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Mary Herak
The University of Montana
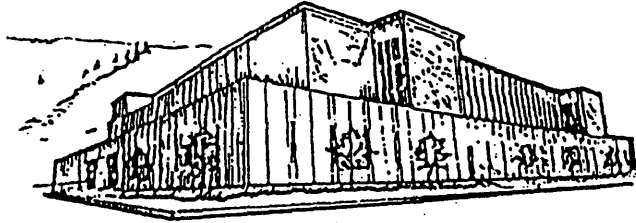
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RACISM--ROOTS AND RECOVERY: CREATING AND TEACHING

A TWO-COMPONENT INTRODUCTORY CURRICULUM ON

"UNLEARNING RACISM"

by

Mary Herak

B.A., University of Montana, 1972

M.A., University of Montana, 1979

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Approved by:

Deborah Stetat
Chairperson

R C M Bunay
Dean, Graduate School

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Date

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PREFACE

Teaching and writing about racism are difficult tasks, primarily because "race" is such a confusing construct. Dobbins and Skillings (1991) address this confusion:

A large part of the problem is that the descriptor "race" gives the impression of having scientific legitimacy because it bears resemblance to a biological fact. When we discuss racial groups, learners may assume that there is a high correlation between race and culturally specific behaviors. Although most contemporary scholars have no illusions about the spuriousness of the correlation between race and behavior, there is great debate about whether or how social science should use "race" terms (Dobbins & Skillings, 1991, p. 38).

While acknowledging the "logical incongruities" of "racial" concepts, the authors also acknowledge "the clinician's practical imperative to discuss human problems in terms that are a part of their client's routine styles of thinking and being" (Dobbins & Skillings, 1991, p. 38). I have struggled, as teacher and writer, with this dilemma. I address the concept of "race" in the Terminology section of this paper (p. 33) as follows:

It is important to stress from the outset of any discussion of terminology that all the general terms for "racial" groups are misleading in two ways. First, such terms mislead because they disguise the enormous physical and cultural variation that exists within each group (Cyrus, 1993; Dobbins & Skillings, 1991; Selig,

Knaupp, Brooks, & Lanouette, 1993; Van den Berghe, 1967):

"There is more variation within presumed racial groupings than

between such groupings" (Dobbins & Skillings, 1991, p. 39).

Second, the concept of "race" in any "pure" sense is a myth.

There is in reality only the human race, with variations over time

because of extensive migration and intermarriage among human

groups throughout history (Cyrus, 1993; Dobbins & Skillings,

1991; Selig et al., 1993; Van den Berghe, 1967). "Race" is a

social construct based on social values and/or differences in

physical appearance. The socially-defined aspect of what is

called "race" can be seen in the following examples: A child born

in the United States to a Chinese father and a "White" mother

would be categorized as "Asian-American" rather than "White,"

even though both labels would be equally accurate. A child with

one American Indian grandparent and three "White" grandparents

would typically be categorized as "Indian."

To use the terms "race," "racial," and "biracial" without a lengthy preface

invites confusion. The listener or reader is likely to construe the terms to imply

clearly defined genetic difference and then to overlay that with a multitude of

socially-derived and inaccurate assumptions. I have chosen to call attention to

the imprecision and ambiguity of these terms by enclosing them in quotation

marks throughout this paper. Perhaps I should have done the same with

"racism," a term that is also ambiguous and confusing: (1) Because it derives

from the term "race," it too may mistakenly imply that human beings are

members of biologically different species. (2) It is commonly defined as "the doctrine that one race is superior" (Schaefer, 1993, p. 35); this definition is insufficient. It does not address the societal power imbalance that underlies all forms of oppression. As shall be seen in Chapter One, this curriculum uses a more precise definition of racism.

Ricky Sherover-Marcuse devoted much of her life to teaching about racism and unlearning racism. She strongly believed that people desired and were able to change racist attitudes:

> People will change their minds about deeply held convictions
>
> under the following conditions: (1) the new position is presented
>
> in a way that makes sense to them, (2) they trust the person who is
>
> presenting this new position, and (3) they are not being blamed for
>
> having had misinformation (Sherover-Marcuse, 1981, p. 48).

Sherover-Marcuse viewed racism as more than a matter of attitude, however. She prescribed a two-pronged approach:

> Racism is both institutional and attitudinal. Effective strategies
>
> against it must recognize this dual character. The undoing of
>
> institutionalized racism must be accompanied by the unlearning of
>
> racist attitudes and beliefs. The unlearning of racist patterns of
>
> thought and action must guide the practice of political and social
>
> change (Sherover-Marcuse, 1981, p. 47).

Sherover-Marcuse's ideas are the foundation on which this curriculum was built. See Appendix E for a summary of her core teachings about racism and unlearning racism.

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CHAPTER ONE

INTRODUCTION

Preliminary Statement

This paper is the final step of a professional project for the degree of Education Specialist in Guidance and Counseling. The project included creation of a curriculum on "unlearning racism" and teaching a class using that curriculum. This paper is a project report.

Literature Review

It has been predicted that by the year 2040 the current human population on the planet will double, if current growth rates continue (Population Reference Bureau, 1994). Migration pressures are already increasing, as people from stressed regions around the globe seek new places to live. It has been predicted that by the year 2050 approximately one-half of the United States population will be of African American, Asian American, Hispanic American and/or Native American descent (O'Hare, 1992; U. S. Bureau of the Census, 1993). The need is increasing for greater openness to and tolerance of cultural differences. The need is increasing for "multicultural persons," in the words of Jaime Wurzel, "able to incorporate and synthesize different systems of cultural knowledge into [their] own" (Wurzel, 1988, p. 10).

Wurzel is part of what has been called the "multicultural movement," a fairly recent development with no single organization or leader. Its adherents generally agree on three areas where change is needed: greater acceptance and celebration of cultural diversity; greater movement toward political and

economic justice; and a rethinking of the definition of "White people" (Satin, 1990).

Not everyone is enthusiastic about the movement toward multiculturalism. Two-time Pulitzer prize winner Arthur M. Schlesinger, Jr., for example, bemoans what he sees as "the rejection of an overriding national identity" by "multicultural extremists" (Schlesinger, 1993, pp. 28-29).

Whatever one's opinion about multiculturalism, any observer of the media is soon aware of the widespread environmental damage and societal tension that accompany and underlie large-scale demographic changes. "Racial" and ethnic conflict are part of this complex picture. An extreme response in the United States has been an increase in "White Supremacist" activity (Center for Democratic Renewal, 1988; Zeskind, 1986).

Prejudice and Change

In The Nature of Prejudice (1958, 1979), Gordon Allport examined ten conditions under which prejudice can flourish:

1. heterogeneity in the population--i.e., diversity of skin color, religion, clothes, lifestyle, etc.;

2. ease of vertical mobility--i.e. no frozen class or caste system;

3. rapid social change with attendant disruption of social structures and values;

4. little relaxed one-to-one contact between individuals in different groups;

5. rapid population expansion among non-dominant populations;

6. realistic rivalries and conflict--e.g., the lower classes of the

dominant group feel the availability of jobs is threatened, and in

fact there is more competition for existing jobs;

7. political or economic gains for the dominant group because of

exploitation or exclusion of other groups;

8. official sanctions for aggressive scapegoating;

9. legends and traditions that sustain hostility; and

10. unfavorable attitudes toward both assimilation and cultural

pluralism.

A majority of these conditions exist in the United States today. Although

the potential exists for this country to become a society in which multiculturalism

is valued and nurtured by most of its citizens, enormous potential exists for

intensified conflict and divisiveness. What hope is there that attitudes and

behaviors will ultimately change in the direction of multicultural openness and

respect? Allport may have answered this question with an observation:

> . . . human nature seems, on the whole, to prefer the sight of
>
> kindness and friendliness to the sight of cruelty. Normal men [sic]
>
> everywhere reject, in principle and by preference, the path of war
>
> and destruction. They like to live in peace and friendship with their
>
> neighbors; they prefer to love and be loved rather than to hate and
>
> be hated. Cruelty is not a favored human trait. Even the top Nazi
>
> officials who were tried at Nurnberg pretended that they knew
>
> nothing about the inhuman practices in the concentration camps.
>
> So long as there is this sense of moral dilemma there is hope that
>
> it may somehow be resolved and that hate-free values may be
>
> brought to prevail (Allport, 1958, pp. ix-x).

Allport's classic study, first published in 1954, sought to understand the roots of conflict, "racial" and otherwise. He commented that the modern association of the word "prejudice" with "race prejudice" was "unfortunate," since throughout history most prejudice and discrimination were rooted in other differences. Most often these were religious (e.g., anti-Jewish sentiment) or economic (e.g., slavery) in nature. A variety of historical occurrences in the nineteenth century, however, combined to make the designation of group membership by "race" convenient.

> The simplicity of "race" gave an immediate and visible mark, so it
> was thought, by which to designate victims of dislike. And the
> fiction of racial inferiority became, so it seemed, an irrefutable
> justification for prejudice. ["Race"] had the stamp of biological
> finality, and spared people the pains of examining the complex
> economic, cultural, political, and psychological conditions that
> enter into group relations (Allport, 1958, p. xi).

Like most scholars today, Allport preferred the term "ethnic" to the term "race." "Ethnic" refers to a variety of characteristics of groups--e.g., national, cultural, linguistic, religious, and physical--whereas "race," he said, implies biological unity, "a condition which in reality seldom marks the groups that are the targets of prejudice" (Allport,1958, p. xii). He looked to six interwoven theories to explain the roots of prejudice--historical, sociocultural, situational, psychodynamic, phenomenological, and "earned reputation." He discussed each of these in turn and then considered remedial programs to counteract the damage (Allport,1958, chapter 30). Because this paper is focused on the development of an introductory remedial program, I will discuss each of these:

1. Formal educational methods--Allport included several methods: lectures and textbooks; use of movies, fiction, and dramas; field trips to other communities or field work in other communities; celebrations of diversity such as culture fairs, pageants, or exhibits; and small group processes.

2. Contact and acquaintance programs--These are most likely to make a difference, Allport said, if they involve teamwork that "should lead to a sense of equality in social status, should occur in ordinary purposeful pursuits, avoid artificiality, and if possible enjoy the sanction of the community in which they occur" (Allport, 1958, p. 454).

3. Group retraining--One example of this would be use of role plays to provide a sense of what it feels like to experience prejudice or to develop skills in interrupting incidents of bigotry. Another example would be the coordination of a group project to research and improve group relations.

4. Mass media--Allport was ambivalent about the use of mass media for prejudice reduction, given the extent to which people in the United States are overloaded with media messages.

5. Exhortation--Allport believed preaching and pep talks at least reinforce tolerant attitudes among the tolerant.

6. Individual therapy--This is an especially good method, Allport believed, because "prejudice is often deeply embedded in the functioning of the entire personality " (Allport, 1958, p. 459). In-depth interviews could be effective for those not trustful of therapy.

Allport listed several content areas that should be covered in what he called "intercultural education": how genetic and social definitions of "race" differ, and the ways racism misinforms; how different cultural customs and languages can enrich a society; ways in which human groups do and do not differ; how stereotypes and related language contribute to division; how scapegoating works; how internalized oppression works; how discrimination and prejudice have worked historically and do work currently, individually and institutionally; how loyalty to a nation implies loyalty to the various ethnic groups that make up the nation.

Allport also looked at institutional changes (e.g., laws, executive orders, housing ordinances) as remedies for prejudice and discrimination. He encouraged a multi-faceted approach to the improvement of relations between social groups.

Perhaps the most positive development in the area of prejudice reduction in the United States in recent years has been a proliferation of academic and non-academic programs on cross-cultural relations and intercultural communication (Intercultural Communication Institute, 1994). While these may or may not directly address racism, they all educate about ways cultural differences can contribute to misunderstandings and divisiveness between groups. A number of organizations provide direct training in prejudice reduction and unlearning racism. Outstanding examples of these are the National Coalition Building Institute in Washington, D.C.; Diversity Works and New Perspectives, both located in Amherst, Massachusetts; and the Reevaluation Counseling organization, centered in Seattle.

Defining Racism

There is much confusion in the United States around the topic of racism. When large numbers of European Americans, for example, accuse non-dominant groups of "reverse racism," it indicates that they define racism simply as prejudice, bigotry, or discrimination. It is essential to this curriculum to clearly establish that racism is not synonymous with the "racial"/ethnic prejudice and/or bigotry that humans often experience when faced with someone who looks or seems "different" (Bennett, 1993, p.1). "Racial" prejudice, bigotry, and discrimination are thoughts or acts by one person or group against another person or group. Racism, as presented in this curriculum, is all of these reinforced by the power of the dominant cultural and institutional hierarchies of a given society (Chesler, 1976; Jones, 1972; Katz, 1978; Sherover-Marcuse, 1981; Skillings & Dobbins, 1991). Racism need not be a conscious interaction, and most often it is not. It is systemic, reinforced by the dominant institutions, the dominant language, and the dominant worldview of any society in which one "racial" group believes itself to be superior to others and has the resources to impose that belief on all members of the society to a greater or lesser degree. Because racism is systemic, no one in the dominant group in such societies can escape participation in it, regardless of goodness of intent, as long as the inequities that hold such an imbalance in place continue. Although an assumption of this curriculum is that everyone has been hurt and limited by racism, and that everyone stands to benefit from unlearning it, it must still be acknowledged that only dominant group members benefit from the multitude of taken-for-granted privileges that McIntosh (1993) describes as "the invisible knapsack." In this sense, only behavior of dominant group members can be

"racist." Non-dominant groups have comparatively little power and privilege in such a society, so the term "reverse racism" is inaccurate. It obscures the difference between socially empowered behavior and behavior that is not socially empowered (Sherover-Marcuse, 1981, p. 49; see Appendix E).

Some non-dominant individuals and groups do act out "racial" hostility toward dominant group members. Because of misinformation they have about themselves, they also often act out "internalized racism," in three ways: (1) by internalizing the dominant culture's negative stereotypes about their group or other non-dominant groups; (2) by behaving in oppressive ways toward individuals of their own or other non-dominant groups; and/or (3) by acting as agents of the racist system in order to gain at least some advantages normally denied to members of their group (Lipsky, 1979; Sherover-Marcuse, 1981).

Without an understanding of these distinctions in definition, hurtful social interactions often simply become fuel for escalated hostilities between individuals and groups, rather than opportunities to explore and modify both the personal and the systemic dynamics that underlie such interactions. The definition of racism as "prejudice plus power" is sometimes controversial, however, for three primary reasons:

(1) Many European Americans (the dominant "racial" group in the United States) believe this definition blames them for racial tensions and minimizes bigoted behavior by non-dominant group members toward dominant group members.

(2) Some believe that this definition casts aspersions on the nation. Any perspective that seems critical of the United States

is taken by some individuals to be heretical and "un-American."

(3) Many dominant group members recognize that they, too, were/are oppressed--as low-income people, as women, as workers, as homosexuals, as children, etc. They don't feel "powerful," and they resent a definition that seems to minimize their suffering. They wonder why racism should be treated as anything special.

I would respond to each of these in the following ways:

(1) This curriculum challenges bigoted behavior by anyone, regardless of "race." It not only does not blame anyone today for what happened in the past, it presents blaming, shaming, and "guilt-tripping" as counter-productive ways of communicating. The curriculum does invite all people to take responsibility for ending oppression, however, in whatever ways they choose.

(2) Governments are created by and composed of human beings. Human beings sometimes make decisions based on the interests of a particular group rather than the well-being of the whole society. I believe it is essential to acknowledge when this has happened in the past and when it is happening in the present, and to take steps to correct it. To do so is to validate the highest ideals of the United States.

(3) This curriculum identifies racism as one among many forms of oppression. All oppression involves unjust use of power and authority. All oppression includes "prejudice plus power." It is not the intent of this curriculum to define racism as worse than any

other form of oppression. All forms of oppression cause terrible suffering, all are interwoven, and all deserve attention. All forms of oppression have much in common, yet each has unique aspects in both its history and in how it is currently maintained. Although the topic of this curriculum is racism, it is designed to facilitate understanding of how oppression works in general.

The "power" that is referred to in the definition of oppression (in this case racist oppression) is multi-dimensional: (a) It is personal--Caucasian people in the United States, however desperate their social or economic conditions, take for granted a multitude of privileges denied to people of color. This is delineated by McIntosh (1993) in her article, "White Privilege: Unpacking the Invisible Knapsack." (b) It is institutional--Cherry (1993) describes how education, employment, and housing work together to reinforce racism. (c) It is cultural--R. B. Moore (1993) lists numerous ways that racism is built into the very way we speak.

Identity Development Models

In any class or workshop about racism, there will be individuals at varying stages of identity development, each with different educational needs. This section will provide a brief overview of some models of identity development, then describe two models that have special relevance. Although the progressions described will not be true for everyone, the models are useful for thinking about how people change.

Several studies of cultural identity development have focused on African

Americans (Cross, 1971, 1978, 1991; Jackson, 1975; Millones, 1980; Parham,

1989; Parham & Helms, 1985; Thomas, 1971). Models were created for Asian

Americans (Sue, 1981; Sue, D., & Sue, D. W., 1990; Sue, S., & Sue, D. W.,

1971); Americans who identify as Latinos (Berry, 1980; Keefe & Padilla, 1987);

and European Americans (Carney & Kahn, 1984; Gaertner, 1976; Ganter, 1977;

Hardiman, 1979; Helms, 1984, 1990; Ponterotto, 1988; Terry, 1977). Feminist

identity development has been studied (Downing & Roush, 1985) as have gay

and lesbian identity development (Cass, 1979). Most of these describe a

similar process of growth:

> (a) a denial, devaluation, or lack of awareness of their
>
> oppressed identity;
>
> (b) a questioning of their oppressed identity;
>
> (c) an immersion in the oppressed subculture;
>
> (d) a realization of the limitations of a devalued sense of self; and
>
> (e) an integration of the oppressed part of self into their
>
> whole self-identity (Myers, Speight, Highlen, Cox,
>
> Reynolds, Adams, & Hanley 1991, p. 55).

In the final ("integration") stage the individual is able to fully appreciate her or

his own identity and has no desire to denigrate any other individual or group.

(See Appendix A for descriptions of two models that were discussed in the

class).

Myers et al. (1991) describe the main limitations of many of the early

models: few have been tested for validity; there is a concern that they are time-

bound, since most arose in response to the equal rights movements of the

1960s and 1970s; each presents the individual as being primarily a reactor to external events; most have not considered individuals who experience multiple oppressions (e.g., low-income African American lesbian women) or who identify as "biracial."

Some recent scholars have attempted to bring several models under a shared umbrella. The Minority Identity Development Model (Atkinson, Morten, & Sue, D. W.,1983), for example, addressed identity development relating to several types of oppression--"racial," ethnic, gender, and sexual preference. Smith (1991) created the Ethnic Identity Development Model to include all ethnic groups and any kind of status inequality. Jackson and Hardiman (1982) developed the Social Identity Development Model to clarify how people who combat racism approach it from different stages of awareness. "Biracial" identities and multiple oppressions have recently been addressed by Poston's (1990) Biracial Identity Development Model and by Reynolds' and Pope's (1991) non-linear Multidimensional Identity Model.

Myers et al. believe that most models, as helpful as many have found them to be, are based on a Eurocentric worldview. They believe a more inclusive model is possible, one that observes the same developmental phenomena, but puts them in a broader, "spiritual" framework. The concept of worldview is intrinsic to their discussion.

Myers et al. accept Schafranske's and Gorsuch's definition of spirituality as "the courage to look within and to trust a deep sense of belonging, wholeness, connectedness, and openness to the infinite" (cited in Myers et al., 1991, p. 57). They observe genuine spiritual commonalities between several worldviews--African, feminist, Eastern, Native American, and the Creation

Spirituality tradition within Judeo-Christianity, for example. In these traditions, spirit and matter are seen as a unity. All creation is profoundly interconnected. The self is defined as multidimensional, "encompassing the ancestors, those yet unborn, nature, and community" (Myers et al., 1991, p. 57). In these traditions, spiritual qualities such as peace, joy, love, harmony, and wholistic well-being are the highest values. Myers et al. believe that these non-dualistic traditions suggest an "optimal" model of human development:

> Optimal theory posits that self-knowledge is the basis of all
> knowledge; in this context the process of spiritual and identity
> development is one of people coming to know themselves more
> and more fully as [the] spiritual-material beings that we are (Myers
> et al., 1991, p. 57).

Self-worth is intrinsic in an optimal system: "People are worthy because they are unique expressions of spiritual energy" (Myers et al.,1991, p. 56). Self-worth in a "suboptimal" system is based on external considerations (looks, money, education, social status, etc.). External conditions can change rapidly, so people try to shore up their insecure identities. To reassure themselves of their own worth, they become invested in maintaining differences in status and wealth. To a greater or lesser degree, each individual is out of balance, out of touch with essential aspects of the self.

Power, an internal construct in an optimal system, manifests as "power over" (an external construct) in a suboptimal system. Everyone is oppressed (although in different ways) in suboptimal systems, because "people are oppressed whenever they allow their power to be externalized" (Myers et al., 1991, p. 56).

Observing all of the types of oppression that exist in the United States (e.g., racism, sexism, ageism, adultism, anti-Semitism, etc.) and the suffering of the individuals thus targeted, Myers et al. conclude that the dominant worldview in the United States is suboptimal. They suggest that those who adhere to it will "have a difficult time developing and maintaining a positive identity" (1991, p. 55). They believe the spiritual perspective of an optimal worldview helps people return to balance and find both inner peace and harmony with others. They have created an identity development model, the "Optimal Theory Applied to Identity Development (OTAID)" Model, that defines stages in the direction of spiritual growth and wholeness.

The OTAID Model

Like Fowler's (1981) spiritual development model, the OTAID model defines growth as "a broadening and expansion of worldview" (Myers et al., 1991, p. 57) in a way that increases self-knowledge, "thereby enhancing awareness of spirit, the essence of being" (p. 58). Myers et al. describe their model as an expanding spiral with seven stages, from "absence of conscious awareness," to "individuation," to "dissonance," to "immersion," to "internalization," to "integration," to "transformation" (see Appendix B). In the first stage, "absence of conscious awareness," individuals are interconnected to all life but lack self-knowledge" (p. 58). In the next stage the individual experiences a painful awareness that he or she is devalued by some people in the dominant culture (because of dark skin, for example). Because it is unsafe to be openly angry about this, the anger is internalized. Depression and shame result. The individual may eventually find comfort in close connections with

others like her- or himself. Rage against all members of the dominant group is common at this stage. Immersion in the subculture often results in an increase in confidence and self-worth that allows the individual to see that not all members of the dominant group are hateful, and not all members of the non-dominant group are trustworthy. The individual is now willing and able to reach out to diverse others. A paradigm (worldview) shift occurs. The individual recognizes ("knows again") the inter-connectedness and interdependence of all things: "Through self-knowledge individuals have become consciously aware of belonging to the circle of life" (Myers et al., p. 58).

In the transformation stage this reawakened "unity consciousness" becomes the center around which reality is defined, rather than material possessions, status, or appearance. The individual sees and appreciates the richness of the many cultures of which she or he is a part. Compassion develops. People who continue to act out oppressive behavior are now recognized as lacking in self-knowledge, suffering the contradictions inherent in a suboptimal worldview. The individual in the transformation stage realizes that these people are doing the best they can, given their life experiences and their circumstances. Even negative experiences in life are now recognized as part of something greater. "Racial" victimization, for example, seen from this perspective, does not have the overtones of shame and powerlessness that it has in the suboptimal framework. In the optimal framework, violence is

> a manifestation of the perpetrators' journey in life that has
>
> meaning for the victims only in the sense of providing
>
> opportunities for victims to understand themselves better. In fact,
>
> the concept of victimization is not appropriate for those using an

optimal perspective. Rather, the concept of transcending a loss

and becoming stronger and wiser through the experience is how

the concept of victimization is transformed (Myers et al., 1991, p.

61).

This model does not imply that individuals in the transformation stage are

no longer angered or affected by oppression, but rather that they no longer take

it personally. They realize that people who act out oppressive behavior are

trapped in a narrow, fragmented, and unbalanced worldview. This awareness

is empowering to the individual, who had previously believed that the narrow

and oppressive worldview was "real," and that she or he was innately inferior to

dominant group members. The individual in the transformation stage is better

able to think clearly, live joyfully, and build effective alliances to transform all

types of oppression.

How might a curriculum include aspects of the Optimal Theory (OTAID)

model? Respect and compassion for all participants, whatever their level of

knowledge and whatever their stage of identity development, is an obvious

implication. Facilitators and participants can study the model for insights about

themselves,others, and their society. Reflecting the optimal worldview in the

process as well as the content of instruction would be essential. Examples of

teaching approaches that I believe reflect the spirit of this model are listed at the

beginning of the Design section of this paper (pages 24-26).

The Bennett Model of Intercultural Sensitivity

A complementary developmental model for thinking about unlearning racism is the Bennett Model of Intercultural Sensitivity Development (1993). Like the OTAID model, the Bennett model is phenomenological (descriptive of the individual's subjective experience) and hermeneutic (centered around the meaning that individuals attach to their experiences). The OTAID model focuses on the meaning people attach to being devalued by others who perceive them as different. The Bennett model focuses on the meaning people attach to differences that they themselves perceive in others.

Bennett defines intercultural sensitivity development as "the construction of reality as increasingly capable of accommodating cultural difference" (Bennett, 1993, p. 4). He cautions that it can be a difficult process:

> Intercultural sensitivity is not natural. It is not part of our primate
> past, nor has it characterized most of human history. Cross-
> cultural contact usually has been accompanied by bloodshed,
> oppression, or genocide. The continuation of this pattern in
> today's world of unimagined interdependence is not just immoral
> or unprofitable--it is self-destructive (Bennett, 1993, p. 1).

Bennett identifies three general levels of the developmental process. At the first level, intercultural sensitivity increases when differences in worldview or expression are understood to be a result of cultural factors, rather than as examples of physical or moral defects. At the second level, intercultural sensitivity increases when people recognize that their own culture is but one among many ways of being in the world. At the third level, intercultural sensitivity increases when people recognize that they are partners in the

creation of culture, and they "consciously select and integrate culturally disparate aspects of their identities. . . .Development of intercultural sensitivity is ultimately the development of consciousness and, through consciousness, developing a new 'natural' approach to cultural difference" (Bennett, 1993, p. 6).

Bennett, a specialist in intercultural communication, suggests educational strategies for assisting students with intercultural sensitivity development. He stresses that this education must be done with great awareness, because each stage invites individuals to stretch beyond what is a "given" in their own culture, and this can be frightening. He lays out his Intercultural Sensitivity Development Model in six general stages made up of three "ethnocentric" stages (denial, defense, and minimization) and three "ethnorelative" stages (acceptance, adaptation, and integration). Each stage is made up of two or three sub-stages. (See Appendix C for a fuller description of the Bennett model.)

Ethnocentrism is the assumption that one's ways of perceiving and being in the world are superior to all others, which are consciously or unconsciously judged and found wanting. Ethnorelativism is the assumption that cultures cannot be judged by a single or absolute ethical or moral perspective. To move from ethnorelativism to ethnocentrism requires a paradigm (worldview) shift. Such a shift is often resisted, because it seems to imply that one must be tolerant of every cultural difference, even differences that seem offensive. At first glance, this seems true:

> Fundamental to ethnorelativism is the assumption that cultures
>
> can only be understood relative to one another and that particular
>
> behavior can only be understood within a cultural context. There

is no absolute standard of rightness or "goodness" that can be

applied to cultural behavior. Cultural difference is neither good

nor bad, it is just different, although some cultural behaviors may

be more adaptive than others to particular environmental

conditions. One's own culture is not any more central to reality

than any other culture, although it may be preferable to a

particular individual or group (Bennett, 1993, p. 26).

In the ethnorelative stages, the comfortingly familiar standards of

ethnocentrism no longer apply. Ethical questions arise. If everything is relative,

is there no right and wrong? Bennett responds to this concern:

Ethnorelativism is here taken as a contrast to ethnocentrism, not

as a philosophical or ethical position in its own right. In other

words, a state of ethnorelativism does not imply an ethical

agreement with all difference nor a disavowal of stating (and

acting on) a preference for one worldview over another. The

position does imply, however, that ethical choices will be made on

grounds other than the ethnocentric protection of one's own

worldview or in the name of absolute principles (p. 26).

It is in the ethnocentric stages that people are more likely to act out what

this paper describes as individual racism. Bennett sees it as essential that the

defense stage of ethnocentrism, which includes feeling and/or acting out

hostility toward other groups, become recognized and presented as a normal

stage of intercultural development. If not, well-intentioned people may be so

shocked by the negativity they feel toward other group(s) that they retreat into

the denial stage or entrench themselves in the defense stage, rather than move

toward ethnorelativism. In the ethnorelative stages, the meaning that an individual attributes to cultural differences is different than in the ethnocentric stages. Instead of being threatening, differences are seen as interesting, even enjoyable.

The Bennett model provides helpful background information for facilitators and for course participants. It acknowledges how disturbing it can be to encounter cultures and constructions of reality different from one's own. It provides perspective on how normal developmental reactions can rigidify into racist discrimination and violence. It reassures people that a move out of ethnocentrism need not mean a loss of ethics nor a giving up of their own cultural preferences.

The Bennett model and the OTAID model taken together provide invaluable context for teaching a course on unlearning racism. The Bennett model describes growth towards acceptance of others who are different. The OTAID model describes growth towards self-acceptance, even if others are so lacking in self-knowledge and spiritual awareness that they cannot or will not be accepting. Presented together, the models allow people to assess their own "journey of self-discovery and self-acceptance" (Myers et al., 1991, p. 59) and to see others more clearly and compassionately.

In summary, large-scale environmental, societal, and demographic changes are bringing diverse cultures into greater contact. One result of this has been an increase in "racial" and ethnic tensions. The ideas of Allport, Bennett, and Myers et al. provide useful frameworks for discussions of both the dangers and the opportunities inherent in these tensions. The process and

content of the "Racism: Roots and Recovery" curriculum is informed by the work of these and other scholars. See Appendix D for a list of some others. Among these, the ideas of Ricky Sherover-Marcuse are most central to this curriculum. Her thoughts about unlearning racism are summarized in Appendix E.

Background of Project

Since 1981 I have worked directly or indirectly for the Confederated Salish and Kootenai Tribes on the Flathead Reservation in western Montana in the areas of counseling, community development and education. I am currently a counselor and instructor at Salish Kootenai College (SKC), a tribal college located near the center of the Reservation. In this capacity, and as a third-generation Flathead Reservation resident of European ancestry (Irish/Croatian/ Slovenian), I am very aware of the "racial" tensions that divide our rural community.

Besides being raised and working on an Indian reservation, my interest in the topic of racism has grown out of participation, over the years, in a variety of social justice movements. All have addressed the suffering caused by racist attitudes and behaviors. While actively involved in Reevaluation Counseling, a lay counseling movement (see Appendix F), I attended numerous classes and workshops on "unlearning racism" and engaged in a lot of personal therapeutic work on the same topic. That experience provided the foundation for my belief that racist attitudes are learned behavior that can be unlearned.

Purpose of Project

As stated in the Preliminary Statement, this paper is part of a larger project, the creation and teaching of an introductory curriculum called "Racism: Roots and Recovery." The purpose of the project was to develop and teach this curriculum in a way that was appropriate to the Flathead Reservation community, that would contribute to an increase in inter-cultural openness and respect on the part of participants, and that could provide a useful model for other communities.

Curriculum goals for the participants were to increase their knowledge about racism; to inspire hope in them that positive change is possible in themselves and in the larger communities of which they are a part; and to empower them to recognize their own capacity to bring about such changes.

Assumptions

This curriculum is based for the most part on the assumptions described by Ricky Sherover-Marcuse (1981) in Appendix E. Although the curriculum acknowledges that Bennett's (1993) ethnocentric stages (denial, defense and superiority) are typical human reactions to encounters with difference, this curriculum assumes that racism (the systematic mistreatment of non-dominant groups) and internalized racism are not inherent in who we are as human beings. It assumes that racism is a combination of developmental stage; personal hurt and misinformation; historical legacy; and "suboptimal" social/ political/ economic dynamics (Myers et al., 1991). It assumes that each of these must be addressed when discussing the unlearning of racism. It assumes that blame, shame, and guilt are inappropriate and unproductive teaching methods.

An assumption related to personal recovery from racism is that recovery involves four interwoven aspects: getting more accurate information, dealing with feelings related to "racial"/ethnic differences, making close interpersonal connections with people of different "races" and cultures, and changing racist attitudes and behaviors (one's own <u>and</u> those embedded in social institutions). The curriculum assumes that unless social, political, and economic institutions and values are changed in the direction of the optimal society described by Myers et al. (1991), personal racism and internalized racism can only be unlearned to a limited degree, because the hurts that keep them in place continue to be inflicted.

A final assumption of this curriculum, therefore, is that cultural and social conditions are not immutable. Humans created racist institutions and can work to re-create them along more life-enhancing lines. Humans have taught the cultural values of racism and can find deeper and more humane values to pass on to future generations. Humans have put together and taught inaccurate versions of history that contribute to racism, and humans can get more accurate information and teach truer lessons of history. Humans have inflicted the emotional wounds of racism and can contribute to the emotional healing processes that will someday make such win-lose ways of living uninteresting.

CHAPTER TWO
PROJECT DESIGN

The following principles evolved out of my own experience and training, a consideration of the Optimal Theory (OTAID) model of Myers et al. (1991), and the sense of basic courtesy described by Belenky, Clinchy, Goldberger, and Tarule (1986).

--Share my (the facilitator's) assumptions during the first class. Let participants know they are not expected to agree, but only to consider whether the assumptions make sense to them.

--Reassure participants (if the course is a for-credit class) that they will not be graded on whether their ideas agree with mine, but only on whether they strive to understand this perspective and genuinely engage with the issues being discussed.

--Communicate my belief that labeling people in a negative way does little to change things for the better and my personal preference that the term "racist" be used only as an adjective, to describe attitudes and behavior, not as a noun, to label people.

--Use journals for ongoing personal (written) dialogue with participants. Acknowledge that feelings can easily get stirred up in a class related to racism and suggest using the journals to sort through feelings as well as thoughts.

--Make it clear from the beginning that guilt, shame, blame, and labeling are regarded as unnecessary and

unproductive and will be gently interrupted should they

become apparent.

--Teach about the realities of oppression in a way

that shows the damage done to all concerned.

--Nurture self-awareness and self-esteem by

encouraging participants to appreciate their own "racial"

and ethnic heritages.

--Make the class or group as enjoyable as possible,

using a variety of teaching methods.

--Teach about the emotional healing process

(Jackins, 1975) so that participants learn how

misinformation and the repression of emotions contribute to

racism and internalized racism and how emotional healing

can take place.

--Use the Medicine Wheel (a circle divided into four

equal parts; see Appendix G) as a way to help participants

visualize a wholistic approach to unlearning racism: mental

(getting more accurate information); physical (changing

personal behavior; making close personal connections with

people of different groups; addressing societal oppression);

emotional (emotional healing processes); and spiritual

["deepening one's sense of belonging, wholeness,

connectedness, and openness to the Infinite" (Schafranske

& Gorsuch, cited in Myers et al., 1991, p. 57)].

--Communicate that "we are all in this together,"

learning new ways of thinking and behaving, and that

mistakes are part of the learning process.

--Communicate clear guidelines for class

discussions and clear expectations of respectful dialogue in

the classroom (see Appendix H).

--Encourage the students to respectfully let me know

if they notice me acting out any unawarely racist attitudes or

behaviors.

--Use language that is gender-inclusive.

--When referring to "racial" or cultural groups, use

terminology that respects the wishes of those groups.

Encourage the same respectfulness from the participants.

--Expect and require attendance, since this is where

the core material will be presented and where the group

will interact.

--Encourage participation by everyone. Respect

participants' choices to not join in certain discussions or

activities.

--Make a variety of reading materials available for

students. Encourage the reading as an important part of

the course. Don't penalize those who choose not to read

the materials, however.

--If the course/workshop must be graded, make

outside assignments fairly minimal so that attention can be

on learning and not on performing.

The curriculum was designed and offered as two consecutive one-credit courses. Both courses consisted of four class meetings, each meeting two and one-half hours in length. Attendance was required, although persons who attended all eight class meetings were allowed one absence. Only persons who completed at least three meetings of the first component were given the option of participating in the second component. (I hoped by that time they would share some basic knowledge about the topic and would also have developed the level of trust necessary for doing the more personal and interactive work planned for the second component.)

The decision to offer the curriculum in two separate components instead of a single two-credit course was based on a desire to give people two options. It was also based on my own interest in research. I wanted to know if participation in two components instead of one made any difference in knowledge gained and in intercultural openness and respect.

The first component of the curriculum is primarily academic, introducing participants to an overview of key concepts and basic issues about racism and unlearning racism. The second component is more personal-growth focused, with more group discussion and activities. The methods used for both components included, in differing proportions, lectures, group discussions, activities, videos, readings, and journaling assignments. In addition, the second component included an "Empowerment Project" that was intended to give social form to the the participants' personal work.

Development of Curriculum

The curriculum was offered during Fall Quarter,1993, at Salish Kootenai College (SKC) in Pablo, Montana. Several factors were addressed during its development. Among these were facilitator training, recruitment, screening, time of class meetings, group size, makeup of the group, and terminology. Confidentiality, consent, referrals, and other ethical issues were also considered.

Facilitator Training

At the time the project was implemented, my educational background included a B.A. in Political Science and History, an M.A. in Political Science, and all required course work for the Education Specialist degree in Guidance and Counseling. The course could also be offered by someone with a background in "racial" and ethnic relations, intercultural relations, American studies, history, sociology, or anthropology. A background in African-American Studies, Native American Studies, Women's Studies, or some other area that provides an overview of the history of oppression could add rich perspective to the class. Some counseling background is important, for three reasons: (1) the class discusses the developmental and psychological roots of racism; (2) activities and exercises that are fairly personal are part of the curriculum; and (3) emotions are easily stirred up in discussions of racism. It helps to have some understanding of how to respond to emotions in a way that provides safety and encourages openness and growth. A teaching background in Reevaluation Counseling (see Appendix F for address) and/or facilitator training in such prejudice-reduction groups as the National Coalition-Building

Institute (see Appendix N for address) would be adequate counseling training for facilitators.

Beyond academic preparation, it would be extremely important for the facilitator to have done extensive personal work to understand her or his cultural, "racial," sexual, and social class background; to clarify his or her own stage of identity development; and to become aware of and clean up her or his own prejudicial and racist attitudes. It would be important that the facilitator have moved through the ethnocentric stages of Bennett's (1993) Intercultural Sensitivity Development process.

Recruitment and Screening

The class was recruited in three ways. It was listed, with a brief description, in the Fall, 1993, SKC course schedule; it was publicized in the two local newspapers, one of which is a tribal paper; and it was publicized in a local human rights' newsletter.

No deliberate screening was done. The course title probably served as its own screening device. Offering the course for credit might have made this somewhat less effective, in that the primary motivation to take the course could have been a need for "easy" (pass/fail) credits. (Some participants, in fact, admitted beginning the class with this as their primary motivation.) There were, nonetheless, other one- and two-credit courses for people who did not feel ready for or interested in a class on racism, so the principle probably still held.

If the course were offered to an interested community group, possibly in a workshop format, it would be important to stress to the organizer that no one should be <u>required</u> to participate. Otherwise there is a danger that someone

might attend who actively resists the group process and makes it difficult for others to learn.

There is a possibility that someone openly hostile to the purpose of the class might sign up in order to actively disrupt it. I was alert to this possibility and prepared to confront such a situation should it have become clear that this was happening. I would have talked with the individual privately and asked her or him to stop the disruptive behavior or withdraw from the class. If necessary, I would have confronted the individual directly in the group. I believe it is important to take responsibility for dealing with such an event early on rather than allowing the class to deteriorate and polarize.

Time of the Class

The time a course is offered has an impact on who will be able to attend. In this case, I offered the course on Wednesday evenings, from 6 p.m. to 8:30 p.m., to encourage attendance by students and community people who held jobs. The course could be offered as a weekend class for the same reason, although many people have family commitments on the weekend.

Class Size

The pilot project allowed twenty-two participants in the first component, on the assumption that enough of them would continue into the second component to maintain a good group dynamic. Eleven of them did continue. Eight to twelve is an ideal size for the second component, to allow for diversity of opinion and adequate interaction and discussion.

Makeup of Group

Some have argued that classes on "unlearning racism" should be offered to groups of European-descent individuals only, since "racism is a White problem" (e.g., Katz, 1978). Reevaluation Counseling has had a variation on that perspective, requesting that Caucasian people do a large part of unlearning racism work in groups separate from target group members, so that target group members do not feel obliged to be their caretakers, and also so that the Caucasian individuals can explore their feelings without fear of causing further hurt to the target groups. The National Coalition Building Institute works successfully with mixed groups, as do many other such organizations. This was a non-issue at SKC, which has a guideline that no classes may be "racially" segregated, however positive the intention.

I believe this curriculum worked well with a "racially" mixed group, for two reasons. First, it immediately moved the discussion from the abstract to the real --people connected directly with others who were "racially" or culturally different. Second, the class was the first opportunity some participants had to discuss issues related to "race" and racism with people of other "races" and/or cultures with a facilitator present and with a "shared language" provided.

Of the twenty-two individuals who took the first component, ten identified as "American Indian." (One of these wrote in "descendant," indicating she or he is not enrolled in a federally-recognized tribe.) Three identified as "mixed heritage." Eight identified as European American. (One of these substituted the word "White.") One participant was a foreign exchange student. Three of the twenty-two were male.

Of the eleven individuals (all female) who went on to complete the second component, two identified as "American Indian" (with one of these writing in "descendant"); six identified as "European American"; and three identified as "mixed heritage."

Ages in both groups ranged from early twenties to mid-sixties, with the exception of one gifted eighth-grade student, who was allowed to enroll for college credit on the persuasive endorsement of her parents, a teacher, and a school counselor. She proved an excellent addition to both components.

Eighteen people responded to an item on the first session's evaluation that asked how many classes on racism they had previously attended. Thirteen indicated they had attended none, two indicated they had attended one, and three indicated they had attended several.

Confidentiality, Consent, and Other Ethical Issues

There is potential for polarization in any class or workshop on the topic of racism. This is especially true in a "racially"-mixed group. Feelings of grief, anger, guilt, fear, blame and/or shame surface easily. As with all group situations, there is the possibility of broken confidentiality and deep feelings of betrayal. To minimize these risks, the tone and focus of the class, from the first moments, needed to be inclusive, celebrating the possibilities of human unity in diversity. I also stressed that guilt, shame, and blame would not be used as teaching methods. At the beginning of each four-week component, participants were asked to read and sign an informed consent form (see Appendix I) that discussed the purposes of the class, the methods of evaluation, the importance of confidentiality, and the rights of the participants. This was reinforced with a

discussion of confidentiality and a written statement about confidentiality in the syllabi (see Appendix J).

Referrals

The first component was designed to be very low-risk emotionally, and the second component was designed to have only a slightly higher emotional risk, since this was an introductory course. In addition, participants were encouraged to share only at levels that felt safe, and they were given the option to "pass" whenever they wished.

Prior to the class I checked with the other SKC counselor and with local (tribal and non-tribal) mental health centers and was told that emergency drop-ins would be acceptable. Class participants were told in advance that a referral could be made should anyone need counseling about feelings that might arise as a result of the class. Although no referrals needed to be made during the pilot project, I watched carefully to see if the class was too emotionally challenging for any of the participants. I was prepared to screen an individual out of the class, if necessary, or to make counseling referrals, as appropriate. Both would have been done privately, in a way that presented my concerns and allowed the individual to assess what would be best for him or her.

Because I was one of the SKC counselors, I took special care not to mix the teaching role with the counseling role, beyond some "first aid" counseling. In a couple of cases, I allowed the group members to process some reactions to emotionally-charged occurrences (see Curriculum section), and I connected these to broader social tensions around the subject of racism.

Terminology

It is important to stress from the outset of any discussion of terminology that all the general terms for "racial" groups are misleading in two ways. First, such terms mislead because they disguise the enormous physical and cultural variation that exists within each group (Cyrus, 1993; Dobbins & Skillings, 1991; Selig, Knaupp, Brooks, & Lanouette, 1993; Van den Berghe, 1967): "There is more variation within presumed racial groupings than between such groupings" (Dobbins & Skillings, 1991, p. 39). Second, the concept of "race" in any "pure" sense is a myth. There is in reality only the human race, with variations over time because of extensive migration and intermarriage among human groups throughout history (Cyrus, 1993; Dobbins & Skillings, 1991; Selig et al., 1993; Van den Berghe, 1967). "Race" is a social construct based on social values and/or differences in physical appearance. The socially-defined aspect of what is called "race" can be seen in the following examples: A child born in the United States to a Chinese father and a "White" mother would be categorized as "Asian-American" rather than "White," even though both labels would be equally accurate. A child with one American Indian grandparent and three "White" grandparents would typically be categorized as "Indian."

How one chooses to identify "racial" and ethnic groups also poses another challenge to communication, because what is considered respectful terminology varies between and within communities and over time. On the Flathead Reservation, for example, most Indian people currently refer to themselves as "Indians," as "American Indians," as "Native Americans," or by tribe. A few people are offended by the use of "Indian," however, and a few are offended by the use of "Native American." Because no one in the class

objected, I went back and forth with the terms, given the context of the moment.

I chose primarily to use "African American" to refer to Americans of African descent, in response to the growing movement for that self-identification. The term "Black people" is still widely used, and there is still some use of "Afro-American." Some use just "African." Again, as with all groups, this will vary between communities and over time.

I used the term "biracial" for people who strongly identify with more than one "racial" heritage. The debate between "Hispanic" and "Latino" and country-of-heritage-linked names (e.g., "Mexican-American") was resolved for me in the context of the class because one "biracial" student who fit into this group identified one side of her family as "Hispanic." I used "Asian-American" when the specific Asian country-of-heritage was unknown.

I strove to use "European-American" and "Caucasian" instead of "White people," both because white is an inaccurate description of the color of Caucasian people, and also to shake myself and students free of at least some of the "color-coding" that has proven so destructive in our culture (Skillings and Dobbins, 1991). I use country-of-heritage (e.g., Irish-American) when that is more appropriate. I prefer not to use "Anglo" except for people of Anglo-Saxon background.

I tended to use the term "U.S. Americans," rather than "Americans," to refer to citizens of the United States, to remind United States citizens that we are but one of many groups in North and South America. I used "dominant group" to refer to the group with the most power and privilege in a society. I prefer the term "non-dominant" to "minority" or "subordinate" when referring to groups which have less societal power or privilege, because "non-dominant"

does not have a "lesser than" connotation (Dobbins & Skillings, 1991).

For lack of a better term, I used "people of color" as a general category for people whose background is not Caucasian. American Indians often identify people as "Indian" or "non-Indian," which is a reverse variation on that theme. I used that same terminology when it seemed appropriate.

Evaluation Processes

Four methods were used to evaluate the project: (1) an informational pretest/post-test (first component only; see Appendix K); (2) course evaluations (see Appendix L); (3) analysis of a five-minute "essay" that was written at the beginning of the first session and at the end of both four-week sessions; and (4) instructor observation. The Evaluation Results section of this paper goes into each of these methods in greater detail.

Materials

Reading Materials

A variety of reading materials were used (see "Annotated List of Reading Materials," Appendix D). An article by Ricky Sherover-Marcuse (1981), which summarized many of the central assumptions of the curriculum, was used in both components (see Appendix E). Cultural Etiquette, a booklet by Amoja Three Rivers (1991), was also used in both components. I chose it because it was inexpensive and because it moved beyond an intellectual to an emotional response to racism.

In addition to the readings I had selected for the second component, students also read some handouts. One was a summary of an article by Robert

Kohls (1988), "The Values Americans Live By" (see summary in Appendix M).

Another, authored by course participant Cynthia Stengel (1993), summarized

some of her thoughts about how to deal effectively with "racial" slurs (see

Appendix N). I created a one-page handout, "When You're Accused of Racism"

(see Appendix O). A few other handouts were also distributed. Some of these,

selected after the class had already begun, were not listed in the syllabus. All

were listed in the course evaluations.

Videos

Four videos were used, two in each component. Undercover Racism

(Lucasiewicz & Harvey,1991) and In the White Man's Image (Crichton, Lesiak,

& Jones, 1992) were used in the first component. The Honour of All (Lucas,

1985) was used in the second component, along with a ten-minute video clip

on the Hopi prophecies (SKC-TV, 1993) that had been filmed at an SKC

conference.

Undercover Racism, also called True Colors, (Lucasiewicz &

Harvey,1991), is a twenty-minute contemporary documentary that follows two

similar young men, one African American and one European American, through

a variety of experiences. It reveals in an undeniable way the discrimination

against the young African American man.

In the White Man's Image (Crichton, Lesiak, & Jones,1992) is a one-hour

historical documentary about the origins and development of the boarding

school experience forced on American Indians. I chose it because I wanted to

provide a historical overview and to generate discussion of cultural and

institutional racism.

The Honour of All (Lucas, 1985) lasts about one hour. It is the inspiring story of the Alkali Lake Indian band in British Columbia. The people of the Alkali Lake Reserve, who play themselves in the film, turned their community from approximately ninety-five percent alcoholic to ninety-five percent sober in about fourteen years. I used the video during a class on empowerment, to show how one individual can begin a process that changes an entire community for the better. I also value the video as a validation for Indian people who watch it and as a warm glimpse into an Indian community for non-Indian people.

The video clip (SKC-TV, 1993) on the Hopi prophecies, featuring Don Coyhis of White Bison, an American Indian community development organization, was selected for the final class, which also focused on hope and change. It also validates Indian culture and offers hope for a more harmonious and just future.

Instruments

A checklist, "How to Look for Institutional Racism" (Katz, 1978, pp. 83-88), was given as a handout in the first component. Another handout, "Assessing One's Understanding of Individual Racism" (Katz, 1978, pp. 161-163) was distributed in the second component. Both of these were intended to be used for class activities, but there was no time. "Exploration of Racist Attitudes--Thirty Statements" (Katz, 1978, pp.155-160) was used during the second component. All of these were intended to help participants look more objectively at the personal, cultural, and institutional ways that racism permeates our culture.

Another type of "instrument" was a group activity devoted to role plays on interrupting racism. As the syllabi indicate, I had planned to do some of these during several of the eight sessions. Due to time constrictions, the only role plays that did occur took place during class number seven. I had originally intended to invite group members to (1) identify situations where they had observed or experienced racism, (2) brainstorm ways to interrupt the behavior, and then (3) practice ways to intervene, with some focus on feelings stirred up by the role play. When I learned that participant Cynthia Stengel had been through training with the National Coalition Building Institute (NCBI), I invited her to facilitate the role plays, because the copyrighted NCBI method includes all of the ideas I had planned and more. The participants liked the role plays and wished there were time for more.

The Curriculum

The syllabi used for the curriculum (see Appendix J) provide an overview of course objectives and content. Although the class went smoothly overall, some tensions did arise. These will be discussed next, followed by a description of the second component's "Empowerment Project."

Tensions

Tensions arose in the group three times, twice in the first component and once in the second component. Each of these will be described in turn.

In the White Man's Image (Crichton, Lesiak, & Jones, 1992) proved to be a controversial video choice. After seeing it, two young Indian students angrily questioned its use and called it a "whitewash." An elder in their family had

suffered terribly in a boarding school as a youth, and the students did not view the dispassionate analysis of the boarding schools as an adequate portrayal of the horrors they knew he and others had experienced. They told me they would have preferred that I had shown Where the Spirit Lives (Stephens, Goldin, Jordan, & Leckie, 1991), which I had in fact considered. Where the Spirit Lives is a historical drama about Indian children taken from their families and kept in a boarding school against their wills. I didn't choose it for the curriculum because I thought it might prove too emotionally intense for an introductory course. In addition, I was concerned that the story might make the horrors experienced by many people in boarding schools appear to be the result of a few unbalanced teachers and administrators, rather than an institutionalized national policy to destroy Indian culture. I therefore chose In the White Man's Image, which paints an excruciating (although dispassionately-presented) picture of how individual, cultural, and institutional racism overlap.

As it turned out, deep feelings got stirred up anyway. This was a problem, because too much had been planned into the class. When the video ended the class was over. The participants took care of themselves, fortunately, by using their journal assignments to express feelings about the tensions in the class. I felt concern for the two students who had been most upset, so I met privately with them before the next class.

The controversy did prove useful for demonstrating how people may perceive things differently. At the beginning of the next class, I distributed a questionnaire that I asked the participants not to sign. It asked them to choose among several perspectives about the film, from "whitewash" to "balanced" to

"critical of boarding school movement" to "good example of how European Americans tried to help." It also invited them to describe their feelings about the video. I collected these and immediately reported the results. Seven had chosen "whitewash," twelve had chosen "critical," and one had chosen "balanced." (For the full questionnaire and the participants' written comments, see Appendix P.) As a result of this incident, I would now experiment with two options: (1) replace In the White Man's Image (Crichton, Lesiak, & Jones, 1992) with Where the Spirit Lives (Stephens, Goldin, Jordan, & Leckie, 1991), and allow extra time for processing feelings and for discussion of how individual, institutional, and cultural racism intertwine; or (2) do not show a video; use the time gained for a brief lecture on the topic, followed by small group discussions.

The booklet Cultural Etiquette (Three Rivers, 1991) also proved somewhat controversial. One European American participant had an extremely strong negative reaction to it. Although she said nothing about her feelings during the class, she met with me privately about it. She told me that she would not be attending the second component, nor could she recommend the course to anyone else, because I had used the booklet. The reason she gave for her strong feelings was that "It's racist against White people." Her pain was genuine. She gave her booklet to me at the end of the first component, with her own angry comments written in the margins.

Although this was only one person out of twenty-two, and although the rest of the class gave the booklet an average of seven on a nine-point scale, I believe that her reaction could be the reaction of many European Americans in a fairly conservative community. While I believe that feelings are a part of

learning, and that European Americans need to hear and think deeply about the frustration and anger of people of color, I think other materials could communicate the same ideas to an introductory class in a way that is less confrontational.

The third area of tension occurred during the sixth class, when two American Indian participants referred to another culture in stereotypical ways, both positive and negative. They arrived in class feeling very emotional about the topic, for personal reasons. To protect their confidentiality, I cannot describe this in more detail, but I was a good example of an instructor who failed to "catch the ball on the first bounce." Because the students appeared to have so much feeling invested in the topic, I chose to not intervene. I listened with discomfort, then distracted them from the topic and went on with the class. No one commented at the time. One of the other participants used her journal and a private meeting to let me know she had been upset with me. I brought the topic up at the beginning of the next class, using the incident as an example of how I sometimes go into avoidance behavior rather than risk hurting feelings or arousing anger. It was a good learning experience for me, and it led to a useful group discussion about how difficult it can feel to interrupt prejudice.

The Empowerment Project

The second component included an "Empowerment Project," to encourage participants to share their knowledge with a broader community. The students brainstormed a group project; their ideas are listed below. (Although I had not included a presentation about the "White Supremacy"

movement in the syllabi, it had come up as a topic. This was reflected in some of the brainstorm ideas.)

--"Go to lunch with someone [racially or culturally] different."

--"Send an eagle feather to [the 'White Supremacists'] at Hayden Lake, Idaho."

--"[Do something to] piss off the folks at Hayden Lake."

--"Write letters to Aryan Nations members."

--"Send [some 'White Supremacists'] an invitation to join the [ConfederatedSalish and Kootenai] Tribes."

-- "Invite Aryan Nations members to a pow-wow."

--"Create posters that get people to think about what we've been doing and to encourage them to get to know someone different."

--"Sit at a different table in the deli."

--"Develop a questionnaire on racism for the student body."

--"For one day, smile and say 'hi' to people who are [racially and/or culturally] different from you, then report back to this class on what happened."

--"Start an Ethnicity Day at SKC."

--"Have a potluck where everyone brings food from their ethnic background."

--"Write letters to the editor about this class and about racism."

--"Get the media center involved [in doing shows on racism]."

--"Take a class picture and post it in a central location on campus."

--"Write individual statements on the benefits of unlearning racism and create a poster with these statements and a group picture."

After a lively discussion of the ideas, the group selected the idea of creating two "interactive murals," each to be mounted on a wall near one of the two campus student lounges. The participants wrote their own signed personal statements about racism and/or diversity and submitted these to volunteers who agreed to meet early in the next quarter to put the statements on the murals. Colored pens were hung on strings and attached to each mural. The participants also decided to take a group picture. One of these was put on each mural. Centerd on each mural was the following invitation, which was written by one of the participants:

Last quarter a group of students took an SKC class about unlearning racism. Over the course of eight weeks we discovered we wanted to begin a community dialogue about celebrating diversity and ending racism. We decided to start the dialogue within our own SKC community. We hope you will join us by writing your thoughts regarding racism on this mural. For example:

**describe how racism affects you;

**describe your vision of a world without racism;

**describe the benefits of changing some of your own attitudes;

**describe what you are personally willing to do to end racism;

**comment on ways we might celebrate our individual and collective diversity here on campus.

**Really, the possibilities are endless. . .

Our plan is to leave this mural up for several weeks. Please come back (often) and read what others have written or add something else that comes to your mind. We encourage you to talk with your friends (or anyone else who happens to be around the mural) about your reactions and responses to what the community and SKC have created. Thank you!

The murals were displayed for most of the following quarter. They received a positive response from the campus community. Many students wrote comments (see Appendix Q). Two local newspapers did photo stories about the murals (see Appendix R).

Limitations

Although the curriculum was created to be adaptable, it was designed with a rural Indian reservation community in mind. It may be limited in its usefulness to more urban settings or in other cultural settings. Videos that focus on racism against other groups, for example, may be more meaningful in a community where those other groups predominate.

Too much content was planned into the curriculum, so some parts had to be omitted. Group discussion of the lectures, videos, and readings was minimal, for example. Small group discussions, dyads, exercises, and role plays that had been planned had to be rushed through or excluded.

"Taking pride in heritage" was an important part of the curriculum. Participants were asked to write in their journals about this topic and report

back to the group. Many found it difficult, which reflected another limitation in the curriculum design. I would now give this more structure, and change its title to "appreciation of heritage," because the word "pride" had negative connotations for several participants (see Recommendations section in Chapter Four).

Two design limitations related to evaluation methods. After the first class, I realized I had made a mistake regarding the pre-test. Rather than gathering the test sheets immediately, I used the test as a teaching device and went over it with the students, discussing each item in turn. It was not until after the class that I realized I should have collected the pre-tests immediately, so that the students could not alter incorrect answers or fill in items they had left unanswered. I have used the results in the Evaluation section of this paper, however, because if the students did correct any pre-test answers, it would make post-test comparisons less likely to be impressive rather than more likely.

A second evaluation error involved inadvertently precluding the possibility of having the student essays examined by a panel of evaluators. The consent form (see Appendix I) signed by the students at the beginning of each four-week session assured them that their essays would be seen only by one other individual, the faculty member who was assisting me with this method. Descriptive research typically uses more than one outside evaluator to analyze raw data. I did not realize the error until the quarter was over.

CHAPTER THREE

EVALUATION RESULTS

As mentioned earlier, four methods were used to evaluate whether the

class achieved its goals: (1) a pre- and post-test taken during the first

component; (2) student evaluations of both components; (3) analysis of five-

minute free-write essays written by participants at the beginning and end of the

first component and again at the end of this second component; and (4)

instructor observation. Each of these will be discussed in turn.

Pre- and Post-tests

A pre-test and a post-test (see Appendix K) made up of twenty-five

matching items (key terms and definitions) were used to evaluate the

knowledge gained during the first four-week session. The definitions were

mostly taken from standard sociology texts. As mentioned in the Limitations

section, I made the mistake of not collecting the pre-tests until after going over

the answers with the students. I was therefore unable to tell for sure if anyone

had changed answers or filled in spaces they had left blank. To compensate for

this, I closely compared pre- and post-test results. One had been corrected in a

way that was unclear, and two showed flagrant discrepancies. These were

excluded as unreliable. Of the remainder, I used only the essays of the fifteen

participants who had been present for both the pre- and the post- tests, in order

to compare results. These respondents (N=15) averaged an improved

identification of four items. I compared the tests item-by-item, to see which

items had been least well communicated. Three terms had been missed by at

least five people on the pre-test and showed little or no change on the post-

test: "internalized oppression" (seven people missed it on both tests); "self-fulfilling prophecy" (six had missed it on the first, five on the second); and "discrimination" (six on the first, four on the second).

Course Evaluations

The course evaluations for both components consisted of five pages of questions, made up of two sections (see Appendix L for course evaluation forms, with the group's ratings averaged in bold print). The first section included thirteen questions that evaluated the instructor and the class process. In evaluations of the first component (n=20), this section averaged 4.5 points on a five-point scale, with a range of 4.1 points to 4.9 points. In evaluations of the second component (n=10), this section averaged 4.96 points on a five-point scale, with a range of 4.8 points to 5.0 points.

The second section of the course evaluations included some open questions, some questions that could be answered using a five-point scale, and some post-then-pre tests. Post-then-pre tests (Rockwell and Kohn, 1989) document behavior change by asking the participant at the end of a class or program to compare what they have learned about a given subject ("post-") with what they knew about it before the class or program ("then-pre"). This assesses whether and how much the participants believe their knowledge has increased or their behavior has changed.

Of the seventeen post-then-pre items included in the first-component evaluation, there was a 1.99-point average perceived increase in overall knowledge on a seven-point scale. Of the seven post-then-pre items included in the second-component evaluation, the participants averaged a 2.27-point

perceived increase in overall knowledge on a seven-point scale. (This average may have been negatively affected by the three students who had attended previous courses on racism and already knew much of the information. I did not adjust for this.)

The post-then-pre items also indicated attitude change, using a seven-point scale: "empowered to challenge racism" (2.5-point average overall increase), and ability to "acknowledge some of my own racial prejudices" (3.6-point average overall increase).

The rest of the evaluation form used the usual rating system. One item, for example, asked the students to rate the value of journaling on a nine-point scale. Responses averaged similarly in both components: 7.4 points in the first and 7.6 points in the second.

An item in the second-component course evaluation that evaluated participant reactions to the readings caused me to wonder whether a few of the participants had actually read any of the assigned readings. I unwittingly listed one item that I had not distributed to the class. Six participants rated it, and for those six it averaged 7.3 points on a nine-point scale!

When asked to rate the extent to which they intended to continue learning about racism, first component participants averaged 7.85 points on a nine-point scale. Second-component participants averaged 8.4 points on a nine-point scale. When asked the extent they intended to "reach out to build friendships with people of other cultures," first-component participants averaged 8.4 points on a nine-point scale. Second-component participants also averaged 8.2 points on a nine-point scale.

The most frequent request in the written comments on both sets of course evaluations was that the class be longer, so there could be more time for discussion, group interaction, and role plays.

Theme Analysis of Essays

The theme analysis evaluation method was inspired by the phenomenological evaluation method (Fischer,1985; Giorgi,1971; and Polkinghorne,1983), which enables a researcher to examine the primary themes emerging from a group as a whole, while maintaining the confidentiality of individual participants. At the beginning of the first class, after signing the informed consent form (see Appendix I), participants were given five minutes to respond to the following "essay" question: "What's Most Important to Me About Ending/Unlearning Racism?" The exercise was repeated at the end of both four-week sessions. This section of the evaluation will describe how the three sets of responses contrasted.

Twenty-two participants were present when the first essays were written. Twenty were present for the second essays, because two from the class were not available at that time. I did not discard the first essays of the two individuals, because both completed the second four-week session. All eleven participants who completed the second four-week session were present for the third essays.

Themes

Three dominant themes were apparent, to different degrees, in all three sets of essays: (1) wishing people would look beyond external differences to appreciate our common humanity; (2) wanting a more just and peaceful world, with less fear and suffering and hostility; and (3) seeking greater awareness of

how one may be contributing to racism and how one can contribute to positive change. For the sake of convenience, I have abbreviated each of these themes as follows: (1) the "common humanity" theme; (2) the "peace and justice" theme"; and (3) the "self-awareness/ empowerment" theme. All respondents touched on at least one of these themes, and frequently two or three.

Three idiosyncratic themes were excluded, since they appeared only from one to four times. One person in the first class appeared to misunderstand the question, thinking it meant "what I want from this course." Four people described personal instances of discrimination. Three people described some discouragement, acknowledging that change, if at all possible, would take a long time. All but one of these appeared in the first set of essays; the other appeared in the second set.

Results

After counting the essay comments that reflected each theme, I broke the numbers down into ratios (e.g., eight out of twenty-two, or 36%, touched on the "common humanity" theme in the first essay):

Themes	First essay	Second essay	Third essay
"Common humanity"	36%	64%	36%
"Peace and justice"	40%	50%	65%
"Self-awareness/empowerment"	33%	67%	67%

By the time of the second essays (the end of the first four-week session), a shift appears to have taken place for the group in all three areas, with the "common humanity" theme and the "self-awareness/ empowerment" theme showing especially large increases. By the third essay (at the end of the full

eight weeks), the "common humanity" theme had dropped back to its first-essay level and the "peace and justice" theme had continued a steady rise, to nearly match the "self-awareness/ empowerment" theme. The "self-awareness/ empowerment" theme showed the greatest overall increase, nearly doubling by the end of the first four-week session and remaining at that high at the end of the second four-week session.

Overall, participants touched on noticeably fewer themes at the time of the first essay than when writing the second and third essays, as indicated by the totals of each column. This may be an indication that people had begun thinking more deeply about the topic. Listed below are some representative samples of essay excerpts. (An extensive list of essay excerpts is included in Appendix S.)

"COMMON HUMANITY" THEME

The following excerpts are representative of the "common humanity" theme as it progressed through each set of essays:

"Common Humanity" Theme, First Essays :

--"Our country is inherently a 'melting pot' and we must learn to live with all of our neighbors."

--"We should see the world or people as one, and share our cultures."

--"I really [want] to know why people find it so necessary to judge a person by the color of his/her skin. . . .We are all alike!"

<u>"Common Humanity" Theme, Second Essays :</u>

--"What I would like to see come from this class and for everybody out there, is to be able to see a person for them [<u>sic</u>] alone, not all the stigma that goes along with color of skin or believes [<u>sic</u>]."

--"I would like for my grandchildren to be able to grow up in a world where they can call everybody brother or sister."

--"To me the most important thing is to be able to get along with everyone. I don't mean that you have to like everyone, but to show respect to one another."

<u>"Common Humanity" Theme, Third Essays :</u>

--"There are so many things to be learned from different races and cultures. There should be no barriers to learning from our brothers."

--"White, brown, black, red should stay as a color, not as a bad word. <u>Love</u> should be a word to unite people, not to seperate [<u>sic</u>]. It is not the color that makes the person, it is love, and love does not have a <u>color</u>."

--"What's most important to me about unlearning racism is that there's so much out there, and everyone deserves as much as they can get, as much as they can know, as much as they can take in and understand. . . . Everyone deserves an eye for beauty, and the knowledge that beauty comes in all forms, and that everyone is beautiful."

"PEACE AND JUSTICE" THEME

The following excerpts are representative of the evolution of the "peace and justice" theme:

"Peace and Justice" Theme, First Essays :--"Ending racism would be wonderful! It would give you the freedom to walk in gang-related territories that now are ruled by certain ethnic groups. It would give you the freedom to join colleges and not pay higher tuitions because you're not of that origin. It would give you the advantage of receiving more an [sic] different scholarships because there would not be black, spanish or white based [sic] scholarships. It would stop most of the hate, violence an [sic] pain that it has caused for so many years."

--"If people can't accept others as they are, it doesn't provide us with a safe society and environment."

--"But what's most important to me is that my children and other Native Americans and minorities don't have to experience racism because of the color of their skin or their nationality. I feel we all have to [sic] much negative thoughts and experiences that lowers our self-esteem without having to deal with racism."

"Peace and Justice" Theme, Second Essays :

--"Perhaps the most important reason to end racism is the survival of the human species. I believe that hatred, intolerance, and violence is more pervasive and self-destructive than the former nuclear arms race, cold war, etc., is/was amongst 'political" enemies. On a more humanistic (idealistic) level, I believe that

love and acceptance is our process and goal for personal and societal happiness/peace and growth. Unlearning racism is essential to the process."

--"Until we have love and respect for each other on this earth, we will not have peace."

--"People are carrying hurt and deep sorrow because of racism. The real and deep pain needs to be addressed before racism can be eliminated."

"Peace and Justice" Theme, Third Essays :

--"Until the word racism is out of the vocabularly [sic] of all peoples, there will be problems between peoples for simply being who they are. When there are problems for being who you are, resentment, confusion, aggression, bad power, etc. are allowed to flourish. These problems not only effects [sic] groups of people but eventually moves down to the sacred family group. In order to feel at peace anywhere one must have peace somewhere and ending racism will by a huge step in the peace of everyone."

--"If we can accept ones [sic] culture and understand the people, next will come peace for all involved. With peace comes love and acceptance."

--"Silence when faced with racism allows the hurt to go on. Facing and interrupting racism can bring a halt to even one act of pain. Dignity and respect can be one day restored to all people."

"SELF-AWARENESS/EMPOWERMENT" THEME

Excerpts below follow the "self-awareness/empowerment" theme, of special interest because it indicates willingness to take personal responsibility for change and because it showed the greatest overall shift. I have used a different method of presenting this section because there was, I thought, a slight increase in depth in the individual statements participants made, and this method allows others to judge this for themselves. I have selected five samples of writing by participants who were present at all three essay-writing meetings and who addressed this theme in at least two essays.

"Self-awareness/Empowerment" Theme, Individual A:

First essay-- "I have heard that racism is a problem in this area, and since I am a new resident here, I hope I can help to change attitudes a little."

Second essay--"Unlearning racism is important to me, to create a better learning environment for my children and help make a better world for them to grow up in. . . .Change has to be done by each individual."

Third essay--"We need to make this world a better place for our children, by teaching them not to be racist and unlearning racism ourselves. . . .We need to do everything we can, as individuals and collectively, to stop the pain."

"Self-awareness/Empowerment" Theme, Individual H:

First essay--"What [is] important to me about this class. . .[is] to learn about myself. A lot of it is the way we were raised where we were raised."

Second essay--"To me this class has been very eye-opening. The importance for me is to become a whole person. . . . I would like for my grandchildren to be able to grow up in a world where they can call everybody brother or sister."

Third essay--"To love we must trust, accept, understand and be able to show each other all these things. We expect all these things from others. We all need to start giving back. . . .We can give these things first. Than [sic] see what comes back. . ."

"Self-awareness/Empowerment" Theme, Individual J:

First essay--Participant did not address this theme.

Second essay--"I understand that only through my own unlearning of racism will [love and respect for each other on the earth] be able to happen. It is the change in myself which will add to the critical mass, that will cause the paradigm shift."

Third essay--"Unlearning all the layers will take time, but it's [sic] time has come. Although scary, it is an area that those of us who are consciously aware of [sic], can begin to make a difference."

"Self-awareness/Empowerment" Theme, Individual M:

First essay--"I want to learn to view people as people not by what color or race they are."

Second essay--Participant was unavailable.

Third essay--"I want to unlearn [racism] because if I learn unlearning I will have tons more friends and friends mean to me love."

"Self-awareness/Empowerment" Theme, Individual N:

First essay--"[What's most important to me] is changing how I interact with those around me. I'm interested in stretching my personal boundaries, to be more accepting/ understanding of people in my world. . . . I want to approach this with a curiosity-- with the intrege [sic] of a child and the experience of an adult."

Second essay--Participant was unavailable.

Third essay--"I want to create a world where all people can live together in harmony while maintaining and creatively celebrating diversity. Unlearning racism (or any "-ism" for that matter) is about self-exploration into my memories, my childhood, my hurts, and healing those wounds. Unlearning racism is about coming together, forming communities and creating space where others heal as well."

In summary, three main themes emerged: (1) wishing people would look beyond external differences to appreciate our common humanity; (2) wanting a more just and peaceful world, with less fear and suffering and hostility; and (3) seeking greater awareness of how one may be contributing to racism and how one can contribute to positive change. I have some question about the reliability of this part of the evaluation. Although many of the the excerpts fit within obvious themes, some were not as obvious. A different evaluator might have read the same statements and assigned them to a different category. Most of the excerpts used in the theme analysis are included in Appendix S, so that others can examine my selections for each theme.

Instructor Observations

The individuals who took the course were quite interculturally open and respectful from the start. Neither quality appeared to diminish during the quarter. Course evaluations and journals indicated that participants believed they were becoming more interculturally aware, open, and respectful. Their knowledge about racism appeared to increase, as indicated by their discussions, their journal entries, and the evaluation methods. Journaling, closing circle comments, and (in the second component) enthusiasm shown for the "Empowerment Project" indicated that participants were feeling hopeful that positive change is possible and empowered to bring about such change.

CHAPTER FOUR

CONCLUDING COMMENTS

As mentioned in the Preliminary Statement, the majority of the work in this project was the creation and teaching of the "Racism: Roots and Recovery" introductory curriculum. This paper is a report on that project.

The four different methods of evaluation included four different ways of perceiving--my own inner experience; my external observations; the inner experience of the participants (as reported in their journals, their essays, and on some items in the course evaluations); and the external measurements of their knowledge (the pre- and post-tests, the course evaluations). Taken as a whole, the evaluation methods probably provided a fairly accurate picture of short-term outcomes.

Course evaluations and instructor observations indicated the participants liked the instructor and the course. Evaluations indicated that content knowledge increased during both components of the class. The theme analysis indicated that a sense of personal responsibility and empowerment grew considerably over the first four weeks and remained high at the end of the second four weeks. A commitment to justice appeared to grow steadily over the eight weeks of the class. This was the primary indicator that the full eight weeks might be more valuable that the four weeks alone.

The frustration with lack of time expressed in numerous course evaluations was both a compliment to the curriculum and a criticism of it. I wrestled throughout the course with what to include and what to exclude. It may have been a mistake to err on the side of information-sharing rather than activities and discussion. More group discussion and more role plays may

have made a difference in the long-term outcome of the class. I have made suggestions that could allow for more of both in the Recommendations section which follows.

Overall, I believe the course went well and achieved its purposes. The evaluations suggest that the course contributed to an increase in inter-cultural openness and respect, not only on the part of participants, but also on the campus, as a result of the "Empowerment Project." I believe the curriculum can provide a useful model for others, as long as facilitators adapt it to the makeup of their own communities. The positive evaluations indicated that the curriculum was appropriate to the Flathead Reservation community, with the possible exceptions of the video In the White Man's Image (Crichton, Lesiak, & Jones, 1992) and the booklet Cultural Etiquette (Three Rivers, 1991).

My understanding of racism continues to evolve, and this curriculum will change as I continue to study the research, work with groups, and become more interculturally sensitive. Teaching a course on recovery from racism is a balancing act, and, I believe, a spiritual exercise. It requires that the facilitator be very aware of his or her own "racial" and ethnic concerns and able to respond to the concerns of participants with utmost respect. It requires the ability to treat a serious topic with a light touch; to be gently confrontive when interrupting unaware behaviors that arise in groups; and to admit when one has slipped into unaware racist behavior her- or himself. It requires the dedication to sort through reams of materials to find and present the most accurate information available, and to do this is a way that is sensitive to the participants' varying stages of intercultural sensitivity development.

Recommendations

--Beyond academic preparation, it would be extremely important for the facilitator to have done extensive personal work to understand her or his cultural, "racial," sexual, and social class background; to clarify his or her own stage of "racial" identity development; and to become aware of and "clean up" her or his own prejudicial and racist attitudes. It would be important that the facilitator have moved through the ethnocentric stages of Bennett's (1993) Intercultural Sensitivity Development process. Training in counseling, or teaching experience in Reevaluation Counseling or other prejudice-reduction organizations, would also be important.

--Arrange in advance with local counseling agencies and college counselors for referrals should a participant need emotional support. Inform participants that this is available. If the facilitator is a counselor, inform participants that they will be referred to a different counselor should one be needed, so that the teaching and counseling roles can be kept separate.

--Arrange in advance for personal emotional support while preparing for and teaching this curriculum.

--A qualified co-facilitator, especially one of another "racial" group, would be helpful.

--Teach the course in two components, allowing only participants who complete the first component to take the second.

--Practice all the principles on pages 24-26.

--Arrange seating in a circle, using tables in the first component, and only chairs in the second.

--Discuss curriculum assumptions at the beginning of the class (see pages 22-23 and Appendix E).

--Clarify key definitions and group terminology at the beginning of the class. Present this in writing to facilitate understanding.

--If anyone in the class objects to the terminology suggested for the group with which they identify, honor their choice of terminology when speaking about that group. If more than one member of that group is present and they have different preferences, acknowledge the differences respectfully and use both terms, or alternate the terms, when speaking about that group.

--Use the pre-test as a teaching tool for definitions. (But remember to hand out two identical pre-tests to each participant, and ask them to fill out both. Before going over the pre-test answers in class, collect one of the pre-test copies to use for comparison with the post-test. Allow the participants to write on the other copy and keep it.)

--Use pre-test results to determine which terms require the most instruction. Use a comparison of the pre- and post-test results from the first component to inform the focus of the second component.

--Begin each class with a brief dyadic exercise (no longer than ten minutes). Ask the partners in each dyad to spend five minutes as listener and five minutes as speaker. Suggest that they talk about (1) one or more good things that they experienced during the week, and (2) (optional) personal concerns that make it difficult to be fully attentive during the class. (This allows participants to know each other better, and it helps free their attention to focus on the class.)

--End classes with a brief closing comment from each participant about the class content and/or process. End the fourth and eighth classes with longer closing circles, to allow participants to think aloud about what the course has meant to them.

--For reading materials, use Ricky Sherover-Marcuse's writings (Appendix E) as core reading for both components. If teaching the course in a conservative community, replace Cultural Etiquette (Three Rivers, 1978) with another inexpensive, brief text. Put the following on reserve in the library (or get publisher permission to create bookstore packets): an article on institutional racism (e.g., Cherry, 1993); on cultural racism (e.g., Moore, 1993); on the emotional healing process (preferably Jackins, 1965); on dominant group privilege (e.g., McIntosh, 1993), and on American Indians (e.g., Utter, 1993). Use all of the handouts included in the Appendixes, as appropriate. Use the Kohls summary (Appendix M) and the Stengels handout (Appendix N) in the second component; use the rest of the handouts in the first component.

--For videos, use Undercover Racism (Lucasiewicz &
Harvey,1991) and The Honour of All (Lucas, 1985). If another
video is wanted, replace In the White Man's Image (Crichton,
Lesiak, & Jones, 1992) with Where the Spirit Lives (Stephens,
Goldin, Jordan, & Leckie, 1991), and allow extra time for
processing feelings and for discussion of how individual,
institutional, and cultural racism intertwine. If time is too limited for
a third video, put Where the Spirit Lives on reserve in the library for
interested participants. It is recommended that the facilitator(s)
watch In the White Man's Image prior to teaching the class, to gain
historical background about the boarding school experience
imposed on Indian people. [If the curriculum is being taught in a
geographical area where large numbers of a different non-
dominant group live, replace Where the Spirit Lives with a video
that depicts that group's experience of racism.]

--For instruments, distribute and briefly discuss the checklist,
"How to Look for Institutional Racism" (Katz,1978, pp. 83-88), or
some similar checklist. Leave the other two Katz instruments (see
page 38) out of the introductory course, to allow time for more
"interrupting racism" role plays. Read them as part of facilitator
self-instruction, however.

Leave out discussions of early memories of "racial"
differences and of racism in favor of more time for "interrupting
racism" role plays (see page 39). Suggest these topics as possible
journal topics, however.

Replace the "pride in heritage" journal assignments with a more structured activity, and change the wording to "appreciation of heritage." Give participants a set of ten to twelve questions with which to interview a family member, to gain more information about their family's ethnic heritage. Possible questions could be the following: "Were any languages other than English spoken in your or your parents' childhood homes?" "What is the history of our family in the United States?" "What religion are your parents and grandparents?" "Who among your relatives were you closest to when you were growing up, and why did you admire them?" After three weeks, invite participants to share interview results in small groups. At that time ask them to also think of reasons for pride in their "racial"/ethnic heritage. They might gain ideas from hearing others' stories.

--For evaluation, use only the pre- and post-tests, the course evaluation, and instructor observations. Use journals to inform the latter. Expand on the use of the post-test by giving it again, with items in a different order, at the end of the second component.

--Revise syllabi content in the following way (assign readings and use small and large group discussions as appropriate):

First class: Pre-test (Appendix K); introductions/guidelines (Appendix H handout); definitions (use discussion of pre-test answers for this; create an additional handout for other definitions, if desired); advantages to unlearning racism (brainstorm); assumptions (Appendix E handout); assign family interview.

Second class: Video--<u>Undercover Racism</u> (Lucasiewicz & Harvey,1991); Bennett Model of Intercultural Sensitivity Development (brief); cultural racism; internalized racism; self-fulfilling prophecy; institutional racism.

Third class: Video--<u>Where the Spirit Lives</u> (Stephens, Goldin, Jordan, & Leckie, 1991); historical roots of racism.

Fourth class: Small group discussions of family interviews/appreciation of heritage; emotional roots of racism (brief); scapegoating; recovery (Appendix G); "what if you're accused of racism?" (Appendix O); reasons for hope/paradigm shifts; closure of first component; post-tests; course evaluations.

Fifth class: Review definitions; review Bennett model; Kohls (1992) summary (Appendix M); OTAID model; more on recovery; Stengels (1993) handout (Appendix N); "interrupting racism" role plays.

Sixth class: Video--<u>The Honour of All</u> (Lucas, 1985); "empowerment project" brainstorm and selection process; "interrupting racism" role plays.

Seventh class: Discussion of readings (especially Sherover-Marcuse (1981); planning empowerment project; "interrupting racism" role plays.

Eighth class: Planning or evaluating empowerment project; "interrupting racism" role plays; goal-setting; closure of second component; post-test; course evaluations.

DEFINITIONS

Acceptance of difference--First stage of ethnorelativism in Bennett's (1993) Intercultural Sensitivity Development model. In this stage, cultural difference is both acknowledged and respected. At its first level, all behavior is seen to exist in a cultural context. At its second level, all beliefs and values are seen to exist in a cultural context.

Acculturation--Adapting to a new culture to such an extent that one unlearns some behaviors of one's original culture.

Adaptation to difference--Second stage of ethnorelativism in Bennett's (1993) Intercultural Sensitivity Development model. In this stage, one continues to operate out of one's original worldview, and also is able to consciously shift into one or more additional worldviews. Its two levels are **empathy**, in which one in able to imagine the perspective of a person from another culture, and **pluralism**, in which one internalizes more than one's own cultural worldview.

Affirmative action--"Positive efforts to recruit minority group members or women for jobs, promotions, and educational opportunities " (Schaefer, 1993, p. 89).

Amalgamation--"The process by which a dominant group and a subordinate group combine through intermarriage to form a new group" (Schaefer, 1993, p. 34). See **fusion** and **melting pot.**

Assimilation--"The process by which an individual forsakes his or her own cultural tradition to become part of a different culture" (Schaefer, 1993, p. 34); **integration**. In the United States, this is sometimes called "Americanization."

Bigotry--Intolerance; excessive prejudice.

Biracial--Member of more than one "racial" group.

Category--An "accessible cluster of associated ideas which as a whole has the property of guiding daily adjustments" (Allport, 1958, p. 166).

Class--"Persons who share similar levels of wealth" (Schaefer, 1993, p. 34).

Colonialism--"The maintenance of political, social, economic, and cultural domination over a people by a foreign power for an extended period" (Schaefer, 1993, p. 34).

Conceptual system--Philosophy of life; see **paradigm**; see **worldview.**

Culture--"The totality of ideas, beliefs, tools, customs, and institutions into which each member of society is born" (Sue, D., & Sue, D. W., 1990, p. 35).

Cultural racism--A denial of opportunities and equal rights to individuals or groups resulting from inherited beliefs, customs, and language; term used to communicate the way the worldview into which individuals are socialized may contribute to injustice.

Cultural pluralism--See **pluralism.**

Cultural relativism--See **ethnorelativism.**

Defense against difference--Second stage of ethnocentrism in Bennett's (1993) Intercultural Sensitivity Development model. In this stage, one attempts to preserve the absoluteness of one's own worldview. Its first level is **denigration**, which involves attributing undesirable characteristics to groups perceived as different from one's own. Its second level is **superiority**, in which one focuses on a positive overt evaluation of one's own group, with a negative covert evaluation of other groups. There is sometimes a third level, **reversal**, in which one comes to denigrate one's own culture and idealize another.

Denial of difference--First stage of ethnocentrism in Bennett's (1993) Intercultural Sensitivity Development model. This has two levels: **isolation**, in which an individual or group simply never encounter a culturally different group and therefore never has to deal with difference, and **separation**, in which intentional physical or social barriers are erected to keep groups apart.

Discrimination--Action that "denies opportunities and equal rights to individuals and groups because of prejudice or other arbitrary reasons" (Schaefer, 1993, p. 64).

Dominant group--The social group which has the most power and privilege.

Emigration--"Leaving a country to settle in another country" (Schaefer, 1993, p. 34).

Enculturation--The process of socialization into one's original culture.

Enrolled tribal member--A person who is accepted and recognized as a member of a specific federally-recognized American Indian tribe.

Ethnic group--A group that possesses "distinctive linguistic, religious, cultural, or national characteristics" (Gudykunst & Kim, 1992, p. 65).

Ethnocentrism--"The tendency to assume one's culture and way of life are superior to all others" (Schaefer, 1993, p. 64); using one's own set of standards and customs to judge (often unconsciously) all people (Gudykunst & Kim, 1992).

Ethnorelativism--The tendency to assume that cultures cannot be judged from a single or absolute ethical or moral perspective; **cultural relativism.**

Expulsion--Use of force by the dominant group in a society to remove a non-dominant group from certain areas or from the country.

Extermination--See **genocide.**

Frozen needs--Real developmental needs an individual had at a given time in his or her life that were not adequately met and were not adequately grieved. Frozen needs tend to get irrationally attached to someone or something or some idea in a way that is harmful to healthy human development.

Fusion--"The result of a majority and a minority group combining to form a new group" (Schaefer, 1993, p. 27). See **melting pot** and **amalgamation.**

Genocide--"The deliberate, systematic killing of an entire people" (Schaefer, 1993, p. 34); **extermination.**

Growth--"A broadening and expansion of worldview" (Myers et al., 1991, p. 57) in a way that increases self-knowledge, "thereby enhancing awareness of spirit, the essence of being" (Myers et al., p. 58).

Hermeneutic--Descriptive of the meaning that individuals attach to their experiences.

Hopi prophecies--Ancient wisdom, believed to have been given by the Creator to Indian people, that speaks of the need for balance in the universe. The prophecies predicted loss of cultural strength and unity should the balance be broken, and they describe ways in which the balance can be restored.

Immigration--"Coming to a new country as a permanent resident" (Schaefer, 1993, p. 34).

In-groups--Groups with which one is socialized to associate.

Institutional discrimination--A denial of opportunities and equal rights to individuals or groups resulting from the normal operations of a society.

Institutional racism--Institutional discrimination based on "racial" characteristics.

Integration--The removal of legal and social barriers imposed by segregation of groups to allow free and equal association between groups.

Integration of difference--Third stage of ethnorelativism in Bennett's (1993) Intercultural Sensitivity Development model. In this stage, one comes to operate out of "a collection of various cultural and personal frames of reference. . . .The integrated person understands that his or her identity emerges from the act of defining identity itself" (Bennett, 1993, p. 40). Its two levels are **contextual evaluation**, in which the individual is able to use more than one cultural frame of reference to evaluate phenomena, and **constructive marginality**, in which the individual loses his or her original cultural affiliation and constructs an identity out of selected parts of more than one culture.

Intelligence--As defined in this curriculum, the ability to come up with a fresh, accurate, workable response to each moment of living (Jackins, 1965).

Intercultural communication--Communication (verbal and non-verbal) between people of different cultural backgrounds.

Intercultural sensitivity--"The construction of reality as increasingly capable of accommodating cultural difference" (Bennett, 1993, p. 4).

Internalized oppression--Behavior that may be exhibited by members of target groups: (1) Internalizing the negative stereotypes and prejudices aimed at one's own group or at other non-dominant groups by the dominant group (see also **reversal**); behaving in oppressive ways toward individuals of one's own or other non-dominant groups; and/or (3) reinforcing racism in society in order to gain at least some advantages normally denied to members of one's group.

Internalized racism--Internalized oppression based on differences in physical appearance or social values related to "race."

Marginality--"Status of being on the periphery of two or more cultures at the same time" (Schaefer, 1993, p. 34). Can be a positive or a negative experience (Bennett, 1993). See **Integration of difference.**

Melting pot--"Diverse racial or ethnic groups coming together to form a new cultural identity" (Schaefer, 1993, p. 34); also known as **fusion** or **amalgamation.**

Migration--"General term to describe any transfer of population" (Schaefer, 1993, p. 34).

Minimization of difference--Third stage of ethnocentrism in Bennett's (1993) Intercultural Sensitivity Development model. In this stage, cultural difference, although acknowledged, is trivialized by stressing cultural similarities. The first level of minimization is **physical universalism**, in which one assumes that the physical characteristics that all humans have in common are more important than cultural differences, overlooking "the culturally unique context of physical behavior" (Bennett, 1993, p. 23). The second level of minimization is **transcendent universalism,** in which one assumes that all persons share a common subordination to a supreme being, a social philosophy, or a religion. This is ethnocentric in that "the principle or supernatural force is invariably derived from one's own worldview" (Bennett, 1993, p. 24).

Minority group-- Term used for a group which has less power and privilege in a society; **subordinate group**. These terms are increasingly being called into question because they imply "lesser than" (Dobbins & Skillings, 1991). Terms that lessen this connotation are **target group, non-dominant group** and **oppressed group.**

Monoculturalism--The dominance of one worldview to the extent that only this worldview is seen as having legitimacy, and alternative worldviews are judged as inferior in comparison.

Multiculturalism--Tolerance of "cultural differences, the ambiguities of knowledge, and variations of human perspectives" (Wurzel, 1988, p. 10); "an approach to cultural diversity designed to emphasize cultural tolerance and rapprochement" (Damen, 1987, p. 369).

Neocolonialism--"Continuing domination of former colonies by foreign countries" (Schaefer, 1993, p. 34).

Non-dominant group--Term used for a group which has less power and privilege in a society; **subordinate group**; see also **minority group** and **target group.**

Oppressed group--See **target group** and **minority group.**

Oppression--Being held down by cruel or unjust use of power or authority; socially-empowered, systematic mistreatment of one group by another. All forms of oppression can be defined as "prejudice plus power."

Optimal--"The best possible under a given set of conditions" (Myers et al., 1991, p. 57).

Optimal system--As described by Myers et al. (1991), a system based on an inclusive, universal worldview in which spirit and matter are seen as a unity and in which power and self-worth are intrinsic to the human being. The highest values in such a system are such qualities as peace, joy, love, harmony, and wholistic well-being. See also **suboptimal system**.

Out-groups--Groups one is socialized to avoid.

Paradigm--"An established thought processes; a framework" (Zukav, 1980, p. 257). See **worldview**.

Phenomenological--Descriptive of one's subjective experience.

Pluralism--"Mutual respect between the various groups in a society for one another's cultures, allowing minorities to express their own culture without experiencing prejudice or hostility" (Schaefer, 1993, p. 34); also called **cultural pluralism**. See also **adaptation to difference** for Bennett's (1993) use of the term.

Politically correct--"Efforts to support minority groups and women; phrase is often used in criticism of such measures" (Schaefer, 1993, p. 35).

Prejudice--"A negative attitude toward an entire category of people, usually based on limited information" (Schaefer, 1993, p. 65).

Race--A group that is socially set apart from others because of social values and/or differences in physical appearance. In any scientific sense, the concept of "race" is a myth. There is only the human race, with variations over time because of extensive migration and intermarriage among human groups throughout history. Enormous variation exists within any "racial" group (Cyrus, 1993; Selig, Knaupp, Brooks, & Lanouette, 1993).

Racial group--"A group that is socially set apart from others because of obvious physical differences" (Schaefer, 1993, p. 35); see **race**.

Racial identity--"A sense of group or collective identity based on one's <u>perception</u> that he or she shares a common racial heritage with a particular racial group" (Helms, 1990, p. 3).

Racial identity development--The process through which a person comes to acknowledge and accept her or his "racial" heritage.

Racial identity development theory--Theory concerning "the psychological implications of racial group membership" (Helms,1990, p. 3).

Racism--"Prejudice plus power" (Chesler, 1976; Dobbins & Skillings, 1991; Jones, 1972; Katz, 1978; Sherover-Marcuse, 1981; Skillings & Dobbins, 1991). Systematic socially-empowered mistreatment of certain "racial" groups based a doctrine that one "race" is superior. See also **internalized racism.**

Reversal--See **defense against difference.**

Reverse racism--Term used to label prejudice, bigotry, and discrimination when these are aimed at dominant group members by non-dominant group members; an inaccurate use of the term "racism" if racism is defined as "prejudice plus power," because non-dominant groups by definition have relatively little social, political, or economic power in a society.

Scapegoat--"A person or group blamed irrationally for another person's or group's problems or difficulties" (Schaefer, 1993, p. 65).

Secession--Formal separation by a non-dominant group from an already established nation.

Segregation--"The act of physically separating two groups; often imposed on a subordinate group by the dominant group" (Schaefer, 1993, p. 35).

Self-filling prophecy--"The tendency of people to respond and act on the basis of stereotypes" (Schaefer, 1993, p. 35), such that the stereotypes seem to be proven accurate.

Sexism--Oppression on the basis of gender; "the ideology that one sex is superior to the other" (Schaefer, 1993, p. 460).

Spirituality--"The courage to look within and to trust a deep sense of belonging, wholeness, connectedness, and openness to the infinite" (Schafranske & Gorsuch, cited in Myers et al., 1991, p. 57).

Stereotype--"Unreliable generalization about all members of a group that do not take into account individual differences within the group" (Schaefer, 1993, p. 35).

Suboptimal--Less than "the best possible under a specific set of conditions" (Myers et al., 1991, p. 57). See **optimal**.

Suboptimal system--As described by Myers et al. (1991), a system based on a dualistic worldview in which spirit and matter are assumed to be distinct and in which power and self-worth are extrinsic to the human being. Such a worldview, they believe, is fertile soil for racism and other forms of oppression, because success is based on shifting external conditions (e.g., looks, money, education, and social status), and people in such societies tend to cope with resulting feelings of insecurity by looking for people to whom they can feel superior. See also **optimal system**.

Subordinate group--See **minority group**.

Target group--Any **non-dominant group** that is systematically set apart of mistreated by the dominant group in a society; see **minority group** and **oppressed group**.

Universalism--See **minimization of difference**.

White backlash--European American "resistance to further improvement in the status" of people of color (Schaefer, 1993, p. 65).

Worldview--"General, organized conception of human nature, social relationships, nature, time, and activity" (Ibrahim, 1991, p. 15); see **conceptual system**; see **paradigm**.

Appendix A

HANDOUT:

Two "Racial" Identity Development Models

"RACIAL" IDENTITY DEVELOPMENT MODELS

"Racial" Identity is "a sense of group or collective identity based on one's *perception* that he or she shares a common racial heritage with a particular racial group...racial identity development theory concerns the psychological implications of racial-group membership." Janet Helms (1990, p.3).

Note: These progressions may not be true for all. Stage theories are limited, but they can be useful for thinking about how people change.

Note: In both of these models, the person moves from one phase to the next because of something that happens that brings about a new awareness. The overall process can be seen as a spiral, wherein the person re-visits some similar experiences at each phase, but responds to them from a slightly different perspective.

Note: Both of these models are described in Tatum, "Learning About Racism" Harvard Educational Review, v.62, no.1, spring 1992, p. 1-24.   --Mary Herak

Five Stages of "Black Racial" Identity Development

[from model developed by W.E. Cross, Jr. (1971, 1978,1991)

Note: The model may or may not fit for other minority groups, and it may not be true for all African Americans. Some African-American children, for example, are raised with a deep sense of pride in "racial" identity from birth, and bypass some of the stages.

1. Pre-encounter phase-- ("White is right"). Individual accepts dominant group's values puts down own group.

2. Encounter phase--anger. The individual realizes that "Whites" are not, in general, going to view him/her as an equal, so the she/he is forced to focus on identity as member of a group targeted by racism.

3. Immersion/emersion phase--separatism. The person surrounds him/herself with visible symbols of "racial" identity and actively avoids symbols of "Whiteness." May study African-American history, socialize only with other African-Americans. Anger lessens as energy is directed to support of self and of other African-Americans. Self-esteem grows. (This can also be a "Blacker than thou" phase.)

4. Internalization phase--a new personal openness. The person becomes secure in her/his own "racial" identity, more open, less defensive. Maintains connection to African American community and is also open to having meaningful relationships with respectful "Whites", and to coalition-building with other oppressed groups.

5. Internalization-Commitment phase--This is like phase four, and in addition the person finds ways to translate personal openness into a plan of action or a deep sense of commitment of the concerns of African Americans as a group.

Six Stages of "White Racial" Identity Development

[from model developed by Janet Helms (1990)

[Note: Through this process the individual comes to accept her/his "Whiteness" and the historical-cultural implications of that, and to define him/herself as a "racial" being who does not depend on being seen as part of a group which defines itself as "superior" to other groups. The entire process is ongoing, and is repeated with different groups.]

1. Contact phase--Innocent ignorance. The person at this stage is unaware of cultural and institutional racism and of her/his own "White" privilege. The person also often has a naive curiosity and/or fear of other groups based on stereotypes learned from family, friends, or the media, and is prone to say or think things like, "You sure don't act like a Black person." [Note: If one's life is structured so that there is little contact with people of other "racial" groups, he/she may stay at this stage for a lifetime.]

2. Disintegration--Increased interaction and exposure to new information lead to a new understanding that cultural and institutional racism exist. Ignorant bliss is replaced by guilt, shame, and possibly anger at recognition of one's own advantage in being "White," and at acknowledgment of the role of "Whites" in maintenance of the racist system. The person at this stage may confront racist attitudes or actions of significant others. This is often met with rejection because others perceive the person's naivete, inconsistency, and lack of information. As a result, the person may come to feel alienated from family and friends. The person often attempts to reduce the emotional discomfort by use of defense mechanisms such as denial, withdrawal, or "blaming the victim".

3. Reintegration phase--At this the person may choose to go in one of two different directions. He/she may choose to reject the new way of seeing things, and continue with defense mechanisms. It's easy to get stuck here, especially if avoidance of people of color is possible. Or the person may choose to continue to question the justifiability of racism, and attempt to get more information and have more interaction.

4. Pseudo-independent phase--This is called "pseudo-" (false) independence, because the person, in her/his attempts to get more info, have more interaction, and stop being racist, may still act in ways that unintentionally perpetuate racism. [An example is the person who rejects his or her "Whiteness" and chooses to spend time only with "Black" people, wearing African clothing and jewelry, talking street slang, etc. Because this is still a fairly early stage, the person may be rejected by African Americans (or whichever group was chosen as a substitute culture), especially those in the emersion stage, who often sense how ungrounded the person is. This is an extreme example, however. Most go through less blatant versions of it, I think.--Mary]

5. Immersion/emersion phase--Realizing he/she can never really be African-American (Asian, Native American, etc.), the person looks for new ways to be "White." He/she comes to realize it was racism she/he was rejecting, and not "Whiteness". The individual positively redefines what it means to be of "White" ancestry. Studying/ learning about "Whites" who have been allies in the struggle against racism is important at this stage.

6. Autonomy phase--The person internalizes a newly-defined sense of self. He/she learns to confront racism in positive ways, and to form alliances that are trusted to a greater degree.

Appendix B

THE OPTIMAL THEORY APPLIED TO IDENTITY

DEVELOPMENT (OTAID) MODEL

STAGES OF IDENTITY DEVELOPMENT

(Myers et al., 1991)

THE OTAID* MODEL STAGES OF IDENTITY DEVELOPMENT
(*Optimal Theory Applied to Identity Development--Myers et al.,1991)

This entire developmental process is "a journey of self-discovery and self-acceptance" (Myers et al., p. 59) for all people who are oppressed.

Phase 0: Absence of Conscious Awareness--The individual has no sense of self as separate from the environment.

Phase 1: Individuation--The individual accepts with little or no question the values of her or his family and community, which may exhibit low tolerance for diversity. Members of both dominant and non-dominant groups tend to accept dominant group values as the only valid values.

Phase 2: Dissonance--Awareness grows that some people do not value certain aspects of oneself (e.g., an Indian child hears himself referred to as a "dirty Indian" by Caucasian children; a girl hears herself referred to as "just a stupid girl" by boys). Anger about this is often turned inward. Depression and shame result.

Phase 3: Immersion--The individual seeks out others who are devalued in the same way. She or he experiences pride in the culture of the non-dominant group and feels distrust and rage toward the dominant group.

Phase 4: Internalization--Having gained self-confidence and self-worth through the immersion process, the individual is more open to making some connections outside the non-dominant group.

Phase 5: Integration--The individual reaches a place of inner peace and security and feels part of a more diverse and expanded community. [At this stage a shift in worldview begins. The individual realizes that a more optimal worldview exists than the fragmented and oppressive ("suboptimal") worldview

into which he or she had been socialized since birth. The individual realizes

that <u>all</u> people can behave in oppressive ways, given the win-lose interactions

that permeate the suboptimal culture. The individual recognizes ("knows

again") the inter-connectedness and interdependence of all things: "Through

self-knowledge individuals have become consciously aware of belonging to the

circle of life" (Myers et al., p. 58).]

Phase 6: Transformation--The person in transformation, who had

previously thought that the narrow and oppressive (suboptimal) worldview was

"real" and that she or he was innately inferior and inadequate, now

experiences the world from a new, "optimal" perspective. This perspective

("unity consciousness") becomes the center around which reality is defined,

rather than material possessions, status, or appearances, which define reality in

the suboptimal system. The individual sees and appreciates the richness of the

many cultures of which she or he is a part. Oppressive conditions such as

racism still exist, and the individual stills feels pain about this, but an inner shift

has occurred. The individual does not internalize the anger or take the

oppressive behavior personally. The perpetrators of oppressive behaviors are

now recognized as suffering humans who lack self-knowledge and are trapped

in a narrow, fragmented, and irrational worldview. Compassion develops. The

individual in the transformation stage realizes that these people are doing the

best they can, given their life experiences and their circumstances. The

individual is better able to think clearly, live joyfully, and build effective alliances

to transform all forms of oppression.

Appendix C

THE BENNETT MODEL OF
INTERCULTURAL SENSITIVITY DEVELOPMENT
(Bennett, 1993)

The Bennett Model of Intercultural Sensitivity Development

(Bennett, 1993)

Bennett lays out his Intercultural Sensitivity Model in six general stages of development, each made up of two or three sub-stages. The six general stages fit into two broad categories made up of three "ethnocentric" stages (denial, defense, and minimization) and three "ethnorelative" stages (acceptance, adaptation, and integration). The stages are described below.

The Ethnocentric Stages--Denial, Defense, and Minimization

I. Denial of Difference--At this stage there is little or no consideration of cultural difference because of lack of contact, either because of isolation or separation. There are two levels of denial of difference:

A. Isolation--At this (uncommon) level there is no exposure to those who are culturally different, and therefore no categories exist for them.

B. Separation--In separation, the groups are aware of each other, but only from a distance. Broad, fairly undifferentiated categories are developed (e.g., foreigners, Africans), although there is little contact. Bennett calls such categories "benign stereotypes" (Bennett, 1993, p. 13). People at this stage are typically "superficially polite" to those perceived as outsiders (p. 14).

Bennett believes that facilitators of intercultural sensitivity need to progress very slowly when working with people at the denial stages of development, lest they frighten them into a hostile acting out of the next stage,

the Defense stage. Bennett believes that cultural fairs, and some kinds of educational lectures, can promote recognition of difference in a way that can ease people out of denial.

II. Defense Against Difference--This stage occurs when something happens in an individual's life that forces a recognition that differing cultures really do exist and must be dealt with. Bennett describes this change as a threat to one's previously complacent and ethnocentric worldview and identity, and the following three reactions are typical.

A. Denigration--At this level, negative stereotyping and hostile words and behavior are often used as shields against the perceived threat. Targets of denigration may be only one particular group, whereas other groups continue to be treated with denial. Denigration can be low-level or intense, individual or organized. Organized denigration can make further development especially difficult for members of the organization, which may teach that the targeted culture is evil and threaten members with negative consequences should they make social connections with the targeted group(s). The Ku Klux Klan is an example of the latter.

Bennett sees it as essential that denigration become recognized as a normal stage of intercultural development, and that it be taught about as such. If not, well-intentioned people may be so shocked by the negativity they feel toward the other group(s) that they retreat into denial. The problem at this stage is not just misinformation about the other culture, Bennett asserts, but ethnocentrism itself. He suggests that offering accurate information to counter

the negative stereotyping is not enough. Reframing the negative responses as normal processes of identity development is also essential.

B. Superiority--At this level, the person deals with differences by exaggerating the positive characteristics of her of his own group. Some manifestations of nationalism, "Black" pride and feminism may reflect the superiority stage. Groups who are different from one's own are seen as being of lower status. "Modernization," wherein the Western worldview is seen as the ideal toward which all "undeveloped" nations must "progress," is an example of the superiority position. Difference is seen as more acceptable here than in the denigration stage, however.

C. Reversal--Although not a stage everyone goes through, reversal is worthy of mention because it is so common, especially among such groups as Peace Corps volunteers. In the reversal stage, a person comes to denigrate his or her own culture and see another culture as superior. "Internalized oppression" (Lipsky, 1979) is another example of reversal, in which a member of an oppressed group comes to idealize the dominant culture and denigrate his or her own culture. Bennett believes the best counter to reversal is to educate people about it.

Although his model focuses primarily on how to help people respond to cultural differences, Bennett sees the best way to encourage development beyond the defense stage is to focus on commonalities shared by cultures: "The antidote to defense is the discovery that everyone is, after all, just human" (Bennett, 1993, p. 21). This realization indicates a movement toward greater

tolerance, and is the next stage of Bennett's model.

III. Minimization of Difference--At this stage cultural differences are trivialized and cultural similarities are seen as what is important. The solidarity that occurs when a group or community is under attack is an example of minimization. This stage is still ethnocentric, because it assumes that all people share some basic characteristics, and those basic characteristics are "derived from the native culture of the person making the assertion, who is usually a member of the dominant culture of a society" (Bennett, 1993, p. 22). Bennett observes that members of oppressed groups do not stay for long in this stage, because it denies their genuine differences. Minimization takes two forms:

A. Physical Universalism--This version of minimization looks to shared biology as the basis for overlooking differences. It fails to address, however, "the culturally unique social context of physical behavior that enmeshes such behavior in a particular worldview" (Bennett, 1993, p. 23).

B. Transcendent Universalism--This version of minimization suggests that all human beings are subordinate to some transcendent being, principle, or law, but "the principle or supernatural force assumed to overlie cultural difference is invariably derived from one's own worldview" (Bennett, 1993, p. 24). Bennett mentions some religious, Marxist, capitalist, and psychological worldviews as representative of this stage, the ethnocentric stage most accepting of cultural differences. He warns that this stage can become "pernicious" when it manifests as "aggressive conversion activity" (Bennett, 1993, p. 24).

In the minimization stage, people tend to believe that "deep down we are all the same, so it is important to just be myself." Bennett replies that "it is ethnocentric to think that one's natural self is automatically understandable, since it assumes that one's own culture is central to everyone's worldview" (1993, p. 24). He sees Americans as especially likely to operate from this point of view.

The minimization stage can easily deteriorate into the defense stage when attempts to reach out are not met with the warm welcome one expects. It is a common temptation to assume that the ones who caused the disappointment are obtuse or inferior, rather than to come to the accurate conclusion that one's universalist assumptions may have been incorrect.

Between the transcendent universalist stage and the acceptance stage that follows is what Bennett calls a "paradigmatic barrier" (Bennett, 1993, p. 25). A shift in worldview occurs:

> Movement to the next stage represents a major conceptual shift
> from reliance on absolute, dualistic principles of some sort to an
> acknowledgment of nonabsolute relativity. For Westerners, this
> shift seems best approached inductively. First, cultural self-
> awareness should be generated through discussion, exercises,
> and other methods of discovery. For many people in minimization,
> lack of awareness of their own culture underlies the assumption of
> cultural similarity. When they can place more of their own
> behavior in a cultural context, they are less inclined to assume that
> the behavior is universal (Bennett, 1993, p. 25).

Regardless of how this is presented, it involves disorientation for the individual, whose ethnocentric conceptual framework (worldview) is being challenged. Bennett cautions facilitators to acknowledge this confusion as a normal reaction to a change in perspective, so that the individual doesn't fearfully retreat to to the familiarity of ethnocentrism.

The Ethnorelative Stages--Acceptance, Adaptation, and Integration

IV. Acceptance of Difference--At this stage, differences are seen as valuable. Acceptance comes in two levels:

A. Respect for Behavioral Differences--All behavior, including one's own, comes to be recognized as existing in a cultural context and as worthy of respect (even if one does not personally ascribe to it).

B. Respect for Value Difference--All beliefs and values, including one's own, also come to be recognized as existing in a cultural context (even if one does not personally ascribe to them).

Retreat from this stage typically occurs when one finds another culture's value(s) personally offensive (e.g., the way the other culture treats women). Bennett believes the only way to counter this retreat is to emphasize that the offending value(s) are "part of a culture's overall organization of the world" and that this "does not disallow one's having a personal opinion about the difference--it simply precludes that opinion from becoming an ethnocentric evaluation" (1993, p. 31).

V. <u>Adaptation to Difference</u>--At this stage the individual improves her or his intercultural relations skills such that she or he can shift into the other culture's frame of reference. This has two phases:

A. <u>Empathy</u>--Empathy involves the ability to give up one's own worlview and temporarily shift into another cultural frame of reference. The main limitation of empathy is a tendency to be impatient if others, with whom one is being empathetic, are judgmental about one's own or another culture.

B. <u>Pluralism</u>--This stage involves the ability to shift into more than one other cultural frame of reference, and to do this in a way that values the other frame(s) of reference as highly as one's own, because the other frame(s) of reference has/have become a part of oneself. Bennett identifies members of minority groups who can maintain their own culture and also live well in the dominant culture as examples of pluralistic (also multicultural or bicultural) individuals. These people face the danger of being considered traitors by members of their own cultural group, especially those dealing with identity issues in defense.

Bennett cautions that some people who have not moved through the previous stages of development may appear pluralistic, that is, they may be able to live adequately in more than one culture, but they may not have the compassion and the skill involved in the developmental stage he is describing. He refers to this phenomenon as "accidental pluralism" (Bennett, 1993, p. 37).

VI. Integration of Difference

In this stage, the individual comes to operate out of "a collection of various and personal frames of reference. . . .The integrated person understands that his or her identity emerges from the act of defining identity itself" (Bennett, 1993, p. 40). Bennett describes two levels of integration:

A. Contextual evaluation--This stage describes the ability to not only shift back and forth between cultural worldview(s), but, in addition, to exercise choice based on ethical considerations.

B. Constructive marginality--In this stage the individual no longer has a "natural cultural identity," but has self-reflectively constructed an identity based on more than one culture: ["One's allegiance here] is only to life itself" (Bennett, 1993, p. 45). It is people in this stage, Bennett feels, who can best mediate intercultural value conflicts.

Bennett concludes that it is for people in this stage to "construct new continua that stretch in directions beyond our current visions" (1993, p. 45).

Appendix D

ANNOTATED LIST OF READING MATERIALS

Annotated List of Assigned Readings

Cherry, R. (1993). Institutionalized discrimination. In V. Cyrus (Ed.),
Experiencing race, class, and gender in the United States (pp. 134-140).
Mountain View, CA: Mayfield.

This article describes some ways decision-making processes and other
parts of the social system in the United States reinforce cycles of inequality,
prejudice and discrimination.

Jackins, H. (1965). The human side of human beings. Seattle: Rational Island.

This is the book which a class handout, "The Emotional Healing Process,"
summarized. Jackins presents a model of human behavior, with stress on
the role of feelings. He describes the emotional healing processes that can
contribute to a healing of hurts and to clearer thinking and action. Jackins is
the founder of Re-evaluation Counseling, which sponsors many workshops
on unlearning racism.

Katz, J. (1978). White awareness: handbook for anti-racism training. Norman,
OK: University of Oklahoma Press.

Katz describes racism as "prejudice plus power." This book, widely used for
the past fifteen years, describes a six-stage training program for European-
American people who want to stop thinking and behaving in racist ways.
Two exercises that explore individual racism were distributed to the class:
"Thirty Statements" (part of "Exploration of Racist Attitudes," pp. 155-160)
and "A Vision of Equality" (part of "Assessing One's Understanding of
Individual Racism," pp. 161-163).

McIntosh, P. (1993). White privilege: Unpacking the invisible knapsack. In
V. Cyrus (Ed.), Experiencing race, class, and gender in the United States
(pp. 209-213). Mountain View, California: Mayfield.

McIntosh discusses the taken-for-granted privileges experienced in this
country by people who are or who appear to be Caucasian. She helps
clarify the way in which most of what we call racism is cultural and
institutional and therefore much larger than the good or hostile intent of
individuals.

Moore, R. B. (1993). Racism in the English language. In V. Cyrus (Ed.), Experiencing Race, Class, and Gender in the United States (pp. 152-158). Mountain View, CA: Mayfield.

Moore describes a central aspect of cultural racism in his discussion of ways "racial" prejudice is structured into the English language.

Sherover-Marcuse, R. (1981, July). Towards a perspective on unlearning racism: Twelve working assumptions. In Present Time, 47-49. (Available from Rational Island Publishers, 719Second Avenue North, Seattle, WA 98109).

Sherover Marcuse asserts that both personal and social change will be necessary to end racist attitudes and behavior. She presents a hopeful picture of how "racist conditioning" (p. 48) can be unlearned through utilizing emotional healing processes, obtaining accurate information about one's own and other ethnic groups, and taking action to create a more just society.

Stengel, C. (1993). Some thoughts on how to effectively deal with racial slurs, ethnic jokes, sexist remarks, and other oppressive behavior. Unpublished manuscript.

Stengel draws on her personal experience, her background in Intercultural Relations, and her training with the National Coalition Building Institute to address a variety of issues related to unlearning racism

Three Rivers, A. (1991). Cultural etiquette: A guide for the well-intentioned (rev. ed.). Indian Valley, VA: Market Wimmin.

This is a spirited and sometimes impatient attempt to interrupt the "bad cultural manners" that even the best-intentioned people display when communicating with people of other cultures. It is a "politically correct" primer for the 1990s.

Utter, J. (1993). American Indians: Answers to today's questions. Lake Ann, MI: National Woodlands.

The book uses a question-and-answer format to discuss a variety of issues related to American Indian people--myths, stereotypes, tribes, treaties, culture and religion, history, legal status, economics and more. The class was assigned pages 65-78.

Appendix E

HANDOUTS:

"A Working Definition of Racism" and "Towards a

Perspective on Unlearning Racism"

by Ricky Sherover-Marcuse

(Present Time, July, 1981, pp. 44-49)

**Permission to use granted by Rational Island Publishers,
719 Second Avenue North, Seattle, WA 98109**

A WORKING DEFINITION OF RACISM,

1.   Human beings are all members of the same species. The term "racism" is useful as a shorthand way of categorizing the systematic mistreatment experienced by people of color and Third World people both in the United States and in many other parts of the world.   But this term should not mislead us into supposing that human beings belong to biologically different species.   In this sense we all belong to one race, the human race.

2.   The systematic nature of the mistreatment experienced by people of color is a result of institutionalized inequalities in the social structure.   Racism is one consequence of a self-perpetuating imbalance in economic, political and social power.   This imbalance consistently favors members of some ethnic and cultural groups at the expense of other groups.   The consequences of this imbalance pervade all aspects of the social system and affect all facets of people's lives.

3.   At its most extreme, systematic mistreatment takes the form of physical violence, but it occurs in many other forms as well.   Pervasive invalidation, the denial or non-recognition of the full humanity of persons of color, also constitutes the mistreatment categorized as racism.   Putting the matter in these terms may clear up the confusion which is generated by thinking of racism as a matter of treating people of color "differently."   If we examine the facts, we will see that what is often called "different treatment" is in reality "inhuman treatment," i.e., treatment which denies the humanity of the individual person.

4.   The systematic mistreatment of any group of people generates misinformation about them which in turn becomes the "explanation" of or justification for continued mistreatment.   Racism exists as a whole series of attitudes, assumptions, feelings and beliefs about people of color and their cultures, which are a mixture of misinformation and ignorance.   Just as "the systematic mistreatment of people of color" means "inhuman treatment," so "misinformation about people of color" designates beliefs and assumptions that in any way imply that people of color are less than fully human.   I will call these beliefs and attitudes "impacted misinformation" -- by which I mean that these ideas are glued together with painful emotion and held in place by frozen memories of distressing experiences.
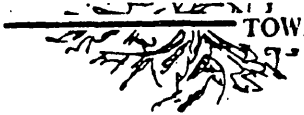
("A Working Definition of Racism," by R. Sherover-Marcuse, p. 2)

5. Because misinformation about people of color functions as the justification for their continued mistreatment, it becomes socially empowered or sanctioned misinformation. It is recycled through the society as a form of conditioning that affects everyone. In this way misinformation about people of color becomes a part of everyone's "ordinary" assumptions.

6. For purposes of clarity, it is helpful to use the term "internalized racism" or "internalized oppression" to designate the misinformation that people of color may have about themselves and their cultures. The purpose of this term is to point out that this misinformation is a consequence of the mistreatment experienced by people of color. It is not an inherent feature or product of their culture.

7. The term "reverse racism" is often used to characterize either the negative attitudes or misinformation that peoples of color may have about individuals from white ethnic groups. This term is less than helpful because it tends to obscure the difference between socially empowered misinformation (see point 5) and other sorts of misinformation.

8. Racism operates as a strategy of divide and conquer. It helps to perpetuate a social system in which some people are consistently "haves" and others are consistently "have nots." While the "haves" receive certain material benefits from this situation, the long-range effects of racism short-change everyone. Racism sets groups of people against each other and makes it difficult for us to perceive our common interests as human beings. Racism makes us forget that we all need and are entitled to good health care, stimulating education, and challenging work. Racism limits our horizons to what presently exists; it makes us suppose that current injustices are "natural" or at best inevitable. "Someone has to be unemployed; someone has to go hungry." Most importantly, racism distorts our perceptions of the possibilities for change; it makes us abandon our visions of solidarity; it robs us of our dreams of community.

TOWARDS A PERSPECTIVE ON UNLEARNING RACISM:
Twelve Working Assumptions

Racism is both institutional and attitudinal. Effective strategies against it must recognize this dual character. The undoing of institutionalized racism must be accompanied by the unlearning of racist attitudes and beliefs. The unlearning of racist patterns of thought and action must guide the practice of political and social change.

The following assumptions offer a perspective for unlearning racism. I call them "working assumptions" for two reasons: 1) These are the assumption I use in my own work with individuals and groups; 2) I have found these assumptions to be workable, i.e., effective in the practice of attitude change.

1. The systematic mistreatment of any group of people isolates and divides human beings from each other. This process is a hurt to all people. The division and isolation produced by racism is a hurt to people from all ethnic groups. The awareness that there is this division is itself a painful awareness.

2. Racism is not a genetic disease. No human being is born with racist attitudes and beliefs. Physical and cultural differences between human beings are not the cause of racism; these differences are used as the excuse to justify racism. (Analogy with sexism: anatomical differences between human males and females are not the cause of sexism; these differences are used as the excuse to justify the mistreatment of female human beings).

3. No young person acquires misinformation by her or his own free choice. Racist attitudes and beliefs are a mixture of misinformation and ignorance which has to be imposed upon young people through a painful process of social conditioning. "You have to be taught to hate and fear."

4. Misinformation is harmful to all human beings. Misinformation about peoples of color is harmful to all people. Having racist attitudes and beliefs is like having a clamp on one's mind. It distorts one's perceptions of reality. Two examples: the notion that there is something called "flesh color;" the use of the term "minorities" to describe the majority of the world's people.

5. No individual holds on to misinformation voluntarily. People hold on to racist beliefs and attitudes because this misinformation represents the best thinking they have been able to do at the present time, and because no one has been able to help them out of this misinformation.

6. People will change their minds about deeply held convictions under the following conditions: 1) the new position is presented in a way that makes sense to them, 2) they trust the person who is presenting this new position, 3) they are not being blamed for having had misinformation.

("Towards A Perspective On Unlearning Racism," by R. Sherover-Marcuse, p. 2)

7. People hurt others because they themselves have been hurt. In this society we have all experienced systematic mistreatment as young people -- often through physical violence, but also through the invalidation of our intelligence, the disregard of our feelings, the discounting of our abilities. As a result of these experiences, we tend both to internalize this mistreatment by accepting it as "the way things are," and to externalize it by mistreating others. Part of the process of unlearning racism involves becoming aware of how this cycle of mistreatment is perpetuated in day-to-day encounters and interactions.

8. As young people we have often witnessed despair and cynicism in the adults around us, and we have often been made to feel powerless in the face of injustice. Racism continues in part because people feel powerless to do anything about it.

9. There are times when we have failed to act, and times when we did not achieve as much as we wanted to in the struggle against racism. Unlearning racism also involves understanding the difficulties we have had and learning how to overcome them, without blaming ourselves for having had those difficulties.

10. The situation is not hopeless. People can grow and change; we are not condemned to repeat the past. Racist conditioning need not be a permanent state of affairs. It can be examined, analyzed and unlearned. Because this misinformation is glued together with painful emotion and held in place by frozen memories of distressing experiences, the process of unlearning this mis-information must take place on the emotional level as well as on the factual level.

11. We live in a multi-cultural, multi-ethnic world, a world in which all people belong to ethnic groups. Misinformation about one's own ethnicity is often the flip side of misinformation about other people's ethnicity. For example, the notion that some ethnic groups are just "regular" or "plain" is the flip side of the notion that other ethnic groups are "different" or "exotic." Therefore, a crucial part of unlearning racism is the recovery of accurate information about one's own ethnicity and cultural heritage. The process of recovering this information will show us that we all come from traditions in which we can take justified pride.

12. All people come from traditions which have a history of resisting injustice, and every person has their own individual history of resistance to racist conditioning. This history deserves to be recalled and celebrated. Reclaiming one's own history of resistance is central to the project of acquiring an accurate account of one's own heritage. When people act from a sense of informed pride in themselves and their own traditions they will be more effective in all struggles for justice.

Appendix F

**REEVALUATION COUNSELING
DESCRIPTION AND ADDRESS**

Re-evaluation Counseling

Re-evaluation Counseling is a process whereby people of all ages and of all backgrounds can learn how to exchange effective help with each other in order to free themselves from the effects of past distress experiences.

Re-evaluation Counseling theory provides a model of what a human being can be like in the area of his/her interaction with other human beings and his/her environment. The theory assumes that everyone is born with tremendous intellectual potential, natural zest, and lovingness, but that these qualities have become blocked and obscured in adults as the result of accumulated distress experiences (fear, hurt, loss, pain, anger, embarrassment, etc.) which begin early in our lives.

Any young person would recover from such distress spontaneously by use of the natural process of emotional discharge (crying, trembling, raging, laughing, etc.). However, this natural process is usually interfered with by well-meaning people ("Don't cry," "Be a big boy," etc.) who erroneously equate the emotional discharge (the healing of the hurt) with the hurt itself.

When adequate emotional discharge can take place, the person is freed from the rigid pattern of behavior and feeling left by the hurt. The basic loving, cooperative, intelligent, and zestful nature is then free to operate. Such a person will tend to be more effective in looking out for his or her own interests and the interests of others, and will be more capable of acting successfully against injustice.

In recovering and using the natural discharge process, two people take turns counseling and being counseled. The one acting as the counselor listens, draws the other out and permits, encourages, and assists emotional discharge. The one acting as client talks and discharges and re-evaluates. With experience and increased confidence and trust in each other, the process works better and better.

ADDRESS: PERSONAL COUNSELORS, 719 SECOND AVENUE NORTH, SEATTLE, WASHINGTON 98109

Appendix G

HANDOUT:

THE MEDICINE WHEEL AS WHOLISTIC HEALING MODEL

Adapted from M. Bopp (1985)

Vision
of how
we want
things to be

Mental - Accurate information —— reading
workshop & class
movies,etc.

Spiritual
-Expanded networks
of support

-Spirituality

-Visualization/imagine
alternatives

WILL

Physical -.
-Learn alternative
behaviors
- Exercise

Emotional - Emotional healing processes
- Journaling
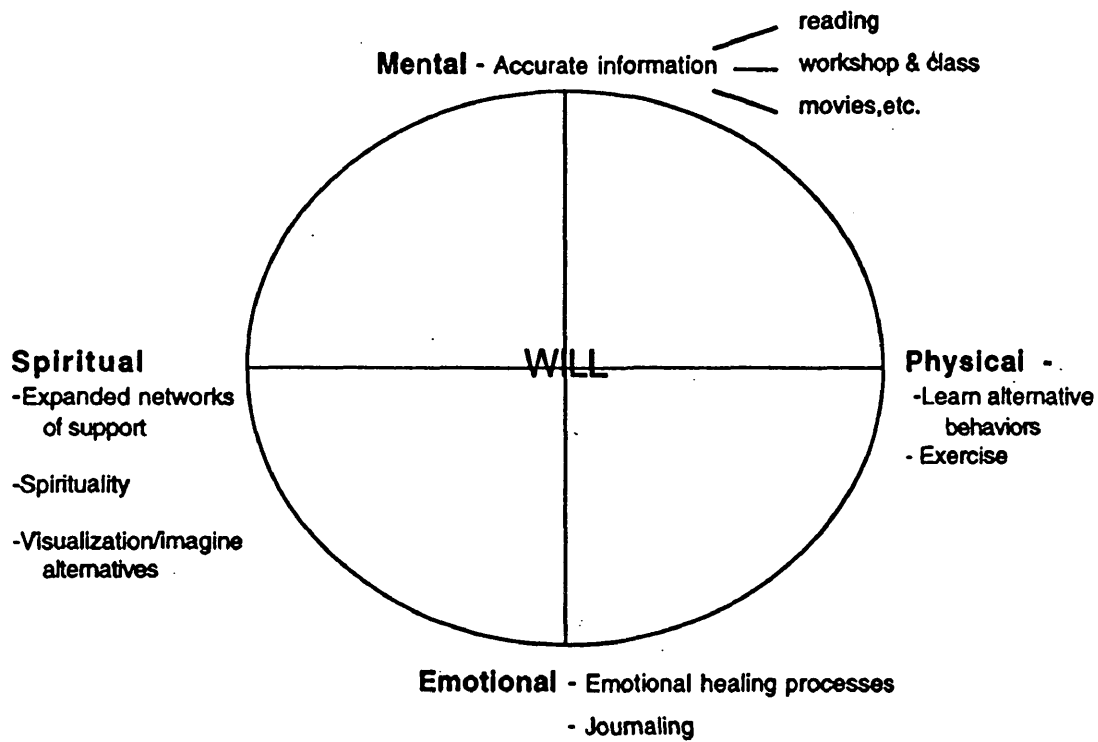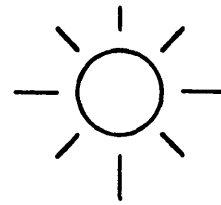
WHOLISTIC HEALING PROCESSES

Healing takes place on many levels. All
healing strengthens our will, and our
will enables us to set goals about our
vision - how we want our lives to be.

Appendix H

HANDOUTS:

GUIDELINES FOR CLASS DISCUSSION

[including "Dialogue versus Debate" (Source unknown)]

GUIDELINES FOR
CLASS DISCUSSION

These guidelines are designed to support the open and caring climate we all seek to create. We can best honor ourselves and others by listening to all perspectives and learning from experiences and feelings different from our own.

Agree that what is shared in class is CONFIDENTIAL and confined to this room--"What's shared here, stays here."

Agree to speak from your own experience. Use "I" statements instead of making generalizations about or speaking for others.

Agree to engage in dialogue instead of debate. (See attached sheet.)

Agree to give everyone equal time to be heard.

Agree to respect each person's privacy. Everyone has the right to "pass".

Agree to respect the privacy of people not present. Discuss issues, not individual persons.

Agree that this is not a therapy group. Individual issues that may benefit from counseling may come up, but the limitations of this class require that we keep the class at a fairly light level.

DIALOGUE	DEBATE
The goal of dialogue is increased understanding of myself and others.	**The goal of debate is the successful argument of my position over that of the other person.**
*I listen with a view toward understanding.	*I listen with a view toward countering what I hear.
*I listen for strengths so as to affirm and learn.	*I listen for weaknesses so as to discount and devalue.
*I speak for myself, from my own understanding and experience.	*I speak based on assumptions made about others' positions and motivations.
*I ask questions to increase understanding.	*I ask questions to trip up or confuse.
*I allow others to complete their communications.	*I interrupt or change the subject.
*I concentrate on others' words and feelings.	*I focus on my next point.
*I accept others' experiences as real and valid for them.	*I judge others' experiences as distorted, invalid, foolish, etc.
*I allow myself the expression of real feeling, for understanding and catharsis. I allow others the same respect.	*I express my feelings to manipulate others. I judge their feelings as "manipulative," "irrational," or just plain invalid.
*When in doubt, I reflect back to the other person what she or he is saying so that he or she will know whether I understood.	*When in doubt, I become defensive or offensive.
*I honor silence.	*I use silence to gain advantage.

Appendix I

INFORMED CONSENT FORMS

(Reduced in Size)

Informed Consent Form

Racism: Roots & Recovery--First Four-week Session

I understand that this course is being offered as part of Mary Herak's research project for the Education Specialist degree in Guidance and Counseling at the University of Montana, and that her goals are to develop an introductory class on the topic of racism that contributes to an increase in inter-cultural openness and respect, that is appropriate to the Flathead Reservation community, and that also may be a useful model for other communities.

I understand that confidentiality is essential to the success of this class, and that "anything shared in class stays in class". I understand that I may share only as much as I choose, and that I have the option to not share whenever I so choose. I also understand that I am free to change my mind about participating in this class at any time.

I understand that Mary is using four methods to evaluate whether the class is achieving these goals-a pre-test/post-test; her own observations; student evaluations; and a five-minute free-write essay I'll write at the beginning of the first class meeting and that I'll write again at the end of the fourth class meeting. I understand that the essays will not be shared with anyone in the graduate school but Dr. Cathy Jenni, the graduate school advisor who is assisting Mary with a type of analysis called "theme analysis". I understand that the results of that analysis will not include student names, since it is a group analysis. I understand that Mary may use brief quotes from my essay in her project report, and that if quotes are used, she will make every effort to guarantee anonymity and confidentiality.

Finally, I understand that Mary is available to answer any questions at any time about the methods she is using for this class and about the results of her research.

[Required liability statement on all consent forms associated with the University of Montana: In the event that you are physically injured as a result of this research you should individually seek appropriate medical treatment. If the injury is caused by the negligence of the University or any of its employees you may be entitled to reimbursement or compensation pursuant to the Comprehensive State Insurance Plan established by the Department of Administration under the authority of M.C.A., Title 2, Chapter 9. In the event of a claim for such physical injury, further information may be obtained from University Legal Counsel.]

_____   _____
Signature   Date

_____   _____
Signature of Parent/Guardian   Date
 (if student is under age 18)

[The benefits of this four-week session are that it will contribute to increased understanding of racism and of the divisions caused within us and between us by racial tensions. It is also my hope that each of us will develop deeper awareness of and compassion for ourselves and others as we continue on our journeys toward more joyful, loving connections with people of different races and cultures. It is my hope that we'll be a little less confused when it comes to interrupting racist comments and behaviors, and a little more confident that we're not alone in this process of growth and discovery. I will be happy to answer any questions you have about this course/project prior to your involvement in it. My University of Montana Graduate Committee chairperson is Dr. Deborah Wetsit, 243-4247.--Mary Herak, 675-4800, ext. 362.]

[The benefits of this four-week session are that it will continue the "recovery" part of the class. By thinking together about our own stories regarding racism and the about the divisions caused within us and between us by racial tensions, and by making connections with others who are committed to more joyful, loving connections with people of different races and cultures, we'll continue to grow. It is my hope that we'll be a little less confused when it comes to interrupting racist comments and behaviors, and a little more confident that we're not alone in this process of growth and discovery. We'll also develop closer connections to other people in the class who've chosen to continue learning about themselves and about the effects racism has had on their lives. I will be happy to answer any questions you have about this course/project prior to your involvement in it. My University of Montana Graduate Committee chairperson is Dr. Deborah Wetsit, 243-4247.--Mary Herak, 675-4800, ext. 362.]

Informed Consent Form

Racism: Roots & Recovery--Second Four-week Session

I understand that this second four-week session of the "Racism: Roots and Recovery" class provides an opportunity to "tell our own stories" around the topic of racism. Unlike the first class, which was primarily informational, I understand that this class is more interactive and personal-growth oriented. As a result, I understand that it may stir up more feelings than the first class did, since people will be "speaking from their hearts."

I understand that confidentiality will be even more important during this second class, since there will be more personal sharing. I understand that "anything shared in class stays in class." I understand that I may share only as much as I choose, and that I have the option to not share whenever I so choose. I also understand that I am free to change my mind about participating in this class at any time.

I understand that this course is being offered as part of Mary Herak's research project for the Education Specialist degree in Guidance and Counseling at the University of Montana, and that her goals are to develop an introductory class on the topic of racism that contributes to an increase in inter-cultural openness and respect, that is appropriate to the Flathead Reservation community, and that also may be a useful model for other communities.

I understand that Mary is using four methods to evaluate whether the class is achieving these goals--the pre-test/post-test taken during the first class; her own observations of both classes; student evaluations of both classes; and the five-minute free-write essays we wrote at the beginning and end of the first four-week session and that we'll write again at the end of this second four-week session. I understand that the essays will not be shared with anyone in the graduate school but Dr. Cathy Jenni, the graduate school advisor who is assisting Mary with a type of analysis called "theme analysis." I understand that the results of that analysis will not include student names, since it is a group analysis. I understand that Mary may use brief quotes from my essay in her project report, and that if quotes are used, she will make every effort to guarantee anonymity and confidentiality.

Finally, I understand that Mary is available to answer any questions at any time about the methods she is using for this class and about the results of her research.

[Required liability statement on all consent forms associated with the University of Montana: In the event that you are physically injured as a result of this research you should individually seek appropriate medical treatment. If the injury is caused by the negligence of the University or any of its employees you may be entitled to reimbursement or compensation pursuant to the Comprehensive State Insurance Plan established by the Department of Administration under the authority of M.C.A., Title 2, Chapter 9. In the event of a claim for such physical injury, further information may be obtained from University Legal Counsel.]

Signature   Date

Signature of Parent/Guardian   Date
  (If student is under age 18)

Appendix J

COURSE SYLLABI FOR

"RACISM: ROOTS AND RECOVERY"

INTRODUCTORY CURRICULUM

<u>Syllabus--First Component</u>

Course Information

a. GS180, section 2
b. Racism: Roots and Recovery--An Introduction
c. One credit
d. Fall quarter, 1993
e. Wednesdays, October 1993   6 p.m. - 8:20 p.m.
f. Michel Building, Room 7

Personal Information

a. Mary Herak
b. Office: Michel Bldg., Rm. 11
c. (w) 675-4800 ext. 362; (h) 644-2468
d. Office hours: 1/2 hour before and after class, and by appointment

Required Materials

<u>Cultural Etiquette</u>, by Amoja Three Rivers (bookstore)
Various handouts
Journals (these should be on loose-leaf paper that can be handed in weekly)

Course Description

This one-credit introductory course offers a unique opportunity to learn about personal, cultural, and institutional racism, with primary focus on beginning to identify and "unlearn", in a variety of positive and healing ways, any racist attitudes and behaviors we may have unawarely learned.

Course Objectives--On completion of the course, students will be able to:

a. describe at least three positive personal reasons for unlearning racism;
b. describe some historical and emotional roots and consequences of racism;
c. describe some ways they've personally been affected by racism;
d. distinguish between stereotypes, prejudice, discrimination, and racism;
e. distinguish between personal, cultural, and institutional racism;
f. recognize the stages of "racial" identity development;
g. describe reasons for appreciation of their own "racial"/cultural heritage;
h. describe internalized racism;
i. identify at least three ways to interrupt racist comments;
j. practice several ways of continuing to "unlearn" racism.

Course Requirements

a. attendance at **all four** class meetings
b. pre-test and post-test
c. completion of assignments, including weekly journaling
d. two one-page handwritten essays on "What's most important to me about ending/unlearning racism" --These will be done during class-time.
e. completion of course evaluation forms

Grading System

This will be graded on a pass/fail basis. To pass, a participant will attend and participate in all four **full** class sessions and complete the course requirements.

Attendance Policy

Because this class meets only four times, **attendance is essential** (see grading system). If you cannot attend **all four** classes, it is recommended that you do not take the class at this time.

Course Outline

Classes will combine lectures, videos, exercises, large and small group discussions, and some individual writing.

Note: Because this class combines personal sharing with academic discussion, a commitment to confidentiality is essential. We've all been wounded by racism, and we've all participated in it at some level. As we explore personal and social aspects of racism, it is hoped and expected that each of us will grow in respect for and understanding of each other. It is hoped and expected that we will take responsibility for our own atitudes and behavior, and come to see any tendencies toward blaming/shaming--of ourselves or others--as unnecessary and unhelpful.

First class--Expectations, Definitions, and the "Racial" Identity Development Model

      Essay, pre-test
      Introductions / expectations / ground rules
      Syllabus
      "Racist" as an adjective, not a noun
      Definitions
      Advantages to unlearning racism--brainstorming
      "Racial" identity development models
      Historical reasons for and consequences of racism
          Closing

[Assignment--Journal entry, to include reactions to class and to "A Perspective on Unlearning Racism--Twelve Assumptions, by Ricky Sherover Marcuse. Also, think of three reasons you're proud of your own heritage and note these in journal.]

Second class--The Emotional Roots of Racism, the Importance of Self-esteem, and Working Assumptions About Racism and Internalized Racism

      Check-in, including reasons you're proud of your own heritage
      The importance of self-esteem and appreciation of one's own
          heritage to anti-racism work
      The personal/emotional roots of racism (and of low self-esteem)
      Internalized racism
      Early memories of racism / stereotypes
      Closing

[Assignment--Journal entry, to include reactions to class and to readings: "The Emotional Healing Process"; "Racism in the English Language," by Robert B. Moore; the Utter questions and answers; and Katz' checklist for institutional racism]

Third class--Cultural and Institutional Racism

      Check-in
      Cultural racism
      Video--In the White Man's Image
      Discussion
      Institutional racism; scapegoating; self-fulfilling prophecy
      Video--Undercover Racism
      Discussion
      Closing

[Assignment--Journal entry, to include reactions to class and <u>Guide for the Well-Intentioned</u> by Amoja Three Rivers.and handout. Also, complete the two exercises: "Assessing One's Understanding of Individual Racism" and "Thirty Statements," and bring them to class. Finally, think of one incident where you believed something racist was said or done, and we'll brainstorm possible responses next class.]

<u>Fourth class--Empowerment and Action</u>

> Check-in
> Change is possible!
> Preparing for pitfalls in anti-racism work
> What if you're charged with being racist. . .
> Forming alliances, building friendships
> "Interrupting racism" role plays
> Goal-setting
> Post-test, essay, evaluations
> Closing circle

Syllabus--Second Component

Course Information

a. GS180, section 2
b. Racism: Roots and Recovery-- An Introduction: Part 2
c. One credit
d. Fall quarter, 1993
e. Wednesdays, November, 3, 10, 17 & December 1, 1993
   6 p.m. - 8:20 p.m.
f. Michel Building, Room 7

Personal Information

a. Mary Herak
b. Office: Michel Bldg., Rm. 11
c. (w) 675-4800 ext. 362; (h) 644-2468
d. Office hours: 1/2 hour after class, and by appointment

Required Materials

Cultural Etiquette, by Amoja Three Rivers
"Twelve Assumptions," by Ricky Sherover Marcuse
"White Privilege: Unpacking the Invisible Knapsack," by Peggy McIntosh--on
      reserve in library
Journals (These should be on loose-leaf paper and handed in weeks 2, 3, 4)

Course Description

This one-credit introductory course is a continuation of "Racism: Roots and
Recovery--An Introduction: Part One." Enrollment is restricted to those students
who attended at least three of the four class meetings of that course. Like Part
One, Part Two offers a continuing opportunity to learn about personal, cultural,
and institutional racism, with primary focus on beginning to identify and unlearn
any racist attitudes and behaviors we may have unawarely learned. It also
focuses on learning and practicing ways to interrupt racist behavior. Part Two
will have a more interactive, personal-growth focus than Part One.

Course Objectives--On completion of the course, students will be able to:

a. describe the emotional roots of racism
b. describe three more ways they've personally been affected by
   racism/internalized racism;
c. describe two more reasons for deep appreciation of their own
   "racial"/cultural heritage;
d. identify at least three ways to interrupt racist comments/behavior;
e. successfully complete a group Empowerment Project.

Course Requirements

a. attendance at **all four full** class meetings
b. completion of assignments, including weekly journaling
c. one one-page handwritten essay on "What's most important to me about
   ending/unlearning racism"--this will be done during class-time
d. completion of one individual **or** group Empowerment Project
e. completion of course evaluation forms

Grading System

This will be graded on a pass/fail basis. To pass, a participant will attend and
participate in all four **full** class sessions and complete the course
requirements (journaling, reading, and project).

Attendance Policy

Because this class meets only four times, **attendance is essential** (see
grading system). If you cannot attend **all four full** classes, it is recommended
that you do not take the class at this time.

Course Outline

Classes will combine reading, review, discussion, a video, exercises, large and
small group discussions, and some individual writing.

**Note: Because this class includes personal sharing, a commitment to
confidentiality is essential. We've all been wounded by racism, and we've all
participated in it at some level. As we explore personal and social aspects of
racism, it is hoped and expected that each of us will grow in respect for and
understanding of each other. It is hoped and expected that we will take
responsibility for our own atitudes and behavior, and come to see any
tendencies toward blaming/shaming--of ourselves or others--as unnecessary
and unhelpful.**

Fifth class

Consent forms
Introductions / expectations / ground rules
Syllabus
Review: The emotional roots of racism
Personal sharing--Earliest memory of awareness of "racial" differences
"Interrupting racism" role plays
Thinking about our Empowerment Project(s)
Closing

[Assignment--Journal entry, to include reactions to class and to readings: review "A Perspective on Unlearning Racism--Twelve Assumptions," by Ricky Sherover Marcuse, and Cultural Etiquette, by Amoja Three Rivers.]

Sixth class

Check-in
Video: The Honour of All (about community empowerment)
Discussion of video
Planning the Empowerment Project(s)
Discussion of the reading
"Interrupting racism" role plays
Closing

[Assignment--Journal entry, to include reactions to class and reading: "Unpacking the Invisible Knapsack," by Peggy McIntosh (library)]

Seventh class

Check-in
Discussion of the"Knapsack"
Awareness exercises--"Thirty Questions" and "A Vision of Equality"
"Interrupting racism" role plays
Planning the Empowerment Project(s)
Closing

[Assignment--Journal entry, to include reactions to class and any other thoughts about racism]

Eighth class

Check-in
Discussion--Evaluating the Empowerment Project(s)
Reclaiming pride in our personal "racial"/cultural heritages
What if you're accused of racism. . .
"Interrupting racism" role plays
Goal-setting
Essay, evaluations
Closing circle

Appendix K

PRE- AND POST-TESTS

RACISM: ROOTS AND RECOVERY
PRE-TEST

NAME_____

DATE_____

1. ____Racism

2. ____Prejudice

3. ____Stereotype

4. ____Discrimination

5. ____ Scapegoat

6. ____ Internalized oppression

7. ____"Racial" identity development

8. ____ Affirmative action

9. ____ Institutional discrimination

10.____ Assimilation

11.____ Non-dominant group

12.____ Dominant group

13.____ Genocide

14.____ Class

15.____ Pluralism

16.____Neocolonialism

17. ____Sexism

18.____ Migration

19.____Politically correct

20. ____Self-filling prophecy

21.____ Melting pot

22.____ Colonialism

23.____ "Racial" group

24. ____Ethnocentrism

25. ____"White" backlash

a. Mutual respect between the various groups in a society for one another's cultures, allowing minorities to express their own culture without experiencing prejudice or hostility

b. Diverse "racial" or ethnic groups coming together to form a new cultural identity

c. Action that denies opportunities and equal rights to individuals and groups

d. A person or group blamed irrationally for another person's or group's problems

e. The tendency to assume one's culture and way of life are superior to all others

f. "White" resistance to further improvement in the status of people of color

g. A denial of opportunities and equal rights to individuals or groups resulting from the normal operations of a society

h. The ideology that one sex is superior to the other; oppression based on gender

i. A group that is socially set apart from others because of obvious physical differences

j. Positive efforts to recruit minority group members or women for jobs, promotions, and educational opportunities

k. The process through which a person comes to accept his/her "racial" heritage

l. The group which has the most power and privilege in a society

m. The deliberate, systematic killing of an entire people

n. A transfer of population

o. Continuing domination of former colonies by foreign countries

p. Unreliable generalization about all members of a group

q. "Prejudice plus power"; systematic mistreatment of certain "racial" groups based a doctrine that one "race" is superior

r. Persons who share similar levels of wealth

s. Efforts to support minority groups and women; phrase is often used in criticism of such efforts.

t. The maintenance of political, social, economic, and cultural domination over a people by a foreign power for an extended period.

u. The process by which an individual forsakes his or her own cultural tradition to become part of a different culture

v. A negative attitude toward an entire category of people, usually based on limited information

w. A group which has less power and privilege in a society

x. Coming to accept the negative stereotypes and prejudices aimed at one's own group or at other subordinate groups by the dominant group

y. The tendency of people to respond and act on the basis of stereotypes, such that the stereotypes seem to be proven accurate.

(Pre-test)

RACISM: ROOTS AND RECOVERY
POST-TEST

NAME_____

DATE_____

1.____ Pluralism

2.____ "Racial" group

3. ____ Migration

4. ____ Melting pot

5. ____Sexism

6. ____ Internalized oppression

7. ____Prejudice

8. ____Self-filling prophecy

9. ____Discrimination

10.____ Ethnocentrism

11. ____ "White" backlash

12. ____Politically correct

13. ____ Colonialism

14.____ Class

15. ____Racism

16.____Scapegoat

17.____Stereotype

18.____Institutional discrimination

19. ____Neocolonialism

20. ____Affirmative action

21. ____Non-dominant group

22. ____ Genocide

23. ____"Racial" identity development

24. ____Assimilation

25. ____Dominant group

a. Coming to accept the negative stereotypes and prejudices aimed at one's own group or at other subordinate groups by the dominant group

b. Unreliable generalization about all members of a group

c. Action that denies opportunities and equal rights to individuals and groups

d. A person or group blamed irrationally for another person's or group's problems

e. A transfer of population

f. Persons who share similar levels of wealth

g. A denial of opportunities and equal rights to individuals or groups resulting from the normal operations of a society

h. Efforts to support non-dominant groups and women; phrase is often used in criticism of such efforts.

i. A group that is socially set apart from others because of obvious physical differences

j. A negative attitude toward an entire category of people, usually based on limited information

k. A group which has less power and privilege in a society

l. The group which has the most power and privilege in a society

m. The process through which a person comes to accept his/her "racial" heritage

n. The deliberate, systematic killing of an entire people

o. Continuing domination of former colonies by foreign countries

p. Diverse "racial" or ethnic groups coming together to form a new cultural identity

q. "Prejudice plus power"; systematic mistreatment of certain "racial" groups based a doctrine that one "race" is superior

r. Mutual respect between the various groups in a society for one another's cultures, allowing minorities to express their own culture without experiencing prejudice or hostility (

s. The tendency to assume one's culture and way of life are superior to all others

t. The maintenance of political, social, economic, and cultural domination over a people by a foreign power for an extended period

u. The process by which an individual forsakes his or her own cultural tradition to become part of a different culture

v. "White" resistance to further improvement in the status of people of color

w. The ideology that one sex is superior to the other; oppression based on gender.

x. Positive efforts to recruit minority group members or women for jobs, promotions, and educational opportunities

y. The tendency of people to respond and act on the basis of stereotypes, such that the stereotypes seem to be proven accurate.

(Post-test)

Appendix L

COURSE EVALUATION FORMS

with average scores of group printed in bold print along right side of forms

Racism: Roots & Recovery--First 4-Week Session, Salish Kootenai College
Instructor - Mary Herak   October 1993

Evaluation

Section A

Please circle the appropriate number:

**IN BOLD:
Class
Average**

Strongly disagree Strongly agree

a. The instructor presents the subject matter in ways that I can understand.	1	2	3	4	5	**4.55**
b. The instructor seems to enjoy teaching	1	2	3	4	5	**4.9**
c. The instructor comes to class well-prepared.	1	2	3	4	5	**4.4**
d. The instructor uses AV materials that are interesting and help me learn.	1	2	3	4	5	**4.45**
e. The instructor is available and willing to help students outside class.	1	2	3	4	5	**4.7**
f. The out-of-class assignments are clear and help me understand the subject.	1	2	3	4	5	**4.2**
g. The instructor is knowledgeable in the matter of this course.	1	2	3	4	5	**4.55**
h. The instructor clearly explained the requirements for the final course grade.	1	2	3	4	5	**4.65**
i. The reading materials contribute to my understanding of the subject.	1	2	3	4	5	**4.45**
j. The instructor encourages students to express ideas and questions.	1	2	3	4	5	**4.8**
k. The course appears to have been carefully planned.	1	2	3	4	5	**4.1**
l. The course contributed to my knowledge and skills.	1	2	3	4	5	**4.45**
m. The course is worth recommending to others.	1	2	3	4	5	**4.7**

Section B

Thank you for being part of this class/research project. You can help me improve future classes by providing me with your candid assessment of your experience these past four weeks. Please take a few minutes to respond to the following questions. There is no need to put your name on this form, and your answers will be anonymous. Circle the appropriate number or letter indicating your response.--Mary

Ethnic background (optional)--I usually identify my heritage as

    a. American Indian
    b. European American
    c. Mixed heritage--European/Native American, Mexican/Native American
    d. Other

1. This is the _____(first, second, third etc.) workshop/class on racism I've ever attended.

2. To what extent did you understand the overall goals and objectives of this class?

	Poor Understanding					Excellent Understanding				
Before today	1	2	3	4	5	6	7	8	9	**5.4**
After today	1	2	3	4	5	6	7	8	9	**6.75**

3. I would rate this class for overall usefulness to me as--

Poor								Excellent	
1	2	3	4	5	6	7	8	9	**7.6**

4. The following comments relate to your knowledge of topics before this class and as a result of attending this class. Please use the following scale:

1= Poor Understanding   7=Excellent Understanding

	Before this 4-week class I could	After this 4-week class I can
*Give positive reasons for unlearning racism	1 2 3 4 5 6 7 **(4.35)**	1 2 3 4 5 6 7 **(6.2)**
*Describe some historical roots of racism	1 2 3 4 5 6 7 **(3.8)**	1 2 3 4 5 6 7 **(5.8)**
*Describe some emotional roots of racism	1 2 3 4 5 6 7 **(4)**	1 2 3 4 5 6 7 **(5.8)**
*Distinguish between stereotypes, prejudice, discrimination, and racism	1 2 3 4 5 6 7 **(3.3)**	1 2 3 4 5 6 7 **(5.6)**
*Distinguish between personal, cultural, and institutional racism	1 2 3 4 5 6 7 **(3)**	1 2 3 4 5 6 7 **(5.3)**
*Recognize the stages of "racial" identity development	1 2 3 4 5 6 7 **(2.7)**	1 2 3 4 5 6 7 **(4.65)**

*Describe some reasons for deeper
appreciation of my own "racial"/
cultural heritage 1 2 3 4 5 6 7 **(4.55)** 1 2 3 4 5 6 7 **(5.4)**

*Describe internalized racism 1 2 3 4 5 6 7 **(3.1)** 1 2 3 4 5 6 7 **(5.5)**

*Identify some ways to interrupt
racist comments/actions 1 2 3 4 5 6 7 **(3.5)** 1 2 3 4 5 6 7 **(4.8)**

*Practice several ways to continue
to "unlearn" racism" 1 2 3 4 5 6 7 **(3.3)** 1 2 3 4 5 6 7 **(5.55)**

*Describe racism as a system, and
not just as hurtful individual
behavior 1 2 3 4 5 6 7 **(3.05)** 1 2 3 4 5 6 7 **(5.2)**

*Describe how racism may be "useful"
to the dominant social group 1 2 3 4 5 6 7 **(3.3)** 1 2 3 4 5 6 7 **(5.35)**

*Explain the difference between being
traditional, acculturated, and
assimilated 1 2 3 4 5 6 7 **(3.3)** 1 2 3 4 5 6 7 **(5.2)**

*Explain the difference between
fusion (the "melting pot"), assimilation,
and pluralism 1 2 3 4 5 6 7 **(2.85)** 1 2 3 4 5 6 7 **(5.25)**

*Think of reasons that activism
around racism can be joyful,
even when it's difficult 1 2 3 4 5 6 7 **(3.1)** 1 2 3 4 5 6 7 **(4.7)**

*Feel empowered to challenge
racism 1 2 3 4 5 6 7 **(3.65)** 1 2 3 4 5 6 7 **(5.25)**

*Acknowledge some of my own "racial"
prejudices 1 2 3 4 5 6 7 **(3.25)** 1 2 3 4 5 6 7 **(5.4)**

5. To what extent were the readings of interest to you?

	Not interesting at all					Very interesting				
*Cultural Etiquette	1	2	3	4	5	6	7	8	9	**7.0**
*"Twelve Working Assumptions"	1	2	3	4	5	6	7	8	9	**7.35**
*"Handout on Defining Racism"	1	2	3	4	5	6	7	8	9	**7.4**
*"Internalized Oppression"	1	2	3	4	5	6	7	8	9	**7.35**

*"The Emotional Healing Process"	1	2	3	4	5	6	7	8	9	**8.2**
*"Racism in the English Language"	1	2	3	4	5	6	7	8	9	**8.1**
*"Institutionalized Discrimination"	1	2	3	4	5	6	7	8	9	**6.26**
*Checklist for Institutional Racism	1	2	3	4	5	6	7	8	9	**6.5**

*Questions and answers from
American Indians: Answers to
 Today's Questions   1   2   3   4   5   6   7   8   9 **7.05**

*Handout on the difference between historic
cultural differences between Native Americans
European Americans   1   2   3   4   5   6   7   8   9 **7.63**

*Handout on "Model of Change"   1   2   3   4   5   6   7   8   9 **6.91**

Please make comments on reading you especially liked or disliked (Can use
back of sheet or use space # 11 below).

6. To what extent were the videos helpful to your understanding of cultural and
institutional racism?

                           Not helpful at all   Very helpful

*Undercover Racism   1   2   3   4   5   6   7   8   9 **8.05**

*In the White Man's Image   1   2   3   4   5   6   7   8   9 **6.65**

7. To what extent was journaling helpful as part of this class?

                    Not helpful at all   Very helpful
                    1   2   3   4   5   6   7   8   9   **7.4**

8. To what extent do you intend to continue learning about racism and how it
works?

                    Not at all   A lot
                    1   2   3   4   5   6   7   8   9   **7.85**

9. To what extent do you intend to reach out to build friendships with people of
other cultures?

                    Not at all   A lot
                    1   2   3   4   5   6   7   8   9   **8.4**

10. What would you do to improve this course? (Use back of sheet, please)

11. Additional comments, if any: (Use back of sheet please)

Racism: Roots & Recovery--Second 4-Week Session, Salish Kootenai College
Instructor - Mary Herak   November/December 1993

Evaluation

IN BOLD:

Section A

Please circle the appropriate number:

Class Average:

	Strongly disagree			Strongly agree		
a. The instructor presents the subject matter in ways that I can understand.	1	2	3	4	5	**5**
b.The instructor seems to enjoy teaching.	1	2	3	4	5	**5**
c. The instructor comes to class well-prepared.	1	2	3	4	5	**5**
d.The instructor uses AV materials that are interesting and help me learn.	1	2	3	4	5	**5**
e.The instructor is available and willing to help students outside class.	1	2	3	4	5	**5**
f. The out-of-class assignments are clear and help me understand the subject.	1	2	3	4	5	**4.9**
g. The instructor is knowledgeable in the matter of this course.	1	2	3	4	5	**4.9**
h. The instructor clearly explained the requirements for the final course grade.	1	2	3	4	5	**4.9**
i. The reading materials contribute to my understanding of the subject.	1	2	3	4	5	**4.8**
j. The instructor encourages students to express ideas and questions.	1	2	3	4	5	**5**
k. The course appears to have been carefully planned.	1	2	3	4	5	**5**
1. The course contributed to my knowledge and skills.	1	2	3	4	5	**5**
m. The course is worth recommending to others.	1	2	3	4	5	**5**

Section B

Thank you for being part of this class/research project. You can help me improve future classes by providing me with your candid assessment of your experience these past four class sessions. Please take a few minutes to respond to the following questions. There is no need to put your name on this form, and your answers will be anonymous. Circle the appropriate number or letter indicating your response.--Mary

Ethnic background (optional)--I usually identify my heritage as

a. Mixed heritage--European/Native American, Mexican/Native American
b. American Indian   c. European American   d. Other

1. To what extent did you understand the overall goals and objectives of this class?

	Poor Understanding					Excellent Understanding				
Before today	1	2	3	4	5	6	7	8	9	**6.3**
After today	1	2	3	4	5	6	7	8	9	**7.2**

2. I would rate this class for overall usefulness to me as--

	Poor							Excellent		
	1	2	3	4	5	6	7	8	9	**8.6**

3. The following comments relate to your knowledge of topics before this class and as a result of attending this class. Please use the following scale:

1 = Poor Understanding   7=Excellent Understanding

	Before this 4-week class I could	After this 4-week class I can
*Describe some emotional roots of racism	1 2 3 4 5 6 7 **(3.7)**	1 2 3 4 5 6 7 **(6.2)**
*Describe additional ways I've personally been affected by racism or internalized racism	1 2 3 4 5 6 7 **(4.1)**	1 2 3 4 5 6 7 **(6)**
*Describe additional reasons for deeper appreciation of my own "racial"/ cultural heritage	1 2 3 4 5 6 7 **(4.2)**	1 2 3 4 5 6 7 **(5.9)**
*Identify some ways to interrupt racist comments/actions	1 2 3 4 5 6 7 **(3.9)**	1 2 3 4 5 6 7 **(5.9)**
*Think of reasons that activism around racism can be joyful, even when it's difficult	1 2 3 4 5 6 7 **(3.8)**	1 2 3 4 5 6 7 **(6.2)**
*Feel empowered to challenge racism	1 2 3 4 5 6 7 **(4)**	1 2 3 4 5 6 7 **(6.5)**
*Acknowledge some of my own "racial" prejudices	1 2 3 4 5 6 7 **(3.6)**	1 2 3 4 5 6 7 **(6.5)**

4. To what extent were the readings of interest to you? (If you didn't read it or re-read it, please note that.)

	Not interesting at all						Very interesting			
*Guidelines for Class Discussion/ Dialog vs. Debate	1	2	3	4	5	6	7	8	9	**7.4**
*Cultural Etiquette (repeat)	1	2	3	4	5	6	7	8	9	**7.8**
*"Twelve Working Assumptions" (repeat)	1	2	3	4	5	6	7	8	9	**8.1**
*"The Emotional Healing Process"	1	2	3	4	5	6	7	8	9	**8.55**
*"The Values Americans Live By"	1	2	3	4	5	6	7	8	9	**8.37**
*"White Privilege: Unpacking the Invisible Knapsack"	1	2	3	4	5	6	7	8	9	**8.55**
*"The New Indian Wars"	1	2	3	4	5	6	7	8	9	**8.6**
*"Prejudice and Discrimination" handout	1	2	3	4	5	6	7	8	9	**8**
*"Excerpt from "Our Dark Mother's Children"	1	2	3	4	5	6	7	8	9	**7.8**
*News clip on children and "racial" stereotypes	1	2	3	4	5	6	7	8	9	**8.1**
*"Early October" Study Guide questionnaire	1	2	3	4	5	6	7	8	9	**7.3**
*"When You're Accused of Racism..."	1	2	3	4	5	6	7	8	9	**7.6**

Please make comments on reading you especially liked or disliked.

5. To what extent were the videos helpful to your understanding of racism and empowerment?

	Not helpful at all						Very helpful			
*The Honour of All	1	2	3	4	5	6	7	8	9	**8.3**
*Don Coyhis on the Hopi Prophecies	1	2	3	4	5	6	7	8	9	**7.7**

6. To what extent were the exercise/activities of interest to you?

	Not interesting at all					Very interesting				
*Listening dyads	1	2	3	4	5	6	7	8	9	**7.3**
*Group discussion	1	2	3	4	5	6	7	8	9	**8.4**
*The Empowerment Project	1	2	3	4	5	6	7	8	9	**8.2**
*"A Vision of Equality"/ U.S Values discussion	1	2	3	4	5	6	7	8	9	**7.7**
*"Exploration of Racist Attitudes: Thirty Questions" exercise	1	2	3	4	5	6	7	8	9	**7.25**
*"Interrupting Racism" role plays	1	2	3	4	5	6	7	8	9	**8.1**

7. To what extent was journaling helpful as part of this class?

	Not helpful at all					Very helpful				
	1	2	3	4	5	6	7	8	9	**7.6**

8. To what extent do you intend to continue learning about racism and how it works?

	Not at all						A lot			
	1	2	3	4	5	6	7	8	9	**8.4**

9. To what extent do you intend to reach out to build friendships with people of other cultures?

	Not at all						A lot			
	1	2	3	4	5	6	7	8	9	**8.2**

10. What would you do to improve this course? (Please use back of sheet.)

11. Additional comments, if any:

Appendix M

HANDOUT:

Summary of

"The Values Americans Live By" (Kohls, 1992)

(To be able to intervene on racist thinking and behavior, we need to be aware of how racism may be affirmed, or appear to be affirmed, by mainstream social values. To get us thinking along these lines, I've summarized an article about one person's list of U.S. core value. The full article, addressed to international visitors new to life in the United States, was found in J. Bennett & M. Bennett (Eds.), Facilitating the Intercultural Communication Workshop, pp. 57-67. The address for the Bennett's is The Intercultural Communication Institute, 8835 S.W. Canyon Lane, Suite 238, Portland, Oregon 97225. The phone number is (503) 297-4622.)--Mary

Summary of

The Values Americans Live By (L. Robert Kohls, 1992)

"The different behaviors of a people or a culture make sense only when seen through the basic beliefs, assumptions and values of that particular group. When you encounter an action, or hear a statement in the United States which surprises you, try to see it as an expression of one or more of the values listed [below]. . . . Before proceeding to the the list itself, let me. . . point out that [most] Americans see all of these values as very positive ones. They are not aware, for example, that the people of many Third World countries view change (value 2) as negative, destructive and threatening. In fact, all 13 of these American values are judged by many of the world's citizens as negative and undesirable" (p. 57).

1. Personal Control Over the Environment / Responsibility

"We can do anything that needs doing," might be a way to say this. This includes human control over nature (especially control over one's own personal environment), rather than the other way around. Problems are seen more as a result of laziness or irresponsibility than of bad luck. It is accepted as a priority in the United States that individuals should look out for their own interests.

2. Change Seen as Natural and Positive

Change is strongly linked to development, improvement, progress, and growth (and all of these are seen as good).

3. Time and Its Control

To people from other cultures, it often seems mainstream Americans are controlled by time, schedules, goal-setting, planning-and-following-through. Americans encourage "delayed gratification." They get very upset if people are late, feeling they are "wasting our time." This value has resulted in great productivity in the U.S., and productivity is highly valued.

4. Equality / Fairness

A cherished value, which Americans justify in religious terms, is that "all people are created equal" by God. This is often translated into a belief that all people have an equal opportunity to succeed. Kohls says seven-eighths of the world do not share this worldview. Instead, they see rank and status and authority as appropriate and desirable--even if they are among the lower ranks--because of the security and certainty provided.

5. Individualism / Independence

Individualism as a dominant social value in the Western world began in the late fifteenth centure and "has taken its most exaggerated form in 20th century United States," Kohl says. "Americans think they are more individualistic in their thoughts and actions than, in fact, they really are" (p. 61). Privacy is seen as necessary, positive, and satisfying. (Kohls comments that a word for "privacy" does not even exist in many non-Western languages.)

6. Self-help / Initiative

Americans believe that one should take credit only for what each has accomplished on her or his own. The "self-made" man or woman is the ideal: "Americans pride themselves in having been born poor and, through their own hard sacrifice and hard work, having climbed the difficult ladder of success to whatever level they have achieved--all by themselves" (p. 61).

Movement up the social ladder is relatively easier in the U.S., Kohls comments; it is virtually impossible in many other places.

7. Competition

"Americans believe that competition brings out the best in any individual" (p. 62), and it is instilled in children at the youngest ages possible and fostered throughout the rest of society. The American free enterprise economic system, based on the belief that competitin brings out the best in the overall society, reflects this core value.

8. Future Orientation

Americans tend to devalue the past, Kohls says, and to be fairly unconscious of the present. Most energy is focused on achieving a better future. The present is largely seen as a time to prepare for that better future.

9. Action / Work Orientation

"Don't just stand there, do something!" and "Just do it!" reflect this core belief. "Americans routinely plan and schedule an extremely active day. Any relaxation must be limited in time, pre-planned, and aimed at 'recreating' (as in the word 'recreation') their ability to work harder and more productively once the recreation is over" (p. 63). As a result, there are many "workaholics" in the United States, people who are addicted to their work and to busyness. Many Americans identify entirely with their professions, and one of the first questions asked is "What do you do?"

In addition, hard physical labor is seen to have "dignity" in the U.S., and company executives who are willing to do some physical labor gain respect rather than lose it.

10. Informality

"Americans are one of the most informal and casual people in the world, even when compared to their close relative--the Western European," Kohls says (p. 63). Americans tend to call people by their first names and not their title, to dress casually, to greet almost everyone with "Hi." Kohls assures foreign visitors that all of this is meant as a compliment, not an insult.

11. Directness / Openness / Honesty

"If you come from a society which uses the indirect manner of conveying bad news or uncomplimentary evaluations, you will be shocked at American bluntness," Kohls warns visitors. "Americans consider anything other than the most direct and open approach to be 'dishonest' and 'insincere' and will quickly lose confidence in and distrust anyone who hints at what is intended rather than saying it outright" (p. 64).

12. Practicality / Efficiency

"The practical consideration is likely to be given highest priority in making any important decision in the United States. Americans pride themselves in not being very philosophically or theoretically oriented. If Americans would even admit to having a philosophy, it would probably be that of pragmatism [problem-solving]" (p. 64). "Will it pay its own way?" and "What can I gain from this activity?" are priority questions. ("Let's give it a try" is a common response to a new idea.) Americans also tend to belittle "subjective" opinion and look for "objective" assessments.

13. Materialism / Acquisitiveness

Americans would like to think that their material objects are just the "natural benefits" which always result from hard work and serious intent--a reward, they think, which <u>all</u> people could enjoy were they as industrious and hard-working as Americans. . . .But by any standard, Americans <u>are</u> materialistic. This means that they value and collect more material objects than most of the world's people would ever dream possible to own. It also means they give a higher priority to obtaining, maintaining and protecting their material objects than they do in developing and enjoying interpersonal relationships with people" (p. 65).

Appendix N

HANDOUT:

"Some Thoughts On How To Deal Effectively

With Racial Slurs. . . "

by Cynthia Stengel

(Unpublished Manuscript, 1993)

SOME THOUGHTS ON HOW TO DEAL EFFECTIVELY WITH RACIAL SLURS, ETHNIC JOKES, SEXIST REMARKS AND OTHER OPPRESSIVE BEHAVIOR.

WHY DO PEOPLE MAKE SUCH REMARKS OR BEHAVE IN OPPRESSIVE WAYS (DISCRIMINATE)?

•**Ignorance**: *All of us* carry misinformation about groups different from our own on our "records". The person may be speaking out of his/her misinformation.

•**Hurt**: Remember the emotional healing cycle Mary talked about. Hurt is frequently what is underneath the oppressive behavior.

•**Need for Attention**: Some people know such jokes/behavior is "not nice" and make comments for their shock value to draw attention to themselves. I think this is related to a deeper underlying hurt.

•**Fear**: I believe we have been taught to fear difference. We live in a fearful society. Blaming others for problems in society, especially a targeted group, is a defense mechanism we have been taught. (And is a tactic that politicians exploit frequently during election campaigns with effective results, i.e. the Willie Horton ad during the Bush campaign of 1988).

•**Other?**

HOW MANY OF YOU HAVE BEEN IN A SITUATION WHERE SOMEONE MADE RACIAL SLURS AND DIDN'T SAY ANYTHING? WHY DID YOU REMAIN SILENT?

•**Social Taboo**: Fear of being impolite, or of being seen as having no sense of humor, fear of being labeled as "too sensitive" or "politically correct". Fear of standing out from the group, fear of (believe it or not) offending the person making the remarks!

•**Shocked/stunned into silence**: Taken by surprise.

•**Lack of information**: Don't know what to say, lack of facts, etc.

•**Person making comment was in position of power over you**: Socially or professionally.

•**Afraid of getting into a fight**: Fear of consequences is also a way the taboo is enforced.

•**Person making comment was family member.**

•**Other:**

YOU CAN PREPARE YOURSELF AHEAD OF TIME TO EFFECTIVELY INTERRUPT RACIST COMMENTS. SOME WAYS TO DO THIS ARE:

1) **Know yourself.** Know what pushes your buttons, know what really makes you so mad you have trouble thinking straight. Listen to your emotions! The more you understand what really drives you nuts the less often you will be "caught off guard" and embroiled in an argument, or shocked into silence by comments or behavior that trigger those responses in you. You want to be able to react with a careful response, not one that comes straight out of your own hurt. Plus, knowing your emotional "buttons" will help you keep them under control enough to listen carefully to the person making

the racist remarks. You will respond more effectively if you are really listening to what the person is saying.

2) **Think about episodes of past racist slurs or behavior and how you handled them.** Were you happy with what you did? How could you have handled it differently? Why/why not? Rehearse ways to deal with the comment or behavior differently in you head (I often do this while driving long distances), rehearse with friends, talk it over with a family member, etc. Practice doing it better!

3) **Know why you want to interrupt the comment.** In other words, what do you want to accomplish by speaking out? Do you want the person just to be silenced? Do you want to let them know you disagree? Do you want to shift their attitude, re-inform them, and "move the situation forward?" What outcome do you want?

Think about what would feel best to you if you made a comment that offended someone (after all, *we all carry misinformation about groups different than our own*). Put yourself in that person's place. Hint: Shaming the other person, putting them down in some way or acting superior might make them be quiet (around you) but doesn't go very far to re-inform him/her. Instead the person will close off to you, not listen and begin defending him/herself. Now you are in a battle, a win/lose situation (one person benefits) rather than having a conversation/dialogue, which is a win/win situation (both parties benefit).

4) **Remember that the person could be making these statements for many reasons like the ones we mentioned.** Try to find out what those are. Is it hurt, ignorance and misinformation, attention-getting behavior, or what? I like to think that I am dealing with a "good person buried in racist gunk" who is acting out of their misinformation, and their comment is a request (however poorly) for help with this misinformation. Hurt is what is under the oppressive behavior. (Remember the emotional healing process and the "survival" circle).

NOW, HAVING DONE SOME "HOMEWORK", HERE ARE SOME THOUGHTS ABOUT HOW TO ACT/ WHAT TO SAY WHEN YOU FIND YOURSELF IN THE SITUATION.

1) **Decide whether or not you want to say something.** Even though I believe that speaking out is the best way to counteract this kind of behavior, it might be a situation in which you don't feel ready or safe enough, perhaps, to respond. Don't beat up on yourself if you decide not to say anything. Tell yourself that you will do it next time, or promise yourself you will say something to the person in private. In any case, use this instance to practice.

2) **If you decide to interrupt the comment TAKE A DEEP BREATH.** When you speak use "I" statements (Example: "I really feel sad and confused when I hear you say that Indians are lazy. I work in Browning with lots of very busy and hard working Blackfeet people.")

3) **Ask the person why he/she thinks about that group the way he/she does.** (Example: "Really? Tell me what has happened to you so that you think that." or "Where did you learn that?")

4) **Be alert for the hurt motivating the comment.** (Example: Why can't everybody just speak English here?" Response: "It must be hard not to understand what people are saying around you at work.")

5) **Listen as carefully as you can to the person and respond as clearly and carefully as you can.** To do this you have to do your best to keep your own emotions under control. This is why it is important to know what "pushes your buttons".

6) **Remember that you want to act in a way that reduces defensiveness.** Don't act superior. Be aware your tone of voice and body language. Smile, move closer to the person, maybe look them in the eye (be careful, sometimes this is taken as aggression) and engage them in dialogue, NOT debate.

AND FINALLY, IF YOU ARE A "MAJORITY MEMBER PERSON" FROM THE WHITE CULTURE, YOU ARE LIKELY TO FEEL FEARFUL AS YOU SPEAK OUT.

Recognize that this fear comes from the lessons of the "taboo" that our culture teaches us. We have learned (consciously and unconsciously) NOT to involve ourselves in "their" problems ("them" being non-white people). We have learned not to notice racist comments and behavior, and/or to blame the victim. For example, when I was young I remember learning that poor Black people were poor because they don't want to work, not because racism prevents them from access to good jobs.

FURTHERMORE, we have been taught that there are consequences for speaking out, for having friends that are not white, etc. These consequences range from mild social disapproval (negative comments, strange looks) to outright violence. (White people who marched with Blacks during the Civil Rights Movement of the 1960's were beaten and killed along with the African Americans.)

The fear you may feel comes from breaking the rules of the taboo. Take heart by knowing that if you speak out there is a real possibility that you can shift attitudes and improve the situation. If you don't speak out the racist behavior and beliefs will surely continue.

There is no "recipe" for interrupting racial slurs, ethnic jokes and other oppressive speech or behavior. Do your "homework", take each incident as it comes and deal with it the best you can at the moment.

Congratulations for having the courage to speak out!

Cynthia Stengel
11/17/93

Appendix O

HANDOUT:

"When You're Accused of Racism. . ."

When You're Accused of Racism...

1. Take it seriously. It's almost never fun to receive criticism. It's tempting to deny, argue, or joke to cover up feelings of embarrassment. This can be taken for lack of concern by the person who's taken the risk of talking to us.

2. Listen without defensiveness. Remind yourself that it's the other person's interpretation of the situation, and you don't need to agree, nor do you need to buy into any guilt-tripping or name-calling that may be coming at you. The person may be misunderstanding the meaning of your behavior. You won't be able to hear their criticism clearly, however, if you're building an argument to defend yourself.

3. Be open to the possibility that the criticism has some validity. Remember that It's not impossible to grow up in this society without having some harmful stereotypes and prejudices around "race." And don't forget, racism is as much institutional and cultural as it is personal. We're all part of racist systems, whether we like it or not. That doesn't make us "bad," nor does it call for guilt. It does mean we may well be unawarely prejudiced or racist in what we're doing.

4. Ask the person to help you by being **specific** in their criticism. You might find out that some of your behavior offends people or causes them to **think** that you're being racist, even though you would never intentionally be racist.

5. Try out new behaviors. The past is past, but to continue to repeat behavior that you learn is hurtful to others or seen as disrespectful, may well be racist.

Mary Herak
Racism: Roots & Recovery
Fall Quarter, 1993

Appendix P

IN THE WHITE MAN'S IMAGE QUESTIONNAIRE

AND WRITTEN RESPONSES

In the White Man's Image Questionnaire and Responses

****

Please choose which of the following descriptions of the video best represents your opinion:

_____I thought it was a good film about how beneficial the boarding school movement was for Indian people. It showed how decent European American people got together to help out the Indians by creating special schools where the children could get a decent education.

_____I thought the film was a "whitewash"--another film that was trying to be critical, but that really made boarding schools look like "fun." It didn't begin to show the degree to which the boarding schools were physically, emotionally, and spiritually destructive of Indian young people and of Indian cultures.

_____I thought the film was critical of the boarding school movement, because it showed that the schools were part of national policy that deliberately and systematically set out to destroy Indian cultures by separating Indian children from their families and teaching them that their languages, their beliefs, their customs, and their people were inferior in every way to the dominant European-American culture.

_____I thought it gave a balanced picture of how destructive boarding schools were and also of how much good they did.

If none of the above comes close to your reaction, please write a sentence that does fit for you:

How did you feel after watching the film?_____

****

Among the "whitewash" group (seven individuals), written comments included the following:

"I felt violated and sort of distressed about how clean the movie was. It made all us Native people look like savages."

"I wanted to puke and cry at the same time."

"p.o. [i.e. "pissed off"], upset"

"I had to force myself to stay and watch it, made me very emotional."

From the twelve respondents who thought the video was critical of the boarding schools came the following written comments:

"I had great sympathy for the children getting taken out of their culture and away from family and friends."

"Overwhelmed"

"Sad"

"Okay, but wanted to express some thoughts on the film and feelings that were stirred up."

"Disturbed by past actions of control on a people."

"Disappointed that the white man felt he needed to 'educate' Native Americans."

"Sad, shameful"

"Drained and heartsick"

One of this group added, "It was still incomplete," and used the words "frustrated mostly" to describe the feelings related to watching the video, because "important things had been left out that white people needed to know."

One person chose "balanced" and wrote no comment. Another person, who did not select any of the choices, wrote in the following: "I thought it showed how destroying [sic] the experiment was, but [it] was also 'whitewashed' in some ways."

Appendix Q

**COMMENTS WRITTEN ON
EMPOWERMENT PROJECT MURALS**

Comments That Were Written on the Empowerment Project Murals

The statements that appeared on the murals included the following,

some signed, some unsigned:

--"Racism has been the result of either <u>fear</u> of the unknown or unfamiliar and/or a masked inferiority complex disguised as a superiority complex. Just because I am an Indian descendant and my heart is Red does not mean I sleep in a teepee and wear braids. And my Indian brothers and sisters should realize that fact--my skin is white but my strength and dedication is for my culture. We cannot understand the pain of our past until we <u>learn</u> who we are and <u>reclaim</u> what racism took away. We can heal ourselves and forgive our destroyers. We must not <u>allow</u> ourselves to be victimized, or allow ourselves to lash out. We are not better, only different."

--"What's most important to me about ending racism is that there's so much out there and everyone deserves as much as they can get, as much as they can know, as much as they can take in and understand. Everyone deserves the ability to accept other's perceptions and realize how they might think that way and know that because they think differently they make the world a better place to live. Everyone deserves an eye for beauty and the knowledge that beauty comes in all forms, and that everyone is beautiful. No one deserves the punishment of seeing things with only half your possible view--and no one should have to feel badly about themselves because they are different."

--"A world without racism. . . . What constantly comes to my mind are these lines from Barbara Kingsolver's novel <u>Animal Dreams</u>:

What I want is so simple I can hardly say it:
<u>Essential kindness</u>. Enough to eat. Enough to
go around. The possibility that children will grow
up to be <u>neither</u> the destroyers nor the
destroyed.

"That's what a world without racism would be like: Nobody taught to hate, nobody victimized by hatred."

--"Do not judge by their color but by their contents and their character."

--"Racism is a negative influence on the youth of our society. It must be recognized as a deterent [<u>sic</u>] to effective communications and progress towards a free democratic system.

It is imperative that people recognize that power must take a back seat to education and humanitarian ideology."

--"Racism is a product of ignorance. Only education will be effective in eliminating racism."

--"Racism hurts everyone!"

--"I am a white, Indian, Mexican, untill [sic] people learn on [sic] who and what I am on the inside, I am treated less than. Before they learn or hear my last name, I am treated eqaul [sic]. We are all the same except color, we could be joyfull [sic] and have peace and happiness without racism. I will not judge a book by its cover."

--"Racism is ugly. Try to look beyond color or race. A whole new world could open up for you."

--"Changing the minds of today to improve tomorrow's future."

--"It's normal and healthy to disagree. The best ideas are a result of creative tension. Together we can learn to disagree without violence, physical or spiritual. Together we can create a world where racism has no place."

--"Racism is a learned behavior and can be unlearned. The only way we can save ourselves and our earth is to live together as brothers and sisters!"

--"Recognizing the worth, integrity and dignity of all individuals is my goal!"

--"'We are put on earth a little space, so that we may learn to bear the beams of love'--William Blake"

--"You treat people the way you want to be treated; accept them and their ways and just be who you are. Love yourself. . . If your [sic] happy with yourself you usually can accept other people."

--"My mother is Flathead, my father is white. For this, I'll never be excepted [sic]! I wish I could change that. . . I would happily sacrifice my life now, in order that my son never have to live amoungst [sic] even one racial thought."

--"Racism should be banned and outlawed, for it doesn't do anybody a bit of good. I try to raise my 3 children to like everyone. Racism is taught, one is not born to be racist. I treat everyone how I would like to be treated and that is what I teach my kinds. No one is better than anyone else. We're all equal."

--"Being labeled a 'half-breed' or an 'Apple Indian' used to arouse defense mechanisms deep inside me. . . I didn't know what I wanted to be. . . But TODAY I feel fortunate to be both. Now it is a valuable tool to be able to see BOTH worlds AT THE SAME TIME."

--"I am proud to be Native American, but that doesn't mean I'm better than you. Who is to say one is better than the other? The Creator meant for all of us to be equal, only then does unity take place. Racism destroys the heart, mind, and soul, and I pray for those who are racist because it only destroys the individual. Hau! Mitakuye Owasin tletcha ta aloh!"

--"My goal: to take the word racism out of my vocabulary due to the fact that that way of being is no longer a part of me."

--"Free your mind and the rest will follow. Be color blind, don't be so shallow. Peace."

--"Racism is a product of ignorance. Only education will be effective in eliminating racism."

--"Do not judge people that are around you."

--"Let us learn from the past. Let us be responsible for the future."

--"I don't care if people are any color or from any other country's [sic]. We all have feelings to [sic], so let's all get along."

--"You said it: "It starts within yourself. Do unto others as you would have them do onto [sic] you. . .Treat people the way you want to be treated. . . It works 'most' of the time. . ."

--"Look at me! Don't look at what you think I am!"

--"In life we are all the same, it is only our knowledge and wisdom that seperates [sic] us. Don't let your eyes deceive you!"

--"Can forgive but won't forget!!"

--" 'Now, I'm a liberal to a degree, I think everybody should be free--But if you think I'd want Barry Goldwater to move in next door and marry my daughter--You must think I'm crazy' --Bob Dylan"

--"Until about age 15, I had a budding dislike for the Orient and anything Oriental and anything or anyone Russian--both of these because my young mind misconstrued what my military family was fighting for and against. The American media was a big factor in

my prejudice. But now, 7 years later, I have a great appreciation
for these cultures and have taken a Russian language course
and have studied Japanese theater. My life is so enriched by
mankind's differences, but I am so hurt by those that think my
people are 'savage' and stupid. No matter what your racial issues
--DON'T INFECT YOUR CHILDREN!"

--"God doesn't make any junk!"

--"Treat people the way you want to be treated."

--"To a world sick with racism: Get well soon!"

--"You can know me but not really know me without my culture."

--"Racism: Is it what you <u>think</u> and <u>feel</u> or is it what you were
taught?"

--"I believe it begins very young: "3 Horns don't play with Long
Necks."

--"Diversity is the beginning of human harmony and creativity--<u>not</u>
the end result! We are all a unique part of the Creator's plan. And
<u>each</u> with its own beauty! Learn to <u>appreciate</u> the differences
and value those things we hold in common if you want to help
make the world a happier place. Be OPEN!"

--"When you stare into the eyes of a stranger, you may be
surprised to find a reflection of yourself."

There were some comments that were confusing to me:

--"The more care you take to know one thing, the more poorly
you know the other."

--"War happens when too many people agree. What if we really
were all the same? Thank God for diversity."

--"Everyone has their idea but they're afraid to say it."

--"No one is racist until they open their mouth."

--"See yourself as others see you. Are you as good as you think
your are? Or are you merely average?"

--"Para toda Raya [Raza ?] Con Carino!"

--"CAUTION! Do you care?"

--"I think people should like you as a person and not as a party animal or a druggie."

--"Why do people use drugs? They just think they need it but later they die and/or don't have no loved ones."

--"'While still I may I write for you, the love I lived, the dream I knew'.--W.B. Yeats. Let's kill them all??"

--"The more care you take to know one thing, the more poorly you know the other."

There were also the inevitable irreverent comments, small print, no signature:

--"Live to snub and degrade."

--"Racism and hate are what make the world go round!"

--"Racism is in the eye of the beholder."

--"Kill, kill."

--"Do unto those who do unto you."

One little dialog was begun:

--"I love being Flathead."

--"I love being Kootenai."

--"I love being White!"

--"And I love all of you and just being!"

Appendix R

EMPOWERMENT PROJECT NEWSCLIPS

UNLEARNING RACISM: Two classes on the subject of racism last quarter resulted in two murals, on which students and others noted experiences and hopes for a more accepting world. Mary Herak (left) taught the class, which included among others Cynthia Stengel, Diane Adams, Marilou Helmen, and Carolyn McClellen.

Photo: P.M. Sessions

February 25, 1994
Char-Koosta News, Pablo, Montana
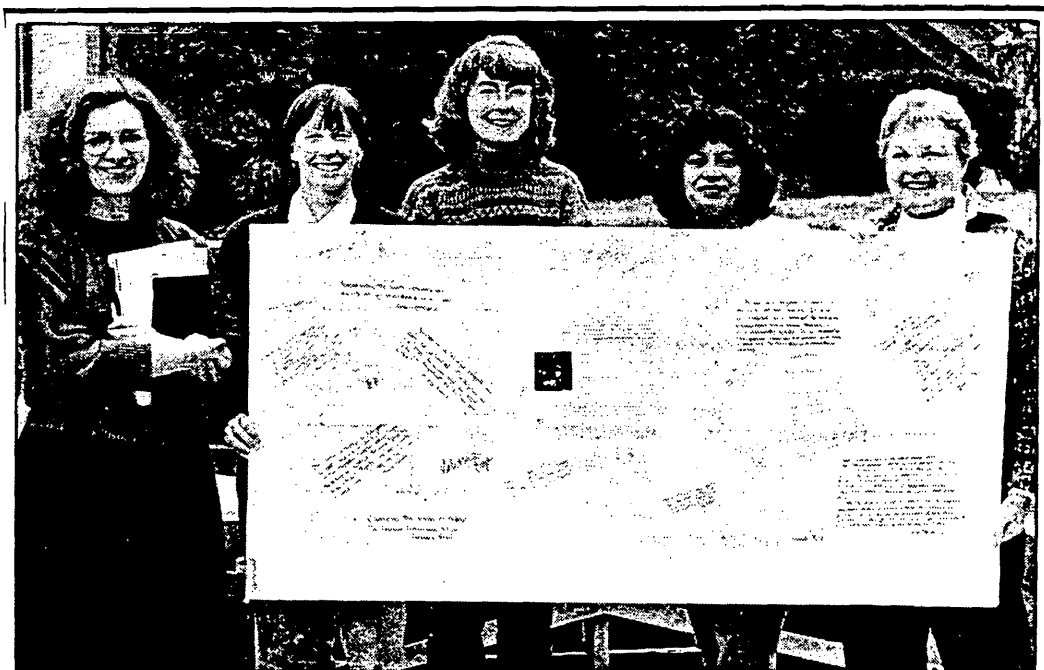
Showing off a mural made to help Salish Kootenai College students better understand racism are Mary Herak, Cynthia Stengel, Diane Adams, Marilou Helmen and Carolyn McClellan.

(Dixie Miller/Leader)

Mural depicts feelings

"Racism Roots and Recovery" students create wall

by Dixie Miller
of the Leader

PABLO – How do you unlearn racism? How does racism affect you? What are you personally willing to do to end racism?

Those were some of the questions posed to Salish Kootenai College students recently. The questions were asked by students who participated in the "Racism Roots and Recovery" course taught by Mary Herak.

"The students wanted to take what they learned and share it," Herak said. To do that, each class member wrote some of his or her thoughts on one of two murals - creating a "dialogue wall."

The murals were then hung in two campus buildings for several weeks with an open invitation for others to take pen in hand and add whatever they wished.

"It's been real positive," Herak said. "I hope they've learned the diversity at Salish Kootenai College is something we celebrate - how damaging racism is to our relationships."

The class met four times over an eight week period, Herak said. Classes combined lectures, videos, exercises, large and small group discussions and individual writing.

The course will be taught again next quarter by Cynthia Stengel, Herak said.

Appendix S

THEME ANALYSIS ESSAY EXCERPTS

Theme Analysis Essay Excerpts

The following excerpts reflect the "common humanity" theme:

First essays, "common humanity" theme:

--"Our country is inherently a 'melting pot' and we must learn to live with all of our neighbors."

--"[What's most important to me about unlearning racism] is for people to learn to live, work, and play together in a spirit of community."

--"People of all races need to get along and share ideas; not try to outdo or put down someone because they are of a different culture."

--"When [people] judge you because of your color, or even when you have a disability[,] why do they treat you so ugly. . . . All this must stop!"

--"We need to love & respect each other as individuals."

--"We should see the world or people as one, and share our cultures."

--"I really [want] to know why people find it so necessary to judge a person by the color of his/her skin. . . . We are all alike!"

--"One of the very important steps toward peace will be in allowing others to live & believe as they wish."

--"The most important part of ending racism is people seeing beyond a color, nationality, ethnic or religious background. It is looking at the person or people they tend to judge and seeing the humanity in all of us."

--"if we can leave out the color of skin or predijuce [sic] we can all live together and work together in **Harmony**. . ."

Second essays, "common humanity theme":

--"Unlearning racism means we'd do away with. . . labels."

--"It would be nice to see someone of another race enter into a room and everyone would treat him as if he/she had been there all along and not as someone who was different. Getting along with everyone has always been a part of my goal in life."

--"We should be treated as people, treated equaly [sic]."

--"What I would like to see come from this class and for everybody out there, is to be able to see a person for them [sic] alone not all the stigma that goes along with color of skin or believes [sic]."

--"I still believe my main goal in ending/unlearning racism is for people to recognize, honor, & respect each other as human beings."

--"I would have to say that in order to end racism we as people's [sic] of all colors have to treat others as human beings and put our own prejudices aside."

--"I want everyone to accept one another for who they really are, not for just a stupid stereotype. I believe everyone should get along."

--"To me the most important thing is to be able to get along with everyone. I don't mean that you have to like everyone, but to show respect to one another."

Third essays, "common humanity" theme:

--"There are so many things to be learned from different races and cultures. There should be no barriers to learning from our brothers."

--"White, brown, black, red should stay as a color not as a bad word. Love should be a word to unite people, not to seperate [sic]. It is not the color that makes the person, it is love and love does not have a color."

--"In ending racism its [sic] very important to look beyond one's color and be able to accept that person and their culture."

--"What's most important to me about unlearning racism is that there's so much out there, and everyone deserves as much as they can get, as much as they can know, as much as they can take in and understand. Everyone deserves an eye for beauty, and the knowledge that beauty comes in all forms, and that everyone is beautiful."

The following excerpts reflect the "peace and justice" theme:

First essays, "peace and justice" theme

-"I often wonder why [I and others are judged] solely on color of skin/ or apparent skin color. I guess I would like to learn how to deal with co-workers and social groups and still maintain these relationships."

-"Ending racism would be wonderful! It would give you the freedom to walk in gang-related territories that now are ruled by certain ethnic groups. It would give you the freedom to join colleges and not pay higher tuitions because you're not of that origin. It would give you the advantage of receiving more an [sic] different scholarships because there would not be black, spanish [sic] or white based scholarships. It would stop most of the hate, violence an [sic] pain that it has caused for so many years."

--"[It's important] to build a society where children and adults are free to grow in individual and unique paths without fear, pain, hate."

--"If people can't accept others as they are, it doesn't provide us with a safe society and environment."

--"What is more important to me at this point is, Please stop hurting others[,] and make them feel that they are o.k. and that you care about them, and except [sic] them for who they are."

--"But what's most important to me is that my children & other Native Americans and minorities don't have to experience racism because of the color of their skin or their nationality. I feel we all have to [sic] much negative thoughts & experiences that lowers our self-esteem without having to deal with racism."

--"If racism ends, the world will be more peaceful, and less hate [sic]."

--"It is necessary to eliminate racism in order for people to live together in peace. The feeling of being different, separate, inferior, superior, ect. [sic] creates all the mistrust, anger, frustration that is being experienced in the world today."

--"It is important to understand our background as a people, but to force our views, either through racial slurs or 'anti-Semtism" [sic], on someone not of our background only creates animasity [sic] and mental isolationism."

--"Everything about [racism] is limiting. It makes society as a whole less intelligent."

Second essays, "peace and justice" theme:

--"[The most important thing] is to end the pain for both parties and to deal with the emotional pain that so many years have brought on."

--"I wish people could be more understanding of other people and their inner feelings."

--". . . there is so much that can be accomplished not only for Indian people but for everyone else also."

--"Perhaps the most important reason to end racism is the survival of the human species. I believe that hatred, intolerance, and violence is more pervasive and self-destructive than the former nuclear arms race, cold war, etc., is/was amongst 'political' enemies. On a more humanistic (idealistic) level, I believe that love and acceptance is our process and goal for personal and societal happiness/peace and growth. Unlearning racism is essential to the process."

--"[What's important to me is] to end all that pain and show our children that we are all equal."

--"I don't want the younger generation to miss out on all the benefits of life because of the effects racism & prejudice have on their lifes [sic]."

--"I would like for my grandchildren to be able to grow up in a world where they can call everybody brother or sister and not see the color of a skin or see the hurt or ignorence [sic] that has already taken place."

--"Until we have love and respect for each other on this earth, we will not have peace."

--"People are carrying hurt and deep sorrow because of racism. The real & deep pain needs to be addressed before racism can be eliminated."

--"[What's most important to me is] living in peace among a community of very different looking/acting/whatever (believing) people who, although they have disagreements and view the world differently, are able to resolve these disagreements without resorting to oppressive behavior. I am thinking of a quote from Barbara Kingsolver's book Animal Dreams: 'What I want is so simple I almost can't say it: essential kindness. Enough to eat, enough to go around. The possibility that kids will grow up to be neither the destroyers nor the destroyed.'"

--"[Ending racism] would do away with all the pain and misunderstandings all varieties of people are doomed to deal with. Think of how nice it would be to walk down a predominantly Afro-American or Asian part of the city without the fear of getting brutally beat or murdered. Same for the Aryan Nation Alliance, just be able to do away with all the racial boundaries, and the world would welcome a more pleasant place to live."

Third essays, "peace and justice" theme:

--"Racism in its most extreme form is expressed in hatred and only perpetuates circles of pain..."

--"The children. . . are not to blame but have been hurt becouse [sic] of lack of knowledge from parents. The schools need to be informed that racism will no [sic] be tolerated and consequences should be followed up."

--"Until the word racism is out of the vocabularly [sic] of all peoples, there will be problems between peoples for simply being who they are. When there are problems for being who you are, resentment, confusion, aggression, bad power, etc. are allowed to flourish. These problems not only effects [sic] groups of people but eventually moves [sic] down to the sacred family group. In order to feel at peace anywhere one must have peace somewhere and ending racism will by a huge step in the peace of everyone."

--"If we can accept ones [sic] culture and understand the people, next will come peace for all involved. With peace comes love and acceptance."

--"Silence when faced with racism allows the hurt to go on. Facing and interrupting racism can bring a halt to even one act of pain. Dignity and respect can be one day restored to all people."

--"What's important is that I want to live in a world that is free of hate, violence, cruelty, destruction[,] and these can't be eliminated if we live in a racist society. I want this for my grand-nephews and great-great-nephews. I want them to grow up in a world where they don't learn to oppress others because they are 'majority culture'. And for my [Indian] nephews, great- and great-great-nephews, I want them to grow up in a world where they are valued for their contribution and not shut out of access or opportunity because they are Native American."

--"No one deserves the punishment of seeing things with only haf [sic] your possible view, and no one should have to feel badly about themselves [sic] because they are different."

Excerpts below follow the "self-awareness" theme through the essays of individual participants. If a quote from a third essay is not given, it means the individual did not attend the second four-week session. (A few individuals did not address this theme at all.)

"Self-awareness/empowerment" theme, Individual A:

First essay-- "I have heard that racism is a problem in this area, and since I am a new resident here, I hope I can help to change attitudes a little."

Second essay--"Unlearning racism is important to me, to create a better learning environment for my children and help make a better world for them to grow up in. . . .[C]hange has to be done by each individual."

Third essay--"We need to make this world a better place for our children, by teaching them not to be racist and unlearning racism ourselves. . . .We need to do everything we can, as individuals and collectively, to stop the pain."

"Self-awareness/empowerment" theme, Individual B:

First essay--Participant did not address the theme.

Second essay--Participant did not address the theme.

Third essay--"Most important to me about unlearning racism is the knowledge and the truth I will be bringing to my family and to my people not only for now but for the 7 generations to come. I feel that I was brought to this class to [learn to] teach whoever [sic] I can no matter the color."

"Self-awareness/empowerment" theme, Individual C:

First essay--Participant did not address this theme.

Second essay--"During this course I have had to do much soul-searching as to how I want to contribute [to] unlearning racism. I have had to look inside and try to decide and resolve these issues. My only conclusion is to begin with myself--to sort through what I want to keep and what I can no longer keep."

"Self-awareness/empowerment" theme, Individual D:

First essay--"What's important to me about underlining racism is that I can change my own assumptions and attitudes about other persons."

Second essay--"What's most important to me about unlearning racism is that my prejudices can and will be cured by accurate information. I can teach my family how not to be racist to others and each other. Unlearning racism will free more of my mind and heart to learn to know and understand more about myself and everyone around me. I will be a forerunner in this healing process to my family, friends, and acquaintances."

"Self-awareness/empowerment" theme, Individual E:

First essay--Participant did not address this theme.

Second essay--"Before this class, I never really payed [sic] attention to some to the remarks my friends and I made toward other people, but now I know they were racist to some point, and I feel real bad, because I never said myself [sic] to be a racist person--or even somewhat close. Racist remarks are really noticeable to be now, and when people say them now, I usually say something to them or just ignore them, because it really upsets me."

"Self-awareness/empowerment" theme, Individual F:

First essay--"Many times I know I am a part of racism and don't even realize that I have been a part of it. . . . I would hope to be able to be a part of ending shame, embarrassment, and those negative feelings not only for myself but for anyone I deal with at anytime."

Second essay--"[What's most important to me is] freeing myself to become an active participant on 'Humanity as a Whole', rather than an outside bystander. For many years now I have been thinking on and off about how I may contribute to humanity best. But, first I'm finding I must search within myself so as to find out where I stand."

Third essay--Participant did not address this theme.

"Self-awareness/empowerment" theme, Individual G:

First essay--"[It is important that we] find out how we express our racism without really knowing we are doing so."

Second essay--"It is important to me to stop [racism] because I know it could happen no matter what your [sic] intentions. It scares me to think I could have been lost in the way I was thinking. . . . I do not want to pass this on to the next generation."

"Self-awareness/empowerment" theme, Individual H:

First essay--"What [is] important to me about this class. . . [is] to learn about myself. A lot of it is the way we were raised where we were raised."

Second essay--"To me this class has been very eye-opening. The importance for me is to become a whole person. . . . I would like for my grandchildren to be able to grow up in a world where they can call everybody brother or sister."

Third essay--"To love we must trust, accept, understand and be able to show each other all these things. We expect all these things from others. We all need to start giving back. . . .We can give these things first. Than [sic] see what comes back."

"Self-awareness/empowerment" theme, Individual J:

First essay--Participant did not address this theme.

Second essay--"I understand that only through my own unlearning of racism will [love and respect for each other on the earth] be able to happen. It is the change in myself which will add to the critical mass, that will cause the paradigm shift."

Third essay--"Unlearning all the layers will take time, but it's [sic] time has come. Although scary, it is an area that those of us who are consciously aware of [sic], can begin to make a difference."

"Self-awareness/empowerment" theme, Individual K:

First essay--Participant did not address this theme.

Second essay--Participant did not address this theme.

Third essay--"As I leave this class, my eyes have been opened to the pain, anger, and deep resentment racism causes. . . . The struggle to end racism must start with me. I will search my inner self to find what motivates my own actions and deal with my own racist attitudes."

"Self-awareness/empowerment" theme, Individual L:

First essay--Participant did not address this theme.

Second essay--"We have to realize that we need to become more aware of our own feelings and deal with the negative thoughts when they come to the surface in a positive way."

"Self-awareness/empowerment" theme, Individual M:

First essay--"I want to learn to view people as people not by what color or race they are."

Second essay--Participant was unavailable.

Third essay--"I want to unlearn [racism] because if I learn unlearning I will have tons more friends and friends mean to me love."

"Self-awareness/empowerment" theme, Individual N:

First essay--"[What's most important to me] is changing how I interact with those around me. I'm interested in stretching my personal boundaries, to be more accepting/ understanding of people in my world. . . . I want to approach this with a curiosity-- with the intrege [sic] of a child and the experiences of an adult."

Second essay--Participant was unavailable.

Third essay--"I want to create a world where all people can live together in harmony while maintaining and creatively celebrating diversity. Unlearning racism (or any -ism for that matter) is about self-exploration into my memories, my childhood, my hurts, and healing those wounds. Unlearning racism is about coming together, forming communities and creating space where others heal as well."

"Self-awareness/empowerment" theme, Individual O:

First essay--"I'd like to discover, first, how I learned the misinformation I now carry around in my head about different groups. I wasn't born this way--surely I had to learn it . . . but how, where, from whom, from what? This is important because I want to be able to identify those sources of misinformation for myself . . . and be able to help others see how they have been mis-taught."

Second essay--"And from the big picture down to me--I want to value and honor my heritage through knowing the complete history and complexity of my family/culture."
Third essay--Participant did not address this theme.

"Self-awareness/empowerment" theme, Individual P:

First essay--Participant did not address this theme.

Second essay--"We can start small, do our best to keep [racism] out of our lives and educate loved ones/friends on the subject. I think the most important thing is recognizing it and admitting it--recognize and realize ignorance and try to get rid of our own."

Third essay--Participant did not address this theme.

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