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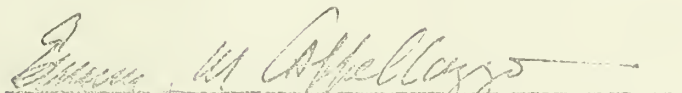
INTERRACIAL GROUP PROCESS IN AN EXPERIMENTAL COURSE
IN RACE RELATIONS: AN EVALUATION EMPLOYING
DIRECT MEASUREMENT OF ATTITUDES

A Dissertation

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INTERRACIAL GROUP PROCESS IN AN EXPERIMENTAL
COURSE IN RACE RELATIONS: AN EVALUATION
EMPLOYING DIRECT MEASUREMENT OF ATTITUDES

A Dissertation Presented

By

PETER JOHN RACHEOTES

Submitted to the Graduate School of the
University of Massachusetts in
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C H A P T E R I

INTRODUCTION

Racism is one of the most crucial domestic problems in the United States. The riots in the cities and the stone-throwings in newly integrated, but previously all-white, suburbs are some of the most conspicuous manifestations of the nation's racial problems. Others include the frequent black protests of racist events and policies on the nation's campuses. Brandeis University, Columbia University, City College of New York, Cornell University, San Francisco State College, and Swarthmore have been the scenes of some of the better-publicized black university protests. Conflict and confrontation have become everyday facts of life in educational institutions across the country (Cass, 1969; Fact-Finding Commission on Columbia Disturbances, 1968; U.S. National Advisory Commission on Civil Disorders, 1968).

In describing the position of the black student on a predominantly white campus, Brown (1969) says:

The black student selected in the past has been a black counterpart of his middle-class white fellow student. Because he was in a definite minority (sometimes 2 per cent or 3 per cent of the entering class) and because he was more like the middle-class white student in background, the black student had little compulsion or desire to challenge even the most unfair aspects of his college life. One such indignity that black students at integrated colleges have had to put up with for years is a kind of unspoken prohibition on interracial dating. Another has been the toleration of unknowing racial bias

on the part of fellow students and professors concerning such things as racially tinted humor and the alleged rhythm that all Negroes are supposed to have. More painfully, they had to accept the inconsistencies about equality on campus and the existence of racially segregated fraternities and sororities [p. 30].

To help alleviate campus racial tensions which were dramatized by a black protest on the University of Massachusetts (Amherst) campus in November, 1968, an experimental educational program was institutionalized during the 1969 Spring Semester. The present study was conceived with the objective of gathering systematic data on the outcome of the experiment. It is hoped that the analysis of certain elements of the program will facilitate development of interracial group process programs in educational settings.

Background

In the 1967-1968 academic year, black students registered at the University of Massachusetts (Amherst) numbered 64 out of a student population of 16,522 or .4 percent.

The University's admissions policy had not been consciously set to discriminate against black people in the admissions process.

Applicants to the University do not have interviews, do not send pictures, and are not asked to identify themselves ethnically, racially, or religiously. The general admissions policy is based on an applicant's overall record: his class standing, special interests, and College Board scores [Associate Alumni of the University of Massachusetts, 1968, p. 5].

Because an extremely small percentage of black

students had been noted at state-supported institutions of higher education in Massachusetts, there was a possibility that the United States Department of Health, Education and Welfare would curtail or cut off federal grants to these institutions. An official of the Office of Information of the Department of Health, Education and Welfare stated that the small percentage of Negroes in the state-supported colleges is not representative of the population of the state. The Department's procedure is

. . . to try to get the institutions to comply voluntarily. Then, if all of these voluntary efforts are exhausted, the defects or violations--if there are any violations of the law--are made public. We are empowered to cut off federal assistance to colleges, but only after hearing procedures are exhausted [Associate Alumni of the University of Massachusetts, 1968, p. 5].

By the spring of 1968 officials of the University of Massachusetts had become aware of a missing dimension in its student recruiting process. Speaking to an alumni audience in June, 1968, President John W. Lederle said:

I used to have the philosophy that everyone should meet the exact same standards for admission. I have completely reversed that in recent years, coming to the conclusion that College Board scores and standing in high school have real limitations, particularly in measuring students who come from low income families. There is no question but that the very standards we are using discriminate against these disadvantaged youngsters [Associate Alumni of the University of Massachusetts, 1968, p. 3].

In February, 1967, black faculty members from Amherst College, Smith College, and the University of Massachusetts met and formed the Committee for the Collegiate Education of Negro Students. One of their objectives for the academic

year 1968-1969 was to bring 120 black students to the University's Amherst campus.

Indeed, of 3362 entering freshmen in September, 1968 who responded to the "racial background" item on their freshman personal data questionnaire, 3.7 percent or 124 indicated "Negro."

Purposes of the Study

The principal purpose of this research study is to examine systematically a new educational strategy and to test its effectiveness in facilitating changes in certain elements of expressed racial attitudes. A large-scale experimental race relations course conducted at the University of Massachusetts School of Education during the 1969 Spring Semester was the example studied.

A secondary purpose of the study is to examine relationships between Rokeach's Dogmatism Scale (Rokeach, 1960) and the interracial attitude measures. The major and minor purposes of the investigation determined the guidelines for the conduct of this research.

Significance of the Study

The importance of this study is derived from the nation's paramount concern for harmony between the black and white populations in the United States. The study is concerned with examining the efficacy of one educational

strategy for dealing with race relations. If it can be ascertained that a course in race relations of this kind can modify people's attitudes, then, after appropriate local testing, similar curricula could be applied elsewhere.

Limitations of the Study

This study purports to measure expressed attitudes only. One must be mindful of the presumed discrepancy between expressed attitudes and true attitudes and between attitudes and behavior. The information reported in the self-report inventories used in the study may be subject to distortions due to the existence of the social approval motive, failure in memory, reluctance to reveal true feelings, and response set (Edwards, 1957).

Fundamentally, the assumption must be made that attitudes are measurable, that they vary along a continuum, and that the instruments used are sensitive to their changes. Local reliability coefficients will be computed for the two social distance measures. The Rokeach Dogmatism Scale utilized has demonstrated reliability in other settings (Chapter III). It is assumed that the attitude scales employed are valid for the purposes intended (Kurtz, 1965).

Generalizations concerning the effectiveness of the program under consideration must be qualified due to several factors. The sample of voluntary participation was taken

chiefly from the undergraduate population of the Amherst campus of the University of Massachusetts. Results can at most be generalized only to similar populations. Measurement was confined to a four-month period. No follow-up component was provided in the design. One cannot automatically assume, therefore, that measured changes will be transferred to enduring behavior patterns or even to enduring changes of attitude.

Thurstone and Chave (1929) describe the researcher's role in assessing attitude change:

The measurement of attitudes expressed by a man's opinions does not necessarily mean the production of what he will do. If his expressed opinions and his actions are inconsistent, that does not concern us now, because we are not setting out to predict overt conduct. We take for granted that people's attitudes are subject to change. When we have measured a man's attitude on any issue . . . , we shall not declare such a measurement to be in any sense an enduring or constitutional constant. His attitude may change, of course, from one day to the next, and it is our task to measure such changes, whether they be due to unknown causes or to the presence of some known persuasive factor, such as the reading of a discourse on the issue in question [p. 9].

The major time segment allocated to small group work suggested an emphasis on examination of personal racism. The instruments were thus geared toward measuring changes in expressed attitudes. Recognizing and dealing with institutional racism were not implied. Thus none of the procedures was directly geared toward measuring the individual in his relationship to institutional racism.

The experimental course was developed and administered independently of the researcher. Thus the researcher controlled only the design and administration of the measuring

instruments and did not participate in the organization of the program itself.

Therefore, the following were limiting factors in this study:

1. The researcher had no control over selection of the sample.
2. Generalizability of the results cannot be extended to dissimilar samples.
3. The researcher had no control over the treatment procedures.
4. It was not a longitudinal study; therefore, only short-term change could be assessed.

As one means of alleviating racial tensions on a predominantly white university campus, an experimental educational program was conducted in 1969. The results of the data collection to be reported will supply some information from which it is hoped that inferences can be made concerning future planning of interracial group process programs.

C H A P T E R I I

RELATED RESEARCH

The first section of this chapter describes related research in the area of interracial attitude measurement. The second section focuses on interracial group process. The final section presents background on white racism in educational institutions.

Interracial Attitude Measurement

Students of attitude and the measurement of attitude change uphold similar definitions of the term "attitude." Rokeach (1968) defines "attitude" as "a relatively enduring organization of beliefs around an object or situation predisposing one to respond in some preferential manner [p. 112]." Following Thurstone (1946) Edwards (1957) defines an attitude as "the degree of positive or negative affect associated with some psychological object. By a psychological object, Thurstone means any symbol, phrase, slogan, person, institution, ideal or idea toward which people can differ with respect to positive or negative affect [p. 2]." Krech, Crutchfield and Ballachey (1962) define "attitude" as "an enduring system of positive or negative evaluations, emotional feelings, and pro and con action tendencies with respect to a social object [p. 139]."

Sarnoff and Katz (1954) provide a theoretical foundation for research in attitude change. After noting that people assume attitudes as part of their adjustment to the world, Sarnoff and Katz present the hypothesis that all people alter their attitudes in terms of three motivational contexts. The first of these is reality testing. Assuming that each person has a need to explore in order to learn about the world around him, attitudes may be partly a function of the range of information which has been available to the person regarding certain objects of his quest. A person will cling to information he has until it is replaced with more reliable information. They use an example of a curious white child who has heard the term "Negro" for the first time. He is told by his parents, whom he has asked for information, that Negroes are bad people, stupid, dirty, and animal-like. If it can be assumed that he has heard no contrary information, that he has never had actual experience with black people, and that his parents have always supplied him with reliable facts about things, it logically follows that the child will tend to accept this information about black people. The child's attitude is likely to persist, even if he is free of other motivational needs to maintain it, until his contact with Negroes proves to him that they are not all bad people or until he is confronted by contrary information which he is able to consider more reliable than that which his parents gave him. The second motivational context is reward and

punishment. The effect of reward and punishment is involved when attitudes are adopted as a consequence of externally applied social sanctions. To illustrate this motivational context, Sarnoff and Katz present an example of a white child in rural Mississippi who begins life on favorable terms with his Negro playmates. As he matures, however, his acceptance by the white community partially depends upon the extent to which he has been able to share the prevalent anti-Negro biases. The third motivational basis for attitude change is ego defense. For example, a person who is low in ego strength may need to create attitudes to function as ego defenses. The hostile bigot, by projecting his hostile impulses onto others, can gratify his impulses and still maintain the fiction that his impulses originated in others rather than in himself. In a context of ego defense attitudes may be changed to gratify physiological or social needs, to resolve inner conflict, or to permit the expression of unconscious impulses.

More theoretical background for research in attitude change is provided in Katz and Stotland (1959) and Rokeach (1968). Katz and Stotland hold that measurement of attitudes ought to include, in addition to evaluation, measures of the belief component, the behavioral component, and the connection between the attitude and the value system. Attitude research should emphasize experiments in attitude change, since change is important for understanding any phenomenon. Attitude

change is defined by Rokeach (1968) as a "change in predisposition, the change being either a change in the organization or structure of beliefs" or a "change in the content of one or more of the beliefs entering into the attitude organization [p. 135]."

Osgood and Tannenbaum (1955) describe a general theory of attitude change which asserts that change is determined, among other things, by the source of the message, the original attitude toward the concept evaluated by the source, and the nature of the evaluative assertion. Predictions of change are based on a combination of a principle of congruity, a principle of susceptibility as a function of polarization, and a principle of resistance toward incongruous messages. They define their principle of congruity in human thinking in the following manner: "Changes in evaluation are always in the direction of increased congruity with the existing frame of reference [p. 43]."

Another significant work relative to attitude change theory is Festinger's (1962) cognitive dissonance theory. "This theory centers around the idea that if a person knows various things that are not psychologically consistent with one another, he will, in a variety of ways, try to make them more consistent [p. 3]."

After their review of the literature, Murphy, Murphy, and Newcomb (1937) concluded that there are three possible distributions of effects resulting from a treatment designed

to alter attitudes. They are (1) no substantial attitude change following the treatment; (2) more frequently, a shift in the direction desired as the result of the treatment; and (3) not too infrequently, a bimodal distribution of the effects of the treatment; i.e., some participants shifting toward the desired position and others shifting opposite the desired position.

Several attitude studies have been done on the results of intensive short-term National Defense Education Act guidance institutes. Counselors' attitude change in the direction of a more understanding approach to students was reported by Jones (1963) after an intensive seven-week program which included small group discussions as one of the principal teaching techniques. Little relation between dogmatism and the generally accepted attributes of a good counselor was found by Wrightsman, Richard, and Noble (1966).

One of the more commonly used methods of measuring attitudes and "the most carefully designed and tested is the so-called attitude scale . . . [which is an instrument that] consists of a set of statements or items to which the person responds [Krech et al., 1962, p. 147]." According to Bogardus (1925), the first attitude scales were constructed to measure interracial attitudes. Shaw and Wright (1967) offer a comprehensive review of interracial attitude scales. They have noted that most of the standard interracial attitude measures have obsolete content and are in need of updating.

Interracial Group Process

Rogers (1967) considers the intensive group experience or basic encounter group to be one of the most significant modern social inventions. Calling the basic encounter group a highly potent experience, he says people regard it as either strikingly worthwhile or highly questionable but rarely react to it in a neutral fashion. Chick (1968) utilized the basic encounter group in training school counselors to participate in interracial group process. The basic encounter groups, which are also referred to as "attitudinal groups" and "sensitivity groups," were the vehicle for enabling participants to have personal growth experiences and "to become more aware of their feelings, attitudes, prejudices, biases and emotions, thus gaining insight into their own interpersonal relationships and value structures [Chick, 1968, p. 8]."

Driver (1958) and Hill (1962) illustrate precedents for the use of small groups for specific learning purposes (as opposed to therapeutic purposes).

Mabee (1958) reports that the Texas Board of Christian Churches, in a statewide desegregation training program for teachers and counselors, used small-group discussion activity as the principal teaching technique. Simpson and Yinger (1965) point out that the pure imparting of specific information about minority groups does not materially alter attitudes toward these groups. They further conclude that the acquisition of knowledge does not automatically produce understanding.

"The main attack must be made on basic and often emotionally held attitudes rather than on opinions [p. 514]." In supporting the latter conclusion, Allport (1958) suggests that "prejudice is reflected in both beliefs and in attitudes. It seems highly probable that increased knowledge of a minority group would lead directly to a truer set of beliefs. It does not follow that attitudes will change proportionately [p. 255]." Rubin (1967) found that "sensitivity training may well be a powerful technique in the reduction of ethnic prejudice [p. 29]."

Chick (1968) has illustrated in her work with interracial group process that what she designated as "Basic Personal Encounter Groups" were highly successful in helping participants to increase their understanding and skills in communicating across racial lines. She further states that these groups "operated at what is commonly described as a 'gut level of feeling,' and attitudes, prejudices, biases and emotions were openly exchanged and examined [p. v]." The general purpose of these groups is described as providing "an opportunity for personal growth and improved interpersonal relationships through group exchange of ideas, feelings, and attitudes. . . . The basic medium through which this is accomplished is a loosely structured discussion centered around topics of individual or mutual interest to the group, generally on some aspect of interpersonal relationships [Chick, Appendix Z₁]."

Harrison (1965) illustrates that participants tend to

learn better in groups which are intentionally composed to produce conflict between polarized subgroups. Keen and Wagner (1969) concluded from their experience with interracial "sensitivity training" groups at Bucknell University that these groups "served to point out the basic and extremely pervasive difficulty in black-white relationships, both personally and nationally: suspicion among the blacks of friendly or personal overtures from the whites, and confusion, guilt and frustration among the whites [p. 1]." To achieve better interracial understanding, Keen and Wagner (1969) contend that "the students must face their feelings as part of the problem in general; black students must come to see the effect of their suspicion on the whites and white students must come to see the effect of their overtures on the blacks [pp. 13-14]."

An interracial group encounter program conducted at California State College at Los Angeles during the 1968-1969 academic year was organized to aid

. . . white people to get together. . . . First, in order to comprehend both the institutional and individual attitudes and feelings--intellectual and emotional--that are held about black people; and, second, to give participants the opportunity and methods for changing those attitudes and feelings which they are now unable to substantiate, or with which they are now displeased [Newgarden, 1969, p. 3].

White Racism in Educational Institutions

Racism is defined by Carmichael and Hamilton (1967)

as

. . . the predication of decisions and policies on consideration of race for the purpose of subordinating a racial group and maintaining control over that group.

. . .
[White] racism is both overt and covert. It takes two, closely related forms: individual whites acting against individual blacks, and acts by the total white community against the black community. We call these individual racism and institutional racism [pp. 3-4].

Allport (1961) also dichotomizes racism into personal and institutional racism. He contends that it is equally important to ameliorate the two kinds of racism.

The United States National Advisory Commission on Civil Disorders (1968) supports the notion that white racism has permeated the entire life stream of American thought:

The most fundamental [matter] is the racial attitude and behavior of white Americans toward black Americans. Race prejudice has shaped our history decisively in the past; it now threatens to do so again. White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II [p. 203].

Solomon (1968) sees racism and education as inter-related institutions. Within a racist society, he notes, the school and its teachers will reflect the dominant pattern. Our society incorporates a deep rooted pattern of racism which is necessarily reflected in and perpetuated by its key institutions. Kvaraceus, Gibson, and Curtin (1967) state that "education in all its dimensions has a clear obligation to reduce the dual handicaps of poverty and discriminatory race relations in the United States [p. v]." Solomon (1968) reminds us that schools share in the overall community pattern of racism and that the educational process is consequently damaged.

White teachers have been raised for the most part unquestioningly in a racist system and "there is little to suggest that college experience typically challenged earlier indoctrination, and the record of professional activity would hardly bear out any theory that teachers have strongly opposed the racial system [p. 29]." In pointing out that educators in the United States no longer pretend that there is no racial crisis, Small (1968) "fears that most still 'cooly' consider that it is not the purpose of the schools to deal with such problems, except perhaps to touch upon them very lightly, very respectably [p. 196]." He maintains that "if the government has the right to make education compulsory, then it also has the obligation to make mandatory orientation courses dealing with racism [p. 197]."

A minority theory expressed in the works of Rokeach (1968), Rokeach and Mezei (1966), Smith, Williams, and Willis (1967), Stein, Hardyck, and Smith (1965), and Triandis and Davis (1965), asserts that white American rejection of black Americans is motivated less by institutional racism than by assumed belief and value differences. According to this viewpoint, shared belief and value systems are the major determinants of harmony between groups.

Spindler (1959) emphasizes that education, since it is the prime transmitter of cultural beliefs and values in this country, has been taxed with the task of reevaluating the beliefs and values taught. That the schools have a

responsibility to ensure that damaging racist ideas and behaviors are not perpetuated institutionally has been affirmed by UNESCO (Brinkman, 1961).

It has been asserted in this section that schools are deeply involved in the racist patterns of American society. This chapter has described the past use of interracial group process in dealing with racism in educational institutions. It has also described related research in the area of interracial attitude measurement.

C H A P T E R I I I

METHODOLOGY

This chapter deals with the organization of the race relations program and the research procedures used in this study. It also describes the sample, the design of the research, the instruments, and the procedures of analysis.

Program Organization

An alleged beating on November 7, 1968, of two young men--one a white University of Massachusetts student and the other his black friend and visitor--culminated a series of smaller abusive racial incidents and served as a catalytic agent in moving the University's Afro-American Society to present 21 demands to the University administrators. Several of the demands were for "sensitivity training" for members of the University community.

The School of Education, in cooperation with other members of the University staff, offered to sponsor a course in race relations awareness during the Spring 1969 Semester in response to the Afro-American Society's demand "that 'sensitivity training' in race behavior be required for teachers; fraternity, sorority and house officers; policemen; and all students, faculty and administration [The Amherst Student, 1968, p. 1]."

The University of Massachusetts Faculty Senate approved the offering of the program for the Spring 1969 Semester as an experimental three-credit course which would be graded on the pass-fail basis. The course was announced in the student newspaper, the Massachusetts Daily Collegian, prior to registration day. It was offered on a first-come, first-served basis to 600 students. In order to accommodate the large number of participants and provide small group meetings, the course was offered twice during the semester, each time for an eight-week period.

In order to guard against partiality and to facilitate the task of dividing the group into halves, the original roster of names was randomly split in half. Two lists were formed to assign the participants to one of the eight-week sessions. Again, the names in each group were randomly assigned to 40 groups of 15 each, thus creating the small discussion sections.

The course outline as proposed to the University Faculty Senate purported to "examine the problem of racism [Seidman, 1968a]." The course was designed to "focus on personal feelings and attitudes supplemented by information from history and the behavioral sciences that is relevant to the problem [Seidman, 1968a]." Originally entitled "The Fire Next Time," the course, upon recommendation of the University's Academic Matters Committee, was retitled "Race Relations in Education." Also upon the Academic Matters Committee's recommendation, the course was offered on a pass-fail basis for

three credits.

The enrollment was opened to undergraduate and graduate students, as well as all University employees. Including group leaders and participants 569 people actually registered for the program under two Course Numbers: Education 270 (undergraduate) and Education 753 (graduate) both of which were entitled "Race Relations in Education" in the university records. Of the 569 registered participants and group leaders 488 were undergraduates. Twenty-two of the undergraduates withdrew during the semester leaving a total of 466 who officially completed the course. Of the 81 graduate students initially registered to be either small group discussion leaders or participants two withdrew during the semester leaving a total of 79. Thus a combined total of 545 people officially completed the course either as participants or as small group discussion leaders.

The format of the course was proposed to include the following elements:

Four hours of group meetings comprised of:
One hour of lecture before the entire group
Three hours of small group discussion
Student-initiated discussions
Required readings and reports on readings
Exam on lectures
Term paper [Seidman, 1968a]

The course format, in fact, consisted of four one-hour lectures and four one-hour film presentations before the entire group, each followed by a three-hour small group discussion. The small groups consisted of 15 participants, randomly assigned,

and two group facilitators. There was also incorporated into the format a ten-hour, all-day marathon, which met on the last Saturday of each eight-week session.

The large-group presentations (lecture or film) were designed to provide background information for the small group discussions. It was noted that

. . . the small group meetings represent the major thrust of the program. Groups can be used to perform many kinds of service for their members:

1. A group may be used to get a new perspective on a problem or a set of problems;
2. A group may be used to test the validity of an idea;
3. A group may be used to test the reality of your situation;
4. A group may be used to check the reality of one's own perception of oneself and others.

The small group meetings will be designed to utilize these kinds of resources for developing sensitivity to the problem of racism [Seidman, 1968b].

The following guidelines were offered to the small group discussion leaders:

1. This is primarily a course in white racism for whites-- however no one will be excluded that is interested in participation.
2. This is not a "sensitivity" or "encounter" type course.
3. Emphasis will be given to how racism has been institutionalized and our individual affiliation with those institutions [Woodbury, 1969].

The group discussion leaders were recruited from among the participants in a previously held seminar on race relations. Twenty-one of the 40 leaders came from that source. The remainder were recruited from among graduate and undergraduate students known to the coordinators of the course. The preparation of the discussion group leaders was limited to

a single evening's instruction and discussion of suggested techniques and readings. No other formal group meetings were scheduled after the course began. Although some group leaders had had teaching experience, few were trained in the small group process.

Of a total of 40 group leaders who led small group discussions in the first eight-week segment of the program 32 responded to a brief demographic questionnaire which provided some indication of who the group leaders were. Of the 32, twenty were graduate students and two each were sophomores, juniors, and seniors and six listed themselves as "other." There was a small surplus of males (19) over females (13). Whites outnumbered blacks by 24 to 8. Religious heritage was specified by 12 as "Catholic," 11 as "Protestant," five as "Jewish," three as "no formal religion," and one as "other." When asked to specify "father's occupation" thirteen checked the category of "Manager, proprietor, executive." Four indicated "professional," three "semiprofessional," two each indicated "sales" and "craftsman, foreman," and one each indicated "clerical worker" and "operative."

Most of the participants in the program were registered in the course. It was announced at the first evening meeting that attendance at weekly sessions would be one of the major criteria for achieving a "Pass" grade.

Sample

Of the 545 participants and small group discussion leaders who were enrolled in the program entitled "Race Relations in Education," 484 participants completed personal data questionnaires (see Appendix C) at the first evening meeting of the semester on February 2 when all participants of both eight-week sessions attended. The demographic data of these 484 participants appear in Table 1.

Demographic data of those 338 participants who completed pre- and posttests and who identified themselves by number were similarly distributed and appear in Table 2.

On February 2 all enrolled participants met in the School of Education building. At this time the participants were assigned rooms according to their participation in either the first or second eight-week segment of the program.

To set a tone of objectivity for the data collection, the researcher explained the purpose of the pre- and post-program inventories.

The group designated as the second eight-week segment completed the preprogram inventory after a briefing concerning the format of the program by the lecturer. This group was then dismissed until the beginning of their eight-week segment of the program on April 1.

The group designated as the first eight-week segment also completed the preprogram inventory. Immediately after doing so, they attended their first lecture and small group

TABLE 1
DEMOGRAPHIC DATA OF PRETEST PARTICIPANTS

		Number	Percent of Total
Race	White	433	89.5
	Black	51	10.5
Sex	Female	283	58.5
	Male	201	41.5
Academic Level	Freshman	62	12.8
	Sophomore	52	10.7
	Junior	124	25.6
	Senior	173	35.7
	Graduate Student	56	11.6
	UMass Faculty	2	.4
	Other	15	3.1
			<u>99.9*</u>
Religion of Birth	Catholic	193	39.9
	Jewish	98	20.3
	Protestant	163	33.7
	Other	17	3.5
	No Formal Religion	12	2.5
	No Response	1	.2
			<u>100.1</u>
Present Religious Practice	Catholic	110	22.7
	Jewish	68	14.1
	Protestant	102	21.1
	Other	22	4.6
	No Formal Religion	180	37.2
	No Response	2	.4
			<u>100.1</u>

N = 484

*Totals vary from 100% due to rounding errors.

TABLE 2
 PARTICIPANTS WHO COMPLETED PRE- AND POSTTEST AND WHO
 IDENTIFIED RESPONSES BY NUMBER
 (N = 346)

		Number	Percent of Total
Race	White	316	91.3
	Black	30	8.7
Sex	Female	204	59.0
	Male	142	41.0
Academic Level	Freshman	50	14.5
	Sophomore	38	11.0
	Junior	93	26.9
	Senior	131	37.9
	Graduate Student	27	7.8
	UMass Faculty	2	.6
	Other	5	1.5
Religion of Birth	Catholic	145	41.9
	Jewish	68	19.7
	Protestant	113	32.7
	Other	13	3.8
	No Formal Religion	7	2.0
	No Response	0	0.0
Present Religious Practice	Catholic	89	25.7
	Jewish	45	13.0
	Protestant	77	22.3
	Other	12	3.5
	No Formal Religion	121	35.0
	No Response	2	.6

meeting. At the eighth and final class meeting on March 18, the postprogram inventory was administered to the first eight-week group.

On April 1 at the first full meeting of the second eight-week group, a partial control pretest was administered to the group. At the eighth and final class meeting on May 20, the postprogram inventory was administered to the second eight-week group.

It was felt that this study could be carried out more efficiently if the subject's anonymity was assured. Greenberg (1968) supports the notion of anonymity in experiments dealing with attitude change, particularly where the responses requested may be construed to pose a threat to the responder. It is recognized that the necessity of providing anonymity is controversial. Hamel and Reif (1952), Ash and Abrahamson (1952), and Rosen (1960) have demonstrated that anonymity does not significantly affect subjects' scores in attitude studies.

Each inventory booklet was numbered with digits ranging from 000 to 599. Attached to each inventory was a 3x5 white, unlined index card with the corresponding test booklet number. Subjects were asked to record their three-digit number in the first three spaces in the answer sheet. They were also asked to record on the index card their first name and their mother's maiden name. These cards were then collected and stored until the administration of the postprogram inventory. At that time the subjects were asked to retrieve their index

card and again record the three-digit number on the postprogram answer sheet.

Design

The general design was formulated to do the most systematic study of attitude change possible within the limitations posed by the program organization. To measure changes effected by the program, a modification of the Solomon Four-Group Design (Campbell and Stanley, 1963) was superimposed on the data available for research. Table 3 illustrates the design employed.

TABLE 3
OVERALL RESEARCH DESIGN

Program Sequence	Groups				
	G ₁	G ₂	G ₃	G ₄	G ₅
Pretest (2/4)	O ₁	O ₁		O ₁	
First eight-week program treatment		X	X		
Posttest (3/18)		O ₂	O ₂		
Partial control pretest (4/1)				O ₁₁	
Second eight-week program treatment				X	X
Posttest (5/20)				O ₂	O ₂

Note: Explanation of subscripts with O's:
 1 indicates pretest
 2 indicates posttest
 11 indicates partial control pretest

Group 1 (G_1) includes the participants who completed the preprogram inventory only. These participants are represented in the G_1 column by the pretest symbol, O_1 . This first O_1 group includes both those participants who withdrew from the program following the pretest and those who remained in the program but avoided the posttest.

Group 2 (G_2) includes the 204 participants who were exposed to the first eight-week treatment, were both pretested and posttested, and who identified their responses by number.

Group 3 (G_3) includes those participants in the first eight-week treatment who were not pretested but who were exposed to the treatment and completed the posttest.

Group 4 (G_4) includes those 134 participants in the second eight-week treatment who were pretested on February 4, participated in the April 1 partial pretest, were exposed to the second eight-week treatment, and who identified their self-report inventories by code number.

Group 5 (G_5) includes those participants who were exposed to the second eight-week treatment and completed the May 20 posttest inventory but who were not pretested because of late registration (after February 4) or because of avoidance of the pretest situation.

Within the five-group design there are two groups of unequal size who underwent the pretest, treatment, and posttest (see Table 4). In Paradigm A there were 204 subjects

TABLE 4
RESEARCH DESIGN SHOWING PARADIGMS A AND B

Program Sequence	Groups				
	G ₁	G ₂	G ₃	G ₄	G ₅
Pretest (2/4)	O ₁	O ₁		O ₁	
First eight-week program treatment		X	X		
Posttest (3/18) and partial control pretest (4/1)		O ₂	O ₂	O ₁₁	
Second eight-week program treatment				X	X
Posttest (5/20)				O ₂	O ₂
(Paradigm)		A		B	

(white and black); in Paradigm B there were 134 subjects (white and black).

To determine comparability of the pretest groups, the experimental O₁ group scores from G₂ and G₄ will be compared to the scores of the control O₁ group in G₁.

The O₁₁ sample, which serves as the one-quarter sample pretest, was administered the questionnaire on April 1 to measure changes that might have occurred without the intervention of the treatment (see Table 5).

To control for the "history" threat to internal

TABLE 5
NONEQUIVALENT CONTROL GROUP

Program Sequence	Groups				
	G ₁	G ₂	G ₃	G ₄	G ₅
Pretest (2/4)	0	0		0	
First eight-week program treatment		X	X		
Posttest (3/18) and partial control pretest (4/1)		0	0	0 ₁₁	
Second eight-week program treatment				X	X
Posttest (5/20)				0	0

validity described in Campbell and Stanley (1963), the March 18 posttest scores of Groups 2 and 3 were compared to the April 1 quarter sample nonequivalent control group pretest (see Table 6). This comparison is an attempt to discern whether posttest scores are affected by other events, in addition to the experimental course, occurring between the first and second administrations of the questionnaire. The control group (0₁₁) in this instance had not been exposed to the experimental race relations program. The experimental group (Groups 2 and 3) had been exposed to the race relations program.

To control for reactive effect of the pretest on

TABLE 6
CONTROL FOR "HISTORY" THREAT

Program Sequence	Groups				
	G ₁	G ₂	G ₃	G ₄	G ₅
Pretest (2/4)	0	0		0	
First eight-week program treatment		X	X		
Posttest (3/18) and partial control pretest (4/1)		0	0	0 ₁₁	
Second eight-week program treatment				X	X
Posttest (5/20)				0	0

posttest scores, the scores of the posttest of Group 2 were compared to those of Group 3 and the posttest scores of Group 4 to those of Group 5 (see Table 7). Analysis of variance was utilized to test the significance of the difference.

Instruments

Since this study is concerned with attitude change, the primary focus will be on instruments that can be expected to assess any change which might occur as the result of the program, as well as the direction of change. In addition to reliability, validity, and ease of administration and scoring,

TABLE 7
CONTROL OF REACTIVE EFFECT

Program Sequence	Groups				
	G ₁	G ₂	G ₃	G ₄	G ₅
Pretest (2/4)	0	0		0	
First eight-week program treatment		X	X		
Posttest (3/18)		0	0	0	
Partial control pretest (4/1)				X	X
Second eight-week program treatment				0	0

the author looked for certain other characteristics in the measuring instruments. As these are instruments to which the subjects are required to respond twice--once prior to the commencement of the course and again at its conclusion--the items should have two characteristics. The items should be of such a nature that the subjects are expected to respond according to how they feel at the moment of administration and should be such that the subjects are not necessarily expected to remember in the posttest situation exactly how they had responded during the pretest. "Scales differ markedly in type and in method of construction, but in every case their objective is identical: to assign an

individual a numerical position on a continuum, a position which indicates, for example, the valence of his attitude toward a particular object [Krech, Crutchfield, and Ballachey, 1962, p. 147]."

One of the better methods of measuring attitudes and "by far the most widely used and the most carefully designed and tested is the so-called attitude scale . . . [which is an instrument that] consists of a set of statements or items to which the person responds [Krech, Crutchfield, and Ballachey, 1962, p. 147]." After deciding on the two instruments, an adaptation of the Anti-Negro Sentiments Scale (Middleton, 1960, p. 681) (see Appendix G) and the Negro Willingness to Associate with Whites (McDowell, 1968) (see Appendix F), the author also agreed to modify certain statements and to include statements deemed particularly suitable to the population. The author adhered to the informal criteria for editing statements to be used in the construction of attitude scales which were summarized in Edwards (1957).

Likert (1932) illustrates that the method of summated ratings is simpler and easier to apply in the development of an attitude scale than the method of equal-appearing intervals. Support to this claim has been given by others who have used the method of summated ratings--Edwards and Kenny (1946), Hall (1934), and Rundquist and Sletto (1936).

The method of successive intervals requires but a single judgment from each subject for each statement to be scaled. In obtaining judgments by the method of successive-interval judgments, one of the extreme intervals is described as "highly favorable" and the other as "highly unfavorable." The middle category is described as "neutral" (Edwards, 1957).

Likert found in the development of attitude scale construction that scores based upon the relatively simple assignment of integral weights correlated .99 with the more complicated normal system of weights. In obtaining responses from subjects, they are permitted to use any of one of the seven categories ranging from "strongly agree" to "strongly disagree." Thus, for any given statement one has available the proportion of subjects giving each of the seven categories of response. The categories of response are weighted in such a manner that the response made by the subjects with the most favorable attitude will always have the highest positive weight (Edwards, 1957). Ultimately, for each subject a total score is obtained by summing his scores for each individual statement. Because each response to a statement may be considered a rating and because these are summated over all statements, Bird (1940) called the Likert method of scale construction the "method of summated ratings [p. 159]."

The reliability coefficients typically reported for scales constructed by the method of summated ratings are above .85, even when fewer than 20 items make up the scale (Edwards, 1957). Murphy and Likert (1937) found reliability coefficients for their Negro Scale of 14 statements yielded coefficients ranging from .77 to .87, and their Morale Scale of 10 statements measuring attitude toward religion yielded coefficients ranging from .91 to .93.

It must be pointed out in this discussion about attitude scales that in this study the measuring instruments were designed to assess only verbal behavior. For the purpose of this study, it is assumed that there is a close relationship between the verbal behavior expressed on the attitude scales and other more overt forms of behavior (Shaw and Wright, 1967). A majority of our reactions in everyday life are verbal and our verbal declarations are socially accepted as symbols for overt acts. It thus seems reasonable to conclude, since our daily behavior in the area of attitudes is largely verbal, that verbal responses can be valid indices of other habits.

Attention, moreover, should be called to the work of Krech et al. (1962), Shaw and Wright (1967), and Thurstone and Chave (1929) in showing the validity of attitude scales in measuring attitudes on social questions.

Anti-Negro Sentiments Scale

The Anti-Negro Sentiments Scale was constructed by Middleton (1960) at Florida State University for a study, "Ethnic Prejudice and Susceptibility to Persuasion." The Anti-Negro Sentiments Scale is of the Likert type and has a seven-point response scale for each item, ranging from "strongly agree" to "strongly disagree" (Middleton, 1960). The author included eight of the 10 items from the Anti-Negro Sentiments Scale, modifying each item with the substitution of "black" for "Negro." The author also included seven items of his own construction which he judged appropriate for this study's population. A local two-week test-retest study yielded a reliability coefficient of .86 with a sample of 19 undergraduates similar to those who participated in the program.

Negro Willingness to Associate with Whites

The Negro Willingness to Associate with Whites was constructed by McDowell (1968) at Howard University for a research project, "Prejudice and Other Interracial Attitudes of Negro Youth," completed under a Cooperative Research contract with the United States Office of Education. The one aspect of prejudice studied was "social distance feelings." The instrument devised consisted of 16 interracial association items from which a "willingness to associate" index was computed (McDowell, 1968).

The scale ranges from a high of 4 (completely willing) to a low of 0 (completely unwilling), representing various

levels of willingness to associate with whites. The author excluded three items which were judged to be highly inappropriate for this study. Two of the 13 items included were modified to be more appropriate for the existing sample.

In order to determine reliability of the instrument the Kuder-Richardson Formula 20 was employed which yielded a reliability coefficient of .87.

Dogmatism Scale

The Rokeach Dogmatism Scale was constructed deductively by Rokeach (1960) and his associates who sought out various statements that would tap the specific characteristics that define open and closed cognitive systems. The principal requirement for an acceptable statement was that it "had to be designed to transcend specific ideological positions in order to penetrate to the formal and structural characteristics of all positions [Rokeach, 1960]."

Persons adhering dogmatically to such diverse viewpoints as capitalism and communism, Catholicism and anti-Catholicism should all score together at one end of the continuum and should all score in a direction opposite to others having equally diverse, yet undogmatic viewpoints (Rokeach, 1960).

The Dogmatism Scale used in this study is the 40-item Form E, the final form that emerged after the scale had gone through five editions (see Appendix D). Like the Likert-type Scale, the Dogmatism Scale is scored on the basis of a summation of the

various ratings made by the subject. It has a six-point scoring range that extends from +3 ("I agree very much") to -3 ("I disagree very much") and has no zero or neutral point, thereby forcing the subject who is undecided to make a directional decision, however slight (+1 or -1).

Rokeach (1960) illustrates that the Dogmatism Scale went through a number of revisions in order to increase the reliability. Rokeach reports the reliability for the Dogmatism Scale Form E to range from .68 to .93. He further states, "These reliabilities are considered to be quite satisfactory, especially when we remember that the Dogmatism Scale contains quite a strange collection of items that cover a lot of territory and appear on the surface to be unrelated to each other [p. 90]."

The pre- and post-inventories consisted of the Anti-Negro Sentiments Scale, the Rokeach Dogmatism Scale Form E and the Negro Willingness to Associate with Whites. Table 8 is a presentation of the various scale administrations.

In order to facilitate scoring procedures, each subject was instructed to make two responses for each item, one response in the test booklet itself and the identical response for the corresponding item on a machine scorable answer sheet. The responses on the answer sheet were transferred by machine to IBM data processing cards.

TABLE 8

DESCRIPTION AND SEQUENCE OF SCALES ADMINISTERED

Test Period	Scale Administered	Possible Range of Scores	Approx. Time (Minutes)	Number of Items
Pretest (2/4/69)	Anti-Negro Sentiments Scale	15-105	5	15
	Dogmatism Scale Form E	40-280	20	40
	Negro Willingness to Associate with Whites	13-91	5	13
Partial Control Pretest (4/1/69)	Anti-Negro Sentiments Scale	15-105	5	15
	Dogmatism Scale Form E	40-280	20	40
	Negro Willingness to Associate with Whites	13-91	5	13
Posttest (3/18/69)	Anti-Negro Sentiments Scale	15-105	5	15
	Dogmatism Scale Form E	40-280	20	40
	Negro Willingness to Associate with Whites	13-91	5	13
Posttest (5/20/69)	Anti-Negro Sentiments Scale	15-105	15	15
	Dogmatism Scale Form E	40-280	20	40
	Negro Willingness to Associate with Whites	13-91	5	13

Analysis

This section focuses on four concerns. First, two social distance scales (the Anti-Negro Sentiments Scale and the Negro Willingness to Associate with Whites) will be analyzed in order to assess the direction and intensity of change that one racial group demonstrated toward the other due to their participation in an educational race relations program featuring interracial group process. Second, the Rokeach Dogmatism Scale will be analyzed in order to correlate high and low dogmatic responses with willingness to associate with members of the other race. Third, analysis is to be performed on shared data and results gained from a parallel study (Brine, 1969) involving the same population and design but employing two indirect interracial attitude measures, the Semantic Differential (see Appendix A) and The Paired Hands Test (see Appendix E). Fourth, comparability of the control and experimental groups is to be evaluated as outlined in the overall research design (pages 28-33).

The procedures to be followed in analyzing the two social distance measures and the dogmatism scale are outlined below.

Hypothesis 1: The treatment will produce a positive change in the difference between the mean scores for the posttest and pretest on the Anti-Negro Sentiments Scale for the white participants in each of the eight-week treatments.

In order to measure the change in the scores for the white participants, each eight-week treatment group will be analyzed separately. A mean score will be computed for the pretest Anti-Negro Sentiments Scale and for the posttest Anti-Negro Sentiments Scale. In order to assess the difference in mean scores, the significance of the differences in means will be determined by an analysis of variance.

Hypothesis 2: The treatment will produce a positive change in the difference between the mean scores for the posttest and pretest on the Negro Willingness to Associate with Whites for the black participants in each of the eight-week treatments.

In order to measure the change in the scores for the black participants, each eight-week treatment group will be analyzed separately. A mean score will be computed for the pretest Willingness to Associate with Whites and for the posttest Willingness to Associate with Whites. In order to assess the difference in mean scores, the significance of the differences in means will be determined by an analysis of variance.

Hypothesis 3: There will be a significant positive correlation between the white participants' pretest dogmatism score and their pretest score on the Anti-Negro Sentiments Scale.

Hypothesis 4: There will be a significant negative correlation between the black participants' pretest dogmatism score and their pretest score on the Willingness to Associate with Whites.

In order to ascertain the information required to examine Hypotheses 3 and 4, the following procedure will be employed: The pretest dogmatism scores for the white

participants will be correlated with their pretest scores on the Anti-Negro Sentiments Scale. The pretest dogmatism scores for the black participants will be correlated with their pretest scores on the Negro Willingness to Associate with Whites.

The following two hypotheses are based on shared data and results gained from a parallel study involving the same population and design but employing different inter-racial attitude measures (Brine, 1969). In order to investigate the possible relationships between social distance scores and Semantic Differential evaluative factor scores the following hypotheses will be analyzed:

Hypothesis 5: There will be a significant negative correlation between white participants' evaluative factor scores on the Semantic Differential concept "Black People" and their scores on the Anti-Negro Sentiments Scale.

Correlation coefficients will be computed to compare Semantic Differential scores to Anti-Negro Sentiments Scale scores. The February 4 pretest scores of white participants will constitute the sample for this computation. Mean evaluative factor scores on the Semantic Differential concept "Black People" will be compared to scores on the Anti-Negro Sentiments Scale.

Hypothesis 6: There will be a significant positive correlation between black participants' evaluative factor scores on the Semantic Differential concept "White People" and their scores on the Negro Willingness to Associate with Whites.

Correlation coefficients will be computed to compare Semantic Differential scores to Negro Willingness to Associate

with Whites scores. February 4 pretest scores of black participants will constitute the sample for this computation. Mean evaluative factor scores on the Semantic Differential concept "White People" will be compared to scores on the Negro Willingness to Associate with Whites.

C H A P T E R I V

ANALYSIS OF DATA

This chapter consists of four sections which report the data analyses that are outlined in the previous chapter. The first section concerns an examination of the control groups as outlined in the research design. The second section describes the actual measured outcomes of the experimental course under study. The third section describes the correlative data illustrating the relationships between the two social distance measures and dogmatism. Finally, employing shared data and results from the parallel study (Brine, 1969), an examination is made of correlative data describing the relationships between the two social distance measures and the evaluative factor scores on the Semantic Differential.

Comparisons of Experimental and Control Groups

In order to apply some controlling features to the sample population under study a modification of the Solomon Four-Group Design (Campbell and Stanley, 1963) was superimposed on the data available for this evaluation study. A description of the overall research design is provided in Table 3 on page 28.

In order to determine whether or not participants who eventually dropped out of the program or who boycotted the posttest situation represented a different population

sample than those who completed the program and the posttest as well, the first comparison was made operative. The February 4 pretest scores of Group 1 were compared to the combined pretest scores of Groups 2 and 4 using a one-way analysis of variance. Descriptive data and analyses of variance for the three measuring instruments employed are provided in Tables 9 through 14.

The between group F ratios reported in Tables 10, 12 and 14 are all nonsignificant. Thus it may be concluded that there are no quantitative differences between that group of participants who responded to both the pre- and post-inventories and that group who only responded to the pre-inventory but did not respond to the post-inventory.

TABLE 9

DESCRIPTIVE DATA OF THE ANTI-NEGRO SENTIMENTS SCALE
PRETEST SCORES FOR ALL WHITE PARTICIPANTS
IN GROUP 1 AND GROUPS 2 AND 4

Treatment Group	G ₁	G ₂ and G ₄
Sample Size	93	316
Mean	2.1106	2.0372
Standard Deviation	0.7936	0.6785

TABLE 10
 ANALYSIS OF VARIANCE OF ANTI-NEGRO SENTIMENTS SCALE
 SCORES FOR ALL WHITE PARTICIPANTS IN GROUP 1
 AND GROUPS 3 AND 4

	Sum of Squares	df	Mean Square	F Ratio
Between Groups	0.3865	1	0.3865	0.7751 ^a
Within Groups	202.9329	407	0.4986	
Total	203.3193	408		

^aF ratio not significant for $df = 1, 408$ ($p > .05$).

TABLE 11
 DESCRIPTIVE DATA OF THE ROKEACH DOGMATISM SCALE (FORM E)
 PRETEST SCORES FOR ALL PARTICIPANTS IN GROUP 1 AND
 GROUPS 2 AND 4

Treatment Group	G ₁	G ₂ and G ₄
Sample Size	106	345
Mean	3.4830	3.5101
Standard Deviation	0.6551	0.6199

TABLE 12

ANALYSIS OF VARIANCE: ROKEACH DOGMATISM SCALE (FORM E)
PRETEST SCORES FOR ALL PARTICIPANTS OF GROUP 1 AND
GROUPS 2 AND 4

	Sum of Squares	df	Mean Square	F Ratio
Between Groups	0.0593	1	0.0593	0.1503 ^a
Within Groups	177.2638	449	0.3948	
Total	177.3232	450		

^aF ratio not significant for $df = 1, 450$ ($p > .05$).

TABLE 13

DESCRIPTIVE DATA OF THE NEGRO WILLINGNESS TO ASSOCIATE
WITH WHITES PRETEST SCORES FOR ALL BLACK PARTICIPANTS
IN GROUP 1 AND GROUPS 2 AND 4

Treatment Group	G ₁	G ₂ and G ₄
Sample Size	13	29
Mean	2.7418	3.0164
Standard Deviation	0.9212	0.7250

TABLE 14

ANALYSIS OF VARIANCE OF THE NEGRO WILLINGNESS TO ASSOCIATE
WITH WHITES FOR ALL BLACK PARTICIPANTS IN
GROUP 1 AND GROUPS 2 AND 4

	Sum of Squares	df	Mean Square	F Ratio
Between Groups	0.6767	1	0.6767	1.0870 ^a
Within Groups	24.9011	40	0.6225	
Total	25.5778	41		

^aF ratio not significant for $df = 1, 41$ ($p > .05$).

To control for the "history" threat to internal validity, the design was organized so that the posttest scores of Groups 2 and 3 could be compared to the Group 4 partial control pretest. The partial control pretest was administered to the Group 4 participants on March 18 when they reassembled after an eight-week period during which they were not involved in the experimental race relations program. Descriptive data and analyses of variance for two of the measuring instruments are provided in Tables 15 through 18.

It should be noted that only one subject appears in Group 3 which was established to include participants who entered class late or for some other reason missed the pretest and yet participated in the program and posttest. Therefore, no statistical group analyses involving Group 3 only can be

TABLE 15
 DESCRIPTIVE DATA OF WHITE PARTICIPANTS' ANTI-NEGRO
 SENTIMENTS SCALE SCORES FOR THE GROUP 2
 POSTTEST AND THE GROUP 4 PARTIAL
 CONTROL PRETEST

Treatment Group	G ₂ O ₂	G ₄ O ₁₁
Sample Size	187	34
Mean	1.9271	2.1128
Standard Deviation	0.6779	0.3982

TABLE 16
 ANALYSIS OF VARIANCE OF WHITE PARTICIPANTS' ANTI-NEGRO
 SENTIMENTS SCALE SCORES FOR THE GROUP 2 POSTTEST
 AND THE GROUP 4 PARTIAL CONTROL PRETEST

	Sum of Squares	df	Mean Square	F Ratio
Between Groups	0.9917	1	0.9917	2.3941 ^a
Within Groups	90.7160	219	0.4142	
Total	91.7077	220		

^aF ratio not significant for df = 1, 220 ($p > .05$).

TABLE 17

DESCRIPTIVE DATA OF ALL WHITE PARTICIPANTS' ROKEACH DOGMATISM SCORES (FORM E) FOR THE GROUP 2 POSTTEST AND THE GROUP 4 PARTIAL CONTROL PRETEST

Treatment Group	G ₂ O ₂	G ₄ O ₁₁
Sample Size	208	47
Mean	3.5129	3.3686
Standard Deviation	0.7204	0.6105

TABLE 18

ANALYSIS OF VARIANCE OF ALL WHITE PARTICIPANTS' ROKEACH DOGMATISM SCORES (FORM E) FOR THE GROUP 2 POSTTEST AND THE GROUP 4 PARTIAL CONTROL PRETEST

	Sum of Squares	df	Mean Square	F Ratio
Between Groups	0.7977	1	0.7977	1.6199 ^a
Within Groups	124.5806	253	0.4924	
Total	125.3782	254		

^aF ratio not significant for df = 1, 254 (p > .05).

performed.

Because a substantial number of black participants was lacking in the O₁₁ control group no comparison data are presented involving blacks. Therefore, the Willingness to Associate with Whites is not analyzed and only white participant scores are analyzed on the Rokeach Dogmatism Scale.

The between group F ratios reported in Tables 16 and 18 are both nonsignificant. Thus it may be concluded that there are no perceptible differences between the two groups-- that which had not participated in the experimental race relations program and that which had participated. Thus it may be further concluded that expressed attitudes, as measured by the post-inventory, might have been influenced as much by events happening in the participants' everyday world as by the experience of this particular program.

Change due to history could be attributed to the time effect related to the delay of the eight-week period before treatment for Group 4. It can further be posited that the delay was in effect a pseudo-treatment. The anticipation of participation in the experimental race relations program could be an unobtrusive factor partially responsible for the change due to history.

In order to control for the reactive effect of the pre-test on posttest scores, it was planned to compare the post-test scores of Group 2 to those of Group 3 and to compare

the posttest scores of Group 4 to those of Group 5. The former comparison was not completed because, as previously noted, there was only one participant in the Group 3 posttest population. Tables 19 through 24 indicate the results of the one-way analyses of variance which were employed to compare the mean posttest scores of Groups 4 and 5.

The F score reported in Table 24 is significant ($p < .01$). This indicates that there may be a reactive effect of the pretest on the posttest scores for the black population on the Willingness to Associate with Whites.

TABLE 19

DESCRIPTIVE DATA OF THE WHITE PARTICIPANTS' ANTI-NEGRO SENTIMENTS SCALE SCORES FOR THE POSTTESTS OF GROUP 4 AND GROUP 5

Treatment Group	G ₄ O ₂	G ₅ O ₂
Sample Size	130	63
Mean	1.7747	1.9362
Standard Deviation	0.5684	0.7482

TABLE 20

ANALYSIS OF VARIANCE OF THE WHITE PARTICIPANTS' ANTI-NEGRO
SENTIMENTS SCALE SCORES FOR THE POSTTESTS OF GROUP 4
AND GROUP 5

	Sum of Squares	df	Mean Square	F Ratio
Between Groups	1.1072	1	1.1072	2.7684 ^a
Within Groups	76.3902	191	0.3999	
Total	77.4974	192		

^aF ratio not significant for $df = 1, 192$ ($p > .05$).

TABLE 21

DESCRIPTIVE DATA OF ALL PARTICIPANTS' ROKEACH DOGMATISM
SCALE (FORM E) SCORES FOR THE POSTTESTS OF
GROUP 4 AND GROUP 5

Treatment Group	G ₄ O ₂	G ₅ O ₂
Sample Size	138	66
Mean	3.4067	3.3375
Standard Deviation	0.5710	0.6000

TABLE 22

ANALYSIS OF VARIANCE OF ALL PARTICIPANTS' ROKEACH DOGMATISM SCALE (FORM E) SCORES FOR THE POSTTESTS OF GROUP 4 AND GROUP 5

	Sum of Squares	df	Mean Square	F Ratio
Between Groups	0.2138	1	0.2138	0.6344 ^a
Within Groups	68.0772	202	0.3370	
Total	68.2911	203		

^aF ratio not significant for $df = 1, 203$ ($p > .05$).

TABLE 23

DESCRIPTIVE DATA OF BLACK PARTICIPANTS' WILLINGNESS TO ASSOCIATE WITH WHITES SCORES FOR THE POSTTEST OF GROUP 4 AND GROUP 5

Treatment Group	G ₄ O ₂	G ₅ O ₂
Sample Size	8	3
Mean	2.7360	4.4587
Standard Deviation	0.4450	1.2286

TABLE 24

ANALYSIS OF VARIANCE OF BLACK PARTICIPANTS' WILLINGNESS TO
ASSOCIATE WITH WHITES SCORES FOR THE POSTTEST
OF GROUP 4 AND GROUP 5

	Sum of Squares	df	Mean Square	F Ratio
Between Groups	6.4747	1	6.4747	13.2282 ^a
Within Groups	4.4052	9	0.4895	
Total	10.8799	10		

^aF ratio significant for $df = 1, 10$ ($p < .01$).

The F ratios reported in Tables 20 and 22 are not significant. Thus, since there were no significant differences between the groups, it may be concluded that there was no reactive effect of the pretest on the posttest scores. Further, it may be concluded that the pretesting experience did not tend to increase or decrease the participants' sensitivity to the experimental program.

Outcomes of Expressed Social Distance Change

In order to assess expressed changes in social distance due to the participation in the experimental race relations program on the part of black and white participants toward one another the data pertaining to the following two hypotheses were analyzed by means of a two-way analysis of variance. In both instances the mean scores on the pre- and posttest were analyzed for

each eight-week treatment group.

Hypothesis 1

The treatment will produce a positive change (decrease in Scale Values) in the difference between the mean scores for the posttest and pretest on the Anti-Negro Sentiments Scale for white participants in each of the eight-week treatments.

There were 186 white participants in Group 2 (first eight-week group) and 130 in Group 4 (second eight-week group). Cell mean scores of the two groups are reported in Table 25.

TABLE 25

ANTI-NEGRO SENTIMENTS SCALE PRE- AND POSTTEST CELL
MEAN SCORES FOR THE FIRST AND SECOND EIGHT-WEEK
TREATMENT GROUPS

	Group 2	Group 4
Pretest	2.08 (n=186)	1.97 (n=130)
Posttest	1.92 (n=186)	1.77 (n=130)

The results of the two-way analysis of variance of white participants' scores on the Anti-Negro Sentiments Scale are reported in Table 26.

For the main effects over tests an F ratio of 11.016 (for $df = 1, 628$) was found in the two-way analysis of variance indicating that Hypothesis 1 should be accepted at the $p < .01$

TABLE 26

TWO-WAY ANALYSIS OF VARIANCE OF WHITE PARTICIPANTS' SCORES
ON THE ANTI-NEGRO SENTIMENTS SCALE

	df	Sum of Squares	Mean Squares	F Ratio
Test	1	4.757835	4.757835	11.016 ^a
Group	1	2.556332	2.556332	5.919 ^b
Test x Group	1	0.093147	0.093147	0.216
Error	628	271.245995	0.431920	
Total	632	2931.317175		

^aF ratio is significant for $df = 1, 632$ ($p < .01$).

^bF ratio is significant for $df = 1, 632$ ($p < .05$).

level. The fact that Hypothesis 1 is accepted indicates that the treatment of the experimental race relations program changed (i.e., decreased the scores lower than could be effected by chance $p < .01$) participants' scores in the desired direction on the Anti-Negro Sentiments Scale. This implies that white participants in both eight-week treatment groups changed their expressed social distance in a positive direction toward blacks.

Since the research design (Table 3, p. 28) included

two successive eight-week treatment groups, there was a separation of the total population over a 16-week period (two successive eight-week sections of the experimental course). The design included testing the two groups in an attempt to assess if there was a difference in instructional potency between the first and second eight-week treatments.

The between group F ratio of 5.919 (for $df = 1, 632$) was found in the two-way analysis of variance indicating that there was a significant difference ($p < .05$) between expressed social distance change by white participants in the second eight-week group than by white participants in the first eight-week group.

There was a significant difference between the scores on the Anti-Negro Sentiments Scale by white participants in the second eight-week group in comparison to the first eight-week group. This change could be attributed to the time effect related to the eight-week delay of treatment. This delay may have been in effect a pseudo-treatment. The anticipation of participation in the experimental race relations program could be an unobtrusive factor responsible for some of the change.

Hypothesis 2

The treatment will produce a positive change (increase in Scale Values) in the difference between the mean scores for the posttest and pretest on the Negro Willingness to Associate

with Whites for the black participants in each of the eight-week treatments.

There are 21 black participants in Group 2 (first eight-week group) and 8 in Group 4 (second eight-week group). Mean scores of the two groups are reported in Table 27.

TABLE 27

NEGRO WILLINGNESS TO ASSOCIATE WITH WHITES PRE- AND POSTTEST
CELL MEAN SCORES FOR THE FIRST AND SECOND
EIGHT-WEEK TREATMENT GROUPS

	Group 2	Group 4
Pretest	3.11 (n=21)	2.74 (n=8)
Posttest	2.97 (n=21)	2.73 (n=8)

The results of the two-way analysis of variance of black participants scores on the Negro Willingness to Associate with Whites is reported in Table 28.

For the main effects over tests an F ratio of 0.119 (for $df = 1, 58$) was found in the two-way analysis of variance indicating that Hypothesis 2 should be rejected ($p > .05$).

Since Hypothesis 2 is rejected it may be concluded that no positive or negative changes in black participants' expressed willingness to interact socially with white people took place as a result of participation in the experimental race

TABLE 28

NEGRO WILLINGNESS TO ASSOCIATE WITH WHITES PRE- AND POSTTEST
MEAN SCORES FOR THE FIRST AND SECOND EIGHT-WEEK
TREATMENT GROUPS

	df	Sum of Squares	Mean Squares	F Ratio
Test	1	0.068928	0.068928	0.119 ^a
Group	1	1.088350	1.088350	1.883 ^b
Test x Group	1	0.052995	0.052995	0.092
Error	54	31.204256	0.577857	
Total	58	32.593744		

^aF ratio not significant for $df = 1, 58$ ($p > .05$).

^bF ratio not significant for $df = 1, 58$ ($p > .05$).

relations program.

Since the research design (Table 3, p. 28) included two successive eight-week treatment groups, there was a separation of the total population over a 16-week period (two successive eight-week sections of the experimental course). The design included testing the two groups in an attempt to assess if there was a difference in instructional potency between the first and second eight-week treatments.

The between group F ratio of 0.119 (for $df = 1, 54$)

was found in the two-way analysis of variance. This finding indicates that there was no significant difference between expressed attitudes which took place in the first eight-week group and that which took place in the second eight-week group.

Relationships between Social Distance Measures Scores and Dogmatism Scores

In order to ascertain a relationship between Social Distance scores and Dogmatism scores the data pertaining to the following two hypotheses were analyzed:

Hypothesis 3

There will be a significant positive correlation between the white participants' pretest dogmatism scores and their pretest scores on the Anti-Negro Sentiments Scale.

The pretest scores on the February 4 administration were analyzed to ascertain if white participants who register a high dogmatic pretest score would also tend to register a high pretest score on the Anti-Negro Sentiments Scale indicating a lack of willingness for social interaction with blacks. Conversely, white participants who register a low dogmatic pretest score will also tend to register a low pretest score on the Anti-Negro Sentiments Scale indicating a willingness for social interaction with blacks.

The Pearson product moment correlation procedure

produced a coefficient of $r = .24$ between the Rokeach Dogmatism Scale (Form E) and the Anti-Negro Sentiments Scale for a white participants' sample of $n = 409$ pairs. The t-tests for significance of a coefficient differing from $r = .00$ shows that any correlation $\geq .128$ is significant at the .01 level for $n = 400$. Hence, the correlation coefficient demonstrates a significant ($p < .01$) relationship between the Rokeach Dogmatism Scale (Form E) and the Anti-Negro Sentiments Scale.

Since the positive correlation between the two instruments is significant ($p < .01$) Hypothesis 3 is accepted. There does seem to be a tendency for the white participants who register a low dogmatic response to also tend to register a willingness for social interaction with blacks as measured by the Anti-Negro Sentiments Scale.

Hypothesis 4

There will be a significant negative correlation between black participants' pretest dogmatism scores and their pretest scores on the Willingness to Associate with Whites.

The pretest scores on the February 4 administration were analyzed to ascertain if black participants who register a high dogmatic pretest score would also tend to register a low pretest score on the Willingness to Associate with Whites indicating a lack of willingness to associate with whites. Conversely, black participants who register a low dogmatic pretest score would also tend to register a high pretest

score on the Willingness to Associate with Whites indicating a willingness to associate with whites.

The Pearson product moment correlation procedure produced a coefficient of $r = -0.01$ between the Rokeach Dogmatism Scale (Form E) and the Negro Willingness to Associate with Whites for a black participants' sample of $n = 42$ pairs. The t-tests for significance of a coefficient differing from $r = .00$ shows that any correlation $\geq .304$ is significant at the .05 level for $n = 40$. Hence, the correlation coefficient demonstrates a nonsignificant ($p > .05$) relationship between the Rokeach Dogmatism Scale (Form E) and the Negro Willingness to Associate with Whites.

Since the correlation coefficient ($r = -0.01$) between the two instruments is not significant ($p > .05$) this indicates that virtually no relationship exists between the Rokeach Dogmatism Scale (Form E) and the Negro Willingness to Associate with Whites. Therefore, Hypothesis 4 is rejected.

Relationships between Social Distance Scores and the Evaluative Factor Score on the Semantic Differential

Utilizing shared data and results from a parallel study (Brine, 1969) an examination was made of correlative data in order to ascertain the relationship between social distance scores and the evaluative factor scores as measured by the Semantic Differential. The two following hypotheses were posited in order to ascertain a relationship between the two instruments.

Hypothesis 5

There will be a significant negative correlation between white participants' evaluative factor scores on the Semantic Differential concept "Black People" and their scores on the Anti-Negro Sentiments Scale.

The pretest scores on the February 4 administration were analyzed in order to ascertain if white participants who register a high pretest evaluative factor score on the Semantic Differential concept "Black People" indicating a satisfactory concept, will tend to register a low pretest score on the Anti-Negro Sentiments Scale, indicating a willingness for social interaction with blacks.

The Pearson product moment correlation procedure produced a coefficient of $r = .28$ between the Anti-Negro Sentiments Scale and the Semantic Differential for a white participants' sample of $n = 408$ pairs. The t-tests for significance of a coefficient differing from $r = .00$ shows that any correlation $\geq .128$ is significant at the .01 level for $n = 400$. Hence, the correlation coefficient demonstrates a significant ($p < .01$) positive relationship between the Anti-Negro Sentiments Scale and the Semantic Differential.

Since Hypothesis 5 predicted a significant negative correlation between the two instruments and the correlation obtained was a significant positive relationship ($p < .01$) Hypothesis 5 is rejected. Thus, the evidence reported here suggests that the social distance measure Anti-Negro Sentiments

Scale does not measure the same expressed interracial attitude as does the evaluative factor score on the Semantic Differential concept "Black People."

Hypothesis 6

There will be a significant positive correlation between black participants' evaluative factor scores on the Semantic Differential concept "White People" and their scores on the Negro Willingness to Associate with Whites.

The pretest scores on the February 4 administration were analyzed in order to ascertain if black participants who register a high pretest evaluative factor score on the Semantic Differential concept "White People," indicating a satisfactory concept, will also register a high pretest score on the Negro Willingness to Associate with Whites, indicating a willingness for social interaction with whites.

The Pearson product moment correlation procedure produced a coefficient of $r = -0.50$ between the Negro Willingness to Associate with Whites and the Semantic Differential for a black participants' sample of $n = 42$ pairs. The t-tests for significance of a coefficient differing from $r = .00$ shows that any correlation $\geq .393$ is significant at the .01 level for $n = 40$. Hence, the correlation coefficient demonstrates a significant ($p < .01$) relationship between the Negro Willingness to Associate with Whites and the Semantic Differential.

Since Hypothesis 6 predicted a significant positive correlation between the two instruments and the correlation

received was a significant negative correlation ($p < .01$) Hypothesis 6 is rejected. Thus, the evidence reported here suggests that the social distance measure Negro Willingness to Associate with Whites does not measure the same expressed interracial attitude as does the evaluative factor score on the Semantic Differential concept "White People."

C H A P T E R V
CONCLUSIONS AND RECOMMENDATIONS

Overview

The focus of this study was to systematically examine an experimental race-relations program and to test its effectiveness in facilitating positive changes in expressed social distance between blacks and whites in a population of 545 students at the University of Massachusetts. The two social distance measures employed were the Anti-Negro Sentiments Scale and the Negro Willingness to Associate with Whites. A large-scale experimental race relations course conducted at the University of Massachusetts School of Education during the 1969 Spring Semester was the program studied.

This program was offered to undergraduate and graduate students, as well as to all University employees for three credits on a pass-fail basis. The course format consisted of four one-hour lectures and four one-hour film presentations, each followed by a three-hour small group discussion. The small groups consisted of fifteen participants, randomly assigned, and two group facilitators. There was also incorporated into the format a ten-hour, all-day marathon, which met on the last Saturday of each eight-week session. The large-group presentations (lecture or film) were designed to provide background information for the small-group discussions.

The group discussion leaders varied markedly in their level of expertise in group experiences and were largely recruited from among the participants in a previously held seminar on race relations. Twenty-one of the forty leaders came from that source. The remaining nineteen were recruited from students known to the coordinators of the course. The preparation of the discussion group leaders consisted of one three-hour workshop of instruction and discussion of suggested techniques and readings. No other formal group meetings were scheduled after the course began.

The main purpose of this study was to assess the experimental race relations program's effectiveness in facilitating positive changes in expressed social distance between blacks and whites as measured by a pre- and posttest administration of the Anti-Negro Sentiments Scale and the Negro Willingness to Associate with Whites.

A minor purpose of this study was to ascertain relationships between dogmatism, as measured by the Rokeach Dogmatism Scale (Form E), and social distance.

Four specific hypotheses were tested. In order to facilitate discussion, these hypotheses are restated below:

Hypothesis 1

The treatment will produce a positive change (decrease in Scale Values) in the difference between mean scores for the posttest and pretest on the Anti-Negro Sentiments Scale for white participants in each of the eight-week treatments.

Hypothesis 2

The treatment will produce a positive change (increase in Scale Values) in the difference between the mean scores for the posttest and pretest on the Negro Willingness to Associate with Whites for the black participants in each of the eight-week treatments.

Hypothesis 3

There will be a significant positive correlation between the white participants' posttest dogmatism scores and their pretest scores on the Anti-Negro Sentiments Scale.

Hypothesis 4

There will be a significant negative correlation between black participants' pretest dogmatism scores and their pretest scores on the Willingness to Associate with Whites.

Data related to Hypothesis 1 were analyzed by a two-way analysis of variance and the main effects over tests were found significant ($p < .01$); hence, the hypothesis was accepted. Thus, it can be concluded that the treatment of the experimental program changed white participants' scores in the desired direction indicating a tendency toward willingness for social interaction with blacks.

Data related to Hypothesis 2 were analyzed by a two-way analysis of variance and the main effects over tests were found to be nonsignificant. Therefore, Hypothesis 2 was rejected. It is interesting to note that black participants' express social distance scores did not change significantly

in either a positive or negative direction as the result of participation in the experimental program.

Data related to Hypothesis 3 were analyzed by the Pearson product moment procedure and found to be significant ($p < .01$). Thus, Hypothesis 3 was accepted. The evidence yielded here indicates that there seems to be a tendency for white participants who register a low dogmatic response to also tend to register a willingness for social interaction with blacks. This finding is congruent with the research which indicates that the more open-minded a person is he tends to be more socially flexible (Rokeach).

Data related to Hypothesis 4 were analyzed by the Pearson product moment procedure and found to be nonsignificant. Thus Hypothesis 4 was rejected. Since the correlation obtained was $r = -0.01$, this indicates that for the population studied virtually no relationship exists between the two instruments.

A parallel study (Brine, 1969) utilizing the identical research design and population but employing an indirect inter-racial attitude measure was conducted during the same period that the present study was operative. Therefore, the present study had incorporated within its design two hypotheses to ascertain whether there was a relationship between the following instruments: (1) the Anti-Negro Sentiments Scale and the Semantic Differential concept "Black People" and (2) the Negro Willingness to Associate with Whites and the Semantic Differential concept "White People." The two specific hypotheses

analyzed are restated below for purposes of discussion.

Hypothesis 5

There will be a significant negative correlation between white participants' evaluative factor scores on the Semantic Differential concept "Black People" and their scores on the Anti-Negro Sentiments Scale.

Hypothesis 6

There will be a significant positive correlation between black participants' evaluative factor scores on the Semantic Differential concept "White People" and their scores on the Negro Willingness to Associate with Whites.

Data related to Hypothesis 5 were analyzed by the Pearson product moment procedure. The correlation received was found to be significant ($p < .01$); however, the significance was positive and not negative as had been predicted. Therefore, Hypothesis 5 was rejected. Thus, the evidence reported here suggests that the social distance measure Anti-Negro Sentiments Scale does not measure the same expressed inter-racial attitude as does the evaluative factor score on the Semantic Differential concept "Black People."

Data related in Hypothesis 6 were analyzed by the Pearson product moment procedure. The correlation received was found to be significant ($p < .01$). However, since Hypothesis 6 predicted a significant positive correlation and the correlation received was a significant negative correlation, the hypothesis was rejected. Thus, the evidence reported here

suggests that the social distance measure Negro Willingness to Associate with Whites does not measure the same expressed interracial attitude as does the evaluative factor score on the Semantic Differential concept "White People."

Conclusions

Analysis of change of expressed social distance as measured by the instruments employed shows that this particular experimental approach to race relations was only effective in significantly altering white participants' expressed social distance in the desired direction. The course was not effective in changing black participants' scores in either direction. It is also interesting to note that only white participants demonstrated a relationship between a low dogmatic score (i.e., open-mindedness) and a tendency to be willing to interact socially with members of the opposite race.

Conversely, black participants showed a tendency for a lack of willingness to interact with whites. This may be attributed to the fact that some black people, regardless of whether they are closed- or open-minded, because of existing circumstances operative in this country are suspicious and unwilling to interact socially with whites.

When comparing the relationship between the indirect measure (i.e., Semantic Differential) employed in the parallel study (Brine, 1969) and the social distance measures, the results received indicate that the instruments apparently measure a different expressed interracial attitude. In fact, an inverse relationship was found to exist, indicating that

people, black or white, apparently can have an unsatisfactory concept of the opposite race but also indicate a tendency to be willing to interact socially with them. Further, it may be concluded that people may just be anti-people (i.e., tend to demonstrate a low concept of people) but still tend to interact socially with people.

It is recognized that one of the major problems facing the researcher who attempts to measure attitude change as the result of group process is the diversity of perceived goals (Campbell and Dunnette, 1968). Those mentioned most often include increased awareness, increased knowledge, and changes in attitudes, motivation, and behavior.

The author believes that the effect of the program studied was severely limited due to the lack of course organization and limited training provided for the group leaders. The most frequent negative criticism of the course found in the anecdotal evidence offered by 60 percent of the participants was directed at the poor organization of the program.

Recommendations

Suggestions for future evaluation studies of interracial group process programs are: (1) the employment of direct observation in studying the content and interaction of the groups; (2) analysis of anecdotal materials; e.g., journals and diaries kept by participants; (3) a more limited use of objective measuring techniques; and (4) longitudinal assessment.

The organizational structure of future programs in

colleges and universities should include the following elements:

1. At least one of the program coordinators should be a specialist in human relations or group process. He will be the person responsible for selection and training of group leaders.

2. Training sessions for group leaders should be sponsored before and during the program. This will insure continuous interaction among group leaders and coordinators. The interaction also allows group leaders to grow in their role and provides an avenue for changing direction of the program goals or process as deemed necessary.

3. There should be carefully outlined objectives which are closely followed. Thus, it is hoped that it will be possible to assess the relationship between stated objectives and the interracial group process program.

The program studied is most applicable to predominantly white institutions which are experiencing or anticipating an increase of black students and the tensions of racial antagonism which generally accompany such change. Although the recommendations are stated in the context of college and university settings, the program, with minor modifications, is applicable to secondary schools, community groups, and business and industrial organizations where it is useful to confront racial issues on a discussion group basis.

APPENDIXES

APPENDIX A

SEMANTIC DIFFERENTIAL

TREE

4. Active 0 : 1 : 2 : 3 : 4 : 5 : 6 Passive
5. Cautious _____ : _____ : _____ : _____ : _____ : _____ : _____ Rash
6. Complex _____ : _____ : _____ : _____ : _____ : _____ : _____ Simple
7. Impotent _____ : _____ : _____ : _____ : _____ : _____ : _____ Potent
8. Fast _____ : _____ : _____ : _____ : _____ : _____ : _____ Slow
9. Plain 0 : 1 : 2 : 3 : 4 : 5 : 6 Fancy
10. Sociable _____ : _____ : _____ : _____ : _____ : _____ : _____ Unsociable
11. Ignorant _____ : _____ : _____ : _____ : _____ : _____ : _____ Intelligent
12. Careful _____ : _____ : _____ : _____ : _____ : _____ : _____ Careless
13. Constrained _____ : _____ : _____ : _____ : _____ : _____ : _____ Free
14. Neat _____ : _____ : _____ : _____ : _____ : _____ : _____ Unkempt
15. Tenacious 0 : 1 : 2 : 3 : 4 : 5 : 6 Yielding
16. Non-Threatening _____ : _____ : _____ : _____ : _____ : _____ : _____ Threatening
17. Odorless _____ : _____ : _____ : _____ : _____ : _____ : _____ Smelly
18. Respectful _____ : _____ : _____ : _____ : _____ : _____ : _____ Disrespectful
19. Non-Athletic _____ : _____ : _____ : _____ : _____ : _____ : _____ Athletic
20. Irresponsible _____ : _____ : _____ : _____ : _____ : _____ : _____ Dependable
21. Undersexed _____ : _____ : _____ : _____ : _____ : _____ : _____ Oversexed
22. Alert _____ : _____ : _____ : _____ : _____ : _____ : _____ Sluggish
23. Fair _____ : _____ : _____ : _____ : _____ : _____ : _____ Unfair

SEMANTIC DIFFERENTIAL (CONTINUED)

24. Diligent _____ : _____ : _____ : _____ : _____ : _____ : _____ Lazy
25. Cowardly _____ : _____ : _____ : _____ : _____ : _____ : _____ Brave
26. Refined _____ : _____ : _____ : _____ : _____ : _____ : _____ Coarse
27. Desirable _____ : _____ : _____ : _____ : _____ : _____ : _____ Undesirable
28. Non-Rhythmic _____ : _____ : _____ : _____ : _____ : _____ : _____ Rhythmic

WHITE PEOPLE

29. Active 0 : 1 : 2 : 3 : 4 : 5 : 6 Passive
30. Cautious _____ : _____ : _____ : _____ : _____ : _____ : _____ Rash
31. Complex _____ : _____ : _____ : _____ : _____ : _____ : _____ Simple
32. Impotent _____ : _____ : _____ : _____ : _____ : _____ : _____ Potent
33. Fast _____ : _____ : _____ : _____ : _____ : _____ : _____ Slow
34. Plain _____ : _____ : _____ : _____ : _____ : _____ : _____ Fancy
35. Sociable _____ : _____ : _____ : _____ : _____ : _____ : _____ Unsociable
36. Ignorant _____ : _____ : _____ : _____ : _____ : _____ : _____ Intelligent
37. Careful 0 : 1 : 2 : 3 : 4 : 5 : 6 Careless
38. Constrained _____ : _____ : _____ : _____ : _____ : _____ : _____ Free
39. Neat _____ : _____ : _____ : _____ : _____ : _____ : _____ Unkempt
40. Tenacious _____ : _____ : _____ : _____ : _____ : _____ : _____ Yielding
41. Non-Threatening _____ : _____ : _____ : _____ : _____ : _____ : _____ Threatening
42. Odorless _____ : _____ : _____ : _____ : _____ : _____ : _____ Smelly
43. Respectful _____ : _____ : _____ : _____ : _____ : _____ : _____ Disrespectful
44. Non-Athletic _____ : _____ : _____ : _____ : _____ : _____ : _____ Athletic
45. Irresponsible 0 : 1 : 2 : 3 : 4 : 5 : 6 Dependable

SEMANTIC DIFFERENTIAL (CONTINUED)

67. Odorless _____ : _____ : _____ : _____ : _____ : _____ : _____ Smelly
68. Respectful _____ : _____ : _____ : _____ : _____ : _____ : _____ Disrespectful
69. Non-Athletic _____ : _____ : _____ : _____ : _____ : _____ : _____ Athletic
70. Irresponsible _____ : _____ : _____ : _____ : _____ : _____ : _____ Dependable
 0 1 2 3 4 5 6
71. Undersexed _____ : _____ : _____ : _____ : _____ : _____ : _____ Oversexed
72. Alert _____ : _____ : _____ : _____ : _____ : _____ : _____ Sluggish
73. Fair _____ : _____ : _____ : _____ : _____ : _____ : _____ Unfair
74. Diligent _____ : _____ : _____ : _____ : _____ : _____ : _____ Lazy
75. Cowardly _____ : _____ : _____ : _____ : _____ : _____ : _____ Brave
76. Refined _____ : _____ : _____ : _____ : _____ : _____ : _____ Coarse
77. Desirable _____ : _____ : _____ : _____ : _____ : _____ : _____ Undesirable
78. Non-Rhythmic _____ : _____ : _____ : _____ : _____ : _____ : _____ Rhythmic

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APPENDIX B

EVALUATIVE FACTOR ITEMS

Black People

intelligent - ignorant
 careful - careless
 neat - unkempt
 odorless - smelly
 respectful - disrespectful
 dependable - irresponsible
 alert - sluggish
 fair - unfair
 diligent - lazy
 brave - cowardly
 refined - coarse
 desirable - undesirable

White People

sociable - unsociable
 intelligent - ignorant
 athletic - nonathletic
 dependable - irresponsible
 fair - unfair
 brave - cowardly
 desirable - undesirable
 rhythmic - nonrhythmic

APPENDIX C

PERSONAL DATA QUESTIONNAIRE (PRETEST ONLY)

Remember we are asking you to make two responses to each question--one on the questionnaire itself and another on the separate enclosed red-printed answer sheet. Do this for every item.

4. Check one: 0 Freshman _____ 4 Graduate _____
 1 Sophomore _____ 5 Faculty _____
 2 Junior _____ 6 UMASS Faculty _____
 3 Senior _____ 7 UMASS Security _____
 8 Other _____

5. Check one: 0 Male _____ 1 Female _____

6. Check one: 0 Black _____ 1 White _____

7. Check one: 8. Check one:

I was born:

- 0 Catholic _____
 1 Jewish _____
 2 Protestant _____
 3 No formal religion _____
 4 Other (specify) _____

I am now:

- 0 Catholic _____
 1 Jewish _____
 2 Protestant _____
 3 No formal religion _____
 4 Other (specify) _____

9. Father's Occupation:

Please write name of occupation. If working on more than one job, list the most important. If unemployed, retired, or deceased, name the position last held.

Name of position _____

Please pick out the job category that best describes or covers your father's position.

Check only one:

- 0 _____ Professional - clergyman, dentist, physician, engineer, lawyer, professor, teacher, scientist, etc.
 1 _____ Semi-professional - accountant, actor, pilot, armed forces officer, artist, draftsman, librarian, musician, medical technician, etc.
 2 _____ Manager, Proprietor, Executive - sales manager, store manager, factory supervisor, owner of own business, contractor, banker, government official, manufacturer, etc.
 3 _____ Sales - life insurance, real estate, industrial or farm goods, etc.
 4 _____ Clerical worker - sales clerk, office clerk, book-keeper, ticket agent, etc.

- 5 Craftsman, foreman - baker, carpenter, plumber, tailor, foreman in a factory, etc.
- 6 Operatives - bus driver, chauffeur, deliveryman, routeman, taxicab driver, truck or tractor driver, etc.
- 7 Service or Protective - armed forces enlisted man, barber, beautician, policeman, waiter, fireman, etc.
- 8 Laborer, except farm - Carpenter's helper, fisherman, garage laborer, gardener, longshoreman, truck driver's helper, warehouseman, etc.

10. Father's Education (Check one):

- 0 None through 6 years
- 1 7 - 11 years
- 2 4 years high school
- 3 Business, trade or tech school beyond high school
- 4 1 - 3 years College
- 5 4 years or more College
- 6 Professional School (law, medicine, etc.)
- 7 Graduate School, Masters
- 8 Graduate School, Doctorate
- 9 Other

11. Mother's Occupation:

Please write name of occupation. If working on more than one job, list the most important. If unemployed, retired, or deceased, name the position last held.

Name of position _____

Please pick out the job category that best describes or covers your mother's position.

Check only one:

- 0 Professional - clergyman, dentist, physician, engineer, lawyer, professor, teacher, scientist, etc.
- 1 Semi-professional - accountant, actress, pilot, armed forces officer, artist, draftsman, librarian, musician, medical technician, etc.
- 2 Manager, Proprietor, Executive - sales manager, store manager, factory supervisor, owner of own business, contractor, banker, government official, manufacturer, etc.
- 3 Sales - life insurance, real estate, industrial or farm goods, etc.
- 4 Clerical worker - sales clerk, office clerk, book-keeper, ticket agent, etc.
- 5 Craftsman, foreman - baker, carpenter, plumber, tailor, foreman in a factory, etc.

- 6 Operatives - bus driver, chauffeur, deliveryman,
routeman, taxicab driver, truck or tractor driver, etc.
7 Service or protective - armed forces enlisted woman,
barber, beautician, policeman, waiter, fireman, etc.
8 Laborer, except farm - Carpenter's helper, fisher-
man, garage laborer, gardener, longshoreman, truck
driver's helper, warehouseman, etc.
9 Housewife

12. Mother's Education (Check one):

- 0 None through 6 years
1 7 - 11 years
2 4 years high school
3 Business, trade or tech school beyond high school
4 1 - 3 years College
5 4 years or more College
6 Professional School (law, medicine, etc.)
7 Graduate School, Masters
8 Graduate School, Doctorate
9 Other

APPENDIX D

ROKEACH DOGMATISM SCALE (FORM E)

The following is a study of what the general public thinks and feels about a number of important social and personal questions. The best answer to each statement below is your personal opinion. We have tried to cover many different and opposing points of view; you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others; and perhaps uncertain about others; whether you agree or disagree with any statement, you can be sure that many people feel the same as you do.

Mark each statement in the left margin according to how much you agree or disagree with it. After you mark each statement fill in the corresponding space on your answer sheet. Please mark every one.

Write 0, 1, 2, or 3, 4, 5 depending on how you feel in each case.

- | | |
|------------------------|---------------------------|
| 0 I AGREE A LITTLE | 3 I DISAGREE A LITTLE |
| 1 I AGREE ON THE WHOLE | 4 I DISAGREE ON THE WHOLE |
| 2 I AGREE VERY MUCH | 5 I DISAGREE VERY MUCH |

- ___ 13. The United States and Russia have just about nothing in common.
- ___ 14. The highest form of government is a democracy and the highest form of democracy is a government run by those who are most intelligent.
- ___ 15. Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.
- ___ 16. It is only natural that a person would have a much better acquaintance with ideas he believes in than with ideas he opposes.
- ___ 17. Man on his own is a helpless and miserable creature.
- ___ 18. Fundamentally, the world we live in is a pretty lonesome place.
- ___ 19. Most people just don't give a "damn" for others.
- ___ 20. I'd like it if I could find someone who would tell me how to solve my personal problems.

- ___21. It is only natural for a person to be rather fearful of the future.
- ___22. There is so much to be done and so little time to do it in.
- ___23. Once I get wound up in a heated discussion I just can't stop.
- ___24. In a discussion I often find it necessary to repeat myself several times to make sure I am being understood.
- ___25. In a heated discussion I generally become so absorbed in what I am going to say that I forget to listen to what others are saying.
- ___26. It is better to be a dead hero than to be a live coward.
- ___27. While I don't like to admit this even to myself, my secret ambition is to become a great man, like Einstein, Beethoven, Shakespeare.
- ___28. The main thing in life is for a person to want to do something important.
- ___29. If given the chance I would do something of great benefit to the world.
- ___30. In the history of mankind there have probably been just a handful of really great thinkers.
- ___31. There are a number of people I have come to hate because of the things they stand for.
- ___32. A man who does not believe in some great cause has really not lived.
- ___33. It is only when a person devotes himself to an ideal or cause that life becomes meaningful.
- ___34. Of all the different philosophies which exist in this world there is probably only one which is correct.
- ___35. A person who gets enthusiastic about too many causes is likely to be a pretty "wishy-washy" sort of person.
- ___36. To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.

- ___37. When it comes to differences of opinion in religion we must be careful not to compromise with those who believe differently from the way we do.
- ___38. In times like these, a person must be pretty selfish if he considers primarily his own happiness.
- ___39. The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.
- ___40. In times like these it is often necessary to be more on guard against ideas put out by people or groups in one's own camp than by those in the opposing camp.
- ___41. A group which tolerates too much differences of opinion among its own members cannot exist for long.
- ___42. There are two kinds of people in this world: those who are for the truth and those who are against the truth.
- ___43. My blood boils whenever a person stubbornly refuses to admit he's wrong.
- ___44. A person who thinks primarily of his own happiness is beneath contempt.
- ___45. Most of the ideas which get printed nowadays aren't worth the paper they are printed on.
- ___46. In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.
- ___47. It is often desirable to reserve judgment about what's going on until one has had a chance to hear opinions of those one respects.
- ___48. In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.
- ___49. The present is all too often full of unhappiness. It is only the future that counts.
- ___50. If a man is to accomplish his mission in life it is sometimes necessary to gamble "all or nothing at all."

- ___51. Unfortunately, a good many people with whom I have discussed important social and moral problems don't really understand what's going on.
- ___52. Most people just don't know what's good for them.

APPENDIX E

PAIRED HANDS TEST

DIRECTIONS:

You are going to be shown several photographs of hands. For each photograph shown there is a list of six (6) phrases below suggesting what the people who belong to the hands might be doing. Please mark an X in the space at the left of the phrase which you think best describes what the people who belong to the hands are doing. After you have entered your work in the space fill in the corresponding space on your answer sheet.

PLEASE MARK ONLY ONE SPACE FOR EACH PHOTOGRAPH.

ITEM 53

- 0 ___ Pinching
 1 ___ Giving to another
 2 ___ Pulling out a sliver
 3 ___ Pricking the other hand
 4 ___ Counting things in the other hand
 5 ___ Sprinkling something into another's hand

ITEM 54

- 0 ___ Pushing against each other
 1 ___ Joining together
 2 ___ Resting
 3 ___ Grabbing before the other gets it
 4 ___ Working together
 5 ___ Comparing hands

ITEM 55

- 0 ___ Guiding another person
 1 ___ Torturing someone
 2 ___ Comforting someone
 3 ___ Examining someone
 4 ___ Scratching another's hand
 5 ___ Feeling the person's pulse

ITEM 58

- 0 ___ Demanding something from another
 1 ___ Picking up something
 2 ___ Accusing someone
 3 ___ Exchanging gifts
 4 ___ Handing over something
 5 ___ Beckoning to someone

ITEM 59

- 0 ___ Attacking another in anger
 1 ___ Saving someone
 2 ___ Pushing another out of the way
 3 ___ Measuring size of someone's arm
 4 ___ Helping to steady somebody
 5 ___ Holding on to somebody

ITEM 60

- 0 ___ Placing another's hand
 1 ___ Caressing or showing love
 2 ___ Forcing another to give in
 3 ___ Showing correct hand position
 4 ___ Bending a wrist back
 5 ___ Holding onto another

ITEM 56

- | | | | | | |
|---|-----|----------------------------------|---|-----|---------------------------|
| 0 | ___ | Holding onto a pole | 0 | ___ | Pulling away from another |
| 1 | ___ | Competing against each other | 1 | ___ | Reaching for the other |
| 2 | ___ | Playing a game together | 2 | ___ | Tickling |
| 3 | ___ | Getting ready to fight | 3 | ___ | Shaking hands |
| 4 | ___ | Teaching someone to do something | 4 | ___ | Slapping someone |
| 5 | ___ | Picking to see who goes first | 5 | ___ | Putting fingers together |

ITEM 57

- | | | |
|---|-----|-------------------------|
| 0 | ___ | Trying to scare someone |
| 1 | ___ | Protecting another |
| 2 | ___ | Grabbing somebody |
| 3 | ___ | Getting into position |
| 4 | ___ | Offering assistance |
| 5 | ___ | Demonstrating something |

APPENDIX F

ADAPTATION OF THE NEGRO WILLINGNESS TO ASSOCIATE
WITH WHITES

THIS IS TO BE COMPLETED BY BLACK PARTICIPANTS ONLY.

The Scale below ranges from a high of 4 to a low of 0, representing various levels of willingness to associate with whites.

- 4: completely willing
- 3: somewhat willing
- 2: unsure
- 1: somewhat unwilling
- 0: completely unwilling

Remember we are asking you to make two responses to each question -- one on the questionnaire itself and another on the separate red-printed answer sheet. Do this for every item.

- ___62. Being a member of a club where most of the members are white.
- ___63. Being a member of a club with some white members, but where most of the members are Negro.
- ___64. Marrying a white person.
- ___65. Working on a job as a boss over a white person.
- ___66. Working on a job under a white person.
- ___67. Working on a job side by side with a white person.
- ___68. Dating a white person.
- ___69. Having a close friend who is white.
- ___70. Going to a school where most of the students are white.
- ___71. Going to a school where about half of the students are white, and about half are Negro.
- ___72. Going to a school with some white students, but where most of the students are Negro.
- ___73. Being a member of a fraternity where about half of the members are white, and about half are Negro.
- ___74. Having an adviser who is white.

APPENDIX G

ADAPTATION OF THE ANTI-NEGRO SENTIMENTS SCALE

THIS IS TO BE COMPLETED BY WHITE PARTICIPANTS ONLY.

Remember we are asking you to make two responses to each question -- one on the questionnaire itself and another on the separate red-printed answer sheet. Do this for every item.

62. Professional athletics are being ruined by a majority of black players.

Strongly agree 7:6:5:4:3:2:1 Strongly disagree

63. Whites should be allowed the final decision on accepting a black for a roommate.

Strongly agree ___:___:___:___:___:___:___ Strongly disagree

64. Most black people become overbearing and disagreeable if not kept in their place.

Strongly agree ___:___:___:___:___:___:___ Strongly disagree

65. Manual labor and unskilled jobs seem to fit the black mentality and ability better than more skilled or responsible work.

Strongly agree ___:___:___:___:___:___:___ Strongly disagree

66. Blacks and whites should not dance together.

Strongly agree ___:___:___:___:___:___:___ Strongly disagree

67. Afro-American organizations should not be given free space in University buildings.

Strongly agree ___:___:___:___:___:___:___ Strongly disagree

68. Even if black people had the same living conditions as white people, most blacks would have lower morals than whites.

Strongly agree ___:___:___:___:___:___:___ Strongly disagree

69. It would be wrong to have a black as the editor of the U Mass daily "Collegian."

Strongly agree ___:___:___:___:___:___:___ Strongly disagree

70. Blacks and whites should not live in houses next door to one another.

Strongly agree ___:___:___:___:___:___:___ Strongly disagree

71. Blacks from deprived areas should not be given preferential treatment in college.

Strongly agree ___:___:___:___:___:___:___ Strongly disagree

72. Black and white students should not date one another.

Strongly agree $\frac{7}{7} : \frac{6}{6} : \frac{5}{5} : \frac{4}{4} : \frac{3}{3} : \frac{2}{2} : \frac{1}{1}$ Strongly disagree

73. Black women should be hired as secretaries to work in the office of businesses managed by whites.

Strongly agree ___:___:___:___:___:___:___ Strongly disagree

74. Pro football stars are usually black.

Strongly agree ___:___:___:___:___:___:___ Strongly disagree

75. University personnel should not be compelled to cease addressing black male students as "boy."

Strongly agree ___:___:___:___:___:___:___ Strongly disagree

76. It would be wrong to have a black as university-wide Homecoming Queen.

Strongly agree ___:___:___:___:___:___:___ Strongly disagree

APPENDIX H

COURSE EVALUATION SHEET (POSTTEST ONLY)

Please list the names of your group leaders. _____

Remember we are asking you to make two responses to each question -- one on the questionnaire itself and another on the separate red-printed answer sheet. Do this for every item.

How beneficial were the following components of the course?

4. LECTURES

0	1	2	3	4	5	6
Not At All			Somewhat Beneficial		Highly Beneficial	

5. GROUP DISCUSSIONS

0	1	2	3	4	5	6
Not At All			Somewhat Beneficial		Highly Beneficial	

6. FILMS

0	1	2	3	4	5	6
Not At All			Somewhat Beneficial		Highly Beneficial	

7. READINGS

0	1	2	3	4	5	6
Not At All			Somewhat Beneficial		Highly Beneficial	

8. GROUP LEADERS

0	1	2	3	4	5	6
Not At All			Somewhat Beneficial		Highly Beneficial	

9. MARATHON

0	1	2	3	4	5	6
Not At All			Somewhat Beneficial		Highly Beneficial	

10. Did you experience any change in your attitude toward racial prejudice?

0	1	2	3	4	5	6
No Change			Some Change		Much Change	

11. Rate your discussion group's direction.

0	1	2	3	4	5	6
Negative			Neutral		Positive	

12. To what extent did this course meet your expectations?

0	1	2	3	4	5	6
Not At All			Somewhat		Completely	

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