

1-1-1975

A model integrating personal and social change in teacher education; its implementation in a racism and sexism training program.

Nancy Schniedewind
University of Massachusetts Amherst

Follow this and additional works at: https://scholarworks.umass.edu/dissertations_1

Recommended Citation

Schniedewind, Nancy, "A model integrating personal and social change in teacher education; its implementation in a racism and sexism training program." (1975). *Doctoral Dissertations 1896 - February 2014*. 3215.
https://scholarworks.umass.edu/dissertations_1/3215

This Open Access Dissertation is brought to you for free and open access by ScholarWorks@UMass Amherst. It has been accepted for inclusion in Doctoral Dissertations 1896 - February 2014 by an authorized administrator of ScholarWorks@UMass Amherst. For more information, please contact scholarworks@library.umass.edu.



312066 0298 3494 8

FIVE COLLEGE
DEPOSITORY

A MODEL INTEGRATING PERSONAL AND
SOCIAL CHANGE IN TEACHER EDUCATION:
ITS IMPLEMENTATION IN A RACISM AND
SEXISM TRAINING PROGRAM

A Dissertation Presented

by

Nancy Schniedewind

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

DOCTOR OF EDUCATION

July

1975

Major Subject - Teacher Education

© Nancy Schniedewind, 1975

All Rights Reserved

A MODEL INTEGRATING PERSONAL AND
SOCIAL CHANGE IN TEACHER EDUCATION:
ITS IMPLEMENTATION IN A RACISM AND
SEXISM TRAINING PROGRAM

A Dissertation Presented

By

Nancy Schniedewind

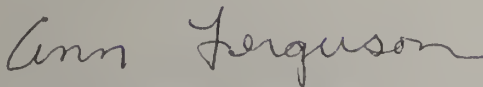
Approved as to style and content by:



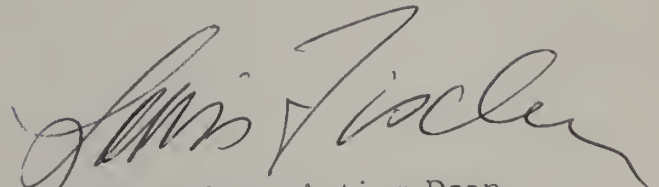
Horace Reed, Chairperson of Committee



Gerald Weinstein, Member



Ann Ferguson, Member



Louis Fischer, Acting Dean
School of Education

July, 1975

ACKNOWLEDGEMENTS

I would like to thank the many teachers and friends who were catalysts in the development of the ideas in this work. Their names are too numerous to mention and their contributions too integral to define.

Specifically, I wish to acknowledge:

Horace Reed: for being a supportive friend and a perceptive, critical advisor, and for making himself readily available to share his insights and his warmth.

Jerry Weinstein: for modelling what fine teaching is, and for providing many creative frameworks for my - and others' - growth as people and teachers.

Ann Ferguson: for encouraging me to think in political perspectives, and for challenging me to integrate my thinking and work with my vision of a humane, just society.

Emma Cappelluzzo: for serving as deans representative and providing a model of an energetic and intelligent woman educator.

My parents, Grace and William Schniedewind: for their long-standing confidence, encouragement, and love.

David Porter: for his deep personal sensitivity and broad social vision, and for his stimulation and support in the struggle for personal and social change.

A Model Integrating Personal and
Social Change in Teacher Education:
Its Implementation in a Racism and
Sexism Training Program

(July, 1975)

Nancy Schniedewind, B.A., Smith College

M.A.T. Harvard University

Directed by: Horace B. Reed

ABSTRACT

This thesis develops a theoretical model that integrates personal and social change, describes its implementation in a program training teachers to deal with racism and sexism, documents an evaluation of the program, and poses interpretations and implications raised by the study.

Three contemporary experiences which have as their goals personal and social change and whose processes integrate both domains are examined initially. These are: (1) The thought and work of Paulo Freire, the Brazilian educator; (2) Educational programs resulting from the Cultural Revolution in the Peoples Republic of China; (3) Radical therapy in the United States.

The three experiences cited are then examined regarding their implications for American educators. From this analysis a model integrating personal and social change is

proposed for this context. This cyclical model involves the development of personal power, group support, critical awareness, and action.

The model integrating personal and social change was implemented in a course, "Classroom Strategies for Dealing with Racism and Sexism" taught to fourteen teachers in the fall of 1974. The course activities are described in detail. The way each facilitates the development of personal power, group support, critical awareness of racism and sexism, or action is pointed out.

The evaluation process sought to determine if there had been a significant increase in participants of the four elements of the personal/social change model. A Likert-type scale was devised and validated to measure change in personal power and group support. An essay-type questionnaire and scoring system was formulated to assess the development of critical awareness. These measures were administered to both training and control groups. Action projects would indicate increase in action. In addition written materials of participants and observations of the instructor were utilized to measure all four variables.

T-test results from the Likert-type scales indicate significant increases in personal power and group support in the training group and not in the control group. Results from the essay-type questionnaire manifest substantial development in critical awareness among training group members and

not among controls. Action projects evidence important growth in action among course participants. Written materials of the participants and observations of the instructor substantiate the findings of positive change in all four elements of the personal/social change model.

The thesis concludes with interpretations of the findings of the study. Discussed are issues raised regarding the design of the model, the model's implementation in the course, its implications for teacher education, and its contributions to our understanding of the process of personal and social change.

TABLE OF CONTENTS

CHAPTER I: INTRODUCTION	1
The Purpose of the Study	1
The Need for the Study	1
Definition of Terms	2
Design of the Study	3
Significance of the Study	6
CHAPTER II: THE DEVELOPMENT OF THE THEORETICAL MODEL	7
The Work of Paulo Freire	8
Education in the Peoples Republic of China	16
Radical Therapy in the United States	23
Implications for Education in the United States: The Development of the Model	38
Chapter II Footnotes	55
CHAPTER III: THE DESIGN OF A TEACHER EDUCATION COURSE IN RACISM AND SEXISM	59
Overview of the Course	59
Background for the Course	63
Course Description	69
CHAPTER IV: EVALUATION OF THE PROGRAM	201
Procedure	201
Methodology	202
Findings	210
Chapter IV Footnotes	230
CHAPTER V: INTERPRETATIONS AND CONCLUSIONS	231
Interpretations of the Findings	231
Issues Raised by the Study	245
Speculations Concerning the Integration of Personal and Social Change	250
Conclusions	259
Chapter V Footnotes	260
BIBLIOGRAPHY	261

APPENDIX A

APPENDIX B

C H A P T E R I

INTRODUCTION

The Purpose of the Study

The purpose of this study is to propose a model for teacher education that integrates personal and social change and to design, implement, and evaluate a course for teachers in racism and sexism training based on that model. The study analyzes successful contemporary experiences that integrate personal and social change and draws implications from them for the model advanced in this study. Further, the study describes and evaluates a racism and sexism training program for teachers based on the proposed model. Finally the study advances implications concerning the model, the course, teacher education, and the process of personal and social change. The study will be of particular value to those educators whose goals include the facilitation of the movement of individuals, schools, and society toward ever greater freedom for all people to develop to their fullest potentials.

The Need for the Study

The need for this study arises because very often educators who want to foster change focus on either personal change or on social change alone. Advocates of a personal approach to change include some humanistic educators,

counselors, and psychologists who argue that change is brought about by transforming individuals. Advocates of a social approach to change include some educational sociologists, organizational theorists, social scientists, and social critics, who tend to argue that change is brought about by altering structures and systems. Each of these approaches to change - via personal transformation or via social transformation - is necessary but not sufficient. An integrative model for synthesizing the two is required. This study proposes such an integrative model and applies it to a component of a teacher training program.

Definitions of Terms

Since the notions of personal change, social change, and integration are broad, it is important to define them for the purposes of this study.

Personal change is defined as the movement of an individual toward ever greater freedom to develop her/his fullest potential. Personal change can involve change in the following: (1) knowledge of self, (2) sense of personal power, (3) values, beliefs, and behavior. An individual having changed personally can manifest a higher level of knowledge about her/himself in relationship to her/himself, to others, and to society. Secondly, an individual could manifest a greater sense of personal power, experiencing

more control over her/his life, sensing more options for life, and feeling a greater degree of self-confidence about what she/he can do. Finally, this individual could have experienced changes in values, beliefs, and behaviors that expand the possibilities for the individual's development.

Social change is defined as the movement of society in the direction that allows for ever greater freedom for all individuals to develop their fullest potential. This involves the reduction of oppressive political, economic, and social restraints on people, and the development of a humane, cooperative, equalitarian society.

The concept of integration consists of both extrinsic and intrinsic dimensions. Extrinsically, the model logically and concurrently brings together the understandings and processes necessary for the development of personal change and social change. Intrinsically, a person experiencing the personal/social change model psychologically incorporates personal and social change.

Design of the Study

This study consists of five chapters. Chapter I presents an introduction to the study; the purpose and need for the study, definition of terms, design of the study, and its significance.

Chapter II proposes a theoretical model integrating

personal and social change. In the formulation of the model, three contemporary experiences which have as their goals both personal and social change and whose processes integrate both domains to foster that change are analyzed. The three approaches under study are:

1. The thought and work of Paulo Freire, the Brazilian educator.
2. Education programs resulting from the Cultural Revolution in the Peoples Republic of China.
3. Radical therapy in the United States.

These three examples were chosen for several reasons. All three experiences clearly have as their goals fundamental changes in human beings and in the society. They are all contemporary examples and are practised on a large scale. To varying degrees these experiences were successful in meeting their goals. Two examples from other cultures and one from our own culture were chosen to present a broad perspective of this process of personal/social change. After analyzing these three experiences, the implications which can be drawn for American educators are explored and a personal/social change model is proposed for this context.

Chapter III presents the description of a course for teachers, Classroom Strategies for Dealing with Racism and Sexism, that is based on the model integrating personal and social change proposed in Chapter II. This particular course was developed for the application of the model for

several reasons. (1) American educators have recently become more conscious of the ways racism and sexism affect student learning and are seeking methods to deal with these concerns in their classes. (2) The issues of racism and sexism are often treated separately. While there are very significant differences between the two forms of oppression, both are a product of our political, economic, and social system. The model here will facilitate peoples' perceiving the similarities between the two areas and will enable them to deal concurrently with both forms of oppression. (3) Finally, racism and sexism clearly embody both the personal and social domains.

The description of the design of the course is a major portion of this study. I created course components, methods, and activities that I hypothesized would facilitate the development of the four important aspects of the personal/social change model. In addition, the course design in Chapter III is intended to be a practical guide for educators who wish to train teachers to deal with racism and sexism.

Chapter IV provides an evaluation of the course design presented in Chapter III. Since the focus of the study is on the development of the personal/social change model and on the design of the course, a formal evaluation of the model and course is not within the scope of the study and will be carried out later. An informal evaluation of the development of course participants concerning four elements of the personal/social change model - personal power, group support,

critical awareness of racism and sexism, and action - is reported. The goal of the evaluation is simply to measure development of these four components of the model. It is not intended that this evaluation measure the integration of personal and social change.

Chapter V concludes the study. In it, findings are interpreted and issues are raised regarding the design of the model, its implementation in the course, implications for teacher education, and its contributions to our understanding the process of personal and social change.

Significance of the Study

This study is significant for several reasons. (1) The three contemporary models integrating personal and social change that are presented can provide American educators new perspectives and frameworks from which to view their present endeavors. (2) The personal/social change model proposed for American educators can be utilized as the basis for courses or programs by teachers wanting to attempt the integration of personal and social change. (3) The course for racism and sexism training can be used by educators attempting to deal with these immediate concerns. (4) The study raises the issue of the relationship between personal and social change, a topic that has not been seriously and explicitly dealt with by many American educators. Hopefully this study will foster further reflection and action about this issue.

C H A P T E R I I

THE DEVELOPMENT OF A THEORETICAL MODEL

The purpose of this chapter is to propose a theoretical model that integrates personal and social change. To that end, three contemporary experiences which have as their goals personal and social change and whose processes integrate both domains are studied. They are:

1. The thought and work of Paulo Freire, the Brazilian educator.
2. Educational programs resulting from the Cultural Revolution in the Peoples Republic of China.
3. Radical therapy in the United States.

In order to clarify both the goals and processes involved in these case studies, for each of the three experiences the following foci will be described:

1. The new human being in the new society that is the goal of the experience.
2. The theory/process by which that goal is attained.
3. Examples of the process in action.

This analysis leads to the description of a model integrating personal and social change proposed for teacher education in the American context.

The Work of Paulo Freire

Introduction: Paulo Freire was a Brazilian educator who developed a pedagogy for teaching illiterates both to read and transform themselves and their world. He practised his methods with great success in his native Brazil and later in Chile. Freire's is an integrative model for personal and social change.

Vision of the new human being in the new society: The vision of a new human being in a new society was very real for Freire and his co-workers both in Brazil and Chile. Between 1961 and 1963, two million people participated in Freire's training in Brazil. Concurrently, cultural action centers were formed all over northeastern Brazil, the area in which Freire was working. At the same time, agricultural unions were being formed and some farmers began aligning themselves with workers in the cities. Formerly inactive peasants were not only learning to read, but were developing a sense of power and unity; they were forming cooperatives, and even beginning to break out of their rural isolation to bridge the gap between farmers and workers.

Most poignant in terms of a vision is the introductory statement for a training manual that was used by workers in Freire's illiteracy program in Chile.

It is also good to think of the responsibility we as Chileans and farmworkers have, in front of many of our peers, who have been deprived of

the opportunity to read and write because of an unjust system. Therefore, comrades, the task we begin is of great importance for the social, cultural and economic development of our communities and for our people. Let us contribute with our grain of sand to the great enterprise of changing the society in which we live to a society of workers; let us offer our countrymen that most precious tool -- to be able to read and write. For this way the farmworkers will recognize their rights and make our Motherland a great one.¹

The vision of the new individual in the new society can also be viewed more theoretically through Freire's writings. A changed human being and society must develop out of the old. Present day humans are " . . . crushed, diminished, converted into spectators, maneuvered by myths which powerful social forces have created. . . . Tragically frightened, men fear authentic relations. . . . On the other hand, fearing solitude, they gather in groups lacking in any critical and loving ties which might transform them into a cooperating unit, a true community."² Human beings in the existing society are isolated and see reality in fragments and not as a whole. They have internalized the consciousness of those who oppress them and deprecate themselves by internalizing the oppressors' view of them. They want liberation, yet are fearful of it. They are fatalistic and ascribe their situation to the power of fate or God. Accepting of their role as oppressed, they believe in the oppressors' infallibility and are dependent on them. Thus, people are trapped in a static, oppressive society with no hope or no control over

the significant decisions of their lives.

The new human beings are in dynamic relationship with their world. They see the total reality rather than fragments. They are aware of living in a changing situation, can critically reflect on their world, and act upon it. They are subjects acting upon the world rather than objects being acted upon. They have the self-confidence to intentionally intervene in reality and change it. The new human beings integrate themselves into their context rather than adapting to it. "Integration results from the capacity to adapt oneself to reality plus the critical capacity to make choices and to transform that reality."³ People feel dignity, a new awareness, and a new sense of personal power. Together they exhibit hope, energy, empathy, and loving consideration.

The new society is in constant transformation with people working cooperatively to transform the political, economic, and social limitations that confine them. The nature of the society would reflect on a larger scale the dialogical process that exists between human beings. It would be a society of equals, a society without privilege, a society where people were bound together by love. It would be a self-critical society open to change and constant transformation.

One subverts democracy (even though one does this in the name of democracy) by making it irrational; by making it rigid in order to "defind it against totalitarian rigidity"; by making it hateful, when it can only develop in the context of love and respect for persons; by closing it, when it only lives in

openness; by nourishing it with fear when it must be courageous; by making it an instrument of the powerful in the oppression of the weak; by militarizing it against the people; by alienating a nation in the name of democracy.

One defends democracy by leading to a state Mannheim calls "militant democracy" -- a democracy which does not fear the people, which suppresses privilege, which can plan without becoming rigid, which defends itself without hate, which is nourished by a critical spirit rather than irrationality.⁴

The process of personal/social change: The process of catalyzing the development of the new human beings in a new society as delineated by Freire is an integrated process of personal and social change. Freire calls this basic process conscientization, "the process in which men, not as recipients, but as knowing subjects, achieve a deepening awareness both of the socio-cultural reality which shapes their lives and of their capacity to transform that reality."⁵

How does the educator facilitate conscientization? Initially she/he must come to an understanding of the people and their reality. The teacher looks for limit situations, situations embodying contradictions that impose limits on people. She/he seeks to discover the myths of the oppressor that the people believe in. The teacher then poses as challenging problems to the people these contradictions and myths from their immediate reality. These problems involve the people's present preoccupations, their aspirations, doubts, hopes and fears. The themes of these problems,

unique to that particular situation, tend to reflect a fundamental theme of an epoch. Freire believes that the fundamental theme of this epoch is domination/liberation.

The educator takes the discovered themes and codes them, depicts them in situations that are familiar to the people. In illiteracy training, they are depicted in sketches or photos. The educator and people act as co-investigators in analyzing these coded situations. This total process is dialogical, a sharing experience. Dialogue assumes an intense faith in people, humility, and a profound love for the world and men. The educators are not imposing their views of the world on the people, but through dialogue the people and the teachers are discovering it together. "Dialogue is the relation of empathy between two 'poles' who are engaged in a joint search. It is loving, humble, hopeful, trusting, and critical."⁶

Through this dialogical process between educator and people critical consciousness develops. The educators often ask simple questions to facilitate the people coming to new awarenesses. People become aware that they are in a changing situation and that reality isn't static but is in a process of transformation. The people look at themselves in the situation and also separate themselves from the situation and objectify it. They look to find interaction among parts in the situation. "The people's empirical knowledge of reality, nourished by the leader's critical knowledge of

reality, gradually becomes transformed into knowledge of the causes of reality."⁷ "As the people apprehend a problem, they also apprehend its causal links. The more accurately men grasp true causality, the more critical their understanding of reality will be. Further, critical consciousness always submits to analysis: what is true today may not be so tomorrow."⁸ Thus, while reflecting critically upon their world and seeing the contradictions and limitations within it, they see it as a situation which they can transform and the task then becomes the transformation of the concrete situation that brings oppression.

For Freire, both reflection and action are equally important to change. "To achieve their goal the oppressed must confront reality critically, simultaneously objectifying and acting upon that reality. A mere perception of reality not followed by critical intervention will not lead to transformation of objective reality."⁹ Reflection leads to action, and critical reflection on that action must follow. This process of action, reflection, action, reflection continues indefinitely. "It is only when the oppressed find their oppression out and become involved in organized struggle for their liberation that they begin to believe in themselves. This discovery cannot be purely intellectual but must involve action; nor can it be limited to mere activism, but must include serious reflection: only then will there be praxis."¹⁰

Thus, the educator must investigate the reality of the

people, pose the contradictions and myths of that reality as problems, dialogue with the people in objectifying and investigating that reality, and together act to transform it. This process is repeated cyclically. "Dialogue is the loving encounter of people, who mediated by the world 'proclaim' the world. They transform the world and in transforming it humanize it for all people."¹¹

Examples and Implications: Conscientization is a process integrating both personal and social change. "It is sufficient to know that conscientization does not take place in abstract beings in the air, but in real men and women and in social structures, to understand it cannot remain on the level of the individual."¹² "The conception of education which I am defending centers around the problematization of the human being and the world, not the problematization of the human being isolated from the world nor the world isolated from the human being."¹³

People who participate in Freire's educational experience come to a new sense of self, a new sense of dignity and are stirred by new hope.¹⁴ They see themselves differently, their world differently, and themselves in relationship to their world in a new way. Following are some examples of changes in people. "'I make shoes and now see I am worth as much as a Ph.D. who writes books,' one man stated. 'Tomorrow,' said a street sweeper in Brasilia, 'I'm going to work with my

head high.' He had discovered his value as a person. 'I know that I am cultured, because I work and transform the world.'"15 People had discovered their human value as subjects, as actors, as creators of culture. This discovery affects people's consciousness and their work. "An ex-illiterate stated, 'I am no longer part of the mass, but am one of the people.' He had taken a conscious option. He had chosen decisional participation, he had become political."16 "Another person stated, 'I now realize I am a man, an educated man. We were blind and now our eyes have been opened. Now we will no longer be dead weight on the cooperative farm'"17 For these people their new consciousness had political implications -- they saw new value for their input into the collective work endeavor. Thus, people had both changed their consciousness about themselves and their consciousness about the world and their involvement in it.

Through conscientization, then, people and society change together. For Freire, this is both a pragmatic and a philosophical position. Practically, he sees that nothing is gained if social structures change and people are still powerless. On the other hand, nothing is changed if people change and the social structures remain intact. A strong philosophical basis for Freire's work exists as well.

Only when two poles of the dialogue are linked by love, hope and mutual trust, can they join in a critical search for something. (Quoting Jaspers) "Dialogue is the only way, not only in the vital questions

of the political order, but in all the expressions of our being. Only by virtue of faith, however, does dialogue have any meaning: by faith in man, his possibility, by the faith that I can only become truly myself when other men also become themselves."¹⁸

Thus, for Freire, personal and social change are integrated because people can only become personally liberated when others are liberated. We are not fragments, but a whole, a totality.

Education in the Peoples Republic of China During and Since the Cultural Revolution

Introduction: Throughout this century the Chinese people have been struggling for personal and social liberation. While having achieved political liberation from a neo-colonial regime in 1949, the Chinese continued to see themselves struggling to advance even further. Education is a prime method for doing this. The Great Proletarian Cultural Revolution, 1966-1969, was the most recent intensive effort to reaffirm the original equalitarian goals of the revolution. The educational practices developed during and since the Cultural Revolution are an exciting model of the integration of personal and social change.

Vision of the new human being in the new society: The new human being in the new society is a sharp contrast to the

typical individual in old China. Chinese society had all the stratification found in the West -- educated elites, the rich, the landlords, and the industrialists, keeping power in the hands of the few. Most Chinese were poor, oppressed farmers or workers. While the 1949 Liberation changed the political structure, Mao Tsetung strongly believed that not only must the society be changed so control is in the hands of the people, but that such changes would be dissipated and eventually subverted unless there was a change in human beings as well. What remained in Peoples China after Liberation was class rule in the form of habits, thought, traditions, and concepts. Many peasants still clung to old ways while elites remained, though changed in form. These new elites were the intellectuals, party cadres, urban dwellers, and the educated. Certain old thoughts and concepts were defended as "human nature" -- e.g., everyone looks after Number One, people will always fight, etc. The Chinese renewed their struggle to change "human nature" during the Cultural Revolution.

The new human being in China is seen as persevering, optimistic, and most importantly, living to serve the people. Mao believes that people are the products of their social condition and have infinite potential for re-education. He is confident that the Chinese can create new individuals in a new society where the needs of others come before the self. Renewed Chinese have a sense of commitment, power, and

confidence, and believe that with hard work and careful thought they can do anything.

Three of Mao's popular writings illustrate well these sought-after characteristics. "Serve the People" was written during the Sino-Japanese War. "In times of great difficulty we must . . . see the bright future and pluck up our courage. The Chinese people are suffering; it is our duty to serve them and we must exert ourselves in struggle. All people in the revolutionary ranks must care for each other, must love and help each other."¹⁹ The ideal of rendering mutual support in the struggle to serve the Chinese people is still a paramount goal. The second writing, "In Memory of Norman Bethune", was written in commemoration of the Canadian doctor who died while providing medical aid to the army during the Sino-Japanese War. "We must learn the spirit of absolute selflessness from him. With this spirit everyone can be useful to the people. A man's ability may be great or small, but if he has this spirit he is already noble-minded and pure, a man who is of value to the people."²⁰ Chinese today feel worthy and valuable through contributing to a vital common goal. The third writing, "The Foolish Old Man Who Removed Mountains," is based on an ancient Chinese fable. It describes an old man who, with his sons, is digging to remove two great peaks obstructing the access to his house. People laughed at his effort. Yet the old man replied, "When I die, my sons will carry on;

when they die there will be my grandsons and their sons and their grandsons and so on to infinity." God was so moved by the man's efforts that he sent down two angels to remove the mountains.²¹ This perseverance and faith is characteristic of the Chinese. They believe if people mobilize themselves, their children, and their grandchildren, there is nothing that can't be done. Thus, this new human being is confident. A strong positive self-concept comes from the belief that each person is important in building the socialist society. She/he has experienced successes in changing her/his world and, consequently, has a strong sense of personal power.

The new society is an equalitarian one, with all people working together to foster political, economic, and social development. People relate to each other as part of an integral community. Values of cooperation are stressed. Mao is deeply concerned with human relations. He supports rural communes more for what they do to develop human cooperation than for their potential to develop agricultural output faster. Felix Greene describes Chinese society after a recent visit. "There exists between individuals a thousand invisible threads, threads of mutual respect and liking - everything that makes people feel at one with each other."²²

In the realm of education both a new person/teacher and a new society/school have emerged. Goals for teachers are to accept criticism, build close relations with students, hold high educational and political goals for themselves and

their students, commend rather than scold, look at causes, and be patient in helping people trying to change.²³ The school has changed as well. "An unprecedented humanity prevails in the school. There has been a radical reversal of values, essentially a nonviolent revolution. . . . The Cultural Revolution has done away with values, grades, distinctions, rank and formalities. . . . Careerism, egocentrism and any sort of elitism have been eliminated."²⁴ Instead of being run by an elite to serve an elite, schools become arenas for mutual respect and learning with educators' purpose being to serve all the people.

The process of personal/social change: Education in Peoples China is based on a process that integrates personal and social change. This process is manifested in various areas: theoretically in Mao Tsetungs' writings on education; in practice in schools since the Cultural Revolution; in re-education programs for teachers, especially university professors; and in the informal or popular educational practices common to the daily life of Chinese people.

Mao was initially trained as a teacher and has great faith in education as a basis for change. Mao writes, "The question of ideology among people can only be settled by the democratic method, the methods of discussion, of criticism, of persuasion and education, and not by methods of coercion or repression."²⁵ Mao believes the education process must

give people a way to see their mistakes and change them into positive factors. All people must be given a way out, because ultimately only by emancipating all people will there be true liberation. "In treating ideological malady one should never be rough or rash but one must adopt the approach of curing the sickness in order to save the patient."²⁶ Thus, the educator assumes a supportive role.

The educational process is based on a dialectical method. With perceptual knowledge people observe the phenomena around them, see the external relation of things and see these as separate identities. Perceptual knowledge must be followed by logical knowledge where people use concepts and make inferences to see the internal relations of things, the reality's totality, and its internal contradictions.²⁷ When people become conscious of contradictions as internal catalysts for change, they no longer perceive themselves as outside the chain of events, but as actors. Conflict and contradiction are both natural and healthy, and activate the energy and consciousness of the learner. Educators work reciprocally with the people, taking their scattered, unsystematic ideas and concretizing them to make them systematic. The educators then return to the people and share these newly formulated ideas. These ideas are tested in action and evaluated. "This process continues in an endless spiral with ideas becoming more concrete, vital, and richer each time."²⁸

Knowledge, for Mao, is useless unless put into practice.

It is in practice that people will correct their ideas and make them truly their own.

Whoever wants to know a thing has no way of doing so except by coming in contact with it, that is by living (practising) in its environment. If you want knowledge you must take part in the practice of changing reality. If you want to know the taste of a pear, you must change the pear by eating it yourself. . . . All genuine knowledge originates in direct experience.²⁹

Thus, knowing and doing are inseparable. The dialectical method in education is an on-going process.

Once the desired goal is established, education begins with the empirical study of a given situation, proceeds to an analysis of the situation and conceptualization of ideas for changing it, and then to the implementation of those ideas, testing them to see if they work. The next step is to sum up the experience to ascertain the quality of the process -- the accuracy of the perceptions, the relevance and applicability of the ideas, the effectiveness of practice.³⁰

This process is cyclical and continuous.

Schools in Peoples China since the Cultural Revolution have become an arena for catalyzing the new individual in the new society. Some overriding themes in the schools include: cooperation, the integration of physical and intellectual labor, respect for productive labor, and the subordination of personal to social needs. Teachers encourage children to love, help, and care for each other. They do this through stories, pictures, and modeling behavior. For example, if a child falls the teacher encourages the others to help him/her get up. Cooperation is fostered by giving

questions before exams so people can study together. In preschool, blocks are made too heavy for one child to move, so mutual help is fostered. Children are always praised for cooperating.

Children do manual labor as part of their school work. This is not to increase profit or production but to enable every child to know that the things she/he uses in life are made by workers. Teachers return to the factories or farms for several weeks each year to renew their appreciation for the life of workers. When writing curriculum, educators get the help of peasants and workers to foster both accuracy and relevancy. To assure that education serves the people and not an elite, the schools are run by Peoples Committees made up of: administration, faculty, and staff; community people and parents; students.

Criticism-self-criticism is practiced in the schools, as well as at all other stages of the educational process. In a constructive way, students and teachers both evaluate their own behavior and ask for criticism about their behavior from others. Because people have a common goal, and criticism-self-criticism is seen as a means to that end, it is practiced with vigor and minimal threat. One student said, "In the past, I was afraid of teachers and didn't dare criticize them. Since the Cultural Revolution the student-teacher relationship has been transformed. . . . After each lesson there are critical comments about the class and the

program. The teacher can criticize students, but students can criticize the teacher as well."³¹ Thus, the schools' students are gaining new awarenesses, attitudes, and skills that both develop them as persons and enable them to contribute to the building of the Peoples China.

The re-education of teachers, especially university professors, is again a process integrating personal and social change. The Cultural Revolution, in fact, was catalyzed by student criticism at Tsinghua University. The University, as all universities, had become a middle class bastion developing an intellectual elite. An individualistic theory of knowledge predominated, where students gained knowledge to increase their reputation and position rather than to serve the people. Exams and competition were the norm. After the Cultural Revolution changes were evident. Students were selected for the university by vote of their factory or farm and chosen on the basis of their willingness and ability to contribute their knowledge to the factory or farm after graduation. Most importantly, university teachers were re-educated.

Re-education of teachers proceeded in two stages. Initially, students and faculty together were part of study groups. They read Mao's work and re-evaluated their personal lives in the light of his theory. For weeks or months they were involved in a process they had never experienced before, criticism-self-criticism. "Intense study convinced some

academicians something was wrong with their attitudes, but it took more than study to inspire them with new ideas and goals. It took productive work."³² Thus, intellectuals left the ivory towers for life on the farming communes or in the factories.

Professors spend anywhere from several months to over a year at these May 7 Schools, as the schools for re-educating intellectuals were called. Here they did manual labor and through day-to-day living learned the difference between knowing facts and having experience. They were also involved in intensive self-study where they examined their own past and attitudes in groups with the workers or peasants. They returned to the university with a new understanding of themselves and of the world. (See next section for specific examples.)

The final arena in which education is a process for personal and social change is in daily living. Masses of Chinese people, in work groups, neighborhood groups, health groups, women's groups, etc., are using Mao's theories to educate themselves and each other. This informal educational process is a powerful movement in Peoples China. In these groups, people share criticism and self-criticism. They study Mao's writings and try to apply it to their concrete situation. They not only talk about their experiences, but conceptualize them and try to bring them to active consciousness. This process of "sitting down and summing up

our experiences" is a process of integrating and internalizing their concrete experiences. Through tatzopau, wall posters, people actually participate, discuss, and criticize themselves and their world with freedom of participation and expression and the right to make mistakes. Thus, a proletarian democracy is emerging through, in Mao's words, "people learning to liberate themselves through their own efforts, by drawing lessons of experience."³³

Examples and Implications: The educational process, in its various forms in Peoples China, is an important means of transforming individuals and a society. One Chinese man described the process to a visitor as, "The people . . . becoming conscious that the revolution must be made within one's self."³⁴

Concretely, people's lives have changed. One educator attending a May 7 School had to eat plain food, live in a simple house, and do manual labor. "I began to understand that labor is not easy. Grain doesn't just roll from the land. I was shaken up. For decades people had been supporting me and I despised them."³⁵ An intellectual from Peking gave a simple, poignant example of the change that took place in him. Before the Cultural Revolution, when it rained his first thought was to get his umbrella. After his re-education, his first thought upon seeing rain was to be glad and imagine what good the rain would do for the crops.³⁶

An engineer recounts that in building bridges he often wasted many bricks. Workers criticized him for this but he didn't listen. However, at the May 7 School he attended he had to work at a kiln and there he discovered what it meant to make a brick. "He said, with genuine feeling, 'It's only after you've taken part in labor that you get to feel akin to the workers and peasants.'"³⁷ One professor, initially confused when criticized, later stated, "The connection between revolutionary criticism and errors became a stimulating and even vital source of reflection -- new horizons of thought were opening up for me."³⁸

A professor of sociology from Tsinghua University offers this final account of re-education. In the fields, he had to carry heavy sheaves of rice that caused him great pain. The peasants showed him how to carry them and often carried them for him. "I was deeply affected by this token of solidarity on the part of the peasants." He went on to reflect that in the past he had insisted on using a sedan chair that put huge weight on the carriers and had felt totally unconcerned about the men who were under him. Then when it was his turn to carry a much lighter load, the peasants helped him generously. "I thus received a new kind of education. It is through the poor peasants I have come to understand exploitation."³⁹

Whom does one serve? That, as I have said, is the question. The only way to transform bourgeoisie intellectuals is to integrate them with the masses. In my agricultural work I eventually came to feel happy,

courageous, generous. . . . I experienced a profound inner upheaval. The comrades at Tsinghua tell me I have changed a great deal. It is true I have been rejuvenated and I am now determined to support the Cultural Revolution to the end. An intellectual like myself, who has been exposed to the influence of the old society for so many years, obviously cannot resolve all his problems in a short span of time. But I know this new kind of education opens up magnificent horizons."⁴⁰

Thus, the sociology professor and millions of other in Peoples China have experienced great personal transformation. They experienced new insights about themselves, a greater sense of personal power, humility, empathy, and hope. They manifest a new excitement about their potential for contributing to the rebuilding of the society. Because of societal change, the Cultural Revolution, they were provided with an opportunity for new self-knowledge. In turn, they gained a new awareness of themselves in relation to the society. They experienced what Hinton noted about the Chinese peasants twenty years before, "They learned that through participation in a common struggle the individual can achieve personal emancipation."⁴¹

Radical Therapy in the United States

Introduction: Radical therapists are counselors, psychiatrists, group leaders, and lay people who, in the 1960's, having become visible as a movement, have been challenging

traditional views of counseling, therapy, and psychological helping. Through different efforts in various parts of the country, both a theory and skills for radical therapy have emerged. Understanding both the internal/personal and external/societal causes of people's feelings and behavior, radical therapists believe that people change by an integrated process of heightened personal awareness and social action.

Vision of the new human being in the new society: Radical therapists view our present society as one in which people are alienated from themselves, their fellow human beings, and their work. While being stripped of autonomy and wholeness, most humans are mystified about their oppression. "We are classic examples of alienation. We mystified oppressed not only are being robbed of our freedom, but robbed of an awareness of the robbery and given the illusion that we benefit from it."⁴² The mystification of experience arises from the oppression of the majority of the people by a small minority, an oppression conducted through various institutions of society rather than by direct force. "For example, a worker paid in one year what a boss spends on a two-week vacation is taught in schools that thrift and personal perseverance will reward him. If not, it is a personal lack, rather than the realities of the social system."⁴³

Alienation is manifested in a myriad of forms. A person with a boring job over which he/she has no control and

doesn't care about becomes estranged from his/herself, his/her peers, and the world in general. Men and women are alienated from themselves and each other because of sexism. People feel alienation, helplessness, and lack of self-confidence because of the competitiveness of the society.

This alienation arises from the social relations of . . . society, which is organized in such a way that people have neither control over the product of their labor, nor over the institutions which are a part of the reproduction of that society on the everyday level (for instance, the family and schools). People are born into certain social structures and one aspect of these structures is how they present themselves as legitimate, rational, and natural. People live roles within the structure, as worker, black, woman, child -- without being given the means to understand and know the full meanings of their action in these roles."⁴⁴

Thus, at the social level, people's alienation is mystified by social structures, media, advertisement, and those who govern us. Too, on the personal level in everyday relationships, mystification occurs around people's thoughts, reactions, and feelings. The role of radical psychologists in moving toward a new society is to facilitate demystification and to encourage heightened awareness.

The new society would be an equalitarian one in which people shared responsibility, power, and information. People would feel affinity toward others, working toward common goals, sharing criticism and support. People would understand that political struggle takes place not only on

the level of organized political movements, but also between people in their daily lives. Finally, the society would be based on liberation rather than freedom.

There's a difference between "freedom", the license to do what you want as an individual and "liberation" which implies a sense of political and psychological control over one's life, shared with others being free from oppression. Freedom alone means the ability to have some privilege for oneself -- being free of this or that. Liberation involves all of us in the struggle to end oppression, political, social, psychological, and in any other form it exists."⁴⁵

Psychology itself would be quite different from the old society to the new. Radical psychologists see present day therapy itself as part of people's alienation and oppression. Psychologists help make mental illness a scapegoat for problems that have real societal causes. Most psychologists help people to allay their anger and "adapt" in order to preserve the status quo. For example, industrial psychologists make workers more "comfortable" while military psychologists provide "adjustment" for anti-war GI's. Some psychiatrists are employing their power for social control, as those practising behavior modification in prisons. The new psychology would look to the society instead of situating a person's problem solely in the individual. A radical psychologist in the new society would ask, who is crazier, the patient who claims to have an atom bomb inside him/her or a government leader who has the capacity to drop the bomb.

The new psychology would study

. . . the mode of relatedness of an individual social being to his or her situation, more specifically study the way in which people live the oppression and exploitation of . . . society -- how class, race, sex, and age are lived on an everyday level and how people can move against the context so as to change it. It would see the personal as political. . . . So called personal problems are really part of a social-political context, and it is in the interest of that context to have people seeing their problems in their lives as separated and isolated from any common, shared world."⁴⁶

Thus, the new psychology would foster both personal and social change.

Process of personal/social change: The process of personal and social change in radical psychology is manifested in a still-developing theory and in tested practices and techniques.

One aspect of theory is based on a dialectical model. The approach sees both intrinsic and extrinsic factors working in any situation.

The social/political environment provides one set of factors -- the predisposing factors within a patient provide the other set. In our society external causes are racism, sexism, capitalism, imperialism. Internal causes include genetic factors and those patterns and conflicts in the society at large which have been incorporated into one's way of living. The neuroses, psychoses or problems of living can be understood as an inter-weaving of both factors."⁴⁷

Thus, to understand a problem and facilitate change, one must

look at both external causes and internal causes and see how they interrelate. While it is admitted that in some cases individual solutions are necessary, this approach stresses that real solutions lie in collective, not individual, action because many problems arise from external causes and they will not go away until the society changes.

Another aspect of the theoretical level specifies a formula for change. This theory is based on the belief that in the absence of oppression, human beings will live in harmony. It assumes alienation is the result of oppression about which the oppressed are being deceived. Instead of sensing her oppression, a person decides her feelings are her own fault or responsibility. Wycoff, of the Berkeley Radical Therapy Center, has formulated and used the following model:

Awareness (Consciousness) + Contact → Action → Liberation⁴⁸

The educator/therapist first facilitates people becoming conscious of their oppression and mystified situation. Secondly, the support of a group is of prime importance. In the group people are given permission to try new ideas and behaviors and are protected until they can become self-supporting. With the support and strength of a group, people develop the courage for action which ultimately leads to liberation.

Radical therapy has developed numerous practical skills, in part from a belief that many standard theories and skills

can be utilized if oriented toward proper ends. For example, Glenn and Kurnes write, "The sensory movement, Gestalt, encounter, bioenergetics all have profound potential for integrating our heads and bodies. Used self-indulgently they are instruments of a decadent society: used to bring people together for collective work, to support their challenging the status quo, they can be revolutionary tools."⁴⁹ Co-counseling, employing the practice of peer counseling, is also viewed as a valuable method. Highly valued, too, is transactional analysis, based on the work of Eric Berne. Particularly important elements of transactional analysis utilized by radical therapists are: (1) the notion of scripts, employed to help people get in touch with the roles they have been programmed to play in our society, and (2) the idea of the rescue triangle, employed to help people get in touch with their personal power.⁵⁰ All these various methods help foster consciousness and contact, leading to action.

The fundamental mode of practising radical therapy is the small group with a leader. Out of practice, many successful strategies for facilitating change have been developed.⁵¹ Successful group leaders foster a positive spirit, dilute competition, avoid perfection of demands, and encourage a strong sense of cooperation and group love.⁵² The leader shares with the group responsibility for the work of the group and is only as active as the others. She/he shares herself/hisself and her/his feelings. The giving and

receiving of honest feedback is practised between members and leaders. A contract to make a specific change in behavior is often utilized. Contracts are means for stimulating a person to work on a problem and give her/him a sense of potency.⁵³ One group leader explained her goals for her problem-solving group as follows:

1. To teach people problem-solving skills so they can solve their own problems.
2. To help group members understand how they are oppressed and provide them with unconditional support to make the changes in their lives they want to make.
3. To help people reclaim their power to work together.⁵⁴

Throughout the practise of all the various methods, the relationship between the personal realm and social realm is constantly stressed. Thus, in discovering new awarenesses of themselves, people are developing the consciousness and support to make the necessary changes in the social realm for their on-going liberation.

Examples and implications: The process of radical therapy has fostered concrete instances of both personal and social transformation. Michael Glenn describes one example, a neighborhood clinic:

Counseling in clinics run by politically aware people focuses on all dimensions of emotional problems. The people in the

neighborhood work together toward common goals. No problems are wholly individual, for solutions involve changes in other people and the community, too. For example, a man depressed over loss of a job may be tided over his rough period, may be helped to find a new job, may group together with other unemployed people, and may begin to challenge a system that made his earlier job so expendable. He will have a chance to work through his anger and depression by engaging in effective social action.⁵⁵

Joy Marcus describes her work in a mental hospital in California. A therapist was being fired for not attending to a petty regulation. The patients organized themselves and won their struggle to keep him on the job. The patients won in both political and therapeutic terms. The therapeutic results were heightened awarenesses and the new feeling of power of working jointly to change oppressive conditions. "To be at civil service hearings, patients who, up to that time had precious little sense of their own potency, had to fight against their internalized oppression -- images of themselves as crazy, impotent, invisible and unworthy."⁵⁶

Marcus notes two important implications of those events.

"1. The same qualities and skills used in work in radical therapy were applicable in the broader political area. 2. The organizing activity was primarily motivated out of people's own desire to fight their own oppression."⁵⁷

A final example comes from the author's own experience in the women's movement, a movement which, in part, has ascribed to much of the theory of radical therapy. (It

should be noted that the women's movement is a powerful example of the process of integrating personal and social change and could be itself the subject of analysis on that theme.) This experience clearly follows Wycoff's model, "Awareness + Contact → Action → Liberation." The author worked with a women's consciousness raising group that fostered new personal insights and a feeling of strong group support among participants. Because of new awareness of the oppression that these women were facing in life and particularly on their college campus, they organized to form a women's center to serve both their own needs and the needs of the community. In the struggle to gain support for the center, there developed an even stronger sense of unity as a group, heightened awareness of the even subtler forms of oppression, and, on their achieving their goal, a stronger sense of personal power. As the women engaged in projects through the center, this cycle of Awareness + Contact → Action → Liberation continued.

Thus, examples from radical therapy demonstrate that the micro-oppression in one's personal life, and macro-oppression as manifested in the society, are not so different or disjointed, and that the process of personal and social transformation can be, and to be ultimately effective must be integrally related.

Implications for Education in the United States:

The Development of a Model

Introduction: Having analyzed these three contemporary experiences that integrate personal and social change, I shall now explore the implications which can be drawn for American educators. I will try to address this issue by posing and responding to the three following questions:

1. From an educator's perspective, what are the theoretical threads of the personal/social change cycle common to all three experiences?
2. What are some problems for educators that would arise in trying to apply learnings from these experiences to the American context?
3. Given the learnings from these three experiences and the uniqueness of our context, what model can be proposed as a possible guide to American educators seeking to integrate personal and social change?

It is important to note at the outset that it is neither possible nor desirable to directly transplant any of these experiences to the context of American schools. We educators can only learn by developing our own ideas and testing them in practice.

From an educator's perspective, what are the theoretical threads of the personal/social change cycle common to all three experiences?: What follows is a description of a

personal/social change cycle from an educator's point of view. It is based on common theoretical underpinnings and practical experiences from the three experiences examined previously.

Critical awareness is the stage of critical reflection, perceptual/logical knowledge, or demystification, as it would be named in the theories we have examined. At this stage, the educator would initially analyze the group/students to try to ascertain more about them, their hopes, aspirations, fears, and the concrete reality that they live in. In the group/class, the educator's goal would be to help the participants come to a heightened critical awareness about themselves, their society, and themselves in relationship to the society. The following various components of critical awareness are common to at least two and usually three of the experiences we have examined.

The educator would help people become aware, in Freire's terms, of the myths of their oppression; or in the terms of radical therapy, of their mystified oppression; or in Mao's terms, of false consciousness. He/she would encourage them to see the totality of their reality as well as the contradictions within it. The educator could attempt to gather up ideas and feelings of the people, reformulate them and represent them to the people in a new way, as suggested by Freire or the Chinese. In objectifying the reality, people would see themselves either as a part of that reality or as

separated from it. By getting distance, they could see their distinctiveness as individuals and their potential to be actors. The educator would, in accordance with all three theories, encourage participants to look for causation, to go back to search for the roots of a given phenomenon. The search would focus both on one's personal experience and on the society. Constantly people would reflect and conceptualize by relating to themselves, the society, and the inter-relationship of the two.

A spirit of mutual sharing, trust, and caring would pervade the group, as proposed by Freire, the Chinese, and radical therapists. People would practice criticism-self-criticism (in Chinese terminology) or give and receive feedback (as the radical therapists express). Common experiences would be shared, helping people to see the interrelatedness of their experience to others and the world.

With critical awareness and with the strong support of the group, people would move to action, a vital element in all three theories. Through praxis, the participants would test out their thinking. They would clarify their reality, transform their world. From this experience people would gain a new sense of personal power. They would confirm themselves as actors, as subjects.

To renew the cycle, participants would critically reflect upon their action. In the words of the Chinese they would "sit down and sum up their experiences". Together they would

conceptualize their experiences, then reintegrate these thoughts with their practical reality. With the critical spirit and solid support of the group, the cycle would flow once again. Personal and social transformation, thus, would occur simultaneously.

What are some problems for educators that would arise in trying to apply learnings from these experiences to the American context?: There are very significant differences between these experiences cited as models of the integration of personal and social change and the experiences of educators in the American context. In this section, I will investigate some of these important differences and suggest implications for our culture.

Initially, a very important difference is that American educators work within the context of a socializing institution of the society, the public school. The Chinese experience takes place in a revolutionary society where the political structure supports the change. Freire and his associates worked with peasants and workers, sometimes in conjunction with an agricultural reform or union movement. Radical therapists in the United States, while not part of a broad scale political/economic movement as the above, generally work outside the institutions of the society.

American educators, to the contrary, work within a bureaucratic institution, the purpose of which is to social-

ize people for work in a competitive, heirarchical, capitalistic society. To attempt significant change within the institution of the school is an extremely difficult endeavor. Thus the basic context for change is very different from the examples cited.

While schools are a socializing institution with the goal of maintaining the status quo in the society, schools can also be an arena for people to become conscious of their socialization process and to discover other alternatives.

Eric Davin writes concerning the role of educators:

We can help our students to become more confident of their own power and ability. We can help them acquire skills needed in the struggle. We can help them cease to accept their condition as inevitable or just. We can expose the dominant ideology as neither neutral or beneficent.⁵⁸

The limits of fostering change in schools are clear. It is given this context, however, that American educators can look for insight and stimulation to other experiences integrating personal and social change, in our attempt to facilitate students' gaining critical awareness of their socialization and the power/support to act to develop alternatives.

Besides the fact that American educators work within the context of the public school, there are other general cultural situations that differentiate this context from the three other experiences integrating personal and social change.

In the experience of Freire and the Chinese, people were encouraged by significant, positive, practical results. In the experiences of radical therapy people, too, were encouraged, but with smaller scale changes. In Freire's case, people were learning to read and to develop agricultural cooperatives. This brought them an enormous sense of personal potency and excitement to continue the struggle. In the Chinese experience, people have developed a greatly improved standard of living because of cooperative efforts. In Peoples China, women and men are learning to read and also to take control over many aspects of their daily lives. In the United States, we cannot expect such powerful practical results because of the relatively high standard of living of many Americans, the lack of political and social consciousness of the people, and the real threat of political repression. However, because people need to see tangible results of their efforts, it will be important for educators to encourage people to take those actions that can initially bring progress. We must emphasize the importance of making small changes, which, when built one upon the other, can lead to greater changes. The struggle for progressive transformation will be long in the United States. People will not always be able to rely on significant, tangible results to sustain them. Therefore, there should be great emphasis on developing both personal power/strength and supportive communities/groups from which people can gain sustenance

and energy. The problem-solving/support groups developed by radical therapists are one possible example of this.

More emphasis will be needed on the initial development of positive self-concept. Our schools reflect our society in which competitiveness is the norm. In a competitive system there are inevitably winners and losers, and the losers concurrently have low self-concept. In China, or any cooperative society, the self-concept of the individual is positive because each person is valuable as he/she contributes to the common goal. Thus, in our model, more initial stress should be put on developing positive self-concept.

In order to promote change, we must begin with people's present situations and consciousness. In our society, people place great emphasis on individualism. Because now most people don't have a common goal which they are willing to put above their personal goals, personal change issues will have to be stressed. At the same time, given the possibility of excessive focus on personal power being used to pursue only egocentric goals, progress in personal power must be related to the creation of societal change.

In the United States, we face the unusually complex problem of both fostering group support and positive self-concept and encouraging consciousness that in our society most people are both oppressed and oppressors. The latter goal can seriously threaten a person's basic needs to feel that he/she is a good person and a competent person. Thus

the importance of seeing the totality of our system, of understanding causation, and of recognizing contradiction. Educators can help people become aware that their involuntary socialization process has affected them unwittingly and has taught them to accept being oppressed/oppressors. Educators can also help students understand how the social roles we play are demanded by the very nature of the system.

Rather than feeling personal threat, a person can gain heightened awareness of the social order and his/her relationship to it. Thus, a more developed consciousness about the nature of our political, economic, and social system is vital to enable people to participate, without defensiveness, in the process of personal/social change.

In summary, because of these factors in our society, educators will have to build other elements into their model for personal/social change:

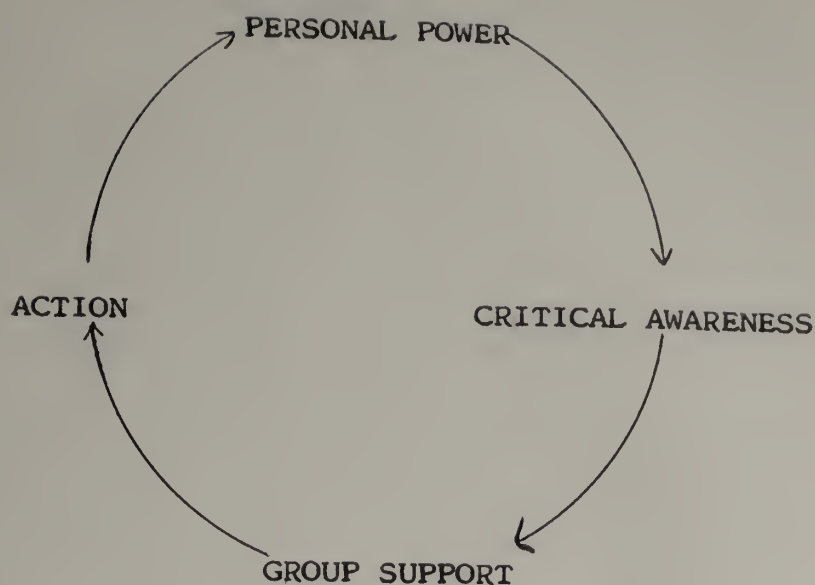
1. because of the slow nature of social transformation in the U. S., the incorporation of more focus on the development of personal power and group support
2. because of the competitiveness of our society, the initial emphasis on the development of positive self-concept
3. because of society's present emphasis on individualism, serious initial attention to personal change
4. because of the need to build positive self-concept/group support and at the same time an awareness of

our roles as oppressed/oppressors, the fostering of heightened consciousness of our political, economic, and social system.

Thus, our particular context calls for the development of a unique model for the integration of personal and social change.

Given the learnings from these three experiences and the uniqueness of our context, what model can be proposed as a possible guide to American educators seeking to integrate personal and social change?: American educators can use as a basis for personal/social change the theoretical underpinnings common to the three experiences examined. A summary of that cyclical model was presented in the first part of this section of the paper. In addition, American educators must put more emphasis on the development of group support and the building of positive self-concept and a sense of personal power. Also, educators must focus on catalyzing people's consciousness about the nature of the social, economic, and political system and their relationship to it.

A simple visual model of this process of personal/social change can be designed as follows:



As emphasized previously, this is a cyclical model integrating theory and practice and incorporating the development of personal power and group support. Necessary for the educator using this model would be training in the already well developed fields of group process and affective/psychological education. The development of personal power can be facilitated effectively in small, supportive groups or in classrooms. The small group can become a practice laboratory for the society. People can learn to take risks and test out new behavior without undue threat. By developing the power to act effectively in a small group or in a supportive classroom, people can act more effectively in society. Also necessary for an educator using this model would be a comprehensive understanding of the nature of our political, economic, and social system. Because of the limited amount of

attention given by American educators to this latter element, this notion will be expanded on further.

It is very important for those who seek to foster personal/social change in the United States to encourage the development of a critical awareness of our ethnocentrism. Perhaps a better word is our "social egoism", the belief in the superiority of this country's social, economic, and political system. In Marxist terms, this implies the development of class consciousness. We are socialized to believe that the social, economic, and political system we live in is "ours", and is correct, right, the only way. Already people are becoming aware of the "rightness of whiteness" assumption and how that part of their socialization affected them. At this stage, people need awareness of their class conditioning as well. Felix Greene states this position:

What China is doing has acted as a powerful searchlight illuminating our own society, the relationships we take for granted here, my own behavior, my own consciousness, my own relationship to other people. I have become more aware than ever before of the complexity, subtlety, the total persuasive influence that bourgeoisie, capitalist, ideology exerts on us from the moment we are born. We must become class conscious, both socially and within us as individuals. We are class conditioned. We are judging society through our own colored spectacles and we had better begin to come to terms with that in ourselves -- and for those of us who have bourgeoisie upbringings that's no easy job.⁵⁹

It is necessary to demystify the nature of the total societal structure. Richard Shaull states in his introduction

to Pedagogy of the Oppressed, "Our advanced technological society is rapidly making objects of most of us and subtly programming us into conforming to the logic of the system. To the degree that this happens we are also becoming submerged in a 'new culture of silence.'"⁶⁰ In our country the psychic bonds between oppressor and oppressed are very fuzzy and most Americans probably don't see themselves as either. Freire himself points out, in talking about change in the United States, that our problem is political and historical illiteracy. "I challenge the American people to read history. . . . There is a naive perception of reality in this country which makes me frightened."⁶¹ Freire sees the main questions to be raised as, "What is your ideology, how are you looking at this country," and the main task as the development of a strong political education program. "We need to take advantage of every situation of conflict in this country in order to analyze with different groups what happened, what is behind situations of conflict, and to clarify ideological cause."⁶²

A process of change focusing on a critical awareness of our social egoism would inevitably focus on our personal lives as well as societal structure. Greene points out that our ideas of nurturing individuality and our concept of freedom are also class conditioned, growing out of the nineteenth century idea of "freedom" as freedom for business

from social control. Out of this notion of freedom has come that sacredness of "me", one's individuality.

The Chinese are showing us that this concept of individuality which has developed in Western capitalism is really not freedom, but another kind of imprisonment, it is the imprisonment of me within myself. It is the enclosure of me within my personal strivings, ambitions, fears, defensiveness which divides me from other people.

The Chinese don't have to compete, worry about money, or what will happen to them when they get old. They are free of the myriad of anxieties that burden us who live in a supposedly free world and thus are free to relate to each other as human beings without fear or defensiveness, all involved in something greater than themselves.⁶³

Thus, for an educator to integrate a process of personal/social change with encouraging critical awareness of our acceptance of the status quo, new definitions of and consciousness about personal and social liberation should emerge.

Thus, the educator would help people/students become critically aware of their oppression/oppressing. By encouraging a critical awareness of social egoism, participants could slowly take off their rose-colored glasses and begin to have visions of other options. Concurrently, the educator would be actively facilitating group support and be encouraging people to develop their personal power and self-confidence by trying on new behaviors in the safety of the group. Development of personal power, critical awareness

and group support would lead to critical action, and the cycle would recommence.

Throughout the process, people would renew their senses of identity, connectedness, and power.⁶⁴ They also would develop both (1) a process for discovering and (2) the substance of, personal knowledge, interpersonal knowledge, and public/societal knowledge.⁶⁵ By coming to understand this process of personal/social change, people would be learning a tool they would use again and again. In terms of process, through this model of personal/social change, people would gain tools for the discovery of personal knowledge -- knowledge of themselves, their feelings, behaviors, options for new behavior, and thus gain more personal control over their lives. They would come to an interpersonal understanding of their behavior in groups and of group processes. Finally, in the societal realm, they would learn how to reflect critically and to unite theory and practice. In terms of content, people would learn how, as individuals, they oppress and are oppressed and how they can change those conditions. Interpersonally they could come to an understanding of how their relationships with people foster oppression and how groups can work together toward change. On a societal level, people would understand how the structure of the society promulgates oppression, what the alternative visions are, and what actions can lead toward the achievement of those visions. Thus, identity would be strengthened with personal knowledge

and action, connectedness by interpersonal knowledge and action, and power by the knowing and acting on renewed personal, interpersonal and societal knowledge. (See chart on Page 54.)

Conclusion: Schools replicate our society. In schools, students are trained to be the citizens/workers of tomorrow. Society has clear expectations of them. Therefore, for educators to attempt to foster personal change in schools without dealing with the larger society and without developing in people a critical awareness of our closed political, economic, and social perspectives would be a futile endeavor for on-going change.

Educators must facilitate personal/social change in an integrative process. Michael Rossman writes about this dual nature of change:

The key law of social transformation is whoever works with others to create a context of change is her/himself transformed by that process, gaining new consciousness and perceptions. . . . There is an intimate connection between the two levels of learning -- the individual and social. We who numb ourselves to inner lives we cannot control are also we who cannot feel the foreign flesh that chars beneath our napalm or the pain that swells to riot bursting in our black ghettos.⁶⁶

He then notes how a sense of personal power and personal knowledge are necessary for action and, in turn, how collective action changes one's personal awareness.

The first problem . . . is getting people to take themselves seriously, to believe in their dignity, beauty, and potential collective power, and to celebrate fully their achievement.⁶⁷

A sense of public, collective empowerment carries over into the private domain. Social behavior that shatters expectations of what is possible creates psychic space and a sense of personal possibility.⁶⁸

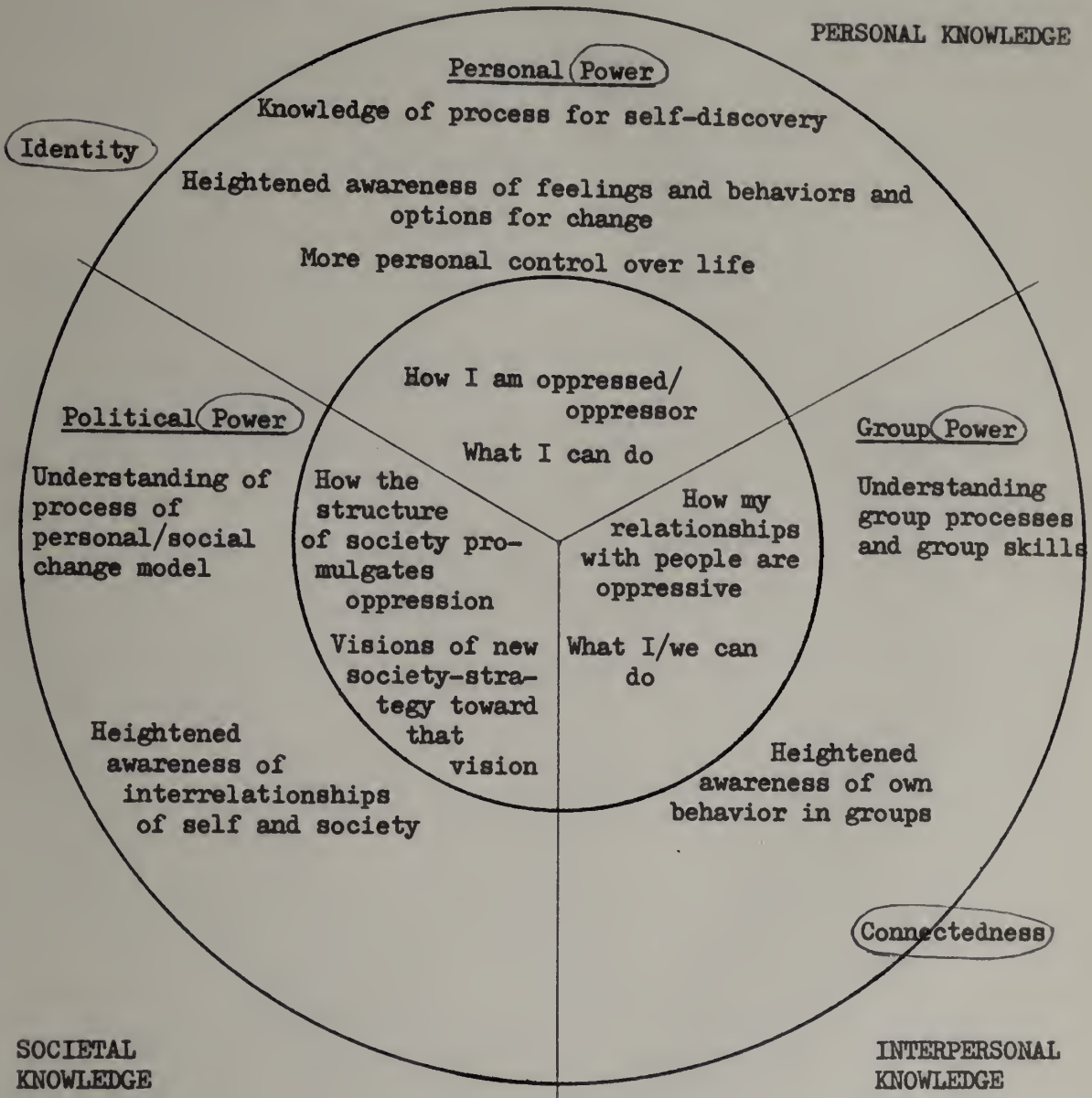
We educators must come to see that personal identity is, in part, shaped by our society and, in order to catalyze personal change, we must simultaneously transform the society and that social transformation will, in turn, affect our personal identity. Thus, educators, by attempting the personal/social change process described -- (1) personal identity/power, (2) critical awareness (especially of our social egoism), (3) group support, (4) critical action -- might begin the facilitation in praxis of the transformation of our world.

Often, seeing the enormity of our task, we are fatalistic, pessimistic, without hope. Freire, the women and men of Peoples China, and radical therapists encourage us to believe in ourselves, in our potential. In the words of Camus:

I know that great tragedies of history often fascinate men with approaching terror. Paralyzed they cannot make up their minds to do anything but wait. So they wait and one day Gargon devours them. But I should like to convince you that they still can be broken, that there is only an Illusion of Impotence, that strength of heart, intelligence and courage are enough to stop fate and sometimes reverse it. One must merely will this, not blindly, but with a firm and reasoned will.⁶⁹

OUTCOMES

Personal/Social Change Model*



*Outer circle: Process of group; Inner circle: Content of group.

Chapter II Footnotes

- ¹Chilean Plan for Literacy, 1971.
- ²Paulo Freire, Education for Critical Consciousness, (New York: Seabury Press, 1973) p. 6.
- ³Ibid., p. 4.
- ⁴Ibid., p. 58.
- ⁵Paulo Freire, Cultural Action for Freedom, Cambridge, Massachusetts, Center for the Study of Development and Social Change, 1970, p. 27.
- ⁶Paulo Freire, Education for Critical Consciousness, p. 45.
- ⁷Paulo Freire, Pedagogy of the Oppressed, (New York: Herder and Herder, 1971), p. 129.
- ⁸Paulo Freire, Education for Critical Consciousness, p. 44.
- ⁹Paulo Freire, Pedagogy of the Oppressed, p. 37.
- ¹⁰Ibid., p. 52.
- ¹¹Paulo Freire, Education for Critical Consciousness, p. 115.
- ¹²Ibid., p. 149
- ¹³Ibid., p. 154.
- ¹⁴Paulo Freire, Pedagogy of the Oppressed, p. 13.
- ¹⁵Paulo Freire, Education for Critical Consciousness, p. 47.
- ¹⁶Ibid., p. 47.
- ¹⁷Paulo Freire, Pedagogy of the Oppressed, p. 13.
- ¹⁸Paulo Freire, Education for Critical Consciousness, p. 45.
- ¹⁹Mao Tsetung, The Selected Works of Mao Tsetung, (Peking: Foreign Language Press, 1971), p. 311.

²⁰Ibid., p. 181.

²¹Ibid., p. 321.

²²Felix Greene, "The New Human Being in the People's Republic of China," Far Eastern Reporter, April, 1973, pp. 6-7.

²³Rea Whitehead, "How the Young are Taught in Mao's China," Saturday Review, March 4, 1972.

²⁴Maria Macciocchi, Daily Life in Revolutionary China, (New York: Monthly Review Press, 1972), p. 96.

²⁵Peter Seybolt, Revolutionary Education in China: Documents and Commentary, (White Plains, New York: International Arts and Science Press, 1973), p. 137.

²⁶R. F. Price, Education in Communist China, (New York: Praeger Publ., 1970), p. 10.

²⁷Mao Tsetung, Selected Works, p. 69.

²⁸Maria Macciocchi, Daily Life in Revolutionary China, p. 440.

²⁹Mao Tsetung, Selected Works

³⁰Peter Seybolt, Revolutionary Education in China, p. xl.

³¹Maria Macciocchi, Daily Life in Revolutionary China, p. 452.

³²William Hinton, "Remolding China's Intellectuals," Edcentric, 1972, p. 18.

³³Maria Macciocchi, Daily Life in Revolutionary China, p. 319.

³⁴Ibid., p. 86.

³⁵William Hinton, "Remolding China's Intellectuals," p. 18.

³⁶Robert Chin, A talk at the University of Massachusetts, Amherst, 1973.

³⁷Peter Seybolt, Revolutionary Education in China, p. 87.

³⁸Maria Macciocchi, Daily Life in Revolutionary China, p. 54.

³⁹Ibid., p. 66.

⁴⁰Ibid., p. 67.

⁴¹William Hinton, Fanschen, (New York: Vintage, 1966), p. 609.

⁴²Claude Steiner, "Letters to a Brother, Reflections on Mens Liberation," Issues in Radical Therapy, Vol. I, No. 1, January, 1973, p. 15.

⁴³Philip Brown, Radical Psychology, (New York: Harper and Row, 1973), p. 182.

⁴⁴Ibid., p. 338.

⁴⁵Michael Glenn and Richard Kunnes, Repression of Revolution: Therapy in the United States Today, (New York: Harper and Row, 1973), p. 53.

⁴⁶Philip Brown, Radical Psychology, p. 371.

⁴⁷Michael Glenn and Richard Kunnes, Repression or Revolution, p. 175.

⁴⁸Hogie Wyckoff, "Problem Solving Groups for Women," Issues in Radical Therapy, Vol. I, No. 1, January, 1973, p. 7.

⁴⁹Michael Glenn and Richard Kunnes, Repression or Revolution, p. 152.

⁵⁰Claude Steiner, "The Rescue Triangle," Issues in Radical Therapy, Vol. I, No. 4, Fall, 1973, pp. 21-22.

⁵¹For complete description of procedures, consult works in bibliography.

⁵²Hogie Wyckoff, "Problem Solving Groups for Women," p. 7.

⁵³Hogie Wyckoff and Claude Steiner, "Alienation," Issues in Radical Therapy, Vol. I, No. 3, Fall, 1973, p. 6.

⁵⁴Anita Freedman, "Training Collectives," Issues in Radical Therapy, Vol. I, No. 1, January, 1973, p. 21.

⁵⁵Michael Glenn, "Rap Centers and Social Change," The Radical Therapist, Vol. II, No. 1, April-May, 1971, p. 5.

⁵⁶Joy Marcus, "Community Organizing," The Radical Therapist, Vol. III, No. 2, October 1971, p. 27.

⁵⁷Ibid., p. 7.

⁵⁸Davin, Eric, "Can Schools Recreate the Social Order?: A Reassessment of Christopher Jencks," Edcentric, April, 1975, p. 21.

⁵⁹Felix Greene, "The New Human Being in the People's Republic of China," pp. 4,5,8.

⁶⁰Paulo Freire, Pedagogy of the Oppressed, p. 14.

⁶¹Maryellen Harmon, "Key Concepts of Paulo Freire: Their Meaning and Implication for U. S. Education," Unpublished paper, Amherst, Massachusetts, 1973, p. 32.

⁶²Paulo Freire, "A Conversation with Paulo Freire," Perspectives, Cambridge, Massachusetts, Center for the Study of Development and Social Change, p. 973.

⁶³Felix Greene, "The New Human Being in the People's Republic of China," p. 10.

⁶⁴Gerald Weinstein and Mario Fantini, Toward a Humanistic Education: A Curriculum of Affect, (New York: Praeger, 1970)

⁶⁵Norman Newberg and Marc Levin, "Self, Others and Public Knowledge: A Proposed Model for Humanizing Education," Philadelphia, School District of Philadelphia, 1972.

⁶⁶Michael Rossman, On Learning and Social Change, (New York: Vintage, 1972), p. 30.

⁶⁷Ibid., p. 49.

⁶⁸Ibid., p. 75.

⁶⁹Philip Brown, Radical Psychology, p. 539.

CHAPTER III
THE DESIGN OF A TEACHER EDUCATION
COURSE IN RACISM AND SEXISM

The purpose of this chapter is to present an overview of the course developed from the personal/social change model presented in Chapter II, to provide background information on some of the sources the author drew on in developing the course, and to describe the course activities in detail.

Overview of the Course

The personal/social change model proposed in Chapter II was implemented in the course "Classroom Strategies for Dealing with Racism and Sexism". Course activities were planned to foster the development of the four important elements in the personal/social change model - personal power, group support, critical awareness of racism and sexism, and action.

The course was taught in the fall of 1974 to fourteen teachers in St. Mary's County, Maryland. It met for a six-hour introductory workshop on a Saturday and then each

Monday evening for three hours for the following fifteen weeks. It was designed for white teachers, as much of the material on racism was based on white-on-white training activities. (For more information on procedures, see Chapter IV)

The goals of the course were stated as follows:

1. to examine our own experience with and attitudes about racism and sexism
2. to investigate the ways in which racism and sexism exist in schools and society,
3. to develop skills, strategies, and materials for dealing with racism and sexism in the classroom

A brief course description reads as follows:

This course is based on the goals, processes, and skills of a humanistic approach to education. It will incorporate three phases.

1. An institutional and personal exploration of the issues: Participants will attempt to gain new perspectives from which to more fully understand themselves as teachers as they deal with racism and sexism in the classroom through reading, discussion, simulation, film, and class activities.
2. Skill development: Participants will learn methods of changing classroom attitudes and practices that limit black or female students through interpersonal skills, reading, role play, resources and

curriculum material, and classroom projects.

3. Project: Participants will design, implement, and evaluate a project to deal with racism and sexism in their classrooms. (See course syllabus in Appendix A-1)

The instructor planned activities to foster the development of the four important elements in the personal/social change model - personal power, group support, critical awareness of racism and sexism, and action. These four elements are expanded upon below.

The development of personal power would entail a change in feelings of self-worth and control over ones life as manifested by:

1. increased sense of self-worth and self-confidence
2. increased self-knowledge
3. increased sense that one can take responsibility for and can change oneself
4. increased sense that one can facilitate change in ones society

The development of group support would be manifested by:

1. an increased trust in the group and a willingness to take risks
2. an increased sense of community
3. an increased willingness to rely on members of the group and be relied on by them
4. an increased sense of the power of the group and

and personal power from the group

Critical awareness of racism and sexism was defined to entail the following:

1. increased awareness of how our society fosters racism/sexism
2. increased awareness of how the individual is a victim and a perpetrator of racism and sexism
3. increased awareness of how our political, economic, and social system has affected our beliefs and behaviors regarding racism/sexism
4. increased awareness of alternatives for dealing with racism/sexism

The fourth important element of the model, action, would entail:

1. the development of small anti-racist and anti-sexist actions
2. the development of an anti-racist and/or anti-sexist project for the classroom manifesting the designer's critical awareness of racism/sexism

Throughout the course, exercises are planned to facilitate the development of a sense of personal power in participants and a feeling of group support among participants. In addition, the activities in the first half of the course focus primarily on developing a critical awareness of racism and sexism. The activities in the latter half of the course focus primarily on action strategies. Nevertheless, through-

out the course the development of all four elements of the personal/social change model are planned for. For each of the activities of the course, an abbreviation (personal power - p.p., group support - g.s., critical awareness of racism and sexism - c.a., and action - a.) indicates those elements of the personal/social change model that the given activity is designed to foster.

Background for the Course

This section both describes the work of those people/groups that the author drew on in developing the course and details the unique aspects of the training program designed for this study.

In designing the program components for the course described in this study, the author drew heavily on the work of three specific groups and two broad movements in the culture. Important background work in racism training comes from several organizations and individuals in Detroit, Michigan. They include: New Perspectives on Race, Pat Bidol et al; Detroit Industrial Mission, Robert Terry et al; New Detroit Inc.; and People Acting for Change Together (PACT) of New Detroit, Joanne Terry et al. These groups have focussed on developing materials and designs for white-on-white training, programs enabling white people to understand racism as a white problem. Valuable materials for racism training

developed by the Detroit group include; Robert Terry's book For Whites Only, Pat Bidol's curriculum "Developing New Perspectives on Race", Sarah Kimmel's "White-on-White Training", a wide variety of reprints from PACT, and training designs from New Perspectives on Race.

A group of educators at the Humanistic Education Center, School of Education, University of Massachusetts, utilizing the Detroit perspective and materials, have designed additional white-on-white materials integrating skills, processes, and formats from their work in humanistic education. These educators include, Mary Ellen Harmon, Jim Edler, Gerald Weinstein, Alfred Alschuler, Robert Moore, Bailey Jackson, Donna Mulchaey, Harriet Parker, and others. These educators have designed white-on-white activities and implemented them in projects and training programs connected with the University of Massachusetts.

The third specific program that the author drew on heavily was the Philadelphia Affective Education Project, an eight year old program of the Philadelphia Public Schools. With the leadership of Norman Newberg, Marc Levin, and Terry Borton, and through the development of training programs and curricula, teachers have been trained to integrate cognitive and affective learning in their classrooms. The Project's very effective training procedures and materials were a significant source for the course proposed in this study.

Two broader movements in our culture also served as

sources for the training program. The humanistic education movement, of which the work of the Philadelphia Affective Education Project and the Humanistic Center at the University of Massachusetts are two examples, has sought over the last ten years to stimulate educators to focus as much on affective development as on cognitive development in the process of education. Those humanistic educators whose work especially influenced the curriculum developed here include: Gerald Weinstein, George Brown, Sidney Simon, and Marc Levin.

Finally, the women's liberation movement was an especially important source of experiences, materials, activities, and perspectives concerning sexism. The process of consciousness raising, so well developed by women's groups, is a vital contribution to procedures used in the course. The vast body of feminist writings that have come out of the movement have provided extensive options for reading materials.

Evidence of these five sources is clear in the program design of the racism and sexism course developed for this study. The work of each source was an invaluable contribution to the program. This project, however, represents a unique integration of and expansion on these sources, with further development of new perspectives and methods. Those features that make this course a unique approach to racism and sexism training follow.

A most important distinction that the course developed for this study exemplifies is its concurrent focus on both

racism and sexism. While there are references in the course to theoretical articles linking racism and sexism, practical training focussing simultaneously on both forms of oppression appears to be unique. Secondly, this training program is designed exclusively for teachers. Many of the other approaches to racism and sexism have been designed for a broader adult audience or for students. This course specifically is concerned with the experiences and needs of teachers. Thirdly, this course has been structured as a program, not an assortment of activities. Much of the work in racism or sexism training that is available provides excellent exercises or projects, but doesn't develop these into a well-formulated, sequential program. Finally, this training program is written in careful detail, enabling other people to use it. While some racism and sexism training programs that have been the subjects of research projects have been successfully researched, implemented, and evaluated, there is little substance for the practitioner in the descriptions of those experiences. The intent of the design described in this study is to provide a concrete program for others' use.

Further, the racism and sexism training program described in this study is differentiated from others in its inclusion of the four following foci: experiential learning, cognitive analysis, a process focus, and teaching skills. In this course, much learning is done experientially - by interacting with others, through simulated experiences, and by partici-

pating in structures designed for examining oneself and the world. There is a strong emphasis on increased cognitive knowledge and on obtaining more diverse analytical frameworks for understanding racism and sexism, through numerous readings and class discussions. A process focus is constant, with attention given to interpersonal interaction, personal feelings and group process. Finally, teaching skills are emphasized by very practical focussing on methods to deal with racism and sexism in one's classroom. While the work and experiences of others that the author drew on for this design manifested many of these foci, the inclusion of all four appear unique to this program.

These several groups and movements vary in the degree they attempt to, and/or succeed at, integrating personal and social change. While it is both difficult and dangerous to generalize, for the purpose of providing an overall framework, some tentative broad perspectives are suggested. For the most part, the assumption of the Philadelphia Affective Education Project and the humanistic education movement is that personal change brings social change - if we can change people, society will change. Furthermore, many humanistic educators are not working toward a cooperative, equalitarian society, the goal of social change as defined in this study. While the University of Massachusetts group shares this emphasis on personal change, some of its representatives strive toward fostering social change as defined in this

study.

The Detroit group comes very close to sharing a concern for the importance of both personal and social change. However, less emphasis and fewer training activities focus on personal change. While it is impossible to generalize about the women's movement, there are elements within it that manifest the integration of personal and social change as defined in this study. Feminist groups which combine personal consciousness raising, a radical critique of the society, and action are included here.

A detailed study of each of the groups/movements mentioned here would be necessary before making anything other than tentative generalizations regarding their integration of personal and social change. This could be a profitable area for further research. What sets the current training program apart, however, is the explicit, initial goal of the designer, to attempt the integration of personal and social change.

Course Description

This section of Chapter III presents the design for the course Classroom Strategies for Dealing with Racism and Sexism. The curriculum is divided into sixteen sessions. Each session, with the exception of the first, is intended to take a three to four hour period of time.

Each session begins with an introduction that includes an explanation and the procedure for the session as a whole. The explanation sets forth an overview of the session in its entirety. Under the procedure are listed all the activities included in the session. Where assigned, readings are listed.

Following the introduction are the detailed descriptions of the activities included in that session. For each activity, a purpose, explanation, and procedure is described.

Appendix A contains important materials used in the course.

SESSION ONE: An Introductory, Day-Long Workshop

Explanation: A day long workshop designed to enable people to get to know one another and to practice skills that would be used throughout the course began the program. Many activities were designed to help foster a sense of community and build trust among participants. Other activities were designed for people to experience important skills - listening, feedback, and group process skills. A few activities were planned to foster the development of personal power among participants. Finally, some activities incorporated topics dealing with racism and sexism to begin peoples' thinking about and discussing these key concerns of the course. Basically, however, the focus of this initial workshop was on interpersonal relationships and skills.

Procedure:

1. Pretests (See Chapter IV for description)
2. Two short introductory activities (g.s.)
3. Concentric circles (g.s.)
4. Contracting (g.s.)
5. *To Tell the Truth (g.s.)

Lunch

6. Mini-lecture - Interpersonal skills; listening, feedback, group process

*Activities planned for but not implemented because of time constraints.

7. Focussed listening (p.p., g.s.)
8. Feedback and 'I-messages' (p.p., g.s.)
9. Discovering, acknowledging, and developing our strengths (p.p., g.s.)
10. Group process (p.p., g.s., c.a.)
11. Closing (p.p., g.s.)

Two Short Introductory Activities

Purpose: To get to know others in the group by learning more about them and interacting with them

Explanation: It is important that people feel comfortable with each other and that they trust each other for a course dealing with racism and sexism to be most effective. Warm-up activities that are structured to allow immediate, non-threatening interaction are helpful at the outset. Activities such as the ones that follow can be the beginnings of the development of a sense of group support.

Procedure:

1. One Thing You Wouldn't Know About Me

Source - Marc Levin

Form a circle. Ask each participant in turn to state their name, the school they teach in, and to respond to the following statement - "One thing you wouldn't know about me by looking at me is . . . "

2. One Question

Ask the participants to imagine that they are meeting a new person and can ask only one question to get to know her/him. Have each participant think of what question they would ask and write it with a marker on newsprint that has been posted on the wall.

Reform a circle. Have each participant choose two or three questions from those listed on newsprint to respond to in the group.

Concentric Circles

adapted from Bob Moore

Purpose: To get acquainted with others in the group and to share personal feelings and experiences with racism and sexism in a non-threatening way

Explanation: It is a threatening proposition to deal with racism and sexism. It is important to allow people to share some of their experiences with racism and sexism as a way of recalling important incidents in their lives and as a way for the beginning of sharing to occur. Group support can develop through this activity.

Procedure: Form two concentric circles - an outer circle facing in and an inner circle facing out. Each person should be facing a partner. Read a topic for discussion from the list below. Give the group from two to three minutes to

share responses with their partners. Then ask members of the outer circle to rotate one person to the right so each has a new partner. Read another topic for discussion. Continue the process until people come back to their original partner.

Topics for discussion:

1. Share one thing you really like to do.
2. Tell the highpoint for you last week.
3. What was the most recent racist or sexist event you witnessed or were involved in?
4. Choose a good friend or relative and describe yourself as that person would describe you.
5. Describe the time you were most frightened in a racist or sexist situation.
6. Tell your partner one of your strengths as a teacher.
7. Share a hesitation you have about looking at racism and sexism.
8. If a student in your class called another student 'nigger', what would you do?
9. One quality I like about myself is
10. If you were called 'chick' by a male teacher (or if you witnessed this incident if you are a male) what would you do?
11. Share one of the ways you avoid an uncomfortable situation - give an example.
12. If you could learn one thing from this course, what would you want it to be?

Contracting

Purpose: To elicit expectations for the course from the course from the participants, to clarify the instructor's expectations for the course and, to discuss and attempt to resolve any major discrepancies in the two sets of expectations.

Explanation: It is important that expectations are clarified at the beginning of a course. Participants' expectations give the instructor information about what they hope to experience and learn. The instructor also is able to clarify for the group her/his objectives and goals. There should be basic agreement about expectations before proceeding further.

Procedure: Participants form groups of four or five. They discuss the questions listed below and record their responses on newsprint. Group concensus is not expected - all opinions from group members should be listed.

Questions:

1. What I expect from this course
2. What I need
3. What I am concerned about/fear
4. What I don't want

After about ten minutes each group posts their list. The instructor posts her/his list. People mill around the room and observe the various expectations.

Ask for feelings about or reactions to the various expectations. The instructor comments on the expectations and states which, if any, of the participants' expectations can't be met. A statement of purpose and direction might conclude the activity.

To Tell The Truth

adapted from Robert Hawley

Purpose: To become further acquainted with people in the group, to recall and share a racist or sexist experience one was involved in and, to develop empathy with others' experiences.

Explanation: Activities that are fun can help to coalesce a group - this is such an activity. In addition because the experiences that are the basis for this exercise deal with racism and sexism, participants can develop more openness in discussing these topics.

Procedure: Have the participants recall a racist or sexist experience or incident they were involved in. Ask them to tear a page from their notebooks and to describe the incident in writing.

Form groups of six and subdivide into groups of three. Ask the groups of three to read their stories to each other and to choose one story that their group will use for the game "To Tell the Truth".

Explain that this activity is based on the T.V. program

of the same name. One team of three, the mystery guests, attempt to outwit the other team, the panel of experts, by confusing them as to the truth of their story. The panel of experts tries to determine which of the three mystery guests actually experienced the racist or sexist incident. Each person on the panel of experts may ask the team of mystery guests three questions. Examples of questions might be: how did you feel when that happened; who else was involved; what was going through your mind then; what were the consequences, etc.

After explaining the directions each team should be given time to prepare. There may be several games of "To Tell the Truth" going on concurrently, depending on the size of the course.

The game is played out according to the directions above. After asking the allotted number of questions, each member of the panel of experts marks her/his ballot signifying who was truly involved in the racist or sexist experience. After the conclusion of this first round the panel of experts becomes the mystery guests and visa versa and the game is played again.

At the end of the activity all participants in the course read their experiences aloud. Discussion can follow.

Focussed Listening

parts adapted from Robert Hawley

Purpose: To practice listening to each other, to share a

significant life experience, and to reflect on the process of consciousness-raising.

Explanation: Listening is a skill that will be very important throughout the course. This activity allows the instructor to stress the importance of listening and it allows for practice by the participants. The sharing involved in the activity can be very conducive to the development of group support. The positive feedback helps build personal power. Finally, the analysis of a consciousness-raising experience can help develop understandings about the nature of personal/social change.

Procedure: Form groups of four. Ask each participant to share with their group a consciousness-raising experience which was important in putting them where they are today - both in what they are doing in their lives and why they are at the workshop.

While one person shares the experience, the other three people in the group practice focussed listening. They attend very carefully to the person speaking and ask clarifying questions. They seek to empathize with the person's experience.

After the person speaking finishes, the listeners give her/him positive feedback. Possible responses might begin as follows:

1. I like the way you . . .
2. It makes me feel good when you said . . .

3. You are . . .

Give each person four or five minutes to speak and then remind groups to begin focussing on another participant. Continue the process until each person in the group has an opportunity to be listened to.

Practising Interpersonal Skills

Feedback and I-Messages

parts adapted from Marc Levin and
Thomas Gordon

Purpose: To clarify the differences between helpful and not helpful feedback and to explain and practice one form of feedback - 'I-messages'

Explanation: Another important skill to be used throughout the course is giving and receiving feedback. If participants are to gain constructive suggestions enabling them to build personal power and are to develop honest interpersonal relationships, they need practise in the use of feedback skills.

Procedure: Give a mini-lecture on feedback.

Feedback is information that allows you to learn where you are in relations to an objective or goal. It is also a device for gaining information about the effect produced on others by your actions. Not all feedback is helpful. Following is some criteria which is useful in determining whether feedback is helpful or not.

Helpful

1. descriptive
2. specific
3. timely
4. useful (possible to change)
5. involves risk on part of giver
6. able to be checked out by receiver
7. leaves solution for receiver

Not Helpful

1. evaluative
2. general
3. delayed
4. not useful (not possible to change)
5. does not involve risk on part of giver
6. not able to be checked out by receiver
7. gives advice

Discuss with the group helpful and not helpful feedback and give examples.

Give a mini-lecture on 'I-messages'. (See Appendix A-2 for Levin's article on "I-messages" and see Thomas Gordon's Parent Effectiveness Training)

"I-messages" are a way of giving feedback to a person by telling them how a particular behavior or statement of theirs makes you feel. Rather than giving a 'you-message' - e.g., you're a snob - which implies that the other is bad or wrong, a person can give an 'I-message'-e.g., when you didn't speak to me, I felt hurt - which pinpoints a particular behavior of a person and describes how that made you feel. The person then has the choice of acting to change that behavior if she/he wishes.

Form a circle. Ask participants to think of 'I-messages' that they could give to others in the group. Remind them that 'I-messages' can express both positive and negative feelings. Ask participants to share these 'I-messages' with others in the group. The instructor facilitates the process by keeping the group to the procedures described in Levin's "I-Message Circle" (See Appendix A-2).

Discovering, Acknowledging, and
Developing Our Strengths

Purpose: To identify, publically affirm, and further develop our strengths.

Explanation: Our society doesn't tend to encourage people to affirm their personal strengths. The ability to identify, acknowledge, and develop ones strengths are important characteristics of people wanting to foster personal and social change. Through these initial activities, participants can begin to increase their sense of personal power.

Procedure:

1. Bigger Than Life

Source - Bruce Irons

Purpose: To admit a strength to others in the group and to physically feel and act out one of our strengths

Tell participants to choose their greatest strength and find a word that describes it. Everyone

physically acts out that strength and moves around the room. Urge people to make their whole body the word - to make it bigger than life.

Discuss how people felt being their strength. Ask how difficult or easy it was to act out the strength. See if participants could determine what strengths others were portraying.

2. Re-inforcing Another's Strength

Source - David Johnson

Purpose: To identify strengths and barriers to fulfilling them and to develop a support system to maximize use of one's strengths

Each person lists in their journal strengths they see in themselves. Next they list barriers to expressing those strengths in interpersonal situations.

Each participant chooses a partner from their same school or someone they see frequently. Partners share their lists and discuss what the other partner could do to help her/his partner overcome the barriers and utilize their strengths. People should then write specific contracts stating what each partner will do to help the other during the upcoming week.

3. Boosting and Deflating One's IALAC

adapted from Robert Hawley

Purpose: To define and state what behaviors boost

and deflate ones self-confidence and to learn ways to strengthen others' self-confidence

Describe the notion of IALAC, the feeling that 'I Am Loveable And Capable'. (See "I Am Loveable and Capable" by Sidney Simon) Discuss the idea that we have the potential of both helping to build or tear down others' positive feelings about themselves.

Ask participants to respond to the following sentence stems in their journals: (1) Ways people boost my IALAC are (2) Ways people deflate my IALAC are

Form a circle and ask each person to state to the group: (1) One way you can boost my IALAC is (2) One way you can deflate my IALAC is

Group Process

parts adapted from Marc Levin and Mary Ellen Harmon

Purpose: To become aware of the role one plays/can play in a group, to begin to analyze the role of white people and men in dealing with racism and sexism, and to experience one procedure for group evaluation

Explanation: Another important skill for effective group support to develop is the ability to understand the process of groups and to utilize group skills in working together.

Through this activity participants can analyze the role they play in groups and consider alternatives. Too, they can practice using a group evaluation process that will be helpful throughout the course.

Procedure: Ask participants to state various roles they have played or observed others playing in groups. Make a list of these roles on the board or newsprint. Have participants think about what role they usually play when working in a group.

Form groups of six. Tell each participant to pick a role that she/he will play in the upcoming activity. Suggest that they choose a role that they usually don't play and that they not inform others of the role they have taken. In this way each can try out an alternative group behavior.

Instruct people to discuss the following statement in their small groups for ten minutes. "White people who are concerned about racism should stop helping blacks and return to their while communities and deal with racism there. Men who are concerned about sexism should stop helping women and work with other men to confront sexism."

After ten minutes of discussion distribute the following 'Group Observation Form'.

1. To what degree were you listened to

1_____ 2 _____ 3_____ 4_____ 5_____

2. To what degree did you listen to the opinion of others

1_____ 2_____ 3_____ 4_____ 5_____

3. To what degree were my opinions sought after
 1_____ 2_____ 3_____ 4_____ 5_____
4. To what degree did I seek the opinion of others
 1_____ 2_____ 3_____ 4_____ 5_____
5. To what degree did members of the group participate
 equally
 1_____ 2_____ 3_____ 4_____ 5_____
6. To what degree did you say what you wanted to say
 1_____ 2_____ 3_____ 4_____ 5_____

*1 is low and 5 is high

Each participant fills out a form individually. Collect the individual forms and tally them to make group profiles. Return the profiles to each group. From the profile, urge each group to evaluate how effectively it functioned and to make suggestions for more effective functioning.

While the profiles are being tallied, suggest that group members try to guess what role each other was playing. Urge them to discuss the effectiveness/ineffectiveness of that role and the potential for taking it in the future.

Hold a general discussion about learnings from these group activities. Further discussion of the question concerning the roles of white people and men could be held.

Closing

Purpose: To reflect on and express learnings and feelings from the workshop

Explanation: Whenever possible it is effective to bring closure to a workshop or class. Too, it is helpful to allow time for participants to think about and make explicit what they have felt and learned during an experience. A feeling of group support can develop from such a procedure.

Procedure: Ask participants to reflect upon the day's workshop and to record in their journals several "I feel statements" and several "I learned statements".

Form a group. Ask each person to share one of their statements with the others.

SESSION TWO: Defining Racism and Sexism

Explanation: The main purpose of this session is to facilitate participants' defining racism and sexism. Attempts at a definition can be the first step in the development of a critical awareness of racism and sexism. The last activity of the session begins a long-term process of looking at our socialization as blacks or whites, females or males. This analysis of how our society's values, norms, political, economic and social structure has affected our lives as blacks or whites, females or males will be continued in numerous exercises in the sessions to come, as it is a vital method of developing a critical awareness of racism and sexism.

This session contains activities that encourage participants to analyze their feelings, experiences and beliefs. Any activity that does this, in this session or others, has the potential of developing in people a sense of personal power, in that a deeper understanding of one's attitudes is often the basis for a decision by a person to change.

Also included in this session and ones to follow are activities in which participants work with each other in partners or groups to clarify their experiences with and understandings of racism and sexism. All these types of activities have the potential for developing group support in that people are sharing feelings, developing trust, taking

risks, relying on each other, and developing a sense of community in the process.

Finally, with this session reading assignments begin. These readings are an important element for peoples' developing a critical awareness of racism and sexism.

Procedure:

Introductory activity

1. New and Good (p.p., g.s.)

Defining racism and sexism

2. Racist/Sexist School (c.a.)
3. Mini-lecture - Racism and Sexism (c.a.)
4. Similarities/Differences - Black and Female Oppression (c.a.)
5. Clarifying Beliefs About Racism and Sexism (p.p., g.s., c.a., a.)

Analyzing our socialization

6. *Free Association - Growing Up Black or White, Female or Male in America (p.p., g.s., c.a.)

Closing

7. Sharing a Learning (p.p., a.)

*Activities planned for but not implemented because of time constraints.

Readings assigned (c.a.)

1. "The Rightness of Whiteness" - Abraham Citron
2. "Definitions and Analysis of White Racism" - David Steinberg

3. "Reflections on Racism in a White Racist Society" - Patricia Bidol
4. "The White Problem in America" - Lerone Bennet, Jr.
5. "Racism Just Isn't" - Robert Terry

New and Good

Purpose: To determine and share a positive experience of the past week and to develop group solidarity and personal strength from this sharing

Explanation: Teaching can be a very tiring and frustrating experience. In the attempt to meet all the demands placed on them, teachers often become discouraged. Given this context it is especially important to focus on positive experiences and achievements that people encounter. To focus on something new and good that a person has experienced helps develop a sense of personal power. In addition, the sharing of these positive events with the group can build a sense of group strength and support.

Procedure: Form a circle. Ask participants to think of something new and good that happened to them over the past week and to share it with the group. Clarifying questions may be asked and positive feedback given.

Racist/Sexist School

adapted from Pat Bidol

Purpose: To operationalize the terms racism and sexism by

designing a school and to discover elements of racism and sexism in one's own school

Explanation: This activity is designed to begin the process of defining the terms racism and sexism. By identifying racist and sexist elements of a school people begin to operationalize what they mean by racism and sexism. Also by comparing the hypothetical situation to their actual school situation they can begin to develop a critical awareness of racism and sexism in their school.

Procedure: Form groups of five. Tell participants to picture a very racist and a very sexist school. Ask them to delineate what the school would be like - what the structure would be, the behaviors of individuals, the activities, etc. . . . They should define the school as concretely as possible and record its characteristics on newsprint. Allow about twenty minutes to one half hour for this part of the activity.

When completed, have people post their newsprint and read each others descriptions. Discussion can follow.

Reform groups of five. Now ask them to design a completely non-racist and non-sexist school. Encourage them to write down all the characteristics of this school. Urge them to think of a totally new situation, rather than just the opposite of the racist/sexist school. Again the elements of this school should be written on newsprint.

After about twenty minutes, have people post their lists

and again read each others descriptions. Discussion can follow.

Form groups of teachers from the same school. Ask people to compare their schools to the two hypothetical schools. Discuss in what ways their school is racist/sexist and in what ways its non-racist/non-sexist. Join together in a large group for general discussion following the small group discussion.

Mini-Lecture - Racism and Sexism

adapted from Pat Bidol, David Steinberg and Robert Terry

Purpose: To present various perspectives relevant to a definition of racism and sexism

Explanation: In an attempt to stimulate participants' thinking about definitions of racism and sexism several possible perspectives were presented. From such perspectives, reading, and discussion, people can develop a critical awareness of racism and sexism. The perspectives below are based on the following readings: "Mini-lecture on the Difference Between Prejudice and Racism", Pat Bidol; "Definitions and Analysis of White Racism", David Steinberg; For Whites' Only, Robert Terry.

Procedure: Present various definitions and perspectives to participants and follow this with discussion.

1. Differences between prejudice and racism/sexism

Prejudice - negative personal behavior that discriminates against individuals

Racism - a belief that humans have distinctive characteristics that determine their culture and that one's race has the right to rule others - a policy, system of government, or society based on such beliefs (Webster)

Sexism - a belief that each sex has distinctive characteristics and one sex has the right to rule others - a policy, system of government, or society based on these beliefs

If we live in a society where racial and sexual prejudice of the dominant group is reinforced by culture and institutions, racial and sexual prejudice are in effect racism and sexism

Now in the U. S. only whites can be racist and males sexist since white men dominate and control the institutions of our society which create our norms and values

Racism and sexism equal prejudice plus power

2. Differences between individual/institutional and conscious/unconscious racism and sexism

Individual racism/sexism - racist or sexist behavior stemming directly from individual acts - e.g. bombing a church in Birmingham, a husband forbidding a wife to work

Institutional racism/sexism - racist or sexist behavior that is promulgated by social, economic, and political institutions - e.g. the fact that thousands more black infants than whites die in Birmingham each year, hiring practices that exclude women

Conscious/attitudinal racism/sexism - acts which stem from conscious racist/sexist attitudes - e.g. a white employer refuses to hire a black because she/he's black, Barry Goldwater stating, "I'd support a woman for Vice President if she's a good cook"

Unconscious/behavioral racism/sexism - acts which give advantages to whites/men over blacks/women regardless of conscious motivation - e.g. not hiring a black because of a fear of loss of business, believing that women are emotional and irrational and therefore shouldn't hold positions of power

3. We are racist/sexist

When individual racist/sexist prejudices are reinforced by society we have institutional racism/sexism

Even if a white or male is free of all conscious racial prejudice, because she/he remains in our society she/he is racist or sexist because she/he

receives the benefits distributed by a racist and sexist society through its institutions

Most racism/sexism occurs automatically, unconsciously, and unintentionally

4. Choices we have

Racist racist - recognizes the benefits accrued by being white and consciously or unconsciously supports practices which perpetuate racism

Sexist sexist - recognizes the benefits accrued by being male and consciously or unconsciously supports practices which perpetuate sexism

Anti-racist racist - recognizes illegitimate privileges obtained by whiteness and strives to remove institutional and cultural racist benefits while receiving them

Anti-sexist sexist - recognizes illegitimate privileges obtained by maleness and strives to remove institutional and cultural sexist benefits while receiving them

Similarities/Differences -
Black and Female Oppression

Purpose: To consider similarities and differences between black and female oppression

Explanation: While this course deals with racism and sexism together, there are extremely important differences between

the two forms of oppression. At the outset, it is important that students clarify what these differences are. A key factor that may arise from the group, or if not, can be noted by the instructor, is that the oppression of racism more than sexism threatens the very survival of the people oppressed. At the same time the important similarities between racism and sexism can be identified.

Procedure: Form groups of four or five. Each group brainstorms first a list of similarities and then a list of differences between black and female oppression.

Each group then attempts to prioritize the three greatest differences and the three greatest similarities.

Small groups come together to form a large group and responses are compared. Discussion follows.

Clarifying Beliefs About Racism and Sexism

Purpose: To become familiar with clarifying responses and to practice using them with others and to begin to clarify beliefs about racism and sexism

Explanation: In attempting to define our attitudes and feelings about racism and sexism, clarifying responses can be a useful tool. Clarifying responses are responses that can be used with oneself or others to stimulate fuller reflection about one's values. (See Values and Teaching by Raths, Harmin and Simon) This activity can stimulate the development of a critical awareness of racism and sexism. It fosters growth

of personal power in that the analysis of one's attitudes can be the basis for potential change. By relying on and taking risks with each other, group support develops. Too, if participants use clarifying responses with others, they are beginning small action steps to deal with racism and sexism.

Procedure: Ask participants to respond in their journals to a couple of the following sentence stems with a statement they believe, but may have had or do have some questions or reservations about.

Sentence stems:

something I believe about racism is . . .

something I believe about sexism is . . .

something I believe about black people is . . .

something I believe about women is . . .

Review with the group the notion of clarifying responses and go over the list of "Useful clarifying responses in dealing with racism and sexism" listed below.

Have participants choose a partner and share with that person the response to their sentence stems. The partner uses some of the suggested clarifying responses to stimulate more thinking about the statements.

After about ten minutes of discussion between partners, urge each person to write an "I learned statement" in their journal. Then come together in a large group to share "I learned statements" and to discuss the potential uses for clarifying responses with oneself, each other in the course,

and one's students and colleagues in the school.

Useful clarifying responses in dealing with racism and sexism: (source - Raths, Simon, Harmin)

Is that something you prize?

Did you consider many alternatives?

Have you felt that way a long time?

Was that something you yourself selected or chose?

Did you have to chose that - was it a free choice?

Did you do anything about that idea?

Can you give me some examples of that idea?

What do you mean by ___? Can you define that word?

Where would that idea lead? What would be its consequences?

Are you saying that . . . ?

Is that consistent with . . . ? (note an inconsistency with a previous action or statement)

What other possibilities are there?

Do you think people always have and always will believe that?

Do you have any reasons for saying or doing that?

Free Association Growing Up

Black or White, Female or Male in America

Purpose: To rethink what the experience of growing up black/white, female/male and to observe the commonness within each of these experiences

Explanation: People often live their lives without thoughtful analysis of their experiences. For example, white people often don't think about the implications of what it meant to grow up white in this country. They accept that factor without becoming conscious of how that experience has affected their thinking, feeling, and position in the society.

Also groups of people tend to see their experiences as unique to themselves and not common to people of the same group. For example, until the women's liberation movement, many women felt their desire for a fulfilling life outside the home was only theirs and therefore abnormal. When women began to see the commonness in their feelings and experience, they could also perceive how the status quo was served by keeping them apart. Thus to begin to see commonness in our experiences as a group can be the beginning of new critical awareness.

This activity serves to spark reflection on our experiences and develop critical awareness. It highlights commonness and develops group support.

Procedure: Ask people to get in a comfortable position and close their eyes. Explain that this will be an exercise in free association. A sentence stem will be suggested and a person can respond. Another person would freely associate from the first response with her/his own experience, and so forth. Urge people to be brief and clear in their responses. After free association is completed for one stem, move on to

the next.

Sentence stems:

When I think of growing up male in America, I think
of . . .

When I think of growing up female in America, I think
of . . .

When I think of growing up white in America, I think
of . . .

When I think of growing up black in America, I think
of . . .

After the activity, ask people to make a journal entry describing some thoughts or feelings that were generated.

Come together as a group. Discuss the difficulty or ease of freely associating from another's experience.

Discuss the commonality of the experiences of people in the same group. Ask people if they usually think of this commonality - why or why not.

Sharing a Learning

source - Jim Edler

Purpose: To act on a learning about racism and sexism by sharing that learning with someone else

Explanation: Action to deal with racism and sexism can begin in very small ways, and one such way is to share a learning with another person. For some people there is an element of risk involved in this slight task. Encouraging people to

take a small action reinforces the importance of integrating thinking and practice. It also develops personal power.

Procedure: Urge participants, in closing, to share one thing that they learned tonight with someone outside the class.

SESSION THREE: Socialization as White People

Explanation: This session is primarily designed to foster participants' examination of their socialization as white people and thus to stimulate a critical awareness of racism. The notion that many of us are racist because of a socialization process that we are unconscious of is an important concept to examine.

Several procedures that will continue into other sessions are introduced - sharing circles, evaluation of personal goals, racism and sexism logs. These seek to build personal power, group support and critical awareness of racism and sexism.

One of the six books required for the course is also discussed. No specific activities are planned for the book discussions, as often times the discussion topics arise from feelings and thoughts of the participants. The discussions can further develop critical awareness of racism and sexism.

Procedure:

Introductory activities

1. Sharing Circle (p.p., g.s.)
2. IALAC Sharing (p.p., g.s.)
3. Sharing and Evaluating Personal Goals (p.p.,g.s.,a.)
4. Racism and Sexism Logs (p.p., c.a.)

Socialization as whites

5. Film - "Black History, Lost, Stolen, or Strayed" (c.a.)

6. Which Culture Dominates Your Thinking (c.a.)
7. Discussion - The Education of a WASP - Lois Stalvey (c.a.) articles distributed the past week
8. *Racism Skits (g.s., c.a.)

*Activities planned for but not implemented because of time constraints.

Readings Assigned (c.a.)

1. "What Would It Be Like If Women Win" - Gloria Steinem
2. "The Next Great Moment in History is Ours" - Vivian Gornick
3. "Why Women's Liberation" - Marlene Dixon
4. "Resistances to Consciousness" - Irene Peslikis
5. "On Male Liberation" - Jack Sawyer
6. "Barbarous Rituals"
7. "Story Book Lives: Growing Up Middle Class" - Ellen Maslow

Sharing Circle

Purpose: To share experiences reflecting a common theme and to identify and express positive aspects of ourselves as teachers

Explanation: Often teachers let the negative aspects of their teaching experience dominate their thinking and feelings. To identify and acknowledge the positive strengths people have as teachers is important in the development of personal power.

To share these with the group reinforces a sense of group support. To begin a session with a group activity serves to bring the group back together again after a week's absence.

Procedure: Form and circle and suggest a sentence stem for each person in the group to respond to. This sharing circle began, "My strength as a teacher was manifested this week when I" After each person has responded to the stem a brief time for discussion or clarification might follow.

IALAC Sharing

Purpose: To restate ways others can boost or deflate our self-confidence, to relearn ways to boost others' IALAC, and to communicate nonverbally

Explanation: Follow-up activities can often be helpful in a course that meets only once a week. This activity serves to remind participants of ways to help reinforce each others' sense of personal power. Too, it gets people up, moving, and interacting non-verbally and serves to energize a weary group.

Procedure: Have participants find in their journals the IALAC exercise done during the introductory workshop. Ask them to write with a marker on a large sheet of paper one way others can boost their IALAC and one way they can deflate it. Pin the papers on themselves and mingle throughout the room non-verbally greeting each other and reading each others' signs. Continue until all people have made contact with all

others.

Encourage participants to be conscious of reinforcing each others' IALAC throughout the class sessions.

Sharing and Evaluating Personal Goals

Purpose: To evaluate the success attained in reaching the personal goal stated the previous week and to set a new goal that deals with racism and/or sexism

Explanation: Beginning this session and continuing in future sessions participants will evaluate the goals they've set for themselves and establish new or renewed goals. Each person's partner from their same school can serve as a support person throughout the week in helping the other reach her/his goal. In this manner personal power, group support, and small action steps can develop.

Procedure: Ask participants to find in their journal the contract they set for themselves from the "Reinforcing Another's Strength" activity during the introductory workshop.

Have people sit with their partners and discuss the following:

To what extent did I reach my goal?

What blocked my reaching it if I didn't meet it?

How helpful was I to my partner in helping her/him reach her/his goal?

What personal goal do I wish to set for the upcoming week that deals with racism and sexism?

Racism and Sexism Logs

adapted from Pat Bidol

Purpose: To document responses to racist/sexist experiences participants are involved in and to gather data for "The Trumpet Model" used later in the course

Explanation: Racism and sexism logs serve as a method for participants to record and analyze their responses to racist and sexist situations they are involved in or witness. It encourages a critical awareness of their environment and their school. The process also fosters the gaining of self-knowledge and personal power. The series of responses recorded in the racism/sexism logs will later be used in a formalized process for increased self-knowledge, "The Trumpet Model".

Procedure: Explain the notion behind "Racism and Sexism Logs" and distribute a sheet describing the format logs should follow.

Format for log:

1. Describe the racist or sexist incident you were involved in or observed.
2. Were you involved? Why or why not?
3. If you were involved, or could have been involved, respond in your journal according to the "Inventory of Responses" process questions.

An Inventory of Responses:

Step one of the Trumpet Processing Guide by Gerald
Weinstein

1. What happened? What did you do? What specific actions did you take?
2. What were you paying most attention to?
3. At which points in the situation did you feel most comfortable, most uncomfortable?
4. Can you describe any of the feelings you had?
5. Where in your body were the feelings being experienced?
6. What sentences were you saying to yourself? What was your internal monologue and dialogue.
7. Can you write down some of the different voices in your head? Write what they were saying as if it were a script.
8. How many of the sentences involved 'shoulds' or 'shouldn'ts'? What were they?
9. If you felt like doing something else, what stopped you or allowed you to do it?
10. Were you affected by the responses of others? How?
11. How were your responses to the situation the same or different from others in the situation?
12. How is your response typical of you?

Urge participants to enter at least one racism/sexism log in their journal each week. They should be sure to look for both racist and sexist incidents and not record just one type.

Suggest that they chose the most appropriate questions from the "Inventory of Responses" to answer if all questions aren't applicable to a particular experience.

Film - Black History, Lost, Stolen or Strayed

Purpose: To become aware of how our society perpetuates a particular view of black people and to discuss how this socialization has affected us

Explanation: "Black History, Lost, Stolen or Strayed" is a sixty minute film portraying how black people have been characterized by our society. This film is included to demonstrate to participants how our culture, e.g., through books, movies etc., distorts or omits black people and how subsequently our perspectives of black people are distorted. Such a presentation aids in the development of a critical awareness of racism.

Procedure: Show the first reel. While the reel is being changed ask participants to respond to the following sentence stems in their journal; (1) Seeing this film, I feel . . . , and (2) Seeing this film I've learned. . . .

Discussion follows the second reel. Focus on feelings and learnings and share any questions or confusions. Discuss how the socialization process portrayed in the film has affected us personally.

Which Culture Dominates Your Thinking

source - Education Instruction Inc.

Purpose: To become aware how white culture dominates our perspectives and life

Explanation: To further understand how our socialization process has affected us, often unconsciously, this activity has been included. The results of this simple activity for most white people is to suddenly realize what a very white world they choose to live in.

Procedure: Fill out the following questionnaire.

	White	Black	Spanish Speaking
1. I am			
2. I tend to chose babysitters who are			
3. I married or date an individual who is			
4. My neighborhood is			
5. My friends are			
6. I invite people to my home who are			
7. My boss is			
8. The people I work with are			
9. My doctor is			
10. I food shop at a store owned by			

	White	Black	Spanish Speaking
11. I clothes shop at a store owned by			
12. My child goes to school with			
13. My child's teachers are			
14. The individuals on my Board of Education are			
15. I bank with an institution run by			
16. I vacation with people who are			
17. The active participants of my community's decision-making process are			
18. God is			
19. Justice is administered by Intentionally or unintentionally, my thinking and action is dominated by . . .			

Discussion can follow. Talk about the feelings generated by the results. Why does this pattern exist? What are the consequences? What are possible alternatives?

Racism Skits

adapted from Sarah Kimmel

Purpose: To define examples of overt personal racism and of covert institutional racism in one's school and to portray those examples in skits

Explanation: Skits are often an enjoyable activity that build group support. To produce these skits, participants must analyze their school for both personal and institutional racism, thus developing critical awareness of racism.

Procedure: Form groups of four people, from the same school when possible. Ask half the groups to define an example of personal, overt racism in their school and to portray it in a skit. Ask the other half of the groups to define an example of covert, institutional racism in their school and to portray it in a skit. Allow about fifteen or twenty minutes.

Present the skits. Follow with discussion or clarifying questions. Discuss possible solutions to the situations portrayed.

SESSION FOUR: Socialization as Women and Men

Explanation: Session four is designed to focus on stimulating fuller understandings of our socialization as women and men. From many of these activities a critical awareness of sexism can develop. In addition, as noted in the explanation for session three, other activities continue to encourage personal power, group support, and small action efforts.

Procedure:

Introductory activities

1. Concentric Circles (p.p., g.s.)
2. Sharing Racism and Sexism Logs (p.p., g.s.)
3. Sharing and Evaluating Personal Goals (see session three) (p.p., g.s., a.)

Socialization as females and males

4. Pictorial History of Sex Role Development (p.p., g.s., c.a.)
5. Films - "Anything You Want To Be" and "Growing Up Female" - Discussion (p.p., c.a.)
6. Non-Sexist Validation (p.p., g.s.)

Activities to do outside the class:

Sex Role Expectation (c.a.)

Sentence Completion for Women and Men (c.a.)

Sources of Attitudes Toward Blacks and Women (c.a.)

Concentric Circles

Purpose: To clarify and express; one's present feelings, positive feelings toward oneself, and feelings about the course, and to reintegrate as a group

Explanation: As an initial activity for a session, concentric circles enable people to make contact with each other again, share significant feelings, and develop group support. These particular questions allow people to express feelings about the course and to share positive experiences.

Procedure: Follow the process for concentric circles as explained in session one.

Form inner and outer circles and allow from two to three minutes for discussion of each of the following topics:

Now I'm feeling . . .

This week I was proud of myself when I . . .

Something I've learned about myself regarding racism and sexism is . . .

One strong feeling I had during class last week was . . .

Something I learned/felt after reading the articles on sexism was . . .

Someone boosted my IALAC last week by . . .

Sharing Racism and Sexism Logs

Purpose: To develop openness in discussing personal incidents dealing with racism and sexism and to gain support in

understanding and dealing with experiences with racism and sexism

Explanation: It is difficult for some people to share personal experiences concerning racism and sexism. Discussing an incident with a supportive person can help develop self-confidence and trust. The confusing feelings and thoughts that are often part of such incidents can be aired in a non-threatening way.

Procedure: Choose a partner and share with that person the entry that you made in your racism and sexism log this week.

Pictorial History of One's Sex Role Development

adapted from Alice Sargeant

Purpose: To identify and portray critical incidents in our socialization as women/men and to find and discuss commonalities in our experiences

Explanation: This activity introduces the session focussed on our socialization as women/men. By pinpointing significant experiences in our sex role development and identifying commonalities with others, a critical awareness of sexism is fostered.

Procedure: Supply paper and crayons. Have students draw vignettes depicting important incidents in their lives from which they learned their roles as girls/boys, women/men.

When the drawings are completed, ask students to show their pictures and describe the incidents.

A discussion focussing on some of the following questions can follow:

Is there commonality in people's experience - if so, what is it?

To what degree were you aware of this commonality when going through the experience?

In whose interests is it that we perceive ourselves as isolated individuals rather than members of a group with similar experiences?

What can be done to foster consciousness as groups?

Films - Growing Up Female
and Anything You Want To Be

Purpose: To explore the experience of growing up female in America

Explanation: "Growing Up Female" is a fifty minute film describing the lives of five girls/women. "Anything You Want To Be" is a ten minute film depicting critical phases in the socialization of a girl/woman. Both films serve as a take-off point for discussion of peoples' own experience and stimulate a critical awareness of sexism.

Procedure: Show "Anything You Want To Be". While threading the next reel ask participants to respond in their journal to the following sentence stems:

I feel . . .

I want . . .

I wonder . . .

People can voluntarily share any of their responses with the group.

Show "Growing Up Female". After the film form groups of four or five. Suggest that participants focus their discussion on the following questions:

How does the film relate to you and your life?

How were you socialized as a woman/man?

How have you changed? How do you want to change?

After the discussion, ask people to respond in their journal to the following:

Something(s) I learned/relearned about by socialization as a woman/man are . . .

Non-Sexist Validation

Purpose: To share with the group one way each person has broken out of their sex role definition and to validate each other for this

Explanation: Since people do overcome sex-role definitions, it is helpful to share such experiences and validate each other for them. Such sharing can encourage the development of personal power and group support.

Procedure: Form a circle. Ask participants to think of a skill or personality trait they have developed that is not characteristic of their sex as defined by society. Each person shares that trait or skill with the group and others

can give her/him verbal or non-verbal praise or support.

Sex-Role Expectation

source - Alice Sargeant

Purpose: To examine society's expectations of women/men

Explanation: This is another simple activity that can be done outside of class that highlights society's sex-role expectations and further develops a critical awareness of sexism.

Procedure: Distribute worksheets with the sentence stems listed below. Instruct participants to respond to the phrases and summarize the activity by noting any learnings.

Sentence stems:

Since I am a woman/man

I am required to . . .

I am allowed to . . .

I am forbidden to . . .

If I were a woman/man

I could . . .

I would . . .

I wouldn't . . .

Sentence Completion for Women and Men

Purpose: To explore assumptions, beliefs and feelings about women and men in our society with a friend or relative of the opposite sex

Explanation: While some people share with friends or relatives their changing perceptions developing from the course, it can be helpful to make available an activity that is specifically designed to be done with a person participants related to outside the course. Mutual discovery and growth as well as increased critical awareness of sex role stereotyping often occurs.

Procedure: Distribute to each participant two copies of a worksheet with the sentence stems listed below. Instruct participants to respond to each stem twice - once as they would answer it, and once as they expect their partner will answer it. Their opposite sex partner from outside the course should do the same. When each has completed responding to the sentence stems they should compare replies and discuss similarities and differences.

Sentence stems: Source - Loevinger

1. Raising a family . . .
2. Most women think that men . . .
3. The thing I like about myself is . . .
4. A man's job . . .
5. If I can't get what I want . . .
6. A woman's job . . .
7. The thing I like about myself is . . .
8. When people are helpless . . .
9. Women are lucky because . . .
10. Men are lucky because . . .

11. A woman's body . . .
12. A man's body . . .
13. My main problem is . . .
14. A man feels good when . . .
15. A woman feels good when . . .
16. Most men think that women
17. The worst thing about being a man is . . .
18. The worst thing about being a woman is . . .
19. When I'm with a woman I . . .
20. When I'm with a man I . . .

Sources of Attitudes Toward

Blacks/Whites, Women/Men

Purpose: To trace some of the sources of one's attitudes toward blacks/whites, women/men

Explanation: In an attempt to more fully understand our socialization and to develop a critical awareness of racism and sexism it is important to analyze the sources of attitudes toward blacks/whites, women/men. The following activity is one possible beginning for such an analysis.

Procedure: This activity can be done in class or at home. If completed at home it can be discussed in class.

Have participants choose from the possible sources listed below several that were important in forming their ideas about blacks/whites, women/men.

Those sources include: family, peers, school, books, media, religion, community, and any other important source.

For each source chosen ask participants to respond in their journals to the following stems:

From (name the source) what I learned about blacks
was . . .

From (name the source) what I learned about whites
was . . .

From (name the source) what I learned about women
was . . .

From (name the source) what I learned about men was . . .

In summary, ask participants to record any thoughts or feelings generated by the activity. A discussion of learnings can follow.

SESSION FIVE: Mechanisms of Socialization

Explanation: The main purpose of this session is to examine some of the mechanisms of our socialization as blacks/whites, females/males. Parents, language, and media will be explored. Through such an analysis participants can develop an increased sense of how our society has affected, sometimes unwittingly, our beliefs and behaviors, and thus heighten a critical awareness of racism and sexism.

Procedure:

Introductory activities

1. Concentric Circles (p.p., g.s., c.a.)
2. Sharing and Evaluating Personal Goals (p.p., g.s., a.)

Methods of socialization

3. Parental Messages (g.s., c.a.)
4. Black and White Word Exercise (c.a.)
5. Racism and Sexism in Advertising (c.a.)
6. Discussion - Sexism in School and Society - Sadker and Frazier (c.a.)

Readings Assigned: (c.c.)

1. "A Letter to My Sisters in School" - Miriam Wasserman
2. "Teaching is a Good Profession for a Woman" - Adria Rich
3. "High School Women: Three Views" - Dvorkin, de Riveria
4. "Double Jeopardy: To be Black and Female" - Francis

Beal

Concentric Circles

Purpose: To share learnings from the out-of-class activities

Explanation: When people complete activities out-of-class it is effective to allow a period of time in class for them to share their feelings and reactions. As an initial exercise it is a helpful way to focus peoples' thinking on the topics of the course.

Procedure: Form inner and outer circles and follow process for concentric circles explained in session one. Respond with consecutive partners to the following:

Share your entry in your racism and sexism log.

Discuss a learning from the activity "Sex Role Expectations"

Share some thoughts or feelings from the activity

"Sources of Attitudes About Blacks/Whites, Women/Men"

Describe your reaction to the book Sexism in School and Society

Parental Messages

Purpose: To rediscover and to express views about blacks/whites, women/men that our parents taught us

Explanation: For many people parents play a critical role in the development of attitudes. While a previous activity

in part dealt with parents as a source for beliefs, this exercise more fully and experientially focusses on parents and can illicit submerged values of parents people still hold, perhaps unknowingly. Requiring some risk on the part of participants, it can develop group support. As a way of understanding a mechanism of our socialization, it can encourage critical awareness of racism and sexism.

Procedure: Tell participants to try to remember what their parents taught them about blacks/whites, women/men. Encourage them to think of specific statements, admonitions, or incidents, and to write in their journals the words they hear their parents saying.

Explain to people that you are going to ask them, for the purpose of this activity, to repeat those parental messages as if they believed them. Acknowledge that many of those messages they no longer believe, but for the purpose of this learning experience you would like them to state them as if they did.

Ask people to move around the room, to meet another person and to state:

Hello, I'm (name) and I feel that (insert one of parental messages)

e.g., Hello, I'm Joe and I feel that other minority groups worked their way up, so why can't blacks.

Encourage people to move around the room until they have shared all their parental messages.

Ask people to find a partner and to discuss how it felt to be saying those words. Ask them to share how many of those feelings or beliefs they still hold.

With the whole group share experiences or I learned statements.

Black and White Word Exercise

source - Robert Terry and
Al Alschuler

Purpose: To explore connotations of the words black and white

Explanation: Another method of socialization is language. This activity is designed to identify in language the 'rightness of whiteness'.

Procedure: Form small groups. Instruct participants to make two lists - one with as many words or phrases they can think of using the word white, and the other list of as many words or phrases using the word black. Some examples: white as snow, white wash, pure white, black eye, blacklist, black sheep. . . .

After five minutes tell groups to place a + next to words with a positive connotation and a - next to words with a negative connotation.

Gather as a large group and compare the findings. It should be clear that in our culture the language celebrates whiteness and castigates blackness.

Racism and Sexism in Advertising

Purpose: To discover racism and sexism in advertising

Explanation: Another method of our socialization is the media. Specifically this activity focusses on advertising and fosters critical awareness and analytical skills for identifying racism and sexism.

Procedure: Find and bring to class examples of racist and sexist advertisements. (See Appendix A-3 for particularly good examples of racist ads) Distribute these, if copies can be made, and ask participants to underline racist/sexist phrases.

Join together as a group and discuss the ads together and compare findings. A general discussion of racism and sexism in the media can follow.

SESSION SIX: Further Exploration of Racism and Sexism

Explanation: The simulation game "Star Power" is the focus of this session. This powerful experiential activity is designed to increase participants' critical awareness of racism and sexism. Three short films dealing with racism are planned as well as initial activities.

Procedure:

Introductory activities

1. Sharing and Evaluating Personal Goals (p.p., g.s., a.)

Building a critical awareness of racism and sexism

2. Films - "Hey Cab", "Black Thumb", and "The Friendly Game" (c.a.)
3. Star Power (p.p., c.a.)

Films - Hey Cab, Black Thumb, The Friendly Game

Purpose: To identify rationalization, stereotyping and projection in the films and in ourselves and to examine the assumptions underlying one's perceptions of blacks and whites

Explanation: The three short films suggested here are excellent resources to encourage people to examine their perceptions about blacks and whites and further develop a heightened critical awareness of racism.

Procedure: Show "Hey Cab". Ask participants to respond

in their journal to the following statement:

I'm like the cab driver in that . . .

Share responses to the statements. In addition discuss manifestations of rationalization, stereotyping and projection, both in the film and in our lives.

Show "Black Thumb". Ask people to honestly share the feelings and thoughts - particularly about the black man - they had while watching the film. Discuss stereotyping and projection. Discuss the liberalness of the white man and the contradictions in his position.

Show "The Friendly Game". Ask the participants to write down three facts about the film. List these on newsprint. Determine which of these "facts" are inferences. Consider what the values underlying those inferences are. Discuss the relationship of the chess game to our society. In what ways does the film mirror our society?

source - Bob Moore

Star Power

source - Gary Shirts

Purpose: To experience the power or powerlessness of being in the upper, middle, or lower class in our society, to formulate strategies for maintaining, gaining, or redistributing power, to relate the experiences/feelings of being in various positions in the society to one's understanding of racism and sexism, and to compare one's behavior in the game

to one's typical behavioral patterns and to determine the function and price of those behaviors

Explanation: "Star Power" is a simulation game in which people, assigned to various positions in a society, attempt to 'get ahead'. It is an excellent game to help people understand the experiences and feelings of women and blacks who struggle in a racist/sexist society. People are better able to understand how an individual can be a victim and a perpetrator of racism and sexism. They gain an increased awareness of alternatives for dealing with racism and sexism. This activity is a very powerful method for developing critical awareness of racism and sexism. (See Appendix A-4 for game rules)

Procedures: Play "Star Power". Allow at least an hour to play the game and another hour for discussion.

Process the game by discussing feelings, strategies, societal comparison, and behavioral patterns.

Begin by asking participants to share the feelings they had playing the game. Help people focus on feelings first, before discussing strategies, etc. Encourage each person to participate.

Move on to the discussion of strategies people used to achieve their goals. Discuss the different options open to the triangles, circles, and squares. Analyze what possible alternatives were not played out in the game, and discuss why they weren't.

Encourage people to compare the game to our society - what are the similarities and differences.

Have participants analyze their own behavior in the simulation. What ways did the behaviors help you? How did they hinder you? What alternatives were available that you didn't use? In what ways were your behaviors in the game typical of you in real life?

Suggest that participants conclude by writing several "I feel" and "I learned" statements in their journals. These could be shared with the group in closing.

SESSION SEVEN: Further Exploration
of Racism and Sexism

Explanation: This is the last session with a primary focus on an analysis of peoples' experiences with and attitudes about racism and sexism. Most of the following sessions focus on institutional racism and sexism and on action strategies for change.

Several of the following activities continue the development of a critical awareness of racism and sexism. An example of a feedback form is included at the end. Periodically, such evaluations were solicited from the participants and the results used in further planning for the course.

Procedure:

Introductory activities

1. Concentric Circles (g.s.)
2. Sharing and Evaluating Personal Goals (p.p., g.s., a.)
3. What Separates Me From Others in This Group (g.s.)

Building a critical awareness of racism and sexism

4. Black/Female/Male Projection Exercise (p.p., c.a.)
5. Things I Have Said or Believed About Blacks and Women (p.p., c.a., a.)
6. Feedback

What Separates Me From Others in This Group

adapted from Pat Bidol

Purpose: To explore and state those feelings, behaviors, and characteristics that separate people from each other in the group and to encourage trust through sharing of differences

Explanation: In order to establish a sense of group support it is important to identify and express factors that cause people to feel isolated or apart. This activity enables people to clarify and state, if they are willing, those differences. This process often builds more trust and a greater sense of community.

Procedure: Ask participants to respond to the following statement in their journal:

What separates me from other people in this group
is . . .

When completed, ask participants to look around the room and find someone they feel particularly close to. Ask them to share their entry from their journal with that supportive person.

When completed, have people look around the room and find someone they feel separate from in some way. Ask them to share their journal entry with that person.

Gather in a large group and discuss feelings and learnings.

Black/Female/Male Projection Exercise

adapted from Gerald Weinstein

Purpose: To explore any projections that are manifested in our perceptions of blacks, females/males

Explanation: This activity is designed to help participants discover any projections that influence their perceptions or stereotypes of blacks, females/males. It can lead to a greater understanding of how one's own feelings and personality affect racism and sexism. With this greater self-knowledge an increased sense of personal power can develop.

Procedure: Ask participants to record in their journals responses to the following:

List those qualities you associate with black people that you find particularly attractive

List those qualities of the opposite sex that you find particularly attractive

Tell participants not to be afraid of stereotyping but to list those characteristics that come first to their minds.

After about five minutes, ask participants to take each quality they listed and write a sentence beginning with the words, "I wish that I", and ending with the quality they find attractive. Encourage them to do this for each quality, even if it doesn't ring true. For example, "I wish that I had soul".

After about five minutes form groups of three and ask

people to read their statements to each other as if they really wanted the qualities they listed. Ask them to describe how their lives would be different if they had that quality.

Bring the whole group together and discuss what people learned. If the participants don't raise the phenomena of projection, the instructor should point it out.

A possible variation is to use the same procedure but list negative qualities associated with blacks, women/men. The open-ended sentence would then read, ". . . is something I constantly try to avoid in myself".

Things I Have Said or Believed

About Blacks and Women

adapted from Weinstein, Smith,
Edler and Alschuler

Purpose: To explore the racist and sexist assumptions underlying beliefs about blacks and women that one has held/holds and to discover how black people or women could interpret statements as racist or sexist

Explanation: This activity is designed to give participants practice in analyzing commonly made statements for racist and sexist assumptions. Because this comes after six weeks of the course, people can perceive changes in their own consciousness, creating a feeling of personal power. They can evaluate and develop their critical awareness of racism and

sexism. If they respond to these or similar comments when they hear them next, a small action step will occur.

Procedure: Distribute worksheets with the twenty statements listed below and state that each has a racist or sexist assumption. Tell people that most of us have believed and still do believe many of these statements. Ask them to check any of the statements they have or do believe.

Form partners. Instruct people to share responses and try to determine the racist or sexist assumption underlying the statements they've checked.

Join as a whole group, share analyses, and clarify any questions or concerns.

Statements:

1. What do they want?
2. The problem is that there aren't any qualified women for the job.
3. Other ethnic groups had to struggle, so why not blacks?
4. Women are more emotional naturally and therefore have more trouble taking responsibility.
5. If we could just get people feeling good about themselves, there would be much less racism and sexism.
6. Black power means violence.
7. Feminists are man-haters.

8. I should not be held responsible for the actions of my ancestors.
9. Most women have not chosen careers, but choose to remain at home.
10. These days when a black sneezes, thirty-seven white people rush to wipe her/his nose.
11. How can I be pro-black without being anti-white?
12. How can I be pro-woman without being anti-male?
13. Some women have made it through the years - all this special consideration to women is just softness.
14. I don't personally have responsibility for the policies of racist/sexist institutions.
15. Every person should be judged on the basis of their accomplishments regardless of race or sex.
16. What are we going to do to alleviate the black problem?
17. I'm not sexist, I babysit for my kids and do the dishes.
18. We whites should get a little more appreciation for what we are doing to help.
19. On the basis of statistics, there are higher crime rates in the ghetto.
20. If only feminists weren't so aggressive, they could get alot farther.

FEEDBACK #4

Circle one number for each question. #1 is extremely low, #7 is extremely high. Explain your rating under "comment".

My personal reaction to this class is: 1 2 3 4 5 6 7
 Comment:

My interest in the subject matter is: 1 2 3 4 5 6 7
 Comment:

The amount of my personal learning has been: 1 2 3 4 5 6 7
 Comment:

My feelings about this class as a nice place to come to is: 1 2 3 4 5 6 7
 Comment:

Teacher direction is: too too just
 much little right
 1 2 3 4 5 6 7
 Comment:

For the class to improve:

I should:

- 1.
- 2.
- 3.

The teacher should:

- 1.
- 2.
- 3.

SESSION EIGHT: Institutional Racism and Sexism

Explanation: The activities in this session are designed to enable participants to examine institutional racism and sexism. People can develop a critical awareness of how our society, through its institutions, fosters racism and sexism.

It was suggested that people set a goal for the week that deals with institutional racism or sexism.

Procedure:

Introductory activity

1. Sharing and Evaluating Goals (p.p., g.s., a.)

Examining institutional racism and sexism

2. Green Power (c.a.)
3. The Web of Institutional Racism and Sexism (c.a.)
4. Discussion of book - Institutional Racism in America - by Knowles and Pruitt (c.a.)
5. Film - "Sixteen in Webster Groves" and Discussion (c.a.)

Green Power

adapted from Bidol, Krishbaum,
Harris

Purpose: To design a democratic society in which one group can retain the power, to design structures and norms for institutions that maintain one group in power, to compare the hypothetical situation to our present society, and to examine the institutional mechanisms supporting racism and

sexism

Explanation: This exercise is designed to encourage a critical awareness of institutional racism and sexism.

Procedure: Form groups of four.

Give the following directions. Imagine yourselves in a democratic society. In the society exist dark greens and light greens, dark purples and light purples, and dark oranges and light oranges. These populations can exist in any proportions you decide. Your task is to design the institutions of the society so the dark greens remain in power.

Have the whole group name the various institutions of a society and list them on newsprint. Ask each group of four to choose several institutions to design. Remind the groups that each is to so structure the institutions they've chosen so that dark greens remain in power. Remind them also that it is a democratic society. Tell them they have thirty minutes.

Ask one person from each group to put the key provisions of their institution on newsprint. Post them and discuss them as a group. Specifically discuss how each institution was designed to keep dark greens in power.

Compare the hypothetical designs to the institutions in our society today. Discuss the ways in which institutions are structured to keep white males in power. Discuss the institutional mechanisms that support racism and sexism.

related to each other by function or structure. For example, banking is related to housing because in order for many people to finance housing they need a loan/mortgage from a bank. Draw lines between institutions that are so related.

Discuss the implications of the interconnectedness of these institutions.

Instruct participants to list in their journals those institutions that they benefit from, in any way. After completion of that list, ask students to list those institutions they are in any way trapped by. Discuss the findings in a large group. Emphasize the point that by drawing benefits from these institutions we perpetuate racism or sexism despite the absence of personal racist or sexist behavior.

Compare the ways in which blacks/whites and females/males both benefit from and are trapped by these institutions.

Discuss the implications of this web of institutional racism and sexism. Discuss where the power lies and who controls the web. Analyze the belief of some that if everyone just changed their attitudes racism and sexism would disappear.

Relate this discussion to participants' immediate institutional situations.

Film - Sixteen in Webster Groves

Purpose: To examine examples of institutional racism and sexism in suburbia and to identify examples of institutional racism and sexism in one's own community

Explanation: Too often the following remark can be heard - "I don't have to deal with racism - there are no blacks in my community". This film depicts the experiences of youth in a middle class community. The activity emphasizes the fact that institutional racism and sexism do exist in the suburbs and gives participants practice in identifying it.

Procedure: Instruct participants to watch for examples of institutional racism and sexism in the film and to note these examples in their journal while watching the film.

Show the film.

Discuss the examples of institutional racism and sexism that people found in the film. Compare these examples to the situation in one's own community.

SESSION NINE: Evaluation and Action Planning

Explanation: Much of the focus of this session is on evaluating learnings to the present and planning for future action. When people have been conscientious, such evaluations catalyze feelings of personal power. When shared, such assessments of growth buoy feelings of group support.

Included in this session as well is the discussion of one of the key books of the course, For Whites Only. This book is basic to the development of a critical awareness of racism.

Procedure:

Introductory activities

1. Sharing and Evaluating Goals - A Summary (p.p.,g.s.)

Plans for future action

2. Action Projects (a.)
3. Growth Continuum (p.p., a.)

Developing a critical awareness of racism

4. Discussion - For Whites Only - Robert Terry (c.a.)

Maintaining group support

5. *Sharing Our Fears (p.p., g.s.)
6. I-Message Circle (p.p., g.s.)

*Activities planned for but not implemented because of time constraints.

Sharing and Evaluating Goals - A Summary

Purpose: To share and evaluate the overall effectiveness of one's racism and sexism goals

Explanation: During this session participants are asked to look back at the success of their goals dealing with racism and sexism over the past weeks. For people who were relatively successful in achieving their goals, this summation can stimulate a sense of personal power. When shared, these experiences can reinforce a feeling of group support.

Procedure: Have students share their degree of success in meeting their goals dealing with institutional racism and sexism they set the previous week.

Ask participants to summarize with their partners the degree of success in meeting their goals over the past several weeks. In a large group encourage people to discuss feelings about themselves upon evaluating their effectiveness and learnings resulting from the experiences.

Action Projects

Purpose: To set expectations for and to discuss the action projects

Explanation: Having spent eight weeks developing a critical awareness of racism and sexism, participants were ready to develop an action project for their classroom that would stem from their learnings. It is important that critical thinking

and analysis be followed by practice and thus a major project was an important aspect of the course.

Procedure: The idea of an action project was discussed and the following expectations set forth.

Next week people should bring to class a proposal for their action project. We will help each other in clarifying, analyzing, and refining our plans. I want a copy of your final proposal.

Each proposal should have three parts: (1) a clear rationale for why you have chosen your project, (2) a statement of your goals and description of your project, (3) a well-formulated evaluation process.

1. Rationale

Why have you chosen this particular project?

How does it develop from and deal with your understanding of racism/sexism?

2. Goals and Project Description

What are the goals for your project?

What do you want to happen to your students?

Briefly describe your project and how it will be implemented?

3. Evaluation

What is your method of evaluation?

How will you know if you have met your goals?

How will you know what your students have learned?

I have time and resources to share. Please let me know if I can be of any help.

Growth Continuum

adapted from Jim Edler

Purpose: To evaluate ourselves in terms of racism and sexism and to plan behaviors that would move toward one's goal regarding racism and sexism

Explanation: By filling out the "Growth Continuum" people can sense how far they've moved in their behaviors regarding racism and sexism. Such an evaluation can promote a sense of personal power. Too, they can set realistic behavioral goals for further progress. Since no more weekly goals will be set, this continuum gives participants focus for the remainder of the course.

Procedure: Have people fill out the following continuum and share their evaluation and plans with a partner.

1. Where are you now on the following scale?

<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>
racist							anti-racist	racist	

What specific behaviors manifest your position on the scale?

- a.
- b.
- c.

2. Where would you like to be by the end of the course?

1 2 3 4 5 6 7 8 9 10
 racist anti-racist racist

What specific behaviors could you take to bring you to the point you'd like to be?

a.

b.

c.

3. Where are you now on the following scale?

1 2 3 4 5 6 7 8 9 10
 sexist anti-sexist sexist

What specific behavior are representative of your point on the scale?

a.

b.

c.

4. Where would you like to be by the end of the course?

1 2 3 4 5 6 7 8 9 10
 sexist anti-sexist sexist

What specific behavior could you take to bring you to the point you'd like to be?

a.

b.

c.

Sharing Fears

Purpose: To risk stating feelings or thoughts one has been afraid to express and to check our projected fears of others'

judgments

Explanation: Sometimes people are afraid of stating their feelings because of fantasies of what other people will think of them. This activity seeks to legitimize peoples' fears and to provide a structured way of taking the risk to express them. Consequently it can build group support.

Procedures: State to the group that we are often afraid to express some feelings or thoughts because of apprehension of what others may think of us. In fact, many of us may share the same "unmentionable" thoughts and feelings.

Ask people to think of a question or feeling or thought about racism or sexism that they've been afraid to express. Have them imagine what they fantasize others' reactions would be if they said it.

Those who are willing should be encouraged to express their thought or feeling and the fantasy of others' reactions. The group can then discuss the statement and also check out the projected reaction. After all volunteers have finished, ask the group to end the activity with "I learned statements".

SESSION TEN: Multi-Dimensional Thought and Action

Explanation: The focus of this session is to help participants see the many levels of understanding and action necessary to deal with racism and sexism in the classroom. A heightened level of critical awareness of racism and sexism leading to more effective action can develop.

Procedure:

Introductory activities

1. Picture Poem (p.p., g.s.)

Strategies and understandings re: action project

2. Mini-Lecture
3. Curriculum Materials - Sharing (p.p., g.s., a.)
4. Personal and Societal Causation and Solutions
(c.a., a.)
5. Immediate and Root Causes and Solutions (c.a., a.)
6. Multi-Level Action (c.a., a.)
7. Action Projects - Suggestions and Critique (g.s.,
c.a., a.)

Readings Assigned: (c.a.)

1. "Sexism - Yes?" - Diane Divoky
2. "Behaviors and Assumptions that Faciliate Authentic Interpersonal Relationships Between Black and Whites"-
Bert Lee
3. "The New White Person" - Center for Social Change

Picture Poem

source - George Brown and Aron Hillman

Purpose: To creatively share our perceptions of another in the group, to receive feedback, and to develop warmth and trust in the group

Explanation: This activity is an enjoyable and creative way to share perceptions of each other and grow closer as a group. People tend to appreciate the picture poem made for them.

Procedure: Have participants choose a partner and take a box of crayons and a piece of paper. Instruct people to draw their partner as they perceive them. Allow about ten minutes.

Ask people to turn their pictures over and on the back to describe their partner by responding to the following:

On the first line write your partner's name

On the second line write two words that describe your partner

On the third line write three words that give action to your partner

On the fourth line write four words that describe how you feel toward your partner

On the fifth line write your partner's first name

When completed, tell them to hold up their picture to their partner and read to her/him the poem they have written on the back. Encourage people to keep the picture-poem that

was created for them.

Mini-Lecture - What a Teacher
Needs to Deal With Racism and Sexism

Purpose: To conceptualize various foci of the course and to make explicit important elements in dealing with racism and sexism in the classroom

Explanation: This mini-lecture serves to pull together various foci of the course into a clear statement that can be useful for teachers in the classroom. In addition to giving a sense of continuity and direction it raises the issue of what teachers need to deal with racism and sexism.

Procedure: Post the points listed below and discuss how various aspects of the course have or will contribute to them. Ask participants to suggest other elements they feel are necessary for effective action.

What a teacher needs to deal with racism and sexism:

1. A critical awareness of racism and sexism
2. Self-confidence for action based on clarity of thoughts and feelings regarding racism and sexism
3. Curriculum materials and resources
4. Interpersonal skills to facilitate a trusting, humane classroom environment
5. Support of a group

Curriculum Materials - Sharing

Purpose: To become aware of curriculum materials that deal with blacks and women and to provide resources for action projects

Explanation: A very concrete way to develop group support is for people to share practical materials that can be used in classrooms. Teaching is often a very lonely profession and the norm in many schools is not one of mutual support. If people learn to rely on each other as a support group during the course, this practice may continue in their regular school lives after the course is over.

Procedure: Gather together and share with the group curriculum materials dealing with blacks and women that you are aware of. Briefly discuss how the materials could be used. Make the resources available for people to borrow. (See Appendix A-5 for a beginning list of curriculum materials and classroom activities)

Ask participants each to bring to class next week any materials they have access to that deal with blacks or women and plan a similar sharing session.

Personal and Societal Causation and Solutions

For Classroom Problems of Racism and Sexism

Purpose: To examine the personal and societal causes for racist and sexist behavior and to plan classroom solutions

that deal with both

Explanation: It is important to perceive how classroom problems of racism and sexism are caused not only by a person's individual feelings, but are caused by societal factors as well, and that to be effective in dealing with racism and sexism a teacher must plan classroom solutions taking into account both personal and societal causes.

Procedure: Have participants list in their journals problems regarding racism and sexism in their classrooms. (This list will be used for the next three activities.)

Explain and give an example of personal and societal causes for racist and sexist behavior. Personal causes have to do with a person's feelings, self-concept, interpersonal relationships, and psychological needs. Societal causes result from the norms and structures of institutions that a person is affected/socialized by.

Ask people to choose one problem from their list that concerns a student who manifests racist or sexist behavior and to list what the possible personal causes and possible societal causes of the behavior might be. Share responses with a partner.

Have participants design a plan for dealing with this student's behavior that would attempt to effect both personal and societal causes. Share these responses.

A hypothetical example:

Problem - A group of white students manifest racist behaviors toward blacks

A personal cause - Low self-concept among these students produces in them a need to put others down.

A societal cause - White students receive benefits from institutions in the community that blacks don't. This makes them feel and act superior to blacks.

A classroom solution dealing with personal and societal causes
- Design curriculum with a strong focus on the development of positive self concept. In social studies plan a unit on power structures of communities, enabling white students to analyze their own community and see how institutions mitigate against black people.

Immediate and Root Causes and Solutions
for Classroom Problems of Racism and Sexism

Purpose: To examine the immediate causes and the root causes for classroom problems of racism and sexism and to analyze a classroom problem in these terms

Explanation: This activity is designed, as the others in this session, to develop a critical awareness of racism and sexism that can be applied to a classroom situation. It is important for teachers to understand that to deal effectively with racism and sexism both the immediate and root causes need be approached.

Procedure: Explain to the participants the notion of immediate and root causes. An immediate cause is the most visible and apparent cause of a problem. A root cause is the ultimate source of a problem.

Ask students to choose one of the classroom problems dealing with racism and sexism from the list they have generated. Have them choose a problem and write across the top of a journal page two or three immediate causes of the problem. Under each immediate cause ask them to list its cause. Have them continue this process until they believe they have reached the root cause(s) of the problem.

e.g.



Have students devise possible solutions to the problem that would begin to attack both immediate and root causes. Conclude with sharing and discussion.

Multi-Level Action to Deal with Classroom Problems of Racism and Sexism

Purpose: To examine the action on the classroom, institutional, and community levels needed to effectively deal with racism and sexism and to analyze a classroom problem in these terms

Explanation: While teachers are primarily agents of change in the classroom, to be ultimately effective they must be

conscious of and deal with the institutional and community levels as well. In addition these actions need to be consistent with each other on the three levels.

Procedure: Ask participants to choose another classroom problem dealing with racism and sexism on their list and to respond to the following:

In order to deal with (state the problem)

1. In the classroom I must . . .
2. In my school I should catalyze or support . . .
3. In my community I should support or attempt . . .

Share the responses. Acknowledge that while teachers have serious constraints on their time, it is important that they are conscious of the various levels necessary for effective action and they develop consistency in whatever actions they do take.

A hypothetical example:

In order to deal with the problem that my classroom texts are racist and sexist

1. In the classroom I must develop and use supplemental non-racist and non-sexist materials. I must teach the students how to analyze their texts for racism and sexism.
2. In my school I should catalyze an in-service program on racism and sexism in texts. Then I should urge the principal, librarian, and other teachers to

- order non-racist and non-sexist materials.
3. In my community, I should support the black woman activist running for school board who has a very strong stance on racism and sexism.

Action Projects - Sharing

Purpose: To articulate plans for action projects and to receive suggestions and stimulation from other group members

Explanation: Designing classroom plans or curriculum on one's own can sometimes be a frustrating process. This activity is designed for a teacher to receive suggestions and criticisms concerning their action plan and in the process to develop group support.

Procedure: Have each person describe her/his tentative action plan for their classroom; its rationale, its goals, and the method of evaluation.

Ask other students to comment on; positive elements of the plan, limitations of the plan, and to give suggestions to the planner. Discuss what resources group members have to share with each other.

SESSION ELEVEN: Skill Development for the Classroom

Explanation: This session and several sessions forthcoming focus on the development of concrete strategies for dealing with racism and sexism in the classroom. Practical strategies and skills can stimulate personal power and action.

Procedure:

Introductory activity

1. New and Good (p.p., g.s.)

Practical strategies

2. Analysis of Reading Materials for Racism and Sexism
(p.p., c.a., a.)

- a. Common Sense Analysis

- b. Established/ing Criteria

- c. Eco-analysis

- d. Classroom Strategies for Teaching Students to Analyze for Racism and Sexism

3. Sharing Curriculum Materials (p.p.,g.s.,a.) - Max Rosenberg

4. What Would You Do If . . . (p.p.,a.)

Book discussion

5. *And Jill Came Tumbling Down After: Sexism in American Education - Stacey, Bereaud, and Daniels
(c.a.)

*Activities planned for but not implemented because of time constraints.

Reading assigned: (c.a.)

1. "What I Want for My Black Children" - Marge Hammock
2. "Racism and the Books Your Children Read" - Allen Ivey
3. "Criteria for Evaluating the Treatment of Minority Groups in the Selection of Textbooks and Other Curriculum Materials"

Analysis of Reading Materials for Racism and Sexism

Explanation: Personal power and successful action strategies come, in part, from knowing resources and having skills for concretely dealing with racism and sexism in the classroom. The activities below give participants one such skill - analyzing reading materials for racism and sexism.

A. Common Sense Analysis

Purpose: To utilize the heightened critical awareness gained through the course to pinpoint racism and sexism in reading material

Procedure: Pass out children's books exhibiting racism and sexism. For this course the examples were: (1) The chapter entitled "The Black Prince" from Dr. Doolittle by Loften, (2) Our Neighbors in Africa by John Caldwell. Have students underline examples of racism and sexism and discuss the results.

B. Established/ing Criteria

Purpose: To explore a variety of criteria to find

racism and sexism in reading material and to use some of these criteria in examining books from our classrooms

Procedure: Read orally key criteria for determining racism and sexism from the following sources that are distributed to the group.

"How Fair Are Your Children's Books" - N.E.A.

"Ten Quick Ways to Analyze Books for Racism and Sexism" -
Council on Interracial Books

"Checklist for Evaluating Sexism in Readers" - Women on
Words and Images

"Checklist for Social Studies and History Materials" -
Women on Words and Images

"Checking Out Textbooks" - Non-Sexist Curriculum for the
Elementary School" - The Feminist Press

"Some Criteria for Examining Material" - Sexism in Edu-
cation - the Emma Willard Task Force

The week before, participants had been asked to bring to this session several books from their classroom. Have people choose several of the above criteria, to select a section from one of their books, and to analyze it for racism and sexism. Allow about twenty minutes.

Discuss results with the group. Encourage teachers to do a thorough analysis of other materials in their classrooms.

C. Eco-Analysis

Purpose: To learn a standardized procedure to measure bias in books, texts, or articles

Procedure: Eco-Analysis is a standardized procedure described in the book How To Find and Measure Bias in Books, by David Pratt. (See specifically pages 16-26, 39-44.) Summarize the key steps in eco-analysis for the participants. Distribute to students the two short examples for them to practice analyzing. Discuss the results and potential uses of eco-analysis.

D. Classroom Strategies for Teaching Students to Analyze Books for Racism and Sexism

Purpose: To discover alternative ways to teach students to analyze materials for racism and sexism and to practice one alternative

Procedure: Ask people to suggest methods for teaching students to analyze materials for racism and sexism.

Suggest that the group try one possible method.

(source - "A Child's Right to Read" - Verne Moberg)

Divide into groups of three. Have students list all the sexist aspects of the fairytale, "Cinderella". Allow about three minutes for this brainstorming.

Next have participants write a non-sexist story of Cinderella. Allow about five minutes.

Share critiques of the traditional fairytale and tell new versions.

Discuss how this method of analysis and rewriting could be used in the classroom.

What Would I Do If . . .

Purpose: To practice developing effective on-the-spot reactions to racist or sexist remarks or actions

Explanation: The ability to respond to racist or sexist actions or statements is a source of personal power and an effective small action to deal with racism and sexism. This ability, for most people, takes practice and this activity is designed to provide this in a non-threatening atmosphere.

Procedure: Form groups of three. Read one of the situations suggested below or use situations pertinent to the group members. Allow about a minute for each group to devise a number of brief, effective replies to that situation. Then share responses with the large group and discuss which would be most effective and why. Continue the process with other situations, including suggestions from group participants.

In conclusion, make a contract to respond to a racist or sexist action or statement during the week. Plan to report to the triad the following week.

Possible suggestions for situations:

1. A teacher in the teachers' room calls a group of low-tracked, noisy black students stupid animals.
2. A male teacher in the teachers' room states, "Say, I've got some of the cutest girls in my class, dumb, but cute".
3. A student in your class says, "I've got a nice house

because my father worked hard for it - his house is shabby because his father is lazy".

4. A student in your class calls another boy a sissy.

SESSION TWELVE: Skill Development for the Classroom

Explanation: This session continues the focus of developing practical classroom strategies for dealing with racism and sexism in an attempt to increase personal power and effective action.

Procedure:

Introductory activities

1. Sharing Circle (p.p., g.s., a.)

Practical strategies

2. Film - Eye of the Storm (p.p., c.a., a.)
3. Forced Field Analysis (p.p., c.a., a.)
4. "What-So What-Now What" lesson Planning (p.p., c.a., a.)
5. Teacher Behavior (p.p., c.a., a.)
6. Sharing Resources and Activities (p.p., g.s., a.)
7. Values Clarification (p.p., c.a., a.)
8. Role Play (p.p., c.a., a.)

Readings assigned: (c.a.)

1. "Getting Rid of Sexism in School: A Step by Step Strategy" - Phylis Zatlin Boring
2. "Racism and Sexism - A Collective Struggle: A Minority Woman's Point of View" - Valerie Russell
3. "On the Parallels Between Female and Third World People's Oppression and Liberation" - Gail Steslick
4. "Racism and Feminism: Division Among the Oppressed"

- Patricia Armstrong

Sharing Circle

Purpose: To evaluate progress made on the action projects and to give mutual aid and encouragement to members regarding the action projects

Explanation: Teachers attempting to deal with racism and sexism in their schools are in a small minority. It's important that from the group people receive support and energy to persevere. An activity such as the following can stimulate a sense of collective power from the group's combined efforts.

Procedure: Form a circle. Ask participants to share some progress or an exciting/stimulating development they made during the past week concerning their action project.

Film - Eye of the Storm

Purpose: To observe one teacher's learning activity for dealing with racism in the classroom and to discuss the importance of the experiential level in dealing with racism and sexism

Explanation: "Eye of the Storm" depicts an elementary school teacher's attempt to help her fourth graders experience discrimination. It shows an example to teachers of an action another teacher successfully accomplished and thus can serve as a support for their attempts. In addition it is a good

example of an affective approach to dealing with racism.

Procedure: Show the film. Evaluate the learning activity described in the film. Discuss strategies to stimulate students to react on a feeling level to the issues of racism and sexism.

Forced Field Analysis

Purpose: To explore a format for change that could be used to deal with racism/sexism in one's classroom or school

Explanation: Forced Field Analysis is a basic strategy for planning change - involving goal-setting, analysis of helping and hindering forces, action planning, implementation and evaluation. (See "How To Change Things with as Little Pain as Possible" from the New York State Department of Education or an organizational development textbook.) It can be used by participants in dealing with racism and sexism in their classes.

Procedure: Describe the theory behind forced-field analysis and distribute "How To Change Things with as Little Pain as Possible". Examine the guide, discussing the various steps of the process. Urge participants to pinpoint a goal for change concerning racism/sexism in their class and to use the guide as a tool for meeting that goal.

"What-So What-Now What" Process Lessons

source - Philadelphia Affective
Education Project

Purpose: To examine a technique for developing "process lessons" that fosters learning on an experiential level and to experience a "what-so what-now what" lesson

Explanation: The "What-So What-Now What" method of teaching was developed and is used by the Philadelphia Affective Education Program. For more detail on the procedure see Terry Borton's book, Reach, Touch and Teach and write to the Program. This curriculum strategy would enable a teacher to incorporate affective and cognitive experiences in dealing with racism and sexism.

Procedure: Describe the steps in a "what-so what-now what" lesson.

WHAT - an experience shared by the group

SO WHAT - reflecting upon that experience

NOW WHAT - relating the experience to topics under discussion and exploring/acting further

Ask participants to take part in a "what-so what-now what" lesson.

What - Tell the participants that the group will form a circle and try to keep one other student from getting into the circle. Ask for a volunteer to be on the outside. The person on the outside should use any strategies she/he can think of to get into the circle.

So What - Ask the person trying to get in how she/he felt during the activity. Ask members of the circle how they felt. Ask the person on the outside to describe the strategies that she/he tried in order to break in. Ask for any other observations or reflections regarding the activity.

Now what - Ask the participants to relate the experience to their understanding of racism and sexism. What did they learn about racism and sexism from the activity? Suggest other learning activities that could follow from this lesson.

Discuss with the group other examples of a "what-so what-now what" lesson plan and discuss the possible uses in the classroom.

Teacher Behaviors

Purpose: To examine criteria for teacher behavior regarding racism and sexism

Explanation: As teachers we are models for our students and other colleagues. If we are trying to create non-racist and non-sexist classrooms it's important that our behavior be congruent with these goals. This activity enables people to examine some non-racist/non-sexist criteria for teacher behavior and evaluate themselves accordingly. Too, it's a simple action project to share such a list with other teachers in one's school.

Procedure: Distribute criteria for non-racist or non-sexist

teacher behavior. This course used "Reminders" and "The Teacher in the Classroom" from "Non-Sexist Curriculum for Elementary Schools" by Laurie Olsen Johnson from the Feminist Press.

Read the criteria aloud and ask each group member to individually evaluate themselves accordingly.

Divide into small groups and instruct each to compile a comparable list of non-racist behaviors for teachers.

Share lists and compile results. Ask a participant to make copies of the list and to distribute them in class the following week.

Values Clarification

Purpose: To explore how values clarification can be used as a tool for dealing with racism and sexism in the classroom and to clarify some of our values regarding racism and sexism

Explanation: Values clarification is a process that enables people to reflect on and examine their beliefs and behaviors. See Values and Teaching by L. Raths, S. Simon, M. Harmin, and

Values Clarification: A Handbook of Practical Strategies for Teachers and Students by S. Simon, L. Howe, H. Kirschenbaum. This activity exposes teachers to a few of the many values clarification strategies and in the process enables them to clarify some of their values regarding racism and sexism.

Procedure: Practice with participants several strategies for

values clarification by describing the purpose of the strategy and then experiencing it together.

A. Rank Order

Ask participants to rank order the following alternatives for the given situation. (source - M. & D. Sadker)

1. When a woman and man get married,
 - a. the woman should change her name to the man's name
 - b. the man should change his name to the woman's name
 - c. neither person should change their name
2. If you were the advisor to the cheerleaders in your school, which of the following would you recommend:
 - a. that the squad be all girls
 - b. that the squad be all boys
 - c. that the squad include both girls and boys

B. Whip and Taking a Stand

A whip is a procedure in which a teacher points to various students consecutively to illicit a brief reply to a sentence stem or question. Taking a stand enables a student to publically affirm a value. Ask people to think of a stand/action regarding racism/sexism they've taken recently and use a whip process for responses.

C. Values Continuum

Have students place themselves on the following continuums in response to the questions.

What degree of relations should the U.S. have with South Africa.

all relations

no relations

Al _____ Ned

Do you support a woman's right to abortion?

Under no conditions

anytime

Nellie _____ Annie

D. Unfinished Sentences

If I were principal of my school, the first thing I'd do to deal with racism and sexism would be . . .

Role Play

Purpose: To practice using role-play as a method to use with students in dealing with racism and sexism and to develop alternative responses to classroom situations teachers face involving racism and sexism

Explanation: Role play is an effective way for students to experience the feelings involved in racist and sexist situations and to test out alternative solutions to such situations. In this activity guidelines for teachers using role play in the classroom are discussed and for practice teachers suggest incidents of concern to them dealing with racism and sexism.

Procedure: Discuss the purpose of role-play in the classroom and distribute and discuss "Guidelines for Role Play"

(See Appendix A-6)

Using teachers' suggested incidents and following the "Guidelines for Role Play" play out a situation. Ask the observers to focus on; (1) different strategies role players use to accomplish their ends, (2) the effects the words/actions of various persons have on others. Discuss the role play using the questions suggested in the guidelines.

SESSION THIRTEEN: The Trumpet Model

Explanation: This session is designed to explore several ways to use the "Trumpet Model" by Gerald Weinstein for dealing with racism and sexism. The activities can facilitate increased personal power, group support, critical awareness of racism and sexism, and action.

Procedure:

Introductory activity

1. Sharing
 - a. Something I'm proud of in dealing with racism and sexism . . . (p.p., g.s.)
 - b. Curriculum resources (p.p., g.s., a.)

Using the trumpet model

2. The Trumpet (p.p., g.s., c.a., a.)
3. Function-Price-Alternatives-Racism and Sexism in Our Society (c.a., a.)

Reading assigned (c.a.)

1. "Swimming Upstream: Racism, Sexism and Me" - George Sikes
2. "Masculinity and Racism - Breaking Out of the Illusion" - Daniel Krichbaum
3. "Racism and Sexism" - Ron Johnson
4. "The White Male Club" - Robert Terry

The Trumpet

source - Gerald Weinstein

Purpose: To discover, examine, and construct alternatives to patterns of behavior used in dealing with racism and sexism

Explanation: The Trumpet Model is a tool (developed by Gerald Weinstein) for encountering oneself and a process for working on that discovery. While normally used to discover and deal with general patterns of behavior, I have adapted it for use specifically with responses to racist and sexist situations. See "The Trumpet": A Guide to Humanistic Psychological Curriculum" by Gerald Weinstein, Theory and Practice, June 1971. An instructor must be very familiar with the trumpet model before attempting this activity.

This activity is designed to foster increased self-knowledge and an increased sense that one can take responsibility for and can change oneself. In these ways it generates personal power.

During the semester participants had been keeping "Racism and Sexism Logs" recording their reactions to racist and sexist situations. Included in these journal entries were answers to items on Weinstein's "Inventory of Responses", the first stage in the trumpet.

Before coming to this session, participants read all these incidents and looked for consistent patterns of be-

havior. They formulated the patterns they found in the following way:

When I'm in a situation where . . .

I experience feelings of . . .

And what I say to myself is . . .

And what I do is . . .

Thus participants came to this class with experiences dealing with racism and sexism, patterns of response, and statements of the patterns in the above form.

The first part of this activity is a fantasy exercise that generates one more experience that people can use in identifying a personal pattern of response to racism or sexism. The remainder of the activity is processing an identified pattern through the Trumpet.

Procedure: Explain the Trumpet Model and clarify the purpose of the session. Distribute the "Trumpet Processing Guide" by Weinstein (See Appendix A-7). Tell people they will do one initial activity to generate more responses to use in identifying a pattern. Following that, they will use the processing guide.

Tell people to get into comfortable positions for a fantasy. Ask them to think of a person they have dealt/deal with who manifests racist or sexist behavior. Think of that person as an animal - what animal is she/he. Now think of yourself as an animal.

Imagine yourself going through a beautiful forest. What do you see, hear, smell? How do you feel? Imagine yourself coming upon a lively clearing. Explore that clearing. Enjoy being there. Suddenly you see the other animal coming out of the forest into the clearing. Fantasize the remainder of the situation.

When people have finished their fantasies, ask them to record what happened in their journals. Ask the following process questions:

What feelings were present in your fantasy?

If the animal hurt you, in what way? If you hurt the animal, in what way?

What other ways did you think of to deal with the animal but you didn't act out?

In terms of aggression, were you the recipient or the giver, or how would you characterize your response to the other animal?

What degree of resolution did the fantasy have - was the situation as it started or very much changed?

How direct were you in letting the other animal know how you felt?

If you didn't let the other animal know how you felt, where did that response go?

If there was no confrontation, how was it avoided?

Have participants share their fantasy with a partner, look for a pattern of behavior, and if found, put it in the

suggested format.

Now begin using the "Trumpet Processing Guide". Ask participants to choose from their responses to racist/sexist situations compiled over the semester one particular pattern of behavior they would like to work on. This pattern, which would have reoccurred in their responses, should be moderately challenging - neither too difficult or too easy. When chosen, write out the pattern in detail and share it with their partner.

Discuss the function of a pattern - the ways in which a particular pattern of behavior works effectively for a person. Have people determine what the function of their pattern is. Suggest they try writing a want ad for their pattern, including all the positive aspects of their pattern. Discuss the function and share the want ad with partners. Ask those willing to share them with the whole group.

Discuss the notion of price - those consequences resulting from a pattern of behavior that aren't helpful to a person. Suggest that we pay a price for our patterns. Have people examine their patterns and determine what prices they pay. Share these first with partners and anyone willing, the whole group.

Consider the possibility of alternatives to a pattern of behavior. Have participants brainstorm with their partners a list of alternative responses to the racist/sexist situations that catalyze their pattern of behavior. Tell people to

decide on a concrete alternative they wish to try and to make a written contract with their partner describing when they will attempt it.

Discuss the final stages in the trumpet, evaluation and choice, and make plans to evaluate and choose in several weeks.

Conclude with a sharing circle - I learned . . . ,
I will

Function-Price-Alternative -
Racism and Sexism in Our Society

Purpose: To analyze what purpose racism and sexism serve in our society, what price the society pays, and what alternatives exist to the present patterns

Explanation: Some of the concepts of the "Trumpet Model" are useful for developing a critical awareness of racism and sexism in our society. This activity helps people to see that racism and sexism don't exist just because "that's the way things are" or "that's human nature", but that they serve the society, the society pays a price, and that indeed there are alternatives.

Procedure: Form groups of four. Choose a racist or sexist practice that exists in your community or school. Further analyze this practice by answering the following questions.

Function

What does this pattern get for the society?

Imagine this practice as a servant - what is it
supposed to do for the society?

If it weren't for this pattern . . . ?

What does the practice help the society/people avoid,
protect us from?

Price

What price does the society pay by using this practice?

Is the society getting what it wants?

If there could be no exceptions to this practice, what
would happen?

What is the society missing out on by responding this
way?

Alternatives

Brainstorm possible alternatives to this practice.

What specific changes are needed?

What specific action could you take that would begin to
facilitate this change?

Gather together as a large group and share responses.

Follow this by general discussion.

SESSION FOURTEEN: Institutional Change

Explanation: This session gives participants practice in planning and implementing institutional change through role play. It provides a very concrete method for developing action strategies and personal power. Taking about two hours, it is the main exercise for the session. Two brief activities that focus on action and personal power respectively, are included.

Procedure:

Introductory activities

1. Sharing - Re: Projects (p.p., g.s., a.)
2. Defense Mechanisms that Contribute to Racism and Sexism (p.p., c.a., a.)

Institutional change

3. Role Play - Institutional Racism and Sexism (p.p., c.a., a.)

Assigned Reading: (c.a.)

1. "Setting the White Man Free" - Joseph Barndt

Sharing - Re: Projects

Purpose: To share strengths and problems regarding our projects and to give and receive mutual suggestions and support

Explanation: This introductory activity is designed to develop personal power, group support and to foster more effective action projects.

Procedure:

A. Strengths of Projects

Gather as a large group and ask each person to share one strength of their project they have discovered in planning or implementing it.

B. Problem solving

Form small groups and discuss any problems people are having either in planning or implementing their project. Other members of the group offer support and suggestions.

C. Sharing resources

Ask people with resources to share to do so.

Defense Mechanisms that Contribute
to Racism and Sexism

Purpose: To examine the way defense mechanisms perpetuate racism and sexism

Explanation: This activity is designed in an effort to increase peoples' understanding of themselves and sense that they can change themselves. While defense mechanisms are sometimes effective in helping people deal with their life situations, it is also important that participants understand how they can contribute to racism and sexism so they have the options, when they feel able, to change that behavior. It can develop personal power, a critical awareness of racism and sexism, and skills to use in the classroom with students.

Procedure: Distribute a short list of defense mechanisms found below and discuss them with the group.

Have participants list behaviors that they have used or still use that employ any of these defense mechanisms. Try to focus when possible on behaviors in the classroom. Choose several of the defense mechanisms to reply to the following:

If I stopped using _____ (state defense mechanism) and dealt with reality, I would . . .

Form triads or diads and share lists of defense mechanisms and responses to the statement above. Choose a mechanism you still use and make a contract to try to stop using it.

Join as a large group and share responses. Discuss, too, how exploring defense mechanisms with students could be a method for dealing with racism and sexism in the classroom.

Pathology of Racism and Sexism

adapted from L. Delaney

1. depersonalization

person denies the reality that she/he is interacting with other human beings

e.g., they're not like us, they're happy that way

2. evasion and avoidance

person evades confronting, facing or recognizing anything that would be a source of tension, anxiety or fear

e.g., person doesn't see blacks and thus avoids the problem, person makes fun of "women's lib" so not to have to deal with real human issues

3. acting out

person unable to contain own feelings and translates them into overt behavior

e.g., acting out own hatred by blocking integration of a school, men act their own insecurity by making sexist jokes

4. projection

person projects onto others what one finds unacceptable in oneself

e.g., project own inferiority onto blacks

project suppressed sexual and aggressive feelings onto black men

project suppressed emotionality onto women

5. disassociation

person disassociates oneself from a situation

e.g., people quickly forget murdered civil rights

workers or internment of Japanese during WWII

men discount feminists by calling them complaining bitches

6. transference of blame

person evades responsibility for own acts by placing blame elsewhere

e.g., seeing racism as a black problem
seeing sexism as a woman's problem

Role Play - Institutional Change

Purpose: To experience the dynamics of attempting institutional change and to gain self-confidence and practice in attempting such change

Explanation: This activity enables participants to explore various strategies and alternatives for attempting institutional change in a supportive, laboratory situation. It fosters personal power, critical awareness of racism and sexism and possibilities for action.

Two alternatives for this activity are possible. It can be attempted as a simulated, hypothetical experience. In this case a situation is described and people are given roles to play. (See following page) In the second alternative participants can role play the actual situation in their school system. In this case they form small groups and develop a list of grievances and recommendations regarding racism and sexism in the school system that will be presented by these teachers to the school board.

Procedure: Give the initial directions for either version of the activity. The remaining steps are used with either version.

When groups have a list of grievances regarding racism and sexism in the schools and recommendations for change,

each group should choose two of its members to present the grievances and recommendations to the school board. These delegates gather and plan a coordinated strategy.

From the remaining participants ask for volunteers to play school board members. If possible, try to take on actual roles of local members. Urge them to plan strategies to use with the group of teachers.

Set up the role play as if it were an actual school board meeting. Arrange the physical setting accordingly. Follow the "Guidelines for Role Play" used in session twelve. Continue the role play from ten to fifteen minutes.

Process the activity using some of the following questions, directed both to teachers and to board members.

How did you feel during the role play?

At what points did you feel strongest, at what points weakest?

What strategies did each group use to argue/evade the issues?

What particular statements/actions were most effective?

What did you learn from the role play that will be useful to you in attempting to bring about institutional change?

What alternative strategies, not tested out in the role play, might be possible?

Discuss any concrete activities that the group wishes to take in light of this experience.

Hypothetical Option:

Situation

In light of a mandate requiring all public schools to provide equal educational opportunity to all races and sexes, the superintendant of schools has appointed a committee to make specific recommendations to the school board appropriate to the local system.

The committee, composed of the following members, meets to accomplish its task.

- A. An active feminist, 25, previous experience in the woman's movement, actively dealing with racism and sexism in her classes, an aggressive and articulate person
- B. A woman science teacher, department head, 45, worked her way up in the system, wanted to be principal of the school but has been passed over for two years, not sympathetic to the woman's movement at present time
- C. A woman history teacher, black, 35, very cautious because of fear of losing job, had spoken out on racism in the school before and was attacked by her principal, clear beliefs that racism exists
- D. A male football coach, male chauvinist, resists women's athletic budget, sexist jokes, sees no racial problems, "those blacks are good athletes, they'll get ahead", appointed to the committee for "balance"
- E. A black male math teacher, outspoken in need for school system to be rid of racist/sexist practices

- F. A black male elementary school principal, has made some reforms - e.g., black history, human relations program - doesn't see the need to go any further
- G. A white male guidance counsellor, 55, been in the system thirty years, known for objectivity - looks for both sides, well liked, not willing to go out on a limb, a moderate believing in slow change
- H. A male history teacher, 42, six children, does anything that will keep him in the good graces of his principal, a "traditionalist" in teaching methods

SESSION FIFTEEN: Further Skill
Development for the Classroom

Explanation: This session focuses on the use of strength training, an experiential method that enables teachers to better understand and change their reactions to racist and sexist incidents in the classroom. The process fosters the development of personal power and action strategies. The session begins with activities that tie together past learnings, new concepts, and action projects.

Procedure:

Introductory activities

1. Sharing - Excitements or Problems with Projects
(p.p., g.s., a.)
2. Levels of Consciousness of Racism and Sexism (p.p.,
c.a., a.)

Practical strategies

3. Strength Training to Deal with Racism and Sexism
(p.p., g.s., a.)

Levels of Consciousness of Racism and Sexism

Purpose: To identify, re-experience, and analyze ways of thinking about racism and sexism at various stages of consciousness and to determine how existence at certain levels of consciousness serves/hinders the person and the society

Explanation: The levels of consciousness of racism and

sexism presented in this activity suggests one analytical framework for evaluating a person's development in thinking and feeling about racism and sexism. In addition it can be a helpful tool for planning strategies dealing with racism and sexism appropriate to various people or groups. In evaluating one's progress personal power can develop and in using the schema with people action strategies formulated. The analytic framework itself can foster increased critical awareness of racism and sexism.

Procedure: Distribute sheets describing the various levels of consciousness and read and discuss them in the large group.

All participants, assuming a white group, would use the racism sheet. Men would refer to the sexism sheet and women to levels of consciousness as a woman. Ask participants to choose from one of the appropriate sheets one level of consciousness they remember having been at.

Instruct people to respond to the following questions in their journal.

How did being at that stage:

- a. Serve me? What function did it serve for me?
- b. Hinder me? What price did I pay?
- c. Serve society? What function did it serve society?
- d. Hinder society? What price did society pay?

Ask student to share their responses with a partner.

Discuss learnings and their implications with the large group.

Encourage participants to repeat the process for other stages of consciousness outside of class.

A. Levels of Consciousness - Racism (adapted from J. Edler)

1. no awareness of the problem

-no real awareness of the racial problem or a vague awareness but refusal to acknowledge it

e.g., -everyone has equal rights in this country

-I've had no experience with blacks

-it's just a people problem

2. awareness of the "black problem"

-state of black existence is the fault of blacks

-genetic inferiority

-"products of their environment"

-blacks possess the opposite characteristics of white WASPS

-they're lazy, dirty, impulsive, emotional

-not see white society as the cause of racism

-the solution - be more like us

e.g., why don't they clean up their houses, save money and stop having illegitimate children

3. white liberalism

-aware of the conditions of blacks and see it's not just their fault

-understand historical causes, unfair legislation

et al . . .

- a great willingness to "help them" - fostering a sense of superiority and relieving guilt
- a fear of black militancy
- solution - the democratic process
- don't see that they (whites) have been wronged or are in any way responsible for the situation
- e.g.,-I contribute to the NAACP
 - I'm not a racist, I didn't lynch anyone

4. new whiteness

- see racism in themselves personally
- anger at being so thoroughly socialized to be racist
- understand how they benefit from an unjust system
- focus on helping other whites
- e.g., - I must go back to my white community to deal with the problem of racism

5. new humanness

- awareness of being victimized by the society and action for change
- see many people as victims of the social order in various ways - women, poor whites, etc.
- not help people get benefits from the present system, but insure those benefits by changing an unjust system
- e.g., I will work with various peoples toward greater consciousness of our oppression and

work to change the system that oppresses us

B. Levels of Consciousness - Sexism (adapted from J. Edler)

1. no awareness of the problem

-no real awareness of sexism or a vague awareness
and refusal to acknowledge it

e.g., - everyone has equal rights in this country

- there are natural differences between men
and women

2. awareness of a "woman's problem"

-state of female existence is their fault

-some women get ahead so the rest could if they
wanted

-women like domestic endeavors and choose it
themselves

-opposite characteristics of males

-women are passive, emotional, dependent

-the solution - be more like us

e.g., - women must stop being so soft and emotional
if they want to participate in running the
society

- the fact that they are women in Congress shows
that they can do it - most just don't want
to

3. male liberalism

-aware of the condition of women and see it not as
just their fault

- understand historical causes, unfair legislation
etc.
- a great willingness to "help them"
- fear of the women's movement
- solution - the democratic process
- don't see that they (males) have been wronged or
are in any way responsible for the situation
- e.g., - I just hired a woman the other day
 - I'm not sexist, I babysit for my kids twice
a week
 - If women weren't so aggressive and would
cooperate with us sympathetic males . . .

4. new maleness

- see sexism in themselves personally
- anger at being so thoroughly socialized to be sexist
- understand how they benefit from an unjust system
- focus on working with other men
- e.g., I'm going to form a men's group to deal with
the problem of sexism

5. new humanism

- awareness of being victimized by society and action
for change
- see many people as victims of the social order in
various ways
- e.g., blacks, poor whites etc.
- see former page for remaining characteristics

C. Consciousness as a Woman

1. no awareness of the problem

-the status of men and women in the society is natural and just

-no consciousness of oppression of women

e.g., - I'm satisfied with the opportunities available to me

- I'm an individual, I can "make it" if I try

2. awareness of discrimination against women

-see and experience limitations placed on women

-growing awareness of effects of socialization on women

e.g., - growing awareness that one's personality traits - niceness, lack of aggressiveness, unwillingness to make demands - are not yours alone but common to many women

- experience of being turned down for a job because you're a woman

3. anger

- feeling of anger at how the society oppressed and oppresses you

- rejection with much associated with males

- working/joining with other women for strength and support

4. positive identity and action

- development of positive personal identity and

-acting to change the sexist social system

e.g. - I am a strong women and with others can create changes

5. new humanness

-awareness of being victimized by the society and action for change

-see many people as victims of the social order in various ways

-not work to benefit from the present system, but change an unjust system so all can benefit

e.g., - I will work with various peoples toward greater consciousness of our oppression and work to change the system that oppresses us

Strength Training to Deal with Racism and Sexism

Purpose: To determine how a teacher's behavior in dealing with racism and sexism affects the feelings of students and to determine how alternative behaviors produce different feelings

Explanation: Strength training, a method enabling teachers to analyze their classroom behaviors and test out alternatives, was developed by Gerald Weinstein and further refined by the staff of the Philadelphia Affective Education Project. Through this simulated experience, teachers receive feedback about the feelings they create in students by specific

behaviors. They are then given an opportunity to test out other behaviors that would produce different feelings. This activity can build personal power by creating more self-confidence in a teacher and strengthening their belief in their ability to change themselves. By testing out alternative behaviors a teacher can gain a repertoire of classroom action strategies for dealing with racism and sexism.

To direct this activity the instructor should be familiar with the technique of strength training. (See Appendix A-8)

Procedure: Ask for a volunteer to teach a short segment of a lesson to the other class members who will role play students. Some of the students should manifest racist or sexist behavior that is typical in classrooms. They might think of their own classroom and play the role of an individual they know who exhibits racist or sexist behavior.

The teacher should describe the class and set the scene. She/he chooses a segment of a typical lesson and teaches it for about three minutes. Students interact as they would in a regular classroom.

After the simulated lesson, ask students to identify feelings they had during the class. List them on the board. Next ask students to identify what particular behaviors of the teacher caused these feelings. List them on the board next to the appropriate feeling. You can choose to list only those feelings and behaviors that specifically relate to

racism and sexism.

Ask the teacher which of the listed behaviors she/he would like to change. Choose about three. The class suggests alternative behaviors that the teacher could try out that would produce different feelings in the students. The teacher chooses some of these new behaviors and repeats the same simulated activity.

With the whole group evaluate the second role play. Follow with discussion focusing on what people have learned regarding dealing with racism and sexism in the classroom.

SESSION SIXTEEN: Evaluation and Closure

Explanation: The purpose of this session is to evaluate our learnings and to achieve closure. The initial activities enable people to express feelings and support to other group members. Personal power and group support can develop. The individual reports on action projects enable people to evaluate their projects and learn from each other. They can assess their critical awareness of racism and sexism as applied to their classroom and develop a basis for future action. While the session in one sense is intended to achieve closure, in another sense it is hopefully only a beginning of future thought and action regarding racism and sexism.

Procedure:

Interpersonal activities

1. Massage Train (g.s.)
2. Sculpting (p.p.,g.s.)
3. Strength Bombardment (p.p.,g.s.)

Evaluation

4. Post Tests (See Chapter IV for Description)
5. Individual Reports on Action Projects (p.p.,g.s., c.a.,a.)

Closing

6. Gift-Giving (p.p.,g.s.)

Massage Train

source - G. Weinstein

Purpose: To physically relax and to re-establish community

Explanation: After a day in the classroom this activity is a restful and energizing beginning to a session. It makes people feel comfortable and reintegrates them with each other.

Procedure: Form a circle in such a way that each person can touch the back of the person in front of them. Ask participants to massage the backs of the person in front of them while concurrently their back will be massaged by the person behind them. Continue until people are relaxed.

Sculpting

source - Marc Levin

Purpose: To physically portray how we perceive each other and to receive feedback in a physical form

Explanation: Through "Sculpting" people can not only give and receive feedback in physical form, but they can consider how their knowledge of and perceptions of each other have developed over the course of the semester. In this latter sense, it is an excellent activity for a closing session.

Procedure: This activity is done non-verbally.

Ask participants to choose a partner and to physically sculpt them into a position that portrays that person. When

completed, the sculptors can observe those who have been sculpted. Then participants who had been sculpted should sculpt their partner.

Encourage people, in diads, to discuss how they felt and what the various positions were meant to portray. Discuss how perceptions of each other have changed since the beginning of the course.

Strength Bombardment

Purpose: To identify and share strengths we perceive in ourselves and to discover strengths others see in us and we see in others

Explanation: "Strength Bombardment" is an excellent activity for a closing session. It allows people to assess their strengths and to receive encouragement and positive support from the feedback of others. It builds a sense of personal power and group support.

Procedure: Have people take a piece of paper, write their first name in big letters at the top, and draw a line down the middle of the paper. Instruct participants to list in the left section of their paper all the strengths they see in themselves.

Have people post their lists on the walls all around the room. Have others move around the room and add on the right side of peoples' papers strengths they see in those persons that weren't listed.

When finished, have participants get their papers, sit in a circle, and read the lists to themselves. Then have each person choose two or three strengths that others listed about them that they feel particularly good about. Share these qualities with the group.

Brief reflection might focus on the potential for personal power and energy gained from identifying and using our strengths.

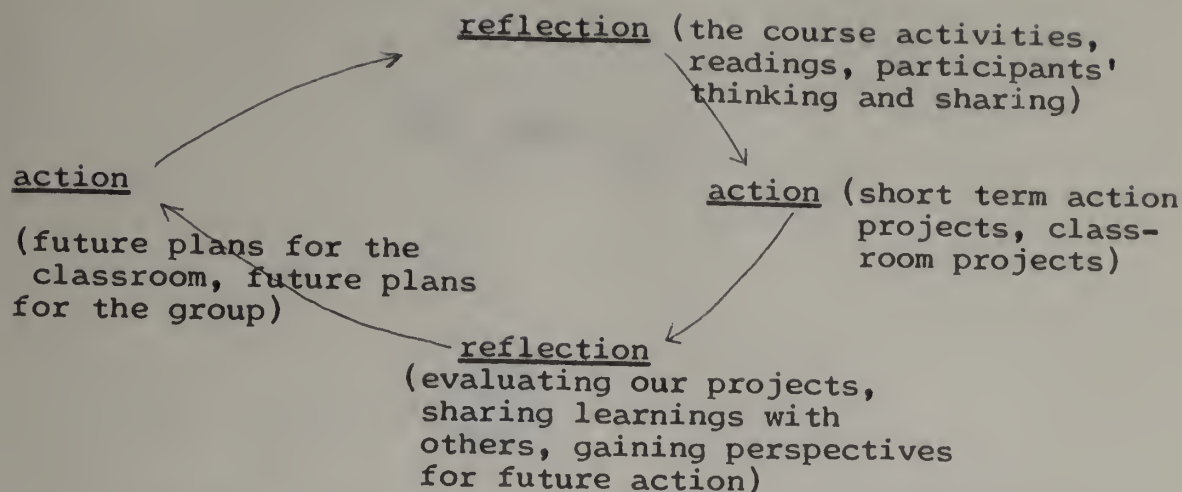
Individual Reports of Action Projects

Purpose: To share and discuss learnings from our action projects with others and to consider the reflection/action dynamic as a model for change

Explanation: This activity enables people to share and learn from each others' action projects. This activity, plus other parts of the course, are placed in the perspective of an on-going cycle of change that integrates reflection and action. This is one possible way to both summarize the course and give focus to future action.

Procedure: The instructor suggests that what we have been doing in the course, and what hopefully teachers will continue to do in their classrooms, is to reflect upon a problem, to act upon it, to reflect on (evaluate) the action, to renew an action . . . etc. In the context of the course the integration of theory and practice could be visualized

as follows:



This session's focus is reflection - evaluating our action projects. A possible format for sharing is as follows:

Briefly describe your project

What were its strengths

What would you do differently next time

What advice do you have for others

Plans for the future

Each participant shares experiences/learnings from doing their action project and others are encouraged to ask questions. "I learned" statements can conclude the activity.

Gift-Giving

source - Gerald Weinstein

Purpose: To share hopes/strength for the future and to achieve closure

Explanation: This activity concludes the course with a spirit of warmth, solidarity, energy, and commitment.

Procedure: Ask people to think of a gift they would like to give the group. This gift is not a material gift, but a quality, value, etc. . . . e.g. courage, energy. Each person gives their gift to the group.

C H A P T E R I V
EVALUATION OF PROGRAM

In this chapter the procedure for the course Classroom Strategies for Dealing with Racism and Sexism is briefly described. The methodology used to assess the development of the four elements of the personal/social change model - personal power, group support, critical awareness, and action - is set out. Findings are recorded and discussed.

Procedure

"Classroom Strategies for Dealing with Racism and Sexism" was taught in the fall of 1974 to fourteen teachers in Saint Mary's County, Maryland. The teachers taught at all levels from pre-school to high school. Twelve were in-service teachers, one a pre-service teacher and one an administrator. Eleven worked in public schools and three in private and parochial schools. Thirteen were white and one was black, a vice-principal of a high school. There were eleven women and three men.

The course met for a six hour introductory workshop on a Saturday and then met each Monday evening for three hours for fifteen weeks. The course was offered under the auspices of the Institute for Humanistic Education, a non-profit educational organization that offers workshops for teachers in Maryland.

The course carried three graduate credits from the University of Maryland.

The instructor of the course was on the educational faculty of the local state college and in that capacity had worked with county teachers for two years. In the summer of 1974 she contacted teachers from the local schools whom she believed would be interested in a course on racism and sexism. They passed the information on to other interested teachers. In addition, she spoke to the head of the human relations committee of the system, the same black woman who eventually took the course. From her she received names of other teachers that might be interested in such a course.

The course was designed for white teachers, as much of the material on racism was based on white-on-white training activities. However, because of the human relations committee head's interest in the course, she was enrolled. Since some of the activities were particularly geared for white people, she and the instructor would often design an alternative activity geared for a black person that would be coordinated with the planned activity.

Methodology

Introduction: The major emphasis of this study is on the development of a model integrating personal and social change and on the implementation of that model in a racism and

sexism training program for teachers. This evaluation attempts to gain useful information about that model and implementation, by assessing program participants' responses concerning the development of the four elements in the personal/social change cycle - personal power, group support, critical awareness of racism and sexism, and action.

This evaluation is based on a field experiment approach to research. While the strengths of field experiment research include appropriateness in studying complex social influences, processes, and changes in life-like settings, the drawbacks include the difficulty in controlling variables.¹ The number of subjects, fourteen, the inability to determine exactly what brought about the identified changes, and the pilot stage development of the measures are limitations of this evaluation. The strength of this type of research is the attempt to bridge the gap between theory and practice. Gluckstern defines well the value of such research.

Action research must be valued for its major contribution: reality based social research which can give insight and needed assistance to those in applied work by identifying practices which have been useful and those of little value. Such research can serve as a sifting mechanism to identify areas which need more detailed and controlled attention.²

This evaluation has such goals.

"Classroom Strategies for Dealing with Racism and Sexism" was designed to foster personal and social change as described in the instructor's model (See Chapter II). The instructor

planned activities to foster the development of the four important elements in her personal/social change model - personal power, group support, critical awareness of racism and sexism, and action. These four variables are expanded upon below.

The development of personal power would entail: a change in feelings of self-worth and control over one's life as manifested by:

1. increased sense of self-worth and self-confidence
2. increased self-knowledge
3. increases sense that one can take responsibility for and can change oneself
4. increased sense that one can facilitate change in one's society

The development of group support would be manifested by:

1. an increased trust in the group and a willingness to take risks
2. an increased sense of community
3. an increased willingness to rely on members of the group and be relied on by them
4. an increased sense of the power of the group and personal power from the group

Critical awareness of racism and sexism was defined to entail the following:

1. increased awareness of how our society fosters racism/sexism

2. increased awareness of how the individual is a victim and a perpetrator of racism and sexism
3. increased awareness of how our political, economic, and social system has affected our beliefs and behaviors regarding racism/sexism
4. increased awareness of alternatives for dealing with racism/sexism

The fourth important element of the model, action, would entail:

1. the development of small anti-racist and anti-sexist actions
2. the development of an anti-racist and/or anti-sexist project for the classroom manifesting the designer's critical awareness of racism/sexism

In the course description the writer points out what particular elements of the personal/social change cycle were being designed for in the various activities.

Both quantitative and qualitative measures were employed in this study. Increases in personal power and group support were analyzed statistically. An attempt was made to measure the qualitative data in such a manner that an independent investigator examining the same data would reach similar conclusions, although this step was not tested in this study.

A control group was employed to compare increases in personal power, group support and critical awareness of racism

and sexism. The control group was comprised of fifteen in-service teachers who were enrolled in a graduate extension course from the University of Maryland that met once a week. It was taught by a faculty member from that university. The course, "Analysis and Modification of Teaching Behavior" focussed on ways to evaluate teacher performance, conferencing skills, human relations, and micro-teaching. Some of these teachers had known each other before.

Evaluation of Personal Power and Group Support:

Pre and post Likert-type measure: A questionnaire was developed to measure changes in participants' perceptions of personal power and group support. (See Appendix B-1) The development of personal power would entail a change in feelings of self-worth and control over one's life as manifested by:

1. increased sense of self-worth and self-confidence
2. increased self-knowledge
3. increased sense that one can take responsibility for and change oneself
4. increased sense that one can facilitate change in one's society

The development of group support would be manifested by:

1. increased trust in the group and willingness to take risks
2. an increased sense of community

3. an increased willingness to rely on members of the group and be relied on by them
4. an increased sense of the power of the group and personal power from the group

Twelve items for personal power and twelve for group support were designed to measure these variables. The total range for each of these scales was from twelve to sixty. The following method was used as an initial check on the clarity of the items and their appropriateness. Each item was written on a notecard. Four items not related to personal power or group support were also included. Three people were asked to sort the cards into three piles -- those indicating personal power, those group support, and those neither. This procedure produced 95% agreement between items and concepts being measured.

To validate the instrument fifteen educators with training in the social or behavioral sciences were given a list of the questionnaire items and were asked to match each item with the quality being measured. The mean of agreement on a combined scale for both personal power and group support was 86%.

The measure was administered to the training group and the control group at the beginning and end of the respective courses. A t-test was utilized to determine if statistically significant changes occurred.

Written materials of participants: Participants were asked to keep journals to record experiences, thoughts and feelings throughout the course. In addition they filled out periodic feedback sheets during the course and completed a written evaluation of the course at its completion. (See Appendix B-2) These journals and evaluations were read for data regarding development of personal power and group support.

Instructor's observations: The instructor kept an anecdotal record of her observations of the course. Included in these records could be evidence of change in personal power and group support.

Evaluation of Critical Awareness of Racism and Sexism:

Essay-type questionnaire: An essay-type questionnaire was developed to measure participants' critical awareness of racism and sexism. (See Appendix B-3) A development of critical awareness of racism and sexism would entail:

1. increased awareness of how our society fosters racism and sexism
2. increased awareness of how the individual is a victim and perpetrator of racism and sexism
3. increased awareness of how our political, economic, and social system has affected our beliefs and behaviors regarding racism and sexism
4. increased awareness of alternatives for dealing

with racism and sexism

Four essay questions were developed for the measure and each one was designed to correspond to one of the four aspects involving a critical awareness of racism and sexism, as defined above. For each question, criteria were determined by which to assess the level of critical awareness. (See Appendix B-4) Three possible categories of responses were determined and each given a point score - one, two, or three. Each answer was read and given the point score of the category that the majority of the respondent's statements were representative of. By tallying points, the development of critical awareness of racism and sexism could be depicted numerically and graphically. No attempts were made at a more formal type of evaluation using a number of trained readers.

Written materials of participants: Journals and evaluations were read for data regarding the development of a critical awareness of racism and sexism.

Instructor's Observations: Evidence of development of critical awareness of racism and sexism was sought from the instructor's records.

Evaluation of Action:

Projects: Participants in the course were expected to develop a project for their classroom dealing with racism

and/or sexism. These were utilized to determine development of the action component. Development of action would entail:

1. the development of small anti-racist and anti-sexist actions
2. the development of an anti-racist and/or anti-sexist project manifesting the designer's critical awareness of racism and sexism

Final projects, with a statement of rationale, components, and evaluation were studied to assess development in action. In addition they were examined to determine to what extent they manifested a critical awareness of racism and sexism. (See Appendix B-5)

Written materials of participants: Journals were analyzed for records of participants' anti-racist and anti-sexist actions.

Instructor's Observations: Evidence of development of action was sought from the instructor's records and observations.

Findings

Development of Personal Power:

Pre and post Likert-type measures: A pre-test and post-test Likert-type measure was administered to both training group

and control group to determine development of personal power. (See Appendix B-1 for measure) The scores from the twelve questions measuring personal power were recorded for each participant from both pre and post tests. The range for the training group was from thirty-eight to fifty-six and for the control group from forty to fifty-four. Differences for each participant were computed. (See Table 1) Scores were broken down by questions for the total sample. (See Appendix B-6) In addition, pre and post-test mean scores were computed by question for both samples. (See Appendix B-7) Finally, the mean scores for each element of personal power was determined for the training group. (See Appendix B-19)

A t-test for correlated means was performed independently, first on the training group and then on the control group to determine if there was a significant difference between pre-test scores and post-test scores within each group. For the training group a significance was computed at the .01 level. No significance was evidenced in the control group. (See Table 1)

To determine whether the performance difference between training group and control group was significant, a t-test for the difference between two independent means was performed. Differences between pre and post test scores were computed for each participant in both the training and control groups and this t-test was employed to determine if there was a significant difference between the groups.

TABLE I
Development of Personal Power
Total Numerical Response to Questions by Participant

Participant	<u>Training Group</u>			<u>Control Group</u>		
	<u>pre</u>	<u>post</u>	<u>difference</u>	<u>pre</u>	<u>post</u>	<u>difference</u>
1.	49	55	+6	47	43	-4
2.	44	53	+9	48	51	+3
3.	38	56	+18	46	44	-2
4.	49	55	+6	49	43	-6
5.	42	54	+12	45	47	+2
6.	42	52	+10	41	49	+8
7.	38	52	+14	40	40	0
8.	54	55	+1	47	50	+3
9.	49	55	+6	42	42	0
10.	42	46	+4	48	54	+6
11.	43	39	-4	47	45	-2
12.	50	43	-7	47	50	+3
13.	45	46	+1			
14.	46	54	+8			
total	631	715	+84	547	558	+11

T-test results - Personal Power

t-test for correlated means

training group - $t = 3.31$, significant at .01

control group - $t = .79$, not significant

t-test for the difference between two independent means

$t = 2.26$, significant at .05

Significance was found at the .05 level, with the training group performing higher.

Written materials of participants: Written data evidences significant development in personal power by participants. Teachers describe feelings of greater self-confidence, self-knowledge, and strength to change themselves and their environment. (See Appendix B-8) People express that they are more able to feel assertive and to take risks with others regarding racism and sexism. Some feel that a greater understanding of themselves has helped encourage this new-found strength. For some the realization that they can make changes helped catalyze a greater sense of personal power.

A small number of participants express a decline in personal power because of their greater understanding of the magnitude and the institutionalization of racism and sexism. For some this greater sense of powerlessness is mixed, nevertheless, with a determination to work for change.

Observations of the instructor: From her observations, the instructor noted both increases in personal power and also evidence of hindrances to its development. She recorded participants' constant assertions that they were learning so much about themselves that they hadn't known before. She saw numerous examples in participants of a sense of pride in themselves when they accomplished their small action goals. Among many she noted excitement in sharing the results of

their action projects for the classroom and their sense of strength in having made concrete changes.

Concurrently hindrances to the development of personal power were observed. At the beginning of the course especially, many teachers were unable to identify and express their strengths. They often came to class with a low level of personal power, having struggled all day with the frustrations that the structures of their schools created for them. In addition, as they developed a more sophisticated critical awareness and came to understand the pervasiveness of racism and sexism in our society, some declined in their sense of personal power.

Overall the instructor observed a significant development in personal power by the majority of teachers and evidence of a slight increase in powerlessness among a few.

Development of Group Support:

Pre and Post Likert-type Measures: A pre-test and post-test Likert-type measure was administered to both training group and control group to determine development of group support. (See Appendix B-1 for measure) The scores from the twelve questions measuring group support were recorded for each participant from pre and post tests. Differences were determined. (See Table 2) The range of scores for the training group was from twenty to sixty and for the control group from twenty-four to fifty-one. Scores were broken down by

question for the total sample. (See Appendix B-9) Also pre and post-test mean scores were recorded by questions for both samples. (See Appendix B-10) Finally, the mean scores for each element of group support was determined for the training group. (See Appendix B-19)

A t-test for correlated means was performed independently, on the training group and on the control group to discover any significant difference between pre and post-test scores within each group. For the training group a significance was computed at the .001 level. No significance was found in the control group. (See Table 2)

To determine whether the performance differences between training group and control group was significant, a t-test for the difference between two independent means was performed. Differences between pre and post-test scores were computed for each participant in both groups and this t-test was utilized to determine if there was a significant difference between training group and control group. Significance was found at the .001 level, with the training group performing higher.

Written materials of participants: Written materials evidence development of group support among the majority of participants. Most people expressed that they felt a growing sense of community, trust in group members, encouragement and support from others, and a real caring of people

TABLE 2

Development of Group Support
Total Numerical Response to Questions by Participant

Participant	<u>Training Group</u>			<u>Control Group</u>		
	<u>pre</u>	<u>post</u>	<u>difference</u>	<u>pre</u>	<u>post</u>	<u>difference</u>
1.	31	44	+13	40	44	+4
2.	38	56	+18	38	48	+10
3.	26	56	+30	41	35	-6
4.	41	57	+16	43	42	-1
5.	24	37	+13	44	42	-2
6.	30	47	+17	43	47	+4
7.	33	56	+23	36	24	-12
8.	45	51	+6	47	45	-2
9.	53	60	+7	35	25	-10
10.	20	50	+30	50	51	+1
11.	34	35	+1	37	33	-4
12.	37	42	+5	33	35	+2
13.	32	33	+1			
14.	44	57	+13			
total	448	681	+193	487	471	-16

T-test results - Group Support

t-test for correlated means

training group - $t = 5.47$, significant at .001

control group - $t = .75$, no significance

t-test for difference between two independent means

$t = 3.91$, significant at .001

for each other. (See Appendix B-11). Some participants expressed the importance of the group as a place to share feelings and experiences with similarly concerned people. Many appreciated concrete suggestions and help group members gave regarding their action projects. Most teachers appreciated the atmosphere of warmth and togetherness.

A few participants experienced limited amounts of group support. Some of these people felt support from some members of the group but not from others. A few point to their own detachment or other priorities as a reason for the limited group support that they experienced.

Overall, written evidence suggests significant development of group support among class members.

Observations of the instructor: The instructor's observations indicated increased group support among the majority of group members. She noted the willingness of group members to share feelings and experiences during the initial sessions. Peoples' cooperation outside of class in the exchange of materials and ideas was recorded. Participants conversed with each other extensively before and after class sessions. Teachers verbalized how important the encouragement from others was in motivating their action projects. Some group members invited the class to their home. In one school a group project was initiated. At the end of the course participants verbally thanked each other for their

support and friendship.

The instructor also noted personal and interpersonal barriers to the development of group support. She observed strong resentment by one teacher toward the black participant regarding that administrator's assertions about the black experience. At the beginning of the course the instructor recorded limited participation by a few participants who felt especially naive about racism and sexism. Some defensive behavior by the black administrator was noted, perhaps resulting from her unique position in the group. Toward the end of the course the instructor observed two participants withdrawing from the group, in part, as it later became apparent, because of their disagreement with the structure of the course.

In sum, the instructor's observations evidence a very great increase in group support among the majority of participants, with a lesser degree of support shown among those members with unresolved personal and interpersonal concerns.

Critical awareness of racism and sexism:

Essay-type questionnaire: An essay-type questionnaire was administered to measure development of a critical awareness of racism and sexism. Answers to the four questions on the questionnaire were assigned points according to the degree of development of critical awareness of racism and sexism.

Each person's response to each of the four questions could gain from zero to three points and the total response from the whole questionnaire from zero to twelve points.

Zero to three points was designated "No Awareness Level", four to six points as Level One, seven to nine points as Level Two, and ten to twelve points as Level Three. Twelve of the fourteen training group members and twelve of the fifteen control group participants completed both pre and post-test measures of critical awareness of racism and sexism. In addition, the mean scores for each element of critical awareness was determined for the training group. (See Appendix B-19)

The training group manifested an increased critical awareness of racism and sexism while the control group regressed slightly. Specifically, an increase of thirty points was evidenced among training group members and a decline of two points among the controls. (See Appendix B-12) All but one training group member increased in their number of points on the questionnaire from pre-test to post-test while only one increased in the control group. No one regressed among training group members while four regressed among control group members.

Among the training group at the pre-test, nine persons (75%) were at Level One, three persons (25%) at Level Two, and none at Level Three. At the post-test, three persons (25%) were recorded at Level One, seven (58%) moved to

Level Two, and two (17%) advanced to Level Three. (See Appendix B-15) Among the control group members at the pre-test, seven people (58%) began at No Awareness Level and five (42%) at Level One. At the post-test, seven (58%) remained at the No Awareness Level, four (33%) at Level One, and one person (8%) had moved to Level Two. (See Appendix B-13)

Another way to read the data is to count the number of times a particular question was answered at the various levels of awareness. (See Appendix B-14) Among the training group at the pre-test, thirty-three answers (69%) were at Level One, fourteen (29%) at Level Two, and one (2%) at Level Three. At the post-test, fourteen (29%) were at Level One, twenty-two (46%) at Level Two, and twelve (25%) at Level Three. Among the controls at the pre-test, thirteen (27%) were at No Awareness Level, twenty-eight (58%) at Level One, six (13%) at Level Two, and one (2%) at Level Three. At the post-test, twelve (25%) were at the No Awareness Level, thirty (62%) at Level One, and six (13%) at Level Two. (See Appendix B-14)

This data from the questionnaire indicates that there was an important change in the level of consciousness of racism and sexism among the training group and no similar change among control group members.

Written materials: In their written materials participants

manifested various aspects of the development of a critical awareness of racism and sexism. (See Appendix B-15)

Many of their written statements showing the development of a critical awareness of racism and sexism came in response to their readings. They evidenced an understanding of the pervasiveness of racism and sexism in our country and ways it is perpetuated. Many perceived how they helped perpetuate racism and sexism. Implicit in their action steps is a development of aspects of a critical awareness. In taking these steps they had to develop a consciousness of racist and sexist attitudes and behaviors in their classes, schools, communities, the media, etc.

Written statements clearly indicate the development of elements in the development of a critical awareness of racism and sexism, though there was no specific assignment or activity suggested for journals or evaluations that would have elicited a wholistic statement regarding this awareness.

Instructor's observations: Throughout the course, the instructor perceived an increase in elements of a critical awareness of racism and sexism.

Initially, there was talk about "colorblindness" and statements that their schools weren't racist or sexist. However, these types of statements weren't heard later in the course. After viewing films, during discussions of books, or in reflecting on activities, participants' comments

increasingly evidenced critical awareness. Perhaps most explicit was their response to the activity "Green Power" about half way through the course. (See Chapter III) The class was divided into three groups for this activity and each group's design of the society evidenced a sophisticated critical awareness of racism and sexism. In addition in subsequent sessions people kept referring to "the dark greens" - the white male power elite. In fact, several teachers reported using with great success these frameworks and terminology with their students.

The instructor noted factors hindering the development of a critical awareness of racism and sexism. The reading, very important for critical awareness, was not fully completed by all participants. To develop a critical awareness of racism and sexism, a broad, societal view must be fostered. The instructor noted, however, that in their daily teaching participants were dealing on a very specific, concrete level with students and peers, and thus it was difficult for some to develop a broader perspective in such a context. Peoples' cultural conditioning of looking to personal causes rather than societal causes sometimes impeded a critical awareness of racism and sexism and encouraged guilt in people instead. Finally, two participants in particular clung to a very individualistic perspective regarding racism and sexism - I made it given the restrictions of the society, so others can too.

Overall, the instructor noted important developments in a critical awareness of racism and sexism among participants in the course.

Development of Action:

Projects: The development of action was manifested in both small anti-racist and anti-sexist actions (see below) and in a major project for teachers' classrooms or schools.

All fourteen participants completed a major action project dealing with racism or sexism. For each project, participants submitted a rationale, project description, and an evaluation. (See Appendix B-16 for a summary of projects) Twelve of the projects were geared to students in the teachers' classrooms and two were planned as in-service projects for faculty. Six of the projects dealt with sexism and eight with racism and sexism. In the judgment of the instructor, five projects were outstanding in design and implementation, five were good, and four adequate.

The projects' rationale and design were examined for evidence of critical awareness of racism and sexism. (See Appendix B-5) Ten of the projects manifested elements of such an awareness. While all teachers noted that their project had created some small positive changes in students, six people in particular could identify concrete, significant changes in students. Five of these were the same five teachers whose project designs had been judged to be

outstanding by the instructor.

Participants were not scheduled to design a project until half way through the course. This allowed them only seven weeks to plan and implement a project. Many participants cited the limited amount of time as a hindrance to their fostering change in their students. Most teachers stated that they hope to see more significant changes over the course of the whole school year, as they seek to integrate their critical awareness of racism and sexism into their curriculum and classroom activities.

Overall, the classroom/school projects manifest significant action on the part of the majority of the participants of the course.

Written materials of participants: Students were asked to record in their journals goals for small anti-racist and anti-sexist actions and to note their degree of effectiveness in meeting those goals. Of the three quarters of the students who kept journals and recorded such action goals, all met the vast majority of the goals they set for themselves. Four such anti-racist and anti-sexist goals was the average number accomplished per person. Most of these small, specific action steps were focussed on changes in the classroom or school. (See Appendix B-17 for these actions)

In the course evaluations participants could have evidenced the development of action. Of those eight students

who completed the evaluations, all but one made statements signifying the development of action. As with their goal-related actions, these steps were small in scope and concretely related to their school and classroom experience. (See Appendix B-18) These records are document of the development of action.

Observations of the Instructor: During the course the instructor noted signs of action among participants. Most basic were their reports of sharing their new learnings with friends and spouses. Some participants noted that they had long conversations with these friends regarding issues of the course. One particular book on the reading list was extremely powerful for participants. One group member's spouse stayed up all night reading it while another's found it so meaningful that he passed it around to all his colleagues at work. These simple types of communication are basic beginnings of action.

The instructor observed the development of action when participants would discuss their small anti-racist/anti-sexist steps during class. Over half of the group very responsibly reported setting and meeting their goals, another quarter generally reported the same, and a final quarter seldom did so. Overall a feeling of accomplishment pervaded the group in such discussions.

The instructor noted factors hindering the development

of action. The teachers were constantly expressing their fatigue caused by the heavy demands their teaching jobs placed on their lives. They often arrived tired and depressed by their attempts to confront the multitude of problems in their schools. Some, in their futile attempts to change their schools in the past, were discouraged about the possibility for future change. The participants were spread across eight different schools and had no common geographical base for support. Finally, the very racism and sexism of the schools and the basic level of consciousness of the students and many of the teachers produced frustrations in participants' motivation to take effective action.

Despite these hindrances to the development of action, in the balance, the instructor concluded by her observations that almost all the participants, to varying degrees, evidenced important increases in action.

A brief follow up survey was taken of course participants four months after the conclusion of the in-service program. About one-third of the teachers had initiated new curricular/classroom projects to deal with racism/sexism since the conclusion of the course. Over one half of the teachers indicated they were constantly integrating their critical awareness of racism and sexism into the on-going dynamics of interaction and lesson planning for their classrooms. About one quarter of the group had done little regarding racism/sexism after the course ended.

The pre-service teacher in the course had graduated and had taken a job where he dealt directly with racism and sexism. About five of the teachers organized themselves to support a person being fired, in part for attempting to confront racism and sexism. About ten of the teachers were revising and expanding on their curriculum projects in order to compile them into a book or booklet to be printed and distributed to other teachers.

Thus, there appeared to be a moderate degree of motivation evidenced by teachers to continue to take action regarding racism and sexism.

Summary: This chapter has presented the methodology and results of the evaluation of the development in participants in the course "Classroom Strategies for Dealing with Racism and Sexism" of the four elements in the personal/social change model - personal power, group support, critical awareness of racism and sexism, and action.

A significant increase in personal power was evidenced among the training group members and not among the controls as measured by a t-test for correlated means (.01). A t-test comparing independent means indicated a significant difference (.05) between the training and control groups. Written materials of participants and observations of the instructor showed development in personal power among the majority of course members. Hindrances to the development of

personal power were explained.

A very significant increase in group support was developed by training group members and not by controls. A t-test for correlated means showed a significant difference (.001) between pre and post test by the training group and not for the controls. A t-test applied to independent means computed a significant difference (.001) between training and control groups. Group support was noted by the majority of participants in written materials and in observations of the instructor. Factors thwarting the development of group support were discussed.

An essay-type questionnaire indicated an increase in critical awareness of racism and sexism by a majority of participants from Level One to Level Two. The majority of control group members remained below Level One. Both written statements and the instructor's observations substantiate this increase in the training group. While the majority of teachers did not, as would have been hoped, reach Level Three, indicating a complete and wholistic critical awareness of racism and sexism, they did show significant progress. Those observable hindrances to such progress were discussed.

Development of action was manifested in participants' major projects dealing with racism and sexism in the classroom, in their small action steps, in written material, and in records of the instructor. Factors thwarting the develop-

ment of action were noted.

Chapter IV Footnotes

¹Kerlinger, F., Foundations of Behavioral Research: Educational Psychological, and Sociological Inquiry (Holt, Rinehart & Winston, 1973) pp. 382-386.

²Gluckstern, Norma, Parents as Lay Counsellors: The Development of a Systematic Program for Drug Counsellors (University of Massachusetts, 1972) unpublished dissertation, p. 65.

C H A P T E R V
INTERPRETATIONS AND CONCLUSIONS

The purpose of this chapter is to interpret the findings of the study and to raise issues regarding the design of the model, its implementation in the course, its implications for teacher education, and its contributions to our understandings of the process of personal and social change.

In Chapter IV indications of the development of personal power, group support, critical awareness of racism and sexism, and action were reported. These constructs were treated separately and clear deliniations were drawn between them, as the intent was to determine if there had been significant development in these four elements of the model. Personal power, group support, critical awareness, and action were viewed as end products. In this chapter, however, in order to interpret and explain the findings, the constant and inextricable interrelatedness of the four elements of the model will be brought out. In this chapter personal power, group support, critical awareness, and action will be seen as active forces in an on-going process of change, as well as end products of change to be quantified.

Interpretation of the Findings

Personal power: The training program was designed to increase a person's sense of personal power. Certain factors seem to

be very significant in this development. Participants' self-worth and self-confidence was catalyzed by the atmosphere of the group. People treated each other with respect and empathy. Teachers listened to each other and cared about what each other felt and believed. The readings were a catalyst to increased self-knowledge, as people could compare themselves to others' experiences or others' perspectives. Teachers gained new insights about themselves in taking action. By setting goals and acting upon them, participants developed the confidence that they could change their own behavior and change their environment.

There are possible explanations for the decline in personal power among two participants. These participants, and one other person who showed only one point increase in personal power, had been in the school system over a number of years and had previously tried to make changes. The attempt to make change was a new endeavor for many of the participants, and this catalyzed a sense of personal power. There was no freshness or new energy stimulated in these three individuals, and concurrently no increase in sense of personal power. This suggests the need for special efforts regarding the development of personal power with people who perceive themselves as tired veterans of change. In addition to this factor, during the semester one of these participants had taken on a new administrative job, and overwhelmed with the limitations of the system, felt great personal and

professional frustration. For the second participant, the new critical awareness of racism and sexism catalyzed a sense of powerlessness that hadn't previously existed. Finally, all three individuals recorded comparatively low gains in group support and consequently didn't sense great encouragement from other people as a catalyst to personal power.

The concept of personal power, as defined in this study, is comprised of various component parts. Linked to a sense of self-confidence and self-knowledge is the feeling that one can change oneself and one's environment. For some participants greater self-confidence and self-knowledge brought a feeling of potency regarding action. For others, however, the greater self-knowledge, particularly concerning one's role in the perpetuation of racism and sexism, threatened peoples' feeling of self-worth. More knowledge about themselves combined with a greater critical awareness of racism and sexism left a few people feeling less optimistic about potential action. "My feelings are mixed. I have less self-worth because I feel more powerless than before, but I do understand myself and others better."

This notion of personal power is complex and findings from this course show that a concerted training effort is needed to develop all aspects of personal power. People need to be encouraged to see that their involuntary socialization, and not their personal intent has been an important

cause of their newly discovered racist/sexist attitudes and behaviors. Only then can they maintain the self-confidence necessary for effective action. Furthermore, to maintain a sense of personal power, it is vital that in conjunction with gaining critical awareness of racism and sexism, people take concrete action steps for change. Without this feeling of creating successful change, peoples' developing consciousness of the pervasiveness of racism and sexism can often increase their sense of powerlessness.

It is significant to note that component parts of personal power were recorded differently by participants at the pre-test. (See Appendix B-19) People most strongly felt a sense of self-worth and of self-knowledge, were less confident about their ability to change themselves, and were even less sure about their ability to change society. While there was the greatest increase at the post-test in peoples' sense that one can facilitate change in one's society, it still ranked lowest among the four component parts. The lower post-test scores for both the sense that one can change oneself and one's society points to the need for special attention to the development of the aspects of personal power that focus on change.

Group support: The design of the training program for teachers was structured to encourage the development of group support, and the findings show a very significant

increase in this area.

Perhaps the primary catalyst to increased support was the comraderie that developed from learning together and working together toward common goals. People were making new discoveries about themselves and their world in conjunction with other group members. Participants felt they had friends with whom they could share new insights. "This course is the only place I can talk to people about things I care about - it's an important source of support." As they began to take action steps, people felt a growing bond in a common struggle. The concrete sharing of resources and ideas further developed group support.

As noted in Chapter IV, for some participants there were personal and interpersonal barriers affecting the development of group support. For a few participants personal problems, external to the course, put a heavy toll on energy and commitment given to the group. In a few other cases conflicts within the group were not brought to the surface and resolved. Had the main focus of the course been on group process, these issues would have been raised and dealt with. Given the multi-faceted scope of the experience, with the emphasis on practical skills for the classroom as well as personal awareness, there was not enough time to resolve all relevant personal and interpersonal concerns. This limitation hindered the development of group support for some participants.

Another factor impeding further development of group support was the fact that the group was composed of thirteen whites and one black. The course was designed to deal with racism as a white problem, and many activities were adapted from "white-on-white" training materials. Therefore, special activities were sometimes designed for the black participant. Moreover, white participants were more cautious about what they said in the group so as not to look too racist to the black participant. This lack of complete openness and trust created subtle tension within the group. In addition, white people tended to look to the black participant as the expert on race, rather than searching for causes, analyses, and solutions in themselves as whites. This dynamic too complicated group support.

The fact that people met only for three hours a week and that they were spread across eight different schools thwarted the development of group support. Given this situation, there was no natural mechanism for reinforcing mutual support during the week.

Critical awareness of racism and sexism: Many activities in the course design were planned to foster critical awareness of racism and sexism. The readings were instrumental in fostering increased critical awareness. They provided new information and frameworks to enable participants to review and reconceive their experiences and perspectives. As

people took small action steps, new understandings regarding racism and sexism were generated. The more self-confidence participants gained, the more risks they were willing to take to discover how they were perpetrators and victims of racism and sexism. With all group members looking at themselves, participants felt more support to develop their critical awareness of racism and sexism, especially as it applied to themselves.

Most participants did not develop a complete, wholistic, critical awareness as defined in this study. The major reason for a partial development was the twenty plus years of socialization that teachers had behind them. Peoples' socialization had mitigated against the development of such a critical awareness of racism and sexism and it would have been unrealistic to expect a total change in fifty hours. The development of a wholistic critical awareness must be seen as a long term goal.

It is interesting to note that some people evidenced a very sophisticated critical awareness in written statements during the course, but failed to show this Level Three awareness on the post-test. For example, one participant developed a rationale for his project that would be classified at Level Three, but only scored at Level Two on the post-test for critical awareness. A majority of participants showed a significant degree of critical awareness during one class activity in particular, but a similar level of sophistication

wasn't revealed on the post-tests. This may indicate the difficulty of taking learnings from reading or class activities and fully integrating them into one's life and one's general frame of reference during such a short time span. Again the power of years of socialization is evident.

Compounding this problem is the difficulty of making abstract, external, institutionally-oriented perspectives and frameworks applicable to personal understandings of one's own life. The concept of critical awareness of racism and sexism was made up of four component parts. The smallest degree of change was evidenced on the aspect of critical awareness that demonstrated awareness of how the political, economic, and social system has affected our personal beliefs and behaviors regarding racism and sexism. (See Appendix B-19) At the same time, participants showed greater improvement on the component part that demonstrated an awareness of how society fosters racism and sexism. People gained consciousness of this more external perspective of how society fosters racism and sexism but made less progress in seeing how these same forces had influenced their own personal lives. Our socialization process has taught us to look for individualistic, internal causes of our behavior rather than to see social forces as causes for personal behaviors or beliefs. This points to the need in training for more explicitly relating peoples' greater consciousness of the social causes and manifestations of racism and sexism to

their own past and present experiences.

A final difficulty in fostering critical awareness should be noted. Development of critical awareness necessitates a broad societal and institutional understanding of racism and sexism. Teachers, however, are dealing daily with racism and sexism on a very specific, practical level. Ideally a comprehensive understanding would guide specific actions. Yet while teachers are developing such comprehensive, societal perspectives, the specific nature of daily encounters can cause confusions and contradictions for them. In fact, while participants in the course took numerous anti-racist and anti-sexist action steps in their classrooms, they made relatively small post-test increases on the component part of critical awareness that demonstrates an awareness of alternatives for dealing with racism and sexism. The practical nature of their daily experience may have confused their maintaining a broader societal understanding necessary to a critical awareness of racism and sexism. This points to the need in training for explicitly exploring how a comprehensive, social perspective can guide specific classroom actions and curriculum.

Action: The training program for teachers was designed to encourage action. Factors can be highlighted in its development.

The interrelationship of all elements of the personal/

social change model is evident in the increase in action. As participants gained greater self-confidence, they felt more potency for action. As people grew closer as a group and felt new strength from the group in working toward shared goals, people experienced more support in taking action. A heightened critical awareness of racism and sexism encouraged the development of action. In turn, as people experienced success in action these other factors were reinforced. As participants took an action step and felt a sense of accomplishment and potency, they were more willing to act again. As this new sense of efficacy was shared throughout the group, group support was further stimulated. Involvement in action often catalyzed new perceptions about racism and sexism and increased critical awareness.

The training program was designed to facilitate change in teachers, who in turn would catalyze changes in students. Despite the relatively limited training time and short amount of time teachers had to implement their action projects, participants' projects did produce change in public school students. In fact, many students of these trained teachers were taking action steps themselves regarding racism and sexism.

Some participants were not as successful as others in effecting action. A relationship is evident between the major curriculum project and consistency in setting and meeting small anti-racist and anti-sexist goals. Those

teachers designing very effective projects tended to be most committed in their small actions and those teachers who did merely adequate jobs tended to be those who kept less thorough journals and set fewer small action goals. This suggests perhaps that with greater initial encouragement to meet small action goals participants might develop more motivation regarding later actions and the classroom project.

While the majority of projects manifested aspects of a critical awareness of racism and sexism, few evidenced a wholistic awareness, and a few failed to demonstrate critical awareness. The great difference in consciousness between teachers, and the students they were planning their projects for, must be taken into account. For example, one teacher hoped to help her seventh grade students grasp the notion that she had recently become aware of—that racism is a white problem. However, her class was at the level where some white students were still calling black students niggers. While this teacher had a relatively sophisticated critical awareness of racism and sexism, she found it much more difficult to reflect this critical awareness in her classroom action project. This suggests that in further training the task of designing projects reflecting a critical awareness of racism and sexism, that are applicable to students at a much lower level of consciousness, must be dealt with through discussion and concrete example.

Teachers are often overburdened workers who have a

myriad of demands and pressures on them. In the face of time pressures, county curriculum requirements, and supervisor's expectations, most of the teachers planned and implemented action projects. This fact alone is very much to their credit. There was no legitimacy from the school system for their actions. This suggests that if in future training, teachers were to come from a single school where the administration gave support and encouragement to their efforts, more significant action could develop.

The action projects that were developed were, for the most part, planned by individuals for their own classrooms. Toward the end of the course there was discussion, initiated by course participants, of the individualistic nature of this approach and a suggestion made for the development of a group project. Other people supported this idea for a project that might deal more directly with the school system as a whole. Within a couple of weeks the course was over and Christmas vacation had begun. The next semester, without the weekly meeting of the course, people never renewed the plan for a group project. This suggests the need for building a plan for a group project into the design of the course. Such a proposal would necessitate an extended time period for the course or an on-going, in-service program in one school where training could proceed on a long term basis.

A major weakness of the model is its inadequate definition of action. For future work, various levels of action

will be defined. Most of the action taken by people in the course was personally oriented and done by an individual rather than institutionally-oriented and fostered by a group working together. While it may be necessary for teachers to gain confidence by taking action of the former category, a level of action that is collectively-oriented and institutionally-focussed is necessary to achieve social change as defined in this study.

Interrelationship of elements of the model: The findings of the study have shown that the training program catalyzed significant increases in personal power, group support, critical awareness of racism and sexism, and action, among the majority of group members. The findings in Chapter IV were tabulated for the group as a whole and not for individual group members, as all participants did not identify themselves on their questionnaires. However, from my observations of and interactions with participants, I have developed impressions of results for individual group participants. In observing the degrees of change for each of the four elements for individuals, no clear patterns emerge. For about two-thirds of the participants, a relationship existed between the degree of development of personal power and of group support. It cannot be stated that the same people showed consistently high gains in all four areas, and others showed consistently low scores. While this is true in some

cases, it cannot be concluded as a generalization for the group. In fact, in a few individuals very strong inconsistencies arose. For example, one participant showed very high gains in personal power, group support, and critical awareness of racism and sexism, but did only an adequate action project. Another showed relatively low levels of change in personal power, group support, and critical awareness, but nevertheless designed and implemented one of the more effective action projects. This observation points to the need for further study of the relationship of the four elements in the personal/social change model within individual participants as well as in the group as a whole.

It can be speculated that external forces play an important role on participants, especially in hindering development of elements in the personal/social change model. Examples of this phenomenon have been cited throughout Chapters IV and V. For example, decline in personal power in one participant was most likely a result of a new, frustrating administrative job rather than the course. Or the subject matter concentration of the participant can effect results. One science teacher, for example, increased greatly in critical awareness of racism and sexism because he had not been exposed to much social science in his college preparation. On the other hand, because of his being in the field of science, he found it more difficult than others to manifest this critical awareness in his classroom, and

showed relatively little gain in action. While the results in score changes seem contradictory, the fact of his science concentration can account for some of the inconsistency. In other cases as well, external factors can explain apparent inconsistencies in findings for individual participants.

It can also be suggested that there is an element necessary for effective action that is not included in the personal/social change model. Personal power is defined to involve an awareness that one can change oneself and one's environment. However, there is a practical difference between the sense that one can act and actually taking action. Between the knowledge of one's potency and acting must come another element - will power/motivation/commitment. Perhaps this in part accounts for the fact that while some people increased in personal power, group support, or critical awareness, their action showed a smaller increase. Concurrently perhaps the few people who carried out very effective action but had relatively lower changes in other areas had more personal energy/motivation, and it was this that accounted for their more effective action. Further investigation of this notion of will power/commitment is needed.

Issues Raised by the Study

The attempt to design a model integrating personal and social change and to implement it in a teacher training program dealing with racism and sexism has raised several

important issues concerning the model itself, the course design and implementation, and its implications for teacher education.

The model itself served to be a useful framework for this change project. Several insights about the model arose. While personal power, group support, critical awareness of racism and sexism were catalyzed by the course design and measured as outcomes of training, a constant, inextricable cause and effect relationship was evidenced in the on-going cycle of the change model.

The notion of personal power proved to be a complex construct and it was learned that care must be taken to develop all its aspects. It was found that increased self-knowledge, especially regarding racism and sexism could threaten another aspect of personal power - self-worth - unless efforts were made to help a person see how an involuntary socialization process, and not necessarily one's own intentions, was responsible for one's racist or sexist attitudes or behaviors. The understanding of the effect of our socialization can catalyze anger leading to action, rather than the guilt produced by an individualistic perspective.

The model also provides the challenge to concurrently foster group support and critical awareness. It was found that critical awareness of racism and sexism sometimes hindered group cohesiveness in the short run. For example,

if people were honest about themselves and each other regarding racism and sexism, defensive reactions sometimes created tension. Peoples' egos got in the way of seeing constructive criticism as a valuable way to reach a common goal. To concurrently develop group support and critical awareness, time and energy must be given to the task of discovering how mutual criticism and self-criticism can serve as positive avenues for the development of group support.

The issue of the completeness of the model has been raised. Are personal power, group support, and a critical awareness enough to catalyze action? Is there another element needed in the personal/social change model that catalyzes thought and heightened consciousness to action? If so, what is that element? Perhaps even greater emphasis must be put on what our racist/sexist society is doing to the human potential and worth of the participants who are involved in the course. Perhaps when they more fully understand how they are being denied their own humanity through the continuance of racism and sexism, they will gain the on-going energy and commitment to act in order to liberate themselves.

Several issues regarding design and implementation of the course proved to be significant. The limited amount of time was a major concern. While all of the focuses planned for the course were addressed, some weren't as fully dealt with as would have been ideal. To most fully develop all of the elements of the personal/social change model, time would

need to be spent on personal awareness activities and personal concerns, group process and interpersonal concerns, cognitive knowledge, and action strategies and skills. While all key concerns of the course were covered, none were explored as deeply as would have been optimal. The basic thrust of the model and design was to integrate both personal and societal concerns. Again, while both were dealt with in meaningful ways, more time could have allowed for consolidation of learnings in these areas.

Another key issue that emerged was the importance of identifying and dealing with effects of the individualistic nature of our socialization. Participants could see themselves as people of significant worth, possessing self-knowledge, and at the same time admit lesser degrees of control over their ability to change their lives and environment. In some cultures or schools of thought control over one's life is very much bound up with self-worth. Therefore, it seems important to explore in greater depth the interrelationship between self and society and to stress further the development of skills for changing self and environment. In the same regard, when external societal perceptions and frameworks become understood by people, it will prove important to help individuals relate these external frameworks to their understandings of themselves and to the reasons for their personal behaviors and beliefs. Thus, by making even more explicit the relationship between the personal and the social,

the change model can be more effectively implemented.

Specifically in regard to racism and sexism training, it was found important to have either a heterogenous or homogeneous group in regard to race or sex. Either a relatively equal number of each race or each sex should be members of the group or that race or sex should be homogeneous. As this course had been designed for a white group of both sexes, it should have been offered only under those conditions.

This training was designed in a highly structured manner. This factor was appreciated by a significant majority of participants and resented by a couple of members. Time for open-ended group discussion and group examination of individual problems was very limited. It's possible that a less structured course could have produced similar changes, and this should be examined as an alternative format.

Several issues regarding implications of the model and course for teacher education are worthy of note. The importance of making explicit how a critical awareness of racism and sexism could be reflected in basic classroom activities and interactions was reported. The necessity of concrete examples for such curriculum development and classroom interaction was determined.

The benefit of designing activities to facilitate both personal/interpersonal development and practical classroom skills was found. The physical and psychological tiredness of teachers sometimes could be countered by the excitement

both of self discovery and of discovery of new competence for the classroom. The necessity of the two foci, personal and practical, was determined to be vital.

The advantage of a school-centered or system-centered in-service program was projected as having potential for greater personal and social change. A longer-term, in-service approach that began with a course such as this and had both an on-going, built-in support system and legitimacy from the school system could provide for more continuity and produce more fundamental change. Teachers who have attempted change before and are short on enthusiasm for short-term change projects might be more receptive to a more on-going, sustaining process. Such an approach could provide for continued opportunities to create personal and social change via the model.

Speculations Concerning the Integration of Personal and Social Change

The results of this study have been reported and analyzed. It is possible, in a more speculative manner, to further explore the process of integrating personal and social change. It was hypothesized that the course design presented in Chapter III, which was based on the model for personal/social change developed in Chapter II, would catalyze personal and social change. The elements in the personal/social change model - personal power, group support, critical awareness

of racism and sexism, and action - were measured for the group at pre- and post-test and it was determined that there were significant gains in all elements. Thus, theoretically, it is speculated that the course catalyzed the integration of personal and social change. Furthermore, there is practical evidence to collaborate this speculation.

Personal change was defined as the movement of the individual toward ever greater freedom to develop her/his fullest potential. From the evidence available there are clear indications that the vast majority of participants have a broadened perspective of both the possibilities for self-development and alternative approaches to that development. They have gained more knowledge of themselves, a greater sense of personal power, and have altered values, beliefs, and behaviors in such a direction as to expand the possibilities for their development. Social change was defined as the movement of society in the direction that allows for greater freedom for all individuals to develop their fullest potential, the reduction of oppressive political, economic, and social restraints on people, and the development of a human, cooperative, equalitarian society. Peoples' actions toward the elimination of racist and sexist beliefs and behaviors can be seen as small beginnings of a movement toward a less oppressive and more liberating society. Both types of change occurred concurrently and cyclically in participants over the time span of the course.

By comparing the integration of personal and social change in this experience and the experiences described in Chapter II - the Work of Paulo Freire, Education in the Peoples' Republic of China, and Radical Therapy - further speculations regarding the nature of the process can be gleaned by American educators.

A similarity exists between teachers and people in the other experiences in their initial level of consciousness. Freire wrote about the oppressed. "They are crushed, diminished, converted into spectators, maneuvered by myths which powerful social forces have created."¹ They are fatalistic and ascribe their situation to the power of fate or God. If the power of "the system" were substituted for the power of fate or God, the initial feelings of many of the teachers would be well described. People believed it was very difficult to change the system.

A major difference between the experience of the teachers and participants in other experiences examined was that American teachers didn't feel part of a larger movement for social change. In other experiences this sense of being part of some greater struggle catalyzed the personal/social change cycle. Teachers of Freire's method could write, "Therefore comrades, the task we begin is of great importance for the social, cultural, and economic development of our communities and our people. Let us contribute with our grain of sand to the great enterprise of changing the society

which we live to a society of workers".² American teachers didn't see their grain of sand as an important contribution because they didn't see other grains being moved at the same time. Especially given the national mood of disillusionment and cynicism, and the economic austerity of the times, teachers didn't feel a part of a progressive movement for change. Therefore, frustration and a sense of powerlessness set in easily.

There are possible approaches to be taken to deal with this lack of sense of participation in a larger social movement, which in other experiences helped the personal/social change cycle. There is a need in training to jointly formulate a vision of what can be. More time could be spent envisioning the new person in the new society in order to help people concretely clarify what people and society would be like given conditions allowing the development of their fullest potentials. Such a vision, now lacking among people, could in one very small way contribute to a feeling of purpose and could facilitate the personal/social change cycle. Another way to address the lack of unity with a broader social movement would be to encourage teachers to see how the elimination of racism and sexism in our society would liberate them as people. People need to see their self-interest - the greater possibility for their human development with such change. Commitment to change arises primarily from personal liberation. In addition, the issues of dealing

with racism and sexism could be linked through a broader analysis to the liberation of teachers as working people. If teachers were helped to see how little decision-making power they have over their lives, the issues of racism and sexism could be linked to a broader struggle for their self-determination. Finally, through the course participants could be made aware of the many community-centered change projects in existence across the country. With knowledge of these many small projects, people could gain a sense of participation in something greater than themselves.

Another important difference between the experiences of teachers and people participating in the experiences of the Chinese, Freire, and radical therapists is linked to the absence of a broader social movement. It was difficult for teachers to participate in mutual criticism as honestly and productively as participants in the other experiences. Freire describes a community as having, "Critical loving ties which make them into a cooperating unit, a true community".³ Most Americans are socialized to believe that the terms critical and loving are contradictory. Without common goals, criticism is interpreted as an attack on one's ego and individual identity. With a common goal, criticism is seen as positive, a way to change oneself to further facilitate a joint end. Without this goal, teachers found it difficult to participate in criticism and self-criticism. Therefore, both the development of shared goals and more explicit

discussion of the positive relationship between criticism and caring are important for the facilitation of personal/social change.

An extremely significant difference between the process of personal/social change for these teachers and participants in other experiences cited is that the teachers are not just concerned with gaining awarenesses and skills for their own liberation, but for the liberation of their students as well. For people experiencing change through the methods of Freire, the Chinese, or radical therapists, the emphasis is on their own developing consciousness and subsequent action to affect their lives. Great power and motivation comes from such a focus. Teachers however experience personal/social change not only to affect their lives, but to affect the lives of others, and because the focus is both on themselves and their students the effect is less powerful. It is much more difficult to foster personal/social change under these circumstances. More attention, then, needs to be given to the process of catalyzing and sustaining personal liberation while concurrently working toward the liberation of others.

A final, very significant comparison between experiences focusses on the types of action taken by participants. The types of actions taken by people in the three experiences cited, to varying degrees, were collectively oriented actions with goals of transforming the social order. As previously discussed, types of actions taken by the teachers in this

study tended to be individualistic and classroom-oriented rather than collective and institutionally-focussed. The question that is raised for consideration, then, is whether or not the types of action that reflect critical awareness and raise consciousness, as the majority of the teacher's classroom projects do, can catalyze social change as defined in this study.

From one perspective, it is argued that critical education taking place in public schools is not necessarily a reform soon to be co-opted, but that the consciousness engendered can be the basis for further change outside the school. Freire's associates in Geneva raise the issue as follows: "Are such experiences (in critical education) always condemned to be co-opted by the system or can they possibly be useful in developing critical consciousness which would have trouble accommodating itself to domestication in a dominated social reality".⁴ While schools cannot bring about social reconstruction, they can, however, serve to demystify the existing social order and provide people with the support, confidence, and skills to participate in a movement which will build a new society.

A second perspective would hold that the development of critical awareness within an institution such as a school must be linked with political action, most likely outside of the school, to be effective. Freire, himself, has been analyzing his own experience concerning this dynamic.

I start with some personal self-criticism for having . . . taken the moment when social reality is revealed to be a sort of psychological motivation for the transformation of reality. Obviously my mistake was not that I recognized the fundamental importance of the knowledge of reality in the process of change, but rather, that I did not take these two different moments - the knowledge of reality and the transformation of reality - in their dialecticism. It was as if I were saying that to discover reality already meant to transform it.⁵

The situation Freire describes is similar, in ways, to the situation of the teachers in this study. In some of Freire's experiences, on the educational level, there was a real integration of theory and practice, but the same was not true on the political level. "The peoples' process of becoming aware of their oppressive situation and the need for changing it could not get translated into conscious action due to the lack of political organization and political perspective."⁶ So too, in the situation described in this study, the teachers integrated theory and practice at their classroom level, but because of inadequate emphasis in the course design on linking that to organizing in their community and school, limits on significant social change were met. Teachers need political involvement at the side of oppressed people, both in and outside of school.

Concretely, for this course design, more effort needs to be given to helping teachers make connections with other people - parents, students, workers - and community groups that are struggling for similar goals. Collective

consciousness and cooperative projects should be encouraged. This would entail helping teachers view themselves as working people and to see their school politically - as a work place. With this critical awareness they would be taking concrete action out of their own self-interest. With these cooperative efforts, while not negating their efforts at change in the classroom, they would be dealing more directly with the structures in the society that reinforce racist and sexist practices.

It appears to the author that while the type of critical education manifested in teachers' action projects are not sufficient to fostering social change as defined in this study, they are a necessary step. Freire's associates write, "Education for liberation and political pedagogy are not sufficient tools for changing the world. In spite of that, the struggle on the educational front at the level of consciousness, is a necessary condition for a new society".⁷ It is extremely difficult to move from consciousness of the need for change to the point of concrete, effective action for liberation. It is also difficult to determine times and places that action will lead to real social change. In discussing the role of teachers, Freire suggests that while recognizing the limits of educational action, teachers try to find within their institutions the free space and specific forms of action which allow them to move as far as possible.⁸ This approach, connected with cooperative action outside the

school, can provide teachers options for personal development and collective liberation.

Conclusion

The purpose of this chapter has been to interpret the findings of this study, to discuss the issues raised by the study, and to suggest considerations regarding the nature of personal/social change. Suggestions for the improvement of the training program and areas for further study have been proposed.

While subsequent investigation is needed, it can be concluded that the personal/social change model implemented in the course design catalyzed the development of personal power, group support, critical awareness, and a basic level of action. Findings of the study and descriptions by participants of changes in themselves and their environment suggest that the beginnings of an integration of personal and social change has occurred. We conclude in the words of one course participant, "I learned more about myself, and that I can do something about racism and sexism and that I want to do something about racism and sexism. . . . I feel power, strength, and hopefulness".

Chapter V Footnotes

¹Freire, Paulo, Education for Critical Consciousness (New York: Seabury Press, 1973), p. 6.

²Chilean Plan for Literacy, 1971.

³Freire, Paulo, Education for Critical Consciousness, p. 6.

⁴de Oliveira, Rosiska, and Dominice, Pierre, "Freire and Illich", IDAC Document, n. 8, Geneva, 1974, p. 15.

⁵Freire, Paulo, in "Freire and Illich", p. 23.

⁶de Oliveira, Rosiska, and Dominice, Pierre, p. 24.

⁷Ibid., p. 27.

⁸Freire, Paulo, in "Freire and Illich", p. 28.

BIBLIOGRAPHY

- Agel, Jerome. The Radical Therapist. New York: Ballantine, 1971.
- Ahlum, Carol, and Fralley, Jacqueline. "Feminist Resources for Schools and Colleges". Old Westbury, New York: Feminist Press, 1973.
- Alschuler, Alfred. "Conscientization". Amherst, Mass., 1972.
- Armstrong, Patricia. "Racism in Feminism: Division Among the Oppressed". State University of New York at Stony Brook, 1972.
- Babcox, Deborah, and Belkin, Madeline, ed. Liberation Now. New York: Dell, 1971.
- "Barbarous Rituals". In Sisterhood is Powerful, pp. 161-9. Edited by Robin Morgan. New York: Vintage, 1970.
- Barndt, Joseph. "Setting The White Man Free". In The White Problem, pp. 14-25. Committee for Racial Justice-United Church of Christ, New York.
- Bay Area Radical Teachers Organizing Collective (BARTOC). "The Politics of Teachers Lives". No More Teachers Dirty Looks, Vol. II, No. 2, Winter, 1974.
- Beal, Francis. "Double Jeopardy: To Be Black and Female." In Liberation Now, pp. 185-197. Edited by D. Babcox and M. Belkin. New York: Dell, 1971.
- Bennett, Lerone Jr. "The White Problem in America". White Racism, pp. 251-263. Edited by B. Schwartz and R. Disch. New York: Dell, 1970.
- Bidol, Pat. "Developing New Perspectives on Race: An Innovative Multi Media Social Studies Curriculum in Race Relations for the Secondary Level." New Perspectives on Race. Detroit, 1972.
- Bidol, Patricia. "Effects of Racism Awareness Theory on the Professional Staff of an Education Association." Ph.D. dissertation, University of Michigan, 1972.
- Bidol, Patricia. "Mini-Lecture on Differences Between Prejudice and Racism." People Acting Together for Change (PACT), Detroit.
- Bidol, Patricia. "Reflections on Whiteness in a White Racist Society." PACT of Wayne Community College. Detroit, 1972.

- Boring, Phylis M. "How to Make Trouble - Getting Rid of Sexism in School: A Step-by-Step Strategy." Ms., June 1974, pp. 110-117.
- Borton, Terry. Reach, Touch and Teach. New York: McGraw, 1970.
- Bowles, Samuel, and Gintis, Herbert. "If John Dewey Calls, Tell Him Things Didn't Work Out," Journal of Open Education, Vol. II, No. 2, Winter, 1974, pp. 1-17.
- Bradley, Mike, Danchik, Lonnie, Fager, Marty, and Wodetzki, Tom. Unbecoming Men. New York: Times Change Press, 1971.
- Brown, George et al. "Drice Curriculum Project". University of California at Santa Barbara, 1971.
- Brown, George C. Human Teaching for Human Learning: An Introduction to Confluent Education. New York: Viking, 1971.
- Brown, Philip. Radical Psychology. New York: Harper and Row, 1973.
- Center for Social Change. "The New White Person." Oakland, California: Center for Social Change.
- Chance, Norman. "China-Socialist Transformation--the Dialectical Process." Perspectives, Cambridge, Mass: Center for Study of Development and Social Change, 1973.
- Citron, Abraham, F. The Rightness of Whiteness. Detroit: Office of Urban Education, Wayne State University, 1971.
- Committee of Concerned Asian Scholars. China, Inside the Peoples Republic. New York: Bantam, 1972.
- Council on Interracial Books For Children. "Ten Quick Ways to Analyze Books for Racism and Sexism." Interracial Books for Children, Vol. 5, No. 3, New York.
- Davin, Eric. "Can Schools Recreate the Social Order?: A Re-assessment of Christopher Jencks", Edcentric, April 1975.
- Delaney, Lloyd. "The White American Psyche - Exploration of Racism." In White Racism, pp. 155-155. Edited by B. Schwartz and R. Disch. New York: Dell, 1970.
- Divoky, Diane. "Sexism, Yes". Learning, November, 1972, pp. 77-81.

- Dixon, Marlene. "Why Women's Liberation?" In Liberation Now, pp. 9-25. Edited by D. Babcox and M. Belkin. New York: Dell 1971.
- Dvorkin, Connie. "High School Women Three Views: The Suburban Scene." In Sisterhood is Powerful, pp. 362-64. Edited by Robin Morgan. New York: Vintage, 1970.
- Edler, James. "White on White: An Anti-Racism Manual for White Educators in the Process of Becoming." Ph.D. dissertation, University of Massachusetts, 1974.
- Education Committee of Pennsylvanians for Women's Rights. "Self-Study Guide to Sexism in Schools." Harrisburg, Pennsylvania: Pennsylvania Department of Education, 1974.
- Emma Willard Task Force. "Sexism in Education." Minneapolis, Minnesota, 1972.
- Federbush, Marcia. Let Them Aspire. Pittsburgh, PA: Know, Inc. 1971.
- Frazier, Nancy, and Sadker, Myra. Sexism in School and Society. New York: Harper and Row, 1973.
- Freedman, Anita. "Mediations". Issues in Radical Therapy, Vol. 1, No. 2, Spring, 1973, pp. 16-19.
- Freedman, Anita. "Training Collectives," Issues in Radical Therapy, Vol. 1, No. 1, January, 1973, pp. 21-25.
- Freire, Paulo. Cultural Action for Freedom. Cambridge, Mass.: Center for the Study of Development and Social Change, 1970.
- Freire, Paulo. Education for Critical Consciousness. New York: Seabury Press, 1973.
- Freire, Paulo. Pedagogy of the Oppressed. New York: Herder and Herder, 1971.
- Freire, Paulo. "A Conversation with Paulo Freire." Perspectives, Cambridge, Mass.: Center for the Study of Development and Social Change, 1973.
- Glasser, William. Schools Without Failure. New York: Harper and Row, 1969.
- Glenn, Michael. "Radical Therapy and Revolution." Issues in Radical Therapy, Vol. 1, No. 1, January, 1973, pp. 26-29.

- Glenn, Michael. "Rap Centers and Social Change." The Radical Therapist, Vol. 2, No. 1, April-May, 1971.
- Glenn, Michael, and Kunnes, Richard. Repression or Revolution: Therapy in the United States Today. New York: Harper and Row, 1973.
- Gluckstern, Norma. "Parents as Lay Counsellors: The Development of a Systemetic Program for Drug Counsellors." Ph.D. dissertation, University of Massachusetts, Amherst, Mass., 1972.
- Gordon, Thomas. Parent Effectiveness Training. New York: Peter H. Wyden, 1971.
- Gornick, Vivian. "The Next Great Moment in History is Ours." In Liberation Now, pp. 25-39. Edited by D. Babcox and M. Belkin. New York: Dell, 1971.
- Goulet, Denis. "On Critical Consciousness in the United States." Perspectives, Cambridge, Mass.: Center for the Study of Development and Social Change, 1973.
- Greene, Felix. "The New Human Being in the People's Republic of China." Far Eastern Reporter, April, 1973, pp. 5-11.
- Halleck, Seymour. The Politics of Therapy. New York: Harper and Row, 1971.
- Hammock, Marge. "What I Want for my Black Children." In Unlearning the Lie: Sexism in Schools, pp. 79-81. By B. Harrison. New York: Liveright, 1973.
- Harmon, Mary Ellen. "Key Concepts of Paulo Freire: Their Meaning and Implications for U.S. Education." Amherst, Massachusetts, 1973.
- Harrison, Barbara, G. Unlearning The Lie: Sexism in Schools. New York: Liveright, 1973.
- Hawley, Robert, and Hawley, Isabel. A Handbook of Personal Growth Activities for Classroom Use. Amherst, Massachusetts: Education Research Associates, 1972.
- Hinton, William. Fanshen. New York: Vintage, 1966.
- Hinton, William. "Remolding China's Intellectuals." Edcentric, 1972.
- Ivey, Allan. "Racism and the Books Your Children Read." School of Education, University of Mass., Amherst, 1973.

- Johnson, David. Reaching Out: Interpersonal Effectiveness and Self-Actualization. Englewood Cliffs, NJ: Prentice Hall, 1972.
- Johnson, Laurie O. Non-Sexist Curriculum for the Elementary School. Old Westbury, NY: Feminist Press, 1974.
- Johnson, Ron. "Racism/Sexism," Administration. Summer 1973.
- Kerlinger, F. Foundations of Behavioral Research: Educational, Psychological and Sociological Inquiry. New York: Holt, Reinhart, Winston, 1973.
- Kimmel, Sara. White on White: A Handbook for Groups Working Against Racism. Cambridge, Massachusetts: Robinson and Richardson, 1972.
- Knowles, Louis, and Pruitt, Kenneth. Institutional Racism in America. Englewood Cliffs, NJ: Prentice Hall, 1969.
- Krichbaum, Daniel. "Masculinity and Racism - Breaking Out of the Illusion." People Acting Together for Change (PACT), Detroit, 1972.
- Kupers, Ruth, and Kupers, Terry. "Mental Health in China: An Evening with Ed Wassermen." Rough Times, Vol. III, No. 3, December, 1973, p. 17.
- Lee, Bertram and Schmidt, Warren. "Toward More Authentic Interpersonal Relationships Between Whites and Third World Peoples." National Training Laboratory.
- Levin, Marc. "The I-Message Circle." Affective Education Project, Philadelphia Public Schools, Philadelphia, PA, 1971.
- Levin, Marc. "Strength Training." Affective Education Project, Philadelphia Public Schools, Philadelphia, PA, 1971.
- Loevinger, Jane and Wessler, Ruth. Measuring Ego Development, San Francisco: Jossey Bass, 1970.
- Luft, Joseph. Group Processes: An Introduction to Group Dynamics. Palo Alto: National Press Books, 1963.
- Luft, Joseph. Of Human Interaction. Palo Alto: National Press Books, 1969.
- Macciocchi, Maria. Daily Life in Revolutionary China. New York: Monthly Review Press, 1972.
- Mao Tsetung. Selected Readings From the Works of Mao Tsetung. Peking: Foreign Language Press, 1972.

- Marcus, Joy. "Community Organizing." The Radical Therapist, Vol. III, No. 2, October, 1971, pp. 27-28.
- Maslow, Abraham. Toward a Psychology of Being. New York: Litton, 1968.
- Maslow, Ellen. "Storybook Lives: Growing Up Middle Class." In Liberation Now, pp. 171-177. Edited by D. Babcox and M. Belkin. New York: Dell, 1971.
- Mid-Peninsula Community House. "Institutional Racism in American Society: A Primer." Washington, DC: U.S. Government Printing Office, 1972.
- Moberg, Verne. "A Child's Right to Equal Reading." Washington, DC: National Education Association.
- Moore, Robert. "A Rationale, Description and Analysis of a Racism Awareness and Action Training Program for White Teachers." Ph.D. dissertation, University of Massachusetts, October, 1973.
- Morgan, Robin, ed. Sisterhood is Powerful. New York: Vintage, 1970.
- Myrdal, Jan and Kessle, Gun. China, The Revolution Continued. New York: Vintage, 1970.
- Napier, Rodney, and Gersherfeld, Matti. Groups: Theory and Experience. New York: Houghton Mifflin, 1973.
- National Education Association. Education and Racism. Washington, DC: N.E.A., 1973.
- National Education Association. "How Fair Are Your Children's Books?" Washington, D.C.: N.E.A.
- New York State Department of Education. "How to Change Things with as Little Pain as Possible." Albany, NY.
- Newberg, Norman and Marc Levin. "Self, Others and Public Knowledge: A Proposed Model for Humanizing Education." Philadelphia Affective Education Project, Philadelphia, Pa., 1972.
- Olivera(de), Rosiska, and Dominice, Pierre. "Freire and Illich." IDAC Document, N-8, Geneva, 1974.
- Perls, Fritz, Hefferline, R. and Soodman, P. Gestalt Therapy. New York: Dell Books, 1951.

- Peslikis, Irene. "Resistances to Consciousness." In Sisterhood is Powerful, pp. 331-340. New York: Vintage, 1970.
- Pfeiffer, J., and Jones, J. Structured Experiences for Human Relations Training, Vols. 1-4. Iowa City, Iowa: University Associates, 1971.
- Philadelphia Affective Education Project. "Guidelines for Role Play." Philadelphia Public Schools, Philadelphia, PA.
- Philadelphia Affective Education Project. "Outline Guide for Writing Process Lessons." Philadelphia Public Schools, Philadelphia, PA.
- Philadelphia Affective Education Project. "Strength Training." Philadelphia Public Schools, Philadelphia, PA.
- Pratt, David. How to Find and Measure Bias in Books. Englewood Cliffs, NJ: Education Technological Publications, 1972.
- Price, R. F. Education in Communist China. New York: Praeger, 1970.
- Raths, Louis, Harmin, Merrill, and Simon, Sidney. Values and Teaching. Columbus, Ohio: Charles Merrill, 1966.
- Reich, Adria. "Teaching is a Good Profession for a Woman." In And Jill Came Tumbling Down After: Sexism in American Education. Edited by J. Stacey, S. Bereaud, S. Daniels. New York: Dell, 1974.
- Resource Center on Sex Roles. "Today's Changing Roles: An Approach to Non-Sexist Teaching." Washington, D.C.: National Foundation for the Improvement of Education, 1974.
- Rickett, Allyn and Rickett, Adele. Prisoners of Liberation. New York: Doubleday, 1973.
- Rivera(de), Alice. "High School Women: Three Views on Desegregating Stuyvestant High." In Sisterhood is Powerful, pp. 366-372. Edited by Robin Morgan. New York: 1970.
- Robinson, David. "Egalitarian Education: Chinese Reality and U.S. Concerns." Perspectives. Cambridge, Mass: Center for the Study of Development and Social Change, 1973.

- Robinson, Joan. The Cultural Revolution in China. London: Pelican Books, 1970.
- Rogers, Carl. Freedom to Learn. Columbus, Ohio: Charles Merrill, 1969.
- Rogers, Carl. On Becoming a Person. New York: Houghton Mifflin, 1961.
- Rosenberg, Max. "Criteria for Evaluating the Treatment of Minority Groups in the Selection of Textbooks and Other Curriculum Material." Detroit, Mich.: New Detroit, Inc., 1968.
- Rossmann, Michael. On Learning and Social Change. New York: Vintage, 1972.
- Russell, Valerie. "Racism and Sexism - A Collective Struggle: A Minority Woman's Point of View." Pittsburgh, PA: Know Inc.
- Sargaent, Alice. "Consciousness Raising and Groups: A Strategy for Sex Role Liberation." Ph.D. dissertation. University of Massachusetts, 1974.
- Sawyer, Jack. "Men's Liberation." Liberation, August, 1970.
- Schwartz, Barry, and Disch, Robert. White Racism. New York: Dell, 1970.
- Seybolt, Peter. Revolutionary Education in China: Documents and Commentary. White Plains, New York: International Arts and Science Press, 1973.
- Shalcross, Doris et al. "The Ingredients Project: Humanistic Curriculum Guide K-6." Montague Public Schools, Tomers Falls, Massachusetts.
- Shapiro, David. "On Psychological Liberation." Issues in Radical Therapy, Vol. 1, No. 2, Spring, 1973, pp. 25-29.
- Shulman, Alix Kates. Memoirs of an Ex-Prom Queen. New York: Bantam Books, 1969.
- Sidel, Ruth. Women and Child Care in China. Baltimore: Penguin Press, 1972.
- Sikes, George. "Swimming Up Stream: Racism, Sexism and Me." Man's Gathering Newsletter. Vol. 2, No. 2, July, 1974.

- Simon, Sidney. I Am Loveable and Capable. Niles, Ill.: Argus Communications, 1973.
- Simon, Sidney, Howe, Leland, and Kirschenbaum, Howard. Values Clarification: A Handbook of Practical Strategies for Teachers and Students. New York: Hart, 1972.
- Stacey, Judith, Bereaud, Susan, and Daniels, Joan. And Jill Came Tumbling Down After: Sexism in American Education. New York: Dell, 1974.
- Stalvey, Lois. The Education of a WASP. New York: Morrow, 1970.
- Steinem, Gloria. "What Would It Be Like If Women Win." In Liberation Now, pp. 55-61. Edited by D. Babcox and M. Belkin. New York: Dell, 1971.
- Steiner, Claude. "Letters to a Brother: Reflections on Men's Liberation." Issues in Radical Therapy, Vol. 1, No. 1, January 1973, pp. 15-19.
- Steiner, Claude. "The Rescue Triangle." Issues in Radical Therapy, Vol. 1, No. 4, Autumn, 1973, pp. 20-24.
- Stern, Marjorie. Changing Sexist Practices in the Classroom. Washington, D.C.: American Federation of Teachers, 1973.
- Terry, Robert. "Racism Just Isn't." Life and Work, Vol. 13, No. 2, Summer 1971.
- Terry, Robert. For Whites Only. Detroit: William B. Eardmans Publishing Company, 1970.
- Terry, Robert. "The White Male Club." Civil Rights Digest, Spring 1974, pp. 66-77.
- Wasserman, Miriam. "Letters to My Sisters in School." In Demystifying School, pp. 211-215. Edited by Miriam Wasserman. New York: Praeger, 1974.
- Weinstein, Gerald, and Fantini, Mario. Toward A Contact Curriculum. New York: Anti Defamation League, 1969.
- Weinstein, Gerald, and Fantini, Mario. Toward a Humanistic Education: A Curriculum of Affect. New York: Praeger Press, 1970.

- Weinstein, Gerald. "The Trumpet: A Guide to Humanistic Psychological Curriculum." Theory into Practice, June, 1971, pp. 196-203.
- Weinstein, Gerald. "Trumpet Processing Guide." School of Education, University of Massachusetts, Amherst, Mass. 1972.
- Whitehead, Rhea. "How The Young Are Taught in Mao's China." Saturday Review, March 4, 1972, pp. 40-45.
- Woman's Caucus, School of Education. "Teacher Corps Packet on Sexism." University of Massachusetts, Amherst, 1972.
- Woman on Words and Images. Dick and Jane as Victims: Sex Stereotyping in Children's Readers. Princeton, NJ, 1972.
- Wright, Richard. Uncle Tom's Children. New York: Harper and Row, 1936.
- Wyckoff, Hogie and Steiner, Claude. "Alienation." The Radical Therapist, Vol. II, No. 3, October, 1971, pp. 4-7.
- Wyckoff, Hogie. "Equalizing Power in Problem-Solving Groups." Issues in Radical Therapy, Vol. I, No. 4, Autumn, 1973, p. 17.
- Wyckoff, Hogie. "Problem Solving Groups for Women." Issues in Radical Therapy, Vol. I, No. 1, January 1973, pp. 6-12.
- Yee, Albert. "Education in the Land of Mao." Learning, November, 1973, pp. 22-27.

APPENDIX A

Classroom Strategies for Dealing with Racism and Sexism

Nancy Schniedewind - Instructor

Rationale

Many teachers today are becoming more concerned about the ways our educational system limits the development of black and female students. From practical experience in the classroom as well as educational research, teachers are realizing that often they unintentionally restrict the potential of black and female students through their expectations, their choice of curriculum and materials, their classroom interactions, or their unexamined participation in habitual norms. Despite concerted effort on their parts, many teachers still feel they have not facilitated the degree of understanding and communication between black, white, male, and female students that they desire in their class.

It is to these concerns and experiences that this course is addressed. Throughout the course we will be seeking answers to the questions, "How can I more effectively create a classroom which maximizes learning for all students?" and "How can I strengthen understanding and communication between students of various races and sexes in my classroom?"

Goals

Through this course participants will:

1. Examine our own experiences with and attitudes about racism and sexism
2. Investigate the ways in which racism and sexism exist in schools and society
3. Develop skills, strategies, and materials for dealing with racism and sexism in the classroom

Course Description

This course is based on the goals, processes, and skills of a humanistic approach to education. It will incorporate three phases.

1. An institutional and personal exploration of the issues

Participants will attempt to gain new perspectives

from which to more fully understand themselves as teachers as they deal with racism and sexism in the classroom through reading, discussion, simulation, film, and class activities.

2. Skill development

Participants will learn methods of changing classroom attitudes and practices that limit black or female students through interpersonal skills, reading, role play, resources and curriculum material, and classroom projects.

3. A project

Participants will design, implement, and evaluate a project to deal with racism and sexism in their classroom.

Expectations

1. Participants will be expected to attend all classes
2. Participants will read the books on the list and submit a brief review of each
3. Participants will be expected to keep a journal for the recording of class activities and for their personal learnings and feelings
4. Participants will be expected to develop and implement a project in their classroom. They will submit a final inclusive paper that describes (a) the rationale for the project, (b) the project design, (c) details of implementation, (d) an evaluation of its effectiveness.

Evaluation

1. Participants will be evaluated on the expectations for the course by the instructor and participants. Also, participants will evaluate themselves based on the professional and personal goals they set for themselves for the course.
2. The participants will evaluate the instructor's effectiveness in facilitating the goals for the course.

Reading

Required reading:

1. The Education of a WASP - Lois Stavley
2. Sexism in School and Society - Myra Sadker and Nancy Frazier

3. Unbecoming Men
4. Institutional Racism in America - Louis Knowles and Kenneth Pruitt
5. For Whites Only - Robert Terry
6. And Jill Came Tumbling Down After: Sexism in American Education - Judith Stacey, Susan Bereaud and Joan Daniels
7. Sexism in Education - The Emma Willard Task Force
8. "Feminist Resources for Schools and Colleges" - Carol Ahlum and Jacqueline Fralley

Highly Recommended:

1. Uncle Tom's Children - Richard Wright
2. Memoirs of an Ex-Prom Queen - Alix Kates Shulman
3. White Racism - Barry Schwartz and Robert Disch
4. Liberation Now - Writings from the Women's Liberation Movement

Curriculum Resources

Racism

"Developing New Perspectives On Race" - A Curriculum in
Racism Awareness for the Secondary Level - by Pat Bidol
from: New Perspectives on Race
10600 Puritan
Detroit, Michigan 48238

"White on White" - A Handbook for Groups Working Against
Racism by Sarah Kimmel
from: Robinson and Richardson
51 Chilton St.
Cambridge, Mass. 02138

White on White Training Materials
from: Humanistic Applications Cluster
School of Education - University of Mass.
Amherst, Mass. 01002

"An Action Manual on Racism" - by the National Education
Association, 1201 16th St. N.W., Washington, D.C., 20036

and . . . numerous reprints and materials from the instructor!

Sexism

"Non-Sexist Curriculum for the Elementary School" by Laurie
Olsen Johnson
from: Feminist Press
Box 334
Old Westbury, N.Y. 11568

"High School Feminist Studies"
from: The Feminist Press

"Teacher Corps Packet on Sexism" -
by and from: Women's Caucus
School of Education - Univ. of Mass.
Amherst, Mass. 01002

"Women in Education - Changing Sexist Practices in the Class-
room" by Marjorie Stern
from: American Federation of Teachers
1012 14th St. N.W.
Washington, D. C. 20005

"Today's Changing Roles: An Approach to Non-Sexist Teaching"
by Educational Challenge Inc.

from: Resource Center on Sex Roles in Education
National Foundation for the Improvement of
Education

1156 15th St. N.W.
Washington, D. C. 20005

"Self Study Guide to Sexism in Schools"

by and from: Pennsylvania Department of Education
Box 911

Harrisburg, Pa. 17126

"Dick and Jane as Victims: Sex Stereotyping in Children's
Readers"

by and from: Women on Words and Images

P. O. Box 2163

Princeton, New Jersey 08540

"Let Them Aspire" by Marcia Federbush

from: KNOW Inc.

Box 86031

Pittsburgh, Pa. 15221

and . . . many more!

Selected Bibliography - Racism

General:

For Whites Only, Robert Terry (William B. Erdmans Publishing Company: Detroit, 1970)

Institutional Racism in America, Louis Knowles and Kenneth Pruitt (Prentice Hall: Englewood Cliffs, N.J., 1969)

White Racism - It's History, Pathology, and Practice, Barry Schwartz and Robert Disch (Dell: New York, 1970)

Education of a WASP, Louis Stavley (Morrow: N.Y., 1970)

Blaming the Victim, Kenneth Ryan (Vintage: New York, 1971)

The Choice, Samuel Yette (Berkeley Books: New York, 1971)

Liberating Our White Ghetto, Joseph Barndt (Augsburg Press: Minneapolis, Minn., 1972)

Confessions of a White Racist, Larry King (Viking: New York, 1969)

White Racism, A Psychohistory, Joel Kovel (Vintage: New York, 1970)

Who Needs the Negro, Sidney Wilhelm (Anchor Books: New York, 1971)

Black Power, Charles Hamilton and Stokely Carmichael (Vintage: New York, 1967)

The Kerner Commission Report (Bantam: New York, 1968)

The Black Experience:

The Autobiography of Malcolm X, Alex Haley (Grove Press: New York, 1967)

Nigger, Dick Gregory (E.P. Dutton: New York, 1964)

Soledad Brother, George Jackson (Bantam: New York, 1970)

Soul on Ice, Eldridge Cleaver (Dell: New York, 1970)

Souls of Black Folk, W.E.B. DuBois (Fawcett Books: New York
1963)

A Choice of Weapons, Gordon Parks (Noble and Noble: New York,
1965)

Search for a New Land, Julius Lester (Dell: New York, 1969)

Black Rage, William Grier and Price Cobbs (Bantam: New York
1969)

The Wretched of the Earth, Franz Fanon (Grove Press: New York
1965)

I Know Why a Caged Bird Sings, Maya Angelou (Random House:
New York, 1971)

Coming of Age in Mississippi, Ann Moody (Dell: New York, 1970)

Fiction:

Native Son, Richard Wright (Harper and Row: New York, 1940)

Uncle Tom's Children, Richard Wright (Harper and Row: New
York, 1936)

The Invisible Man, Ralph Ellison (Random House: New York, 1952)

The Learning Tree, Gordon Parks (Fawcett Books: New York, 1963)

History:

From Slavery to Freedom, John Hope Franklin (Alfred Knopf:
New York, 1967)

Eyewitness: The Negro in American History, William Katz
(Pitman Publishers: New York, 1967)

Before the Mayflower, Lerone Bennett (Penguin: Baltimore, Md.,
1968)

White Over Black, Winthrop Jordan (Penguin Books, Baltimore,
Md, 1968)

To Serve the Devil, Landeu and Pell Jacobs (Vintage: New York
1971)

Selected Bibliography - Sexism

General:

Sisterhood is Powerful, Robin Morgan (Vintage: New York, 1970)

Liberation Now, Deborah Babcox and Madeline Belkin (Dell: New York, 1971)

Women in a Sexist Society, Vivian Gornick and Barbara Moran (Basic Books: New York, 1972)

The Female Eunuch, Germaine Greer (Bantam: New York, 1972)

The Second Sex, Simone de Beauvoir (Bantam: New York, 1961)

The Dialectic of Sex, Shalmuth Firestone (Bantam: New York, 1970)

Sappho Was a Right On Woman, Sidney Abbott and Barbara Love (Stein and Day: New York, 1974)

Our Bodies Our Selves, Boston Woman's Health Collective (Simon and Schuster: New York, 1973)

History:

Centuries of Struggle, Eleanor Flexner (Atheneum: New York, 1974)

The Feminist Papers, Alice Rossi (Bantam: New York, 1973)

Black Women in White America, Gerda Lerner (Vintage: New York, 1973)

The Autobiography of Mother Jones, Mother Jones (Charles Kerr: Chicago, 1925)

Rebel in Paradise: A Biography of Emma Goldman, Richard Drinnon (Bantam: New York, 1973)

Eighty Years and More, Elizabeth Cady Stanton (Schoken: New York, 1971)

The Great Road, Agnes Smedley (Monthly Review Press: New York, 1966)

Roots of Bitterness, Nancy Cott (Dutton, New York, 1972)

Fiction and Personal Accounts:

Memoirs of an Ex-Prom Queen, Alix Kates Shulman (Bantam:
New York, 1969)

The Bell Jar, Sylvia Plath (Bantam: New York, 1972)

I Know Why a Caged Bird Sings, Maya Angelou (Random House:
New York, 1971)

Lady Sings the Blues, Billie Holiday (Lancer Books: New
York, 1969)

Women at Work, William O'Neill (Quadrangle: New York, 1972)

Growing Up Female: Ten Lives, Eve Merriam (Dell: New York,
1971)

THE "I-MESSAGE"* CIRCLE

by Marc Levin
 Training Coordinator
 Philadelphia Affective Education
 Project

A vital concern at the Program is to encourage students and teachers to become more aware of their respective behavior and understand their responsibility for the effect of their behavior. One recently designed exercise that gets at the issues of awareness and responsibility and has been used with great success in the classroom is the "I" Message Circle.

Most of the messages we send to people, about their behavior are "you" - messages--messages that are directed at the other person and have a high probability of putting them down, making them feel guilty, making them feel their needs are not important and generally making them resist change. Examples of "you"-messages are usually orders or commands ("stop doing that," "get into the corner," "stop tapping that pencil," "leave her along," etc), or blaming or name-calling statements ("you are acting like a baby," "you are driving me crazy," etc), or statements that give solutions ("you should . . . ," "you'd better . . . ,"), thereby removing the responsibility for behavior change from the other person. Perhaps, the worst of all "you"-messages is the If-then threat (If you don't . . . then I will . . .).

An "I" Message, on the other hand, allows a person who is affected by the behavior of another to express the impact it has on him and, at the same time, leave the responsibility for modifying the behavior with the person who demonstrated the particular behavior. An "I"-message consists of three parts: the specific behavior, the resulting feeling you experienced as a result of the behavior, and the tangible effect on you. Thus a teacher might say to a student:

Behavior Feeling

When you tap on your desk with your pencil, I feel upset because

tangible effect

I get distracted and have difficulty teaching.

or

Behavior Feeling

When I try to help you and you don't say anything, I feel confused

tangible effect
because I don't know how you feel about my help.

In effect, the "I"-message allows the sender to implicitly say "I trust you to decide what change in behavior is necessary." In this manner "I" messages build relationships and, equally importantly, they do not place the sender in the position of enforcing a new behavior as is frequently the case with the "you" messages discussed above.

For all of these reasons it would be helpful for teachers to have "I" messages become the norm for expressing dissatisfaction about another's behavior. There are two ways to introduce "I" messages into the classroom as a norm. -One of course, is for teachers to begin using "I"-messages to express their own feelings and dissatisfactions. Another is the "I" message circle.

Gather the students in a circle. Explain to them what an "I" message is and prepare a few examples so they can hear what they sound like. It might be helpful to give them a few hypothetical situations and have them volunteer some "I" messages. For instance, What would you say to a student who keeps bothering you when you are interested in the lesson, or to a teacher who hasn't returned composition papers in a long time? Explain to them that for the next ten minutes (it helps to set a time limit) we are going to send "I" messages to each other, following three rules:

1. Only those who wish to send an "I" message need to do so.
2. No one can respond to a message sent to them.
3. All messages should contain at least the behavior and the feeling. (For the "I" message circle the tangible effect portion of the message may be omitted: this mainly serves to clarify the relationship between behavior and feeling).

At this point it would be helpful for the teacher to write the formula for I-message on the blackboard. When you (behavior) I feel (emotion, feeling)

The teacher should keep in mind several possible roles:

1. Participate yourself. Receive some messages and remember not to respond to them. If the students begin to send all their messages to you, explain that you are only one member of the group and it is not fair for everyone to

send you messages.

2. Be aware if any student begins to receive many messages. It is not fair for him to be "dumped on." If you see this beginning to happen you might want to introduce a new rule saying that no one should receive more than two messages before everyone else has received one.

3. Remind the students when only two minutes are left. You might point out that it is common for people to think of something they would like to say and then decide to hold it in. Tell them if they don't share it now, they will have to wait for another time.

4. Intercede only when necessary. There are situations, however, when the class is first using the I-message circle, where it is helpful for the teacher to intervene. In the beginning it is usually difficult to make the behavior and the feelings very specific. It will be helpful if the teacher will indicate when the feelings and behaviors presented are general or when the I-Message refers to a point in time rather than a behavior. (When you were talking about . . . I felt . . .) Also students will often describe a thought that occurs to them or try to analyze the behavior rather than reporting a feeling of their own. ("When you _____ I feel that you're upset"). Again, it is important to remind the students of the formula and encourage them to give a specific feeling and a specific behavior.

5. When concluded, check out with the students if they found it valuable. If you did, share why with them. If they are willing to try it several more times you might institute it as something to be done for 10 minutes a couple of times a week. The result should be a class that has more awareness about its individual and group behaviors and more understanding about the feelings behaviors produce. They should begin to feel better about and closer to each other and be more willing to share responsibility for the class's success or failure with their teacher. No less important, it should help them to see their teacher in a different light and should generally improve your relationship with them.

THE AMERICAN WAY TO BLACK POWER

We know a company which doesn't give a snap for a man's color but only for his willingness to learn and work. Today there are more than 430 colored men and women there (15% of all employees), many of them among the supervisors, professionals, technicians and highest paid mechanics.

We know a lot about that company. It is Warner & Swasey, in its Cleveland plants.

Many of these people have been here for many years. They came here, not demanding anything but looking for a chance. They were glad to take any job, and some began as sweepers. We seriously consider and hire if we can (and we usually can) anyone who is neat, respectable, ambitious, with basic education -- and we pay taxes in every one of our plant cities to provide that education free. We are in business to make a good product which people will buy, so that we can earn enough profit to pay those taxes and still keep on enlarging the business. We want workers regardless of color who will help us do it -- workers who are equal to an opportunity, and who help create their own opportunity by productive work.

And we believe the vast majority of American companies have exactly the same attitude.

NO INSTANT HEAVEN

Even Nature takes time -
patient time - to nurture
anything worth growing.
Only weeds grow overnight.

Success in anything worth-while cannot be ordered by law; it has to be earned, by long, hard, intelligent work. Stature cannot be reached by demand; it has to be deserved. Equality can only come from being equal; try to seize it and you seize empty air. Acceptance comes from being acceptable. Respect results from being respectable.

All honorable people want all these things for all decent humans. But when you try to speed up Nature by forcing plants too fast, they die.

STAR POWER

Gary Shirts
 Western Behavioral Science Institute
 La Solla, California

Description:

Star power is an interaction game which, under the guise of being a bargaining game, allows people to explore the use and misuse of power. It is a relatively simple game and its beauty lies in the fact that people do not know when they begin to play that the game deals with power. They learn about power through the experience which makes the learning an emotional one rather than an intellectual one. The game is suitable for senior high students and above.

Materials Needed:

1. Three different kinds of necklaces (pieces of yarn with a symbol attached). The symbols are squares, circles and triangles.
2. Poker chips. You need four colors, each color is worth different
3. Bonus chips -- 9 double poker chips (two poker chips glued together).
4. A chart showing the scoring system

Scoring system:

Players score points in two ways:

1. by the color value of the chips they have.
2. extra points for the make-up (or distribution) of the chips they have.

The chart should have the following information on it:

COLOR POINTS		DISTRIBUTION POINTS	
Pink	- 50	5 of the same color	-50 extra points
Blue	- 30	4 of the same color	-25 extra points
Red	- 20	3 or less of the	- 0 extra points
White	- 10	same color	

Before the game:

1. Get a rough count of the number of people who will be playing. (the game can handle from 12 to 36 people). Divide the people into more or less equal groups; if they have to be unequal, the squares can be one less than the other groups.

2. Divide the poker chips into three packets (for squares, circles and triangles) based on the number of people who will be in each group. Each person gets five chips, ergo to find the number of chips which should be in each packet, multiply five times the number of people in each group.

The color division of the chips is as follows (each of the three packets has a different composition of chips; the three groups do not start off the same):

Packet	Should Contain:
Squares	$\frac{1}{2}$ (-1) Pink; $\frac{1}{2}$ Blue; and 1 Red
Circles	$\frac{1}{2}$ (-1) Blue; $\frac{1}{2}$ (-1) Red, and 1 Pink and 1 White
Triangles	$\frac{1}{2}$ (-1) Red; $\frac{1}{2}$ White and 1 Pink

Example: If there are 18 people playing, there would be six players in each group. Multiply 6×5 and you find out that each of the three packets should contain 30 chips. The division for each packet would then be:

Packet	Should Contain:
Squares	14 Pink; 15 Blue; 1 Red
Circles	14 Blue; 14 Red; 1 Pink; 1 White
Triangles	14 Red; 15 Whites; 1 Pink

3. Make sure you have the bonus chips, the necklaces sorted out and extra chips of each color in case your count of the players is incorrect.

4. Tack the scoring chart to the wall.

Beginning the game:

1. Hand out the necklaces. Do it so that it looks random even if you have pre-selected those who should be squares and so on. Tell the players to put the necklaces on. (It is helpful to have the necklaces already sorted and counted out for ease in assigning the right number to each group.)

2. Explain to the group that this is a bargaining game and that the object is to improve your lot. Tell them that the three people with the highest points at the end of the game are the winners.

3. Explain the point system. Tell them the point values of the different colored chips -- hold the chips up as you do so, so that they can see the difference between pinks and reds. Explain the distribution scoring.

4. Explain how to bargain: if someone wants to bargain he holds out his hand. When someone takes his hand, they continue to hold hands until a deal is consummated. A deal is consummated when chips of a different color (i.e. value) are exchanged. It is illegal (not allowed at all ever) to exchange chips of the same color or to break the handshake without making a deal.

If a player does not want to bargain, he folds his arms.

Talking is allowed only when two players are holding hands and bargaining. Players with their arms folded cannot talk.

5. Tell them that if anyone winds up at the end of the bargaining with less than 5 chips, his score for that bargaining round is 0.

6. Give out the trading chips (poker chips). You should have them stacked in groups of five in separate sections, one for the triangle, the circle and the squares. It is important to keep the chips hidden so that the players cannot see them -- you don't want them to know that the groups start out unevenly. Call up the groups separately (for your ease; it assures that the players get the right chips) and tell them as you hand each player the chips that they should keep their chips hidden.

7. Tell them they will have ten minutes to bargain, that there will be several bargaining sessions and that their scores are cumulative.

8. Don't tell them anything about the bonus session to come about the potential for changing rules, anything at all about power, or about some groups being better off to start than others.

Begin the game absolutely straight with no indication that this is anything other than a bargaining game!

9. Hint: There may be some confusion particularly about winning; just repeat that the three people (in the room) with the highest scores at the end of the game are the winners and repeat any of the other rules if need be. Don't get into a discussion of the rules; keep moving.

The Game:

1. Start the bargaining. Allow about ten minutes. Yell occasionally about no talking unless bargaining; once players begin bargaining, they must exchange chips of different value; and if a player winds up with less than five chips, his score is zero.

2. During the bargaining, draw off three sections on the blackboard for squares, circles, and triangles. After the bargaining the players will put their initials and scores on the board in the appropriate section.

3. After ten minutes, close the bargaining and tell everyone to figure out his score and record it on the board in the correct section.

4. Designate three separate places for the squares, circles and triangles to meet. Announce the beginning of the bonus session and tell the players that each of the three groups will get three bonus chips each worth 30 points. (If there are twelve players, give each group two bonus chips.) These chips cannot be split into units of less than 30 points. Tell them that they will have ten minutes to decide by concensus what to do with the chips. (They could give three members of their group one chip each, they could give one member two chips and another member one or they could give one member all three.)

Whatever they decide, the final decision must be by concensus, that is, no voting and no one disagreeing. They can, however, exclude any member of their group by: Majority Vote

5. Some answers to questions about bonus chips:

They are not to be used later in trading.
Players can't get to keep them -- they're gravy,
players just get the points from them added to
their score for their score for this round.

It doesn't matter how you split up the three chips among your group -- it's up to the group to decide. The only rule is that you cannot split the chips into less than 30 point units.

6. During the bonus session, you should collect all the trading chips. Collect them by group so that things don't get too confusing. Now redistribute the chips so that the square, circle, triangle distribution is again like the distribution you had at the beginning of the game. (That's right, wipe out all the gains the circles and triangles may have made and give all the groups exactly what they started with again.)
7. End the bonus session in ten minutes. Ask the people who received bonus points to add the points they received to their scores on the board and to give you the chips.
8. Look at the scores on the board. If any of the circles or triangles have scored higher than any of the squares, they should replace the low the low scoring squares. The third of the group with the highest scores should be the squares. (Example - if 18 people are playing, the six with the highest scores should be in the square group, all others should be circles and triangles.)
9. Tell the group that the "best bargainers in the room really should be the squares." Ask those triangles and circles with higher scores to exchange necklaces with the low squares. Change the board to reflect the composition that now exists. (There will be some grumbling, but tell them they have to.)
10. Call the squares, circles and triangles up separately and give them their stacks of chips.
11. Begin the next bargaining session. This will probably be somewhat shorter than the first. End it at your discretion when you feel activity has really ceased.
12. Tell the group to record their scores on the board - scores are cumulative; the new score should be added to the old.
13. Start the second bonus session; give out the bonus chips and collect the trading chips so that you can redistribute them
14. Now throw in the clincher -- tell the group as a whole that; anyone can suggest a change in any rule in the game at any time BUT that only the squares can decide whether those rules go into effect. AND any rule that the squares want to make automatically goes into effect.
15. Go ahead with the bonus session-you might talk to the squares to assure them that they really do have that power. They can change anything. You might tell them that other squares have made rules such as "all bonus chips belong to the

squares" and so on.

16. Any rule suggesting coming from the circles or triangles must be presented by them (not you) to the squares for consideration and approval. Any rules the squares make must be announced and implemented by the squares.

17. Proceed with the game following the same steps, incorporating any rule changes the squares make. (For example, if the squares take away the bonus points, check with them to if that is to be a permanent rule. If it is, from then on give the bonus chips to the square group.)

In all likelihood the game will end in one or at the most two more rounds (the squares usually end it when they feel their power is being threatened.) There will probably be some kind of rebellion from the circles and the triangles at the harsh rules the squares will make. Allow tensions, emotion and involvement to reach a fairly high pitch before ending the game. If the squares don't think of ending the game and you strongly feel it's time to do so, suggest it to them.

18. Discussion usually continues after the end of the game for 45 minutes to an hour. Facilitate discussion by asking them what they felt like as powerful or nonpowerful. Keep the discussion away from individual personalities (this is not a psychoanalytic game) and onto general statements about human being's reaction to power in general and whether power changes people.

One way to make this point is to ask shortly after the discussion begins for a show of hands -- anyone who believes that if the squares had been played by anyone else (other people in the room) the game would have gone differently, please raise your hand. Almost no one will raise his hand emphasizing that something about just individuals. That's one of the most important learnings in the game. Continue the discussion making any analogies between the game and reality which are comfortable to you.

And that's it. Relatively simple, although the rules at first glance appear complicated. Once you've tried it, you'll get addicted; you will find that it is not a difficult game to administer and the half the fun is being flexible enough to incorporate the many varieties of strategy you will come across. It never goes the same way twice but it always goes interestingly.

A Beginning List -

Curriculum Materials for Dealing with Racism and Sexism

Racism

1. "Afro-American Literature Series" - Adams, Cohn, Sleipian - Houghton Mifflin - 4 short anthologies - fiction, drama, poetry, non-fiction - hs. English
2. Black - in America Land of Change Series - SRA - an easy to read, short history of blacks in America - ms/hs
3. "Black ABCs" - Society for Visual Education, 1345 Diversey Parkway, Chicago - 26 pictures and stories with the emphasis on black culture - elem.
4. "Black Experience in America Series" - American Education Publications, Columbus, Ohio - pamphlets to serve as supplements to American history course - ms/hs
5. "Black History Series", Zenith Books - easy-to-read paperbacks describing key periods in black history in America - ms/hs
6. "Black Literature Series" - Scholastic Books - paperbacks with a theme relating to the black experience - one booklet for each grade 7-12
7. "Black-White Curriculum" - EDC, Cambridge, Mass., - inquiry based exploration of black history - ms/hs
8. "Crowell Biography Series", - many of these easy-to-read biographies are about blacks and women - elem.
9. Eye-Witness: The Negro in American History - Wm. Katz, Pittman Publishers - anthology of primary sources on black history - hs
10. "Firebird Series" - Scholastic Books - lively, easy-to-read books describing peoples left out of traditional American history texts - ms/hs
11. Foundation for Change, 1619 Broadway, N.Y. 10019 -excellent pamphlets with facts/figures re: racism, sexism, ethnic minorities
12. "Getting It Together" - Goldberg and Greenberger - SRA - readers with multi-cultural perspective - elem.

13. "Golden Legacy Comics" - Fitzgerald Publishing Comp., 527 Madison Ave., N.Y. 10022 - comic book format - describing lives of black people, ms/hs
14. History of Black America - filmstrips - Universal Education and Visual Arts, 2021 Park Ave. S., N.Y.
15. Intergroup Relations Curriculum - Lincoln-Filene Center - Tufts University - step-by-step curriculum activities to encourage humane intergroup relations - elem
16. Leading American Negroes - SINGER (Society for Visual Education) filmstrips
17. PACT - People Acting Together for Change, 163 Madison, Detroit, Michigan 48226 - supply a wide variety of materials on racism (some sexism) - write for listing
18. Prejudice: The Invisible Wall - Scholastic Books - stories and accounts that challenge students to consider prejudice - ms/hs
19. "Springboard Series" - "The Negro in America" and "Human Rights" - Noble and Noble - easy to read, 3-page stories - upper elem/ms
20. "We Are Black" - SRA - SRA reading packet focussing on black people - elem/ms

Sexism

1. American Language Today - Non-Sexist Language Arts - McGraw Hill - English text - hs.
2. "Famous Women of America" - SINGER (Society for Visual Education) - filmstrips
3. "Free to be You and Me" - Record of non-sexist songs and stories - elem.
4. Feminist Press - SUNY, Old Westbury, N.Y. - non-sexist children's books - elem.
5. Feminist Resources for Equal Education, P. O. Box 185, Saxonville Station, Framingham, Mass 01701 - pictures of of women at work - elem.
6. Lollipop Power - Box 1171, Chapel Hill, N.C. 27514 - non-sexist children's books - elem.

7. New Seed Press, P. O. Box 3016, Stanford Calif. - non-sexist children's books - elem.
8. Vital Issues in America Series - "American Woman" - Cambridge - books of clippings from newspapers show change in status of American woman - hs
9. "What Can She Be" series - Lothrop, Lee, and Shepherd - reading series highlighting careers for women - elem.
10. "Women and Society", Cinda Raley, Great Mills H.S., Lexington Park, Md. - humanities curriculum - ms/hs
11. Women in America Series - Crowell Books - biographies of women - upper elem/ms/hs

Action

1. Finding Community - A Guide to Community Research and Action - Ron Jones from James Freel and Associates, 10370 Saratoga-Sunnyvale Rd., Cupertino, Calif. 95014 - an excellent guide to researching the community - hs
2. How People Get Power - Kahn, McGraw Hill - short paperback describing strategies to act for change - hs.
3. The Organizers Manual - Bantam Books - filled with sources of information, resources to deal with community problems

Games

1. Star Power - simulation games (I have a copy)
2. The Web - " " " " " "
3. Blacks and Whites - Psychology Board Game
4. The Cities " " "
5. Man and Woman " " "
6. Her story - simulation - Interact, Box 262, Lakeside Cal. 92040 (a long game)
7. Sunshine - simulation - Interact

Guidelines for Role Play

Philadelphia Affective Education
Project and Institute for Human-
istic Education

1. It is helpful to begin by doing an easy warm up (such as Red Rover, Red Rover, let Pete come over as a monkey", creating and passing around imaginary objects, etc.) to get students gently into playing roles.
2. Set the scene for both the actors and the audience-make sure everyone knows what is going on.
3. Make sure the actors know their roles very clearly (conducting an interview of the actors is a good way to do this and help them get into their roles)
4. Give the audience something(s) to look for as they watch the role play.
5. If side coaching is necessary, break in and do it obviously, so everyone knows what is going on.
6. If scene isn't coming to its own resolution, make it. Say something like: "Take two minutes now for a resolution."
7. Possibilities for involving more students and/or getting more into and out of the role play:
 - a. Have characters switch roles during the role play, or have members of the audience take over a role during the role play (When this is done, break in, freeze the action, switch the characters and have the role play continue by repeating the last line that was said before you interrupted this will keep the flow of the role play going smoothly. It is often helpful to do this right after a challenging statement or really hard question has been asked).
 - b. Have a student from the audience play one of the character's alter-ego by getting behind the role-player and BRIEFLY adding comments that say what person is thinking but not saying.
 - c. Have members of the audience pick up on what they see and mimic it.
8. After role-play is finished, ask a sharp, focusing question to get discussion going and students focusing on the significance

of what they saw.

9. It is often very helpful to have the students who were doing the role play to share their feelings, -- the feelings they experienced while they were playing their roles.

10. Magic circles are often a good follow up for role playing -- particularly when working out a problem.

Role Play can be used for:

1) Making situations in books come alive. 2) Identifying student concerns. 3) role modeling -- letting students try out new behavior. 4) Problem solving. 5) Rehearsing -- allowing students to rehearse ways of handling situations they will meet. 6) Resolving conflicts. ETC.

TRUMPET PROCESSING GUIDE

by Gerald Weinstein

Center For Humanistic Education
University of Massachusetts

Following are additional processing ideas for each phase of the sequence:

A. Confrontation and Inventorying of Responses.

1. What's happened? What did you do? What specific actions did you take?
2. What were you paying most attention to?
3. At which points in the situation did you feel most comfortable, most uncomfortable?
4. Can you describe any of the feelings you had?
5. Where in your body were the feelings being experienced?
6. What sentences were you saying to yourself? What was your internal monologue or dialogue?
7. Can you write down what some of the different voices in your head were saying as if it were a script?
8. How many of the sentences involved "shoulds" or "shouldn'ts?" What were they?
9. If you felt like doing something else, what stopped you or allowed you to do it?
10. Were you affected by the responses of others? How?
11. How were your responses to the situation the same or different from others in the situation?

B. Recognizing and Clarifying Patterns.

1. How is your response typical of you?
2. In what kinds of situations do you usually respond that way? (When, where, and under what conditions?)
3. If you were going to train someone to respond as you

do in those situations, what would you train them to do? (Detailed as possible.)

4. Can you remember the first time you responded this way? Describe the situation as if it were happening right now.
5. What would be the exact opposite response from yours? (Describe in detail.)
6. Fill in the following blanks in regard to your pattern:

Whenever I'm in a situation where _____,
I usually experience feelings of _____.
I tell myself _____, and what I do is
_____.

C. Owing Pattern by Clarifying Function.

1. Imagine that your pattern is a servant you hired. What is that servant supposed to do for You? Can you write a job description?
2. Put your pattern in an empty chair opposite you. Now get into that chair and become your pattern talking to you. Begin your statements first name like this:
Your _____ if it weren't for me . . . (Let the pattern brag about how useful it is to you.)
3. What does your pattern get for you?
4. What does it help you avoid? What and how does it protect you? From what?
5. Suppose you wanted to sell your pattern to others. Make up a powerful advertisement that would make others want it.

D. Consequences - price

1. Is your pattern getting you what you want?
2. Where is it falling down on the job?
3. Are there some effects your pattern is having that you don't particularly like?
4. What price are you paying for your pattern?
5. What part of your pattern annoys you?

6. Suppose you could never do anything different with your response, what might happen?
7. Are you missing out on anything by responding this way? What?
8. What precautions would you give somebody who was going to use your pattern?

E. Alternatives - directional sentence

1. Imagine that you have discovered the "perfect solution" and have found a way to respond that doesn't cost you as much as your original pattern. Picture yourself with this new response pattern in the following situations:
 - a. Your classroom.
 - b. At home
 - c. A social occasion. (Use any appropriate situation.)
2. Answer the following questions for each of the above situations:
 - a. What are some of the specific new behaviors you would be exhibiting?
 - b. What differences in you would those who know you best be most likely to notice? What would they say? How would you respond?
 - c. What new feelings would you have about yourself?
 - d. How would these feelings affect your appearance? Would you walk, talk, look different? How?
3. Brainstorm all the possible experiments that might serve to get you started in the direction you want to go.
4. Pick one or two that seem to be achievable. For each one answer the following questions:
 - a. What within you will attempt to sabotage your experience?
 - b. What within you will allow you to try the experiment?
5. After deciding on some strategies, outline the specific actions you will take. What are they? In what situations are they to be tried, with whom, and how often? How can you reward yourself for your efforts?

6. Let at least one other person know of your experimental design and decide how and when you will report your progress to that person.

F. Evaluation.

1. What happened with your experiments?
2. What were some of the thoughts, feelings, and action consequences that resulted?
3. Did your strategy seem adequate, or does it need some revision?
4. If what you tried was given a fair trial and didn't seem satisfactory, what else might you try from your list of alternatives?

G. Choice.

After running these experiments with yourself, what decision are you ready to make about your original pattern and alternative "try on" behaviors?

A person who had successfully internalized the Trumpet Process would be adept in filling in the blanks of the following passage for most intra- or inter-personal situations:

Whenever I _____, I anticipate that
confrontation
_____. So I usually _____
thought feelings, behaviors,
_____. I react that way in order to get
typical reaction
and/or avoid _____. But in the process,
function
_____. So what I would really
consequences, price paid
prefer is _____. The next time I found
ideal end-state
myself in that situation I tried the following experiments:

1. _____.
2. _____.
3. _____.

I liked what happened when I tried _____.
specific experiment

so from now on I am going to _____.
choice

STRENGTH TRAINING

Definition:

source - Marc Levin

Strength Training is a highly structured micro-teaching procedure designed to help teachers identify ineffective behavior and develop strengths that increase their presence in the classroom, reduce their management problems and raise their overall effectiveness.

Rationale:

The number of management problems that exist in many classrooms, especially inner-city classrooms, seriously impede the educational process for many students and teachers. Rosenthal (1968, 1973) has shown that subtle teacher behaviors such as eye-contact, expectations and patience, attention, smiling, questioning, and pacing, greatly influence student behavior and performance. Historically, traditional teacher-training procedures have focused on content presentation exclusively and are not effective in dealing with these areas. Hence a training procedure that helps identify such dynamics and produces greater teacher control over them is greatly needed. Strength Training uniquely meets this need.

History:

First developed by Gerald Weinstein and his associates at the Columbia University Teachers College to prepare new teachers for inner-city New York classrooms, Strength Training has been augmented and improved by the Affective Education Program and used with great success during the past four years.

Last year, Strength Training was offered in both semesters of the in-service staff development and training program of the School District of Philadelphia. Both classes were well-attended by teachers from all grade levels and from all sections of the city. In every case Teachers reported increased awareness of classroom dynamics and major changes in classroom control and teaching effectiveness. A large number of teachers proceeded to take other courses offered by the Affective Education program as a result of the Strength Training courses.

Procedure:

As the attached sheet explains, Strength Training not only allows the teachers to directly identify the teacher behaviors that produce feelings in children and then involves

the whole class in the problem solving procedure, but also actually provides the teacher with an opportunity to practice the chosen behavior change. In this way not only is the teacher's knowledge and awareness raised, but the teacher's skill is demonstrably improved as well.

Strength Training

1. Give instructions for problem selection
 - a. 3-5 min. segment of a class
 - b. must be something done with a group
2. Select volunteer and interview
 - a. set scene/orient "class"/warmup subject/share info.
 - b. suggest backing up in time just before subject's chosen starting point
3. Instruct "class"
 - a. "be students you were-not students you would have like to have been"
4. Role Play
 - a. Keep "students" real and in line
 - b. stop role play as soon as enough data is out
5. Solicit feelings
 - a. move quickly
 - b. get a variety of feelings
 - c. push for specific feelings
6. Subject chooses 2 or 3 feelings he is concerned about giving students
 - a. encourage choice of some risky ones
 - b. get some variety
7. Solicit behaviors related to the chosen feelings
 - a. push for specificity
8. Group acts as a "consultant"
 - a. brainstorming of advice for alternative behaviors and strategies
 - b. no comments-by subject or class
9. Confer with subject to decide new behaviors
 - a. explain your role as side coach
 - b. encourage specific choices of new behaviors and strategies
10. Role Play II
 - a. side coach as necessary
 - b. don't hesitate to rerun until change is achieved.

11. Feedback

- a. positive changes only
- b. as quickly as possible

12. Sharing

- a. subject shares feelings to reassure
- b. "class" shares its learnings /group

Remember:

- a. keep pace quick and moving all the time
- b. take charge, set direction and make decisions quickly

APPENDIX B

Personal and Group Inventory

Directions - Rate on a scale from 1-5 the degree to which you feel the following about yourself or the group.

1. Basically I'm a worthwhile person
 1_____ 2_____ 3_____ 4_____ 5_____

not very worthwhile extremely worthwhile
2. I trust the people in this group
 1_____ 2_____ 3_____ 4_____ 5_____

not much trust a great deal of trust
3. I can make the changes I want in myself
 1_____ 2_____ 3_____ 4_____ 5_____

not usually always
4. People in this group care about each other
 1_____ 2_____ 3_____ 4_____ 5_____

not much caring a great deal of caring
5. I can facilitate change in my society
 1_____ 2_____ 3_____ 4_____ 5_____

little change significant change
6. I would feel comfortable relying on members of this group
 1_____ 2_____ 3_____ 4_____ 5_____

somewhat comfortable extremely comfortable
7. I am progressively understanding more about myself
 1_____ 2_____ 3_____ 4_____ 5_____

little understanding great deal of understanding
8. Together as a group we have the strength to act for change
 1_____ 2_____ 3_____ 4_____ 5_____

little strength a great deal of

to act strength to act
9. I'm a competent and able person
 1_____ 2_____ 3_____ 4_____ 5_____

somewhat competent extremely competent

and able and able

19. When I want to change my behavior I can do it

1 _____ 2 _____ 3 _____ 4 _____ 5 _____
seldom always

20. I can catalyze changes in my environment

1 _____ 2 _____ 3 _____ 4 _____ 5 _____
little change significant change

21. I feel I could share some secrets with people in this group

1 _____ 2 _____ 3 _____ 4 _____ 5 _____
uncomfortable sharing very comfortable sharing

22. I feel close to the other people in this group

1 _____ 2 _____ 3 _____ 4 _____ 5 _____
little closeness extremely close

23. If I needed help I could ask it from members of this group

1 _____ 2 _____ 3 _____ 4 _____ 5 _____
uncomfortable asking very comfortable asking

24. This group gives me support to achieve my goals

1 _____ 2 _____ 3 _____ 4 _____ 5 _____
little support a great deal of support

Evaluation - Classroom Strategies for Dealing
With Racism and Sexism

1. a. What expectations did you have for the course?

b. To what extent were they met?

c. What, if anything, did you gain/learn that you hadn't expected?
2. Please comment on the value of specific class activities - e.g. films, interpersonal activities, discussion of books, exercises dealing with racism and sexism, simulations, resources, role-play, the trumpet, classroom skills, analysis of books, value clarification, "what-so-what-now what lessons, etc.
3. Please comment on the value of the reading.
4. What were the strengths of the course?

What were its weaknesses?
5. In order for the course to have been more effective:
the teacher should have - I should have-
6. What helped/hindered your gaining a greater sense of personal power?

7. What helped/hindered your feeling a sense of group support?
8. Discuss your project. How could the course/people in the course served you better in terms of your project?
9. List some important "I learned statements".
10. Some feelings I leave this course with . . .
11. Please say anything else you'd like to say that you haven't said.

PERSPECTIVES ON RACISM AND SEXISM

Directions - Please respond to the following questions with as much information as necessary. Use outline form if you wish. Use the back or a second sheet when necessary.

- I. a. Does racism exist in our society? If so, how do you account for its existence and continuance?
- b. Does sexism exist in our society? If so, how do you account for its existence and continuance?
- II. a. How, if at all, does racism affect you as a person?
- b. How, if at all, does sexism affect you as a person?
- c. How, if at all, do you affect the continuation of racism?
- d. How, if at all, do you affect the continuation of sexism?
- III. a. In your own life, how do you account for the 1. original development, 2. continuance, and 3. any change, in your beliefs, feelings, and behavior regarding racism.

b. In your own life, how do you account for the 1. original development, 2. continuance, and 3. any change in your beliefs, feelings, and behavior regarding sexism.

IV. a. If you believe racism is a problem in our society, how could you/people go about countering it?

b. If you believe sexism is a problem in our society, how could you/people go about countering it?

Criteria for Assessing the Level of Critical Awareness of Racism and Sexism on Questionnaire

Explanation

If the majority of a person's statements made in response to each question fell into category 1 or 3, it was assigned those points respectively. If the responses included a mixture of statements characteristic both of levels 1 and 3, it was assigned 2 points.

Level 1

Level 3

- A. Critical Awareness of How our Society Fosters Racism and Sexism
(Question: a. Does racism exist in our society? If so, how do you account for it's existence and continuance? b. Does sexism exist in our society? If so how do you account for its existence and continuance?)
- | | |
|---|---|
| -short responses | -longer responses |
| -distinctions between racism and sexism | -similarities between racism and sexism |
| -personal types of responses
eg. not enough people try hard enough | -institutional types of responses
eg. looking at political, economic, and social systems |
| -disjointed, fragmented answer | -a wholistic, organized picture |
| -little discussion of power | -issues of power discussed |
- B. Increased Awareness of How the Individual is a Victim of and Perpetuator of Racism and Sexism
(Question: a. How, if at all, does racism affect you as a person? b. How, if at all, does sexism affect you as a person? c. How, if at all, do you affect the continuation of racism? d. How, if at all, do you affect the continuation of sexism?)
- | | |
|---|--|
| 1. as victim | |
| -few ways | -many ways |
| -guilt | -anger at being used to maintain a racist/sexist system |
| -see few personal limitations | -see personal limits on self - how I am oppressed |
| 2. as perpetrator | |
| -few ways | -many ways |
| -personally oriented
eg. doing something racist or sexist to someone | -institutional orientation
eg. by participating in racist/sexist institutions |
- C. Increased Awareness of How our Political, Economic, and Social System has Affected our Beliefs and Behaviors regarding Racism and Sexism
(Question: a. In your own life, how do you account for the development, continuance, and any change in your beliefs, feelings and behavior regarding racism? b. In your life, how do you account for the development, continuance, and any change in your beliefs, feelings, and behaviors regarding sexism?)
- | | |
|---|---|
| -focus on individual circumstances
eg. parents, friends, specific people | -focus on societal conditioning
eg. effect of political, economic, and social system
no true alternatives |
| -change through individual choice | -change from broader perceptions and action |

Level 1

Level 3

D. Increased Awareness of Alternatives for Dealing with Racism and Sexism

(Question: a. If you believe racism is a problem in our society, how could you/people go about countering it? b. If you believe sexism is a problem in our society, how could you/people go about countering it?)

-few choices

-personal actions

eg. helping a black person or woman

-a number of alternative choices

-need for institutional changes

eg. change in structure

-see need for both personal and social change

Some Criteria for Classroom Projects Evidencing

A Critical Awareness of Racism and Sexism

1. The project deals with the societal level as well as the personal level
 - eg. personal - a human relations program to encourage students of different races to be kind to each other
 - eg. societal - a study of the cultural/racial/class backgrounds of the students to develop an appreciation and understanding of differences
2. The project deals with the causes of racism and sexism
 - eg. not dealing with causes - a study of famous blacks and women
 - eg. dealing with causes - a study, in addition to famous blacks and women, of women and blacks of all classes and life experiences and of the mechanisms that prevent them from participating fully in society
3. The project looks at institutional as well as personal solutions to racism and sexism
 - eg. personal - a series of positive self-concept activities to build self-concepts of blacks and girls
 - eg. institutional - in addition to positive self-concept work in the classroom, an attempt to change institutional mechanisms - eg. tracking - that limit the options of blacks and girls

Development of Personal Power
Responses to Each Question for the Total Samples

<u>Questions</u>	<u>Training Group</u>			<u>Control Group</u>		
	<u>pre</u>	<u>post</u>	<u>difference</u>	<u>pre</u>	<u>post</u>	<u>difference</u>
1. Basically I'm a worthwhile person	59	61	+2	51	51	0
3. I can make the changes I want in myself	50	54	+4	43	45	+2
5. I can facilitate change in my society	40	53	+13	33	37	+4
7. I am progressively understanding more about myself	61	67	+6	49	49	0
9. I'm a competent and able person	60	65	+5	49	49	0
11. I can take responsibility for myself	60	67	+7	50	51	+1
13. I am not confined by my role in society from acting for change	37	48	+11	43	44	+1
15. By analyzing my feelings and behaviors I am learning more about myself	61	63	+2	50	49	-1
17. I have confidence in myself	51	63	+12	52	52	0
18. I understand the feelings and thoughts that motivate my behavior	52	64	+12	49	48	-1
19. When I want to change my behavior I can do it	49	56	+7	41	46	+5
20. I can catalyze change in my environment	49	52	+3	38	38	0
Totals	631	715	+84	547	558	+11

Development of Personal Power

Pre and Post Test Mean Response to Each Question

<u>Questions</u>	<u>Training Group</u>		<u>Control Group</u>	
	<u>pre</u>	<u>post</u>	<u>pre</u>	<u>post</u>
1. Basically I'm a worthwhile person	4.21	4.36	4.25	4.25
3. I can make the changes I want in myself	3.57	3.86	3.58	3.75
5. I can facilitate change in my society	2.86	3.79	2.75	3.08
7. I am progressively understanding more about myself	4.37	4.79	4.08	4.08
9. I'm a competent and able person	4.29	4.64	4.08	4.08
11. I can take responsibility for myself	4.29	4.79	4.17	4.25
13. I am not confined by my role in society from acting for change	2.64	3.43	3.58	3.67
15. By analyzing my feelings and behaviors I am learning more about myself	4.37	4.50	4.17	4.08
17. I have confidence in myself	3.64	4.50	4.33	4.33
18. I can understand the feelings and thoughts that motivate my behavior	3.71	4.57	4.08	4.0
19. When I want to change my behavior I can do it	3.50	4.0	3.42	3.83
20. I can catalyze changes in my environment	3.5	3.71	3.17	3.17
Total	3.75	4.25	3.81	3.88

Development of Personal Power
Recorded in Written Materials

From Journals

- All people who set and achieved action goals manifested personal power by those actions (see section on action)
- "There were things that used to bother me that I quietly accepted that now I speak up about"
- I'm discovering a facet of me I never knew existed. I never thought of myself as not being liberated - now I'm conscious of institutionalized sexism"
- (In reaction to reading Institutionalized Racism in America). "It has made me feel very small and powerless in changing these wrongs. Too, it makes me see how I can do something in my classroom to help kids see what our country has been and how they could change it."
- One participant expressed frustration at her unsuccessful attempts to try to change older teachers' attitudes. Nevertheless she continued to indicate persistent efforts in this direction.
- Another participant evidenced cynicism as she had been trying for years to make changes in the county's schools.
- "My consciousness of myself and those around me has been given a boost! What has happened can never be changed."

From Course Evaluations

- "I learned more about myself and that I can do something about racism and sexism and that I want to do something about racism and sexism"
- "I learned a lot about myself"
- "I learned more than I thought was possible about myself - expanding my knowledge of my motives etc. I learned a lot about other people's motives and how to deal with them."
- "I learned I can speak up with confidence when I have information and practice behind me."
- "I feel power, strength, and hopefulness."
- "My feelings are mixed. I have less self-worth because I feel more powerless than before but I do think I understand myself and others better."
- "This class is a stepping stone for me. I'm going to use what

I've learned and hope to touch as many people as I can. I want to change things!"

- "I feel an immense change in myself. I feel capable, worthy, and necessary as a human being and as a woman."

- "I gained the insight that I can be of help, can still make a difference."

- "I stop and think about my behaviors more. I try to understand motives and background before I act."

- "I gained personal clarification and amplification of my own values and self identification."

- "This experience along with my self-growth experiences has contributed to my re-evaluation of how I deal with people. I am making decisions on the basis of adult data rather than child conditioning."

- "I have increased self-confidence and willingness to take risks with people."

From Feedback Sheets (given periodically throughout the course)

- "My cold feels better - I think that's because I feel tonight that I'm doing something important."

- "I'm really learning so much more about myself - it's forcing me to re-think and evaluate myself more closely."

- "I come to class depressed and leave feeling up."

- "I would never had said such positive things about myself at the beginning of the course."

- "We've all developed so much confidence, confidence that we can make changes."

- "I've become a lot more assertive since the course - I now challenge other teachers."

Development of Group Support
Responses to Each Question for the Total Samples

<u>Questions</u>	<u>Training Group</u>			<u>Control Group</u>		
	<u>pre</u>	<u>post</u>	<u>difference</u>	<u>pre</u>	<u>post</u>	<u>difference</u>
2. I trust the people in this group	41	56	+15	48	45	-3
4. People here care about each other	38	58	+20	38	34	-4
6. I would feel comfortable relying on the members of this group	39	56	+17	41	41	0
8. Together as a group we have the strength to act for change	48	62	+14	44	43	-1
10. I feel able to take risks in this group	44	59	+15	43	41	-2
12. In this group I feel a part of a community	38	56	+18	44	41	-3
14. Members of this group can rely on me	53	60	+7	44	44	0
16. People here give me energy/strength to try things I wouldn't try myself	32	52	+20	33	34	+1
21. I could share secrets with people in this group	42	55	+13	39	39	0
22. I feel close to the people in this group	36	56	+20	33	36	+3
23. If I need help I could ask it from people in this group	39	54	+15	43	39	-4
24. This group gives me support to achieve my goals	37	56	+19	37	34	-4
totals	488	681	+193	487	471	-16

Development of Group Support
Pre and Post Test Mean Responses to Each Question

<u>Questions</u>	<u>Training Group</u>		<u>Control Group</u>	
	<u>pre</u>	<u>post</u>	<u>pre</u>	<u>post</u>
2. I trust the people in this group	2.93	4.0	4.0	3.75
4. People here care about each other	2.71	4.14	3.17	2.83
6. I would feel comfortable relying on the members of this group	2.79	4.0	3.42	3.42
8. Together as a group we have the strength to act for change	3.43	4.43	3.67	3.58
10. I feel able to take risks in this group	3.14	4.21	3.58	3.42
12. In this group I feel a part of a community	2.71	4.0	3.67	3.42
14. Members of this group can rely on me	3.79	4.29	3.67	3.67
16. People here give me energy/strength to try things I wouldn't try myself	2.29	3.71	2.75	2.83
21. I could share secrets with people in this group	3.0	3.93	3.25	3.25
22. I feel close to people in this group	2.57	4.0	2.75	3.0
23. If I needed help, I would ask it from members of this group	2.79	3.86	3.58	3.25
24. This group gives me support to achieve my goals	2.64	4.0	3.08	2.83
total	2.90	4.05	3.38	3.27

Development of Group Support - Recorded in Written MaterialsFrom Journal

- "I feel very good about this group - they are a fantastic group of concerned people."
- "I have the feeling that our group becomes closer each session. I have the feeling that I could count on this group to help if I needed them".
- One participant noted in playing the game "Star Power" the comradship among people in the group. The one guest visiting for the evening manifested very different behaviors in the game.

From Course Evaluations

- "The atmosphere of the class was always warm."
- "I was helped in gaining personal power by the group and their support and encouragement."
- "I felt a part of this group - one of its links! I felt the group was with me. I felt worthwhile. I felt like someone was listening to me and what I was saying was important."
- "With some of the group members I felt tremendous support but with others I felt antagonism. Some members were not honest about their own prejudices."
- "Our group had limited group support - too many other priorities - myself included."
- "I felt very comfortable and that the group was supportive."
- "Perhaps my own detachment hindered my feelings of support by the group. I had feelings of support with the four participants from my school and three other persons, but not the group as a whole."
- "The group was interested and gave helpful comments and suggestions. They gave me help when I needed it and were very supportive."
- "People cooperated and were helpful in terms of encouragement and personal help."
- "I learned to love the people in this class."
- "I relearned how good it is to have warm, receptive people to share with and be supported by."

- "I feel love, togetherness, and fondness."
- "I will miss the support of this group."
- "Because of my personal commitment to combatting racism and sexism and because of previous frustration in this confrontation, I tended not to think of group action. Now I think differently."

From Feedback sheets

- "Talking and sharing feelings and experiences makes me feel not so alone in my attempts to change myself and my life."
- "I'm scared about this course being over - it's the only place I can talk to people about things I care about - it's an important source of support."

Critical Awareness of Racism and Sexism
Results of Questionnaire

Training Group

Questions	#1		#2		#3		#4		total	
	pre	post	pre	post	pre	post	pre	post	pre	post
1.	1	3	1	2	1	2	1	2	4	9
2.	1	1	1	2	2	2	1	1	5	6
3.	2	3	2	3	2	3	2	3	8	12
4.	1	3	2	3	2	2	1	2	7	10
5.	1	1	1	1	1	1	1	1	4	4
6.	3	3	1	2	2	2	2	2	8	9
7.	2	3	1	2	1	2	1	1	5	8
8.	1	2	1	3	1	2	1	1	4	8
9.	1	3	1	1	1	1	1	1	4	7
10.	1	1	1	2	2	2	1	2	5	6
11.	1	1	2	2	1	2	1	2	5	7
12.	<u>2</u>	<u>3</u>	<u>2</u>	<u>2</u>	<u>1</u>	<u>1</u>	<u>1</u>	<u>2</u>	<u>6</u>	<u>8</u>
total points	17	27	16	25	17	22	14	20	64	94
differ- ence	+10		+9		+5		+6		+30	

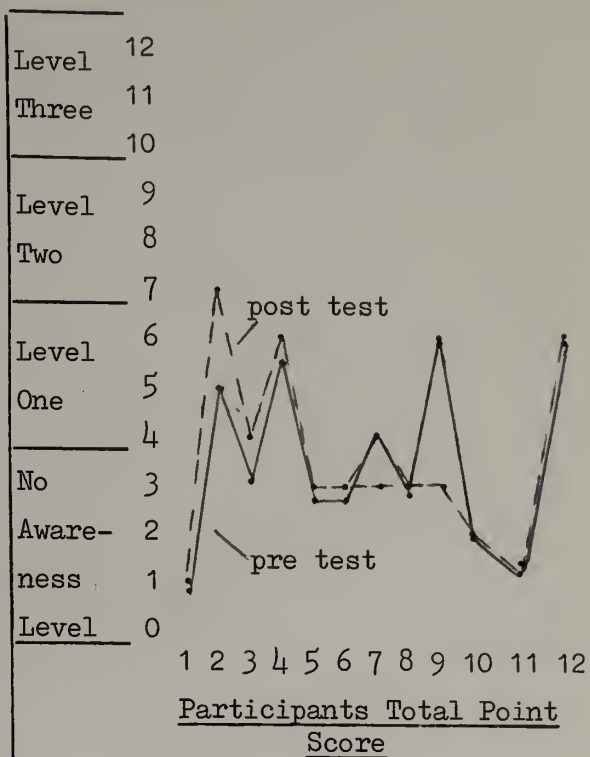
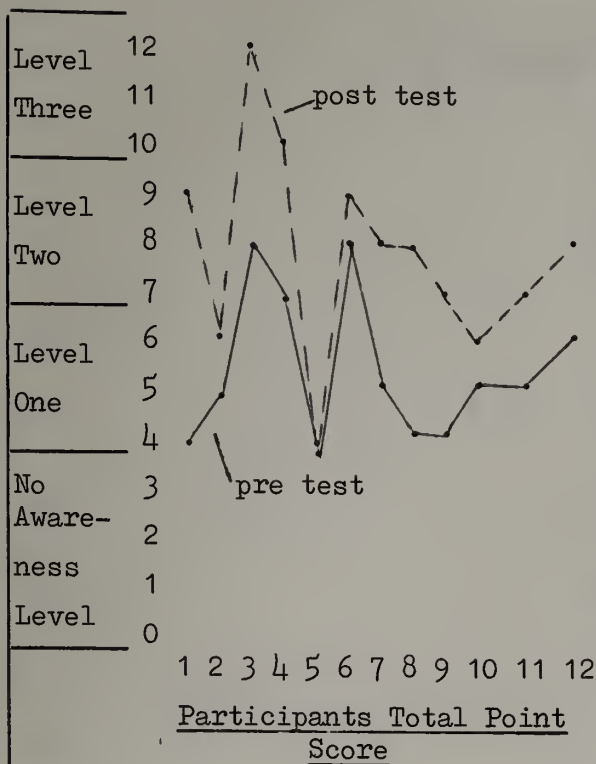
Control Group

1.	1	1	0	0	0	0	0	0	1	1
2.	2	2	1	2	1	1	1	2	5	7
3.	1	1	0	1	1	1	1	1	3	4
4.	2	2	2	2	1	1	1	1	6	6
5.	1	1	1	1	1	1	0	0	3	3
6.	1	1	0	0	1	1	1	1	3	3
7.	2	1	0	0	1	1	1	1	4	3
8.	1	1	0	0	1	1	1	1	3	3
9.	2	2	1	1	1	1	2	1	6	4
10.	1	1	0	0	0	0	1	1	2	2
11.	1	1	0	0	0	0	0	0	1	1
12.	<u>3</u>	<u>1</u>	<u>1</u>	<u>1</u>	<u>1</u>	<u>1</u>	<u>1</u>	<u>1</u>	<u>6</u>	<u>4</u>
total points	18	15	7	8	9	9	10	10	44	42
differ- ence	-3		+1						-2	

Critical Awareness of Racism and Sexism
Questionnaire Results - Number of Participants of Various Levels

Training Group

Control Group



Summary

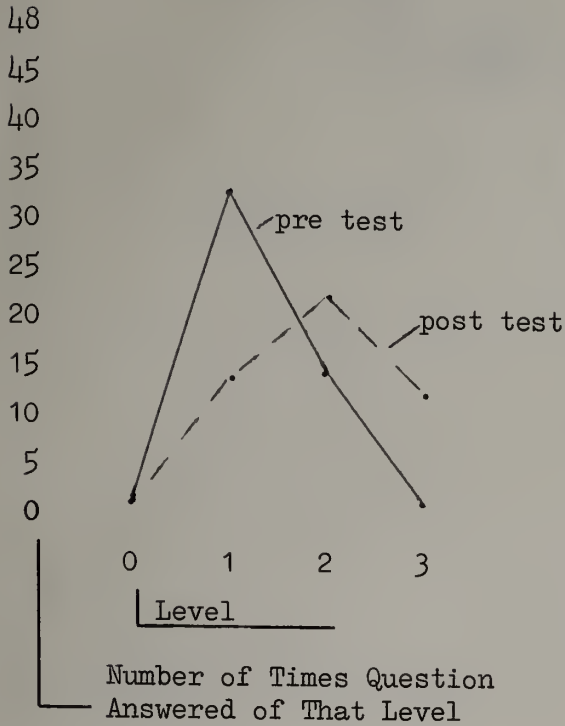
Summary

	pre		post	
	#	%	#	%
Level Three	0	(0)	2	(17)
Level Two	3	(25)	7	(50)
Level One	9	(75)	3	(25)
No Awareness	0	(0)	0	(0)

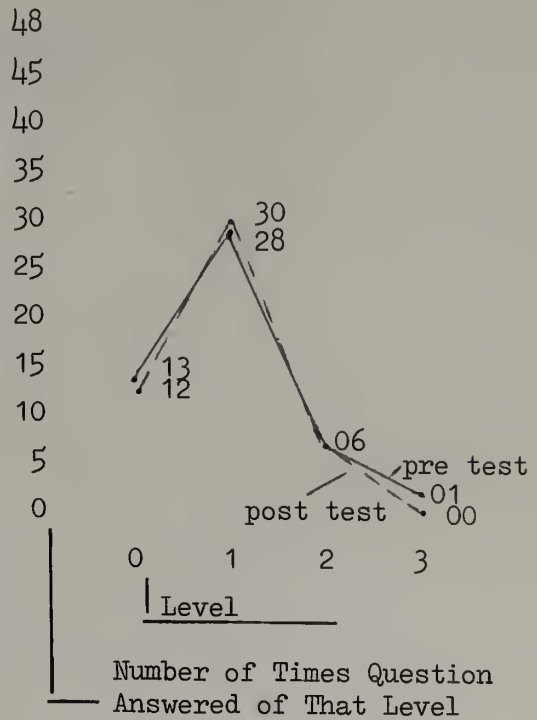
	pre		post	
	#	%	#	%
Level Three	0	(0)	0	(0)
Level Two	0	(0)	1	(8)
Level One	5	(42)	4	(33)
No Awareness	7	(58)	7	(58)

Critical Awareness of Racism and Sexism
Questionnaire Response
Number of Questions Answered of Various Levels
for Total Sample

Training Group



Control Group



Summary

	<u>pre</u>	<u>post</u>		
Level Three	1 (2%)	12 (25%)		
Level Two	14 (29%)	22 (46%)		
Level One	33 (69%)	14 (29%)		
No Awareness Level	0	0	0	0
		#		

Summary

	<u>pre</u>	<u>post</u>		
Level Three	1 (2%)	0 (0%)		
Level Two	6 (13%)	6 (13%)		
Level One	25 (58%)	30 (62%)		
No Awareness Level	13 (27%)	12 (25%)		
		#		

Critical Awareness of Racism and Sexismfrom Written MaterialsFrom Journals

- "These readings have made me more aware of the hold racism has over our country. It has also made me realize it will take many people working together for a long time to effectively change our institutions."
- "I'm saddened now that I know how pervasive racism and sexism is in our society, schools, community and selves. I hope I can use what I've learned in such a way that I might have an impact toward change."
- "I became aware while reading this book that traits which I had considered peculiarly characteristic of me may be characteristic of many women who suffer our American socialization."
- "Reading this book was very painful as I had to confront some of my own prejudices. It was so fascinating because I didn't know how naive I was."
- "Would I have given white low-income people the benefit of the doubt? (that she didn't give low-income black people). I never stopped to think - my racist attitudes interfered. There is so much more I need to learn - it frightens me. What you don't know can hurt you, but more importantly it can hurt others more."
- One participant's journal is full of discovery of subtle racism and sexism in the media. She makes numerous astute observations.
- "I would like to think of myself as a new white but I think I have to have my consciousness raised more. Terry's description of white liberal frightens me because it hits so close to home."
- (This participant refers to a low-tracked group of black and white students.) "Those kids have so much working against them that they must work together to change what needs to be changed."
- "If men are going to change their attitudes, values, and understandings about women, they need to see women through an objective reality, not as usually happens, through the eyes of a male-dominated political, economic, and social system. They should understand what society dictates as being characteristic of men and women. Hopefully we will rise above

society's norms and see people as feeling individuals and also see the similarities in men and women."

-Critical awareness of racism and sexism is implicit in all the action steps people take in their classes. (see action section)

From Evaluations

- "I didn't expect to learn so much about myself and how I perpetuate racism and sexism."

- "I learned the concept of institutional racism and my role in perpetuating it."

- "I learned more about my black students and the pressures they live under."

- "I learned that I benefit from racism."

- "I'm more aware of racist/sexist remarks, written words, televised programs than I was before."

- "I think I'm more sensitive to the white problem."

Participant A

Rationale

Knowing full well that the text books that I use in my classes frequently stereotype sex roles and provide images that are not realistic to our present and future world, I hope to provide a learning experience for students to find their own answers about the way the world has and should view these roles. By providing activities which are designed for the students to view self, classmates, family, and the world around her/him, I hope to raise the students' consciousness of sex-role stereotypes. By doing this, the student is asked to consider her/his own perceptions, attitudes, values, and behaviors. The purpose of these activities is to have the students look ahead to the future to determine if they wish to change future behaviors and in what ways change is appropriate and relevant to their lives.

Goals: (1) To make students aware of how their sex affects their expectations of themselves. (2) To gain an understanding of what it means to be female and male, (3) To gain an understanding of sex-role behavior from a historical perspective, (4) To have students identify roles of male and female which are implied by text illustrations and stories, (5) To have students compare implied roles with reality, (6) To have students identify sex-stereotyping in magazine advertising, (7) To have students clarify their individual attitudes, (8) To have students describe their future possibilities.

Description

This project was an individualized unit designed for middle school students. Some activities were taken from "Today's Changing Roles: An Approach to Non-Sexist Teaching" and others were teacher-designed. For example students made a college showing: (a) things only women do, (b) things only men do, (c) things both do. Discussion followed. Another example involved students analyzing TV programs and their textbooks for sexism.

Evaluation

The project is over! A final evaluation can be written. Please bear in mind that this project is only the beginning - I see the need of constantly working in sexism-racism awareness with the regular county curriculum.

The students liked the project a lot. First only one group was doing it and then the whole pod wanted to do it. Already students are demanding to ban certain books from the pod because they're sexist. They didn't even know what sex-

role stereotyping was at the beginning. Now they do and are beginning to act on it. Pages are disappearing from the unit - so kids must be liking it! Initially it started out as a learning activity and it turned into a unit.

My students liked doing the activities on sexism. Out of thirty students, there was only one student who said that she didn't feel the project valuable, fun, interesting, and constructive. One measure of effectiveness, I feel, is how actively involved students were in the activities. Mine wanted to miss recess and activity period to work on it!!

The changes that I've seen in my students are small - but noticeable. Girls say, "I can lift that." "Girls can push book carts." "Girls can operate AV equipment." "Girls can" Some of the girls have changed their minds on what they want to be when they grow up. They now wish to look around, investigate other avenues - instead of "becoming a housewife and a mother". One girl student told me that she might not have children until she decided that that was what she really wanted to do. Other changes are taking place on the basketball court at recess. Girls are proving to the boys that "they can" play as well as they. As a result segregated games are a thing of the past. Boys are choosing girls to play on their teams "because they are good players" instead of because they are the only ones "left to choose".

As you can see most of the changes I've noticed have taken place within the girls. I don't know if I'm sensitized to looking deeper for changes in girls because I'm a woman or if the changes within the boys are more subtle. I find it fascinating and extremely satisfying to hear the girls say "I can", "I will", and "I am capable".

My students want to do other individual projects about girls/boys, men/women, blacks/minority groups/whites. These activities are going to be a planned part of the curriculum.

Of course this project must be expanded and continued within any curriculum to bring about longterm changes in attitudes of students. It was a fun project and I feel it was definitely worthwhile.

Participant B

Rationale

In the middle school students are going through a growth period that tends to be confusing and difficult. Part of the confusion is caused by the students' search to know who she/he is and to identify purposes and directions. The purposes of

this project are to help students in discovering who they are, to become aware of their feelings and attitudes about racism and sexism, and to understand that racism is a white problem.

Description

This two week unit for middle school students was composed of a number of activities for students to do individually, in groups, and in the class as a whole. For example in one activity students tried to trace the sources of their attitudes regarding people of other races and sex. In another activity students drew a personal coat of arms. After completing it they answered in their notebook the following: (1) how did being female/male effect what you drew in each part of your shield, (2) how did being white/black effect what you drew in each part of your shield.

Evaluation

Overall I feel my project was well received by my students. Because not all the movies came and I gave up on working on the awareness of racism as a white problem, the students picked projects to do that they're finishing this week. All have to do with blacks and women in history.

At first I thought this would be very difficult but I was surprised at my students willingness to grow. I was also surprised that some of them enjoyed the unit. I learned that I have a lot of rednecks or racists and that young minds are already shaped and have definite attitudes about sex-roles. Yet some of them are willing to listen.

Changes varied with the students. The blatantly racist students are now willing to listen. Before they would say such things as, "You stupid niggers". Now they're willing to have a black student sit next to them. All the students are more open-minded and they can all identify sexist remarks.

I'd like to continue the unit and go into more detail and possibly go towards racism as a white problem. I was only going to do this with one class - but I ended up doing it with all of them. The students left the unit wanting to do something about the problems. I'll continue my work on racism and sexism in everything I do next semester.

Participant C

Rationale

By making students aware of capabilities inherent in all human beings, they can have a foundation on which they can base their judgments regarding sex and race. In conjunction with this heightened awareness the students can be made aware of sexist and racist myths and stereotypes perpetuated by our society. By drawing on both areas of knowledge, the students can make value judgments regarding racist and sexist views.

The goals of this project are: (1) to enable students to identify roles that people play regarding sex and race, (2) to enable students to identify these roles within themselves, (3) to encourage students to make value judgments regarding racial and sexual stereotyping within the context of their lives and of society.

Description

The project was developed for middle school students. The instructor, a science teacher, chose to develop his project for his homeroom with which he met weekly for group guidance. All activities were developed by the teacher. For example, the students were asked to collect articles and watch for information depicting the changing role of women. For the class discussion the teacher asked students, "What jobs can men do?, what jobs can women do?" Besides discussion role play and simulated experiences were used. The project was developed for three group guidance sessions.

Evaluation

This project was successful in that students began thinking about sex-roles stereotyping. A number of students approached the teacher with questions/thoughts coming from the discussions and activities of the project during their free time or other class periods. The instructor intends to deal with racism and sexism in a film class later in the semester. In addition he intends to develop a resource unit on black and women scientists.

Participant D

Rationale

History as taught in the classroom and textbooks in elementary school are white male dominated. A distorted picture of history goes undisputed throughout the elementary years. Children grow up with the belief, whether intended or implied,

that only white males accomplish anything of historical value. Blacks are either portrayed as slaves or not at all - women as helping characters without initiative.

It is the purpose of this project to: (1) bring into proper focus the role of women and blacks in the growth of the nation; (2) develop an awareness in children of the gap in history as taught through textbooks; (3) try to eliminate the concept that black history is something separate from history; (4) make students more discerning and critical of the "fairy tale" quality of American history for elementary schools; (5) develop a resources book that could supplement the course of study now in use; (6) open up exploration in careers that blacks and women may not consider as possible career goals.

Description

This project is designed for upper elementary school students. The students will research lives of important blacks and women not mentioned in the history books. They will present short accounts of these peoples' lives on the school public address system as part of a series of biographical minutes, adapted from the "Bicentennial Minutes" aired on TV. The research will be compiled in booklets for student use.

Evaluation

At this time the project has not been completed, however, our progress can be discussed.

In preparing for the research, two girls in the class have become experts in analyzing texts for the omission of blacks and women. They have done extensive surveys of the texts and pointed out samples of racism and sexism. I have forwarded the surveys to teachers in other schools.

While the students have done the historical sketches necessary for these projects, we have not completed the project. This is because we've gotten off on other tangents. For example, one student did a historical study of blacks and women in United States postal stamps. Other students became interested in that project.

At this time I can make no final conclusions about the project. Students have changes so far in small ways. For example, now everyone addresses their letters, "Dear Sir/Madame", while previously they had read, "Dear Sir".

Participant E

Rationale

I chose this particular project for a number of reasons. First of all I want my students to get to know each other and themselves better. I hope to design activities that will get them to examine their attitudes toward others by placing them in the other person's skin, so to speak. They will be dealing with the issues of racism and sexism as both they and I perceive them.

Specifically, I will be hoping to get my students in touch with their own racist and sexist attitudes. I want them to be able to recognize racism and sexism both in themselves and others. Overt examples will be easy to identify. Covert examples will be harder, but we will deal with both. They will also discuss how to deal with this constructively. I feel very strongly that as people become sensitive to others their negative attitudes change.

Goals: (1) The student will explore their individual and group attitudes about race and about sex roles, (2) The students will explore their attitudes toward peers and family, (3) They will get to know each other better on a personal level, (4) They will learn more about themselves, and (5) They will learn about the history and roots of racism and sexism.

Description

This project was designed as a two-week unit for ninth grade English students. It consisted of a series of learning stations, class activities and discussions that focussed on the discrimination that women, blacks, and young people face in our society. For example students were asked to write a description of a day in their life ten years from now. They then were asked to change race and sex and describe their life in ten years. Next they were to think about the following questions: (1) How would our life be the same?, (2) How would it be different? General discussion followed.

Evaluation

I had such great expectations for this unit that when I didn't see my students' consciousness raising to the high heavens I was very disappointed. However after the unit ended I realize that most of my goals had been met but just to a minor degree than I had expected. I also realize that many of the students had learned things I hadn't expected them to and a few had learned important facts about themselves. For example, learning that you are prejudiced and admitting this in an evaluation when you wouldn't before is a step in the right direction. Students did meet the goals of getting to know each other better. Almost all the students polled seemed to recognize the problems of discriminatory practices as they exist in our society. However throughout the unit they were much more

adept at recognizing these problems as they related to others than they were as they related to themselves. They got very adept at recognizing overt discrimination practices but many still could not recognize covert discrimination. Some of them did come up with plans of actions and changes in attitudes as regards discriminatory practices and they focussed on themselves. Unfortunately the majority of students did not come up with such plans.

(Many specific changes in the unit, if taught again, were listed.)

There is so much more that I am planning to do this year in the school and community that I hardly know where to start. I am already planning three more units with similar themes. One unit will be on occupations, another on discrimination using literary stories, and the third will be on poetry using poems by blacks, women, and young people. I also plan to eliminate any sexist or racist practices from my own classroom and to help other teachers understand what the practices may be. I hope also to get my unit on "Women and Society" introduced as an elective for next year.

I did notice little things after the unit. Boys were yelling at each other calling each other "blackie/whitey". At one point they looked at each other and said this is stupid, and stopped. I'd like to hope the unit had something to do with this. Since the unit there's been no flinching about stories about blacks and whites like there used to be. I used to get outbursts and titters when I'd write something on the board like, "the doctor, she". Now I don't get those reactions. In all, the students did take a good look at themselves and their attitudes.

Participant F

Rationale

My project deals primarily with sexism. Before taking this course my background in both topic areas was nil. I feel that if I begin with a project in sexism which I feel more comfortable in dealing with because I'm a female, the problems in the project will be less. After doing this project I can improve both the project and myself. Then I can deal with racism.

I intend to facilitate an awareness in my students that sexism does exist in our world and that it crops up in every aspect of it. Presently, my students don't even know what it means, let alone able to identify it. The project will have three parts: learning what sexism is, identifying it in all

its aspects, and what we can do to erase it.

Description

This project was for high school English students and it lasted two weeks. Activities from the Emma Willard Task Force booklet, "Sexism in Education" and teacher-designed activities were used. For example, students were asked to draw their perception of society's "ideal man" and "ideal woman". Class discussion followed. Readings on sexism were assigned. During the second week students worked on activities that were later presented to class. This two week project was followed up with a novel dealing with racism and sexism.

Evaluation

Due to my limiting the time to two weeks, I tried to squash too much into a small time period. I believe the students felt the pace was too fast. The logs weren't successful. I didn't give them adequate background. I'll try again. The class activities followed by group discussion were very successful. The self-initiated projects were successful.

I only planned to do this unit with one class and now I'm doing it with all my classes.

I feel most of my students learned from this project. At least they all know what sexism is! Many have changed a lot since the unit. Now they think before they open their mouths. Before they just reacted emotionally without rational thought. Now they are willing to read more varied kinds of materials and are open to more options. Many of them are still prejudiced but they're a little more open and a little less negative. For example last week was black history week and they weren't as mouthy as usual. Before the unit they would have come up with something like, "Why don't we have a white history week".

Participant G

Rationale

Sexism is fostered in a situation where it is not challenged. If men are going to change their attitudes, values, and understandings of women, they need to see women through an objective reality, not, as usually happens, through the eyes of a male dominated political, economic, and social system. If men see themselves as better, above, and different than women then they will never be able to understand the realities and problems of being a woman.

My rationale for offering this mini-course is to help the

men in my class to see themselves and women as feeling persons. Men should understand what the society dictates as being characteristic of men and women. Hopefully we will rise above society's norms and see people as feeling individuals and also see the similarities of women and men.

At Ryken particularly we have a problem as there are no women students. Because of this situation the students loose something vital in their education - a woman's perspective and feelings. Because our students' attitudes about women are not challenged in school, their relationships with women outside of school may continue to be sexist. With this course I hope to help students start to make changes in their attitudes and relationships with women.

I do not pretend to be able to give the students these insights. Rather I do feel qualified to help students see why we as males are dominating women and seeing them as inferior. I would hope that after taking this course the men would continue to be sensitive to the problems of sexism in our society, and attempt to change some of their sexist actions.

Description

This mini-course was taught to male high school students attending a parochial school. It consisted of small group discussions and activities that were designed by the instructor. For example, students analyzed TV commercials for sex-role stereotypes and discussed the findings and their implications. The course lasted for two weeks.

Evaluation

This unit was not as successful as I had hoped because I ran into scheduling problems. It was difficult to meet with the same group of students several times a week. I did see small changes in the students' attitudes but a lot more work needs to be done.

Participant H

Rationale

Sex role stereotypes are learned at a very early age and are compounded through the years. Through my project, a game, I hope to open children's eyes to the changing, and potentially changing world around them. It is not to shove anything down their throats but to open up new doors of expression and exploration.

Description

This project is a game designed to teach non-sexist approaches to situations that young people find themselves in every day. In this board game students draw cards that describe various situations. They progress or go back depending on the sexism of the responses. This game is designed for upper elementary students.

Evaluation

The students loved the game and enjoyed playing it. It is too early to state what benefit the game has had for my students. If I could change a few things, I would have had more time to work on the project and to involve the students with it. I hope to complete the time I need with the children in the coming semester. Also the game is designed so that I can make it a racism game by switching the cards. This will be my next step.

Participant I

Rationale

In a desegregated school or classroom the single most important factor determining the success of the "arrangement" is discipline: how it is handled, who administers it, when it is to be administered, the degree of severity and the follow-up of its administration. If discipline is used as a means of oppressing a group or an individual, either deliberately or inadvertently, the hum of harmony can become a roar which can eventually bring the roof down on everyone's head.

The most important link in the chain of discipline is the classroom teacher. It is necessary to recognize the teachers who have developed the qualities prerequisite to establishing the correct tone of discipline, the teachers who have enough common sense to permit freedom of expression yet at the same time instill in a student the inner discipline that will permit the achievement of success and the ability to perceive oneself as a worthwhile human being. These teachers can become the nuclear force around which to build a progressive faculty.

In senior high school the handling of discipline is especially fragile because one is dealing with young adults, some of whom already control their own lives. The social, cultural, and economic background of the students are at the very least heterogenous. By contrast the backgrounds of the majority of teachers is homogenous. Unless they have been sensitized through experience or training they will create discipline problems.

I hope to employ the four GMHS teachers in this course as a nuclear group of sensitized teachers who could work with the other teachers in informal discussion groups to aid in solving problems. They may in the process help others to realize in themselves the racist and sexist feelings, motives, and decisions that play a part in the actions they exhibit.

Goals: (1) To help teachers deal with discipline in their classes, (2) to help individuals recognize when racism and sexism occurred, (3) to reduce tensions that are currently building within GMHS and the community.

Description

Informal rap sessions concerning discipline would be announced by the administrator, the planner of this project. The group leader and four teachers, who would act as unannounced co-facilitators, would meet together and plan for the sessions. Facilitators would help others discover and deal with any racism and sexism underlying their discipline problems.

Evaluation

During the first rap session teachers were uncomfortable and tense. After the session, the planning group decided to work with other teachers on an individual basis rather than in a group setting. Each facilitative teacher was assigned to one or two teachers with whom they will work for the remainder of the year. Only then will we know if there have been any positive results.

Participant J

Rationale

Goals: (1) to create an awareness of imbalance of racist/sexist emphasis in class materials, specifically, and in life, generally. (2) to actively change a situation of imbalance by doing something oneself - even when the situation "rules" against chances of kids or one person making a difference.

Description

Each child chooses a person from life, past or present, who is a member of a discriminated group. The child with parental/teacher guidance rewrites at the second to fourth grade level that person's life story or biography with illustrations on each page.

Evaluation

I was frustrated with the plan for the kids to write life

stories of blacks and women - it was difficult for them. I want to work for the teachable moment over the whole semester and not just on one curriculum plan. I felt frustrated by the short period of time. I want to work now on revising the county curriculum.

This participant followed up her less-than-successful project with a second project the next semester.

Description

This participant organized her whole reading program for the semester around stories and books about blacks, women, and inter-group relations. She went through all the readers in her class and in the school looking for appropriate materials. The reading program is very much related to her science and social studies program as well.

Evaluation

This teacher reported the program to be extremely effective. Students are highly motivated and love the books and stories. The students wrestle over who will take the books home. Reading improvement has been great. White children are reading books about blacks that they had never been willing to do before. In fact, they like them as much now as their old-time favorite sports books. The black students, who previously had been unwilling to discuss their race and its heritage, now shrink less from issues and concerns dealing with blacks. The teacher believes their self-concept has been affected and they now have more self-confidence.

Participant K

Rationale

As my own consciousness of sexism in our society began to expand, I began to take steps in my own area of work to counteract it. I evaluated all library materials for sexist influence before purchase, made sure non-sexist materials got into the hands of students and teachers, taught units on women in history, etc.

The frustration set in with the realization that my influence on the children may only be proportional to the amount of time they spend in the library with me per week which is negligible compared to the amount of time spent in their regular classrooms. With few exceptions, traditional sex roles and stereotypes are reinforced in these classrooms: girls carry messages, boys projectors, most boys and girls play separate games on the playground, boys and girls receive positive

feedback for different behaviors, and girls find very few positive role models with which to identify in the textbooks. If I can take steps to alter these practices I will have not only raised the consciousness of some teachers, but also have dealt in some way with one of the bastions of institutional sexism, the elementary school.

Description

This project involved the evaluation of sexism in the reading and language arts books used in grades one through five in the H. Elementary School. The evaluation was followed by an in-service program where the results of the findings were presented, a slide-tape on sexism in readers shown, and a general discussion of the problem held. Non-sexist readers and supplementary resources were recommended by the project designer.

Evaluation

At the in-service presentation the faculty, although polite, were not especially receptive. I managed to increase their awareness somewhat, but feel that they would need two or three consciousness-raising sessions before they would be able to hear my suggestions with greater receptivity.

In the month that followed my presentation I saw no changes in the way reading was being taught. One teacher asked me for material on women explorers as part of a social studies unit she was teaching. Another teacher pointed out to me that the pronouns, he/his, were being used consistently in statement of school goals.

I am not too discouraged because each step that I take, whether successful or not, suggests new paths. I recently circulated a bibliography of career materials contained in our library, with an asterisk next to those I felt were free of sex bias, so that my colleagues know that these are issues I intend to pursue. I may plan and conduct a workshop on sexism in the schools for the other media specialists in the county. Finally, I feel I am making progress with the students - they are not nearly so shocked as they once were when confronted with men and women in non-traditional roles.

Participant L

Rationale

Too often art programs are planned around materials, with emphasis being placed on learning how to use each material, in the hope that a breadth of experience will somehow be valuable. Art can be a vital force in the lives of students if it is

relevant to their thinking, and becomes the avenue by which they can express the feelings about their society that they are not encouraged to express either in or outside of school.

Teachers play an extremely important role in the development of not only art, but of the students themselves. It is only through a strongly supportive teacher who encourages and interacts with students that an increased sensitivity to the environment can grow.

Our educational system limits the development of black and female students. Many teachers are becoming aware and concerned. They are also realizing that they may be unintentionally restricting the potential of black and female students. This pamphlet will hopefully be used as a beginning guide to help teachers and students recognize and deal with racism and sexism in today's art classroom.

Description

This project is planned for high school art teachers and students. It consists of a booklet for teachers with activities and resources for dealing with racism and sexism in the art classroom. For example a teacher "check-out", to analyze one's art classroom for racism and sexism, begins the booklet. Lists of resources - slides, films, books - about/by black and women artists are listed. This instructor showed a series of slides about black and women artists that are included in the booklet to her high school art classes.

Evaluation

The instructor evaluated the part of the project she did with her students - showing the slides of black and women artists. Initially black students would laugh at the pictures by black artists and the white students were very quiet. Eventually after viewing many of these slides all students became seriously interested in the paintings and the artists' backgrounds. It was evident that this type of art was "new" to both black and white students. Females in the class loved seeing art work done by women artists. Most of the males in the class were surprised, but interested. A few sexist remarks were made at first, but after the students learned that these would not be tolerated, it ceased.

Most students now realize that all people, black, white, male, female, express themselves through art. Male students have become less skeptical of the capabilities of women in art. Some female and black students now visualize themselves in a career that is art-oriented.

Participant M

Rationale and Description

I have planned a poetry unit to deal with the issue of racism. All the poetry is written by either black or women poets. The students have never been exposed to any of the poets or to this type of social commentary through the media of poetry. The course was designed for a tenth grade English class.

Evaluation

The white students in the class really began to think and talk about the inequities which exist right in their own front yards. The black students seemed already cognizant of many of the problems and were even willing to add to the white students' eye-opening. Many students who had not previously been involved in class discussion now became motivated and active.

This poetry unit proved to be extremely effective. Students became aware of the social problems of racism and were willing to openly discuss the problem. The class did not shy away when some of the issues came very close to home, but seemed to take the attitude that something must be done to alleviate the problem.

Small Anti-Racist and Anti-Sexist Actions
recorded in journals

- a. She met her goal of raising the issue of racism with another teacher.
- b. She set and met numerous goals for dealing with racism and sexism in the classroom. For example she used examples of blacks and women when giving examples. She talked to the Vice Principal about his sexist remarks. In a group context she challenged a friend about his racism.
- c. This participant took many effective actions steps. She challenged another teacher's racism and sexism. She talked to the principal about sexist materials and got a commitment to ordering alternative materials. She had conferences with students who exhibited racist behavior.
- d. He documented very effective actions taken to solve classroom problems regarding racism and sexism.
- e. This participant took a wide variety of action steps. For example she developed contact with a black teacher in her school and got more classroom information regarding black culture.
- f. She set several goals regarding racism and sexism and met them effectively. For example she asked girls to do the jobs boys usually do and visa versa.
- g. Her journal is full of examples of questioning people in her school regarding their attitudes and behaviors. For example she talked with a colleague who showed a racist film.
- h. Numerous effective action steps are record. She spoke up at the County Association Meeting regarding sexism. She made her magazines and bulletin boards more reflective of black and female students.
- i. He challenged students on racist and sexist remarks throughout the semester.
- j. Her journal documents many examples of actions taken in her class.
- k. He tried many things with students in the classroom - particularly interceding and then discussing racist and sexist behaviors.

Development of Action
Written Data from Course Evaluations

- a. I'm going to use what I learned and touch as many people as I can - I want to change things.
- b. I feel I have only started to deal with racism and sexism in the art curriculum.
- c. Socially, when I'm around people I seize opportunities to make them aware of their racism and sexism. I talk about these problems to my peers and to my students.
- d. Sections of that book gave great guidelines for struggling whites like me. I plan to read just those two pages each week to keep me on the right track.
- e. I have developed the idea of art for all. I changed the curriculum and added black and women to art history. I have changed myself as a role model.
- f. My classroom has become a more tolerant place.
- g. I have established a close personal social relationship with the four teachers. We are trying to create a climate for positive social change.
- h. There were things that used to bother me that I quietly accepted. Now I speak up about them.
- i. White students subtly disrupted the class during a film about jobs that focussed on hospital workers that were primarily black. I spoke out. "It's very sad that you white students couldn't take 22 minutes to see a film about jobs available to all people without getting itchy and talkative because the people were black, when for ten years these black students have been listening to white people tell them about white history written by white authors and they have had to sit, be quiet, and take notes."
- j. I'm much more willing to confront colleagues when I hear racist and sexist remarks. I have encouraged that minority and women issues and history be included in all aspects of the curriculum. Teachers are beginning to respond a little. I've been persistent in my efforts and they know I am not going to give up.

Training Group Scores for Individual Aspects
of Personal Power, Group Support and Action

	<u>Mean Score for Total Group</u>		<u>Mean Difference</u>
	<u>pre</u> (on a scale 1-5)	<u>post</u>	
The development of <u>Personal Power</u>			
a. increased sense of self-worth and self-confidence	4.05	4.50	+.45
b. increased self-knowledge	4.15	4.62	+.47
c. increased sense that one can take responsibility for and change ones life	3.79	4.22	+.43
d. increased sense that one can facilitate change in ones society	3.0	3.64	+.64
(on a scale of 1-5)			
The development of <u>Group Support</u>			
a. an increased trust in the group and a willingness to take risks	3.02	4.05	+1.03
b. an increased sense of community	2.60	4.05	+1.45
c. an increased willingness to rely on members of the group and be relied on by them	3.12	4.02	+.90
d. an increased sense of the power of the group and personal power from the group	2.79	4.05	+1.26
(on a scale of 1-3)			
The development of <u>Critical Awareness of Racism and Sexism</u>			
a. an increased awareness of how our society fosters racism/sexism	1.4	2.3	+.9
b. increased awareness of how the individual is both a victim and perpetrator of racism/sexism	1.3	2.0	+.7
c. increased awareness of how our political, economic and social system has affected our beliefs and behaviors regarding racism and sexism	1.4	1.8	+.4
d. increased awareness of alternatives for dealing with racism and sexism	1.2	1.7	+.5

