in the U.S.
5. develop and act on specific strategies designed to combat racism on an institutional and individual level.
There are several basic assumptions which form the basis for this training program and handbook, these include:

1. Racism is a predominately white problem. Therefore, being white in America constitutes being racist. White people are responsible for the perpetuation of white racism in a white racist system.

2. All white Americans have feelings and thoughts on the issue of racism. Virtually no person of any racial group in the U.S. can grow up without being exposed to and developing some prejudiced attitudes about another person or group. Whites as well, being part of a white racist system hold many thoughts, feelings and questions which center around the dynamics and issues of racism.

3. White people can learn about racism with other white people. One's racist attitudes can be developed without any personal exposure to Third World people. Therefore, whites can begin the process of learning about racism with other white people who have begun to explore their own racism. This avoids exploitation of Third World people for white peoples' learning.

4. White people need to be re-educated. We have grown up in a system which has ingrained us with racist ideologies and attitudes. We need to be in a climate which will enable us to strip away some of these old ideologies and perceptions and open us to the realities of racism cognitively and emotionally. This will enable us to better understand ourselves
as white people as well as explore our role in combatting racism in American society.

5. It is advantageous for whites to learn about racism for our own survival: physically, socially and psychologically. Whites make up only one-fourth of the world population, Third World people constitute the other three-fourths. Most of the natural resources are contained within those Third World countries. In the next few decades the world's wealth may be distributed into the hands of Third World countries. For our own survival, physically and economically, we must change our racist system and attitudes so that we can peacefully exist with all Third World countries (Welsing, 1972). Socially and psychologically, racism holds us back from getting out of our centered-ness. We learn in the white world an unconscious fear and rejection of human beings who differ from us (Citron, 1969). This effects our relationships with others as well as our mental health.

Based on these assumptions, the following handbook and training program were developed to help make us as white people more aware of racism and to provide mechanisms which will move us in a more positive and healthy direction.

Some Notes on the Use of this Handbook

The training program and handbook for the re-education of white people is presented in six stages. Each stage con-
sists of:

I. An introductory section containing:
   1) discussion of the theory which that particular stage is based on
   2) rationale for the content contained in that stage
   3) information for facilitator regarding process issues which may arise in that stage

II. Specific exercises designed to help participants work through the stage itself

III. Readings which help facilitate participants' learning experience. These are divided into three categories:
   1) required readings - for participants and facilitator
   2) additional readings - to assist facilitator with specific exercises
   3) supplementary readings - including books and articles which are helpful to participants in exploring in greater depth the issues in that particular stage

An important aspect of this handbook is the systematic theory. For the training program to achieve the most success it should be used as presented, i.e. one should not use the materials out of sequence and more importantly out of stage. There may be a need to cut out some of the exercises given the amount of time one has available, but it is crucial to note that to use any of the exercises out of stage, or to leave out any stage may cause a significant problem in the development of participants growth and the success of the program. Each exercise and reading has been included in a place where participants will be ready to accept the material. To change the pattern of this process may mean short-changing your participants.
A Word of Caution to the Facilitator...

I would caution anyone who intends to use this handbook that you yourself must have gone through a similar process, as well as being concerned with continually working on your own racism. To facilitate this program, or any program dealing with racism, without a solid understanding and working knowledge of the dynamics of racism will not only cause the program to be ineffective, it will also serve to perpetuate much of the participants racism, as well as your own.

Finally, it is important to keep in mind that this program serves as a beginning. It is designed to give an in-depth overview of racism and to allow participants to begin to understand white racism on a cognitive and affective level with the support of other whites. From here, participants can continue to explore each type of racism, in addition to being actively involved in combatting racism. As a result of this experience it is hoped that white people can develop relationships with Third World people which are non-oppressive and non-exploitive. Overall, this training program represents one small first step in uncovering a deeply rooted disease which whites suffer from, i.e. white racism.
All of the articles which are included in this handbook have been done so where possible with the author's permission. Following is a list of all articles and their appropriate credit line.

Stage I

"Racism Definition List." Reprinted with permission of P.A.C.T., 163 Madison, Detroit, Michigan 48226.


"Racism Isn't Just." Reprinted with permission of P.A.C.T., 163 Madison, Detroit, Michigan 48226.


"Mini-Lecture: Difference Between Prejudice & Racism." Reprinted with permission of Dr. Patricia A. Bidol.

Stage II

"Institutional Racism in America: A Primer." Reprinted with permission of Institutional Racism in America, 1140 Cowper, Palo Alto, California 94301.

"Definition and Analysis of White Racism." Reprinted with permission of P.A.C.T.

"Viewpoints: 1-7." Reprinted with permission of Foundation for Change.


"Fact Sheet on Institutional Racism." Reprinted with permission of Foundation for Change.


"All They Do is Run Away." Reprinted from the Civil Rights Digest, August, 1972.

Stage IV

"Racist Use of the English Language." Reprinted with permission of The Black Scholar magazine.


"Feminism and Socialism." Reprinted with permission of the Young Socialist.

"Racism/Sexism: Two Fronts, One War." Reprinted with permission of Detroit Industrial Mission, 13826 West McNichols, Detroit, Michigan 48235.

Stage V

"Rightness of Whiteness." Reprinted with permission of P.A.C.T.

"Reflections of Whiteness in a White Racist Society." Reprinted with permission of Dr. Patricia A. Bidol.

Stage VI


"Distancing Behaviors." Reprinted with permission of Dr. James Edler.

"New White Person." Reprinted with permission of Center for Social Change, 3137 Telegraph Ave., Oakland, Calif. 94609.
Stage I: Basic Definitions and Awareness of Inconsistencies between Values and Behavior: The American Dilemma

Exercise #1: Establishing Goals and Objectives for the Training Program

2: Concentric Circles: Getting to Know One Another
3: Definition of Prejudice
4: Exploring Prejudice: Black Thumb
5: Exploring Prejudice: The Friendly Game
6: Design a Racist Community
7: Fuzzy Concept: Racism
8: Definition of Racism

Readings:

I. Required Readings:

"Racism Definition List"
"Viewpoint: Definition of Racism"
"Third World Defined"
"Racism Isn't Just..."
"White Racism: Definition and Types"
"An Analysis of American Racism"

II. Additional Readings:

"Mini-Lecture: Difference Between Prejudice and Racism"

III. Supplementary Readings:

The Nature of Prejudice
Prejudice and Racism
Stage I: Basic Definition and Awareness of Inconsistencies between Values and Behavior: The American Dilemma

Introduction:
Stage I is a crucial step in the development of the theory for the re-education of white people and is the first step in the process of this handbook. This first stage lays the groundwork for participants to explore racism in society and themselves. In order to accomplish this end, the first section of this handbook is designed to:

1. Help people feel comfortable and get to know one another.
2. Help people discover and define key terminology basic to understanding the dynamics of racism.
3. Help people name and begin to explore inconsistencies in society.

All of the exercises in this section have been developed in an effort to help meet the above objectives.

Rationale:
Given the above three objectives which have been developed for this first stage, it appears that Stage I is a formidable challenge. Participants usually enter this initial phase with different levels of awareness as a result of their assumptions, perceptions and personal experiences with racism. There is a definite need to address these individuals where they are as well as develop an atmosphere which assures that participants will work together. This
first stage attempts to make that bridge by helping people get to know one another and feel more comfortable with each other. In the first few warm up exercises participants share their perspectives in an effort to develop that climate and commonality.

The defining process is one of the most important steps in understanding racism. Many participants use the words bias, bigotry, prejudice and racism interchangeably, assuming that there is no difference in the terminology. It is vital that each of these terms are clearly defined so that participants will be able to identify what each word means, how it operates and how it differs from another. In this way, participants will have a basic foundation and reference base which is necessary in exploring racism and how it functions in American society. A large proportion of the exercises in Stage I focus around the defining process to facilitate the further exploration of institutional and individual racism in Stages II - VI.

It is also important that participants are able to look at their own beliefs, attitudes and values and see how they act upon them. Therefore, another part of this stage is designed to highlight the inconsistencies which exist between words and actions. Because it is easier to look outside of ourselves at first when dealing with racism, inconsistencies are explored in terms of society's values and
attitudes and compared with the actual societal behavior. This serves as groundwork for later stages in which participants explore their own behaviors and ideologies for inconsistencies.

The exploration of inconsistencies in America's ideology include the beliefs that, "All people are created equal," "America is a land of equal opportunity," "You can make it if you try," and "Liberty and Justice for all" ... and the reality that in fact these words are not the actions in our country. This basic learning is an awareness of the "American Dilemma." Gunnar Myrdal (1944) in his book the American Dilemma, describes it as "...the deep cultural and psychological conflict among the American people of: American ideals of equality, freedom, God given dignity of the individual, inalienable rights on the one hand, against practices of discrimination, humiliation, insult, denial of opportunity to Negroes and others in a racist society in the other." This section serves to name the American Dilemma through a number of exercises. This issue of inconsistencies is then further developed in each stage as a crucial part of each participants' learning.

Method:

As a facilitator you will be working on three levels. This makes your task very different and perhaps more difficult than in a non-specific issue oriented group as a T-
group. In this particular group you will need to deal with:

1. Climate of the group
2. Content vis a vis racism
3. Your own issues of racism

In Stage I it is important to be aware of the fact that this is probably the first time that this group of people will be getting together to deal with the issue of racism in a structured experience. Therefore, as the facilitator it is essential that you are sensitive to issues in a "new group" in addition to the content of dealing with racism. Initially this means developing trust and a supportive climate. One way to accomplish this is through the initial exercises in the handbook. A second mechanism is through the support of the facilitator. This might include not processing racist language and remarks throughout Stage I. Clearly, around an issue such as racism, people will be unwilling to share their real innermost feelings and attitudes if they do not feel the support of the group and the facilitator. By processing participants racism in Stage I you may shut them off. Racist remarks and ideologies such as discussion of "reverse racism," racist jokes, and/or language such as words like blacklisting, black sheep etc... I make note of and save for processing at a point where participants can hear the comments and understand them. What is important in this first stage is that the facilitator begins to develop
a climate of trust and support. The rapport that the facilitator has with the group as well as the feeling in the group itself can either help or hinder the learning of the participants.

A second aspect of facilitating a group dealing with racism pertains to the content issues themselves. It is important to note that this first stage deals very heavily with external issues, i.e. participants are engaged intellectually with exploring definitions and societal inconsistencies. There is a definite steering away from exploring personal racism. It appears to be easier for participants to look at issues outside of themselves. Once participants begin to understand what racism is and how it operates in our society they can then more adequately and honestly explore their own individual racism.

Another dynamic of the group directly related to the issue of racism that occurs in Stage I is the questioning of how the group can deal with racism in an all white group. Here the facilitator must take an active role (if no one in the group will) in addressing the fact that many white people have developed their racist attitudes without ever having had any contact with Third World people, therefore through the use of a variety of mechanisms the group can explore their racism without Third World people having to be present. In many instances of Third World-White groups the Third
World people are exploited when they are present. White people learn from them about racism - but what do the Third World people learn? The question becomes for whose benefit would it be if the group were mixed?

In this stage and all others as well the facilitator must take an active role. This role for Stage I includes highlighting and pressing for the understanding and acceptance of the definitions of racism and prejudice.

A third and perhaps most difficult task of the facilitator is his/her own role in this process. It is a must that the facilitator is clear and knowledgeable with dealing with racism as a white problem. This includes being aware of one's own racism, and process of understanding racism, and lastly, having the need to continue learning about your own individual racism. It is indeed crucial that the facilitator discusses this with the group, that in fact she or he is not the expert on racism, nor can she or he speak for all Third World people. The role of the facilitator is to help other white people begin to understand what racism is about and some ways to combat it - and the learning is hopefully a continuous process for all involved in the group. The facilitator then has the incredibly difficult task of not only facilitating participants growth and development in dealing with white racism, but his or her own growth at the same time.
The above content and process issues serve as the basis for all further stages and forms the cornerstone of the entire training program and theory for the re-education of white people. On the pages that follow are the specific mechanisms, resources, and exercises which are necessary for the development of this first stage.
Exercise #1: Establishing Goals and Objectives for the Training Program

Goals: To make participants feel more comfortable in the group. To understand some of the participants' different expectations.

Materials Needed: None

Instructions:

1. Have group sit in a circle

2. Ask each person to share:
   a. their name
   b. why they are participating in the workshop
   c. their expectations for the workshop

3. Facilitator then shares her/his expectations for the workshop
   a. it is essential that everyone takes responsibility for themselves and the group
   b. it is essential that everyone try and share their feelings and be as honest as possible

Time: 10-15 minutes (All times noted will apply to groups of 12-15 persons)
Exercise #2: Concentric Circles: Getting to Know One Another

**Goals:** To have participants begin getting to know one another in relationship to issues of racism. To begin developing a climate of trust and support.

**Materials Needed:** None

**Instructions:**

1. Have group count off by 2's (1-2-1-2)

2. a. Ask all the 1's to sit in a circle, with their backs facing the inside of the circle  
   b. Ask all the 2's to sit in an outside circle, facing the 1's  
   c. Each person should have a partner by facing another person

3. Ask all the 1's to share with the person opposite them:
   a. their name and  
   b. respond to "something special that happened to me this week" for about two minutes

4. Ask all the 2's to repeat the same process

5. Ask all the 2's to move one person over to the right

6. Repeat the above process: sharing name and responding to "One feeling you have about being here"

7. Continue this for another 2-4 rounds. Always asking 2's to move one person to the right. Some of the other questions you may want to ask include:
   - "Share the first word that comes to your mind when you think about racism."
   - "Share one experience you had with racism and how you responded."
   - "Share one feeling you have about dealing with racism."
Note to Facilitator:

It is important to keep your ears open to the issues that participants bring to the group. Particularly observe the questions that specifically deal with racism.

Time: 20-30 minutes

Adapted from an exercise developed by Gerald Weinstein, School of Education, University of Massachusetts, Amherst, Massachusetts.
Exercise #3: Definition of Prejudice

Goals: To have participants begin understanding prejudice.
To develop a functional definition of prejudice.

Materials Needed: Prejudice Definition Sheet
Newsprint
Magic Markers
Masking Tape

Instructions:

1. Begin exercise by stating that it is essential to understand the differences between racism and prejudice before really exploring how they operate in our society. Therefore, we will now begin by exploring the definition of prejudice.

2. Pass out copies of the "prejudice definition sheet."

3. Ask participants to look at the four definitions presented on the sheet. Using the four as a starting point ask them to develop a definition of prejudice which they feel comfortable with.

4. Divide the group into small groups of four.

5. Ask participants to share their individual definitions in the small group and then develop a group definition of prejudice. Ask someone in each group to jot down the definition on newsprint.

6. After 15 minutes ask each group to hang up their newsprint and share their definition with the large group.

7. Reactions - Discussion: (Points raised should include—)
   - Prejudice is based on assumptions which have not been checked out
   - The word prejudice is composed of the words pre- and judge, this is a key concept in understanding prejudice
   - It is important to ask the question and understand the difference between prejudice and bias
Note to Facilitator:

This exercise begins to highlight the key dynamics of prejudice and begins separating prejudice from racism.

Time: 25 minutes
Exercise #3:

PREJUDICE DEFINED:

According to the Random House Dictionary of the English Language, 1967:

1. Unfavorable opinion or feeling formed beforehand without knowledge; thought or reason.

2. Any pre-conceived opinion or feeling either favorable or unfavorable.

3. Unreasonable feeling, opinion, or attitude especially of a hostile nature directed against a racial, religious or national group.

4. Negative personal behaviors that discriminate against individuals.
Exercise #4: Exploring Prejudice: Black Thumb*

Goals: To further define prejudice and how it functions

Materials Needed: Film - Black Thumb**
16mm Movie Projector
Screen

Instructions:

1. Show the film - Black Thumb

2. Ask participants to be aware of the assumptions being made in the film and their own assumptions as well.

3. Stop the film half way through - ask participants to share what they have observed and the assumptions made by themselves and those in the film.

4. Ask participants to project what will happen next.

5. Complete showing of the film.

6. Reactions - Discussion:
   - How do we stereotype each other?
   - How does our assumptions and preconceived ideas about one another foster prejudice?

7. Ask participants to brainstorm specific examples of prejudice behavior.

8. Ask participants to brainstorm inconsistencies in behavior that they observe in the film.

Time: 25 minutes

*This film may be used alone, as a substitute for exercise #5 or in addition to exercise #5.
**Film available through:**

King Screen Productions  
320 Aurora Avenue  
N. Seattle  
Washington 98109

or

P.A.C.T. of Wayne County Community College  
163 Madison  
Detroit, Michigan
Exercise #5: Exploring Prejudice: The Friendly Game*

Goals: To explore black and white relations and how they function in relation to prejudice.

Materials Needed: Film - The Friendly Game**
16mm Movie Projector
Screen

Instructions:

1. Show film - The Friendly Game.

2. Ask participants to be aware of the assumptions made by the black and white man, and their own assumptions as well.

3. Stop the film half way through - ask participants to share what they have seen and the assumptions that they have made. Ask them to share any feelings that they may have to either man as well.

4. Ask them to project what will happen next.

5. Complete showing the film.

6. Reactions - discussion:
   - What attitudes does each man bring to the game?
   - What assumptions did each man make about the other?
   - How do these attitudes and assumptions affect each man's behavior?
   - What is the white man doing?
   - What is the black man doing?
   - Who has the power in this film?
   - What kind of power is it?
   - How does this film relate to society?

7. You may want to then show the film again in its entirety, asking participant to look for specific issues: power, assumptions.
Note to Facilitator:

It is important to process this film focusing on assumptions and attitudes in order to further explore prejudice and how it operates. It may be helpful to show this film again in a later stage. At that time you can focus on other dimensions of the film.

Time: 25 minutes

*This film may be used alone, as a substitute for exercise #4, or in addition to exercise #4.

**Available through:

Mass Media Ministries or P.A.C.T. of Wayne County
2116 North Charles St. Community College
Baltimore 163 Madison
Maryland 21218 Detroit, Michigan
(301) 727-3270
Exercise #5:

Study Guide for the film FRIENDLY GAME


CONTENTS:

Robert Glatzer has written and directed an astounding interpretation of racist and capitalistic psychology. The two antagonists he has chosen to feature are Whitey and Blackie. Whitey and Blackie interestingly enough are chess players, and the setting is a chess club where quietness and concentration and the freedom to enjoy introverted pleasures has long been held sacred. Whitey a young, successful, manicured, Ivy League gentleman, is pouring over a new chess situation he has invented himself, on a brand new and expensive chess set he owns and of which he is very proud. The game consists of black and white pieces and is prearranged to give the white pieces the advantage by granting the player who gets them the first move. Blackie strolls in, worldly wise from his experiences in the army and probably from countless encounters with the white man's knavery. Because Whitey considers it the purpose of a
chess club "to help novices along," he invites Blackie to play, even though Blackie is not a member of the club, but he is surprised when Blackie is willing to accept the black chess pieces and forego the opening move. When Whitey forces him to choose from clenched hands that conceal which is which, he ironically gets black anyhow. Whitey is sure that Blackie will enjoy his game, for it is supposed to be a friendly one where two humans can be on supposedly equal competitive footing and nobody takes anything seriously, despite the fact that "somebody wins, somebody loses."

Time is an important factor in this "friendly game." Whitey has a set of time clocks with buttons that control their stop and start. In his game, each player has so much time to play and "if time runs out for either one of us, that person loses." These words do not need any special visual accompaniment to place upon them the signature of irony, for we know that in every social context today they are literally true. Blackie is not bothered by the timers with which he must play, and only one reason for his self-assured nonchalance can be inferred. He has much less to lose! And so the game begins, with the timers snapping on and off, the slow tap-tap of the chess pieces as they make small leaps across the board, the searching looks the players exchange, the cross-cutting
of the camera, and the suspense high as we anticipate
what is bound to be an outcome that is startling and
revelatory.

Blackie soon does a surprising thing. He induces
Whitey to play for the chess set, with Blackie putting
$100.00 against it. Whitey is confused, for Blackie seems
to be losing, but Whitey is trapped by his own self-
confidence at winning and finally accepts. When he sees
the game suddenly slipping from his control and to his
amazement, Whitey is so totally embarrassed, shocked, and
irrational that he goes the only way a scared man, beaten
by his own game, can go - the way of paranoia. "That's
my set...You can't just come in here and take it from me
like that. That's just like stealing." Blackie, after
calling "Checkmate!", has only one closing word for his
antagonist, "Don't cry, Baby, you had your chance."

COMMENTS:

Racism in the United States has played its part in
distorting capitalistic motives, and we are reminded of
this in the film. Capitalism has often been ill defined
as a gentleman's game of cut-throat warfare, only
ostensibly distinguished as the game of honesty and fair
play it should be. Too many have thrived too often on
somebody being at such a disadvantage that he is bound to
lose. Blackie not only knows this, but also he knows that Whitey is not the good gaming sport he has always pretended to be. Whitey enjoys the game only because he is used to winning and expects to win. But what happens when the man who is at the disadvantage finds a way to make his disadvantage work for him? What happens when Blackie challenges Whitey to play for money, the currency and language Whitey understands so well? What happens when Blackie is willing to go for broke in his determination to have for himself what Whitey has kept all to himself for so long? These are the questions that meet their own challenge—while the clock is still ticking. The true colors of both men come into clear focus. Blackie acts just like the shark he is, the shark he has been encouraged to be by Whitey's system. Whitey is exposed as something of a shark too, and the revelation is so painful and unnerving that he begins to play carelessly and lose.

In the film, every phrase, every exclamation, every inflection of voice, every insinuation signifies something profound about the mental attitudes of the two men. The emergence of each new question or proposition in the conversation tests yet another and another social reflex until piece by piece a three hundred year old bluff is called—not with clamorous insurrection or invectives, but with a smooth slight-of-hand. An ivory tower is invaded.
The whistle is blown on much of white liberalism. There is no hero or villain in our chess match. Whitey is possessive and proud and smug; Blackie is a hustler, obedient to the mere law of survival. Both men want the whole pie! Each has a low regard for the other. Whitey is self-satisfied; Blackie is angry and clever. But it is in this quiet combat that each viewer, however he may be personally involved in race and economics, must experience whatever his Armageddon might be.

QUESTIONS FOR DISCUSSION:

1. Are the two characters in this film real to you? Have you seen their counterpart in the world? Can you identify with either or both, depending upon whatever your race happens to be?


3. What validity or lack of validity do you see in the comments above? Discuss this whole issue of why each of the men acts as he does, the attitudes he brings to the table that conditions the way he behaves toward the other.
4. Where does the conflict between them really lie?
   What conflict of Meanings do you see that prevents good communication or relationship between them? How else might each have acted in the situation?

5. What positive answer to racism and the improvement of racial attitudes do you find in the film? How does it encourage or inspire good human relations?

Mass Media Ministries

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Exercise #6: Design a Racist Community

**Goals:** To identify the key elements of racism, i.e. what is racism? To discover how racism is operationalized in our society.

**Materials Needed:** Newsprint
Masking Tape
Magic Markers

**Instructions:**

1. Break group into small groups of about 4-6 persons. Give each group newsprint and magic markers.

2. Ask each group to, "Develop a Racist Community" in 45 minutes. Have them write their community on newsprint. It can be as blatantly racist as possible, or subtly racist. Ask the groups to make sure that they describe:
   - the make-up of the community
   - who makes the decisions
   - how the decisions are made
   - who has control of money
   - who sets up the formal policy of the community
   - who sets up the informal policy of the community
   - the roles of the various institutions of the community - schools, churches, businesses, media, social organizations, recreational facilities...

3. Put up the sheets of newsprint and ask each group to share their community with the large group.

4. Reactions - discussions:
   - What are the key elements which make your community and all the others racist? List these elements separately on a sheet of Newsprint marked "Racism Is..."
   - How different is your community from real communities in the U.S.?
   - Re-iterate the questions presented in developing the community. Focus on the issue that whites have the power to oppress Third World people in this country, but Third World people do not have the power to oppress whites.
Note to Facilitator:

1. Before processing, facilitator should discuss the importance of this exercise. It is necessary to be aware of and clearly be able to pinpoint what racism is, i.e. how it functions, before you can begin to combat racism. You must know exactly what you are trying to fight in order to fight it effectively.

2. This is one of the most important exercises of this series. It generates a lot of data which you will constantly be using throughout the rest of this stage and the others.

3. The facilitator should go from group to group and observe the process. It may be helpful to keep a record of individual's ideologies in order to feed back at a later date.

4. Often in using this exercise, there is a tendency for participants to want to make Third World people the oppressors. This is done by putting Third World people in the majority and reversing the actual roles which white people and Third World people actually take on in our society. This is extremely important to note in the processing of the exercise. Why do people try to deny the role of white people in this country? It is vital to question if this really does happen in the U.S. and if so, how? Do Third World people have power in this country? What
kind of power? Where does it exist? It is essential that participants begin to look at their ownership and responsibility for racism. This exercise begins to clarify the reality that whites are basically responsible for racism and that Third World people are not racist against whites in America.

5. This exercise also helps participants begin exploring inconsistencies in American society, i.e. the American Dilemma. The behaviors listed under the newsprint sheet entitled, "Racism Is..." will prove helpful in the exercise on inconsistencies.

**Time:** 2 hours - 1-1/2 hours (to design)

1/2 hour (to process)

(This can be cut down to about 45 minutes design time; 30 minutes to process.)

Design created by Duke Harris, Pat Bidol, and Dan Kirchbaum.
Exercise #7: Fuzzy Concept: Racism

Goals: To further clarify elements of racism.

Materials Needed: Paper (Newsprint and markers may be Pen/used instead) Pencil

Instructions:

1. Ask participants to draw a circle with spokes coming out of it.
2. In the middle of the circle write the word "racism."
3. Ask participants to free associate to the word racism and put their responses at the end of each spoke.
4. Share the wheels in the large group.

Time: 15-20 minutes

Adapted from an exercise developed by Alice Sargeant.
Exercise #8: Definition of Racism

Goals: To develop a functional definition of racism. To clarify the differences between racism and prejudice.

Materials Needed: Racism Definition Sheet
Newsprint
Magic Markers
Masking Tape

Instructions:

1. Pass out copies of the "Racism Definition Sheet."

2. Ask participants to look at the five definitions presented on the sheet. Using the five as a starting point ask them to develop their own definition of racism.

3. Divide into small groups of four.

4. Ask participants to share their individual definitions in the small group and then develop a group definition of racism. Ask someone in the group to jot down the definition on newsprint.

5. After 15 minutes ask each group to hang up their newsprint and share their definition with the large group.

6. Reactions - discussions:
   - What seems to be common in all the definitions?
   - Is power part of your groups' definition? If not, how does your definition differ from prejudice?
   - What is power and how do you define it (institutional, political, economic)?
   - Who has the power in our society? (If necessary refer to racist communities developed in exercise #6).
   - Using the definition of racism - Are Third World people racist in our country today against whites?
   - Do Third World people presently have the power to oppress whites?
Note to Facilitator:

1. It is vital to again refer to the definition of prejudice and differentiate it from racism. By the end of this exercise these two terms should have two different meanings in participants minds.

   2. It is important to push for the understanding that racism is **Power plus Prejudice**. Therefore, Third World people can not be racist against whites in our country. Third World people can be prejudice against whites, but clearly do not have the power mechanisms behind them to enforce that prejudice. Although participants may not accept this view totally at this point, or feel comfortable with it, it is important to establish this concept as a working definition. As the course progresses it will become more accepted by participants.

   **Time:** 30 minutes
Exercise #8:

RACISM DEFINED:

According to the Random House Dictionary of the English Language, 1968:

1. A belief that human races have distinctive characteristics that determine their respective cultures, usually involving the idea that one's own race is superior and has the right to rule others.

2. A policy of enforcing such assorted rights.

3. A system of government and society based upon it.

4. Perpetuation of belief in the superiority of the white race.

5. Power plus prejudice.
Readings:

Readings play a vital role in supporting and developing the theory for the re-education of white people. They serve as an alternative method to present new perspectives and data on white racism. Participants are asked to do the readings before each stage. In this way, they are better prepared for the theory and ideologies presented in the exercises. In addition, the readings add focus and meaning to each particular stage as well.

Most of the required readings are in the form of handouts. Some of these include excerpts of books. The use of handouts over books usually insures that a wider range of resources will be tapped.

The readings are divided into three categories:

1. Required readings for participants and facilitator.

2. Additional readings which may help facilitator in developing the exercises incorporated in this stage.

3. Supplementary readings - including books and additional articles.

Following is an annotated list of the readings for Stage I. These have been prioritized in terms of sequence of content contained in this stage.
I. Required Readings:

Racism Definition List - Pat Bidol, Developing New Perspectives on Race. Detroit: New Perspectives on Race, 1972; available through PACT, 163 Madison, Detroit, Michigan 48226.

This sheet was developed as a handy reference to define prejudice, racism and paternalistic racism.


This four page pamphlet serves as a glossary of racism. As in the above sheet, it discusses various definitions of racism, prejudice...as well as more discussion of the types of racism - institutional, individual and paternalistic.


A one page article which clarifies definition and meaning of the term Third World.

Racism Isn't Just... Robert Terry excerpt from a paper entitled, "New Whites, Justice and Power." Detroit Industrial Mission, pp. 4-9, December 17, 1970.

Terry discusses the elements of racism and clearly differentiates racism from prejudice, bigotry, stereotyping and discrimination. His aim is to clarify what each of these terms mean, and further state that they cannot and should not be used interchangeably.
White Racism - Definition and Types - author unknown

The most helpful part of this article is its discussion of racism in terms of breaking it down into types. This includes attitudinal and behavioral racism occurring on individual and institutional levels. This article presents specific examples and discussion of each type which is its major contribution.


This article briefly discusses the history of racism and in-depth the definition of racism developing the types of racism and how it operates in American society. A third part of this article discusses strategies by which racism is acted upon. Finally, Joyce discusses the need for action in order to combat racism.

II. Additional Readings - Facilitator

Mini-Lecture: Difference Between Prejudice and Racism - Pat Bidol,
This mini-lecture is extremely useful for the facilitator not only through its clear discussion of the differences between prejudice and racism, but in some of the questions raised through the article by its author. It presents a good overview of definitions, differences in terminology and examples of how racism and prejudice are operationalized in America today. Bidol presents this with a heavy focus on the meaning of racism for white people today, especially focusing on the benefits that white people gain from the system. This article may be helpful in developing additional process questions for the exercises, or the facilitator may choose to read the mini-lecture as is to the group.

III. **Supplementary Readings:**

The following books are additional readings which help clarify and extend Stage I.


Perhaps one of the most noted resources for discussion of elements of prejudice.

A comprehensive book on prejudice and racism. Jones provides an in-depth, up to date and complete discussion of the elements of prejudice and racism and how they operate in American society.

Note:
Some of the articles listed can be used in place of one another. These include - 1. Racism Definition List with Viewpoint: Definition of Racism 2. White Racism Definition and Types with An Analysis of American Racism.
Stage II: Confrontation with the Reality of Racism

Exercise #9: Mini Lecture: Levels and Types of Racism

10: Naming and Discovering Inconsistencies: The American Dilemma

11: Web of Institutional Racism: A Simulation Game

12: Institutional Racism At Work: A Simulation Experience

13: The Drawbridge

14: Bill Cosby: Black History, Lost, Stolen, or Strayed

15: Web of Institutional Racism

16: Effects of Institutional Racism on Native Americans: Buffy Saint Marie

17: Debate

18: Some Perspectives on Institutional Racism: Dick Gregory

19: In-depth Exploration on Institutional Racism: Projects

20: Some Perspectives on Institutional Racism: The Last Poets

21: Reality Testing: How Much Have I been Cheated in my Education?

Readings:

I. Required Readings:

"Institutional Racism in America: A Primer"
"White Problem in America"
"Definition and Analysis of White Racism"
"Viewpoints: 1-7"
"The Choice;" "The McCarran Act"
"I Have a Dream..."
II. Additional Readings:

Fact Sheet on Institutional Racism
The Choice
Blaming the Victim

III. Supplementary Readings:

"Malcolm X: The Meaning of His Life"
"Cheap Thrills that Degrade Blacks"
"All They Do is Run Away"
Black Power: The Politics of Liberation
National Advisory Commission on Civil Rights
Look Out Whitey! Black Power's Gon Get Your Mama
An American Dilemma
Stage II: Confrontation with the reality of racism.

Introduction:

The focus of Stage I was to develop an understanding of prejudice and racism in terms of a clear definition. Stage II serves to further elaborate on the definition of racism by unfolding and exploring the specifics of institutional racism. The exercises in this second stage are designed to:

1. Confront participants with institutional racism.
2. Begin to re-educate participants about the functioning of racism in institutions.
3. Highlight inconsistencies between institutional values/attitudes and institutional behaviors.

Rationale:

In order for participants to truly comprehend racism as a predominantly white problem, they must be confronted with and become aware of the depth and breadth of how racism operates in American society. This second stage tries to explore in detail, how deeply racism is ingrained in us from birth onward, and how it is an element in every institutional system.

The exercises in this section are extremely diversified in the hope that in some way on some dimension each participant will find him or herself confronted with the reality of institutional racism. Some of the exercises
are designed for the purpose of having participants experience, on a very small scale, oppression through a simulation; others are designed to expose participants to the perspectives of Third World people in relation to the affects of racism on them. Still other exercises are designed to highlight how white people benefit from institutional racism as well as are trapped by it. Lastly, participants will also be engaged in discovering for themselves the specifics of how institutional racism functions. In each of the exercises, there is the essential element of focusing on and highlighting the issue of inconsistencies. It is essential to focus on the inconsistencies between American institutions' values and attitudes and their actual behavior. Once we can see the discrepancies between the two, we can better focus on what positive steps need to be taken to close the gaps.

In this second stage many crucial issues are explored. This stage serves to further clarify and expand on the functional definitions developed in Stage I. Stage II is concerned with exploring the American Dilemma in depth, i.e. inconsistencies in American institutions; the issue of power: "Blaming the Victim" i.e., the negating of the white problem; the responsibility of white people for institutional racism; and the reality that "Reverse Racism" does not exist in America today. The exercises are designed
to help clarify these issues and hopefully present some new perspectives and data to participants, so that they can more fully comprehend the dynamics of white racism.

**Method**

Stage II presents a number of challenges to the facilitator. This stage can prove to be an extremely emotional one for participants. They may find themselves confused and overwhelmed and unprepared to deal with all these new data. It is important to keep this charge at a manageable level, but not to discharge it completely. In Stage III you will deal with all these feelings in an intensified way. One way to manage feelings of guilt, is to highlight the fact that racism is deeply ingrained in our system, and that we are clearly products of our system. The fact that we, as white people, are therefore racist should not come as a surprise. The question becomes at a later stage, what can we do about it?

An important dynamic to try and achieve in the group during this stage is ownership of racism as a white problem including some acceptance of responsibility to make changes in the system to combat it.

It is also crucial to focus on white peoples' behavior. Often the group may attempt to change the focus of discussion to find instances and systems where Third World
people are racist i.e. "reverse racism." It is important to process this and discuss the groups' need to flight from some of the real issues of racism in American society today, that is looking at the American system as a whole where white racism is pervasive.

Lastly, this second stage (and most of the stages) focus primarily on black-white relations and do not deal specifically with the affects of white racism on other Third World peoples. It is important to note this in the group, and discuss that white racism does affect other Third World peoples in much the same way.

In conclusion, it is important that the facilitator serves as a confrontor in this second stage. Hopefully, there is a supportive climate established within the group so that participants will be able to be confronted with some hard realities about racism. Here the facilitator can begin processing some of the racist attitudes and behaviors of the system that the participants have and are demonstrating, as well as begin to process some of the racism in the group itself.
Exercise #9: Mini-Lecture: Levels and Types of Racism

Goals: To help participants further understand the functional definition of racism developed in Stage I, by breaking racism down into the different types and levels that exist. To move participants from Stage I to Stage II which is concerned with exploring institutional racism.

Materials Needed: Chart below - on newsprint
Masking Tape

Instructions:

1. To discuss the different levels and types of racism, the following chart can serve as a guide. Put it on newsprint to refer to while giving the mini-lecture.

```
UNCONSCIOUS

ATTITUDINAL  INSTITUTIONAL  CULTURAL  BEHAVIORAL

CONSCIOUS

UNCONSCIOUS

CONSCIOUS
```

2. Mini-lecture: Follow this outline to develop your mini-lecture -

I. Types of Racism: There are three types of racism -

A. Institutional - found in:
   1. education
   2. economics
   3. health services
   4. politics
   5. housing
B. Cultural - found in:
1. music
2. religion
3. standards, needs, norms
4. aesthetics

C. Individual - found in:
1. behaviors
2. attitudes
3. socialization
4. self-interest

II. Levels of Racism: Racism shows up on two levels in our attitudes and behaviors -

A. Conscious Level - level where we are aware of thoughts/actions:
1. Conscious Racist Attitude:
   a. belief in white supremacy
   b. belief that blacks are genetically inferior
   c. belief that Native Americans are savages

2. Conscious Racist Behaviors:
   a. Dr. King's assassination
   b. lynching black people
   c. white's refusing to integrate a school

B. Unconscious Level - level we are unaware of thoughts/actions:
1. Unconscious Racist Attitude:
   a. "When I see a black person, I really don't see his/her color - it's not an issue!"
   b. belief in the melting pot theory
   c. belief that "blacks are lower class"

2. Unconscious Racist Behaviors:
   a. buying products from racist corporations
   b. unconscious use of pro-white and anti-black language
   c. suburban zoning laws
III. Given the above we must realize that although we may not be intentionally (consciously) racist, we (unconsciously) support the racism present in our society in the form of institutions and culture. We are therefore racist by supporting these systems and helping to perpetuate the racist system which we live in.

Note to Facilitator:

1. This exercise is useful in bridging the gap between Stages I and II. At the end of Stage I, participants may feel lost as to where to begin in terms of exploring racism. They have defined racism and may begin to get in touch with how pervasive it is, the next question becomes how to begin exploring all of the dynamics of racism. This mini-lecture serves to clarify and break racism down to a manageable level. It also helps to minimize any anxiety in the group. By intellectually discussing racism in terms of the various levels and types, participants usually feel more open to move into Stage II. They see that their discussion and exploration will still be restricted to looking outside of themselves through the investigation of institutions and not their own behavior. It is easier for participants to blame institutions for racism at this point than to explore their own behavior.

2. To help with the development of this mini-lecture, the following readings from Stage I are useful: "White Racism: Definition and Types," "Mini-lecture: Difference
between Prejudice and Racism," and "Racism Isn't Just..."

3. This exercise serves as a bridge and should really be kept short. The specifics of each type of racism will unfold through the process of each stage.

**Time:** 10 minutes
Exercise #10: Naming and Discovering Inconsistencies: The American Dilemma

Goals: To explore inconsistencies in society's ideology and behavior

Materials Needed: Newsprint
                Magic Markers
                Masking Tape
                Sheet entitled "Racism Is..." developed in Exercise #6

Instructions:

1. Break into small groups of 4-6 persons.

2. Ask each group to brainstorm a list of American ideologies (e.g. "All people are created equal," "Liberty and Justice for All"...) which this country professes as its basic philosophy. Put these on newsprint.

3. Ask each group to report out.

4. In the large group ask participants to brainstorm examples of where these ideologies are true. You may want to add any ideologies they missed (see attached).

5. Discuss the implications of inconsistencies and the American Dilemma.

6. Use the sheet "Racism Is..." developed in Stage I, Exercise #6, to sum up inconsistencies in American ideology and behavior. Discuss how that fosters and perpetuates racism.
Note to Facilitator:

This is one of the first specific exercises in the series dealing with inconsistencies. Because this is a crucial concept in the development of the handbook, you may ask participants to keep a journal noting inconsistencies that they become aware of in society and themselves.

Time: 35 minutes
Exercise #10:

Some Commonly Listed Ideologies:
Pull yourself up by your bootstraps
You can make it if you try
God created man in his own image
To get a good job - you need to get a good education
First come - first served
Freedom of the press - freedom of speech
Do unto others...
Cleanliness is next to godliness
Government for the people, by the people...
Free enterprise
Hard work will equal success
From rags to riches
All men are created equal
Liberty and Justice for all
Land of the Free - home of the brave
In God we Trust
The American Dream
Melting Pot
It'll Make a Man out of You (Armed Forces)
Live Free or Die (New Hampshire License Plate)
Rights Guaranteed under the law
From Sea to Shining Sea (Manifest Destiny)
One Nation under God
Exercise #11: WEB of Institutional Racism: A Simulation Game

Goals: To have participants begin to understand some of the dynamics of institutional racism by experiencing on a small scale how racism oppresses Third World people. To have participants begin to understand issues of power behind racism.

Materials Needed: At least four staff persons to run the institutions for the simulation i.e. the Bank, University, Employment Agency, and Real Estate Office. Specific signs for each institution. Play money. Goal sheets for each participant. Housing Cards, Employment Cards. Specific Forms for each institution. (Manual of instructions for simulation gives specifics as to how to set up the simulation materials)

Instructions: (Overview)

This simulation requires a minimum of eighteen participants for it to be effective. Participants are given at the start of the simulation, a specific role and a goal which they must try and achieve within the six years of the game (each round represents a year). These roles reflect minority people's positions in American society today. All of the goals revolve around participants interaction with the four institutions. Each of the institutions is operated by a member of the Board of Directors. This Board is responsible for setting up standards and policies of each institution. In actuality this Board has the power to decide who makes it given the standards and policies they develop. Participants attempt to meet their goals such as moving into a better home or apartment, getting a better job, and starting a business and find themselves exposed to a system which is frustrating, selective in terms of how it makes decisions of who receives benefits and gets ahead, and
generally oppressive in terms of how it treats most people. Some participants experience block after block to reaching their goals, while others find full cooperation from the system. As a result participants experience the injustice in the system, particularly the notion of how power is a very necessary ingredient to racism. Participants begin to realize through their own experience how power can work to maintain the advantage of one group over another. Participants personally experience some taste of the frustration and anger which is an everyday part of living in America for most Third World people. As a result of these feelings participants will sometimes try to takeover or overthrow the institutions, rob the bank, form a new system, and join together, often this leads participants to a new understanding of what violence is (destruction of property or individual's integrity). On the whole, the simulation provides one of the best mechanisms for participants to not only learn about how institutional racism functions but to also experience on a very small scale some of the dynamics and effects that it has on Third World people's lives. Through this simulation participants can get in touch with some of their own personal racism and perhaps question some of their values in addition to examining overt and covert aspects of institutional racism.

Note to Facilitator:

If this simulation cannot be done, Exercise #12:

Institutional Racism At Work: A Simulation Experience can help participants look at some of the same issues as to overt and covert forms of institutional racism.

Time: 3 hours

Instruction manual available through designers of simulation:

Carole and Charles Camp
71 Pond View Drive
Amherst, Massachusetts 01002

The designers are willing to facilitate this simulation (for a fee) which includes all the necessary materials and staff.
Exercise #12: Institutional Racism At Work: A Simulation Experience*

Goals: To have participants begin to understand some of the dynamics of institutional racism by experiencing the roles in a racist situation. To have participants begin to understand the power behind white racism.

Materials Needed: Simulation Design Roles (see attached)** Minimum 13 people

Instructions:

1. Assign roles to each individual. (You may want to pick each person's role or let each person choose their own part.)

2. Hand out role slips to each group. Read the portion on the situation to the entire group so that the setting is clear.

3. Let each group meet for 5 minutes to plan their strategies and assess their positions.

4. Call groups together for the meeting. Facilitator serves as process observer.

5. Continue simulation for about 40 minutes.

6. Process: Ask participants to share how they felt in their roles. - How is the situation close to real life? Facilitator can then read back his/her process notes.

Note to Facilitator:

1. You may want to hand pick the people who will role play Third World Students - looking for those people who
are strongly resisting accepting the definition of racism or who have trouble understanding why Third World people need/want their own culture.

2. In process observing - jot down what people say being specific. Pay close attention to language used such as "You people," "They," "Them." Also observe - who supports and shows their support of Third World students. Focus on the reactions of the students playing Third World students - is it realistic? how did they feel?

3. Make sure you leave ample time to process so that people are not left hanging with their feelings.

Time: 1 hour

*This exercise can be interchanged with exercise #11.

**You may need to change the simulation situation to one which better fits your group.
Exercise #12

SIMULATION DESIGN:

Situation:

All white dormitory. Dorm has stated a commitment to dealing with racism. It is spring - head of residence will be staying, all counselors for next year have been chosen. A group of Third World students have been contacted by your head of residence to discuss the possibility of some Third World students moving into the dorm. To date, no official meetings have taken place concerning the actualization of this process. You will all meet to discuss the issues involved.

Head of Residence:

You are a white head of residence who has worked hard in your dorm to combat racism. Now there is support from some students to have Third World people move into the dorm. You have been in touch with the Third World student representatives and have some knowledge of their needs. In your position you have the responsibility to meet with the students in your dorm, counselors, and Third World students to make sure that any actions taken are productive for all concerned.
Counselors:

As a staff you have stated your agreement with the Area's goals of combatting racism and sexism. Some members of your corridor are concerned about the possibility of a "group" of Third World students moving into the dorm. You are yet uncertain how this may affect your own corridor if at all. You are an all white staff; in an all white dorm. To date you are not sure of what needs/concerns the Third World students have. You are initially to meet with the other counselors to discuss the issue.

White Students: "A"

You have taken a course in sociology about race relations. You are concerned about not having a full educational experience because you live in an all white dorm. You represent an ad hoc group of students who formed when they heard that a large number of Third World students might move into the dorm.

White Students: "B"

You are concerned about a large number of Third World students moving into the dorm. Afraid that these students might use money in a non equitable way, as well as concerned about changing the dorm. You are a group of seniors, who have lived in the dorm for four years while at the University of Massachusetts. You feel there is no need for special
treatment of Third World students, if they want to live in the dorm, they can go through the housing procedures set up for room choosing.

**Third World Students**

There are a number of students who have agreed to move into this dorm depending upon whether or not your issues/needs/concerns can be met. You represent these students and their concerns which include:

- dorm activities must be geared to Third World students needs. This you feel can best be accomplished by turning a specific proportion of dorm dues over to Third World students who will be living in the dorm so that you can decide how to spend the money for the activities you want.

- All Third World students want to live together rather than dispersed throughout the dorm as well as having a Third World counselor on the floor.

- You want equal representation on house council in order to be an active part of policy making in the dorm.

- You do not want to be exploited for white students' learning.
Exercise #13: The Drawbridge

Goals: To explore individual's values connected with institutional racism. To better understand the role of individuals and institutions in racism.

Materials Needed: The Drawbridge Story
Newsprint
Magic Markers
Masking Tape

Instructions:

1. Read the story, "The Drawbridge," to the group.

2. Ask participants to prioritize the characters in terms of who was responsible for the death of the Baroness (1-most responsible to 6-least responsible). This list should be done using one's own value system, not the values of the time.

3. Break up into groups of 4-6 persons. Have each person share his/her list. Then group should develop a list by coming to consensus.

4. Ask each group to report out their final list giving reasons for their choices. Facilitator records each list on newsprint.

5. Facilitator then shares an alternative way to look at each character in terms of societal functions.
   Baron - white society
   Baroness - Third World people
   Gateman - police (force)
   Boatman - institutions
   Friend - liberals
   Lover - enticement

6. Discuss if this changes people's list. Discuss the issues of power, blaming the victim, role of action and inaction.
Note to Facilitator:

1. Give groups ample time to develop and negotiate the group list.

2. Depending upon the results of each group you may want to compare and contrast the assumptions made in each group.

3. Check out if peoples' responses change after they see the analogies to societal roles. How often do we look at events as individual incidences out of the societal context? How does that change the focus and the reality? How often do we "blame the victim" for attempting to gain something that rightfully belongs to them?

Time: 35-45 minutes

Developed by Sgt. Charles Howard, Fort Lee, Virginia
Exercise #13

THE DRAWBRIDGE

(Please read the story, then follow the instructions at the bottom of this page)

As he left for a visit to his outlying districts, the jealous Baron warned his pretty wife: "Do not leave the castle while I am gone, or I will punish you severely when I return!"

But as the hours passed, the young Baroness grew lonely, and despite her husband's warning, decided to visit her lover who lived in the countryside nearby.

The castle was located on an island in a wide, fast-flowing river, with a drawbridge linking the island and the land at the narrowest point in the river.

"Surely my husband will not return before dawn," she thought, and ordered her servants to lower the drawbridge and leave it down until she returned.

After spending several pleasant hours with her lover, the Baroness returned to the drawbridge, only to find it blocked by a gateman wildly waving a long and cruel knife.

"Do not attempt to cross this bridge, Baroness, or I will have to kill you," he raved. "The Baron ordered me to do so."

Fearing for her life, the Baroness returned to her lover and asked him for help.
"Our relationship is only a romantic one," he said, "I will not help."

The Baroness then sought out a boatman on the river, explained her plight to him, and asked him to take her across the river in his boat.

"I will do it, but only if you can pay my fee of five marks."

"But I have no money with me!" the Baroness protested.

"That is too bad. No money, no ride," the boatman said flatly.

Her fear growing, the Baroness ran crying to the home of a friend, and after again explaining the situation, begged for enough money to pay the boatman his fee.

"If you had not disobeyed your husband, this would not have happened," the friend said. "I will give you no money."

With dawn approaching and her last resource exhausted, the Baroness returned to the bridge in desperation, attempted to cross to the castle, and was slain by the Gateman.
DIRECTIONS: In the story above, there are six characters. They are (in alphabetical order):

The Baron__________________ The Friend__________________
The Baroness_________________ The Gateaman________________
The Boatman__________________ The Lover__________________

Using the list above, rank the characters (from 1 to 6) in the order of their responsibility for the death of the Baroness.
Exercise #14: Bill Cosby: Black History: Lost, Stolen, or Strayed

Goals: To expose participants to institutional racism in education, history and media. To present some facts to "re-educate" participants about racism.

Materials Needed: Film: Black History, Lost, Stolen or Strayed
16mm Movie Projector
Screen

Instructions:

1. Show movie, Black History: Lost, Stolen or Strayed.

2. Ask participants to share their feelings about the movie through "I learned..." statements. Go around the circle, asking each person to complete the statement "I learned..." (participants may pass if they do not want to participate).

3. Discuss other reactions to movie
   - What did you like/dislike about the film? Why?
   - As depicted in the film, who is the victim? victimizer? Did you identify with either one?

Note to Facilitator:

1. Many participants get stuck on the last scene in the movie showing the Freedom School and see it as brainwashing. This can lead to an enlightening discussion on how we have been brainwashed in the school systems as they presently are. This includes the daily pledge to the flag and other classroom rituals. After this discussion you may want to return to the case of the Freedom School and look
at the necessity for it under the present conditions.

2. Go over in detail the segment in the film regarding education and curriculum. Many students may say that they have taken Black history courses or that Black history was a part of their curriculum at another time. It is important to look at whether all aspects of their education incorporate the contributions of all Third World people—particularly the courses that they may be currently involved with as well. Particularly point out how American history is usually not taught, but rather white man's American history.

3. You may also discuss the types of stereotyping which fosters racism as shown in the media segments of the film. How is it presently being acted out in media (television, movies, commercials)?

4. Many participants may be overwhelmed by this film for it does present some new perspectives and data. It is important that everyone gets to share their feelings and reactions.

Time: 1 hour

*Available through:

Hampshire College or P.A.C.T.
Audio Visual Department 163 Madison
Amherst, Mass. 01002 Detroit, Michigan
Exercise #15: Web of Institutional Racism

Goals: To identify various parts of an institution that support racism. To look at practices, policies, and structures that support racism in an institution. To look at inter-connections between parts of an institution that make a web which reinforces whites over Third World people.

Materials Needed: Magic Markers
Newsprint
Masking Tape

Instructions:

1. Ask group to brainstorm parts of an institution.
2. Ask how each part interacts with the other: Does and can any part stand alone? Draw lines to indicate how each part interacts with the other. (See example below.)

Web of Institutional Racism—University of Massachusetts

![Diagram of institutional web]

(more arrows could be drawn, indicating the entanglement and interaction of the institutional parts)
3. Talk about practices, policies, and structures within the institution:
   - Who decides on policy?
   - Who controls policies?
   - Who are policies, practices and structures geared to?

4. Go over each part of the system.
   - How do white people benefit from the system?
   - How do Third World people benefit from the system?
   - What kind of control do white people have in the system?
   - What kind of control do Third World people have in the system?

Note to Facilitator:

1. It is important to discuss that institutions are created to meet all peoples' needs. Explore how and if institutions meet these needs. Again, it is vital to touch on the issues of power and control within the system. Who sets policies and practices? How does one gain access to power positions within the system?

2. It is also crucial to deal with the issue of inconsistencies. What does the institutional attitude say, what is the actual behavior? How does the practices and/or policies facilitate or inhibit actualizing the attitudes in the system?

3. It is essential that the facilitator has some working knowledge of the system which the group is exploring.

Time: 35-45 minutes

*To decide on what institution to focus on, it is usually best to take one which participants are involved with and hopefully familiar with in terms of operation. For a broader scope, however, institutions in society can be explored. For the purposes of this study and workshop the University of Massachusetts was the target institution.*
Exercise #16: The Effects of Institutional Racism on Native Americans: Buffy Saint Marie

Goals: To expose participants to the effects of institutional racism on Native Americans. To hear these effects through a Native Americans own words. To highlight basic inconsistencies in American heritage and behavior.

Materials Needed: Buffy Saint Marie album - The Best of Buffy Saint Marie:
"Now that the Buffalo's Gone"
"My Country Tis of Thee - Your People are Dying"
Cassette Player or Record Player

Instructions:

1. Play the above two cuts.
2. Ask participants to share their reactions.
3. Discuss and highlight:
   - How many people knew of the small pox blankets for land form of genocide?
   - Manifest Destiny - an excuse for genocide
   - the stereotypes of Native Americans
   - reservations today - who has the power and control?
4. Discuss the inconsistencies of American "heritage and culture" and the treatment of Native Americans, as highlighted in the album.
5. Discuss how institutional racism serves to hide and erase the real actions of white Americans as well as disregard the contributions of Third World people to American society.
Note to Facilitator:

1. This tape/record serves to highlight issues of racism against Native Americans. It is another mechanism to expose participants to the inconsistencies and hypocracies prevalent in America's present and past. These cuts also deal with the issue of genocide. This exercise can also take a focus on the functioning of institutional racism in education regarding what is put in curriculum and texts and what is left out. Media can also be explored as to stereotypes of Native Americans in film, programming and commercials.

Time: 30-45 minutes
Exercise #17: Debate*

Goals: To have participants openly discuss an issue around racism in a debate format. To try and stretch participants attitudes and minds by looking at both sides of an issue.

Material Needed: None

Instructions:

1. Facilitator should choose an issue which he/she feels the group would be interested in working on, or needs to work on.
   - Racism is the responsibility of white people
   - We white people in this room have the power to combat racism
   - Busing—desegregation of schools (Boston)
   - Affirmative Action is facilitating the demise of institutional racism

2. Divide group into:
   3 Judges
   1 Timekeeper
   Pro side
   Con side

3. Give each side (Pro and Con) 10 minutes to prepare their arguments. Then divide the time as follows:
   3 minute opening statement (Pro-Con)
   2 minute break
   2 minute rebuttal (Pro-Con)
   5 minute open discussion
   1 minute summary (Pro-Con)

4. Judges then take five minutes to decide who won the debate. This decision is based on the way arguments are presented. Share the decision with the group after their deliberation.
Note to Facilitator:

You may want to discuss how people felt taking the sides they did. Especially if the argument they stated was contrary to their actual beliefs.

Time: 35-40 minutes

*This exercise is optional. It can and should be used if time is available and/or if the climate in the group seems appropriate.
Exercise #18: Some perspectives on Institutional Racism: Dick Gregory

Goals: To explore and clarify the effects of institutional racism on Black people. To be exposed to a black perspective on racism. To further examine inconsistencies between white societies ideology and behavior.

Materials Needed: Dick Gregory album - "The Light Side: The Dark Side"* Cassette Player or Tape Recorder

Instructions:

1. You may choose to play any or all of the following cuts depending upon where the group is and the amount of time participants can sit and listen - the parts of the record are divided into the following categories:

   a. White racist Institutions and Black Rioters - Side 3 (15 min: 35 sec.)
      Section gives an overview of what white racism is about and white people's role in it vis a vis responsibility. Highlights inconsistencies in white American ideology through the use of the Declaration of Independence. A must to hear in terms of the goals of this stage.

   b. American History - Side 3 (4 min: 30 sec.)
      Looks at "American" history and how it really is white history. Raises questions about who writes history books, and the meaning of IQ tests.

   c. Property Rights-Human Rights - Side 2 (11 min: 35 sec.)
      Gregory discusses basic values of this country. Helpful in highlighting inconsistencies and in discussion of priorities and attitudes prevalent in white American society today.
Note to Facilitator:

This album usually confronts people. It is blunt, to the point and presented in a way which is often hard for participants to refute. Therefore, it is a powerful tool. This should be used at a time when tension is high in the group. This exercise helps clarify and strongly declare that white people are responsible for racism.

Time: 30-45 minutes

Exercise #19: In Depth Exploration of Institutional Racism in Specific Institutions: Projects

Goals: To have participants begin to identify for themselves how institutional racism functions.

Materials Needed: Newsprint
                Magic Markers
                Masking Tape
                Copies of "Inventory of Racism"

Instructions:

1. Form small groups of 4-6 persons.

2. Brainstorm list of various institutions in our society e.g., Business, Education, Religion, Government.

3. Ask each group to choose 1 institution and as a group project examine how institutional racism functions - overtly and covertly. The "Inventory of Racism" may help in this process.

4. Report out to group. Depending upon format of group, i.e. long term or short workshop, you can decide when groups should report out. The project can be done over a lunch period or a day or two later.

Note to Facilitator:

1. This exercise serves to make participants begin to examine institutional racism on their own, as well as apply the dynamics of how racism operates.

2. Report out can be at the end of this section of exercises as well.
Time: to set up groups - 10 minutes
       report out - 5-10 minutes per group

*This exercise is optional for this stage. It can and should
be used if time is available.

**Terry, Robert, For Whites Only. Grand Rapids: Eerdmans
Exercise #20: Some Perspectives on Institutional Racism:

The Last Poets*

Goals: To explore the role of economics in institutional racism. To explore white American history and racism and its effects in developing America.

Materials Needed: Last Poets album, "Chastisement" cuts:
"Before the White Man Came" and "E Pluribus Unum"
Tape Cassette Player or Record Player
Copies of Words

Instructions:

1. Play "Before the White Man Came" (this cut may also be helpful if used after Exercise #16 or in Stage IV after Exercise #30). It is helpful to have a copy of the words for participants to better understand what each song is about.

2. Discuss the effect of the white people's settling here on Native Americans. Discuss reactions to record.

3. Play, "E Pluribus Unum." Again, a copy of the words is helpful.

4. Discuss the effects of economics on racism and Third World people. The discussion of economics can range from the beginning of the institution of slavery to the present. Discuss personal reactions to record.

Note to Facilitator:

1. This record seems to threaten participants. The Last Poets come off to some white people as extremely angry and/or militant. Many white people in the group may have
trouble dealing with that style. This serves as a good confrontation tool. This record may be used as a substitution for Exercise #18: Dick Gregory.

2. This exercise can be used in Stage IV as well. Then discuss the cultural aspects - music, style of record, and content in "Before the White Man Came" and "E Pluribus Unim" re. values.

Time: 30 minutes

*This exercise is optional. It can and should be used if time is available.

Last Poets Album "Chastisement" - Blue Thumb Record BTS 39, 1972.
Exercise #20

BEFORE THE WHITE MAN CAME

Happy the day when once we roamed
The land completely free,
Good were the times when Village Heads dictated policy.
Great was the hunting in those days, abundant was the game.
Peaceful relations we all had, Before the White Man Came.

Tall was the stalks of corn we grew
Large, the tobacco leaf
Healthy our bodies and our minds
Strong were our backs and teeth
Many a moonlit night was spent
Dancing around the flame
Never a hungry moment met, Before the White Man Came.

Clear were the streams that cross this place
Fishing was at its best. Silver and Gold
The trinkets we wore in the finest of clothes
We were dressed.
Large were the herds of long horn steer and buffalo on the plains.
Full was the peace pipe that we smoked, Before the White Man Came.

And then the day of the curse arrived
And they landed on these shores
"What manner of being is this?" we said
We've never seen them before
But even so we extended them our hand
As we would unto a friend.
How could we have known that syphillis and claps
And plague had come with them.

And now it's been 400 years since that eventful day
But if we had known what they had in mind
They all would have died in the bay.

So now we are paying for our mistake, with only ourselves to blame
With memories of the good old years, Before the White Man Came.
Selfish desires are burning like fires among those who hoard the gold
As they continue to keep the people asleep and the truth from being told
Racism and greed keep the people in need from getting what's rightfully theirs,
Cheating, stealing and double dealing as they exploit the people's fears.
Now Dow Jones owns the people's homes and all the surrounding land
buying and selling their humble dwellings in the name of the master plan
cause paper money is like a bee without honey with no stinger to back him up,
And those who stole the people's gold are definitely corrupt.

Credit cards, master charge, Legacies of wills, Real Estate, Stocks and bonds on coupons paper bills.
Now the U.S. mints on paper prints, millions every day and use the Eagle for their symbol cause it's a bird of prey.
Now the laurels of peace and the arrows of war are clutched very tightly in the eagle's claws, filled with greed and lust
and on the back of the dollar bill is the words In God we trust.
But the dollar bill is the only God and they don't even trust each other and for a few dollars more they'd start a war to exploit some brother's mother.

Then there's the pyramid that stands by itself, created by Black people's knowledge and wealth and over the Pyramid hands the Devil's eye that stole from the truth and created the lie.
Now ANNUIT means an endless amount stolen over the years and COEPTIS means a new empire of Vampire millionaires, and NOVUS is a Latin word meaning something new and ORLO means a way of life chosen by a few. SECLORUM is a word that means to take from another, knowledge, wisdom, and understanding stolen from the brother.
Roman numerals on the base of the Pyramid's face tell the date they began to exist when they established this branch of hell in 1776.
Now there are thirteen layers of stone on the Pyramid alone
an unfinished work of art.
For 331/3 is how high as a Mason can go without falling apart.
Thirteen stars in the original flag, 13 demons from the
devil's bag! 13 berries and 13 leaves! 13 colonies
of land grabbing thieves! 13 arrows in the eagles
claws, 67 corporations wage the Devil's wars, 13
stripes on the Eagle's shield, and these are the
symbols on the U.S. seal.

Now on the front of the dollar bill to the right of
Washington's head is a small seal in the shape of
the wheel with a secret that's been left unsaid.
The symbols in the middle represent the riddle of the scales,
the ruler and the key.
The square rule is a symbol from the craft of Masonry.
The scales represent Libra, the balance of the seventh sign
they also represent the just-us which you and I know is blind.
The key unlocks the mystery of the secret of the seal, so
that only the Govern-U-Men will know what they reveal.
The four words above from the last parts of, the secret of
the seal and tells how they fooled the people into
thinking paper money was real.

Now THESAUR means the treasuries, where they store the gold
they stole and AMER means to punish like the slaves
they bought and sold.
Then SEPTENT means seven, like 1776 when the 13 devil's
gathered to unleash their bag of tricks.
Then SIGIL means the images they've created to fool the world,
like the colors on old glory, the flag that they unfurled.
Now Red's the color of the Indian Man
White's for the devils who stole the land
Blue's for the eyes that hypnotized with the tricks and
traps they've sprung and even to this very same day
they all speak with forked tongue.
And so the power's in the hands of the ruling classes play-
ing God with the fate of all the masses so the people
don't get any in the land of plenty CAUSE E PLURIBUS
UNUM MEANS ONE OUT OF MANY!!
Exercise #21: Reality Testing: How Much Have I Really Been Cheated in my Education?

Goals: To have participants see how much they have not learned in their education as a result of institutional racism in education.

Materials Needed: Daniels Inter-racial Apperception and Ideology Test* or Black History Test**

Instructions:

1. Administer either one of the above tests.
2. Grade as a group.
3. Discuss people's reactions to taking test and their scores.
   - how people felt knowing or not knowing the answers
   - what their scores indicate about institutional racism in education
   - compare to IQ tests and its effects on Third World people

Note to Facilitator:

1. This exercise helps participants get in touch with feelings of frustration. For the most part participants will be unfamiliar with the material presented in the tests. This causes a great deal of anxiety. It is helpful to discuss how Third World people must feel when taking IQ tests. It is also important to note that the contributions and famous people cited in these tests are just as important
as people like George Washington, but why don't we know them? This can further lead into an exploration of institutional racism in education.

2. You may want to administer this test at the beginning of the stage to highlight the need for looking at institutional racism.

**Time:** 1 hour (30 minutes to administer; 30 minutes to grade and discuss)**

*Available through: O.C. Bobby Daniels, Dean of Students Office, University of Massachusetts, Amherst, Massachusetts 01002

**Available through: Coffin Associates 21 Darling Street Marblehead, Massachusetts 01945

***This exercise is optional. It can and should be used if time is available.
I. **Required Readings:**

**Institutional Racism In America: A Primer** - 1140 Cowper Street, Palo Alto, California 94301.

This pamphlet is an excerpt from a book by Knowles and Prewitt. Gives a brief general discussion and overview of institutional racism. Looks at social policies, standards, control, justice, paternalism, caste and class. Essential for basic understanding of institutional racism.


Discusses racism as a white problem against Blacks. Looks at "Blaming the Victim" syndrome. Discusses basic ideologies attributing to inconsistencies between attitudes and behavior in white American society.

**Definition and Analysis of White Racism** - Steinberg (available through PACT, 163 Madison, Detroit, Michigan 48226).

Discusses white racism including issues of power and control. Also includes discussion of how white racism functions in individual and institutional spheres.


Each four page pamphlet discusses and describes a specific form of institutional racism. Pamphlets include discussion of media, police, jobs, housing, courts, and prisons.
"The Choice" is an excerpt from the introduction of Yette's book The Choice. Briefly presents the issue of Black genocide in America as a result of white racism.

"The McCarran Act" a second excerpt from the book, describes the law which is a mechanism to legitimate concentration camps in this country. Together these two excerpts hit on the cruel reality and range of institutional racism on Third World people in America.

"I Have A Dream..." - Speech by Reverend Martin Luther King at March on Washington.

Clearly discusses some of the issues of Third World people. Hits upon how racism has effected Third World people, how it exists today, and some of the issues which Third World people are fighting for.

II. Additional Readings - Facilitator


This twenty page pamphlet gives statistical data on white control and minority oppression in different institutional systems in the U.S. Includes discussion of racism in the economy, health care, housing, education, media, government, and census. The pamphlet is extremely helpful in Stage II to clarify misconceptions of the "power" of
Third World people in the U.S. It may help at some point in this stage to read out some of the statistical data and/or leave the pamphlet around for participants to read through.


Anyone who is facilitating a session on institutional racism must read this book in its entirety. This is also a supplementary reading for participants. Yette examines the actions of the U.S. government and presents a case of genocide against Black people by white racism. He cites specific incidences, practices and laws which support his claim and shows how white supremacy is currently being maintained.


Ryan discusses the syndrome he calls "Blaming the Victim." It is the denial of responsibility on the part of white Americans for their history and racism. White people look at Third World peoples' condition and blame them for the way racism has effected them. This is an excellent book and any facilitator should read it to better move the group through Stage II.
III. **Supplementary Readings**

All of the excerpts which have been taken from books are a start to this list of supplementary readings. These include:


Additional Supplementary Readings in the form of articles include:


Discusses the impact of Malcolm X on Blacks and the significance of his life in the struggle to combat white racism. Discusses his efforts in bringing about a new self concept for Black people.


Dr. Pouissaint explores the effects of "blaxploitation" movies on Black people. He discusses the violence, stereotypes and fantasies which are in these films and the negative effects of this on Black people.

Article discusses the effects of institutional racism on Asian Americans.

Additional Supplementary Readings in Book Form:


Contains a history of Black people from 1619-1962. Helpful in understanding the development of institutional racism in America and its effects on Black people.
Stage III: Guidance and Support in Dealing with Feelings

Exercise #22: Here and Now Wheel

23: Fears of Dealing with Racism
24: The Circle Break In
25: Fantasy: Strange Street
     Do I Know Reality When I See It?
26: Inventory of Racial Experience

Readings:

III. Supplementary Readings:

The Hidden Wound
Education of a WASP
Stage III: Guidance and Support in Dealing with Feelings

Introduction:

Stages I and II were designed to explore racism basically on an intellectual level by dealing with the types of racism which seem somewhat removed from participants' own behavior. However, many feelings are raised during these two stages which leads participants into this next stage. Stage III shifts to a more personal dimension by exploring what is happening inside of participants as a result of the materials presented in Stages I and II. The exercises in Stage III are designed to:

1. Support participants sharing of personal feelings developed as a result of Stages I and II.
2. Help participants get in touch with their fears and fantasies of Third World people.
3. Facilitate participants sorting through their feelings.
4. Free participants feelings up enough so that they can continue their exploration of racism on a more personal level in Stages IV-VI.

Rationale:

During Stages I and II most participants are exposed to many new ideas and perspectives. As a result of constantly being bombarded with confrontative new data, many questions are raised in participants minds. For many people these questions begin to cause conflicts within. These conflicts arise because on the one hand, for "X" number of years a
person has believed and thought one way, and now perhaps they may begin to see that what they have been taught or what they have believed in may not be true or accurate. For example, Columbus did not really discover America. Conflicts and doubts arise in participants because their perspectives are being shaken and/or questioned.

Stage III is a crucial part of the entire process for the re-education of white people. It is not enough to deal with racism solely on a cognitive level. If participants are not touched personally, if their emotional base does not change from the beginning of the experience until this point, they themselves will most likely not change as well in terms of their own behaviors and attitudes. If participants only see racism from an intellectual level the impact is lessened on their total perspective and will not result in any significant change in their behavior. However, if participants are internally touched and emotionally involved in dealing with and understanding racism, there is a much stronger possibility that their behavior too will change because of personal investment and stake in the issue.

Stages I and II are significant in that they help to raise participants' consciousness as to what white racism is and how it functions. As a result of these initial stages many people enter Stage III "sitting on" a host of feelings ranging from being overwhelmed by all the new data,
confused as to what is really the "truth," and/or helpless as to what to do with it all. Other people may be feeling guilty about being racist or being white, some may feel a responsibility for racism as a white person, or angry about the way the system has treated Third World people. Stage III is the point where many of these feelings must be brought out "front" and dealt with before the feelings begin to immobilize participants and stifle their growth in any positive direction. The exercises in Stage III serve to get participants in touch with and help them to deal with their "here and now" feelings which were triggered by Stages I and II and move them into a process of change and growth.

Stage III is also concerned with helping participants explore their more unconscious feelings. The unconscious level includes fears and fantasies connected with racism. These fears and fantasies are a result of personal experiences, stereotypes and myths about Third World people which participants have been indoctrinated with. Several of the exercises in Stage III are designed to draw out these fantasies and fears and to help participants sort through them.

Overall, the main objective of Stage III, therefore, is to facilitate participants discussion of their feelings, help them not only to share these feelings but to also sort through and possibly integrate them so that partici-
pants will be able to move into the final two stages of this theory.

Method:

Contrary to Stages I and II which were primarily content oriented, Stage III is focused around process issues. The success of Stage III therefore depends largely upon the facilitators "human relations" skills, i.e. the ability to draw out participants feelings. Vital to the development and movement through this stage the facilitator must be able to help participants expose their inner feelings, fears and fantasies around racism, examine these feelings and sort through them. The facilitator must be able to use the supportive climate which has been developed through Stages I and II to help participants feel a sense of commonality, trust and support. If participants can sense the support of the group they will hopefully not feel alone with their issues.

The facilitator again has a dual role in this stage as in others. Not only must the facilitator be supportive of participants, but they must also be firm in presenting alternative perspectives. For example, if someone in the group was discussing an experience when they were robbed by a Black person, and now this person is afraid of being robbed whenever they see a Black person, to support that fear or person at this point would only be supporting
their racism. The role of the facilitator in this case may be to acknowledge that being robbed might well be a frightening experience, however if this person had been robbed by a white person would they still be afraid whenever they saw a white person that that person would rob them? The question is, why did that person generalize about a race from one incidence with one individual, and how does an incidence serve to support our racism? In presenting an alternative perspective the facilitator must also help participants explore the myths that they hold and attempt to break through some of the stereotyping. If participants discuss feelings of helplessness the facilitator needs to push the notion of action - that there are positive steps which can be taken, feelings of helplessness and guilt serve only to immobilize people. The facilitator must manage a blend of support in the group accompanied with the ability to facilitate participants' exploration and integration of their feelings.

There are only a few exercises designed for this stage. These exercises have been developed as starting points which will trigger people's deeper personal and real feelings. These structures have been developed as tools to facilitate the further expansion and probing of attitudes by the facilitator. It is important to note too that Stage III can help begin that sorting out process, however this
process does not end when Stage III does. Hopefully, participants will continue to work through their personal feelings around racism outside of the group and even after the workshop. Stage III's main purpose is to expose feelings and free people up enough to move productively through Stages IV-VI. To successfully move through this Stage takes a great deal of skill on the part of the facilitator.

A last point to consider is that Stage III also serves as an indicator of how well Stages I and II have achieved their purposes. If participants are confused in Stage III and find themselves rather caught up in their feelings this indicates that the material is effecting them and that you are probably getting through. The more participants find their inner emotions involved with their exploration of racism, the more possibility there is that they will be prepared and eager to take some action to combat racism.
Exercise #22: Here and Now Wheel

**Goals:** To surface feelings which evolved as a result of Stage I and Stage II. To be able to read where participants feeling level is at. To provide a structured mechanism to begin exploring feelings.

**Materials Needed:** Paper
Pen/Pencil

**Instructions:**

1. Ask participants to draw a circle and cut it into quarters.

2. In each quarter ask them to fill in one feeling that they have "right now." (As a result of the workshop so far.)

3. Ask people to share their lists with the group.

4. As an alternative: participants can show their lists in pairs or small groups.

**Note to Facilitator:**

1. Facilitator's role is to help draw out participants feelings and to try to gain support in the group for each individual's particular list. Hopefully, the climate will be such that participants will offer their support and reactions to one another.
2. If possible try to have participants clarify as much as possible where the feeling is coming from, i.e. as a result of what exercise, what prompted the feeling.

**Time:** All the exercises in this stage vary greatly in terms of time depending upon the issues in the group.
Exercise #23: Fears of Dealing with Racism

Goals: To have participants get in touch with their fears around dealing with racism. To have participants express their fears around racism. To explore myths and stereotypes connected with their fears. To explore personal experiences connected with these fears.

Materials Needed: Paper
Pen/Pencil

Instructions:

1. Ask participants to write down five fears they have about dealing with racism. When they have completed that, ask them to write down five fears they have which are connected to racism i.e. a stereotype, personal experience, myth...

2. Ask participants to share their first five items. When that part has been completed by all, continue with the second list of five items.

Note to Facilitator:

1. There are two parts to this exercise. The first deals with peoples fears of dealing with racism which may be operating in the group. This includes reasons why people may be holding in their feelings or blocking themselves from really looking at their own behavior. In other groups some of the following responses were shared by group members: "I fear: discovering that I'm unalterably racist; being misunderstood if I start to think out loud in the group;
that perhaps I am more racist than I believe I am, that I won't have the guts, or caring to do something about it; realizing my ignorance." All of these fears indicate some kind of block that is probably happening in the group as a result. The facilitator must help participants not only to name these fears but to explore them. It may be helpful to ask the question, "what is the worst thing that could happen to you if your fear came true?" This lets participants get in touch with the limits and boundaries of their fears.

2. The second part of the exercise is designed to help participants examine their internal fears connected with racism. These include the attitudes which are built on personal experiences, as well as myths and stereotypes. It is important to first assess which category the fear is based on of the three. If built on stereotypes, assumptions and myths it may be helpful to discuss where these myths etc. came from historically, and how racism as a result has been deeply ingrained in us all. If the attitude developed out of a personal experience it is important to look at the process of generalizing from one incidence and how that perpetuates racism as well. Questions to raise include, would that person feel the same towards all whites, if a similar experience happened with a white person?
3. It is also important to discuss how we sometimes fear what we don't know or understand. When a people's lifestyle is different from ours we sometimes reject them and it out of ignorance or because it appears as a threat. Often times this is the source of our fears as well.

4. This exercise serves as a structure which facilitates participants in depth examination and discussion of internal feelings around racism.

**Time:** Varies greatly depending upon the issues in the group.
Exercise #24: The Circle Break In

Goals: To have participants get in touch with their feelings of power as white people. To have participants get in touch with their power as white people to exclude. To have participants experience what it feels like to be excluded. To explore individuals feelings around this power in connection with racism.

Materials Needed: None

Instructions:

1. Ask all participants to form a circle.

2. Ask participants to begin to think about how they feel within that circle - being aware of who's in it, looking at and observing one another.

3. Ask one person to volunteer to step out.

4. Tell that person that the "group" has something that he/she wants. That person must find a way back into the circle.

5. Tell the group that they are not to let this person in and should find ways to keep that person out.

6. While the outside person is trying to get in the facilitator should note what is going on in terms of process.

7. After the outside person has re-entered the group, ask for a second volunteer - repeat this process until everyone has had a chance outside of the circle.
8. Process:
   - How did people feel outside of the circle?
   - How did they feel once they got in?
   - What mechanisms/tactics did they use to get in?
   - Why did they try to get in, i.e. what did the group have that they wanted?
   - How did they feel being a part of the circle when others were trying to get in?
   - How does this apply to racism?
   - After you got in, what made you feel a part of the group?

Note to Facilitator:

This exercise helps participants to explore their own feelings about racism by drawing out and getting them in touch with their own power and how unintentionally they may be supporting racism without actively doing anything racist.

Time: 45 minutes - 1 hour
Exercise #25: Fantasy

Goals: To have participants get in touch with their fears and fantasies around racism.

Materials Needed: Either one of the attached fantasies

Instructions:

1. Ask participants to find a comfortable place in the room and to lie down in a comfortable position. Ask participants to close their eyes and relax. (You may want to do a relaxation exercise before beginning the fantasy.)

2. Read either one of the attached fantasies. Ask participants to imagine the scene and fill in the blanks in their minds. Tell them to note in their mind and body their reactions, feelings, and thoughts.

3. Ask participants to share their fantasy with the group. Let each person finish theirs completely before going on to the next person.

4. Discuss implications and meaning of the person's fantasy.

Note to Facilitator:

1. It is extremely important that participants do not get into a comparing of their fantasy with one another. Each person's fantasy relates to their own very personal feelings and reactions. If participants begin to compare or evaluate others' fantasy it should be dealt with immediately.
2. This exercise serves as a catalyst to further probe myths and stereotypes which white people have of Third World people. It can be a very deep experience, hitting upon some strong feelings and fears. Time should be allotted so that everyone can share their fantasy, if they choose to do so, and can be adequately processed.

Time: Varies greatly depending upon the number in the group and how open participants are to probing their deep down issues of racism.
Exercise #25

FANTASY: BUS TRIP

You are taking a Greyhound bus to New York City. It's your first time going to New York. The ride has been quite pleasureable... It's a warm summers evening... You feel...

You look around the bus and notice that all the people on the bus are white... You feel...

The trip is almost coming to a close - you are approaching New York... You notice... You feel...

You are now driving through Harlem... You notice... You feel...

All of a sudden, the bus stops... You feel...

The bus driver says everyone must get out, the bus has broken down... You notice... You feel...

Complete the scene...
Exercise #25

WHOSE FANTASY or DO I KNOW REALITY WHEN I SEE IT?

You are driving home alone from a meeting. On a well lighted freeway running through the center of a large metropolitan area you see ahead flashing lights. You slow down and see that traffic is being directed off the freeway at that point due to temporary repairs. At the end of the exit is a detour sign directing you on to a shabby, ill-lighted, dirty and seemingly deserted street.

It is a hot summer night and your car is not air-conditioned so you have been driving with all windows wide open. When you see the detour you......

As you proceed down the street you see ahead a group of people gathered near a store on the corner with some standing in the street.... As you slow down to avoid the people in the street, you see them turn to look at your car....

A man steps out of the group towards your car with his hand raised.... He has something in his hand that he is waving.... he is also saying something.... his expression is....

Then you notice that there seems to be a person lying down in the center of the group on the sidewalk.... the people in the group have expressions on their faces that
seem to be....

At the same time you see in the distance of three or four blocks flashing lights like those that directed you off the freeway....you feel....you drive....
Exercise #26: Inventory of Racial Experience

Goals: To have participants explicitly record their personal experiences and actions concerning racism. To begin preparing participants to move into Stage IV.

Materials Needed: Copies of Inventory of Racial Experience

Instructions:

1. Give out copies of Inventory of Racial Experience in advance (over lunch, a day in advance).

2. Ask participants to complete the inventory by describing a specific event or experience including day, place and circumstance if possible for the items which are the most meaningful for them on the inventory out of the twelve possible categories.

3. Ask participants to share a few of the incidences in the group which were the most meaningful for them.

4. Discuss reactions to completing the inventory.

5. Discuss patterns and similarities between individuals responses to inventory.

Note to Facilitator:

1. Try to focus on feelings connected with the incidence instead of allowing discussion to move into an intellectual one. This can get heady unless you probe why a person remembers or chooses an incidence. How did it effect him/her? What impact did it have?
2. You can give out a completed black version of the inventory (found in readings). This inventory used Malcolm X's book to complete the inventory.

**Time:** Varies greatly depending upon issues in the group.

Adapted from an exercise developed by Bailey Jackson, Frederick Jefferson, and Alfred Alschuler, School of Education, Humanistic Applications Cluster, University of Massachusetts, Amherst, Massachusetts 01002.
Exercise 26:

INVENTORY OF RACIAL EXPERIENCE

There are two forms of this inventory, one for Blacks and one for Whites. Each form contains roughly parallel questions reflecting two points of view about critical incidents in the development of racial awareness. There are several potential uses for this inventory: to conduct a personal review of once race-related experiences so that patterns and changes become clearer; to compare your experience with variations in the lives of others of your race; to contrast with the perspectives of people of another race. The basic purpose of the inventory is to elicit the assumptions that guide interpretations of racials events and direct actions concerning race.

For each of the twelve incidents listed, try to think of a specific event or experience, the day, place and circumstance, if possible. As you review and describe each experience, bear in mind the following questions.

1. When did it occur? How old were you?
2. What happened? What lead up to the situation? What did you think, feel, and do?
3. What are you doing now?
4. What will you do?

Completing this inventory may take up to an hour or more. The detail necessary for adequate answers will depend on the uses to which the inventory is put.
This inventory was developed by Bailey Jackson, Frederick Jefferson and Alfred Alschuler. Please keep the authors informed of your uses of this inventory through, the Center for Humanistic Education, School of Education, University of Massachusetts, Amherst, Massachusetts 01002.

**Being White**

1. Treating Blacks different than Whites.
2. Learning that Whites created and maintained slavery.
3. Becoming aware of discrimination against Blacks.
4. Feeling more fortunate, superior or better than Blacks.
5. Trying consciously to be especially good, kind, helpful, or loving to Blacks.
6. Desiring to prove that you really are equal or the same as Blacks.
7. Being angry at other Whites for what they were doing to Blacks.
8. Admiring and wishing that you or Whites were more like Blacks in some specific way(s).
9. Feeling helpless as an individual to do anything truly useful in changing white racism.
10. Deciding to actively resist these social and/or political and/or economic forces that cause feelings of worthlessness and subjugate Black people.
11. Wanting to get over feelings of guilt and shame about being subconsciously racist.

12. Becoming aware of the need for a spiritual center.

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**Being Black**

1. Discovering that being Black made a difference to others.

2. Learning that Blacks were slaves.

3. Becoming aware of the social position of Blacks in America.

4. Wishing and hoping to be seen as (equal to) Whites.

5. Desiring to experience acceptance and/or love from a White person.

6. Experiencing the desire to prove how equal and superior you were to Whites.

7. Discovering deep resentment and distrust of other Blacks.

8. Wishing that Black female and/or Black male intimates possessed the positive qualities of their White counterparts.

9. Discovering that a Black community united in purpose can begin to crush obstacles (real and imagined) to Black social, political, economic and personal growth.

10. Deciding to actively resist those social and/or political and/or economic forces that cause feelings of powerlessness and/or worthlessness in Black people.

11. Becoming aware of the desire to discover your self-power, your personhood and ways to answer the question, who am I.

12. Becoming aware of the need for a spiritual center.
I. **Required Readings:**

Because this stage is basically process oriented there are no required readings. This stage serves as a time to integrate some of the data which has been bogging people down. To give readings would only present some new data and new feelings. Therefore, new readings might only serve to be counter-productive at this point.

II. **Additional Readings:**—**Facilitator:**

There are no readings in particular which are crucial readings for the facilitator. It is assumed that the facilitator has a knowledge of skills and literature in helping people deal with feelings. However, the Supplementary Readings may prove interesting and useful although not required.

III. **Supplementary Readings:**

These books deal with white people's own process of sorting through their racism. They serve as a support to any one who reads them:


Berry explores his own racism making reference to his hurts and pains. He discusses his fears of acknowledging his racism as well as his desire to expose it. The more
he discovers how deeply rooted his own racism is, the more he wants to weed it out. He does this through personal accounts as well as analogies to literature.


Lois Stalvey shares her struggle in coming to grips with her racism. She honestly shares her innermost thoughts, fears, and questions in a way that almost anyone can relate to. Her book is a source of strength and support for those exploring their own racism.

**Article:**

*Inventory of Racial Experience.*

Stage IV: Cultural Differences: An Exploration of Cultural Racism

Exercise #27: Language: Cultural Racism begins with Words

28: Language: Words Do Matter...

29: Cultural Differences: Black Is... White Is...

30: Language: Cultural Racism at its Extreme? The Klan

31: Mini-lecture: A Historical Look at Cultural Racism

32: I.Q.: The Dove Counter Balance Test

33: I.Q.: Shockley and Poussaint Debate

Readings:

I. Required Readings:

"Racist Use of the English Language"
"Other Side of Thanksgiving"
"Teacher's Don't Want to be Labeled"
"Black Students-White University: Different Expectations"

II. Additional Readings: Facilitator:

Prejudice and Racism

III. Supplementary Readings:

A. Articles:

"Critique of Jensenism"
"Feminism and Socialism"
"Racism/Sexism: Two Fronts, One War"
"A Black Response to Christopher Jenck's Inequality and Certain Other Issues"

B. Books:

Soul on Ice
Black Rage
Jesus Bag
Autobiography of Malcolm X
White Over Black
Stage IV: Cultural Differences: An Exploration of Cultural Racism

Introduction:

Once participants have sorted through some of their feelings and made some sense out of them as a result of Stage III, they can continue their exploration of racism in Stage IV. This fourth stage focuses on another level of racism, i.e. cultural racism. In this stage participants will be exposed to exercises which are designed to:

1. Help white people understand what cultural racism is.
2. Help white people become aware of cultural differences between whites and Third World people.
3. Help white people see connections between their own environment and actions and how that may be supporting cultural racism.

Rationale:

In order for participants to be ready to confront and examine their own personal racism, they must first understand the roots of their racism. Much of white people's individual and personal racism is developed and supported by cultural racism. Therefore, Stage IV is a crucial part of fully understanding one's personal and individual racism. Stage IV helps participants explore cultural racism, i.e. one group's domination (white peoples) over another (Third World people) in terms of values, norms and standards.
Stage IV is concerned with exploring the dominant white American norms and values and how they effect Third World people.

The exercises in this stage are developed around examining the values which are underlying our "English language," customs of dress, cultural holidays, the standards we hold around what is "good" art and music, what is beauty, and what is intelligence. Cultural racism is also explored in terms of its being the basis for many of the myths and stereotypes which white people hold about Third World people, such as myths about Black people's sexuality, and stereotypes about Black people being lazy, dirty or animalistic. Also examined is the notion of America as a "melting pot" and how that really means all cultures must become white vis a vis their standards and values. It is extremely important that participants begin to realize that cultural racism does exist in America in that everything is judged by white standards. This stage also tries to point out how pervasive cultural racism is, in that it effects institutional values and thereby supports institutional racism as well as effecting and helping to formulate our personal values and thereby supports our individual racism. The exercises in this stage try to indicate how ingrained this form of racism is that we can hardly escape from it in any aspect of our society. The main point which Stage IV tries
to highlight above all is that the basic functioning of cultural racism is the use of white standards to judge Third World people and their life style. Once participants realize that the use, by themselves and the system i.e. admissions officers, employment firms, standardized tests..., of white standards to judge Third World people is cultural racism, they will be one step further in their exploration and understanding of racism.

Part of this understanding develops when participants realize that Third World people have a different perspective and culture than do white people. Therefore, a second part of this stage is designed to explore the fact that cultural differences do exist. Gross injustices can occur if participants assume that there are no differences between Black people and white people, i.e. "people are people" or "when I see someone who's Black, their color is not an issue."

Some of the exercises used in Stage II, are also helpful here. Secondly, helping participants understand historical roots of both Blacks (Africans) and Whites (Europeans-English) is a way to begin having participants realize that clearly there are differences which must be noted and accepted between whites and Third World people.

Stage IV helps to point out more inconsistencies between American ideology and behavior. On the one hand, American ideology states that all people should have the right to
life, liberty and the pursuit of happiness. How does a group of people having to conform to another group of peoples' life style and values interfere with that ideology? How are the present set of standards and norms which are set up by whites also inconsistent with that ideology? Stage IV explores these inconsistencies as another component to the American Dilemma.

Lastly, participants find that Stage IV helps them to draw some connections between the norms and values in one's own environment and cultural racism. This prepares participants for Stage V in which they will be exploring their individual racism.

Method:

Stage IV presents some rather different dynamics for the facilitator. When working on the issue of cultural racism you are working somewhat closer to participants own values and attitudes. This can cause a great deal of defensiveness. On the other hand, by this point there should be some acceptance of racism as a white problem and therefore a willingness to learn more about the depth of racism. Secondly, your support system should be firm within the group and therefore participants feel a commitment to grow and learn together. The facilitator must focus and process more closely on personal behaviors and ideologies which seem to grow out of cultural racism. It is crucial
that this feedback be given immediately so that participants can become aware of how cultural racism effects individual behavior.

The facilitator must press in this stage for an awareness of how cultural racism functions. Participants need to understand that racism is perpetuated when white standards are used to judge Third World people and is built on the assumption that Third World people's culture is no different than the white culture. This is essentially the task in Stage IV. The facilitator must accomplish this as well as prepare participants to look at their own behavior in Stage V.

As in the other stages the facilitator needs to be supportive in their own way but firm as well. The facilitator should keep in mind some of the guidelines stated in the Method section of Stages I-III and follow them where appropriate in Stage IV as well.
Exercise #27: Language: Cultural Racism Begins with Words

Goals: To have participants recognize how deeply rooted racism is in our system. To have participants recognize how the English language supports racism.

Materials Needed: Dictionary (several if possible) Newsprint Magic Markers Masking Tape

Instructions:

1. Ask a participant to look up the meaning of the word "Red" in the dictionary.

2. Write the definition on newsprint as it is being read aloud to the group.

3. Hand the dictionary to someone else - ask that person to look up the word "Yellow" - write the definition on newsprint.

4. Do the same for the words "Black" and "White"

5. Discuss and compare:
   - Definitions associated with the word "white" as compared to "yellow," "red," and "black," which all indicate colors of races
   - What do the different definitions say about the way the white culture sees people of color?
   - What does that say about the values which our language portrays?
   - Explore why English is spoken in schools? How does that standard oppress Spanish Speaking people? Native Americans?

Note to Facilitator:

1. Note that most of the words defining "white" have positive connotations. The words associated with "black," "yellow," and "red" which symbolize Third World people have
many more negative terms in their definitions.

2. This exercise can lead to discussion of why the "English" language is the dominant language taught in schools. What effect does this have on children of other cultures? Why is Black dialect called "non-standard" English and a southern dialect is not?

3. This exercise begins to deal also with the notion of the "melting pot." What is the "melting pot?" How are people of other cultures supposed to fit into the "melting pot," which tries to melt everyone into white standards, including white language? This also highlights the issue of inconsistencies in American culture. All people must conform as opposed to having the freedom to live according to one's own culture and standards.

**Time:** 25 minutes
Exercise #28: Language: Words Do Matter...

Goals: To continue exploring and emphasizing the power of language in terms of cultural racism. To further explore how the English language supports and perpetuates our racist system.

Materials Needed: Newsprint
Magic Markers
Masking Tape

Instructions:

1. Ask participants to brainstorm a list of words and/or sayings which contain the word "white" in it, i.e. white knight, white as snow, white wash... Then brainstorm a list of words and/or sayings which contain the word "black" in it, i.e. black sheep, black list, black magic...

2. Compare and contrast lists:
   - How many items under the "white" list have positive connotations? Negative connotations?
   - How many items under the "black" list have positive connotations? Negative connotations?

3. Discuss cultural values and standards:
   - What is positive and negative in terms of colors?
   - How does that get translated and reflected onto people of that color, i.e. that race?
   - Who sets up standards around what is "proper" English?
   - Who has the power to decide what are the norms, i.e. that English will be taught as the dominant language. (From here you can explore other issues such as:)
     - What are the norms of beauty - characteristics-decided by whom?
     - Who decides what days the country will celebrate. What do all the legal holidays indicate to Third World people?
     - What are the standards for intelligence? Who developed them?
4. Discuss language further. (The article "Racist Use of the English Language" is an important resource here.)
- What is the difference between saying, "Culturally deprived" or " Culturally exploited"?
- What is the difference between saying, "masters raped their slaves" or "white captors raped the African women whom they held captive?"
- Why do we say, fighting for rights in 1776 by colonists was a revolution but fighting for rights in 1963 by Black Americans was a riot?
- How does the use of the English language attempt to cover up the real issues of racism?

5. Discuss how the English language fosters one's self image. What effect does language have on white children's self image if they feel that white represents all that is "good" and black is all that is "bad?" What does that do to Black children's self image?

Note to Facilitator:
1. People may try to flight by saying that words don't really matter or have any significance. It is vital to discuss how words communicate our attitudes. There really is a difference between calling someone who's black - a "nigger" or a "black man or woman" or between calling a Native American - "an Injun" or "Native American."

2. A second point to focus on is how jokes, another form of language, serves to perpetuate racism. By laughing at, or telling a joke which is racist, you are supporting
your own racism as well as others. This point is crucial and may also meet with resistance. The facilitator must make this point clear as well.

**Time:** 25 minutes
Exercise #29: Cultural Differences: Black Is... White Is...

Goals: To have participants become aware of cultural differences between Blacks and whites. To have participants see how very different the Black experience is from the white experience. To have participants understand some underlying assumptions of cultural racism.

Materials Needed: 1 copy of the book, Black Is...*  
1 copy of the book, White Is...*

Instructions:

1. Read each book aloud.

2. Discuss people's reactions to the books.

3. Discuss cultural racism, e.g. a "flesh" colored bandaid in White Is...
   - Whose standards judge Third World people?
   - What assumptions are made about Third World people by white society which could be seen as cultural racism, as presented by Black Is...
   - How does the American experience differ for whites and Third World people?

Note to Facilitator:

1. If time does not permit you to read these books, make sure you have a copy of each on hand so that participants can read through them during a break.

2. The facilitator should use these books to focus on inconsistencies which are present in white American culture. The books clearly highlight cultural differences
between black and white Americans as well as the inconsistencies in American ideology.

3. The facilitator should again raise the question of how white standards are used to judge others? Good examples of how white peoples assumptions are unfair to judge Third World people are given in each book. How does the white culture negate the existence of Third World people in this country?

4. You may want to refer back to some of the resources used in Stage II - Buffy Saint Marie, Dick Gregory, and the Last Poets, who also share their views and perspectives on the effects of cultural racism on their peoples. This may help to further clarify the issues connected with cultural racism.

Time: 20 minutes

Exercise #30: Language: Cultural Racism At Its Extreme?

The Klan

Goals: To clarify that language does express and represent our attitudes. To expose participants to the Klan as one form of perpetuating cultural racism. To highlight the power of cultural racism as an underlying and ingrained part of our attitudes.

Materials Needed: Copy of the tape "Join the Klan" (promotion tape done in 1964 to get people to join the KKK)
Cassette player

Instructions:

1. Play the tape "Join the Klan."

2. Have participants focus on the language used as well as the attitudes expressed. How are some of these same attitudes expressed (in, perhaps, different ways) by: friends, relatives, government officials...? What's the difference between the two - the Klan and those in our environment? Are they perhaps one in the same? How is patriotism presented on the tape? Religion? White people's rights? How are these ideologies discussed by others in America?

3. Look at the Klan today:
   - How does cultural racism support the Klan? Look at how the ideology of the Klan is underlying many of the norms and standards today...
   - How does institutional racism support the Klan?
   - Why does the Klan still exist today? What does that say about the White system?

Note to Facilitator:

Many people may not want to believe that the atti-
tudes expressed on the Klan tape still exist today. Have them look at South Boston's integration (1974-1975), and the Klan's involvement there. What is important for them to realize is that much of the same attitudes exist today as are expressed on the tape. This includes not only Klan or Bircher members but the "average" white American as well - people in dormitories, friends, relatives and perhaps some of the people in the workshop itself. It is important that participants see that, unfortunately, the attitudes of the Klan are not as extreme as they might think they are.

Time: Tape: 22 minutes
Discussion: 15 minutes

Tape: Dr. O. C. Bobby Daniels
Associate Dean of Students
University of Massachusetts
Amherst, Massachusetts 01002

If tape is not available, the film "Klu Klux Klan" may be useful. This film is distributed by Carousel Film Inc. New York, New York or PACT, 163 Madison, Detroit, Michigan.
Exercise #31: A Historical Look at Cultural Racism

**Goals:** To help participants understand some of the historical roots of whites and blacks which serve as the foundation for the development of cultural racism.

**Materials Needed:** Chart below on newsprint

**Instructions:**

1. Present the chart shown below - put it on newsprint.

This chart shows the cultural components of Africa and England around 1550.

<table>
<thead>
<tr>
<th>Cultural Component</th>
<th>Africa</th>
<th>England</th>
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<tbody>
<tr>
<td>Religion</td>
<td>Relativistic</td>
<td>Absolutist</td>
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<td></td>
<td>Pragmatic</td>
<td>Faith</td>
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<td></td>
<td>Magical</td>
<td>Moralistic</td>
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<td></td>
<td>Secular</td>
<td>Sacred</td>
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<td></td>
<td>Family Oriented</td>
<td>Privileged</td>
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<tr>
<td>Social Organization</td>
<td>Matrilineal</td>
<td>Patriarchal</td>
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<td></td>
<td>Polygamous</td>
<td>Monogamous</td>
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<td></td>
<td>Status based on type of work</td>
<td>Status based on lack of work</td>
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<tr>
<td></td>
<td>&quot;Man is what he does&quot;</td>
<td>&quot;Man is what he owns&quot;</td>
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<td></td>
<td>Stratified fluid</td>
<td>Stratified rigid</td>
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<tr>
<td></td>
<td>Family discipline</td>
<td>Institutional discipline</td>
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<tr>
<td>Economics, Property</td>
<td>Agrarian, artisan commerce</td>
<td>Capitalist commerce</td>
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<tr>
<td></td>
<td>Hunting, fishing</td>
<td>Artisan</td>
</tr>
<tr>
<td></td>
<td>Collective property</td>
<td>Private property</td>
</tr>
<tr>
<td>Education</td>
<td>Informal (family, peers)</td>
<td>Formal (tutor, schools)</td>
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<tr>
<td></td>
<td>Oral tradition</td>
<td>Written tradition</td>
</tr>
<tr>
<td></td>
<td>Requires inter-personal contact</td>
<td>Facilitates inter-personal separation</td>
</tr>
</tbody>
</table>
Time

Present, past fused
Traditional (primitive)
Little change over time
Past, future, no present
Progress - positively evaluated change over time

Music
Rhythmic-body
Songs secular
Tonal, melodic, mind
Songs sacred

World View
Intuitive, superstitious
Tolerant, open
Rational (cogito-Descartes)
Intolerant, manipulative (Machiavelli)

"Englishmen of the 16th Century were very ethnocentric and hence were predisposed to dislike or judge negatively any group of people who were different from themselves. Ethnocentrism is not, of course, a peculiarly British phenomenon, as most culture groups tend to think that their way is best. But within the context of English-African contact, British ethnocentrism was particularly salient: the culture of Africans was not merely different, but at the opposite end of the continuum on practically every major cultural criterion. Most significantly, British Ethnocentrism included the glorification of the color white and the vilification of the color black. With the omniscience of historical perspective we might ask if there were any other way the contact of white Englishmen with black Africans could have turned out." (Jones, 1972, p. 149)

Discussion:

- What are the implications of the English ideology that the African culture was inferior to English culture in that it deviated from English norms?
- How is this ideology reflected in today's standards?
- Which of the cultural differences shown in the above chart have carried over into the dominant American culture?
- What implications do these standards have for those people whose culture differs?
- How are these standards reflected in:
  a. what is seen as beauty
  b. what is seen as intelligence - mechanisms to measure it
  c. what traditions are celebrated
  d. what religion is most often practiced
e. norms, values which are generally accepted

**Note to Facilitator:**

The facilitator should read Prejudice and Racism by Jones, pp. 149-168. (Reading: Addison Wesley, 1972).

This book is extremely helpful in developing the discussion of cultural differences as the material comes from the book itself.

**Time:** 30 minutes
Exercise #32: I.Q.: Dove Counter Balance Test

Goals: To have participants experience a culturally biased test in order to see the inherent racism in standardized testing. To explore I.Q. as a form of cultural racism.

Materials Needed: Copies of the "Dove Counter Balance Test" Pen/Pencil

Instructions:

2. Ask participants to answer each of the thirty multiple choice questions.
3. Hand out the answer key - so that participants can correct their test.
4. Discuss reactions to taking the test.
5. Discuss I.Q. and how it feeds on cultural racism.
6. How do culturally biased standards effect:
   - admissions to colleges?
   - employment?
   - opportunities in education - including scholarships?

Note to Facilitator:

1. This test is designed to show that there is a cultural bias in "objective" tests. That is not to say that this is a Black intelligence test, rather it was developed to show that standardized tests are developed to favor one group over another.
2. It is important to focus on participants' feelings in taking the test. How did they feel when they got one wrong? right? How did they feel in terms of relating to the material?

3. Look at who develops standardized tests. What norms, do they accept as given? Which group does standardized type tests help the most? hinder the most? How are the norms for these tests developed?

Time: 45 minutes

"The "Dove Counter Balance Test" was developed by Adrian Dove, in Watts California."
Exercise #32

DOVE COUNTER BALANCED TEST

1. "T-Bone Walker" got famous for playing what?
   a) trombone
   b) piano
   c) "T-flute"
   d) guitar
   e) hambone

2. Who did "Stagger Lee" kill (in the famous blues legend)?
   a) his mother
   b) Frankie
   c) Johnny
   d) his girl friend
   e) Billy

3. A "gas head" or "dupe" is a person who has
   a) a fast moving car
   b) a stable of "lace"
   c) "process hair"
   d) a habit of stealing cars
   e) a long jail record for arson

4. If a man is called a "blood," then he is a
   a) fighter
   b) Mexican-American
   c) Black
   d) hungry hemophile
   e) Indian

5. If you throw the dice and "7" is showing on top, what is facing down?
   a) seven
   b) snake eyes
   c) boxcars
   d) little Joes
   e) eleven

6. Jazz pianist Ahmad Jamal took an arabic name after becoming really famous. Previously, he had some fame with what he called his slave name. What was his previous name?
   a) Willie Lee Jackson
   b) LeRoi Jones
   c) Wilbur McDougal
   d) Fritz Jones
   e) Andy Johnson
7. In "C.C. Rider" what does the C.C. stand for?
   a) Civil Service
   b) Church Council
   c) Country Circuit preacher or an old time rambler
   d) Country Club
   e) Cheatin' Charlie (The "Boxer Gunsel")

8. Cheap chitlings (not the kind you purchase frozen at a frozen food counter) will taste rubbery unless they are cooked long enough. How soon can you quit cooking them to eat and enjoy them?
   a) 15 minutes
   b) 8 hours
   c) 24 hours
   d) 1 week (on a low flame)
   e) 1 hour

9. "Down Home" (the South) today, for the average "Soul Brother" who is picking cotton (in season from sun up to sun down), what is the average earning (take home) for one full day?
   a) $ .75
   b) $ .65
   c) $ 3.50
   d) $ 5.00
   e) $12.00

10. If a judge finds you guilty of "holding week" (in California) what is the most he can give you?
    a) indeterminate (life)
    b) a nickel
    c) a dime
    d) a year in County
    e) $100.00

11. "Bird" or "Yardbird" was the "jacket that jazz lovers from coast to coast hung on," otherwise known as
    a) Lester Young
    b) Peggy Lee
    c) Benny Goodman
    d) Charlie Parker
    e) "Birdman of Alcatraz"

12. A "hype" is a person who
    a) always says he feels sickly
    b) has water on the brain
    c) uses heroin
    d) is always ripping and running
    e) is always sick
13. Hattie Mae Johnson is on the County. She has four children and her husband is now in jail for non-support. Her welfare check is now $286.00 per month. Last night she went out with the biggest player in town. If she got pregnant, then nine months from now, how much more will her welfare check be?
   a) $ 30.00
   b) $ 2.00
   c) $ 35.00
   d) $150.00
   e) $100.00

14. Hully Gully came from
   a) East Oakland
   b) Fillmore
   c) Watts
   d) Harlem
   e) Motor City

15. What is Willie Mae's last name.
   a) Schwartz
   b) Matauda
   c) Gomez
   d) Turner
   e) O'Flaherty

16. The opposite of square is
   a) round
   b) up
   c) down
   d) hip
   e) lame

17. Do the "Beatles" have soul?
   a) yes
   b) no
   c) gee whiz or maybe

18. A "handkerchief head" is
   a) a cool cat
   b) a porter
   c) an Uncle Tom
   d) a hoddi
   e) a preacher
19. What are the "Dixie Hummingbirds?"
   a) a part of the KKK
   b) a swamp disease
   c) a modern gospel group
   d) a Mississippi Black, para military strike force
deadons
   e) deacons

20. "Jet" is
   a) an East Oakland motorcycle club
   b) one of the gangs in West Side Story
   c) a news and gossip magazine
   d) a way of life for the very rich

21. "Tell it..."
   a) like it think I am
   b) baby
   c) y'all
   d) like it is

22. "You've got to get up early in the morning if you want to,"
   a) catch the worms
   b) be healthy, wealthy, and wise
   c) try to fool me
   d) fare well
   e) be the first one on the street

23. And Jesus said, "Walk together children..."
   a) don't you get weary. There's a great camp meeting
   b) for we shall overcome
   c) for the family that walks together talks together
   d) by your patience you will win your souls (Luke 21:9)
   e) find the things that are above, not the things
      that are on Earth (Col. 3:3)

24. "Money don't get everything, it's true..."
   a) but, I don't have none and I'm so blue
   b) but what it don't get I can't use
   c) so make with what you've got
   d) but, I don't know that and neither do you

25. "Bo Diddley" is a
   a) camp for children
   b) cheap wine
   c) singer
   d) new dance
   e) mojo call
26. Which word is out of place here?  
   a) splib  
   b) muslim  
   c) grey  
   d) spook  
   e) black  

27. How much does a "short dog" cost?  
   a) $.15  
   b) $2.00  
   c) $.55  
   d) $.05  
   e) $.86 plus tax  

28. A "pimp" is also a young man who does not have a job.  
   a) yes  
   b) no  

29. If a pimp is uptight with a woman who gets state aid,  
    what does he mean when he talks about "Mother's Day?"  
   a) second Sunday in May  
   b) third Sunday in June  
   c) first of every month  
   d) none of these  
   e) first and fifteenth of every month  

30. Which one does not fit?  
   a) Guess Who Is Coming to Dinner?  
   b) Patch of Blue  
   c) All the Young Men  
   d) West Side Story  
   e) The Defiant Ones
Exercise #32

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**ANSWER KEY TO DOVE COUNTER BALANCED INTELLIGENCE TEST**

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Exercise #33: I.Q.: The Shockley-Poussaint Debate

Goals: To further explore the I.Q. issue. To hear perspectives on the I.Q. issue by Dr. Shockley, a white professor at Stanford University advocate of "blacks are genetically inferior" ideology and Dr. Alvin Poussaint, a black professor at Harvard University who is against that ideology.

Materials Needed: Copy of taped debate between Shockley and Poussaint Cassette Player

Instructions:
1. Play the debate.
2. Discuss arguments presented by Shockley and Poussaint.
3. What are the implications of the systems support of people like Shockley? How does Shockley serve to support and perpetuate white people's racism?
4. Re-iterate questions listed in Exercise #31 around I.Q.

Note to Facilitator:
This tape helps to clarify issues around I.Q. and the belief by some that Black people are genetically inferior to whites. Often participants are unsure of what they really believe around this issue because the data seems confusing. On the one hand they may read statistics which state that black people's I.Q. is 15 points lower than whites, if they do not understand why that is so given the nature of I.Q.
tests they will be unclear to what they believe. This exercise and exercise #31 seek to clarify this issue for participants.

**Time:**  Tape: 1 hour;  **Discussion:** 15-20 minutes

This exercise is additional, if you cannot get a hold of the tape an extended discussion should take place in Exercise #31, highlighting some of the issues mentioned in this exercise.

Tape available through:  WWRL New York (debate took place on this radio station, Spring 1974).
I. **Required Readings:**


This article presents a very concise discussion of how language not only perpetuates racism, but hides it as well. The article gives a large number of examples of how the English language contains and fosters a racist perspective. Included is a discussion of the differences in culture between Europeans and Africans. The reading of this article is a necessary element to facilitate people's exploration of cultural racism.

**Other Side of Thanksgiving** - Article written by Native Americans at University of Massachusetts, Amherst, Mass.

Article written by Native Americans which probes what the celebration of Thanksgiving really represents to Native Americans. Highlights the actions of white people after the celebration – what whites stole from Native Americans and acts of genocide. Discusses the inconsistencies between the celebration and the reality of history of the White people and the Native American people. Helpful in understanding how cultural racism is part of the holidays which we celebrate.
"Teacher's Don't Want to Be Labeled" - Harry Forgan.

This one page article discusses how teachers were exposed to an experiment in which their I.Q. was supposedly measured and the experimenter told them that they got lower scores than they actually did. Teachers got in touch with how they did not like to be labeled as well as the anxiety around their "score." Helped teachers realize the possible effects of I.Q. testing on children.


This article presents some of the problems which black students encounter as a result of the way the white universities are set up around a white culture and norms. Discussed in the article are some of the needs of black students which the white system does not consider when it recruits black students to attend.

II. Additional Readings - Facilitator:


The section in this book on cultural racism is essential reading for the facilitator. Extremely helpful in developing the mini-lecture as well as a guide for all the exercises in this Stage. The entire book is useful and insightful as an aid in the exploration of racism.
III. Supplementary Readings:

A. Articles:


An article developed by ten black social scientists and educators responding to Jenck's article and some of the issues around I.Q. Consists of a critical review of Jenck's work and reviews works of his colleagues - Moynihan, Coleman and Jensen.


Winder discusses and critiques Jensen's philosophy in further understanding the I.Q. debate and the role it plays in cultural racism, as well as some of the finer points of the arguments around I.Q.

"Feminism and Socialism" - Speech given at Vanderbilt University, Young Socialist, 1974, 17(3), pp. 9-12.

Discusses black women's role in Women's liberation movement, and some of the parallels between the two struggles.
"Racism/Sexism: Two Fronts, One War" - Detroit Industrial Mission, Vol. 13 #5, 13826 W. McNichols, Detroit, Michigan 48235.

Discusses the dynamics of racism and sexism as being similar. Helpful to those who understand sexism to see analogies between sexism and racism and for those who understand the dynamics of racism to see what sexism is about. In this section on cultural racism participants can learn that the dominant values and norms are not only white but more specifically white male.

B. Books:


Cleaver presents through essays and letters a very frank and strong case of how Black identity develops. Helps one become aware of the effect of white racism on Blacks. Discusses Black people's needs in American society.


This book presents case after case of how cultural racism psychologically effects Black men and women.

Explores the role of religion as an oppressing force against Blacks (Christianity). Discusses how religion has perpetuated a sense of inferiority among Black people while on the other hand supporting and furthering a sense of superiority and white supremacy among white people.


This autobiography clearly presents what white racism does to a Black man from his youth to his adulthood. The agony of white racism on Malcolm X is clearly discussed in this autobiography.


This book serves as a guide to exploring and understanding Black people's attitudes, history and culture.
Stage V: Individual Racism: The Meaning of Whiteness

Exercise #34: Adjective List: How I See Myself/My Whiteness
   35: Being White in America Today is Like...
   36: White is Beautiful
   37: Exploring Attitudes: Self Image
   38: Clarifying Attitudes
   39: Exploration of Racist Attitudes
   40: Assessing One's Understanding of Individual Racism
   41: Discovering Inconsistencies: Between Attitudes and Behavior

Readings:

I. Required Readings:
   "Rightness of Whiteness"
   "Reflections of Whiteness in a White Racist Society"

II. Additional Readings - Facilitator:
   "Cress Theory of Color Confrontation"

III. Supplementary Readings:
   "Where Have All the Flowers Gone? Racism in the Counter Culture"
   Race Awareness in Young Children
   White Racism: A Psycho-History
   Confessions of a White Racist
Stage V: Individual Racism: The Meaning of Whiteness

Introduction:

Stage V brings us to one of the most crucial points in the process of the re-education of white people. Stages I - IV have helped participants explore and understand the dynamics of racism in terms of how it operates in our institutions and culture. Another vital step in participants exploration of racism occurs in Stage V where participants will translate those dynamics to their own personal attitudes and behaviors. The examination of individual racism is achieved in Stage V through exercises which are designed to:

1. Help participants explore their white culture and what it means to be white in a white racist society.
2. Help participants focus on the inconsistencies between their behavior and attitudes.
3. Help participants explore how they may be perpetuating racism.

Rationale:

Participants enter Stage V having explored cultural racism and differences. Although they may understand by this point that Black people or any Third World people have a different culture than do whites, they still may not see themselves as a white person, or identify with the white culture. This is an issue which must be examined and explored with participants. Stage V seeks to discover the meaning of whiteness. Included in this exploration are
issues of: what is a white culture?, why do white people see themselves as individuals rather than as part of the white culture?, what are the luxuries of being white in America?, and exploring how people feel about their whiteness. The main objective in exploring the issue of whiteness is for participants to realize that above all they are white. Regardless of whatever ethnic group they may belong to, the dominant factor which has effected their fate in America is their whiteness. Being white, indicates a responsibility for a system which is white and racist. Participants must also begin to understand in Stage V that because they are white and part of the racist system they have certain luxuries. Stage V seeks to expose these luxuries and help participants own their whiteness. Once this step has been taken, participants are on their way to exploring their own racism.

A second phase of Stage V focuses specifically on individual's racism. By exploring attitudes and behaviors for inconsistencies, participants can begin to get in touch with their own racism. Just as it was important for participants to see the inconsistencies between American ideology and behaviors in institutions and culture, they must also recognize their own inconsistencies as well. Exercises are designed to facilitate this process by first exploring one's attitudes. Participants attitudes and values about
Third World people are examined, as well as how these attitudes may be perpetuating racism on a conscious or unconscious level. These attitudes are also examined in terms of how they developed.

To examine one's behavior becomes a little more difficult. Part of the data comes from the participants interactions in the group. Here we can look at how their behavior has been either consistent or inconsistent with their attitudes. Participants also look at whether their behavior is perpetuating racism, i.e. are they doing anything which is actively racist?, how might their inaction be perpetuating and supporting racism? Once participants get to the point where they can begin to name some inconsistencies between their attitudes and behavior and understand how they are perpetuating racism, i.e. what their individual racism consists of, they are prepared to move into Stage VI which helps people develop action strategies to combat racism.

**Method:**

The role of the facilitator by this point does not differ greatly from that of the previous stages. This stage is very important none-the-less to the development of the theory for the re-education of white people. The facilitator must confront participants wherever possible with their racism both attitudinal and behavioral. You can draw
as well upon past stages to further clarify and highlight participants individual racism.

The first part of this fifth stage centers on whiteness. One difficulty that you may encounter in the group is that people are somewhat at a loss to focus on their whiteness. They may understand that white people have a different culture from Black people, but may not be in touch with what a white culture is, i.e. we may know what we are not, but not what we are. This presents the task of helping participants come to grips with what their white culture is. One trap to be wary of is the reversion of some participants to their ethnic identity. Many people deny their whiteness by saying that their culture is derived from their ethnic identity. Although clearly that is a part of one's cultural identity and heritage, in American culture the overriding issue is one's color. Many immigrants came to this country and were discriminated against, but the overriding factor is that they because of their color could gradually make it. Black people have been discriminated against in the United States for four hundred years and still are at the bottom. The same holds true for other Third World people as well. This ability to make it in the system, derives from ones color not their ethnicity or abilities. This fact must be pushed in the group. One can always hide their ethnic identity but not, for the most
part, racial identity.

A second dynamic in the group may be the denial of responsibility for racism, i.e. I'm not responsible for what my ancestors did. This ideology should be explored in terms of what luxuries we have because of the way the system is, as well as how we as whites maintain, support and perpetuate this system.

Another part of this fifth stage explores individual racism through one's attitudes and behaviors and tries to uncover inconsistencies in them. The facilitator's role here is to try and press for participants full honesty in exposing their real attitudes as well as helping them understand as fully as possible the reasons why an attitude and/or behavior may be racist.

Lastly, this stage may bring up guilt feelings again, perhaps more deeply than were expressed in Stage III. The role of the facilitator is crucial at this point. The facilitator must help participants work through these feelings as they are really self-indulgent blocks which say one is feeling sorry for themselves. Guilt only serves to stop people from moving forward and take action. Participants must understand how their guilt benefits no-one. It is important that they feel some internal conflict and responsibility around racism, these feelings should be supported. The guilt should be turned into a motivating force
which will enable people to take some constructive steps to combat racism, instead of just feeling guilty about one's role in it. This energy for action is vital for Stage VI.
Exercise #34: Adjective List: How I See Myself/My Whiteness

Goals: To have participants begin exploring how they see themselves in terms of being white. To explore the issue of being an individual as opposed to seeing oneself as part of a group.

Materials Needed: Copies of "Personal Checklist"
Pen/Pencil
Newsprint
Magic Markers
Masking Tape

Instructions:

1. Hand out copies of the "personal checklist" to each participant.

2. Ask them to select five words from the list which they feel best describes themselves. If they feel that the appropriate word is not on the list they can add words they feel comfortable with.

3. Ask several participants to share their five words. Jot down these words on newsprint (or a chalkboard). Try to assess how many people in the group had the same words on their lists.

4. Ask participants to return to the "personal checklist." Ask them to now select five words from the list which describes them racially. Again, if the appropriate word is not there, add it.

5. Ask participants to share their lists noting if they changed any words between their first and second list. Jot down the changed words on the newsprint. Assess how many people in the group changed their lists, and the types of changes.
6. Discuss:
- How did people feel developing each list?
- Why did participants change their lists?
- Why do people see themselves differently when referring to themselves as part of the white race?
- What does that say about white people in that we see ourselves as individuals first?

Note to Facilitator:

1. You may want to discuss the individual - group issue, i.e. white people don't have to see themselves as white, we have the luxury of seeing ourselves as individuals, whereas people who are oppressed by the system can never forget who they are. A black person wakes up every day aware of the fact that first he or she is black, and secondly, an individual within that group. It may be interesting to see if the women in the group have their lists containing some of the elements of being an oppressed group in the U.S. as opposed to the male list. This same dynamic can highlight the issue. The important thing to stress here is that an oppressed group needs the support of that group whereas the oppressor does not. Therefore, white people see themselves as individuals first whereas Third World people see themselves as part of a group first.

2. People often do not enjoy these types of checklists because they feel pigeon holed and categorized. Acknowledge that it is hard to define ourselves in only five words but to pick out the ones which feel like the crucial
dynamics of one's self.

3. It is helpful not to tell participants the goal of this exercise before beginning it. Participants lists change when they realize they will have to define themselves racially after they define themselves the first time. Therefore, to retain the impact of this exercise, give each direction as stated.

Time: 30 minutes
Exercise #34

PERSONAL CHECKLIST

A. Select five (5) words from the list below that best describes you:

accepted  adaptive  afraid  Afro  arrogant  assaulted  average  bad  beautiful  better  big  blamed  brave  brother  brutal  chosen  Christian  confident  conservative  controller  creative  denied  determined  dignified  disappointed  dying  easy  emotional  employed  enraged  exploited  flexible  free  friendly  good  happy  helpless  hopeful  hungry  humble  hurt  independent  individual  inferior  insulted  intelligent  invisible  just  knowledgeable  leader  liberal  limited  misunderstood  nice  normal  oppressive  oppressed  outraged  paternal  patient  people  poor  powerful  privileged  proper  protective  protestant  proud  pure  puzzled  religious  respected  rich  right  ripped-off  schizophrenic  scientific  secure  select  selective  separatist  sexual  sharp  sister  soft  soulful  strong  supportive  tight  together  tokenized  tracked  true  under-educated  under-employed  understanding  unemotional  up-tight  victimized  worthy

B. Write any additional words if the above word list is not descriptive enough to reflect your true feelings:
Exercise #35: Being White in America Today is Like...

Goals: To highlight luxuries which white people have.
To highlight differences between the white and black experience in America today.

Materials Needed: Newsprint
Magic Markers
Masking Tape

Instructions:

1. Write the statement "Being white in America today is like..." on newsprint.

2. Ask participant to complete that statement 3-4 times in a few words. Go around the room, ask everyone to share one of their completions. Write the responses on newsprint.

3. After everyone has shared their lists, have participants clarify and discuss what their sentence means.

4. Go around the circle again, using the same completions of each participant, ask them to explain the sentence with only one change. Substitute the black for white so that the sentence now reads, "Being Black in America today is like..." Discuss what different meanings the sentence takes on with that one word change.

5. Discussion:
- How does being white differ from being black in America?
- What luxuries do we as white people seem to have?

Note to Facilitator:

1. You can change the second sentence to any Third World group which your participants are somewhat familiar with, i.e. Native Americans, Chicanos, Asian Americans...
2. It is important to acknowledge that we as whites can never really know what it is like to be a Third World person in this country, but we do know some of the differences between white people's and Third World peoples' experience. The facilitator must stress the point that realistically we as whites will never be able to experience what Third World people experience in America today.

3. If participants do not hit upon some of the luxuries which white people have, try and probe the group to explore this issue. It is essential that participants are in touch with how they benefit from the system.

Time: 45 minutes

Adapted from an exercise developed by Pat A. Bidol, *Developing New Perspectives on Race*. Detroit: New Perspectives on Race, 1972.
Exercise #36: White is Beautiful

Goals:
To explore what it means to be white in America.
To explore participants feelings around being white.
To facilitate participants acceptance of their whiteness.

Materials Needed: Paper
Pen/Pencil

Instructions:
1. Ask participants to take ten minutes to respond to the slogan, "White is Beautiful." What does this mean to them personally?
2. Ask participants to share their responses.
3. Discuss:
   - How did people feel responding to "white is beautiful"?
   - What difficulties did they encounter?
   - What does their difficulties say about how white people see ourselves?
   - What is a white culture?
   - How do people feel about being part of that white culture?
   - Do people resist identifying with the white culture? Why?

Note to Facilitator:
1. This exercise often surfaces a large amount of guilt feelings. Those feelings revolve around being white and about the luxuries we have and/or the awareness of one's inaction and therefore the perpetuation of racism. Explore this guilt, how it is not helpful or a healthy feeling. It is important to find out where the guilt is coming from,
i.e. feeling sorry for oneself for being white... From there participants will begin to realize that their guilt does not accomplish anything constructive and only serves as a burden on them. This will help them realize the importance of taking action steps to overcome this burden.

2. Participants may find it difficult to identify the elements of white culture. Explore why this is so and help participants delineate what the elements of white culture are as a group if they cannot do it individually.

3. This exercise can lead to further examination of the privileges of being white as well as how we unconsciously perpetuate racism.

Time: 30 minutes

Adapted from an exercise developed by Dr. Frederick Preston, University of Massachusetts, Amherst, Mass. 01002.
Exercise #37: Exploring Attitudes: Self Image

Goals: To explore how our attitudes work to support our self image. To further explore how individual racism operates in our attitudes.

Materials Needed: "After You My Dear Alphonse"  
Pen/Pencil  
Paper

Instructions:
1. Read the story, "After You, My Dear Alphonse" to the group.

2. Ask participants to discuss the assumptions and prejudices displayed in Mrs. Wilson's attitudes and actions. What do her attitudes and assumptions do for her self image?

3. Ask participants to write down one of their negative attitudes or prejudices which deal with racism e.g., I would never marry a black person, or Blacks are not as smart as whites...

4. Ask participants to develop an advertisement around that prejudice to sell it to others. Include what owning that prejudice can do for you, what it can do for others...

5. Have participants share their different prejudices and commercials.

6. Discuss:
   - What do our attitudes support in us?
   - How do our attitudes help foster a certain perspective of ourselves?

Note to Facilitator:
1. This exercise begins to get participants thinking about their own attitudes and its relationship to one's
self image. If participants can get in touch with what purpose an attitude holds for them, they can better understand it, and perhaps change it.

2. This exercise also facilitates participants exploration of assumptions. What assumptions do people make about Third World people? How do we act on these assumptions? How do these assumptions often support racism, or are centered around racism?

3. This exercise also helps participants understand paternalistic racism. Why does Mrs. Wilson need to help Boyd? Discuss how paternalistic racism is a form where white people treat Third World people as children who have no responsibility or sense. Paternalistic racism is when white people feel that they must be the ones to help even where their help is not asked for.

4. This exercise begins the second phase of this stage. Participants will begin to look at their attitudes and behaviors and examine them for inconsistencies.

Time: 25 minutes

Exercise developed by Carole Betsch, graduate student, School of Education, University of Massachusetts, Amherst, Mass. 01002.

Mrs. Wilson was just taking the gingerbread out of the oven when she heard Johnny outside talking to someone. "Johnny," she called, "you're late. Come in and get your lunch."

"Just a minute, Mother," Johnny said. "After you, my dear Alphonse."

"After you, my dear Alphonse," another voice said.

"No, after you, my dear Alphonse," Johnny said.

Mrs. Wilson opened the door. "Johnny," she said, "you come in this minute and get your lunch. You can play after you've eaten."

Johnny came in after her, slowly. "Mother," he said, "I brought Boyd home for lunch with me."

"Boyd?" Mrs. Wilson though for a moment. "I don't believe I've met Boyd. Bring him in, dear, since you've invited him. Lunch is ready."

"Boyd!" Johnny yelled. "Hey, Boyd, come on in!"

"I'm coming. Just got to unload this stuff."

"Well, hurry, or my mother'll be sore."

"Johnny, that's not very polite to either your friend or your mother," Mrs. Wilson said. "Come sit down, Boyd."
As she turned to show Boyd where to sit, she saw he was a Negro boy, smaller than Johnny but about the same age. His arms were loaded with split kindling wood. "Where'll I put this stuff, Johnny?" he asked.

Mrs. Wilson turned to Johnny. "Johnny," she said, "what did you make Boyd do? What is that wood?"

"Dead Japanese," Johnny said mildly, "We stand them in the ground and run over them with tanks."

"How do you do, Mrs. Wilson?" Boyd said.

"How do you do, Boyd? You shouldn't let Johnny make you carry all that wood. Sit down now and eat lunch, both of you."

"Why shouldn't he carry the wood, Mother? It's his wood. We got it at his place."

"Johnny," Mrs. Wilson said, "go on and eat your lunch."

"Sure," Johnny said. He held out the dish of scrambled eggs to Boyd. "After you, my dear Alphonse," Johnny said.

"After you, my dear Alphonse," Boyd said.

"After you, my dear Alphonse," Johnny said. They began to giggle.

"Are you hungry, Boyd?" Mrs. Wilson asked.

"Yes, Mrs. Wilson."

"Well, don't let Johnny stop you. He always fusses about eating so you just see that you get a good lunch. There's plenty of food here for you to have all you want."
"Thank you, Mrs. Wilson."

"Come on, Boyd," Johnny said. He pushed half the scrambled eggs onto Boyd's plate. Boyd watched while Mrs. Wilson put a dish of stewed tomatoes beside his plate.

"Boyd don't eat tomatoes, do you, Boyd?" Johnny said. "Doesn't eat tomatoes, Johnny. And just because you don't like them, don't say that about Boyd. Boyd will eat anything."

"Bet he won't." Johnny said, attacking his scrambled eggs.

"Boyd wants to grow up and be a big strong man so he can work hard," Mrs. Wilson said. "I'll bet Boyd's father eats stewed tomatoes."

"My father eats anything he wants to," Boyd said.

"So does mine," Johnny said. "Sometimes he doesn't eat hardly anything. He's a little guy, though. Wouldn't hurt a flea."

"Mine's a little guy, too," Boyd said.

"I'll bet he's strong, though," Mrs. Wilson said. She hesitated. "Does he...work?"

"Sure," Johnny said. "Boyd's father works in a factory."

"There, you see?" Mrs. Wilson said. "And he certainly has to be strong to do that - all that lifting and carrying at a factory."

"Boyd's father doesn't have to," Johnny said. "He's
a foreman."

Mrs. Wilson felt defeated. "What does your mother do, Boyd?"

"My mother?" Boyd was surprised. "She takes care of us kids."

"Oh. She doesn't work, then?"

"Why should she?" Johnny said through a mouthful of eggs. "You don't work."

"You really don't want any stewed tomatoes, Boyd?"

"No, thank you, Mrs. Wilson." Boyd said.

"No, thank you, Mrs. Wilson, no, thank you, Mrs. Wilson, no thank you, Mrs. Wilson," Johnny said. "Boyd's sister's going to work, though. She's going to be a teacher."

"That's a very fine attitude for her to have, Boyd," Mrs. Wilson restrained an impulse to pat Boyd on the head. "I imagine you're all very proud of her?"

"I guess so." Boyd said.

"What about all your other brothers and sisters? I guess all of you want to make just as much of yourselves as you can."

"There's only me and Jean," Boyd said. "I don't know yet what I want to be when I grow up."

"We're going to be tank drivers, Boyd and Me," Johnny said.

"Zoom." Mrs. Wilson caught Boyd's glass of milk as Johnny's napkin ring suddenly transformed into a tank,
plowed heavily across the table.

"Look, Johnny," Boyd said. "Here's a foxhole. I'm shooting at you."

Mrs. Wilson, with the speed born of long experience, took the gingerbread off the shelf and placed it carefully between the tank and the foxhole.

"Now eat as much as you want to, Boyd," she said. "I want to see you get filled up."

"Boyd eats a lot, but not as much as I do," Johnny said. "I'm bigger than he is."

"You're not much bigger," Boyd said. "I can beat you running."

Mrs. Wilson took a deep breath. "Boyd, Johnny has some suits that are a little too small for him, and a winter coat. It's not new, of course, but there's lots of wear in it still. And I have a few dresses that your mother or sister could probably use. Your mother can make them over into lots of things for all of you, and I'd be very happy to give them to you. Suppose before you leave I make up a big bundle and then you and Johnny can take it over to your mother right away..." Her voice trailed off as she saw Boyd's puzzled expression.

"But I have plenty of clothes, thank you," he said. "And I don't think my mother knows how to sew very well, and anyway I guess we buy about everything we need. Thank
you very much, though."

"We don't have time to carry that old stuff around, Mother," Johnny said. "We got to play tanks with the kids today."

Mrs. Wilson lifted the plate of gingerbread off the table as Boyd was about to take another piece. "There are many little boys like you, Boyd, who would be very grateful for the clothes someone was kind enough to give them."

"Boyd will take them if you want him to, Mother," Johnny said.

"I didn't mean to make you mad, Mrs. Wilson," Boyd said.

"Don't think I'm angry, Boyd. I'm just disappointed in you, that's all. Now let's not say anything more about it."

She began clearing the plates off the table, and Johnny took Boyd's hand and pulled him to the door. "Bye, Mother," Johnny said. Boyd stood for a minute, staring at Mrs. Wilson's back.

"After you, my dear Alphonse," Johnny said, holding the door open.

"Is your mother still mad?" Mrs. Wilson heard Boyd ask in a low voice.
"I don't know," Johnny said. "She's screwy sometimes."

"So's mine." Boyd said. He hesitated. "After you, my dear Alphonse."
Exercise #38: Clarifying Attitudes

Goals: To help participants get in touch with their values around racism. To help participants identify their attitudes around behavior in a racial situation. To highlight inaction as a form of perpetuating racism.

Materials Needed: Values Clarification Exercise Paper Pen/Pencil

Instructions:

1. Read Values Clarification exercise aloud to group.

2. Ask participants to prioritize from #1-6 according to their values who was most wrong to most right.

3. Divide into groups of 4-6 persons. Have individuals share their list and then have group develop a list which they all agree on.

4. Have each group share their list with the large group. Share reasons behind their choices as well.

5. Discuss differences in lists and the values represented.

Note to Facilitator:

1. This exercise can be changed to be more appropriate for one's situation. It is essential that the values of the six people are somewhat close to what they represent in this exercise. The characters in this exercise represent:

Bill - goes through the system to achieve his goals.
Head of Residence - holds the power, gives the o.k., when gets pressure - renegs - responsible for the situation in that he/she could have averted the whole thing if he/she used the power he/she had.

Art - states his racist opinion openly - easier for black students to deal with him, because they know where he is coming from.

Ernie - inaction - although supportive to black students issue they don't know it - could possibly influence other white students but he does not use his power. His silence is supportive of the racism of other whites.

John - violent - blatantly and destructively racist.

Suzanne - violent in retaliation - out of frustration and anger.

2. This exercise highlights issues of power, violence and inaction. It helps to clarify and assess participants real attitudes and see if they reflect an understanding of racism. The processing of this exercise can serve to confront participants with inconsistencies in the attitudes they express and their actual choices.

3. You should share the information about the roles of each of the characters as explained under #1 of this section. Does this make any change in participants original list?
Time: 35 minutes

Developed by Joel Goodman, School of Education, University of Massachusetts, Amherst, Mass. 01002.
Exercise #38

VALUES CLARIFICATION EXERCISE - RACISM

Setting is a college dorm.

Bill, a black student, lives in a dorm, there are no black studies courses offered in his area. He goes through the regular university procedures to get funds, approval and a faculty member for a black studies course. 15 black students sign up. Bill goes to his head of residence and asks if they can use the t.v. room on Monday night since that is the only time the professor can be free. Also, the t.v. room is the only one in the dorm with audio-visual equipment.

The Head of Residence gives the o.k.

Monday night arrives: The black students go to the t.v. room and find a group of white students watching the football game. A heated discussion then ensues. Art, a white student, yells out "you god damn niggers go back where you came from" Ernie, a white student, believes that the black students are right, seeing that the t.v. room is the only place they have to go. However, he doesn't say anything.

The black students leave. Bill later goes to the Head of Residence to explain what happened. The Head of Residence replies "I made a mistake the t.v. room really services a need for all students. Since there are only 15-16 students find another place."
The next week: The black students go to the t.v. room early and begin class in the t.v. room.

The white students come down and the same heated exchange takes place. John, a white student, runs upstairs to one of the black students room and using a pass key, enters the room, and throws books and clothes on the floor. Suzanne, a black student in the class, hears about John and picks up a book and throws it through the t.v.
Exercise #39: Exploration of Racist Attitudes

**Goals:** To help participants get in touch with racist attitudes they presently or previously accepted. To explore the myths behind some of these attitudes. To help participants understand how and why these attitudes are racist.

**Materials Needed:** Copies of "Thirty Statements Implying Racism"
Pen/Pencil

**Instructions:**

1. Have participants fill out "Thirty Statements Implying Racism" sheet, by putting an "X" next to those items which represent present attitudes, and an "O" next to those items which represent previously held attitudes.

2. Go through those items which participants have "X'ed" and "O'ed." If a previously held attitude, what made them change it, if a presently held attitude have them explain how they feel about it. The role of the facilitator is to highlight how each of these statements are racist. (See page two of the exercise for specific clarification for each item.)

3. Discuss people's reactions:
   - Do people understand how the statement is racist?
   - What myths does this attitude build on?

**Note to Facilitator:**

1. This exercise is long and can become somewhat tedious if each item is discussed. It may be useful to ask participants to choose those items which are of particular importance to them now.
2. This exercise always seems to clarify a great deal of confusion for participants. Because participants have heard and felt many of these statements, the explanations seem to help participants adjust and focus their perspective and develop a better understanding of their racist attitudes. More particularly this exercise helps participants understand why an attitude is racist.

3. Obviously, the facilitator must be extremely aware of all the subtle issues of racism in these statements as well.

**Time:** 1 hour

Developed by Gerald Weinstein, Leonard Smith and James Edler, University of Massachusetts, Amherst, Mass. 01002.
Exercise #39

THIRTY STATEMENTS

1. What do they want?
2. I don't understand what you people are saying.
3. On the whole, the educated, the upper classes, the emotionally mature and the deeply religious are much less racist.
4. Other ethnic groups had to struggle; why is this so different?
5. Angry blacks make me feel so helpless.
6. Racism exists only where minorities exist.
7. (To an Afro-American) "No matter what I say, it doesn't suit you."
8. If you could just get people feeling good about themselves, there would be much less racism.
10. I'm not a racist, but when it comes right down to it, I wouldn't marry a black person.
11. I should not be held responsible for the actions of my ancestors.
12. I'm with them up to the point where they (want to) break the law.
13. These days whenever a black man sneezes, 37 white people rush up to wipe his nose.
14. Minority members must be present in order for whites to make progress.
15. How can I be pro-black without being anti-white?
16. I do not personally have responsibility for the policies of racist institutions.
17. The most important things Black people need are education and the vote.

18. (White) people should not have to integrate if they don't want to.

19. Love cannot be legislated.

20. What are we going to do to alleviate the Black problem?

21. Every person should be judged solely on their accomplishments, regardless of their race.

22. Because of the civil rights legislation of the past 17 years, Blacks have greater responsibility to exploit the opportunities made available to them.

23. We (Whites) should get a little more appreciation for what we are doing to help.

24. (Said to a Black person) I've gotten to know you so well now that I just don't see you as black any more.

25. I'm a friend of the Blacks.

26. They don't want us to deal with their problems.

27. Every time I express my opinion to a Black person, I get put down.

28. On the basis of statistics, it's true that there is a higher crime rate in the ghetto.

29. Black people are more aware of their feelings.

30. In many situations, Black people are paranoid and over-sensitive, they read more into the situation than is really there.
Exercise #39

THIRTY STATEMENTS

Here are some examples of the racist assumptions:

#1, #2 Feigns ignorance of legitimate Black demands for the basic ideals all people want... justice, equity, pluralism, human-heartedness, etc.

#3 It assumes that racism is an individual matter rather than one of all whites who partake the benefits of a white racist society.

#4 This shows a deep ignorance of the special deprivations forced on Black people by whites.

#5 A cop out from white responsibility for dealing with white racism. The statement blames Blacks for making a white person feel helpless... a special example of "blaming the victim."

#8 Denies the institutional aspect of racism and every white persons responsibility to combat it.

#9 False. Black power is necessary for pluralism, equity, etc.

#10 A contradiction - self-evident.

#11 Avoids whites current responsibility to deal with current racism. We are all guilty by omission of actions and/or by partaking of the benefits of a white racist society.

#13 Denies or minimizes how little things have changed for Blacks in basic ways.

#15 By appreciating differences the statement assumes that there can be no true pluralism.

#18, #19 These deny the legitimate human rights by treating the problem as one of individuals feelings.

#20 It's a white problem.

#21 This is a statement for equality rather than equity and can perpetuate racism by systematically ignoring
the different amount of investments required by Blacks to attain the same accomplishments because of white racism.

#23 Should a child beater be appreciated when he bites less hard? Justice is appreciated.

#24 Denies blackness.

#25 Insidious patronizing attitude and suggests superior position of white person.

#26 Injustice, etc. is not "their" problem, but whites problems.

#28 Blaming the victim does not adequately account for what white institutions have done to produce those results.
Exercise #40: Assessing One's Understanding of Individual Racism

Goals: To assess participants understanding of whiteness and racism. To help participants see inconsistencies in attitudes which are racist. To further participants understanding and owning of whiteness.

Materials Needed: Copies of "Rebuttal to Cleaver" Pen/Pencil

Instructions:

1. Ask participants to read "Rebuttal to Cleaver."

2. Ask participants to underline the assumptions (implicit and/or explicit) with which they disagree.

3. Ask participants to share their underlined statements.

4. Discuss:
   - What are the assumptions being made?
   - Why do you disagree?

5. Make sure issues covered include:
   - students denial of whiteness
   - self-righteous attitude towards Cleaver i.e. how dare you?
   - how deeply does this student understand racism?
   - how does the student negate and not take responsibility for their role and power as a white person in the white system?
   - how are they inconsistent in their view?
   - how is this person different from other white people? why should black people see them differently from other whites?
   - how can love and trust solve racism?
   - why does this student need to be recognized for their struggle? Whose struggle is it?
Note to Facilitator:

1. This rebuttal is loaded with racist assumptions. Many people still find themselves struggling with their whiteness. This exercise tries to help participants understand how denying one's whiteness is a form of racism. Although we are all human, our system is not structured on our humaness. This can be a powerful tool in really bringing racist attitudes to the foreground.

2. An important part of this exercise is to highlight the tone and attitudes of the student. Calling Cleaver a Negro, shows a lack of respect. This article is written in a defensive and self-righteous tone which helps heighten the racism of the person as well as their ignorance of the issues of the struggle.

3. The facilitator should also discuss how many of the attitudes presented in the article are shared by participants. From that point you can explore participants attitudes and their individual racism.

Time: 45 minutes

Adapted from "Playboy Interview with Eldridge Cleaver," Playboy Magazine, December 1968, p. 100.
REBUTTAL TO CLEAVER

Underline the assumptions (implicit and explicit) with which you disagree.

You are denying my humanity and my individuality. Though I am in deepest empathy with you and with all blacks - all people - in their struggle to be free, you are in danger of becoming my enemy. I must revolt against your racism, your scorn of everything white, just as I revolt against the racism of white America. I will not let you put me into a bag. Your enemies and my enemies are the same people, the same institutions... I feel no special loyalty to white, but only to Self. I feel no love for the leaders or institutions or culture of this country, but only for individual people, in an ever growing number with whom I share love and trust. I deny my whiteness: I affirm my humanity. You are arguing your black brothers to see me only as white, in just the same way as we have been raised to see you as Negro... I don't feel white enough to die joyfully by a bullet from a Black man's gun, crying "Absolved at Last.'" And I know that soon you by denying me my me-ness will become for me just as much an oppressor, just as much an enemy as the white culture we are both fighting; to remain
free, and to transform society, I have to maintain my hard-
won differentiation from the mass of white people, and I
won't let even a black person, no matter how hard bent he be
on black liberation, squeeze me back into honkiedom. If I
have to shoot a black racist one of these days well, that's
part of the struggle.

From "Playboy Interview with Eldridge Cleaver," Playboy
Magazine, December 1968, p. 100.
Exercise #41: Discovering Inconsistencies Between Attitudes and Behavior

Goals: To name one's values and attitudes vis a vis racism.  
To explore one's behavior on those values. To discover inconsistencies between values and behavior.

Materials Needed: Paper  
Pencil/Pen

Instructions:

1. Ask participants to take a piece of paper and divide it into four columns. Head as follows:

<table>
<thead>
<tr>
<th>I. Values/Attitudes</th>
<th>II. Actions I Have Taken</th>
<th>III. Consistency</th>
</tr>
</thead>
<tbody>
<tr>
<td>l.</td>
<td>la.</td>
<td>la.</td>
</tr>
<tr>
<td>b.</td>
<td>b.</td>
<td></td>
</tr>
</tbody>
</table>

2. Ask participants to think of one positive anti-racist attitude or value they hold in connection with racism: e.g. white people are responsible for racism. List this under column one.

3. Under Column II list specific actions which you have taken on that attitude (if none, leave blank). e.g. I have tried to re-educate my roommate about her racism; I have pushed for more Third World representation on area government as a result of Third World people's expressed needs.

4. If actions have been taken which seem consistent with that attitude check Column III. If inconsistent, leave blank.

5. Leave Column IV blank for this exercise (this will be followed up in Stage VI, Exercise #42).
6. Discuss lists. What have participants learned about their attitudes and behaviors? Participants can then complete this sheet (this can be done outside of the workshop).

Note to Facilitator:

1. This exercise can also be expanded into a journal. Have participants list their positive attitudes around being anti-racist. For one week, have them record their behaviors, which are consistent with that attitude, which are inconsistent? This helps participants see the gaps between behavior and attitude and will hopefull help them be able to see their individual racism.

2. This exercise leads into Stage VI, in which participants will be developing action strategies to combat racism. This exercise was designed for participants to realize their own personal and individual issues of racism.

3. One important thing to point out is that this exercise focuses on positive anti-racist attitudes. It may also be necessary to focus on how often people act on their racist attitudes in a similar manner. This exercise can be adapted for that goal as well.

Time: 25 minutes
I. Required Readings:


This pamphlet carefully looks at the effects of racism on white children. Citron explores the elements which develop a white child's self-image and racism. The pamphlet attempts to highlight the ill effects of racism on white children, how it causes internal conflict, confusion, and leaves white people torn and culturally deprived. Excellent article to focus on white culture.


This article specifically deals with the meaning of whiteness in America today. Ms. Bidol discusses the meaning of white culture, the concept of being white and the responsibility for racism, as well as how we as white people suffer psychologically from our racism.
II. Additional Readings - Facilitator:


This pamphlet discusses Dr. Welsing's theory of the genetic inferiority of white people. Her arguments about why white people should explore their racism is very helpful for this stage. Dr. Welsing presents some crucial data on how white racism effects white people, sociologically and psychologically.

III. Supplementary Readings:

A. Articles

"Where Have All the Flowers Gone? Racism in the Counter-Culture" - Jonathan Kozol, Ramparts, 1972, p. 30-32, 57.

Kozol takes a hard look at how Free Schools are racist. Discusses how Free Schools really are a clear form of segregation. The way these schools are set up includes being available to an almost all white population and is developed around white norms, needs and values. Kozol discusses the notion that this trend in the counter-culture perpetuates the same racism as found in the "straight" culture.
B. Books:


Book describes studies on children to see what their attitudes are at different ages. Points out how early children begin to develop their racist attitudes and knowledge of racial differences.


Kovel describes our white racist culture and institutions as a product of America's white racist history. He attempts to discuss how deeply ingrained racism is in our society as a result of events as well as the psychology of white Americans.


King presents his process of discovering his racism. He shares his perceptions of the luxuries afforded to him because he is white, as well as the guilt he feels for all white racists. The book shares the struggles he had trying to make sense out of the insanity of racism.
Stage VI: Developing Action Strategies

Exercise #42: Developing Action Around Personal Inconsistencies

43: Commitment to Combat Racism
44: Costs and Benefits of Dealing with Racism
45: Dealing With Racism: Role Plays
46: Strategy and Action Planning
47: Evaluation
48: Closing

Readings:

I. Required Readings:

"Death of Integration and a New Model"
"Towards a Pluralistic Society"
"Distancing Behaviors"
"Setting the White Man Free"
"Guidelines for Community Action"

II. Additional Readings - Facilitator:

"New White Person"
"Taking the Next Steps"

III. Supplementary Readings:

A. Articles:
   "Retooling for the Obsolete White Liberal"

B. Books:
   For Whites Only
Stage VI: Developing Action Strategies

Introduction:

This entire handbook and theory for the re-education of white people is actually useless without this last stage. Stage VI concentrates on defining and developing action strategies to combat racism. The goal of this final stage is to move participants to becoming anti-racist racists. To help meet this goal, the exercises in this stage are designed to:

1. Help participants explore possible action strategies.
2. Help participants define and develop a specific course of action to combat racism.
3. Help participants develop a support base.
4. Help participants name the next steps for their continued exploration of personal racism.

Rationale:

In this last stage, one clear objective must be met in order for this theory and handbook to be successful. Participants must leave willing and ready to take action against racism. We will call this phase becoming an "anti-racist racist." An anti-racist racist is a white person who understands his/her racism, understands as well that given the dynamics of racism in the U.S. today they will always be racist but takes action steps to try and combat it in situations where he/she has some power. In essence
an anti-racist racist takes action to try and solve the white problem. If participants do not enter this phase i.e. ready to take action, they are actually no different or any less racist than when they entered this process, except perhaps they may have more insight into their racism. The most important point of this whole handbook is that **INACTION IS RACISM.** Not only must we white people understand what our racism is about, how it developed and operates in our society and our personal lives, we must do something with that knowledge that will effect some change in our racist system as well. This is the essence of the last stage and the purpose of this entire process presented by this handbook.

To help participants with their challenge and task of taking action steps to combat racism they must focus on the costs and benefits of taking action. Participants explore what's in it for them, including the risks and the benefits. Once participants understand the price they pay either for action or inaction they can explore possible action projects. Participants must be willing to make a commitment to specific action. Once that commitment is made the initial steps need to be defined so that participants have a clear direction as to how to begin. A vital part of this process includes the development of a support base. Often times the workshop group itself finds themselves
serving this purpose.

A second important point of this final stage is that although participants will be leaving hopefully their personal exploration of racism will not end. Racism is deeply ingrained in us, clearly one workshop cannot uncover all of one's racism nor teach us all that there is to know about racism. Participants leave with the task of continuing to learn about racism on an institutional, cultural and personal level. Stage VI is designed to help participants name their next steps in that exploration process. This might include readings, taking courses on one particular phase mentioned in the workshop, entering an inter-racial workshop... The important thing participants must understand is that racism cannot be solved easily nor uncovered in oneself easily, they must make the commitment of time and energy if they truly want to become anti-racist racists.

Method:

For this last stage the facilitator has one basic task at hand. This task is to assure that each participant is clear on their goals for after they leave the workshop. The facilitator can help participants develop their goals by breaking down some of the possible action projects into manageable terms. Participants need support to understand that their actions need not be grand attempts but that as a
beginning they should start with something reachable. Clearly they cannot change a system nor themselves overnight. One way that a facilitator can help in this process is to be aware of specific activities which are already taking place in the community. This may help the participant both get involved and have a support base already established. In terms of participants further exploration of personal racism, the facilitator might know of specific resources available which can again give participants some clearer directions. These resources might include other workshops on a more-in-depth approach, materials - books, records, resource people, and courses.

What is crucial about this last stage which the facilitator must make the group aware of, is that this point in the workshop does not really mark an end of a process. Clearly, Stage VI marks a beginning. If participants leave without ever taking any action on their learnings then they have not moved at all. If participants leave and take some action they are beginning a long hard road to becoming anti-racist racists. The challenge to the facilitator in Stage VI is to impress this point on all participants.
Exercise #42: Developing Action Around Inconsistencies

Goals: To help participants develop action strategies which will close the gaps between the inconsistencies in their behavior and attitudes. To help participants define their next steps in their exploration of personal racism.

Materials Needed: Sheets developed in Exercise #41 - "Inconsistencies Between Attitudes and Behaviors" Pen/Pencil

Instructions:

1. Participants should have their completed sheet which they developed as a result of Exercise #41.

2. Ask participants to brainstorm in Column IV "Actions I can Take." Participants should list actions which they can take to make their behavior more consistent with their attitudes, or additional behaviors they can take to further support their anti-racist attitudes.

3. Participants should then share their lists with the group.

4. Then ask participants to star one item on that which they want to take.

Note to Facilitator:

This exercise helps participants define some actions they can take around their own personal racism. Participants should be encouraged to consider not only direct forms of action but indirect as well. Indirect mechanisms may include: ways to learn more about one's racism and the dynamics
of racism, asking someone to serve as a process observer and give a person feedback about how consistent their behavior is with their attitudes or to keep a journal of behavior and review weekly for consistency and a constant re-developing of possible actions.

**Time:** 40 minutes
Exercise #43: Commitment to Combat Racism

Goals: To assess participants commitment to combat racism. To help participants generate some possible action strategies which they can take.

Materials Needed: Copies of "My Commitment to Combat Racism" Pen/Pencil

Instructions:

1. Hand out copies of "My Commitment to Combat Racism" Sheet I.

2. Ask participants to check those items which they have taken action on.

3. Ask participants to share their lists.

4. Discuss:
   - reactions to the list and items
   - type of actions which can be taken on different levels: institutional and personal

5. Hand out Sheet II of "My Commitment to Combat Racism." Develop through brainstorming additional types of action which can be taken.

Note to Facilitator:

1. Participants may feel overloaded at the start of this exercise concerning actions to combat racism. This exercise should help them realize that they can take action on a variety of levels and in a variety of ways. This helps participants feel support by recognizing that they do not have to do something grandiose or take on a whole system in order to begin combating racism.
2. The second sheet contains action strategies which were developed by a group of students in a dormitory. These same actions can apply in a little different manner to other systems as well. See if your group can adapt the list to fit their own setting.

**Time:** 30 minutes

Sheet I developed by James Edler.
Exercise #43:

POSSIBLE ACTION STRATEGIES - COMMITMENT TO RACISM

Sheet I

Indicate whether you have taken action on the below listed items. Check appropriate column.

Yes  No

1. Have I aggressively sought out more information in an effort to enhance my own awareness and understanding of racism (talking with others, readings, listening)?

2. Have I spent some time recently in looking at my own racist attitudes and behavior as they contribute to or combat racism around me?

3. Have I re-evaluated my use of terms or phrases that may be perceived as degrading or hurtful by others?

4. Have I openly disagreed with a racist comment, joke, or action among those around me?

5. Have I made a personal contract with myself to take a positive stand, even at some possible risk, when the chance occurs?

6. Have I become increasingly aware of racist T.V. programs, advertising, news broadcasts, etc? Have I complained to those in charge?

7. Have I realized that White Americans are trapped by their own school, homes, media, government, etc.? even when they choose openly not to be racists?

8. Have I suggested and taken steps to implement discussions or workshops aimed at understanding racism with friends, colleagues, social clubs, or church groups?

9. Have I been investigating political candidates at all levels in terms of their stance and activity against racist government practices?

10. Have I investigated curricula of local schools in terms of their treatment of the issue of racism? (Also, textbooks, assemblies, faculty, staff, administration?)
11. Have I contributed time and/or funds to an agency, fund or program that actively confronts the problems of racism?

12. Have my buying habits supported non-racist shops, companies, or personnel?

13. Is my school or place of employment a target for my educational efforts in responding to racism?

14. Have I become seriously dissatisfied with my own level of activity in combatting racism?
Exercise #43

POSSIBLE ACTION STRATEGIES - COMMITMENT TO RACISM

Sheet II

1. Educating roommates; close friends.
2. Raising issues in the dorm with Heads of Residence/Resident Directors/Counseling Staff/Students/Student Government.
3. Information service - change what normally appears on bulletin boards and walls with provocative posters, handouts, and other relevant to white racism.
4. Referral resource - directing whites to people or groups which might be of assistance.
5. Act as a race model - question white power structure.
6. Establish discussion groups; colloqs
7. Find films to expose white racism - develop new direction and strategies for whites.
8. Find out how dorm money is spent; use this to reflect meaningful concern about racism.
9. Work as a counselor with whites who are genuinely interested in making sense of racial issues.
Exercise #44: Costs and Benefits of Dealing with Racism

Goals: To have participants explore their motives for becoming an anti-racist racist. To have participants explore the price they pay by being racist, and/or becoming an anti-racist racist.

Materials Needed: Copies of "What Would I Give Up By Acting Against Racism"
Pen/Pencil

Instructions:
1. Hand out sheet entitled, "What Would I Give Up By Acting Against Racism?"
2. Ask participants to fill sheet out, trying to be as honest as possible.
3. Discuss people's responses and reactions.

Note to Facilitator:
1. This sheet focuses on participants real motives for dealing with racism. It is important to spend time processing #6, which highlights people's motives for becoming an anti-racist racist. It is also important to make sure that participants are honest with themselves and the group about the price they are paying for being racist. Sometimes participants tend to respond with the answer they feel is "correct" as opposed to how they are really internally feeling. Part of your role in this exercise is to get to those real feelings.
2. This exercise helps participants get in touch with the realities of taking action steps, so that they are clear about why they want to. The facilitator must help participants explore their motives and reasons for wanting to take action. Some people may still be feeling that they want to "help" Third World people. This is paternalistic racism similar to the kind found in Exercise #37 ("After You, My Dear Alphonse"). It is crucial that participants motives are in line with the underlying assumption that racism is a white problem. It may be helpful to ask participants to fantasize what rewards they expect to get out of taking action. If participants seem to expect thanks or gratitude from Third World people this indicates paternalistic racism, similar to the kind reflected in the above mentioned poem and in the "Rebuttal to Cleaver" Exercise #40.

**Time:** 25 minutes
Exercise #44

WHAT WOULD I GIVE UP BY ACTING AGAINST RACISM?

1. What would I give up by acting against racism?

2. How am I benefitting from racism?

3. What price am I paying for my racism?

4. What is my worst fantasy of what could happen if the Blacks were now in power?

5. What limits do I put on helping change institutional racism?

6. What needs would I satisfy by being actively anti-racist?
Exercise #45: Dealing with Racism: Role Plays

Goals: To have participants develop alternative mechanisms/tools to deal with their racist attitudes and behaviors. To have participants try out in a role play some of these alternatives that they can use in their back home situation.

Materials Needed: Paper
Pencil

Instructions:

1. Ask each person to jot down a racist situation that they have/had to deal with. Explaining each persons position in the situation.

2. Collect and shuffle the papers - ask for volunteers to role play the situation.

3. Have members do the role play. Process with the group and look at alternative actions.

4. Repeat process.

Note to Facilitator:

This exercise is helpful to bring participants into the framework of their back home situation. Also helpful in giving them specific and real alternative actions which they can take with them.

Time: 10-15 minutes per role play
7. What resistance might you encounter? How can you decrease it?

8. What support do you have? How can you increase it?

9. What is the potential for success? What criteria will you use to evaluate your success?

10. What next steps must you take to meet this goal? Be specific.
Exercise #46: Strategy and Action Planning

Goals: To help participants define and develop a specific action project to deal with their personal racism. To help participants define and develop a specific action project to deal with racism in their environment.

Materials Needed: Copies of "Strategy and Action Planning" (2 per person)
Pen/Pencil
Sheets from Exercises #41 and 42

Instructions:

1. Have participants re-read their sheets from Exercise #41: Developing Action Around Inconsistencies and Exercise #42: Commitment to Combat Racism.

2. Have participants individually pick out at least one personal issue from Exercise #42 which they would like to further explore and at least one action they can take to make changes in their environment from Exercise #43.

3. Hand out two copies of the "Strategy and Action Plan" to each person. Ask them to fill out one copy for their personal objective and one for their institutional objective.

4. Have participants share their projects. You may want to encourage people to work together on their institutional project. This helps create a support system.

5. Ask participants to list the next steps they must take in order to meet their objectives.

6. Have participants then share their next steps with the group. As part of this process, ask participants to share how they can help and support one another.
Note to Facilitator:

1. It is essential that participants be as clear as possible about their projects as well as the course of action, i.e. the next steps to take. Your role is to help participants clarify and be as specific as possible in developing their project forms.

2. An important point to stress is one's support system. The members of the group must be able to identify what their support system consists of. Process this carefully when going over the Strategy and Action Planning Form.

3. It is important to point out to participants that whatever actions they take must not be done in a vacuum, i.e. they must be clear about whose needs they are trying to respond to. If, for example, in a dormitory situation a white student decides their action project will be getting the representation of Third World people on the House Council, that student must discuss this with the Third World people in the dorm and see what their needs are. Perhaps the white students action plan only seeks to get Third World people on the House Council without any power, therefore the white person needs to check out with the Third World community and see how his/her support can best be utilized. Again, whites trying to "help" blacks is only a form of paternalism in many cases, not positive action. In dealing with white racism action must be taken to deal with
white people.

4. The facilitator should stress criteria for success and evaluation. One way to assess one's success is to set up a time line and try to get specific steps accomplished in a certain time period. Sometimes suggesting that the group meet again in about a month pushes participants to meeting their stated objectives because of the pressure of a commitment.

5. Above all remind participants that INACTION IS RACISM!!

Time: 1 hour
Exercise #46

STRATEGY AND ACTION PLANNING

1. Identify the problem you want to resolve:

2. What are your **specific** goals?

3. What needs of yours will be fulfilled by achieving this goal?

4. What risks are involved? Are they worth it? (Yes, No)
   Risk:

5. What resources (people, support, materials) do you need to help achieve this goal?
   Resource: How Acquired:

6. What power and influence (formal and/or informal) do I have to reach this goal? Include people who are important to change effort...
Exercise #47: Evaluation and Feedback

Goals: To get feedback on facilitator's style from participants. To get feedback and an evaluation of the strengths and weaknesses of the workshop design from participants.

Materials Needed: Copies of "Feedback Sheet"  
Pen/Pencil

Instructions:

1. Hand out copies of the Feedback Sheet.
2. Ask participants to fill it out as honestly as possible and as specifically as possible.
3. Ask participants if there are any comments that they would like to share in the group - either pro or con regarding the workshop itself and the role of the facilitator.

Note to Facilitator:

1. This sheet helps you get a better idea of your strengths and weaknesses.
2. The feedback received may also lead to changes in the design and in the use of this handbook. If you have any comments or changes to make, please send to the author.
3. It is not necessary to have participants share their specific feedback to their group as written on their sheet. Sometimes participants do not want to disclose what they have written, this should be accepted. Usually partici-
pants will share with the group overall general feelings.
The more specific data comes when you read over the sheets themselves.

**Time:** 20 minutes
Exercise #47

FEEDBACK SHEET - COURSE AND FACILITATOR EVALUATION

1. How helpful has this workshop been for you?

<table>
<thead>
<tr>
<th>Not at all Helpful</th>
<th>Somewhat Helpful</th>
<th>Very Helpful</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
<td>5</td>
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<tr>
<td>6</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>10</td>
</tr>
</tbody>
</table>

2. List the ingredients (resources, exercises...) which you feel were the most helpful to you. Why?

3. List the ingredients which you feel were the least helpful? Why?

4. Do you feel you have gained personally from this experience? If so, what did you gain? If not, what elements hindered you specifically?

5. What recommendations (changes) would you make to improve this program?
6. How would you rate your facilitator?

Effective   Somewhat   Not Effective

0   1   2   3   4   5   6   7   8   9   10

Why?
Exercise #48: Closing

Goals: To bring the workshop to a close. To leave participants thinking about their experience in this workshop as they say goodbye.

Materials Needed: "WAR" - The World is a Ghetto Album*  
Record Player or Cassette Player

Instructions:

1. At this point it is time to close the workshop. One nice way to do this is to present something which ties in some of the many issues which the group has been struggling with over the course of the workshop. One mechanism is to play a cut of an album which seems to say some of these things or perhaps a short film. One good piece to use is cut from War's album - The World is A Ghetto (cut by same name). Play the cut, as the last experience of the group.

Time: 2-3 minutes


Another alternative Gil Scott Heron's Album - Winter in America cut entitled "Peace Go With You Brother" Strata East, N.Y., 1974.

*Or: Dick Gregory - Caught In the Act Album - last cut stating his farewell to Night Clubs. Stresses the power one individual has to do something about making change in the system.
I. Required Readings:

Death of Integration and a New Model - C. T. Vivian, Director of UTC, Director of the Black Strategy Center.

This article presents the reality that integration cannot work. White people have been in charge of integration and did not want it to work, so it is dead. Article presents interdependence as the new model which whites and blacks should be working towards. Both blacks and whites need their independence including their own power and control of institutions which serve the needs of each particular group. They too must be able to share and work together as well as out of a desire to do so, not because of coercion.

Toward A Pluralistic Society - Community Change Inc., P.O. Box 146, Reading, Mass. 01867.

A short pamphlet which was developed to present possible action strategies for students, school administrators, teachers, superintendents and school committees to combat racism. Many of the action strategies can be applied to other situations as well.

Distancing Behaviors - James Edler (unpublished paper).

Paper describes several games which people play to avoid dealing with racism. These behaviors serve to remove people from taking action and serve as psychological "cop-outs." These traps are vital to understand and be aware of. We can easily fall into many of them.

Discusses the white problem, reiterates as well issues discussed in Stages I-VI. Crucial to the article is the need to develop support and support systems. Author discusses the necessity of support in order to take action in depth.


Article presents a step by step process to go about taking action. It is extremely helpful in preparing participants for Stage VI in which they will follow a similar process to develop their own action strategies.

II. Additional Readings - Facilitator:

New White Person - Center for Social Change, 3137 Telegraph Avenue, Oakland, California 94609.

This one page poster describes some of the characteristics of a New White person. This is helpful in understanding the ultimate goal of this workshop and the direction which you and participants should be aiming.
Taking the Next Steps - Women's Division, Board of Missions, United Methodist Church.

Helpful booklet describing issues of racism and mechanisms to develop action strategies. Presents you with additional insights to include in this last stage.

III. Supplementary Readings:

A. Articles:


A rather hard hitting article, written in a satirical manner, to emphasize and highlight the effects of white people's actions in "helping" blacks. Helps participants focus on their reasons for their proposed action strategies.

B. Books:


Terry discusses some possible answers and strategies to combat racism. Presents the notion of the "anti-racist racist." Gives direction and support to those who are trying to become anti-racist racists.
CHAPTER V

RESULTS AND DISCUSSION

This chapter presents the results of the study. Each general premise is presented followed by the appropriate hypothesis, the data collected from the various instruments and a discussion of the conclusions and implications which can be drawn from the given results. All of this is included to give as wide a perspective as possible on the impact and effectiveness of the training program.

General Premise #I

This training program will have a positive effect on participants' racist attitudes.

Hypothesis #IA. After a period of training, white people's racist attitudes, as measured by the Steckler Attitude Inventory will become more positive.

Hypothesis #IA - Results. In examining Table 1, it is clear that there is a significant difference between the pre and post mean scores as shown by the t-test. This significance level is beyond .005. The mean difference for Group I shows an increase of 35.7 points, from a 31.4 before the training program to a 67.1 after its completion. A replication of that gain as a result of the training program can be seen in Group II's pre-post mean scores. Here again, there is a
significant difference beyond the .005 level between pre-post scores. Mean scores increased positively from a 36.9 on the pre-test to a 64.8 on the post for an overall gain of 27.9 points.

A third t-test was run to assess any difference between the gains in Group I and II. The results of that test indicate no significant difference between the two.

**TABLE 1**

**MEANS AND t-TEST FOR STECKLER ATTITUDE INVENTORY**

<table>
<thead>
<tr>
<th>Group</th>
<th>MEANS</th>
<th>t-Test</th>
<th>Gain Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pre</td>
<td>Post</td>
<td>t</td>
</tr>
<tr>
<td>Pre-Post (1): Group I</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>31.4</td>
<td>67.1</td>
<td>3.57***</td>
</tr>
<tr>
<td>II</td>
<td>36.9</td>
<td>64.8</td>
<td>4.08***</td>
</tr>
</tbody>
</table>

***Significant beyond the .005 level

Hypothesis #IB. After a period of training, white people's racist attitudes, as measured by the Attitude Exploration Survey, will become more positive.

Hypothesis #IB - Results. The mean scores for Group I indicate a positive increase on the Attitude Exploration Survey on pre-post measures (Table 2). A t-test run to assess the level of significance of the increase between pre-post mean scores for Group I indicates that the difference is significant beyond the .005 level.
Group II's pre-post mean scores represent a replication of Group I's results. Table 2 indicates a significant difference between pre-post mean scores beyond the .005 level. Group I's overall gain between pre-post tests was 31.5, Group II increased 29.8 points. An examination of the data also indicates no significant difference between the gains in each group as shown by the \( t \)-test.

### Table 2

**Means and \( t \)-Tests for Attitude Exploration Survey**

<table>
<thead>
<tr>
<th></th>
<th>Group I (Pre)</th>
<th>Group I (Post)</th>
<th>Group II (Pre)</th>
<th>Group II (Post)</th>
<th>( t )-Test</th>
<th>Mean Differences</th>
<th>Gain Scores Group I &amp; II</th>
<th>( t )-Test</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pre-Post (1)</td>
<td>Pre (2)-Post :</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group</td>
<td>Pre</td>
<td>Post</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>4.1</td>
<td>35.6</td>
<td></td>
<td></td>
<td>4.90***</td>
<td>31.5</td>
<td></td>
<td>.21</td>
</tr>
<tr>
<td>II</td>
<td>2.2</td>
<td>32.0</td>
<td></td>
<td></td>
<td>5.35***</td>
<td>29.8</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

***Significant beyond the .005 level.

General Premise #I - Discussion and Conclusions. The results of the data generated indicate a significant difference beyond the .005 level on pre-post tests for Group I on both the Steckler Attitude Inventory and the Attitude Exploration Survey. These data clearly support General Premise #I. The significance level of .005 not only indicates that a positive change did occur in participants' attitudes as a result
of the training, but indeed that the change was a highly significant one. Premise #1 is further supported by the data generated by Group II. The results of Group II's pre-post test scores serve as a replication of the original findings. There is a significant difference beyond the .005 level between the pre and post scores on both attitude surveys. This again supports the premise presented and strengthens its findings by showing that the effect of the training program on participants' attitudes can be duplicated when the training program is used with a second group of white people. In addition, the data also indicate a consistent gain on pre-post tests for both attitude scales as shown by the lack of significance when the two groups were compared through the use of a t-test. This lends additional credibility to premise #1, in that not only is the program a viable means by which to create change, but is also reliable in creating a consistent change in participants' attitudes.

Given all the data generated by the Steckler Attitude Inventory and the Attitude Exploration Survey, hypotheses #IA and IB can be accepted, thereby accepting general premise #1. From this, one can conclude that the training program is a successful tool to change white people's attitudes to more positive ones. The data also indicate that when used with a second group of white people the effects of the training program are as significant as shown in the original group. One
can conclude, therefore, that the ability of the training program to create positive change is not a haphazard effect but rather a consistent one.

**General Premise #II**

This training program will have a positive effect on participants' racist behavior.

**Hypothesis #IIA.** After a period of training, white people's racist behaviors as measured by the Behavioral Rating Scale when rated by self, will become more positive.

**Hypothesis #IIA - Results.** Table 3 presents the verbal and non-verbal dimensions of the Behavioral Rating Scale for Groups I and II when rated by participants themselves. On the verbal dimension, Group I received a mean score gain of 3.4 points, from a 2.9 mean score on the pre-test to a 6.3 on the post. This difference is significant beyond the .005 level as indicated by the t-score. On the non-verbal dimension, participants' behavior moved 2.6 points in a positive direction. The difference between the mean scores on Group I's pre-test of 2.7 and the post-test of 5.3 is significant beyond the .001 level as seen by the t-test.

The results of Group II's pre-post tests also indicate a positive change in behavior on both the verbal and non-verbal levels. There was a mean score increase of 1.1 on the verbal dimension for Group II. This difference between pre and post mean scores proved to be significant beyond the .005
level. Along the non-verbal dimension, there is also a clear change between pre and post-tests. A t-test indicates that difference to be significant beyond the .005 level. These data replicate the findings of Group I.

T-tests were also run to assess any difference in gains between Groups I and II for both the verbal and non-verbal dimensions of the Behavioral Rating Scale. The results indicate the difference to be significant at the .01 level. A t-test on the non-verbal dimension indicates that there is no significant difference between the gains in Group I and II.

**TABLE 3**

**MEANS AND t-TESTS FOR BEHAVIORAL RATING SCALE: PARTICIPANTS SELF RATINGS**

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Group</th>
<th>MEANS</th>
<th>t-Test</th>
<th>Mean Differences Pre-Post</th>
<th>Gain Scores Group I &amp; II t-Test</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verbal</td>
<td>I</td>
<td>Pre 2.9 Post 6.3</td>
<td>7.62***</td>
<td>3.4</td>
<td>2.91**</td>
</tr>
<tr>
<td></td>
<td>II</td>
<td>Pre 4.7 Post 5.8</td>
<td>3.65***</td>
<td>1.1</td>
<td></td>
</tr>
<tr>
<td>Non-Verbal</td>
<td>I</td>
<td>Pre 2.7 Post 5.3</td>
<td>3.74***</td>
<td>2.6</td>
<td>1.51</td>
</tr>
<tr>
<td></td>
<td>II</td>
<td>Pre 4.0 Post 5.6</td>
<td>3.49***</td>
<td>1.6</td>
<td></td>
</tr>
</tbody>
</table>

*Significant at .01 level
**Significant beyond .005 level
Hypothesis #IIB. After a period of training, white people's racist behavior, as measured by the Behavioral Rating Scale when rated by a significant other, will become more positive.

Hypothesis #IIB - Results. The data generated for this hypothesis are presented in Table 4. This table represents participants' behavior on a verbal and non-verbal scale when rated by significant others. Significant other's for Group I members indicated a significant change in their friend's behavior along the verbal dimension. Mean scores of Group I were 3.92 on the pre-test and a score of 5.75 after the training program was completed. A t-test indicates that the difference between pre and post-testings is significant beyond the .005 level. Significant others for Group I also rated differences along the non-verbal dimension on pre-post tests. The level of significance here was at .01. There was an increase in significant others ratings of 1.50 points from pre to post-testings on the non-verbal dimension.

Significant others for members of Group II also rated their friend's behavior along the verbal and non-verbal dimensions. There was a significance level of .05 for pre and post-tests on the verbal scale. Significant others rated a positive movement on this scale of 1.58 points, from a mean score of 4.75 on the pre-test to a 6.33 after completion of the training. Along the non-verbal continuum, significant others rated an increase of 1.33 points, from pre to post-tests. A t-test of the difference between pre-post mean
scores indicates significance at the .05 level.

A t-test was also performed on the differences in gains for Groups I and II for each dimension, verbal and non-verbal. The t-test indicates no significant difference between the gains of Group I and II on either the verbal or the non-verbal scales.

**TABLE 4**

**MEANS AND t-TESTS FOR BEHAVIORAL RATING SCALE:**

**SPECIAL INVOLVING RATINGS**

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Group</th>
<th>MEANS</th>
<th>t-Test</th>
<th>Mean Differences</th>
<th>Gain Scores</th>
</tr>
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<tbody>
<tr>
<td></td>
<td></td>
<td>Pre</td>
<td>Post</td>
<td>t</td>
<td>Pre-Post</td>
</tr>
<tr>
<td>Verbal</td>
<td>I</td>
<td>3.92</td>
<td>5.75</td>
<td>4.82***</td>
<td>1.83</td>
</tr>
<tr>
<td></td>
<td>II</td>
<td>4.75</td>
<td>6.33</td>
<td>1.84*</td>
<td>1.58</td>
</tr>
<tr>
<td>Non-Verbal</td>
<td>I</td>
<td>4.00</td>
<td>5.50</td>
<td>2.57**</td>
<td>1.50</td>
</tr>
<tr>
<td></td>
<td>II</td>
<td>4.17</td>
<td>5.50</td>
<td>1.87*</td>
<td>1.33</td>
</tr>
</tbody>
</table>

***Significant beyond the .005 level  
**Significant at .01  
*Significant at .05

**Hypothesis #IIC.** After a period of training, white people's racist behavior, as measured by two objective raters will become more positive.

**Hypothesis #IIC - Results.** It was assessed by two objective raters that five students in each group had clearly met their established behavioral goals. From Table 5 it is evi-
dent that three students in each group failed to reach their behavioral objective. There were four students in each group that could not be conclusively categorized because there was either a difference of opinion between the two raters or they could not give a definitive yes or no answer due to unclear data from the student.

TABLE 5

<table>
<thead>
<tr>
<th>GROUP</th>
<th>YES</th>
<th>NO</th>
<th>?</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>5</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>II</td>
<td>5</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

General Premise #II - Discussion and Conclusions. An examination of the data generated by the Behavioral Rating Scale for Group I's self ratings, indicates a significant change in behavior on pre-post measures in a positive direction. On both the verbal and non-verbal scales significance is beyond the .005 level. The change in participants' behavior is further verified by the ratings of the significant others. A t-test of their ratings for members of Group I shows significance to be beyond the .005 level for the verbal dimension of the Behavioral Rating Scale and at the .01 for the non-verbal dimension. All of these data support the acceptance of hypotheses IIA and B.
The data generated in Group II lends further strength to the acceptance of the general premise. Group II members rated their own behavior on the verbal and non-verbal scales of the Behavioral Rating Scale both before and after completion of the training program. A t-test indicates a significant change in behavior beyond the .005 level on both dimensions. The data collected from significant others for Group II also indicate a change in participants' behavior. This was found to be at the .05 level for the verbal and non-verbal dimensions. Both the results of Group II's participants and the ratings of the significant others replicate and support the findings in Group I.

Although all of these data support the acceptance of general premise #II, that the training program does change white people's racist behavior to more positive behavior, it is important to note that significant others did not rate as high a change in participants' behavior as did the participants themselves. This is true for both groups. There are several possible considerations for the discrepancy between the ratings of the significant others and participants:

1. Participants may have been more in touch with their behavior than were the significant others. Participants may have therefore been able to identify and rate changes in their behavior with more precision.

2. Several significant others were unable to observe their friend's behavior in appropriate contexts which would elicit the type of behavior change that their friend was striving towards. If significant others were unable to observe the change in behavior their
ratings would reflect this. However, in reality the change may have taken place, without the significant other being aware of it.

3. Significant others may have had a low level of awareness around the dynamics of racism and were therefore, unable to identify changes in racist behavior. This may be particularly true in identifying changes in subtle racist behaviors, such as laughing at racist jokes or using anti-black and pro-white language.

4. Many of the behavioral objectives were too vague for the significant other to accurately identify any changes. Quite often too, the participant was actively clarifying their objective, without sharing that with their significant other. Therefore, the significant other had more difficulty in accurately assessing the participants' behavior.

5. Participants may have been more subjective in their ratings than the objective significant others. Participants may have wanted their behavior to change and therefore rated themselves higher. The discrepancy between the ratings may be due to inflated results on the part of the participants.

It is essential to note that although there is a difference in ratings between the significant others and the participants, both did in fact rate a change in behavior as a result of the training program. This fact is essential to note for the acceptance of the general premise.

When the gains of Groups I and II were compared through the use of a $t$-test, there appeared to be a significant difference at the .01 level between self ratings in Groups I and II on the verbal scale. There was no significant difference on the non-verbal level, nor was there any between the ratings of significant others on those two dimensions as well. It appears that along the verbal dimension Group I members moved
more positively than did Group II members. It is important to note, however, that the ratings of the significant others did not confirm this result along the verbal dimension.

Another important aspect of this general premise is the data generated by the two objective raters. Their findings indicate that ten out of the twenty-four students did meet their behavioral objectives, six did not and eight were questionable. It is essential to consider several possible explanations for these results:

1. Several students had initially developed racist behavioral objectives. Many of the students then changed these objectives to anti-racist ones by the end of the program. However, by this time, they may not have been able to act on their newly developed objective. Therefore, the raters would have considered them as not meeting their behavioral objective, when in reality they did not actually have sufficient time to do so.

2. Quite often the objectives were too vague for the rater to adequately decide if it was met or not.

3. Several students did not provide adequate data in their journals on their behavior vis à vis their behavioral objective. This obviously hindered the raters ability to make a fair judgement.

4. Only two raters were used to evaluate participants' behavior and behavioral objectives. Where there were differences in opinion between the two, the students were placed in the undecided group. If more objective raters were used in the study there would have been less students in the questionable category.

Overall however, the findings support the general premise presented. It is evident that white people's behavior did become more positive as a result of the systematic training
program. This is supported by the data generated by participants, significant others, and two objective raters.

**General Premise #III**

People who have been trained in a racial awareness program will demonstrate more positive racial attitudes and behaviors than an untrained group.

**Hypothesis #IIIA.** After a period of training, white people will have more positive attitudes than an untrained group, as measured by the Steckler Attitude Inventory.

**Hypothesis #IIIA - Results.** An analysis of the results indicate a significant difference at the .001 level between the pre-post tests for Group I who experienced the training program and Group II who did not (Table 6). The means are presented in Table 6 which reveals that Group I had the highest change in means from pre-post for a difference of 35.7 points, whereas Group II's difference on the two testings was -1.2.
TABLE 6

MEANS AND t-TEST FOR STECKLER ATTITUDE INVENTORY

<table>
<thead>
<tr>
<th></th>
<th>Group I</th>
<th>Group II</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-Post (1):</td>
<td>Group I</td>
<td>Group II</td>
</tr>
<tr>
<td>Pre(1)-Pre(2):</td>
<td>Group I</td>
<td>Group II</td>
</tr>
<tr>
<td></td>
<td>M E A N S</td>
<td>t-Test</td>
</tr>
<tr>
<td>Group</td>
<td>Pre</td>
<td>Post</td>
</tr>
<tr>
<td>I</td>
<td>31.4</td>
<td>67.1</td>
</tr>
<tr>
<td>II</td>
<td>38.1</td>
<td>36.9</td>
</tr>
</tbody>
</table>

****Significant at the .001 level

Hypothesis #IIIB. After a period of training, white people will have more positive attitudes than an untrained group, as measured by the Attitude Exploration Survey.

Hypothesis #IIIB - Results. An examination of mean scores for Groups I and II on the Attitude Exploration Survey indicate an increase for both groups between pre and post testings, for Group I and pre (1) – pre (2) testings for Group II (Table 7). For Group I, the means increased 31.5 points, from 4.1 on the pre-test to 35.6 on the post. Group II had a slight increase of 4.4 points, having a pre-test mean of -2.2 and a second pre-test mean of +2.2. To explore the degree of significance a t-test of mean differences was run. The results as shown in Table 7 are significant at the .001 level.
TABLE 7

MEANS AND \textit{t}-TEST FOR ATTITUDE EXPLORATION SURVEY

<table>
<thead>
<tr>
<th>Group</th>
<th>Pre</th>
<th>Post</th>
<th>Δ</th>
<th>\textit{t}-Test</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>4.1</td>
<td>35.6</td>
<td>31.5</td>
<td>4.81***</td>
</tr>
<tr>
<td>II</td>
<td>-2.2</td>
<td>2.2</td>
<td>4.\textit{u}</td>
<td></td>
</tr>
</tbody>
</table>

***Significant at the .001 level

\textbf{Hypothesis #IIIC.} After a period of training white people will have more positive behaviors than an untrained group, as measured by the Behavioral Rating Scale, when rated by self.

\textbf{Hypothesis #IIIC - Results.} The results of Hypothesis #IIIC are reported in Table 8. These results indicate a significant difference between the trained and untrained groups on the Behavioral Rating Scale on both verbal and non-verbal dimensions. On the verbal dimension, Group I moved from a 2.9 mean score to a 6.3, creating a gain of 3.4 points. Group II's mean score during that time period changed from a 3.5 to a 4.7 for a 1.2 increase. A \textit{t}-test indicates significance at the .005 level on the verbal dimension between Groups I and II. On the non-verbal dimension the significance is at the .01 level. Group I's mean score increased 2.6 points whereas Group II moved only .9 points.
TABLE 8

MEANS AND t-TESTS FOR BEHAVIORAL RATING SCALE:

PARTICIPANTS SELF RATINGS

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Group</th>
<th>MEANS</th>
<th>t-Test</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Pre-Post</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(1): Group I</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pre(1)-Post</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(2): Group II</td>
<td></td>
</tr>
<tr>
<td>Verbal</td>
<td>I</td>
<td>2.9</td>
<td>6.3</td>
</tr>
<tr>
<td></td>
<td>II</td>
<td>3.5</td>
<td>4.7</td>
</tr>
<tr>
<td>Non-Verbal</td>
<td>I</td>
<td>2.7</td>
<td>5.3</td>
</tr>
<tr>
<td></td>
<td>II</td>
<td>3.1</td>
<td>4.0</td>
</tr>
</tbody>
</table>

***Significant at .005 level  
**Significant at .01 level

Hypothesis #IIID. After a period of training, white people will have more positive behaviors than an untrained group, as measured by the Behavioral Rating Scale, when rated by a significant other.

Hypothesis #IIID - Results. Table 9 presents the data generated by significant others' ratings on the Behavioral Rating Scale for verbal and non-verbal scales. Group I significant others indicate a change from pre to post ratings of 1.83, from a mean score of 3.92 before the training program to 5.75 after its completion. On the non-verbal level significant others for Group I indicated a positive change in behavior from a pre-test mean score of 4.0 to a post-test mean score of 5.5.
Significant others for Group II on the other hand, only showed a behavior change of .67 on the verbal dimension for that same period, and a change of .34 on the non-verbal scale. A $t$-test comparing the gains for Groups I and II indicates significance to be beyond the .005 level on the verbal dimension. On the non-verbal dimension the difference between the gains for Group I and II was significant at the .01 level.

### TABLE 9

**MEANS AND $t$-TESTS FOR BEHAVIORAL RATING SCALE: SIGNIFICANT OTHERS RATINGS**

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Group</th>
<th>M</th>
<th>E</th>
<th>A</th>
<th>N</th>
<th>S</th>
<th>$\Delta$</th>
<th>$t$-Test $t$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verbal</td>
<td>I</td>
<td>3.92</td>
<td>5.73</td>
<td>1.83</td>
<td></td>
<td></td>
<td>4.39***</td>
<td></td>
</tr>
<tr>
<td></td>
<td>II</td>
<td>4.08</td>
<td>4.75</td>
<td>.67</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Verbal</td>
<td>I</td>
<td>4.00</td>
<td>5.50</td>
<td>1.50</td>
<td></td>
<td></td>
<td>2.77**</td>
<td></td>
</tr>
<tr>
<td></td>
<td>II</td>
<td>3.83</td>
<td>4.17</td>
<td>.34</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

***Significant beyond .005 level
**Significant at .01 level
General Premise #III - Discussion and Conclusions. An analysis of the data generated provides support for this general premise. It is quite evident that both attitudes and behaviors changed significantly in a positive direction for the trained group. This is clear from the results of the t-tests which indicate the significance level between Groups I and II on pre-post measures to be: at the .001 level for both attitude surveys, at .005 on the verbal dimension of the Behavioral Rating Scale for ratings by participants and significant others and at the .01 level on the non-verbal dimension. It appears clear from all these data that in fact the behavior and attitudes of the trained group did become more positive than the untrained group. This leads to the acceptance of general premise #III.

Upon further examination of these data, one discovers that there is a higher degree of change in attitudes than in behaviors. Several possible explanations may account for this difference:

1. The attitude scales may be more precise instruments than the behavioral measures.

2. The behavioral objectives may have been too vague to accurately record the degree of change in one's behavior.

3. It may be easier to change attitudes than behaviors. This assumption has been supported in research which indicates that attitudes can be changed through the acquisition of new knowledge however, behavior may not change as easily or as a result of the change in attitude (Hersey & Blanchard, 1969).
It is important to note as well, that the ratings of significant others and participants are the same for both the verbal and non-verbal dimensions of the Behavioral Rating Scale. It appears that the non-verbal dimension i.e., what one does, received the lowest level of significance. One may infer from these results that:

1. the results are fairly accurate given that the responses of the participants and the significant others are the same

2. it appears that the non-verbal dimension is the most difficult to change.

It is crucial to note that although there was a difference in the significance levels for the various instruments, overall, there clearly was a significant change in attitudes and behaviors. These results do indicate that although the non-verbal level is the most difficult to change, the training program did in fact create change in this area. These findings are further strengthened not only by participants self ratings but by the confirmation of outside observers. It appears clear therefore, that general premise #III can be accepted.

General Premise #IV

The effects of this training program on participants will remain eight weeks after completion of the training program.
Hypothesis #IVA. Eight weeks after the period of training, white people's attitudes as measured by the Steckler Attitude Inventory, will remain positive.

Hypothesis #IVA - Results. Upon examining the mean scores for Group I on a post-test administered after the completion of the training program and a second post-test administered eight weeks later the results indicate a slight drop in mean scores on the two tests of -1.3 points. There was a post-test mean score of 67.8 and a score of 65.8 on the second post testing. It is clear from Table 10 that this difference is not significant as shown by the t-test.

<table>
<thead>
<tr>
<th>Post(1)-Post(2): Group I</th>
<th>MEANS</th>
<th>t-Test</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>E</td>
</tr>
<tr>
<td>Group I</td>
<td>67.8</td>
<td>65.8</td>
</tr>
</tbody>
</table>

Hypothesis #IVB. Eight weeks after the period of training, white people's attitudes as measured by the Attitude Exploration Survey, will remain positive.

Hypothesis #IVB - Results. The post and delayed post scores indicate only a .2 difference between the two testings in a positive direction. The results of the t-test as shown in Table 11 indicate no significant difference between the means scores on the first post-test and the second post-test.
taken eight weeks after the period of training.

**TABLE 11**

**MEANS AND t-TEST FOR ATTITUDE EXPLORATION SURVEY**

<table>
<thead>
<tr>
<th>Post(1) - Post(2): Group I</th>
<th>M E A N S</th>
<th>t-Test</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group I</td>
<td>35.6</td>
<td>35.8</td>
</tr>
</tbody>
</table>

Hypothesis #IVC. Eight weeks after the period of training, white people's racist behavior, as measured by the Behavioral Rating Scale when rated by self, will remain positive.

**Hypothesis #IVC - Results.** The results of the mean scores on the Behavioral Rating Scale for both verbal and non-verbal behavior indicate a slight change in both mean scores in a negative direction (Table 12). It is evident that there was a shift in the negative direction on the verbal scale of .83 points from the first post-test score of 6.25 to the second post-test score of 5.42. On the non-verbal dimension there was a move of -.08 points between the two testings, from 5.25 to 5.17. A t-test of the differences between the two post training program testings indicates that these differences are not significant on either the verbal or non-verbal level.
TABLE 12
MEANS AND t-TESTS FOR BEHAVIORAL RATING SCALE
PARTICIPANTS SELF RATINGS

Post(1)-Post(2): Group I

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Group</th>
<th>Means Post(1)</th>
<th>Means Post(2)</th>
<th>Δ</th>
<th>t-Test</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verbal</td>
<td>I</td>
<td>6.25</td>
<td>5.42</td>
<td>-.83</td>
<td>-1.44</td>
</tr>
<tr>
<td>Non-Verbal</td>
<td>I</td>
<td>5.25</td>
<td>5.17</td>
<td>-.08</td>
<td>-.14</td>
</tr>
</tbody>
</table>

Hypothesis #IVD. Eight weeks after the period of training, white people's behavior, as measured by the Behavioral Rating Scale when rated by a significant other will remain positive.

Hypothesis #IVD - Results. An examination of Table 12 shows no significant difference between the two post-tests on either the verbal or non-verbal levels of the Behavioral Rating Scale when rated by significant others. On the verbal dimension the mean score on the first post-test was 5.75, on the second post-test the mean score was 5.42, for a total difference of .33. There was an overall mean score difference of -.42 on the non-verbal scale. The post(1)-test score was 5.50, a post-test taken eight weeks later resulted in a mean score of 5.08.
TABLE 13

MEANS AND t-TEST FOR BEHAVIORAL RATING SCALE:

SIGNIFICANT OTHERS RATINGS

Post(1)-Post(2): Group I

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Group</th>
<th>M</th>
<th>E</th>
<th>A</th>
<th>N</th>
<th>S</th>
<th>t-Test</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verbal</td>
<td>I</td>
<td>5.75</td>
<td>5.42</td>
<td>-.33</td>
<td>.68</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Verbal</td>
<td>I</td>
<td>5.50</td>
<td>5.08</td>
<td>-.42</td>
<td>.27</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

General Premise #IV - Discussions and Conclusions. It appears clear from all these data, that the attitudes and behaviors of white people remained positive as a result of the training program even eight weeks after its completion. The data from the Steckler Attitude Inventory, The Attitude Exploration Survey and the Behavioral Rating Scale rated by both participants and their significant others, indicate no significant difference between the attitudes and behaviors presented on the post-test administered directly after the training program and on the second post-test taken eight weeks later. It is crucial to note as well that the largest shift in mean scores was only 1.3 points.

The high degree of retention between the two testings supports the importance and reliability of the training program in effecting the lives and behaviors of white people. What is crucial too, is that the change in participants was
observed by outside significant others. Their similar responses lends strength to supporting the hypothesis that participants did retain their change in their behavior and attitudes as a result of the training program.

Given all these data, general premise #IV is supported and accepted. One can conclude therefore, that not only is the training program a successful mechanism which creates change in white people's racist attitudes and behaviors but is also capable of assuring that the change will be retained.

**Overall Effects of the Training Program: Personal Feedback and Evaluation**

To assess the overall effects of the training program journals and evaluation sheets were used. This section describes the results of these data.

Two objective raters read the journals to assess whether the overall workshop had a negative or positive effect on participants. In Group I the raters agreed that the experience was clearly a positive one for 10 of the 12 students. In Group II, the raters concurred that only one student did not feel the experience to be strongly positive, however that person did not feel that the training program was a negative experience either.

The journals presented yet another insight into student's development as a result of the workshops. Following are a few
excerpts which demonstrate the impact of the program on participants' attitudes, behaviors and give some feedback on the workshop itself:

I really think it would be great to make this course a requirement for everyone on campus - faculty and students, along with administrators.

As a result of the discussion we had in workshop #2, whenever someone says, "What are you?" from now on I am going to answer, "I am a white American," I see no reason to identify with any culture other than the one I am living in.

I always used to think, "why can't black people be like us? Why do they have to look, sound, and act so differently from white people?" This type of thinking is obviously screwed up. It assumes that white society is the perfect society and that white people are perfect people.

I'm racist. I may have been slightly aware of it before, but through the new awareness I have gained I can see my problem much more clearly than I could before or than I wanted to. The root of the problem lies in the fact that these racist tendencies, whether I like it or not, are so deeply ingrained in my upbringing that it will take a conscious, concentrated effort to purge myself of them.

I often wonder what can be done to end the problem. The workshops and the readings provided a partial answer for me. First of all, whites have to recognize that they are racist. Secondly, they must want to stop being racist. Third, they have to develop tools to continually recognize their racism on a personal and institutional level. Fourth, they have to do something on a personal level to combat racism.

These journal excerpts are indicative of the responses from participants. Students began to think about racism in a very personal and meaningful way. Overall, the tone of the journals demonstrate that the program clearly had a positive
impact on participants.

Participants and significant others also shared feedback in the interview sessions. Several significant others stated that they had begun to learn about racism as a result of their observations and discussions with their friend who was involved in the training program. Participants shared actions they had taken as a result of the training which included: writing a letter to the *Boston Globe* protesting a racist comic strip; writing to an author of a textbook regarding a racist statement; applying for a job as a racial awareness counselor in one's dormitory in order to actively and continually deal with racism by helping to change the attitudes and behaviors of the people in that setting. These are just a few examples of the effects of the training program as a catalyst to move white people to take action against racism.

Lastly, Evaluation Sheets were used as a mechanism to attain feedback about each weekend. Students were asked to rate how helpful the workshop was for them on a scale of 0-10; 0 indicating not at all helpful, 10 very helpful. Table 14 indicates that both workshop #1 and 2 which comprised the training program was basically a helpful experience for all.
Students were also asked to specifically state what they have personally gained, if anything, from the experience.

Responses included:

What I have gained is a much better awareness of the problem and possible solutions. What hindered me was difficulty in expressing things sometimes.

I gained a much better awareness of racism in America, who is propagating it and why it is being propagated. I also now have firmer ideas on what I can do about it.

I gained personally by becoming aware of things I had just taken for granted before. I also gained some ammunition so to speak, for conflicts I am sure will come in the future.

I have definitely gained an awareness of what white racism is and also I have seen my own personal racism, even my objective was racist!!

All these data generated from journals, raters, and evaluation sheets indicate that the training program was a positive, helpful experience for the participants involved.
Limitations and Implications for Future Research

The results of this research give support to the premises presented; that white people's racist attitudes and behaviors can change as a result of a systematic training program, and that such change is retained eight weeks after the period of training. The implications of these findings are extremely important to the area of combatting racism and in helping to make whites healthier psychologically and intellectually. The results of this study call for further research in changing racist attitudes and behaviors through systematic training techniques.

However, before one ventures into a replication of this study several limitations and de-limitations should be noted to enhance future research.

Of all the measures used in this study, the Behavioral Rating Scale presented the most problems. It is indeed difficult to measure behavior, or to clearly develop an objective that is behaviorally descriptive. One problem in this study was that the behavioral objectives were not specific or clear enough. A second problem developed in that prior to the workshop, participants were not aware of what a racist behavior was, therefore, many students had a difficult time developing objectives to change their racist behavior. Many students, as well, developed objectives that were racist. To educate the participant at the time of the initial
interview would have been detrimental to the whole systematic process. Participants did change their objectives once they developed a new awareness, however, they then had to re-rate their behavior on the Behavioral Rating Scale. Thus, participants were rating their new objective in a hindsight perspective. It is understandable that this is not as accurate a picture of participants behavior as is rating the objective throughout the entire process.

Another problem arose in the administration of the Behavioral Rating Scale. Participants and significant others did not fill out the Scale until the second interview. Therefore, the ratings up until that point were also from a hindsight perspective. Many of the significant others presented a problem in that they had a low level of consciousness around the issue of racism. Therefore, as an objective observer they at times did not know what they were looking for. A behavior that the significant other might construe as racist might have been non-racist; a behavior that they saw as non-racist may have been racist. The consciousness level of the significant other therefore, also played an important part in this study.

Several recommendations can be drawn from the above limitations as well as other possible changes for future studies.
1. Develop more specific behavioral objectives, or develop a contract or the behavioral objective once participants begin to identify racist behaviors.

2. Assess the consciousness level of significant others. Try to assure that in some way the significant other has some awareness of racist behaviors. Also make sure that the behavioral objectives are stated specifically and in behavioral terms so that the significant other knows what to observe.

3. Use interviewers who are not familiar with group members.

4. Administer the Behavioral Rating Scale at each testing time along with the Attitude Surveys.

5. Use more than two objective raters to assess behavioral objectives and journals.

6. A follow-up evaluation should be made on both groups after eight weeks. A second follow-up evaluation should then be made six months after the eight week follow-up.

7. An interesting effect might be to see if the results differ when the program is presented by two white facilitators, or with the workshops spread out over a longer period of time, e.g. three weekends, or an on-going week-to-week group.

Finally, it is important to note that much research on combatting racism does not document change in both attitudes and behaviors. This study suggests that the investigation of both of these areas is crucial to combatting racism and moving participants to take action personally and institutionally. The next step appears to be actually assessing the quality of the actions taken to combat racism, as well as to improve upon the mechanisms for assessing behavior change.
Summary

This study was designed to evaluate the impact of a systematic training program on the racist attitudes and behaviors of white people.

The study's findings revealed sufficient data to accept all of the general premises presented. The results demonstrated that white students who experienced a systematic training program developed more positive racial attitudes and behaviors than an untrained group. Analysis of a second group of white people receiving the same training showed similar results as in the first group. This finding supports the strength of the training program in creating change in attitudes and behaviors. Behavior change was further verified by outside significant others who observed and recorded a change participants' behavior towards a more positive direction. The results also indicated that although both attitudes and behaviors did change significantly for both groups, there was a greater change in attitudes than in behaviors. In addition, although all students experienced positive changes in their behavior as a result of the training program, not all students met their established behavioral objective.

The data also revealed evidence that the changes in attitudes and behaviors were retained eight weeks after the period of training. Moreover, the feedback from all twenty-four students indicated that the workshops were an extremely
helpful and growthful personal experience.

From these data one can conclude that:

1. The training program was a viable mechanism to change the racist attitudes of white people to more positive attitudes.

2. The training program was a viable mechanism to change the racist behaviors of white people to more positive behaviors.

3. The results of the study can be replicated by a second group of white people and have a similar effect on their attitudes and behaviors.

4. Eight weeks after the period of training, white people's racist attitudes remained positive.

5. Eight weeks after the period of training, white people's behavior remained positive.

6. Changes in behavior can be observed by a significant other.
Summary of Dissertation: A Publishable Article

The Effects of a Systematic Training Program on the Attitudes and Behaviors of White People

Abstract

The purpose of this study is to evaluate the impact of a systematic step-by-step curricular-affective program of race relations training on the attitudes and behavior of white people. Two attitude scales, the Attitude Exploration Survey and the Steckler Attitude Inventory, are used to assess attitudes. A Behavioral Rating Scale is used by participants and their significant others to assess change in behavior in relation to their established behavioral objective. The results indicate that both attitudes and behavior are changed as a result of the program and that the change is retained eight weeks after completion of the program.
How can white people be re-educated in terms of their racial awareness and change some attitudes and behaviors? Numerous experts have explored the effects of racism on both the oppressed and the oppressor (Dubois, 1903; Carmichael and Hamilton, 1967; Kerner Commission, 1968). However, few have developed concrete processes to change attitudes and behaviors for increased racial harmony. This article describes a systematic training program designed to change attitudes and behaviors of white people in an effort to combat racism.

Racism has been defined as a white problem by task forces and commissions studying the roots and effects of racism. They have concluded that white people are directly responsible for the development and perpetuation of racism in America (Kerner Commission, 1968; Myrdal, 1944; Terry, 1970; Knowles and Prewitt, 1969). Research has also indicated that white people suffer greatly from racism both psychologically and intellectually (Citron, 1969; Kovel, 1970; Welsing, 1972; Johnson, 1960; Daniels, 1974). The gravity of racism is such that the U.S. Commission on Mental Health (1965) concluded that "racism is the number one public health problem facing America today."

A variety of techniques have been developed to attempt to deal with this issue. These range from the development of new curricula for classroom use, to inter-racial encounter
groups, to white-on-white training groups. The curricular approach attempts to change racist attitudes by presenting new cognitive perspectives on racism (Synnestvedt, 1970; Hunter, 1972). The drawback of this approach is that it fails to deal with one's affective level. In addition, there are no indications that behavior change does occur as a result of any attitude change which may take place.

A second technique which has received much attention is the inter-racial encounter which is designed to change attitudes and behaviors through inter-racial communication (Walker and Hamilton, 1973; Kranz, 1972; Winter, 1971). There is little documentation that such changes actually occur, although the program does deal at the affective dimension. The objectives of inter-racial encounters are clear for whites, however they remain unclear for blacks.

White-on-white training of the affective or curricular nature is based on the premise that white people must work with other whites in order to combat racism and that using blacks to educate whites is a form of exploitation (Terry, 1970; Bidol, 1971). White-on-white training has proven quite successful particularly in changing racist attitudes (Moore, 1973). Behavior change has also been documented as a result of this form of training (Edler, 1974; Terry, 1970). However, there is no systematic method developed which will assure of both attitude and behavior change.
This study combines the concept of white-on-white training with a systematic step-by-step curricular-affective program of race relations training (Katz, 1976). Evidence in the literature (Carkhuff, 1969; Authier, 1973; Ivey, 1971) suggests that systematic approaches to training may be more effective in producing attitudinal and behavioral change.

The central hypothesis of this study is that a systematic program of curricular and affective approaches can change racist attitudes and behaviors of white people. Three sub-hypotheses were developed:

1. After a period of training, white people's racist attitudes and behaviors will become more positive.

2. After a period of training, white people will have more positive attitudes and behaviors than an untrained group.

3. Eight weeks after the period of training, white people's racist attitudes and behaviors will remain more positive.

Method

Participants. Participants for this study consisted of twenty-four white undergraduate students at the University of Massachusetts, who enrolled in a three-credit course entitled, Dynamics of Racism: A Workshop for White Awareness. Students were accepted on a first come basis and were randomly assigned to one of two groups. Participants were asked to identify a friend, spouse or roommate who would be willing
to serve as a "significant other." This person would be responsible for observing any change in their friend's behavior outside of the context of the workshop.

Procedure. Table 1 presents an overview of the design of this study.

Insert Table 1 Here

Participants in both Groups I and II attended an initial meeting designed to present an overview of the race relations training program. This was followed by individual interviews in which participants were pre-tested on attitude and behavioral scales, and established a concrete behavioral objective - a specific target goal for behavioral change in race relations behavior. At this time the significant other was named and immediately contacted for pre-testing on their friend's behavioral objective.

Group I members then participated in the training program while Group II remained as a control. This was to check whether or not the establishment of the behavioral goals and the extensive pre-testing in themselves produced change in behaviors and attitudes.

The next phase of the study involved post-testing of all participants and a second interview with the significant other to determine if observable behavior change had resulted.
Group II then entered the training program. In this way, it was possible to provide a replication of the effects of the training program. In effect, we have two experimental tests of the workshop materials.

A third and final session for post-testing was held and a third and final interview was obtained with the significant other. This permits follow-up of Group I to determine if attitude and behavior change was maintained and the above mentioned replication of the training program with Group II.

**Training Program.** The training program was based on a systematic handbook of exercises designed to re-educate white people in relation to their racist attitudes and behaviors (Katz, 1976). The handbook includes readings and psychological education exercises to work through each of the six stages which make up the handbook. The program is designed so that at its completion a white person will be able to:

1. Name and clearly define the concepts of bias, bigotry, prejudice and racism.
2. Describe and examine racism in its institutional, cultural and individual forms.
3. Identify and articulate personal feelings and fears around the issue of racism.
4. Define ways one's own attitudes and behaviors are representative of racism in the U.S.
5. Develop and act on specific strategies designed to combat racism on an institutional and individual level.

The training program was twenty-six hours in length and was conducted during two weekend sessions with a two-week
lapse between each weekend to allow participants to integrate the extensive data presented and to complete assigned and suggested supplementary readings.

**Instrumentation.** Five mechanisms were used to assess change in participants' attitudes and behaviors and to test the overall impact of the training program.

The Attitude Exploration Survey (AES) (Adams, 1973) focuses on one's understanding of the subtleties of racism in terms of language, history and paternalism. The questionnaire was developed specifically to be used with white people as a diagnostic tool to assess one's level of awareness of the issue of racism as a white problem and to assess any change in awareness as a result of a white-on-white workshop experience. A pre-test of the AES was given to ten "aware" and ten "unaware" whites to assure that the scale was measuring racial attitudes rather than social acceptability. The mean score of the aware group was +44.10, the mean score for the unaware group was +1.80 on a scale from -120 to +60.

The Steckler Anti-Black and Anti-White Attitude Inven-
tories (SAI) (Steckler, 1957) are two attitude scales of a seven-point Likert type. Both the Anti-Black and Anti-White scales were changed so that they would be appropriate for use in this study. For example, the use of the word "Negro" was changed to the word "Black" on the Anti-Black scale so as not to bias the participant's response. Items in the Anti-
White scale were changed to deal with issues of whiteness. The Anti-White scale was then pre-tested on twenty aware white people to assure that the scale was measuring the attitude of white people towards their own race. Steckler reports a reliability of .84 for the original Anti-Black scale. Because the Anti-White scale was changed it was necessary to test it further. Twenty unaware whites were administered the adapted Anti-White scale to assure that the scale was not measuring the socially acceptable response. The mean score for the aware group was +30.83, for the unaware group +13.13, out of a possible range of -48 to +48.

A Behavioral Rating Scale (BRS) (Uhlemann, 1968) was used by both participants and their significant others to assess any change in behavior. The BRS consists of two seven-point Likert type scales. One scale deals with verbal behavior, i.e. what one says, the second scale examines non-verbal behavior, i.e. what one does. These continuums are used to rate a specific behavioral objective developed by each participant. A behavioral objective is described as, "an objective for change in specific behavior chosen by an individual participant, which she/he would like to see altered as a result of having participated in a treatment program" (Uhlemann, 1968, p. 37). An example of a desired behavioral change goal that was used in this study is, "to
be able to confront white people on my dormitory corridor about their racism."

Participants were asked to keep a daily journal during the two week period that they were involved in the training program. In it they were asked to include their reactions to readings, note any observations of their behavior connected to their behavioral objective and to share any feedback or overall reactions to the workshops or to the issue of racism itself. The journals were evaluated by two professionals in race relations training to determine whether or not the trainee actually did change racist behavior and reach specific behavioral objectives. This provides a cross-check on the more subjective Behavioral Rating Scales.

Results

The means and standard deviations for the three data collection points are presented in Table 2. Specific t-tests used to analyze the three sub-hypotheses of this study are outlined below.

1. Can a systematic training program change racist attitudes and behaviors of whites to a more positive state? An examination of means in Table 2 reveals that Group I improved significantly on all six attitudinal and behavioral measures (\( t \) of 3.57***, 4.90***, 7.62***, 3.74***, 3.74***, 4.82***, and 2.57** respectively). These data are replicated
in Group II in the post-test 1 to post-test 2. Here again we find all six attitudinal and behavioral measures significantly higher after training ($t$ of 4.08***, 5.35***, 3.65***, 3.49***, 1.84* and 1.87* respectively).

2. **Is the training program the significant dimension in change, or is the pre-testing and setting of behavioral objectives sufficient to produce change in itself?**

First, it should be noted that no significant changes were found in Group II (the control group) between pre-test and post-test despite the extensive amount of pre-testing and interviewing.

Secondly, comparisons of change scores between Group I (at this point the main experimental group) and Group II (the "wait" control group) revealed statistically significant differences on all six dimensions examined ($t$ of 6.19***, 4.81***, 3.34***, 2.60**, 4.39***, and 2.77** respectively). Data would also seem to clearly suggest that the training program is the main variable in producing attitudinal and behavioral change.

3. **Can attitudinal and behavioral change be maintained after completion of a training group?** This question was examined by comparing the post-test 1 and post-test 2 scores of the main experimental Group I. While five of the six mean scores dropped slightly, none of the changes were sta-
tistically significant. It may be concluded that the in attitudes and behaviors were maintained for some time following the completion of the training.

Additional data was obtained about participants' behavior through the rating of two professionals. Their results indicate that ten out of the twenty-four students met their behavioral objective, six did not and eight partially met their stated goals.

**Discussion**

The central hypothesis of this study appears to verify that a systematic training program of curricular and affective approaches can change racist attitudes and behaviors of white people. Attitudes and behavior did change, this change was maintained over time. It would appear that given appropriate training program design and evaluation techniques that significant changes can be made in combatting racism among white people.

An examination of the data indicates that white people's racist attitudes and behaviors changed as a result of the training program. Significant change in participants' attitudes and behaviors were further verified by outside significant others. These results were replicated and supported by a second group of white people. The training program was able to change attitudes and behaviors, which
could be observed and rated by significant others. Furthermore, these results could be replicated by a second independent group of white people and their significant others. These findings have crucial implications for the area of combatting racism in that this systematic program is able to change both attitudes and behaviors and is reliable and consistent in creating that change.

Upon further examination of these results, it appears that attitudes changed more sharply than behaviors. These findings support literature which state that behavior change in regard to racist behaviors is difficult. (Hersey and Blanchard, 1969; Zimbardo and Ebbessen, 1970). Attitude change can be made by the presentation and integration of new knowledge. That behaviors did change significantly in addition to the changes in attitudes is an important finding of this study. It is suggested that the establishment of behavioral objectives prior to the training, and for some people the rewriting of objectives during training, resulted in more direct and immediate application of the materials to daily life.

Data from journals and evaluation sheets provided subjective information to support and explain the results of the study. Participants shared in their journals action steps taken to combat racism. Examples include: writing a letter to the author of a textbook regarding racist statements made within the text; applying for jobs as racial aware-
ness counselors in dormitories in order to be in a position which would enable students to create change with their peers, and writing a letter to the Boston Globe. Furthermore, one student summed up his newly developed awareness and commitment in the following statement:

I'm racist. I may have been slightly aware of it before, but through the new awareness I have gained I can see my problem much more clearly than I could before or than I wanted to. The root of the problem lies in the fact that these racist tendencies, whether I like it or not, are so deeply ingrained in my upbringing that it will take a conscious, concentrated effort to purge myself of them.

Another insight into participants' behavior was provided by the two professionals who rated journals to assess if participants met their behavioral objectives. Raters agreed that ten students did meet their goals, six did not, and eight were questionable. They found that the majority of students (21 of 24) felt that the workshops were a positive and growthful experience. Raters also agreed that no one experienced the workshops negatively. Basically, it appeared that everyone had gained some new insights as a result of the program.

Several limitations can be noted in this study. It is clear that attitude change is not behavior change. Although all participants' attitudes and subjectively rated behaviors changed, everyone did not reach their behavioral objective. More work is obviously needed in developing and evaluating specific behavioral goals. A second limitation can be noted in
that all participants who enrolled in this program were volunteers. This perhaps indicates an initial willingness to change. Even so, it is important to note the initial low scores of all participants before participating in the program.

**Implications**

This systematic approach appears to be a technique which can begin to combat the major mental health problem of racism as identified by the Joint Commission on Mental Health. Psychiatrists and psychologists have named racism as a force which cripples white people's full personality development (Clark, 1963; Comer, 1972). The schizophrenia between what white people believe and what is actually practiced causes whites to live in a state of psychological stress (Allen, 1971; Bidol, 1971; Myrdal, 1944). This program appears to be a successful technique to help eliminate the stress of racism and move whites attitudinally and behaviorally to a position of improved mental health.

It is clear that this type of program is needed for all white people, and in particular those in roles as educators, teachers, and counselors. Professionals have an obligation to understand and identify racism in ourselves and in the system so that we do not perpetuate racism and its effects on white and Third world mental health. Professionals have a responsibility to play an active role in re-educating white people and in particular
white children so that they do not develop as intellectual and psychological cripples. This program provides a systematic method to help white people change their racist attitudes and behaviors and in so doing, develop tools to help other whites.

Further research is needed which concentrates on systematic mechanisms to change both the attitudes and behaviors of white people. It is vital as well, that research develop more accurate measures of behavior and behavior change. Future research is also needed which focuses on the effects of systematic programs six months or longer after completion of the training program. It will be helpful to study the kinds of actions actually taken to combat racism at the completion of the program. Future studies might include the use of the systematic training program in different formats, e.g. week-to-week sessions, or 3 to 4 weekends. In addition, research needs to address itself to the effects of the program on a group who does not volunteer to take the program.

It is evident that racism is a white problem which effects white people both psychologically and intellectually. White people need to be re-educated in order to become healthier individuals intellectually and emotionally. This study has provided a systematic training program as a means to meet this goal. This program proved successful in changing the attitudes and some behaviors of white people to more positive ones.
FOOTNOTES

*Indicates significance to be at the .05 level.
**Indicates significance to be at the .01 level.
***Indicates significance to be at the .005 level.
****Indicates significance to be at the .001 level.
**TABLE 1**

DESIGN OF THE STUDY

<table>
<thead>
<tr>
<th>Group I</th>
<th>Group II</th>
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<tbody>
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<td>Initial Meeting</td>
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<td>Interview #3: Post-Test₂</td>
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</table>

X - indicates no treatment
TABLE 2

MEANS AND STANDARD DEVIATIONS FOR GROUPS I AND II ON ATTITUDE AND BEHAVIOR SCALES

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REFERENCES


Authier, J. A step group therapy program based on levels of interpersonal communication. Unpublished manuscript, University of Nebraska, College of Medicine, 1973.


Daniels, O. C. B. Project RATE. Amherst: University of Massachusetts Student Affairs, 1974.


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APPENDIX A

COURSE EXPECTATIONS
COURSE EXPECTATIONS - SPRING 1975

DYNAMICS OF RACISM - A WORKSHOP FOR WHITE AWARENESS

The purpose of this experience is to help white people come to grips with racism by exploring racism in institutions, culture and in particular, in relation to our own behaviors and actions. Participants will be expected to develop a behavioral objective which they would like to accomplish as a result of the experience. The goal is to help white people move toward becoming less racist and develop strategies to combat racism in institutions and in one's own life.

Requirements for the course include:

1. Attendance at three interviews with instructor.

2. Attendance at both weekend workshops.
   
   Section I: Feb. 7: 3-10 p.m.; Feb. 8: 9-5 p.m.
   Feb. 21: 3-10 p.m.; Feb. 22: 9-5 p.m.

   Section II: Apr. 4: 3-10 p.m.; Apr. 5: 9-5 p.m.
   Apr. 18: 3-10 p.m.; Apr. 19: 9-5 p.m.

3. Readings: All students will be required to complete all hand outs before each session of the training program.

4. Students will be asked to identify a friend, roommate, or spouse to be an outside part of this course. This outside person will be responsible for observing their friend's behavior. This person will also meet with the instructor on three occasions.

5. Development of a Journal: Students will be asked to keep a journal on a daily basis during the time period in which they are involved in the workshops. The journal should include such issues as:
   - personal reactions to the readings
   - personal reactions to the workshops
   - reactions/thoughts/feelings around the issue of racism and one's own behavior (behavioral objective).
   - any related information/feelings/thoughts/reactions around racism in general.
APPENDIX B

BEHAVIORAL OBJECTIVE DEVELOPMENT SHEET
1. What changes do you feel are most important to you as a result of this experience?

2. How would you behave differently if you reached the goal?

3. How could someone tell that you changed?

4. What are the limits of your goal?

5. How frequently do you do this now?

6. How could I tell you were doing even worse than you are doing in your behavior now?

Your behavioral objective is: ____________________________________________

_____________________________________________________________________

Significant other: _____________________________________________________
APPENDIX C

STECKLER ATTITUDE SURVEY
ATTITUDE INVENTORY

Directions: This inventory consists of a number of statements designed to sample opinions and personal attitudes. There are no right or wrong answers. What is wanted is your own individual feeling about the statements. Read each statement and decide how YOU feel about it. Then mark your answer in the space provided.

If you STRONGLY AGREE, place an "X" under SA
If you MODERATELY AGREE, place an "X" under MA
If you AGREE, place an "X" under A
If you are UNDECIDED, place an "X" under U
If you DISAGREE, place an "X" under D
If you MODERATELY DISAGREE, place an "X" under MD
If you STRONGLY DISAGREE, place an "X" under SD

Please respond to every item.
A large part of the problems facing blacks today are caused by blacks themselves.

I would rather not marry a person who is black.

The lower class black is to blame for a lot of anti-black prejudice.

Whites and blacks can get along on the job until too many blacks try to push themselves in.

One big reason why racial prejudice is still so strong is that blacks offend people by being so sensitive about racial matters.

One important reason why blacks are discriminated against in housing is that they don't keep up the property.

One reason why racial prejudice still exists is the fact that many blacks are loud and generally offensive in their ways.

One trouble of blacks is that they are even more jealous of each other's success than are whites.

Too many blacks have abused the privilege of attending athletic events by being rowdy, noisy and cheering for only black ball players.

Segregation and Jim Crow will never end unless the average black person becomes better educated and better mannered.

With all of the drinking, cutting and other immoral acts of some blacks, white people are justified for being prejudiced.

Black people can hardly be expected to gain social equality until many more of them exert some effort to better themselves and live more decently.

Too many blacks when they get a little money spend it all on drugs, flashy cars and expensive clothes.

One would be ashamed to be black when she/he sees so many of them who look and act like cotton pickers fresh from the fields.

A great many blacks become officious, overbearing and disagreeable when given positions of responsibility and authority.
6. Blacks would solve many of their social problems if so many of them were not so irresponsible, lazy and ignorant.

7. A large part of the problems facing whites today are caused by whites themselves.

8. The lower class white is the most racially prejudiced person.

9. One big reason why racial prejudice is still so strong is that whites are unwilling to admit that racism is a predominantly white problem.

10. I am less attracted to a person who has strong racially prejudiced attitudes.

11. Segregation and Jim Crow will never end unless the average white person is better educated.

12. White people's fear of property values decreasing when Blacks move in is irrational.

13. Too many Blacks are getting into positions which threaten white people's job security.

14. Poor white people can hardly be expected to gain social equality until many more of them exert some effort to better themselves and live more decently.

15. One reason why racial prejudice is still so strong today is the fact that many whites are unwilling to acknowledge any power structure outside of the white power structure.

16. With all of the fawning, political graft and economic corruption and exploitation of many whites, black mistrust of whites is justified.

17. Too many poor whites, when they get a little money spend it foolishly and waste their money.

18. One is almost ashamed to be white when he/she sees how totally prejudiced and exploitative most whites are.
One trouble of white society is that it is so based on individualism and competition that whites are frequently unable to cooperate with each other.

Poor whites would solve many of their social problems if they stopped being so lazy, irresponsible and ignorant.

Too many whites have abused the privilege of attending athletic events by being rowdy, noisy and cheering only for white players.

A great many whites become officious, overbearing and disagreeable when given positions of responsibility and authority.
APPENDIX D

ATTITUDE EXPLORATION SURVEY
Please complete this survey by placing an X next to those answers with which you agree. For each question you may mark as many answers as you agree with or you may mark none.

1. Racism is a problem
   _____ a. which can be solved if everyone learns to treat all people equally regardless of race.
   _____ b. which black militants have only made worse.
   _____ c. which white people are responsible for.
   _____ d. which can be solved if black people will work as hard as other ethnic groups did.
   _____ e. which can be solved by improving the basic skills (reading, writing, speaking, and math) of young Third World people.

2. If a dorm is going to do something about racism
   _____ a. it must first make sure it is not an all white community.
   _____ b. blacks will have to take an active role in dorm government.
   _____ c. all Third World people will have to take a more active interest in dorm government.
   _____ d. whites will have to examine every aspect of dorm life to detect and correct individual and institutional racism.
   _____ e. none of the above.

3. Racism in American society is a problem
   _____ a. for black people to solve.
   _____ b. which black people should be anxious to cooperate in fighting because they have the most to gain.
   _____ c. which blacks and whites must work together to solve.
   _____ d. white people are primarily responsible for.
   _____ e. the government should solve.

4. I believe
   _____ a. blacks are racist too.
   _____ b. the hatred some blacks feel towards all whites is oppressive to some whites.
c. the violence some blacks commit against people just because they are white is racism.

d. it is remarkable that blacks are not more racist toward whites.

e. because white people have almost all the power in this country, it is next to impossible for blacks to be racist.

5. A major concern of mine in trying to deal with racism is

a. why, as soon as black people get a little money, they spend it on things like cars, clothes, and stereos.

b. as a white person, what can I do?

c. how many aspects of this racist society am I supporting by my day to day participation in it?

d. why black people are so hostile to whites.

e. why black people don't realize that other people like Indians, Jews and women are oppressed too.

6. Any organization may be racist

a. unless the people in it are non-racist.

b. even if the people in it are non-racist, if its activities result in unfair treatment of Third World people.

c. unless it treats all people equally.

d. unless its members are not prejudiced.

e. because it is part of a racist society.

7. Racism by Third World people

a. is understandable.

b. is almost impossible in America.

c. is just as wrong as racism by whites.

d. is very likely in America where so much racism is committed against them.

e. none of the above.

8. Who really discovered America

a. Vasco De Gama

b. Christopher Columbus
c. an African explorer.

d. Leif Erickson.
e. none of the above.

9. Violence

a. is committed by slum landlords.
b. is something that police cannot tolerate because they are responsible for the protection of property.
c. is a major problem in America and must be eliminated so that people can walk the streets in safety.
d. may well seem the only alternative left to a victim of oppression.
e. is something that I am opposed to under any circumstances.

10. I think black people should

a. be more patient.
b. not be prejudiced against whites.
c. recognize the food intentions of some whites.
d. organize themselves better to participate in the political process.
e. not be given any more advice by white people like myself.

11. Which of the following do you think are contributing factors to poverty in the black ghetto?

a. white people who work and shop in the city and pay their taxes in the suburb.
b. black people spend their money as soon as they get it.
c. black men desert their families.
d. black people don't speak correct English.
e. black people just don't believe in working hard to get ahead in the way white people do.

12. The Congress of the United States

a. might still pass racist laws even if none of its members had racist intentions.
b. may act in a way that is racist even if it tries to pass a law to benefit Third World people.
c. is racist because it is made up of almost all whites.

d. can only be racist when it intentionally discriminates against Third World people.

e. is not racist unless over half of its members are racist.

13. Which of the following do you think would be a good idea?

a. require all people in (area of dorm you live in) to take a course to help them understand and correct their racism.

b. encourage all people in (area of dorm you live in) to take a course to help them understand and correct their racism.

c. require all counselors to take a course to help them understand and correct their racism.

d. encourage all counselors to take a course to help them understand and correct their racism.

e. Since ( ) has said its priorities are combatting racism and sexism, and since the funds we have to pay for courses are limited, we should spend all we have on courses which help people understand their racism and sexism.

14. A white city council, if it wants to allocate some money to benefit the Puerto Rican section of the city

a. should ask for advice from the experts on city planning and minority affairs in HEW and CEO and then decide what seems best for that particular community.

b. should never make a decision without input from the Puerto Rican community and should have Puerto Rican representation on the council that makes the decision.

c. should find a way to give that money to the Puerto Rican community to spend however they decide.

d. should ask the Puerto Rican community for a proposed budget which could be commented on by experts in city planning and minority affairs from HEW and CEO before being voted on by the city council, which should have Puerto Rican representation on it.

e. money should not be spent just on the Puerto Rican community. This is racism.

15. If there are only funds for 100 scholarships at the University

a. they should be given out according to the percentages the various racial groups make up of the state population with the understanding that no one should receive a scholarship who is unqualified to enter the university.
b. they should be given mostly to Third World students, with a few given to working class white students who could not otherwise attend the university.

c. every effort should be made to recruit Third World applicants and every effort should be made to insure that there is no racial bias in the selection process. Then the scholarships should be given out fairly without regard to race. It is wrong to penalize today's students because of the acts of their ancestors.

d. they should be given out fairly without regard to race. However, at least 11% should go to minority students. To do any more would be to overcompensate and to penalize today's students for things that their ancestors have done.

e. they should be given out fairly without regard to race. Any consideration of race in giving out scholarships is racism, no matter who gets them.

16. Which if the following would you vote for if you were on the City Council?

a. an allocation of funds to be used to pay a group of white business people to work with new black business people and help them "learn the ropes".

b. an increase in the social services budget to get more social workers to help black families learn to budget their money.

c. an allocation of funds to a black group who have started a community center in the black community.

d. an increase in the health department budget to provide for an officer that would visit black homes and advise them on the matters of hygiene.

e. an allocation of funds to support a monthly contest for the best citizen award for the black community. By selecting and awarding the outstanding black citizen each month with a cash prize, the City Council would be encouraging the qualities of good citizenship in the community.

17. The "winning of the west" in nineteenth century America

a. was genocide.

b. was sad but justified because the Indians were so backward.

c. was another case of primitive society having to give way to a more advanced civilization.

d. was necessary because the Indians could not live in harmony with the whites.

e. was progress.
18. Puerto Rico is really an American
   a. trust territory.
   b. protectorate.
   c. colony.
   d. dependency.
   e. commonwealth.

19. Most crime in American cities
   a. is committed by Third World people.
   b. is committed against Third World people.
   c. is understandable because of the racism that forces black people to commit crimes.
   d. is usually not recognized as crime but instead is called profit making or efficient business practices.
   e. should be reduced by stiffer penalties for muggers, rapists, and burglars.

20. Which of the following statements would you say (consider the language in the statements carefully).
   a. I believe some people are going too far and are overcompensating for racism.
   b. I believe that the Nixon administration kept a blacklist of political radicals including Civil Rights leaders.
   c. I don't believe radical protest by black people is any longer justified because of the progress that has been made in civil rights in the last ten years.
   d. I believe it was a black day for America when Martin Luther King was shot.
   e. I believe it was a black day for America when Malcolm X was shot.
APPENDIX E

BEHAVIORAL RATING SCALE (PARTICIPANT)
BEHAVIORAL RATING SCALE

Name: ___________________________  Section: ______

The behavioral objective which you have set for yourself is:

______________________________________________________________________________

You will place three marks on each of the two scales below:
Place a "✓" at the point you feel you were at the first interview.
Place a "O" at the point you feel you were before the workshop began.
Place an "X" at the point you feel you are now after the workshop.

A mark to the right indicates behavior more like your behavioral objective; a mark to the left indicates behavior less like your behavioral objective; and a mark at the center point (X) indicates no change.

1. Verbal Behavior associated with your behavioral objective: (i.e. what you have said)

   ___________ X ___________ ___________
   Less       No       More
   Change

2. Non-Verbal Behavior associated with your behavioral objective: (i.e. what you have done)

   ___________ X ___________ ___________
   Less       No       More
   Change
APPENDIX F

BEHAVIORAL RATING SCALE (PARTICIPANT)
BEHAVIORAL RATING SCALE

Name: ___________________________  Section: ______ - 3

The behavioral objective which you have set for yourself is:

________________________________________________________________________________________

You will place one mark on each of the two scales below. These marks should be placed at the point which most represents your position when compared with your position eight weeks (8) ago at the second interview.

Your position at the second interview, in terms of your behavioral objective, is represented at the center point "X". A mark to the right of the center point represents behavior more like your behavioral objective; a mark to the left represents behavior less like your behavioral objective; a mark at the center point (x) represents no change.

1. Verbal Behavior associated with your behavioral objective.
   (I.e. what you have said.)

   !________:____________:X:____________:________!
   Less  No  More  
   Change

2. Non-Verbal Behavior associated with your behavioral objective.
   (I.e. what you have done.)

   !________:____________:X:____________:________!
   Less  No  More  
   Change
APPENDIX G

BEHAVIORAL RATING SCALE (SIGNIFICANT OTHER)
BEHAVIORAL RATING SCALE

Name: ______________________  Section: ________________

The behavioral objective which your friend has set up for his or her self is: ________________________________

You will place three marks on each of the two scales below:

Place a "✓" at the point you feel your friend was at the time of the first interview.
Place a "0" at the point you feel your friend was at before the first workshop.
Place an "X" at the point you feel your friend is at now after the workshop.

A mark to the right indicates behavior more like your friend's behavioral objective; a mark to the left indicates behavior less like your friend's behavioral objective; a mark at the center point (X) indicates no change.

1. Verbal behavior associated with your friend's behavioral objective. (i.e. what your friend has said.)

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<td></td>
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<tr>
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</table>

2. Non-Verbal Behavior associated with your friend's behavioral objective. (i.e. what your friend has done)

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</table>
APPENDIX H

BEHAVIORAL RATING SCALE (SIGNIFICANT OTHER)
BEHAVIORAL RATING SHEET

(SO) Name: ___________________________

(S) Name: ___________________________

The behavioral objective which your friend has set up for his/herself is: _____________________________________________

You will place one mark on each of the two scales below. These marks should be placed at the point which most represents your friend's position when compared with her/his position eight weeks (8) ago at the second interview.

Your friend's position at the second interview, in terms of her/his behavioral objective, is represented at the center point "X". A mark to the right of the center point represents behavior more like his/her behavioral objective; a mark to the left represents behavior less like his/her behavioral objective; and a mark at the center point (x) represents no change.

1. Verbal Behavior associated with your friend's behavioral objective. (i.e. what you friend has said.)

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<th>Less</th>
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2. Non-Verbal Behavior associated with your friend's behavioral objective (i.e. what your friend has done.)

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APPENDIX I

EVALUATION SHEET
1. How helpful has this workshop been for you?

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<th>Not at all Helpful</th>
<th>Somewhat Helpful</th>
<th>Very Helpful</th>
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</thead>
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<td>9</td>
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<tr>
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<td>6</td>
<td>10</td>
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<td>2</td>
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<tr>
<td>5</td>
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</tbody>
</table>

2. List the ingredients (resources, exercises...) which you feel were the most helpful to you. Why?

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3. List the ingredients which you feel were least helpful to you. Why?

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4. Do you feel you have gained personally from this experience? If so, what did you gain? If not, what elements hindered you? Please be specific.

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5. What recommendations (changes) would you make to improve this program?

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6. How would you rate your facilitator?

<table>
<thead>
<tr>
<th>Effective</th>
<th>Somewhat Effective</th>
<th>Not Effective</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
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<td>10</td>
</tr>
<tr>
<td>1</td>
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</table>

Why?

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7. Any other Comments:

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