Valuing Ethnic Diversity: A Cultural Awareness Workshop
PT 014 - Professional Training

Designed by
The Staff of the Counseling & Mental Health Center
The University of Texas at Austin
Workshop Introduction

The purpose of this manual is to describe in detail a six-hour racial awareness workshop that has as its goals helping participants to understand the origins of their racial attitudes, to examine how dysfunctional stereotypes are developed and maintained, and to establish personal goals for development of more positive racial attitudes.

While exploration of an issue as important as racism requires that participants have a reasonable level of emotional stability, this workshop can be conducted without prior screening of participants. Given the nature of the exercises and activities included in this workshop, it is best offered to people who have reached late adolescence or adulthood. Ideally the workshop would be co-facilitated. Attention should be given to the value of having racial diversity in the leadership team. It can be conducted with as few as twenty participants and probably has an upper limit of seventy before effectiveness is reduced.

The activities, exercises and concepts which comprise this workshop have been arranged so that participants are able to explore racial attitudes and feelings in a trusting, open, and safe environment where potential resistance and interpersonal confrontation are minimized. As a guide to facilitation, each component of this workshop has a specific, identified purpose, a set of instructions for participants, procedures for processing participant reactions, summary comments, and transitional remarks for the next activity. Included with this manual are overhead transparencies which highlight key information. Additional commentary is available in the manual. “Note to Presenters” proceeds information for leaders; italicized text indicates suggested phraseology of information imparted to the group.

As as way of introducing the workshop, a variety of points may be made to set the appropriate context and mood. Presenters should make use of the following material to construct an introduction:

Workshop Focus

The workshop will focus specifically on racial issues by discussing five primary racial awareness orientations: Condemnation, Discrimination, Tolerance, Acceptance, and Affirmation. Primary goals include increasing awareness about racial issues,
building a personal involvement with the problem of racism, developing personal flexibility in responding to racism, and making a commitment to change some small part of one's own racism.

Procedures

Participants will be assisted in exploring their own orientations to the issue of racism through a variety of experiential activities. Thus, the intervention will have activity-based discovery rather than lecture-based exploration, although some brief lectures will also be included. Participants will be encouraged to safely confront their own internal issues about racism rather than engage in interpersonal confrontation with others in the workshop. The end point of the session will be to help them construct one or two personal goals that will begin to shift their racial orientations toward the more positive.

The workshop has been designed as to avoid doctrinaire concepts and methods. The activities are intended to foster self-exploration by creating a safe group environment in which personal thoughts, feelings, and actions regarding racism are seen as natural outgrowths of powerful social and psychological forces in peoples' lives. The assumption is made that all of us have developed racial attitudes and behaviors simply by living in a human world. Once that assumption is recognized, we can begin to explore the universality of racism and methods for altering our thoughts and actions. The workshop, of course, is not value free. It will endorse the principles of non-discrimination as outlined in federal, state, local, and institutional regulations. But more than this, we will also promote the notion that cultural diversity is a reality that must be not only tolerated but also fostered and appreciated in our personal and professional lives.

Presenter Sensitivity

Presenters need to help describe feelings associated with confronting racism, such as pride, guilt, shame, sadness, anxiety, relief, anger, blame, resentment, hope. All and more may be stimulated in participants. For many, this will be the first time they have participated in a program dealing with this topic, and they will not have an emotional roadmap to guide them. The feelings that arise may be new and unexpected, and we want all participants to treat what is shared in the workshop as private and confidential. They can talk about the workshop with others, about how it
affected them individually, but we want to request that each person respect the right to privacy of others.

Because some participants may have been required to attend the workshop, their potential feelings about being seen as racist should be addressed. Presenters should stress that participants are in this workshop because it is part of an issue that affects everyone and requires everyone’s help to resolve. The workshop, and their participation, is more a response to sensitivity about racism than it is a judgment about any individual present.

Summary of the main points:

- It is not an indoctrination. Participants will not be lectured, harangued or told what to believe. Rather, we will be exposed to activities and exercises that will help us discover our own truths.
- It is a participatory workshop where we want people to talk about awkward and difficult issues in the spirit that we are all fellow journeyers.
Introductory Remarks with Annotated Overhead Transparencies

Goals:
• to explain the who, what, when, where, how and basic understandings.
• to set participants at ease and help them begin to feel comfortable at the workshop.
• to clarify participants' roles in terms of guidelines, procedures, expectations and format.

Materials:
• overhead projector and transparencies

Starting Time: 8:00 a.m.
Ending Time: 8:15 a.m.
Exercise Time: 15 minutes

Transparencies are provided for use at the beginning of the workshop. They summarize the who, when, what, and how of the program — who is prejudiced, when will we “solve” the problem of prejudice, what can we do about it today, and how we hope to do it. The manual provides below key words from each transparency and, under Note to Presenters, are suggestions for ways you might expand on the information presented on the overhead.

There is also a transparency on basic understandings—an important list of our biases/assumptions/givens about this kind of program.

After presenting this basic information, we encourage you to find your own ways to warm up the audience, perhaps by sharing something about your personal struggles with racism, or something humorous which touches people in a personal way, and so on.

WHO?

All of us — simply by living in a human world
Note to Presenters: We are all racist to some degree, and because of cultural and societal factors, we have not developed an appreciation of diversity. Racism is a universal phenomenon and we as leaders do not claim to be exempt from it. We, too, struggle with our own issues of racism.

**Individuals and organizations and institutions in which we live**

Note to Presenters: First we will focus on our individual attitudes about racism, and this afternoon we will turn to the ways in which our organization/agencies and the university itself could better enhance diversity. The relationship between us and our organizations and institutions is a two way street. They influence our attitudes and they reflect the attitudes of their members; which members and how much we can change our institutions or they us varies greatly.

**WHAT?**

**How we learn to stereotype and be stereotyped**

Note to Presenters: A couple of exercises to bring home to you the ways stereotypes influence our attitudes toward others.

**Myths and realities of American history**

Note to Presenters: A brief dramatic presentation of how cultural perspectives about people of color have changed over time.

**Understanding those who have experienced discrimination**

Note to Presenters: One of the best ways to learn to empathize with others' difficulties is to relive times you have had similar experiences. Nearly all of us have at some time been left out, rejected for reasons we didn’t understand or couldn’t control.

**Racial Attitudes Circle**

Note to Presenters: We identify five attitudes about racism and diversity, but of course there are many variations in between. At first we thought to present them as a scale, as a straight line from hatred to affirmation, but life and our feelings, attitudes and behaviors aren't really that "tidy", so we have used this diagram to give some idea of the give and take, ebb and flow, advance and retreat we experience when we deal
with something as complex as ethnic differences. We may be tolerant of diversity one
day and antagonistic toward it the next. We may act as if we are tolerant, even when
we harbor real biases. We may blurt out a racial slur that comes from our past and be
utterly confounded and ashamed because it is not at all in line with our current beliefs
and attitudes. We may be able to affirm certain differences while condemning others.
Trying to understand prejudice is not a simple task!

**Managing differences**

**Note to Presenters:** Diversity exists in the workplace, whether we like it or not. It is a
fact of life. This videotape demonstrates some ways to appreciate diversity in our
fellow workers.

**Commitment to change some small part of our racism**

**Note to Presenters:** We hope to help you leave here today with some clear and
concrete plan to change some aspect of your current behavior. It may be no more than
reading a book or watching a video about how other cultures see things, or it might be
learning to hear what you say that angers or hurts or insults someone else. Maybe it
will be no more than a smile at someone you used to shun. But whatever it is, it will be
very important to you, perhaps more important to you than to the other person or race
or culture.

**WHEN?**

**Not today and not tomorrow**

**Note to Presenters:** We can’t solve this with a workshop, or a list of good books or even
a list of good intentions. But neither can we let it go on the way it has, because our
world is changing. Minorities are becoming the majority, a diverse majority.
Tomorrow’s problems of diversity may be very different than today’s, but they will still
depend on our learning to deal with differences. People are at different developmental
places on the issue of racism. They may be at different places in their motivation to
change attitudes about racism. It is important to acknowledge that not everyone feels
the urgency of these issues. And to point out how every one of us has something at
stake. Please emphasize that the work of dealing with racism is a life-long struggle for
most of us.
HOW?

Activities and brief lectures

Note to Presenters: We'll be asking you to participate in a variety of ways. Educators have discovered that learning activities which get us actively involved in the process are the ones that teach us the most.

Creating a safe environment for self-exploration and discussion

Note to Presenters: You might ask here for a show of hands of people who have attended programs like this before. Then: You will be encouraged to safely and privately confront your own problems with racism rather than engage in interpersonal confrontation with others. Confidentiality is important. You can talk about the workshop with others and about how it affected you individually, but we request that each of you respect the privacy of others and not speak about them or their participation today.

Raising feelings

Note to Presenters: If this is your first program of this type, you will not have an emotional road map to guide you. We will do our best to create as safe an environment as we can. You may encounter feelings that surprise or dismay you. We don't want you to leave wondering what to do about them. State here the follow-up activities.

Schedule of the Day

Note to Presenters: Display the schedule on the overhead and ask for any questions or concerns. Use a transition statement before displaying Basic Understandings. An example follows.

You will have enough to do today trying to sort out just where you are on these issues, and we don't want to complicate your task by leaving you uncertain about where we're coming from. This next transparency tries to make our position clear. Display Basic Understandings and comment on each statement, making the points listed below.
BASIC UNDERSTANDINGS

Cultural diversity is a reality

Note to Presenters: That is a fact. (Give local statistics if available, some example as immediate as possible.) It is much harder, if not impossible, for us to live as if everyone shared our values, our religion, our culture or dress or music. That is another fact. We believe that diversity can no longer be only tolerated. Tolerance is in many respects indifference and to ignore those things that will have a major effect on our lives can be a very dangerous indifference. Diversity needs to be fostered and appreciated in our personal and professional lives if we are to get the greatest benefits from it, and avoid the difficulties that ignoring it can bring. That is our belief.

We are not here to indoctrinate you

Note to Presenters: That's why we have this list up here, to acknowledge that this is where we are coming from at this time. We want to be very clear about our basic premises, and to claim them as ours, not necessarily yours. We hope to create here a safe environment where racism is seen as a natural outgrowth of powerful social and psychological forces in our lives. With that we can be freer to express our beliefs and disbeliefs. We won't harangue you, or tell you what to believe. We will expose you to some activities and exercises that can help us all discover our own truths about racism and cultural diversity.

Consideration, not judgement

Note to Presenters: You may question whether you need to be here or you may have been asked to be here for reasons that are unclear to you, or ones that you don't agree with. Feeling that way may keep you from participating as fully as you can. We admit that this does add a bit to our anxiety! Nevertheless, we ask you to set aside any feelings like that for the moment and to try to get as involved as you can. Why? Well, if for no other reason, the time will pass a lot faster for you and that's bound to make you feel better. And if you feel better, so will we. We are not concerned with why you are here. Our concern is that when you leave you don't feel as if the time was wasted.
Language of racism is always changing

Note to Presenters: For example, the following are just a few of the words used to describe Black Americans: colored, Negro, Black, African-American, people of color. And what does multiculturalism mean? Or ethnicity? Or even the word 'racism' itself? What is important is that we be considerate of each other. With that, the terms will take care of themselves.

Summary and Transition

Now we have looked at the who, what, when, and how of today's program. We have also acknowledged some important assumptions and biases we, the group facilitators, hold. We are almost ready to begin the program itself, but first we wanted to stop for a moment and see if you have any questions, reflections, or comments before we begin. (Pause a few moments).

This is a participatory workshop where we'll be asking you to talk about awkward and difficult issues in the spirit that we are all fellow journeyers. And, though it's hard to remember sometimes, we are more similar than we are different. In that spirit of being fellow journeyers, we would like to begin with the notion of stereotyping and being stereotyped.
Birth Order Exercise

Goals

- To introduce participants to the early effects of stereotyping by focusing on beliefs and attitudes about birth order and its effects on personality.
- To help participants meet each other in an active manner which sets the stage for exploration, self-disclosure and group discussion about stereotypes.

Starting Time: 8:15 a.m.
Ending Time: 9:00 a.m.
Total Exercise Time: 45 minutes
Materials: Overhead transparencies

Instructions to Participants

Let's begin our workshop by exploring some beliefs about how people are different. One way to do this is to look at birth order, for example, only child, first-born child, middle child, last child. Most of us have heard how people are supposed to differ according to their birth order, so let's find out more about those differences.

We would like you to form groups based on your birth order. Gather into the following groups: Only child, first-born child, middle child, and last-born child.

Note to Presenters: Give instructions about where each of the four groups should form. Once formed, instruct them to break into smaller groups of no more than five to seven people. Some people will say that they feel like one type while they actually are another, e.g., second-born children who feel like first-born because of a large gap in age between them and their older siblings. Instruct such people to go into the group with which they most identify.

- Talk about what it was like to be a first-born child, etc.
- What was positive and negative about being in your birth order?
- Have there been any lasting effects with your parents and siblings?

Note to Presenters: Give each group a list of the discussion questions and allow them ten minutes for discussion. Then, indicate one birth-order group that is to remain silent
while the others discuss it. (Use the questions below to stimulate comment.) When all comments about a specific birth-order group are given, that group is asked to respond to the birth-order group questions below. Allow about 20 minutes for this debriefing.

To the "others"

What do you think it's like being (first-born children or middle children, etc.)? What kinds of personality characteristics do you associate with each birth order? Any variations? Do these characteristics hold true across all people? If not, why not?

To the birth-order group

What was it like to hear comments about you being made by others? What feelings did you have as you listened? Did you agree or disagree? How would you respond to what has just been said about you?

Summary and Transition

Did you notice how everybody felt that it was unfair to be stereotyped? [and they will!]

We can all point to a little bit of truth about stereotypes, but in doing so we continue to adhere to the stereotype instead of changing it, making it more inflexible.

Stereotyping about birth order began at an early age. Unless we test them out and revise these early-forming stereotypes, we will continue to treat each other based on these old assumptions.

Obviously the same is true for ethnic-related stereotyping, and that is what we will be exploring today: the development of our racial attitudes, and how experiences in our families, communities, and society shape the attitudes we hold.
Prejudice: An Awareness-Expansion Activity

Goal:
- to share feelings and ideas about prejudice in a non-threatening manner and to explore the validity of common prejudices.

Starting Time: 9:00 a.m.
Ending Time: 10:00 a.m.
Exercise Time: 60 minutes
Materials: Signs containing group names

Instructions to Participants

Now let's examine the societal influences on the ways we view people of other ethnic, racial, and religious backgrounds or economic lifestyles. We are constantly bombarded by racial, ethnic and other stereotypes in the media, some of which we consciously accept or reject. Through this activity we hope to increase awareness of our own biases and biases in our society that are commonly promoted. To do this we need to have you form into groups of four.

Note to Presenters: The leader should circulate to help participants quickly form into groups. As soon as all groups are formed, give the following instructions. You should distribute packages of signs to each group.

Each group has a packet containing ten signs. Please leave the signs face down. The side of the sign that is facing down identifies a specific racial, ethnic, religious, or life-style category. Select one member of each group to start the exercise. The first member of each group is to select the top sign. Without showing any other members of your group what the sign says, look at it and be sure that it does not apply to you. If the sign you select applies to you, put it back on the bottom of the stack and select the next sign.

After you have selected a sign that does not apply to you, keep it and pass the remaining signs to the person on your right, and that person will repeat the sign-selection process. Continue passing the cards to the right until each member of your
group has a sign. At this point, nobody in the group should know what is on any sign except his or her own.

The first member of each group who selected a sign should now display the sign so that the entire group can see the identifying word. During the next three minutes, the remaining group members are to take turns expressing stereotypical remarks about the category of persons named by that sign. We assume you will use things you have heard or seen growing up in your family, at school, at work, or in the media. The person with the sign is to counter each statement and defend the group the sign represents. You will be told when three minutes are up. The group member on your right is to go next by showing what his or her sign designates. Repeat the same procedure until all of you have gone through your signs.

**Sign Descriptors**

- African American
- Jew
- Catholic
- Democrat
- Gay man
- Psychotherapist
- Elderly person
- Republican
- Lawyer
- Fraternity/Sorority member
- Asian
- Aggie
- Spinster
- Workshop leader
- Hispanic
- Transient Person
- American Indian
- Lesbian
- White person
- Athlete
- Smoker
- Politician
- Arab
- Ku Klux Klansman
- Yankees
- Bachelor
- Used Car salesperson

**Note to Presenters:** After the entire group has completed the exercise, an overhead transparency will be put up on which the following questions are listed. The workshop facilitators will ask each small group to answer the questions. So that all participants may hear and understand the questions, the workshop leader will read them aloud.

1. **How did you feel when you were seated alone defending against others comments?**
2. How did you feel when you were making stereotypical remarks?

3. What did you learn about the effects of expressing prejudicial opinions?

Note to Presenters: Give participants ten minutes to discuss the questions before reconvening them as a large group for discussion about the usual prejudices encountered in today's society, and their consequences. Be sure to weave into your wrap-up of this exercise the points below. (A transparency with these points is provided.)

- Stereotypes have consequences. There is no such thing as no harm, no foul in stereotyping.
- Stereotyping creates separation among and across people.
- More truth about our attitudes is said in jest than we care to admit and believe.
- Our feelings about being stereotyped are just below the surface. It does not take much scratching to touch raw nerves.

BREAK: (10 minutes)
THE MYTHS AND REALITIES OF AMERICAN HISTORY

Goals:

• to help participants see how prevailing cultural attitudes and perspectives shape and influence the stereotypes we adopt and hold about people of color.

• to see how some of the "myths" of American history have served to hide some of the realities of racism in this country.

• to understand the power of myths.

• to watch a segment of the film "A Class Divided" and see how young children can be easily drawn into prejudicial attitudes.

Materials: The videotape "A Class Divided" and VCR equipment

Starting Time: 10:10 a.m.

Ending Time: 11:30 a.m.

Exercise Time: 1 hour & 20 minutes

Transitional Statement

From the discussion that followed the last exercise, we begin to see how uncomfortable it can be to make or experience prejudicial remarks. For most of us, it is a struggle to recognize our biases, because often they are promoted in very subtle ways, or because they come from sources we respect or love. As an example, let's examine impressions we have about important historical figures or periods in time that we have learned about from various printed media. Let's look now at how impressions we form show up and are perpetuated in print.

Introduction (5 minutes)

Categorizing and organizing impressions helps us deal with an overstimulating and confusing world. It also makes us prone to developing stereotypes. Stereotypes are mental pictures, held in common by groups of people, that in truth are oversimplified and often biased opinions and attitudes. Unfortunately, the need to categorize and organize perception to deal with a confusing world often makes it difficult, over time, to distinguish between myth and reality. Some myths or stereotypes
that we hold are strictly our own doing, while others are ones we hold because they are perpetuated by cultural perspectives or social institutions (schools, churches, clubs, corporations, and so on).

Let's look now at how the current cultural attitudes and perspectives shape and influence the stereotypes we adopt and hold about people of color. Our cultural perspectives about people of color have changed over time in our country and they have influenced how we have treated people at those different times. We are going to hear myths and realities of how people of color have been dealt with in this country by examining:

- **The discovery and founding period** of this country, by looking at how Christopher Columbus was portrayed and what he did,

- **The abolition of slavery period** of our history, where attitudes about owning people and social superiority abounded,

- **The immigration control period** where policy about who was allowed to immigrate to this country was being formulated and implemented,

- **The fairness and equity period**, where issues of entitlement, equity, and discrimination began to be dealt with in communities, courts, and government.

This last period is the issue of our time, our generation, our culture, and it is the reason we are here today.

**Reading of the myths and realities. (10 minutes)**

The two leaders stand on opposite sides of the room. One reads the myth, the other reads the reality. Leaders should move to a different part of the room after the reading of each myth. The text and citations follow.
The Myth of Christopher Columbus #1

MYTH

Long, long ago a sailor named Christopher Columbus lived in Europe. He wanted to find an easy way of traveling to the Indies, the rich lands east of Europe.

Queen Isabella of Spain gave him money to fit out three small ships. Columbus and his men sailed west for days and days.

At last they landed on a beautiful green island. It was part of the land we call America. But Columbus thought he had reached the Indies. When some red-skinned people came down to the shore, he gave them presents. Then, as the birds sang, the sailors knelt and kissed the ground. They were so happy to be on land again.


REALITY

We are now in February, 1495. Time was short for sending back a good 'dividend' on the supply ships getting ready for the return to Spain. Columbus therefore turned to a massive slave raid as a means for filling up these ships. The brothers [Columbus and his brothers, Bartolome and Diego] rounded up fifteen hundred Arawaks - men, women, and children - and imprisoned them in pens in Isabella, guarded by men and dogs. The ships had room for no more than five hundred, and thus only the best specimens were loaded aboard. The Admiral then told the Spaniards they could help themselves from the remainder to as many slaves as they wanted. Those whom no one chose were simply kicked out of their pens. Such had been the terror of these prisoners that (in the description by one of the colonists) ‘they rushed in all directions like lunatics, women dropping and abandoning infants in the rush, running for miles without stopping, fleeing across mountains and rivers.'

The Myth of Christopher Columbus #2

MYTH

Best of all, there was gold in the new world. Not a lot, but some. Small chunks which the natives gave the Spaniards along with parrots and bread. Once, a chief presented Columbus with two pieces of hammered gold. Columbus was so excited that he gave the chief the string of amber beads he was wearing, a pair of red shoes, and a bottle of orange water. Encouraging as this was, Columbus knew there wasn't nearly enough gold to satisfy a queen. He had to find the gold mine that this gold had come from.

Meanwhile he was enjoying the natives, the friendliest he had met in all his travels. Night and day they came to the ships - men, women, and children - some swimming, some in canoes. On December 23rd, Columbus estimated that in the course of one hour more than 1000 persons visited the ships.

REALITY

Every man and woman, every boy or girl of fourteen or older had to collect gold for the Spaniards.

Copper tokens were manufactured, and when an Indian had brought his or her tribute to an armed post, he or she received such a token, stamped with the month, to be hung around the neck. With that they were safe for another three months while collecting more gold.

Whoever was caught without a token was killed by having his or her hands cut off.

There were no gold fields, and thus, once the Indians had handed in whatever they still had in gold ornaments, their only hope was to work all day in the streams. Indians who tried to flee into the mountains were systematically hunted down with dogs and killed, to set an example for the others to keep trying. . .

Thus, it was at this time that the mass suicides began: the Arawaks killed themselves with cassava poison.

During those two years of the administration of the brothers Columbus, an estimated one half of the entire population of Hispaniola was killed or killed themselves. The estimates run from one hundred and twenty-five thousand to one-half million.


The Myth of the Happy Slave

MYTH

The negro slaves of the South are the happiest, and, in some sense, the freest people in the world. The children and the aged and infirm work not at all, and yet have all the comforts and necessaries of life provided for them. They enjoy liberty, because they are oppressed neither by care nor labor.

REALITY

I do not think any pen could describe the scene that takes place at a negro auction. The companies [i.e., slaves], regularly “sized out,” are forced to stand up, as the buyers come up to them, and to straighten themselves as stiffly as they can. When spoken to, they must answer every question, and do as they are bid, to show themselves off; dance, jump, walk, leap, squat, tumble, and twist about, that the buyer may see they have no stiff joints, or other physical defect. Here may be seen husbands separated from their wives, only by the width of the room, and the children from their parents, one or both, witnessing the driving of the bargain that is to tear them asunder for ever, yet not a word of lamentation or anguish must escape from them; nor when the deed is consummated, dare they bid one another good-bye, or take one last embrace. Even the poor, dear, little children, who are crying and wringing their hands after “daddy and mammy,” are not allowed to exchange with them a parting caress. Nature, however, will not be thus controlled, and in spite of the terrors of the paddle and the cow-hide, the most fearful scenes of anguish and confusion too often take place, converting the auction-room into a perfect Bedlam of despair. I cannot think of it without a cold shiver. I often dream of it, and as often dwell upon it in the day-time.

Proceedings at an Auction, from Slave Life in Georgia: A Narrative of the Life, Suffering, and Escape of John Brown, a Fugitive Slave edited by F. N. Boney
From Lincoln's Gettysburg Address, November 19, 1863.

Four score and seven years ago our forefathers brought forth on this continent, a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Abraham Lincoln offered the following "defense" of his position on race:

"I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races; I am not, nor ever have been, in favor of making voters or jurors of Negroes, nor qualifying them to hold office... I will say in addition to this that there is a physical difference between the white and black races which I believe will ever forbid the two races living together on terms of social and political equality. And, in as much as they cannot so live, while they do remain together, there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race.

A. Lincoln, complete works, edited by Nicolay and Hay, the Century Company, 1894, pp. 369, 370, 457, 458.
The Myth of Freedom #2

**MYTH**

The 14th Amendment, proposed on June 13, 1866 and ratified on July 9, 1868.

All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State where in they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

**REALITY**

In 1946, Heman Marion Sweatt was denied admission to the University of Texas Law School. After a four-year battle, the Supreme Court ordered U.T. to admit Sweatt.

In 1946, Dr. Everett H. Givens, a black Austin dentist, was denied admission to the University for a refresher course not offered elsewhere in the state for Negroes.

In 1947, W. Astor Kirk, a faculty member at Sam Houston (now Huston-Tillotson) College in Austin, was denied admission to the University doctoral program in political science.

In 1954, U.T. President Logan Wilson explained that the policy of the University of Texas was to admit Negro students to graduate and professional programs only when such work was not available in state Negro schools. Black undergraduates were refused admission because they could receive instruction in separate schools throughout the state.
The Myth of the Melting Pot

In 1903, Emma Lazarus’ sonnet to the Statue of Liberty, *The New Colossus*, was inscribed on the bronze plaque in its pedestal.

THE NEW COLOSSUS

By Emma Lazarus

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.

“Keep ancient lands, your storiéd pomp!” cries she
With silent lips. “Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!”

• Nearly one half of all Americans can trace their ancestry to the more than 12 million immigrants that passed through the gates at Ellis Island between 1892 and 1954. But Ellis Island was not an open door welcoming the tired, poor, and the wretched refuse. Instead it was a carefully guarded gate that slammed shut on the ill, the very old, single women, the illiterate, and in certain eras, those of Asian descent.

• All immigrants were screened thoroughly by a Public Health Services doctor who marked with chalk on immigrant’s clothing, an “H” for heart trouble; “F” for facial rash; “L” for lameness; “K” for hernia. Those that did not pass were sent back to their country of origin.

• Until 1620, there was no legislation against minorities. Blacks and other minorities were free people; able to own land, homes, seek education. In 1620, Virginia passed a law that stated that people of color were different than whites and were to be treated differently. Slavery followed.

• The Chinese were used by this country to help build the western branch of the Transcontinental Railroad. When it was completed, and even during its construction, racial violence broke out against them. Their businesses were boycotted and burned; owners, employees and customers were beaten. Soon, laws were passed to stop further immigration of Chinese.

• In the southwest, Mexican farm laborers were sought after and welcomed to fill the severe shortage of farm labor in the early 1900's. This need intensified due to the labor shortage during WWI and WWII. Following the wars when there were abundant farm laborers, Mexicans were mass deported. In 1954, one million Mexicans were deported.
Discussion

Ask participants to take a moment to think about what they are feeling. Listening to these discrepant myths and realities may have evoked some strong feelings. Give them time to assess their reactions to such differing viewpoints. Then ask some of the questions below. Keep the group together for this discussion.

*What was it like for you to hear two very different perspectives on these crucial times in our history?*

*How does this happen? How is it that we only get one side of the picture sometimes?*

*If this is a process woven into our society, how do you think it is affecting you right now? How do things like this contribute to racism today?*

Summary

Your comments should cover these points which are also displayed on the overhead.

1. It was clearly advantageous to those in the prevailing culture to perpetuate these myths of American history. They could then be seen as good, caring, welcoming, etc.

2. The prevailing culture has tremendous power over such things as history, art, literature and what is seen as good, acceptable, valuable. This power has often been abused and used to hold down those from other cultures. And this is not always a case of one ethnic group dictating to another. Economics, prestige, and even just plain size can determine what others are allowed to see and hear and learn. For example, the state of Texas is one of the few states that use textbooks designated for statewide use; because it is also one of the largest markets, many major textbook publishers have allowed the contents of their books to be limited, edited, or just plain changed so that the books will win approval for use in Texas.

3. These myths are powerful, influential and not easily challenged or debunked. It takes decades for them to be questioned and seen in other ways.

4. Myths such as these serve to oppress all. Everyone got misinformation.

5. These myths have lives of their own. No one sits down and tries to intentionally distort history in this way. But the forces of the prevailing culture are powerful.
"A Class Divided". (showing the first 15 minutes)

Now we are going to take a look at what happens in a 3rd grade classroom when someone, in this case the teacher, decides arbitrarily just who will be the prevailing culture and who the oppressed. Watch and listen as she sets up the rules and paints the "myths" of who is better and who is worse for this 3rd grade class.

It is interesting to note that most of us were taught the Christopher Columbus myth when we were about this same age - 3rd grade. Young children readily accept what they are told by adults particularly parents and teachers. In this film you will see how quickly 3rd graders accept the myths the teacher presented and how they join her in using them to turn against others.

Show the first 15 minutes of "A Class Divided". After the video, break up into groups of five and project the questions on the overhead.

Discussion Questions

1. What were your general reactions to the film?
2. The children reacted in different ways to Mrs. Elliott's rules. What were some of their responses, and how effective were they?
3. If you had been in the minority group created by the exercise, what would you have done?
4. Were you able to identify with anyone in the film? If so, who and why?
5. We've all experienced being excluded or left out. Did anyone find themselves remembering an actual time when this kind of exclusion or being left out happened for you?

Allow 10-15 minutes for discussion of these questions in the small groups, and then bring them together to a single group. After 5 minutes of large group discussion, summarize, including the points that follow.

Summary Points

1. The arbitrariness of eye color on which to base decisions about people's value and worth is as arbitrary as choosing the color of their skin or the part of the world in which they were born.
2. It is easy to see how young children can be easily drawn into prejudicial attitudes. As adults, we must be careful about the attitudes we convey to children about difference.

3. History has contributed to our stereotyping of people. As educated people, it is our responsibility to challenge prevailing norms and stereotypes.

4. Just over a hundred years ago, people could own people. Only 44 years ago, people were denied admission to this university based on the color of their skin. It is interesting to wonder what the picture will look like 44 years from now or 100 years from now. How far will we have gone in the search for equality and appreciation of diversity?

Transition Statement

What we have just seen and heard and talked about are the powerful ways in which we are influenced by the notions, education, history, art, and literature of the prevailing culture. We have seen how easily children can be drawn into the prison of prejudice and discrimination.

After lunch we will start to examine in more personal ways how we each have been hurt, left out, excluded, discriminated against, and the ways in which we have excluded others and discriminated against them. We will also focus on stereotypes in the workplace and the challenges which administrative personnel face in managing the ethnic diversity of their staffs.

Lunch Break: (1 hour)
Process/Check-In Point

Goal:
To review the morning and to ask participants about their overall reactions to the workshop thus far.

Starting Time: 12:30
Ending Time: 12:45
Exercise Time: 15 minutes

Group leaders should use the time after lunch to assess how everyone is reacting to the morning's activities. Some questions to pose are listed here.

1. What are your overall reactions to what we've done so far?
2. Is there anything we need to clarify?
3. What are some of your emotional reactions to what we've done so far?

GUIDED IMAGERY EXERCISE

Goals:
1. To foster empathy in the workshop participants;
2. To help participants get in touch with their own racial attitudes and behaviors;
3. To explore reasons why participants choose to guard and/or act on their racial attitudes and behaviors (e.g., through colluding, etc.); and
4. To encourage participants to accept personal responsibility for perpetuating their racial attitudes and behavior.

Total Activity Time: 60 minutes
Starting Time: 12:45 p.m.
Ending Time: 1:45 p.m.
Instructions to Participants

Please arrange yourselves into groups of three to complete this exercise. It is intended to get you to look at some of your racial attitudes and behaviors. I’m sure each of you understands what it is like to feel discriminated against, or feel left out, because of some characteristic you possess or don’t possess, or because you were somehow different. Think back to the film “A Class Divided,” and try to remember how the children who participated in the exercise felt when they were not given the same opportunities as some of the other kids in the same class. Many of you had reactions and comments about what happened to the children when they were being discriminated against. You also observed them as they were discriminating against their peers. In this exercise we want you to relive some time in your life when you have felt rejected, left out of a group, or called a insulting, humiliating names because you were different. Now we would like you to think about what that experience was like.

Guided Imagery

Take a deep breath and let it out slowly. Allow yourself to begin relaxing. Take another deep breath, hold it for about 4 seconds, and let it out slowly. Do this once more. Now, close your eyes and think back to the most memorable time you can remember feeling discriminated against or left out of a group because you were different. For example, if your most memorable time occurred when you were a child, you might have felt like the other kids didn't want to play with you or be your friend because you were different from them. Maybe you were picked last or not chosen at all. Maybe you were different in some physical way - or different because of your age, sex, religion, race or social class. As you think about that time, try to remember how you felt while it was happening, where you were, who was present, how old you were, what time of year it was, and any other important details that help you remember it.

Note to Presenters: Give participants about 60-90 seconds to reformulate their experiences. Then prompt their memories by asking the discussion questions below and displaying them on the overhead projector. Allow another 30 seconds after asking the prompt questions before bringing participants out of the imagery exercise. Have them discuss their answers to the questions in their small groups.

1. What were the circumstances surrounding the discriminatory experience?
2. What were the feelings you experienced as the result of being discriminated against?

3. What attitudes/beliefs/conclusions did you formulate about the person or people who discriminated against you?

4. Did you draw some conclusions about yourself based on this experience?

Small group discussion should take no more than 10 minutes. After the time is up, ask if a couple of people would be willing to share their experiences with the larger group. After large group sharing, repeat relaxation exercise instructions, and move on to the next guided relaxation activity.

Guided Imagery

Close your eyes, and think back to the most memorable time you can recall discriminating against someone else on the basis of their race, social class, gender, religion and so on. Perhaps you left them out of a group or overlooked them. Or maybe you did not want to associate with them because they were so different from yourself. As you think about it, try to remember how you felt while it was happening, where you were, who was with you, what time of year it was, and any other details that help you remember it.

Note to Presenters: Give participants about 60-90 seconds to reformulate their experiences. Then prompt their memories by asking the discussion questions below. Allow another 30 seconds after asking the prompt questions before bringing participants out of the imagery exercise. Have them discuss their answers to the questions in their small groups while the questions are projected on the overhead.

1. What were the circumstances surrounding the discriminatory event?

2. Did you feel any type(s) of pressure (e.g., parental, peer, cultural) to continue discriminating against this individual?

3. Is there anything you could have done differently in that situation?

Allow participants to share impressions in their small groups for no more than 10 minutes. Then ask if a couple of people would be willing to share their experiences with the larger group.
Summary

In this exercise, we have felt a number of ways. We have felt hurt about having another person discriminate against us only because we were different in some aspect over which we had no control. We have also felt some guilt or even shame about how we have actively or passively discriminated against others. We have felt sadness, or even anger about the roles we have played in leaving someone out on the basis of their differences. Some of us might have found it difficult to talk about our experiences after going through the exercises. We hope that this exercise has increased your awareness and understanding of ways in which your racial attitudes affect your behavior.

Note to Presenters: Facilitators, please include any other appropriate concluding comments.

Transition Statement

We spent the morning looking at some of the ways we become racially insensitive. The process is much more than a conscious decision to think, feel or act in a discriminatory manner. As we saw in the birth order exercise, stereotypes judge us by standards over which we have little control, and they are sometimes imposed on us by our family and friends.

It also should be clear to us that we have developed stereotypes about almost all groups of people. Some are very hurtful, and all of them result in assumptions about others that keep us from seeing the true human being behind the stereotype. No one is a stereotype, everyone is unique.

The myth and reality section of our workshop shows how inaccurate information about racial issues is woven into our society’s view of itself. Once taken on, these stereotypes are hard to change. This is often what others are referring to when they talk about institutional racism. The video showed how easily young children are influenced by these hurtful, separating messages about differences and how they affect one’s self-esteem. And finally, we have just finished an exercise that helped us remember being stereotyped, or excluded, or judged falsely. We often hurt others in the same ways not because we’re bad or mean, but because we have been hurt that way. We can grow insensitive to others’ pain when we have been treated without sensitivity to our own pain.
But regardless of how or when we acquired them, each of us is responsible for the continuance of her or his discriminatory attitudes and behaviors. We need to be clear about that. Children accept what adults tell them with little questioning. We saw it happen. We have been taught much that is not true. As adults we are responsible for questioning what others tell us, whether in a workshop like this or in a textbook, newspaper, or video. We and only we are responsible for how we act and what we believe as adults.

We now want to shift our focus to look at how institutional racism can occur in any work setting and how you can set individual goals that can help bring about needed changes. In the Guided Imagery Exercise we saw how powerful personal memories can be, how our experiences of discrimination can have a lasting impact on our lives. What we want to begin focusing on now is how discrimination goes beyond the individual and is part of, and held in place by, the power structures/bureaucracies of our institutions.

Power is one of the most important elements of discrimination. There is a significant difference between discrimination perpetrated by an individual or group with power and discrimination by those with relatively little power. Nowhere is the element of power more significant and pervasive than in the institutions in which we live and work. The fact that we are part of them, however, makes it hard for us to notice how we are surrounded by and participate in institutional racism. We simply don't question what might be going on around us. Or we accept it as the status quo. Try to apply the remainder of the workshop information to the institutions in which you work or live.

The morning section focused mainly on individual experiences of racism. But in truth, any institution composed of individuals will reveal these same patterns of racial insensitivity — this is our goal, to begin to see the connection between the two, between individual and institutionalized racism. We will conclude today's workshop with an activity that can help us identify some of the things we can do to decrease individual and institutionalized racism.
Cultural Awareness Circle

Goals
- Introduce a scale for rating one's racial attitudes.

Starting Time: 1:45
Ending Time: 2:30
Total Exercise Time: 45 minutes

Materials
- Paper and pencils for small group recorders
- Overhead projector with transparencies of "The Cultural Awareness Circle."

Introduction
We have all become very aware of how it feels to be discriminated against and of how pervasive discriminatory messages are in our daily lives. As we have begun to see, negative racial attitudes don't just exist somewhere "out there" in the world. They also exist right here in our workplace.

Gather into groups of 5, preferably with people you have not yet shared a group with. We need someone in each group to volunteer to be the "recorder" for that group.

Note to Presenters: Paper and pencils are given to each recorder.

Part 1: Cultural Awareness Circle

Note to Presenters: Put circle on the overhead projector.

This is a diagram that can be used for looking at our racial attitudes and evaluating how positive or negative they may be. While the circle is continuous, there are five major "marker points" along it. Going from most negative to most positive, the points are (Read points along circle). We assume that each of us has many different racial attitudes which fall at many different points along the circle. Because this is the case for everyone in here, it does not really make a lot of sense to label one person a racist and another person a non-racist. The problem with that label is that it gets in the way, it doesn't allow us to see that we all have attitudes about race. Some are more positive than others. In a sense, we are all racists. Depending on the situation, we can
shift to any point on the circle. For example, a person may be at the point acceptance or affirmation for one group and at the point of discrimination for another.

Sitting up there on the screen, the circle looks pretty abstract. Some of you are probably wanting specific examples of each of the points along the circle. We believe that there are no absolute experts who can judge how "bad" or "good" a racial attitude is. We think that each of us becomes more aware of the points along this circle by talking about them openly and honestly. So, rather than giving you examples, as a group we will come up with our own understanding of what each of the points along the circle mean.

We want each small group to agree on an example of each of the five points along the circle. We want you to come up with one example that is individually-based and one that is institutionally-based. In other words, for each circle point, give an example of how an individual might express that attitude and an example of how the attitude might be recognized in institutional attitudes or actions. The recorder for each group should write down each example on the paper distributed.

Note to Presenters: Give small groups about 10 minutes to come up with examples. Presenters then go through each of the points along the circle and ask the recorder of each group to state his/her group’s example. After all examples for each point have been given, the presenters stop and ask the participants if anyone disagrees with any of the examples for that point (plan on spending about 5 min. per circle point). Total agreement within the audience is not sought; rather, different views are to be acknowledged and validated.

Summary

Positive racial attitudes are more than mere tolerance. Truly positive racial attitudes are active rather than passive. They mean that one actively appreciates, supports, and advocates ethnic diversity. We believe that this also includes working directly in your own way to end social insensitivity.

The blanket label of "racist" is not useful or constructive. When we use it against someone, or when we are afraid of its being used against us, it causes us to stop talking about our attitudes and checking them out with others. The more we can talk with different people about our attitudes, the more clearly we can make our own
assessments of where we are along the circle. Talking about our attitudes (especially with others whose attitudes may differ) is the best way to get clear about them.

Break: 10 minutes

Transition

Having examined our varying definitions of the degrees of racial awareness, both at a personal level and an institutional level, we now want to apply that knowledge to a video tape which examines the specific challenges of managing cultural diversity in the workplace.
Managing Differences: A Videotape Exercise

Starting Time: 2:40 p.m.
Ending Time: 3:45 p.m.
Total Time: 65 minutes
Materials: Overhead transparencies

Note to Presenters: The following points should be made as an introduction to the tape:

We're now going to view a tape that addresses the question, "How do I manage my multicultural workers in a way that enables them to perform at their best?" It's a video about differences and how to manage them. As long as we are afraid to talk about differences, we cannot truly value the differences that a variety of people bring to any organization. Yet it is very difficult to address cultural differences without falling into stereotyping, just as we experienced in this morning's activities. For this reason, the film specifically deals with the subject of stereotypes.

Much of the video's information is from the perspective of the minority person. If you are white/anglo, you may feel alienated by some or all of it. If you belong to a minority group, you are more likely to accept the elimination of racism as a shared responsibility. So, given our different perspectives, we ask you, for now, to concentrate on understanding what the tape says rather than reacting to the way it makes you feel. Try to see things through the eyes of people who are different from you. If we can learn to do that, understanding one another will come much quicker.

We can't deal in this short workshop with the idiosyncrasies of each culture. Yet the diversity of our world challenges us to learn to value all sorts of differences: culture, race, religion, gender, and lifestyles. And we remind you that although the video deals primarily with gender and ethnic cultures, its concepts apply equally to the issues of religious and regional differences, socioeconomic class, age, disabilities, and sexual orientation.

While the scenes you will see take place in business and industrial settings, what happens in each scene could happen in virtually any work setting, including
educational, profit or non-profit, white collar or blue collar, medical and so on. As you view the video, try to imagine that the scenes are happening in your own worksite.

Finally, this video is meant to provoke discussion. We hope by “mentioning the unmentionables” and opening the subject for discussion to promote understanding and valuing of diversity.

Note to Presenters: Run the video (about 25 minutes). Once it is finished, have the participants break up into small groups of four or five and ask them to discuss the following questions. The questions appear on handouts and an overhead. Allow about 20 minutes for discussion.

Discussion

1. What scenario did you personally most identify with (i.e., Beth's not being listened to in the meeting; Ricardo's presentation to the group; Dave being asked by his boss about his progress on a project as part of a promotion review; Elaine being embarrassed by public recognition by her boss)?

2. How has your training and experience prepared (or not prepared) you for the management of diversity?

3. What are the norms and standards in your organization, and do they reflect a valuing of diversity?

4. What is the manager's role in teaching employees the rules in your organization? What other mechanisms exist for sharing the rules?

5. In your organization, what are the expectations for managers? Are all these expectations really valid? How might these expectations inhibit the promotion of women and minorities?

6. What accountability standards are in place to ensure that managers support diversity? What standards would you like to see promoted?

Note to Presenters: After 20 minutes, bring the small groups together as a large group, and ask for volunteers to highlight some of the small group responses to the questions. Continue for about 10 minutes.

Then take another 10 minutes to summarize the exercise by highlighting as many as possible of the key points below. Choose the material which makes the most sense given the group's interactions during the workshop. These points are available as handouts and overheads.
Key Points about Diversity:

1. Diversity, particularly in the work force, is a fact of life whether we like it or not.
2. Diversity does not manage itself or create success in and of itself. We must manage it carefully to create success.
3. Upward mobility is an issue for all of us.
4. In order for any agency or department to optimally succeed, all employees must have access to information, relationships, and experiences that will enable them to take risks and create success.
5. Managers must learn about all cultures represented in their organization and make a commitment to find a balance between helping individuals adapt to the organization's culture and norms and changing that organizational culture and those norms to accommodate diversity.
6. Remember that racism, prejudices, and stereotypes can look normal.
7. Effective problem solving can be hindered by "too little, too late". Listen to the concerns of others before the problem becomes a crisis.
8. Learn to look at the benefits of diversity and the costs of racism to fully assess situations.
9. Realize that issues about diversity are emotionally charged and may take more time, effort, and commitment to resolve.
10. Realize that in everyone loses something when diversity is not valued.

Transition

Now that we have explored the importance of diversity in the workplace, we come to a point in the workshop when we ask ourselves what we can do about it. What changes can we make in our own lives that will decrease our own prejudicial attitudes and behavior, and enhance diversity in our personal and professional lives. This will be our last activity of the day.

Break (OPTIONAL): 10 minutes
ENDING EXERCISE

Goals

1. To have participants begin to realize that they have choice and responsibility for their behavior

2. To have participants begin to think about what they, as individuals, can do to change their attitudes and the environment at their workplaces

Starting Time: 3:55 p.m.
Ending Time: 4:25 p.m.
Total Time: 30 minutes

Introduction

We have spent the past few hours looking at racial attitudes, how they develop and are lived out both in our personal lives and in our society. We are going to change the focus now and examine ways in which you, as individuals, can implement changes you would like to make. All of us make choices about what we do, or do not do. Each change we make can make a difference in our workplace and in our lives.

Instructions

What we would like to do now is to take a few minutes to generate a list of things you could consider doing, things that would promote greater appreciation of cultural diversity. Let’s first generate a list of possible changes or actions that we could make as individuals that would create greater cultural appreciation.

[Participants generate a list, about 5-7 minutes.]

Now let’s generate a list of possible changes or actions we could make that would better cultural appreciation in our workplaces.

[Participants generate list, about 5-7 minutes.]

As we can see, there are many ways to go about changing ourselves and the settings in which we work. Some of these are very simple things that take little energy, while others are larger, more energy-consuming things. We would like you to take a couple of minutes to think about what you have heard and experienced here today.
Then think about some changes that you might make in how you relate to people who are different from you, to those of another race, religion, gender, culture and so on.

We will be passing out sheets of paper on which we ask you to write a change you might make. As soon as you have done this, we ask you to pair up with one other person and share what you have written.

In addition to talking with your partner about possible changes you may make, we'd also like to invite the two of you to talk about what today has been like for you. Which have been the most useful parts of the workshop for you? Which have been least useful? Take some time to reflect on the day in this way.

Debriefing

The debriefing process is to take place in the large group.

Debriefing can begin with the questions, "Do you begin to see that there are things that you can do to bring about change? What is it like to know that you have some personal power to make changes in your life and in your institutions? Is there anything that you would like to share with the rest of the group?"

[Allow time for participants to volunteer experiences.]

Summary

Note to Presenters: Briefly point out some facts about making changes. Each individual has choice in what she or he does or does not do. And we all have power to make changes in things we do. Point out to participants that learning to identify and label what they want to change is an important first step to being able to change. Remind them that racism is one of those life dimensions that we will always be working on. Suggest that they think in terms of changes that they are likely to be successful in making. Selecting too big a challenge can lead to feeling overwhelmed and actually frustrate change.
Closing Statement

Starting Time: 4:25 p.m.
Ending Time: 4:35 p.m.
Total Time: 10 minutes

* This is only a sample of a closing statement that can be given by one of the workshop leaders. Only include what you feel is accurate for you. Pick and choose and add as suits your style.

* It is best to speak spontaneously - so this doesn't come across as a "canned" speech. There is a place for you to include your own personal impact or learning that this workshop elicited for you today.

* At the end, turn to your co-leader and ask him/her if they have anything to add.

As we close today, we'd like to hear from a few of you as to what was most helpful for you during the day. Would anyone care to offer your own thoughts and feelings? Allow 3-4 people to speak briefly - try to elicit a diversity of people.

We want to thank each one of you for your participation and insightful comments today. Personally, this workshop has left me feeling even more hopeful that we can all find a common ground from which to dialogue and learn from each other. Here, include something personal and feeling oriented about your experience today.

We've looked closely at individual and institutional attitudes and behaviors that either promote or discourage racial appreciation. The work in this area has taken important root today. Continuing that work on a daily basis is a life-long challenge. We hope that you have seen ways in which the valuing of diversity benefits us all. Understanding that elimination of cultural tensions and inequities can improve your life and the lives of others can be a powerful motivation to keep on working on these changes. This workshop was intended to help us look at some difficult aspects of racial awareness. If you leave today with some feelings that are unsettling for you, please know that some of that is to be expected and that you are not alone in not feeling more resolved about this topic.
The most universal impact of racism is separation. It shuts us off from the richness of approach, perspective, and experience that each culture can provide another. It seals each race into its own separate pigeonhole, its own separate cave. Holed up there, with only our own kind, we are deprived, in the dark, shut off from knowledge, art, music, and truths that others have found. Racism denies our common humanity and what we can contribute to one another. Life in a racist society is like music from a two string guitar. It's like a one color rainbow, a three-branch tree, an all bass chorus. It's so much less than it could be! In this sense, each person has been hurt by racism. We are less than we could be. All of us.

The consequences of racism affect some of us more profoundly than others but it does deprive us all. And we are all members of a social structure that continues to perpetuate those losses. As insidious as our social conditioning has been, activities such as we have shared today can give us hope. Perhaps today we have seen that the solution is more attainable than we thought. Coming together and looking directly at these issues, some of us for the first time, are major forces needed to begin making changes. Because we're dealing with peoples' lives, the smallest movement can make a very important difference. We encourage you to continue with the work you began today - both in your personal and professional lives.

You may find certain parts of our last experience - the setting of goals - to be relatively easy to attain. Others of your goals will be more difficult, requiring more help and support. Because of this, we have planned follow-up activities to help you. We will have discussion groups every Thursday from noon to 1:30 in the Eastwoods Room of the Union. It will be a place to gain needed encouragement and to hear others' talk about their own experiences. To the same purpose, we will be sending you a monthly newsletter that will offer tips and news items for continuing your work and attitude promoting racial awareness and harmony.

Again, thank you for being such willing and active participants today. This is hard work, confronting our racism, but you have made it a very satisfying one.

Hand out Evaluation Forms & remind participants about the Follow-Up Discussion Hours which they can attend on a drop-in basis.