

# IS RECONCILIATION POSSIBLE? THE QUESTION REMAINS

## BRIDGING TROUBLED WATERS

LESSONS FROM COMBATING “MODERN RACISM” IN THE US AND SOUTH AFRICA

VALERIE BATTS

### Prologue to new edition

I begin struck by the centrality at this point in the 21<sup>st</sup> century of the need for us as humans to be able to talk directly and calmly about issues of race and ethnicity. We need to acknowledge that group identities, as well as individual identities matter. We also need to acknowledge the structural inequities and micro-aggressions expressed through the emergence of groups like Occupy Wall Street, Black Lives Matter, Moral Mondays and #FeesMustFall. They represent individuals coming together to challenge the US and South Africa to be the best we can be, that is to live up to the creeds of our respective democratic ideals. The unfinished work needed with respect to race/ethnicity is, “How do we acknowledge when there is a lack of recognition of shared fate? How do we acknowledge when moral exclusion<sup>1</sup> has to be addressed before reconciliation can occur?” I experience this as where we are stuck in both the US and in South Africa<sup>2</sup>. This is true in many other parts of the world, as well.

Since 1984, VISIONS has worked with thousands of people in the US and in South Africa who are steadily challenging some key questions that are critical for the addressing of power imbalances. These include: Whose world views’ will be primary? How will we address poverty? How do we own and interrupt “othering?” No matter what side of the political spectrum one is on, these forces and their questions are important for us all to pause to understand. These questions are achingly similar to the central questions asked 30 years ago; current so called “protest groups” are a variety of attempts led largely by young adults to persistently communicate that we as humans have an unfinished legacy; the ultimate question being, will we live at peace with ourselves and our planet?

Most US citizens and most White South Africans still want to believe that racism is behind us. When I first wrote about “modern racism: new melodies for the same old tunes,” in 1998, the “symbol” of this desire was typically expressed through lack of understanding of the need for and/or resistance to affirmative action, in the US, and through the fight for fundamental civic and economic rights, to be expressed first through a representative constitution, in South Africa. I asserted then, as I do now, that the character of how racism and other forms of exclusion play out changed in the late 20<sup>th</sup> century to be more nuanced. It now includes a significant mixture of both “old fashion” and “modern” elements. In 2004, I had hope that we could address modern racism in an evolutionary way. Now I think it is a moral imperative. King’s words come to mind: “I refuse to accept the cynical notion that nation after nation must spiral down a militaristic stairway into the hell of thermonuclear destruction. I believe that unarmed truth and unconditional love will have the final word in reality...”<sup>3</sup>

In 2004, I reflected on the role of war at the beginning of the 21<sup>st</sup> century<sup>4</sup>, as the context of the September 11<sup>th</sup> New York bombing was so still very alive and well in the US. I advocated for the need for a different conceptualization of how we handle conflict. I noted, “Today’s global arena for war means at a fundamental level each citizen of each country will need to come to view war in the 21<sup>st</sup> century in a new way. We can start this

process in the United States. One way is to acknowledge and rethink the origins and current impacts of intra-group tensions within our own country. “The VISIONS model outlined below provides a path for addressing cross-group and cross cultural conflict. It also teaches alternative behaviors. It is based on the first group of studies done in the late 1970’s in the US that identified “unconscious bias”<sup>5</sup>. We later used this data to identify five behaviors that individuals can practice from our historically included identities, as well as five from our historically excluded identities. Systems are also set up to create or reinforce these exclusive behaviors; they lay at the core of remaining structural inequities. In this 2017 version of my earlier works, I seek to make this material relevant to readers from a variety of sectors. Consider that the behaviors we are describing are most often benign in intent. These are “mistakes” that can be interrupted.

These “avoidable diversity/inclusion errors” continue to impact and keep us from effectively addressing issues of equity, either as individuals and/or as part of systems, largely unwittingly, or without examination. Their impact then, over time, is insidious and thus harmful. Since our original work, we have seen in numerous settings, how individuals and organizations can identify these behaviors and/or practices and address them. Individuals can both address “white fragility”<sup>6</sup> and learn new ways to acknowledge miscommunication and/or problematic policies and practices. Such personal and institutional accounting can lead to on-going possibilities for reconciliation.

I seek to motivate individuals’ to use VISIONS framework to create and/or sustain change within themselves and their spheres of influence. These “errors” can happen at 4 interlocking levels: the personal, interpersonal, systemic (institutional/structural), and cultural. This will be discussed in detail later in this chapter. I do not mean to minimize the impact of these cultural “misses” by calling them “errors.” They can and often do have serious consequences. I want to empathize that they can very well be born of lack of information that is critical to understanding how to act boldly to create equity globally, nationally and locally. Please consider how using the model outlined below helps you begin to see new strategies. And we can act within our own spheres of influence.

On a big scale, as humans we can address equity issues by first acknowledging the ways in which some people’s life chances are statistically less simply because of the zip code into which they were born or move. This is not something any of us caused and it is a legacy we have to accept in order to begin to shift. Over time and with a multitude of steps, it is a solvable problem. It means letting go of “quick fixes” and instead thinking about change at each of the levels, not just personally. One key step is each of us learning what we do not yet know about how to “bridge our troubled waters” with respect to how to recognize, understand, account for and utilize both individual and group differences and similarities. For those of us who live in neighborhoods that are structurally “at risk,” we have to figure out how to talk about and address personal/interpersonal bias as one factor that sustains place inequalities (e.g., if police department practices support “othering”; if local health care delivery system employees are not aware of their unconscious bias). For those of us who grew up and/or live in resource rich neighborhoods, there is a need to recognize that we may be blind to the ways in which race and racism, poverty and classism and other isms may be impacting the larger community of which we are a part.

As noted above, in 2004, I advocated for the need for a different conceptualization of how we handle conflict. In the US and in South Africa, this unpacking really does begin with acknowledging the history of how black (and brown) lives have mattered first as chattel, next as three fifths of a people, and then “the help” and

domestic workers, rather than as full human beings. Black (and brown) people, as a group, have not been seen by whites as equal in the modern era. The current reality of racial profiling, the militarization of policing and the over incarceration of black and brown bodies cannot be separated from this past<sup>7</sup>. It is an example of structural racism – a form of “state sponsored violence”. Moral exclusion has been the psychosocial and cultural attitude of white land owners toward blacks and other people of color, since before their coming to US shores. This was also the prevalent stance among European colonists toward South Africans. A key cultural change needed in both countries is full acknowledgement and accounting for this aspect at each of the four levels for this part of our formation.

### **Why black lives matter is so important**

I ponder still a vivid memory from October 1969. After what was called a “riot” in my newly desegregated public high school in eastern North Carolina, National Guard Troops were called into my school and placed in each classroom for many months. This fact seems especially ludicrous to me now in light of the violence our nation and the world have witnessed since 1969, in the months following September 11<sup>th</sup>, 2001 and in the police shootings and group killings in 2014-16. Yet the posting of the National Guard in my school represented a “worst case scenario” that most whites in our community had anticipated for years. Such folk believed that if blacks and whites did not stay in our respective places, with whites clearly on top, we would end up with racial violence. Blacks were feared as the aggressors yet, ironically, none of the National Guard – the only people who had guns – I recall were black. The fact that we are still dealing with this “old fashioned” racist content in 2016 should give us all pause. The rise of the “Altright” movement in the US, and the AfriForum in South Africa<sup>8</sup>, for instance, suggests that we still have much work to do to find a way for each person to experience equal worth and value. Please consider the material below with that view.

By 1969, it was already clear to me that as an African American young adult who spoke out against injustice, I could be a target for the National Guard and other government officials if I was not careful. I also knew at some level, that my brother, my friends, or I could be a random target because of the color of our skin, even if we were not speaking out against injustice. Such “racial profiling”, as it is now called, was one of many “laws of the land” that we had to deal with growing up black in the 1950’s United States South. I did not anticipate then that the world for my children would include so many of these same elements.

Looking back on my life in the segregated South, I realize that among the buffers from the intense racism and white supremacy of the time, was the tiny black Episcopal Church in which I was coming of age. In church I met the first white person I could trust, Father Jack Spang<sup>9</sup>, who was then and continues to be a challenger for justice in the faith community and beyond. My father was for many years a senior warden in the parish and took his job seriously. Even in the Christian tradition, commitment to justice and equality is often obscured by the politics of our economic and social history of oppression or liberalism so much so that it is hard to see our call to humility in the modern day. As a result I also grew up knowing how oppressive Christianity can be.

As the 60’s progressed, and I became increasingly politically conscious, it became clear to me that the United States government defined political activism that attempted to change governmental policy toward groups as “a threat to national security” at least, and as “terrorism” at worst. Many of my friends and I lived with much pain and anger at being part of a country that professed “freedom of speech” yet was a country where we saw repeated

injustice and *knew* that harm was inevitable if we “got out of line.” The fact that the United States is still so divided on issues of race some 50+ years later is haunting and very disappointing. South Africans have looked to the US as role model. Some 20 years after 1994, the tides are turning. Their constitution, for instance, is a model for the world. Their work on implementation, though slow going, is clear. In it, all lives matter!

Interestingly when I spoke with a divinity student colleague right after the conflicts post September 11th, her response was very different. She grew up as a middle class, white, United States citizen in rural Maine. She was raised to believe that “America” was a free and open society and that anyone who worked hard could get ahead. As a teen, she participated and led many social events for soldiers who came through her town on their way to and from military missions to protect our soil from the “evils of communism”. She did not even fully know, for example, that segregation continued in the South of the United States until the late 1960’s and had no understanding about its continuing impact. As this emerging religious leader became aware of injustices both within our society and across the world, it has been an often painful and wrenching process to reconcile her earlier views with what she sees around her. Now as a thriving community servant and advocate, she continues to contribute her on-going learning to her community in ways that can be heard and utilized for community transformation and reconciliation. As I work with whites in South Africa who are committed to the dream of a “rainbow” nation as visualized so powerfully in their bill of rights and constitution <sup>10</sup> they also describe the painful process of “owning the lie” that they were told about their birthright of being “better than” as white people. <sup>11</sup> This institutionalization of colorism, is a key undoing that is needed in an on-going way to create new possibilities for western cultural healing in particular, and perhaps beyond.

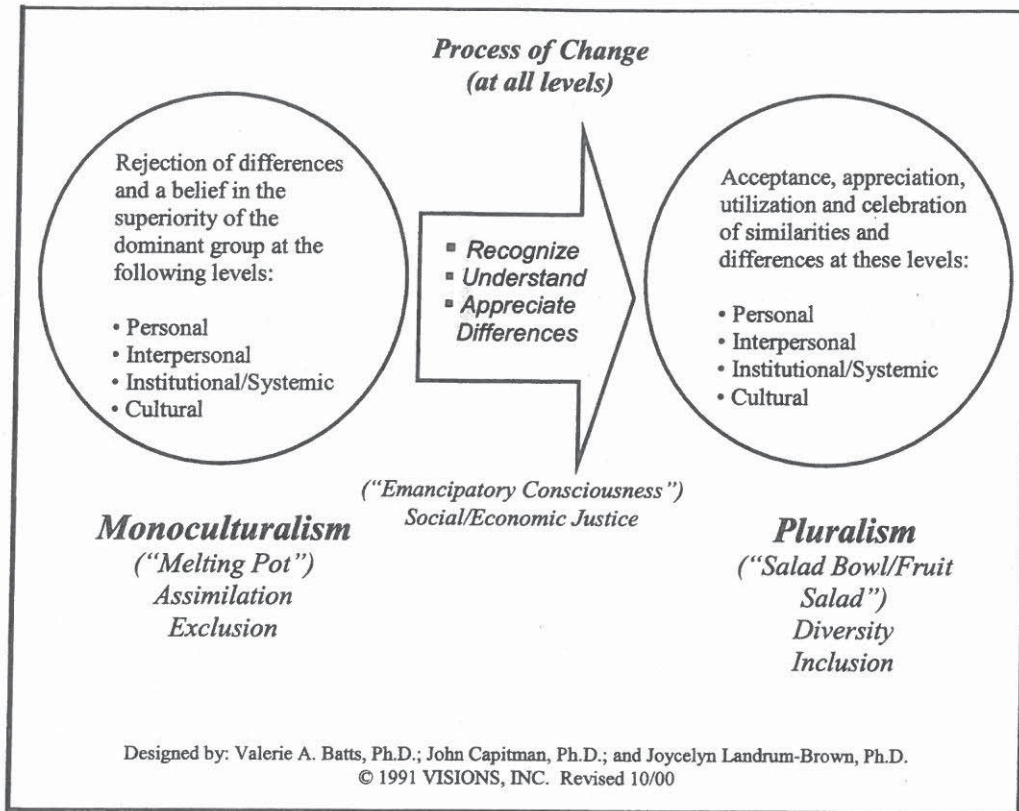
### **Assumptions and Definitions**

Reconciliation is, at its core, a process of transformation for both sides in a conflict. The same transformation is also critical to an effective inclusive, multicultural strategy of change. This strategy is both a model of the process of conflict resolution that results in transformation AND it is at the core. Genuine reconciliation involves personal and interpersonal change from both sides AND re-distribution of resources so that equity is possible for all. It also involves cultural shifts in values and worldview. In our work to create inclusive environments at VISIONS, Inc. we use a process we call “multiculturalism”, that is: the process of recognizing, understanding and appreciating one’s own culture as well as the culture of others. Multiculturalism stresses learning to appreciate the impact of differences in social location based on such variables as race/ethnicity, gender, class, age, sexual orientation, religion, physical ability and language. This learning process is dynamic; as we begin to see the impact of differences, our sense of ourselves, others, and the world shifts. We impact others and others impact us differently. There is an interactive process occurring, potentially at four levels: the personal, interpersonal, institutional and cultural. (Figure 1).

FIGURE 1

**VISIONS, Inc.**  
**Creating Inclusive Environments**

**MULTICULTURAL PROCESS OF CHANGE**



Inclusion is the process by which pluralism occurs. Its' opposite is exclusion. Understanding this process can happen in a multitude of ways. Nelson Mandela, in his book, *Long Walk to Freedom*, describes how this multicultural reconciliation process plays out in oppressed/oppressor contexts. He writes,

I knew as well as I knew anything that the oppressor must be liberated just as surely as the oppressed. A man who takes away another man's freedom is a prisoner of hatred, locked behind the bars of prejudice and narrow-mindedness. I am not truly free if I am taking away someone else's freedom, just as surely as I am not free when my freedom is taken away from me. The oppressed and the oppressor alike are robbed of their humanity.<sup>12</sup>

Martin Luther King, Jr. also noted this connection: "I can never be what I ought to be until you are what you ought to be, and you can never be what you might be until I am what I ought to be."<sup>13</sup>

South Africans are now figuring out what this means. Many structural barriers still exist to making this experience of shared humanity real for the majority of them, particularly white South Africans. Unfortunately, this is still too true in the US, again typically, just "because."

True reconciliation can happen, then, only when all parties understand each other in ways that lead to behaving differently. For those with historic and current social, economic and political power, i.e., United States citizens of European ancestry, White Australians, White South Africans and many others of European descent, reconciliation requires acknowledging the historic and continuing impact of racial privilege as well as working with the “targets” of this power imbalance in order to effect reconciliation at the personal, interpersonal, institutional, and cultural levels.

Racial inequity, however, as implied above, is not the only form of exclusion in need of reconciliation. My colleagues and I at VISIONS, Inc., since 1984, have used in our equity work a framework for understanding the multiplicity of ways in which dysfunctional power imbalances can occur in the United States and in the wider world (Figure 2 below).

**FIGURE 2**

<b>Types of Oppression</b>	<b>Variable</b>	<b>Historically Included Groups</b>	<b>Historically Excluded Groups</b>
Racism	Race/Color/Ethnicity	White	People of Color (African, Asian, Native, Latino/a Americans)
Classism	Socio-Economic Status	Middle, Upper Class	Poor, Working Class
Elitism	Education Level	Formally Educated	Informally Educated
	Place In Hierarchy	Managers, Exempt, Faculty	Clerical, Non-Exempt, Students
Sexism	Gender	Men	Women/Transgender
Genderism	Gender Identity/ Gender Expression	Cisgender; Appearance and behaviors are congruent with the Gender Binary System	Transgender; Gender Non-conforming; Gender Queer; Androgynous
Heterosexism	Sexual Orientation	Heterosexuals	Gay, lesbian, Bisexual, Pansexual, Asexual, Queer, Questioning
Religious Oppression, Anti- Semitism	Religion	Christians/Protestant	Muslim, Jewish, Catholic, Agnostic, Hindu, Atheist, Buddhist, Spiritual, LDS, Jehovah's Witness, Pagan...
Militarism	Military Status	World War I & II, Gulf War Veterans	Vietnam, Irag, Afghanistan Veterans, Pacifists
Ageism	Age	Young Adults	Elders (40+ by law)
Adultism		Adults	Children
Ableism	Physical, Mental, Emotional, Learning Ability	Currently "Able-Bodied"	People with a physical, mental, emotional and/or learning disability
Xenophobia	Immigrant Status	US Born	Immigrant
Linguistic Oppression	Language	English	English as a Second Language Non-English

VISIONS, Inc., 2015

Although forms of inequity vary, we have found the model and the process of change outlined in the remainder of this chapter to be useful in identifying and challenging power imbalances and thereby leading to a process of transformation and reconciliation. I invite you to “try on” our model of combatting “modern exclusion” and its’ old fashioned underlying assumptions through including this analysis and action as one of the critical frameworks for developing strategy necessary for authentic reconciliation.

### **From Modern Racism Theory Defined to Modern Exclusion: A Model for Combatting “Avoidable Diversity/Inclusion Errors”**

The continued killing of unarmed young black and brown men and the killing of police officers, in the context of out of control individual mass murders in the US since 2014, is a national crisis. The growing rise again of overt old fashioned cultural views being dialoged about daily on the news has also contributed to discussion of “race” “racism” “racialism” and “white supremacy” that is new to the US and South African in the past 30 years. Many of us predicted in our early studies that this would happen.<sup>14</sup> Both this conversation and the conflict are continual and growing. At the same time the Supreme Court weakened affirmative action laws with seriously negative effects. In 2014 it began to reverse its stance in acknowledgement that these laws ARE still a necessary and effective strategy for attempting to correct historic power imbalances between the races. In South Africa, the debate regarding the on-going role whites play in the country and the impact of white superiority thinking is described in a recent work, *What if there were no whites in South Africa?*<sup>15</sup> These debates/discussions/protests are examples of the complex and insidious ways in which racial inequity and racial bias continue to inhibit the effective creation of a society in which true equal access to opportunity exists for every citizen.<sup>16</sup>

In my graduate school work at Duke University in Durham, North Carolina, in the late 1970's, I worked with researchers who were demonstrating that debates over the continued need to use a race analysis for understanding racial disparities are actually covert or “symbolic” ways of expressing deeply ingrained biases that are typically unrecognized as such.<sup>17</sup> The attitudinal component of this is now referred to as unconscious bias (the attitudes, feelings and/or behaviors at the personal and interpersonal level that reflect unprocessed assumptions and misinformation). The institutional and cultural levels are more likely structural biases/elements, built into systems or values. As discussed below, they are often perceived as “neutral”, yet they have enormous impact. In the remainder of this paper, I will describe my process of coming to understand these subtle or “modern” forms of exclusion. I am using exclusion as it is a more inclusive term regarding all the ways in which power imbalances differentially impact people and systems. I will also offer a model for identifying and changing these behaviors. This model has evolved from consultation and training services offered to individuals and groups from the public and private sector since 1984. Since the first writing of this work in 1998, over 16,000 participants have been part of our work in some way, and over the past decade VISIONS has worked with over 600 organizations. The stories and examples have unfortunately shown consistency over time.

As noted previously, the model begins by describing *personal, interpersonal, institutional, and cultural* expressions of avoidable diversity/inclusion errors, using race/ethnicity as the teaching variable. Please notice if

looking through the lens of race/ethnicity raises uncomfortable feelings. That is part of the challenge we face as societies recovering from the negative impacts of this unresolved legacy. And we can change this. Examples of white behavior will be given, followed by a discussion of the impact of modern exclusion behaviors on blacks and other target group populations.<sup>18</sup> A description of target group responses will be offered. Relationships between these expressions in blacks<sup>19</sup> and other people of color and whites are then analyzed. The model will conclude by reviewing the change process I have developed with many colleagues. Our interventions strive to eliminate guilt and blame and to encourage acceptance of responsibility and understanding of personal and systemic dysfunctional costs of practicing avoidable diversity/inclusion errors from our places of inclusion or exclusion. This model also acknowledges that in the presentation of this parallel process that occurs often as outlined, there is not a symmetrical comparison intended in this discourse. Internalized oppression behaviors are, first of all, a tribute to survival from one's place of historic disadvantage. At the same time, it is important to stay vigilant about when these behaviors or practices become part of the problem, so we can develop alternative behaviors.

### ***My Learning Context***

*As indicated above, I was born in the segregated South of the United States in the early 1950's. My parents were educators and were involved in efforts to ensure quality education for black children. My father was the principal of the first black middle school in our community. This school was built under the doctrine of "separate but equal" in the mid-nineteen sixties. I remember numerous "battles" that he, my mother and their friends and neighbors fought to keep bringing adequate resources into our community. I remember our struggles to integrate public facilities. I remember both the fear and the determination within our community to bring about equal access. I remember when the struggle began to change from economic and social parity to integration.*

*I completed my junior year of high school in the last year of the existence of the segregated Booker T. Washington High School. My last year of high school, as previously described, was completed at the forcibly desegregated Rocky Mount Senior High School. Upon reflection, I believe my interest in addressing the subtle forms of racism/exclusion began then. As a student activist, I was involved in several efforts to expose unstated assumptions and to encourage honest acknowledgment and dialogue about racial prejudice. Something kept telling me, "If we do not examine people's hearts, this desegregation process will not work."*

*Upon entering college in 1970, I became part of the largest class of black students to enter the University of North Carolina at Chapel Hill up to that time. There were approximately 200 of us. There were about 200 other black students already on campus. Given a student body of over 20,000, we were a small and largely invisible group. Part of how we survived this "foreign" experience was by forming a black support group, the Black Student Movement (BSM). Even when taking age into account, the "culture shock" I experienced during those first years at UNC was as great as any I have experienced while traveled across the U.S. and internationally as an adult.*

*Chapel Hill, North Carolina, was and still is a liberal Southern community. Howard Lee was mayor during those years, making him among the first black mayors since reconstruction. Hubert Humphrey won the presidential election in Orange County, North Carolina. It was the only county in the state that Ronald Reagan did not carry. The late Richard Epps was elected student body president and made national headlines as the "first black student body president" of a major Southern university.*



*At the same time, other black students and I were still battling assumptions of inferiority and continual pressures to assimilate to white cultural norms. Such efforts typically occurred as “off the mark” attempts to help us by whites or were expressed by them in the ways that we were unseen or our cultural expressions were misunderstood and/or minimized. The absence of role models or symbols of our worth and value also contributed to the perpetuation of assumptions of inferiority. As black students we developed many “survival strategies,” (i.e., manipulating guilty whites, playing the clown, and working extra hard, etc.) some of which ultimately proved detrimental to us. The seeds were being sown for the life’s work I was to move on to.*

*After leaving Chapel Hill, I decided to teach in a predominantly black Southern medical school. It was an important re-emersion experience.<sup>20</sup> I reconnected with the richness and security of black culture. I also began to see how the “survival strategies” that I had seen among us as students existed also among black people in predominantly and historically black environments. I began to ponder the impact of racism on blacks and how it can affect us even when we are the majority group in an educational system. I also began to notice how black students responded differently to black and white teachers.*

*I left this work in 1977 and went back to graduate school, this time at Duke University. The social psychology literature was beginning to assert that racism was all but gone in the United States. Public opinion polls were showing increased acceptance of blacks in all walks of life.<sup>21</sup> Three years later, the federal government took the position that we as a country had solved the racial problem and made efforts, for example, to dismantle the voting rights act. Some analysts suggest that social science as a discipline participated in this process of denial.<sup>22</sup> Current examples of such participation are still alive and well.<sup>23</sup>*

*The stance that racism had all but been eliminated in our country was quite problematic for me. It discounted both my experience as well as what I saw around me. In talking with others, I discovered that it was troubling to many blacks and whites who realized that it is not possible to change over three hundred years of history in a mere twenty to thirty years, even under the best of circumstances.<sup>24</sup> I was not alone in seeing continued resistance to integration of public institutions and facilities and to equal opportunity efforts to change the status quo and bring blacks and other people of color into positions of power and influence. This resistance became a symbol of a modern form of racial exclusion.*

*Fortunately, there were social psychologists at Duke working to challenge the notion that racism had declined significantly in the then thirteen years since the passage of the Civil Rights Act of 1964. Their work provided a theoretical framework for conceptualizing the experience I had been having throughout my journey into “desegregated America.” The differentiation of racism into “old fashioned” and “modern” forms was very useful. When I left Duke University and started working as a professional psychologist, I began to conduct workshops to challenge modern racism.<sup>25</sup> Participants have come from across the United States and from a variety of settings: a myriad of educational settings, including public and private schools, universities and community colleges; mental health agencies; psychotherapy practices; hospitals; religious groups; community groups; arts groups; affirmative action organizations; legal services; corporations; state and local governments; and long-term care settings. Ongoing consultation relationships with numerous organizations from the public and private sector have also provided information on how this modern form of exclusion occurs and on strategies for change.<sup>26</sup>*

## **Expressions of Modern Exclusion**

The view that blacks are inherently inferior to whites has been referred to as “old-fashioned” racism.<sup>27</sup> Its corollary, of course, is the myth of white superiority. Until 1954, racism was the law of the land in the US. Old-fashioned racism involved behaviors, practices, and attitudes that overtly defined blacks as inferior and whites as superior. Blacks were thus entitled to fewer of society’s benefits and resources. Behaviors, such as whites expecting blacks to defer to them in department stores, or practices of separate entrances to these stores, with blacks coming through small back entrances, are examples of the old forms. Laws prohibiting contact between blacks and whites, ranging from separate school systems to segregated seating on buses, are also examples. Lynching’s, cross burnings, and Ku Klux Klan (KKK) activities are extreme forms. Even the paternalistic treatment by whites toward their black nannies is a kind of old-fashioned racism. The nanny is loved and valued as long as she understands her subservient role. She is expected to be seen and not heard around adults, to appreciate the family leftovers, to take her meals in the kitchen with the children, as well as to be called by her first name by them.

These forms of racism all have in common the overt acceptance of blacks as less than equal and whites as better than blacks. This moral exclusion is typically subtle and unconscious, in its modern form. The civil rights movement that reached its zenith in 1965 in this century with the passage of the Civil Rights Act made many of these behaviors illegal for the first time. Although anti-lynching laws had been passed earlier, they were more stringently enforced as a consequence of public response to the new ruling. As overtly racist behavior in the public arena became illegal, it also became unpopular even in personal, private settings.<sup>28</sup> Although KKK activities did not stop entirely, legal sanctions were brought against many of its members.<sup>29</sup> Student groups who protested white supremacist activities on our nation’s campuses were supported rather than the supremacists’ rights to freedom of speech. It appeared that our country’s three hundred year legacy of subjugation of brown peoples was beginning to abate. Yet the tension was still there. When President Obama was elected, for instance, the number of hate groups and assault weapons grew significantly, as one measure.

In South Africa, many whites are experiencing this kind of change for the first time, in these post-apartheid years. Old fashioned displays of racism are much more often confronted AND resistance often shows up from those who still value the “old ways” in a desire to deny that the issue is still alive and well. It is dangerous to stop here, as our US experience is teaching us. The resistance among, particularly, informally educated economically disadvantaged whites in both countries to accepting blacks as equal has fed in the years since 1968 and 1994 respectively, by those with enormous economic and political power. There was no help for or intention to, in many cases, reconcile.

At the same time as we see explicit resistance to old-fashioned expressions of negative racial attitudes, we still saw then and see now painful struggles across the country as black people attempt to attain parity in the public and private sector. Since the mid-70’s, we saw much of this more subtle type of resistance justified on non-racial grounds. In 1992 when I first went to South Africa, we introduced the concept of modern racism or exclusion, hoping to help South Africans prevent what is happening in the US. Now 20 years later, change agents in all sectors are seeing the vital importance of working at all four levels to make the lasting change needed, as it is clear that

many white South Africans are still assuming that they do not have to change to implement their newly formed constitutional laws and practices.

Modern exclusion with respect to race/ethnicity has been defined as the attribution of “non-race related reasons” for behaviors that continue to deny equal access to opportunity to blacks and other historically excluded groups<sup>30</sup>. It is still based on the assumptions, the underlying beliefs, that blacks are inferior and whites are superior. The negative affect that accompanies these beliefs does not change just because of changes in law and practice. Rather the affect has to be submerged given the changes in what is viewed as legal and acceptable in the society.

What happens, then, when whites are in a position of having negative affective responses (unconscious bias) to blacks or other people of color? Given the lack of appropriateness of old fashioned racist behaviors, it is likely that the affect will be expressed in subtle and covert ways.<sup>31</sup> The impact of the expression of this subtle or modern exclusion is as detrimental to change in our society as the old-fashioned form. This is harder to see. The expression of such behaviors continues to result in blacks and other people of color being targeted to receive fewer of the benefits of being a citizen in the United States. The impact also perpetuates the “invisible knapsack of privilege” that whites are more likely to experience and take for granted.<sup>32</sup> Illustrations include: explanations of white flight in response to school desegregation such as “It’s not the blacks, it’s the buses;” beliefs that affirmative action is “reverse discrimination”; disbelief in unfair criminal justice practices, acceptance of “the doctrine of color blindness”; minimization by whites of the systemic causes and impacts of continued disparate treatment that whites and people of color receive in the United States or in SA; and the spending of money on roads in white areas with the justification that is based on the % paid in taxes. Following is an example and a definition of each level drawn from one of our workshops that illustrates how modern exclusion is expressed personally, interpersonally, institutionally and culturally. Typically, as in this example, the expression of the levels interacts.

### **An Example of the Multiple Levels**

A female workshop participant who grew up in Louisville, Kentucky, was a teacher in a northern public school system. She was trying to understand why the black and Latino students in her classes perceived her as a racist when she felt she treated everybody the same. If anything, she admitted, she tried harder to make things fair and equitable for them. In her tone of voice was the message, “After all, I feel sorry for all the injustices these children face and for the poor conditions surrounding their lives. I’m trying to help them. Why don’t they value my efforts?”

The school teacher was genuine in her desire to help, yet exploration of her behavior led her to realize that outside of her awareness, she was operating on a personal assumption that black and Latino students are inferior due to their upbringing in non-mainstream (i.e., less adequate) communities. She behaved toward them in interpersonal situations as if they were helpless and less capable. This form of exclusion is different from old-fashioned racism in that the woman’s genuine desire was to correct for past inequities, not to perpetuate them. The consequence, however, was the same. The students were still being treated like second class citizens and thus were being set up to either accept the inferior helpless point of view or to reject the white person or the educational system she represented.

An exploration of this woman's racial learning was revealing. She was born in a northern city in the late 40's. As a young child, she liked to ride at the back of the bus when she and her family members went downtown on Saturdays. Her family moved to Louisville when she was nine. This was before buses had been desegregated in that town. The woman remembered vividly the first Saturday that she and her mother took the bus in her new hometown. She got on the bus and eagerly started to walk toward the back as she had always done. Her mother called out to her to stop and sit at a seat near the front. As nine years olds are prone to do, she resisted, saying, "No, come on, let's go to the back." Her mom grabbed her arm nervously and said, "Sit down." She pulled her down. The woman remembers feeling confused and puzzled. She noticed with interest her mother's discomfort but said no more.

They reached their destination, went shopping, and then returned to the bus for the ride back home. The young girl again got on first and decided to try to go to the back. She was hoping her mother's previous behavior was just a fluke. Just as she said, "Look Mom, there are seats at the very back, let's hurry," her mother grabbed her and shook her, saying, "If I ever catch you going to the back of the bus again, I'll spank you." Her mother was shaking with apparent fear and rage. The woman remembers being shocked, then scared. She looked around the bus and noticed for the first time that all the people at the front of the bus were white and that all of the people at the back were black.

The woman immediately flashed on other things she had heard from her family about colored people and said to herself, "Oh, I am supposed to stay away from these people." She remembers feeling sad and scared on the ride home. She was finally learning her place as a white person. She remembers that all through public school she stayed in her place and kept to her own kind although she never quite believed it was right. She went to college during the sixties and became an active supporter of the Civil Rights movement. She decided to go into teaching partly as a result of taking a sociology course in which she learned about the problems facing "disadvantaged minorities". She remembers being filled with guilt during college about the ways blacks had been treated. She was ashamed of her family and angry with them. She genuinely wanted to make things better for black people.

This woman tried hard from the time of her college years "not to see color." As she started teaching black and Latino students, she dismissed subtle nagging sensations of guilt, disgust, or fear. She convinced herself that "people are just people" and turned any remaining negative affect into pity for the "victims" of structural inequities. She stayed away from whites who expressed overtly negative racial attitudes and tried hard to be fair and honest and to get her students of color to perform just like white students.

As will be outlined in detail later, this woman's personal and interpersonal responses actually set up the perpetuation of dysfunctional interracial behavior even though that was not her intention. Further, she was employed by a school system that had a majority of black and Latino students, while 80% of the school personnel were white. Few of these white staff members had contact with people of color in their personal or professional lives, except for students. The school system saw its role as helping to prepare students to succeed in the United States of America, as defined by white, male, Protestant, middle class, middle-age, heterosexual, physically able norms.

The school's culture reflected the values of this "normative" group as well. Most black and Latino students felt isolated and alienated in the environment. In addition to experiencing interpersonal micro-aggressions from school personnel like the workshop participant, they also were experiencing exclusion in its institutional and cultural expressions. There were no bilingual education programs. The administration could not see the usefulness of such activities as their job was to teach these children standard English. When Latino students spoke to each other in Spanish, they were often reprimanded. Black English was viewed as substandard even though many of the black children communicated clearly that they were, in fact, bilingual as well. They spoke Black English at breaks and at home, yet knew how to speak and write the way they were being trained to do at school. In both cases, the students were comfortable with their two cultures; school personnel were not.

Similarly, most of the textbooks stressed "American" (i.e., United States), White South African (Afrikaans) and European culture. Except on special occasions, typically because of student or parent interest, little attention was focused on African, African-American, or the variety of Latino cultures, in the US, or the many ethnic groups in South Africa. Faculty and administrators felt the students would not be adequately prepared for the "real world" if they spent a lot of time focusing on such "frills" as jazz, salsa, life in Brazil or Cuba, or issues in South Africa. For the students of color, these were very important issues. No attempts to use these interests to teach basic skills were being considered. Again, the assumption of those in charge about how learning should occur, both in terms of process and content, did not allow for inclusion of cultural differences.

In summary, a definition of each level of exclusion is offered below:

Personal:

At this level, exclusion is expressed as prejudice or bias. It is the maintenance of conscious or unconscious attitudes and feelings (unconscious bias) that whites are superior and that blacks or other people of color are inferior or that these groups' differences are not acceptable in some way. Personal level racism includes cognitive or affective misinformation or both.<sup>33</sup> The misinformation may be learned directly, as through overt messages, or indirectly as through observation.

Interpersonal:

Behaviors based on conscious or unconscious biased assumptions about self and other are interpersonal manifestations of exclusion. It is often through uncomfortable or tense cross-cultural interactions that individuals discover subtle bias behaviors within themselves or others.<sup>34</sup>

Institutional:

An examination of power relationships reveals institutional exclusion. The question to be asked is, to what extent do the intended and unintended consequences of policies, practices, laws, styles, rules, and procedures function to the advantage of the dominant group and to the disadvantage of people of color? To the extent that whites in this society have the political, economic, educational, social, and historical power and access to institutionalize prejudices (i.e., the myths of white superiority and black inferiority) against blacks and other people of color, whites are in a position to practice or maintain institutional exclusion.<sup>35</sup> Even when people of color are in charge, these systems are typically not of their making nor do they have the power to change without a coalition.

Cultural:

Cultural level exclusion has occurred when standards of appropriate action, thought, and expression of a particular group are perceived either overtly or subtly as negative or less than. The ability to define European-American and Western cultural preferences as “right and beautiful” is the consequence of having institutional power and access globally. Conformity to the dominant culture is then viewed as “normal” when in fact the myth of the inherent superiority of the group setting the standards is operating. If such is the case, it is likely that a given individual will need to change her behavior to fit those of the dominant group just to be accepted as competent, attractive, or talented.<sup>36</sup>

### **Modern Exclusion Behaviors**

As illustrated in the example above, modern exclusion is often not malicious by intent. Understanding the expressions or levels just outlined helps in clarifying how the consequence of particular behaviors can result in exclusion regardless of motivation. The schoolteacher, for instance, was very supportive of institutional changes that would bring in more black and Latino teachers. Yet, her personal and cultural biases and preferences made it hard for her to accept a prospective Latino language teacher who in English classes taught Spanish to English speakers and English to Spanish speakers, and then had them spend some time dialoguing in the non-native and then the native languages in each class. The white teacher found herself agreeing with the administration that while this idea perhaps had some merit, it was not efficient and it was redundant with what the students learned in Spanish foreign language classes.

Following is a description of suggested ways that modern exclusion occurs. It is useful to consider that the behaviors outlined can manifest themselves at each of the four levels defined above. It is also the case that currently racism is likely to manifest itself in subtle forms. This is not to discount, of course, the increase in overt old-fashioned racist behavior that has continued to escalate across the United States since 1985.<sup>37</sup> Since President Obama’s election in 2008, the amount of “old fashioned racism” has increased again significantly, as predicted in studies about the impact of by-standers since the early 1980’s.<sup>38</sup> These reactions might be thought of as the backlash from at least three decades of denial in our country that racial problems do continue to exist.<sup>39</sup> Modern exclusion theory attempts to explain the impact of the growing silence on racial issues in US society from approximately 1975 to 1985 as well as the current controversy or tendency to explain exclusion away or to be reluctant to see it. In South Africa, the country appeared to get so fixated on the “institutional fix”, i.e., the successful ratification of the constitution and the bills of rights, that they forgot the unfinished work of truth and reconciliation. So their work is not done, for sure. Their institutional level work deserves highlighting to each country as a model of what is possible when human beings recognize, understand and accept each other’s humanity as a starting point for communication.

Institutional gains made between 1954 and 1965 in the US were clear and obvious. As civil rights issues became more substantive, however, and therefore more of a challenge to the power brokers, the character of racism began to change. Derrick Bell notes:

Rather than eliminate racial discrimination, civil rights laws have only driven it underground, where it flourishes even more effectively. While employers, landlords, and other merchants can no longer rely on rules that blatantly discriminate against minorities, they can erect barriers that although they make no mention of race, have the same exclusionary effect. The discrimination that was out in the open during the Jim Crow era could at least be seen, condemned, and fought as a moral issue. Today, statistics, complaints, even secretly

filmed instances of discrimination that are televised nationwide... upset few people because, evidently, no amount of hard evidence will shake the nation's conviction that the system is fair for all.<sup>40</sup>

Let us take the issue of education, for example. The first battle for equality was to allow blacks entry into previously all white schools. The struggle for this civil right was arduous but resulted in a clearly definable outcome: blacks going to schools with whites. Once this goal was accomplished, whites quickly wanted to move to the position that the issue was resolved.<sup>41</sup> But insuring equity requires more than having blacks in schools with whites.<sup>42</sup> The larger questions, such as, how many blacks and other people of color help control the curriculum that all children receive; what relevant materials will be used that reflect and affirm diverse cultures as equal or important and that expose the myth of white and Western superiority; where schools will be located; and how much money will be spent on children's education, were not yet addressed.<sup>43</sup>

The other reality is that whites, as a group, never really accepted open enrollment. Instead, white flight was clearly the option taken by the majority, while blacks and other target groups remained in schools that they no longer controlled. This phenomenon became more entrenched as bankers, realtors, and developers engage in housing and lending discrimination while the federal government fails to enforce housing discrimination law. It was a much more silent strategy than the anti-integration mobs of the late 1950's and early 1960's. Yet its power to negatively impact the educational experience of much of the country's youth has yet to be fully realized.

Stated differently, the US' actions by its shift toward a belief that racism has ended, discounted the unavoidable impact of more than three hundred and fifty years of history. A comparable history of colonialism in South Africa renders a similar outcome at present. Both these rush to say "the problem is solved" approaches do not allow individuals and institutions to alter structures, materials, attitudes, and, in many cases, behavior to fully create equity in a pluralistic sense. Rather, it forces whites and people of color to struggle in new ways to attempt to handle the remains of centuries of exclusion. Legislative changes were made but the hearts and minds of people remained the same.<sup>44</sup> John Dovidio and Samuel Gaertner assert that this difficulty in acknowledging racism was made even more difficult in such a climate because of a deeply held U.S. - and South African - value on "doing the right thing."<sup>45</sup> If racism is now "wrong," how can we admit that we still struggle with it?

The following list of behaviors or manifestations of modern exclusion for the dominant, historically included, or non-target groups are offered from my colleagues and my experiences to help explain this struggle.<sup>46</sup> The accompanying examples come from our work in a variety of settings. Think of them in a college grading system as the 5 D's:

#### 1. Disabling help

This form of modern exclusion is characterized by helping people of color based on an assumption that they cannot help themselves; setting them up to fail; being patronizing or condescending; helping people of color in such a way that it limits their ability to help themselves. This "help that does not help" is often motivated out of guilt or shame. It may be conscious or unconscious and is often embedded in the "culture of niceness or politeness" thus making its limiting aspects hard to discern.

Examples of disabling help are:

A white teacher “gives” a black student who is making a “B+” an “A” instead of challenging her. The student is active in the black student association and is obviously quite bright. The teacher feels vaguely guilty about societal injustices and worries that the student might see him as racist. The teacher is not active in campus efforts to change institutional racism and believes that if he just “does right by blacks,” everything will be okay.

A white healthcare professional does not discuss with an African American teen patient his borderline high blood pressure. The professional sees this as not raising a new challenge for the teen

A white department head brings a 30-year-old Latina female into a previously all white male manufacturing department. He feels good about insisting that she be chosen and denies the importance of the reluctance of his colleagues. All of these colleagues have been at the corporation for at least 10 years and have failed to support the hiring of any people from historically excluded groups. The department head fails to recognize the potential set up for failure involved in bringing target groups into a hostile or even “cautious” environment without a plan for impacting the culture. “Tokenism” is another name for this process of “doing what’s right” without preparing the existing organization for this change.

## 2. Disowning Responsibility:

In this form, exclusion is expressed by attributing the results of systemic inequities to the target group or historically included group; ignoring the real and historic impact of racism on the lives of blacks or other people of color; blaming people of color for their current economic situation; or setting target group members up to fail and then blaming them.<sup>47</sup> To provide structural and status changes but to give inadequate support, that is, time, training, or mentoring, for the development of positive and constructive outcomes, is one illustration. The historically included group member accepts little or no responsibility for current inequities and puts all the responsibility on historically excluded group members for negative outcomes.

Examples of disowning responsibility include:

A black student is labeled as having misplaced priorities because of her work on black issues on her campus; she is considered bright but too busy being angry to study. She was not accepted into a student leaders’ campus honorary society because her concerns were viewed as “too narrow.”

A Latina female becomes depressed and exhibits paranoid symptoms in a staff meeting after being the lone Latina and female manager for a year in a previously all white male department where she is largely avoided or patronized. The department head recommends she get psychiatric treatment.

A white public health professional notices higher rate of emergency hospitalization for persons of color in a community. The professional concludes that this must be because of “lifestyle or cultural” factors and does not explore access to primary care or neighborhood risk factors.

## 3. Distant/No equitable contact

Modern exclusion may also be manifested by having no social or professional contact with people of color; making no effort to learn about life in communities of color; living in all white communities; or exercising the choice that whites most often have of not being involved in the lives of people of color.

Examples of this avoidance of contact are:



A white healthcare professional rarely visits neighborhoods and communities where patients of color live and rarely engages with co-workers of color. The professional often expresses sadness about how difficult it is to engage patients in changing exercise and diet.

A white corporate manager who lives in an all white neighborhood says, "I just don't have the opportunity to meet black people."

A white supervisor is a very pleasant person but does not confront a situation when two black male employees engage in conflict. The supervisor, however, would confront the situation if the employees were white.

#### 4. Denial of differences:

In this expression, modern exclusion means minimizing obvious physical or behavioral differences between people as well as differences in preferences that may be rooted in culture; discounting the influence of African culture and of the African-American or Asian-American experience; or being color-blind in a way that masks discomfort with differences.

Examples of the denial of cultural differences include:

A white organizational leader describing the only black employee he works with, and trying hard to avoid saying that the employee is black.

A white administrator says with much exasperation, when being given information about racial differences in retention of blacks in his organization, "What does race have to do with it? Aren't people just people? Skin color doesn't matter, we are all just people."

A public health professional is planning a major social marketing campaign on flu shots. He decides to only put ads in English on the two local network stations, saying "These are the most trusted news sources in town. Everyone watches and trusts them."

#### 5. Denial of the significance of differences:

Finally, modern exclusion may be manifested by not understanding or denying the differential impacts of social, political, economic, historical, and psychological realities on the lives of people of color and whites, minimizing the influence of such variables on all our lives and institutions. This form may be accompanied by an attitude that cultural differences are just interesting or fun. Such a stance results in an unwillingness to acknowledge the multiplicity of ways in which the impacts of the myth of white superiority continue. The stance also minimizes white privilege as well as the insidious nature of the prevalence of the mentality and practice of "West is Best" by those in positions of power and control in key aspects of life in the United States, South Africa and most of the world as we enter the middle of the 21st century. This type of exclusion is firmly entrenched and is perhaps the most binding; it is why we must address the ways we interrupt letting ALL lives matter. Unraveling the hold of a dominant Western perspective will take a massive rethinking of many of our ways of being and doing in the United States and the world. South Africa is one of the countries that is leading us.

Examples of the denial of the political significance of differences are:

A white middle level manager came to a workshop very upset about the affirmative action plan his company has implemented. He was convinced that affirmative action was reverse discrimination and said, "We

don't need affirmative action here. We hire blacks." Blacks comprised 10% of the management positions (up 8% in two years because of the plan) and 90% of the custodial positions.

A white corporate leader dismissed the voices of his staff of color as "disgruntled" employees. One leader said to the group in a meeting, "We are now 21 years into our democracy (here in SA). When are you going to get over Apartheid and move on?" When staff pointed out the continued enormous inequities and indicated the need for a long term plan, the leader dismissed their thoughts, feelings and opinions as misguided and misinformed.

A county-wide plan in California to reduce the number of uninsured persons built a partnership with local employers to provide low cost coverage for uninsured workers. The plan provides subsidies for full-time worker coverage only, despite the fact that highest rate of uninsured workers is among people of color in part-time and seasonal employment.

### **Internalized Oppression/Internalized Exclusion**

As discussed in the definition of institutional racism above, African-Americans and other targets of exclusion are in a reactive posture. This is not to minimize in any way the personal, economic, and political power that target group members have available to them. It is intended to challenge each of us, as target and non-target group members to think seriously about the extremely detrimental impact of maintaining a society where institutional power is distributed predominantly to one group.

It is difficult for those who suffer at the hands of inequities not to buy into, at some level, the misinformation that society has perpetuated about victim status.<sup>48</sup> Internalized exclusion is the incorporation of negative or limiting messages regarding our way of being and responding in the world by targets of systemic oppression. We define our uniqueness as inferior or different in an unhealthy or un-useful manner. As the character of racism changes, so does the reaction of people of color to it. Most forms of internalized oppression, now internalized exclusion, had their origins in situations when their manifestation was necessary for physical or psychological survival.<sup>49</sup> Such behaviors are most likely to occur initially as survival responses in institutions or in situations where the target person perceives a threat. Five expressions of internalized exclusion have been identified.<sup>50</sup> These are also 5 D's:

#### *1. Disabling Help Seeking:*

This expression of internalized exclusion involves attempting to get over on, or around the system; manipulating others or the system through guilt, psychological games, or illicit activities; acting out anger; or playing dumb, clowning, being invisible. The strategy involves awareness that one is an outsider; on the belief that the target group member cannot succeed by being direct and/or by being one self. The target group person feels a need to "take care" of whites feelings or to hide parts of oneself for fear of being misunderstood or viewed unfavorably because of his or her "difference." It may also take the form of using anger or hostility to manipulate whites.

Examples of disabling help seeking/system beating are:

A black student manages to go through four years of college with a reading deficit. He is a star basketball player and learns through the grapevine how to take courses where he can "get over" and receive a passing grade.

A Latino teacher in an “upscale” independent school does not speak out, for fear of being disliked, when faculty and staff condemn Latino yard workers for speaking Spanish and using English poorly.

A black hospital employee intimidates all of her white superiors such that she just comes and goes to work as she pleases, and does as little work as possible. Any negative feedback is defined by this employee as racism on the part of her bosses.

### 2. Disowning Responsibility:

This manifestation is characterized by deflecting responsibility for one’s actions; putting all the blame on the other or the system for one’s problems; or refusing to learn about and acknowledge mental, emotional, and stress related issues as real. This expression results in an externalizing and blaming of others that in effect gives away the target group members’ ability to effect change. It sometimes masks a sense of hopelessness in the target group’s ability to visualize and/or implement a more desirable system.

Examples of disowning responsibility, i.e., blaming the system include:

A black student, who is not studying, blames his teacher and the “system” for his bad grades. He is unwilling to accept what role his lack of preparation may have in his failure to succeed.

A Latina employee applies for a job for which she is not qualified, and says it is the system’s fault when she does not get hired. She is unwilling to take advantage of opportunities to get the appropriate training and “blames” it on the fact that her English is too poor.

A Zulu speaking black South African young woman finds herself angry at all white people, even those whom she trusts, as a response to being discounted in the new role she’s been in for a year and a half in her company where she has increased responsibility and little cultural support. She is beginning to show signs of stress and physical disease.

### 3. Distant/Hostile Contact:

This form of internalized exclusion includes avoiding contact with whites; distrusting all whites (obsessive concern and suspicion); being overly sensitive to rejection; rejecting people of color who are perceived as “not black enough” or “not Chinese enough,” etc.; escaping (through fantasy, dreams, drugs, alcohol, sex, food, withdrawal). Such a stance is fueled by a rage that can be self-destructive to the person who carries it. The utility of anger is to stop injustice and to insist on and create equity; when it becomes internalized it can hamper the autonomy of the target group person.

Examples of distant, hostile or antagonistic avoidance of contact are:

A Chinese employee who refuses to talk to a white supervisor about a job related problem because he says the supervisor will not understand. He does not admit that he is really uncomfortable talking to whites. He therefore limits his own chances for a positive change in his situation.

A black calls another black an “Uncle Tom” because the latter is working hard to get a promotion and because he is light-skinned. This perpetuation of “colorism” and of a denial of the impressive “profound work ethic” among black people is self-limiting.

People of color in the US and South Africa who refuse to acknowledge or name the impact of the

differences among us, as in class or ethnic group differences; who support us in not taking care of our health and our diversity; i.e., saying someone because of different choices is “not really black, or Asian, etc.”

#### 4. Denial of own heritage:

In this expression, internalized exclusion means distrusting one’s own group, accepting that one’s group is inferior, giving deference to whites, rejecting or devaluing one’s cultural heritage, valuing and overemphasizing white standards of beauty, valuing and accepting whites as the highest authority and white standards as superior. Such a stance colludes with the myths of “white superiority and inferiority of people of color.”

Examples of denial of cultural heritage include:

A Latino patient who does not want a Latino nurse or doctor because the patient thinks they are not as well qualified as a white nurse or doctor.

A black employee who does not associate much with blacks, who is uncomfortable considering her African heritage, and who, when with whites, aggressively expresses negative opinions of blacks as a group.

A Zulu speaking employee who is overheard saying to a group of all white colleagues at lunch, “I don’t think we will teach Tokizile Zulu, as she needs to learn to make it in the English speaking world.”

#### 5. Diminishment of the significance of differences

Internalized exclusion can also be manifested personally and interpersonally by being passive and unassertive; feeling powerless (learned helplessness), misdirecting anger to persons with less power, having difficulty expressing anger, avoiding conflicts at all costs, turning anger inward resulting in high blood pressure, strokes, ulcers; buying copiously (symbolic status striving; conspicuous consumption of goods,- clothes, cars, etc.); in-group fighting, displaying sexist or other “ism” behaviors, e.g. heterosexism, classism, etc., taking advantage of the lack of information or feelings of powerlessness of other people of color. This stance involves failure to examine the pervasive nature of racial inequities and the multiplicity of ways in which target group members are set up to collude with its perpetuation. It can also result in an unwillingness to accept that the historical legacy of racial oppression has not been corrected systematically and its effects continue to impact most aspects of life.

Examples of diminishment or lack understanding of the significance of difference are:

A black first level manager is unwilling to apply for a promotion because he does not think he will get it. He is sure that the organization will not promote a person of color simply because there are none presently. He has the necessary skills but does not believe he can be successful. He does not understand how to seek out and organize support to promote systemic change. If there is a support team around, he is invisible to it.

An Asian supervisor always does what the white manager wants and is harder on the employees of color whom he supervises. He believes that the white supervisor cannot be and should not be successfully confronted but feels powerful as he “pushes” his supervisees of color.

A first generation successful South African black business man, a “born free”, takes bribes and acts against his values. He goes along with a housing scheme deal that diverts money from desperately needed government coffers. He refuses to acknowledge and account for this behavior.

One can see that the five modern exclusion behaviors have their corollary, or parallel in the five internalized exclusion ones. Figure 3 below shows their relationship to each other:

**FIGURE 3**

**Behavioral Manifestations of Modern Exclusion and Internalized Exclusion  
The 5 D's**

- |  |  |
|--|--|
| 1. Disabling help                                | 1. Disabling help seeking                              |
| 2. Disowning responsibility                      | 2. Disowning responsibility                            |
| 3. Distant/No equitable contact                  | 3. Distant/No equitable contact                        |
| 4. Denial of differences                         | 4. Denial of own heritage                              |
| 5. Denial of the<br>significance* of differences | 5. Diminishment of the<br>significance* of differences |

\*Significance includes the social, economic, historical, psychological and political significance of embedded inequity, a long term “unequal playing field”

**How Modern Exclusion and Internalized Exclusion Interact**

Challenging modern exclusion and internalized exclusion begins as individuals give up the need to deny that unhealthy power imbalances still exist. Rather, they start to look for manifestations of these imbalances in the personal, interpersonal, institutional and cultural contexts. Modern exclusion and internalized exclusion are often played out in a complementary fashion. Given a white who practices disabling help, for example, many people of color will resort to disabling help seeking rather than confront the behavior, if they perceive it to be the safest choice, or if they have no permission to be assertive with whites. Such actions reinforce the dysfunctional behavior on both parts and keep the system intact.

People of color, who for a variety of reasons have adopted a “Don’t trust whites” stance, will often be misunderstood by whites who practice distance/avoidance of contact. The white person will take the person of color’s avoidance of contact stance personally, and will often use it as justification for further avoidance. Such whites discount the realities of exclusion for blacks or other people of color and do not seek information about their experiences. They are also likely to perceive blacks or Latinos, for instance, who are in a pro-black or pro-Latino posture as anti-white when the individuals are not.

At the institutional level, most welfare laws of the late 1960's were written from a disabling help position. Recipients, typically children and their mothers were set up to fail and are now being blamed for their plight. Monetary benefits were inadequate, the process for attaining help was dehumanizing, and the incentives for getting training or for working were not available.<sup>51</sup> Those welfare recipients who attempted to disown any responsibility used blame to justify their actions while minimizing or avoiding the part they needed to play in changing their conditions.

Since my initial writing, I have come to see even more clearly that responses to being othered, marginalized and excluded, even in subtle ways, have a lasting impact that is a different reality than being raised as “normative”. Couple that with world view differences on who is the “we”, the group versus the individual, and there are cultural level collisions “waiting to happen” at every turn. So though it’s helpful to understand the dance between the

impact of exclusion on both groups, it is also important to understand that there is a flawed structure that must be continuously acknowledged to allow lasting movement beyond the need for survival strategies.

For example, using the system, when there are no other feasible options is “survival behavior” and not reactive internalized exclusion. Indeed, a critical question to be asked as individuals are teasing out “the dance” between modern exclusion and internalized exclusion is: when is a given target group member’s “difficult behavior” reflective of a survival strategy? In the face of overt or covert exclusion, internalized exclusion behaviors can be the key to psychological or physical survival. It is very important that such behaviors which are reactive to exclusion not be used to blame people of color or other target group members for their adaptations to structural inequities or interpersonal micro-aggressions.

### **Process of Change**

As has been illustrated, many examples of modern exclusion have been generated from our training and consultation efforts since 1984. Participants in these efforts typically share a common goal: learning how to incorporate an appreciation of cultural diversity and inclusion strategies into their work or organizational settings. They want to be able to create or enhance this appreciation both interpersonally and structurally. After all these years, there is still an on-going debate among change agents in this field regarding the focus or outcome of such strategies. There is considerable discussion regarding questions such as: Are we providing diversity work, anti-racism work or are we promoting multiculturalism? Where does anti-bias work fit into this discussion? Do we need to use new terms to keep our audiences engaged?

Such a debate can become distracting to the effort. In our experience, since 1984, it has become clear that we are essentially looking at all of these issues in any successful change effort.<sup>52</sup> Diversity speaks to the need to change numbers and, in many cases, perspective. It addresses who is in a given organization and what ideas, images, processes, etc. are included in the group’s work. Cultural diversity speaks specifically to the inclusion of such aspects from a cultural instead of, or in addition to, an individual perspective. Anti-bias efforts are also aimed at ensuring that multicultural work looks at all forms of bias or discrimination. It also speaks to the internal work we need to do to address our conscious and unconscious bias. This work also has to be done at the cultural level, which is where efforts in the US are currently lacking and where they need to go in both SA and the US to create the possibility of equity at all levels. We believe that successful inclusion work has to include this focus.

Anti-racism efforts speak to the need to explicitly address historic and current power imbalances with respect to the variable of race. Addressing these imbalances successfully will include attention to how they play out with respect to all power discrepancies. Women of color, for example, are targets of racial and gender exclusion. To address sexism successfully, one must address racism. To address heterosexism successfully, as another case in point, racism must be addressed as well since there is differential access for lesbians and gay men of color. In both instances, from non-target or historically included places, as men or as heterosexuals, one can experience costs in addition to privileges. And the list goes on. It is not possible to successfully address racial exclusion in any lasting manner without raising these other aspects. The issue for change agents will be: where do we begin, not, will we consider all of these parameters?

We see multiculturalism as the process through which change occurs. Multicultural diversity/inclusion strategies are designed to increase the ability of individuals and groups to recognize, understand, and appreciate differences as well as similarities. This three-step process occurs most often in stages and involves first recognizing and unlearning one's biases. For most of us in the United States, our world-view incorporated negative perceptions or other dysfunctional adaptations to people who were different from the accepted norm. This norm, unfortunately, for most United States citizens from both historically included and historically excluded groups, involved an evaluation of how close one fits to being white, male, young to middle aged (i.e., 25 to 45), heterosexual, United States born and American English speaking, Protestant, middle class and physically able. South Africa's emerging "normative" group is changing, and the country's pull to adopt a Western (was Colonialism now, now a US model, is ever present and needs to be continually named.<sup>53</sup>

The second step of a multicultural change process involves seeing and thinking about the content of cultural group differences. Reclaiming one's ethnic background is part of this process, as well as giving up dysfunctional ethnocentrism. Understanding multiple identities grows out of this step. The goal is coming to experience that being equal does not mean being the same and that valuing diversity means being willing to accept the validity of ways of being other than one's own. As a third step this belief begins to be applied personally and systemically. It includes explicit attention to power sharing, redistribution of resources, and redefinition of "what is right and beautiful" at all levels. As the implementation of this worldview starts to occur, appreciation becomes the process. Participants start to embrace the value, philosophy, and practice that any system, institution, program or curriculum is enhanced by the acknowledgment and usage of cultural differences as a critical factor.

Personal and interpersonal change involves, then, acknowledging and valuing one's own cultural background and recognizing the particular dynamics found within different cultural groups. This process includes working through cognitive and affective misinformation about other cultural groups as well as about one's own group. It is facilitated by regular contact with persons from and information about different groups as well as with on-going contact with members of one's own group as mentors. Willingness to try on new behaviors, to make mistakes, and to disagree are necessary parts of the process.

It is important to stress that unlearning modern racism/exclusion and internalized oppression/exclusion in all of its expressions is a *process*. As I indicated earlier, part of the reason that the character of racism shifted for most people in the United States rather than changed is because there was such an urgent need to fix the problem.<sup>54</sup> The goal in changing modern day racial or other exclusion is to stay open when behaviors or practices arise which are, in their consequences, regardless of their intent, discriminatory. It also means examining fully the multitude of ways in which our society currently still functions economically, socially, politically, and culturally to the advantage of whites and to the disadvantage of people of color. As long as such institutional and cultural racism continues to exist, modern exclusion behaviors or practices will continue to emerge even among well-intentioned people.

Changing institutional and cultural exclusion involves a commitment by all members of an organization to examine norms, values, and policies. Overt power discrepancies must be changed. More subtle reward systems that reinforce status quo behaviors must give way to systems that include diversity and inclusion at every point. Institutions typically have to start by acknowledging the fear among those who control the current structure of either

losing that control or of doing the wrong thing (i.e., being called a racist or seen as making things worse by focusing on differences). These fears often manifest as anger, backlash, need to control how change occurs and/or as guilt, shame or the experiencing of historically excluded target group authority figures as not experienced or competent enough. There is a need to acknowledge and work through those fears at all levels of the organization.<sup>55</sup>

Training in diversity/inclusion and its interfaces with organizational/systemic/structural change is crucial to removing fear and other barriers. Such training helps organization members appreciate what they will gain as individuals and as an organization by fully embracing a multicultural lens. Training should occur within and across different levels of the organizational hierarchy, and within and between different cultural groups.<sup>56</sup> It is crucial to a long-term successful intervention that all individuals come to see that some of the work in dismantling oppressive practices entails working within one's own group; that is, whites need to learn to challenge and support other whites, and people of color need space for continual self definition, and within-group problem solving and agenda setting. Successful group coalitions at this point in our history still entail the ability to coalesce and to separate.

Review of organizational structures, processes, norms, and values by multicultural inclusive teams is a crucial next step. Individuals working within a structure to create change will need to develop partners. Involvement of team members as facilitators, trainers, and institutional change agents with high visibility helps employees see that the organization's commitment is real and is on-going. The team should set up methods of communicating their process and important outcomes. Problem spots within the organization need to be highlighted and changed. Areas that are acknowledging differences and working well should be celebrated.<sup>57</sup>

Unlearning exclusion based on race in all its expressions is offered as a model for understanding how inequity works in any target/non-target relationship.<sup>58</sup> It is crucial that individuals realize how each person is sometimes in both positions, as well as the way in which the history of discrimination on the basis of skin color has permeated. Multiculturalism, then, involves committing to the process of altering the variety of ways in which individuals and groups establish one-up/one-down dynamics. Starting with race/ethnicity is critical at this point in our history to "moving us to our better selves".

#### **A New Final Word and a Call**

"When every single culture has a racist term for black people, there can be no denial of the existence of anti-blackness". Sham Al-Ghazali

As I continue to work with religious and spiritual leaders, as well as with change agents in a variety of settings, my hope remains strong. I believe that facilitators of change from around the world and in all traditions have a critical role to play in implementing an effective psychology and spirituality necessary to create a peaceful world discourse. I see the role of the corporate manager who wants to integrate the three e's (economics, earth and equity) and the faith based leader who wants her city to own its role in the genocide of Native people in their area, as bringing important gifts to the world at this time. The model offered above for combating modern racism/exclusion and its many manifestations is offered as a tool that can allow all of us to become effective change agents for a reconciled human community. Many within the world's religious and other traditions have boldly or quietly done



such in the past. Now is our time to do the same. If not now, when? If not us, whom? We can no longer be bystanders to this moment in history.

Another of the prophetic words of Martin Luther King Jr., written about the United States in the 1960's, are bringing me both comfort as well as fear at what will happen if we do not provide such leadership at this time:

Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that. Hate multiplies hate, violence multiplies violence, and toughness multiplies toughness in a descending spiral of destruction . . . The chain reaction of evil – Hate begetting hate, wars producing more wars – must be broken, or we shall be plunged into the darkness of annihilation.<sup>59</sup>

May this article help provide light.

## ENDNOTES

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<sup>2</sup> Mandela, M., *Long Walk to Freedom: The Autobiography of Nelson Mandela* (New York: Little & Brown, 1994), p. 544.

<sup>3</sup> King, ML, Jr., *Strength to Love* (Philadelphia: Fortress Press, 1981), p. 7.

<sup>4</sup> As noted in, Batts, VA, in “Is Reconciliation Possible?” I. Douglas, ed, *Waging Reconciliation: God’s Mission in a Time of Globalization and Crisis* (New York: Church Publishing, 2002), p. 1, transformation in the world context involves a multifaceted process of generating a different conceptualization of possibilities for how humans will live together in a global community where “war” no longer means the same thing as it meant historically. The “theater of war” concept, developed at least 500 years ago when Europeans designated “battlefields” as the acceptable arena for conflict, was one thing. The “battlefield” in the 21<sup>st</sup> century, however, is quite another thing. We have seen, particularly in the wake of September 11<sup>th</sup>, that the battlefield is now the *entire globe!* Today’s global arena for war means at a fundamental level each citizen of each country will need to come to view war in the 21<sup>st</sup> century in a new way. Further, since I wrote this piece in the early 2000’s, we now know that the Russians and likely others are also now into cyberwar, so the case continues to deepen for the need for seeking other solutions than war. We can start this process in the United States. One way is to acknowledge and rethink the origins and current impacts of intra-group tensions within our own country.

As I witnessed the events of September 11<sup>th</sup>, my own response as a U.S. citizen was complex. On the one hand, I was horrified and deeply saddened as I realized how many people were dying. Then I got scared as I thought about my brother-in-law and his family who live and work in Manhattan and my cousins who work in Washington, D.C., near the Pentagon.

Several social activists in recent history have described how this multicultural reconciliation process plays out in oppressed/oppressor contexts. Diane J. Goodman in, *Promoting Diversity and Social Justice: Educating People from Privileged Groups* (Thousand Oaks, Ca: Sage Publishing, 2001, p.122) refers to the dynamic as the “intertwined fate of the oppressor and the oppressed.” She quotes from the work and experience of several critical leaders in this field:

According to Paulo Freire (1970), humanization is the vocation of human beings: ‘As oppressors dehumanize others and violate their (the oppressed) rights, they themselves also become dehumanized.’ Freire further states, ‘Dehumanization, which marks not only those whose humanity has been stolen, but also (though in a different way) those who have stolen it, is a *distortion* of becoming more fully human.’

<sup>5</sup> John McConahay and James Hough, “Symbolic Racism,” *Journal of Social Issues* 32:2 (1976): pp. 23-45.

<sup>6</sup> DiAngelo, R. (2006c). “I’m leaving!”: White fragility in racial dialogue.”? In B. McMahon & D. Armstrong (Eds.), *Inclusion in Urban Educational Environments: Addressing Issues of Diversity, Equity, and Social Justice* (pp.

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<sup>7</sup> Alexander, M. (2011). *The New Jim Crow*. New York, NY: New Press.

<sup>8</sup> Du Toit, Pieter (2016). AfriForum and Solidarity's 'Parallel State'. [Http://www.huffingtonpost.co.za/2017/01/31/afriforum-and-solidaritys-parallel-state/](http://www.huffingtonpost.co.za/2017/01/31/afriforum-and-solidaritys-parallel-state/)

<sup>9</sup> Spong, JS. (2001). *Here I stand: My Struggle for a Christianity of Integrity, Love and Equality*. (Find publisher)

<sup>10</sup> Tutu, D. (2016). The colours of the country: South Africa's rainbow nation. <http://www.southafrica.net/za/en/articles/entry/article-southafrica.net-south-africas-rainbow-nation>

<sup>11</sup> Statement to the media by the United Nations' Working Group of Experts on People of African Descent, on the conclusion of its official visit to USA, 19-29, 2016.

<sup>12</sup> Mandela (1994), Ibid.

<sup>13</sup> King (1981), Ibid.

<sup>14</sup> Ray, J.J. (1980). "Racism and authoritarianism among white South Africans." *The Journal of Social Psychology*, 100, 29-37.

<sup>15</sup> Haffajee, F. (2015). *What if there were no whites in South Africa?* Johannesburg, South Africa: Picador Africa.

<sup>16</sup> Statement to the media by the United Nations' working Group of Experts on People of African Descent, on the conclusion of its official visit to USA, 19-29, January 2016

<sup>17</sup>John F. Dovidio and Samuel L. Gaertner, eds., *Prejudice, Discrimination, and Racism* (Orlando: Academic Press, 1986).

<sup>18</sup>Target group is a term used to describe blacks (that is, Africans from across the Diaspora) and other people of color as well as other groups who have been historically and currently "targeted" within U.S. society as "less than" or different in an inferior way from the dominant population. The statistical odds for successful outcomes are less for members of a target group. Non-target groups, by contrast, are more likely to operate from a view that their "way" is better and to receive unearned privilege and increased life chances such as longer mortality, employment, access to credit and higher incomes. This article describes target groups as historically excluded groups and non-target groups as historically included groups. We all belong at some point during our life span to both. Social conditions make some group identities more or less salient. See Figure 2 above.

<sup>19</sup>I assume in this paper, as has been my experience, that the dynamic of how racism manifests in United States. black-white relationships is the paradigm for understanding the myth of superiority based on color. I see that the dynamic plays out among Africans across the Diaspora as well as among indigenous people world-wide, people of color from Spanish speaking countries, and Asians from all parts of Asia and the Pacific Rim. When I use the term "black" I encourage readers to think inclusively and to note how the example I am sharing or the theoretical point I am making fits or does not fit for their target group experience.

<sup>20</sup>Janet E. Helms, *Black and White Racial Identity: Theory, Research, and Practice* (New York: Greenwood Press, 1990); William E. Cross, *Shades of Black* (Philadelphia: Temple University Press, 1991).

<sup>21</sup>John McConahay, Beatrice Hardee, and Valerie Batts, "Has Racism Declined in America?," *Journal of Conflict Resolution* 2:4 (1981): pp. 563-79.

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<sup>22</sup>Phyllis A. Katz and Dalmas A. Taylor, "Introduction," in *Eliminating Racism: Profiles in Controversy* (New York: Plenum Press, 1988).

<sup>23</sup>Jared Taylor, *Paved with Good Intentions: The Failure of Race Relations in Contemporary America* (New York: Carroll and Graf Publishers, 1992).

<sup>24</sup>Joe R. Feagin and Hernan Vera, *White Racism: The Basics* (New York: Routledge, 1995); Richard B. Ropers and Dan J. Pence, *American Prejudice* (New York: Insight Books, 1995).

<sup>25</sup>Valerie Batts, "An Experiential Workshop: Introduction to Multiculturalism," in *Toward Ethnic Diversification in Psychology Education and Training*, ed. George Stricker, et al. (Washington, D.C.: American Psychological Association, 1990), pp. 9-16.

<sup>26</sup>Valerie Batts, "An Overview of Strategies for Creating a Multicultural Workforce," *Consulting Psychology Bulletin* (Winter 1990): pp. 3-6.

<sup>27</sup>John McConahay and James Hough, "Symbolic Racism," *Journal of Social Issues* 32:2 (1976): pp. 23-45.

<sup>28</sup>Dovidio and Gaertner, *Prejudice*.

<sup>29</sup>Anne Braden, "Lessons from a History of Struggle," *Southern Exposure* 8:2 (1980): pp. 56-61.

<sup>30</sup>Valerie Batts, "Modern Racism: A T.A. Perspective," *Transactional Analysis Journal* 12:3 (1983): pp. 207-9; John Hope Franklin, "A Continuing Climate of Racism" *Duke University - A Magazine for Alumni and Friends* 71:2 (1984): pp. 12-16; Pettigrew, "Modern Racism."

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<sup>33</sup>Pierre L. van den Berghe, *Race and Racism: A Comparative Perspective* (New York: John Wiley & Sons, 1967); Batts, "Modern Racism."

<sup>34</sup>Ropers and Pence, *American Prejudice*.

<sup>35</sup>Martha Minow, *Making All the Difference: Inclusion, Exclusion, and American Law* (Ithaca: Cornell University Press, 1990); Claud Anderson, *Black Labor, White Wealth* (Edgewood: Duncan & Duncan, 1994); Melvin L. Oliver and Thomas M. Shapiro, *Black Wealth/White Wealth* (New York: Routledge, 1995).

<sup>36</sup>James Jones, "Racism in Black and White," in Katz and Taylor, *Eliminating Racism*, pp. 117-135; Asa G. Hilliard, *The Maroon Within Us* (Baltimore: Black Classic Press, 1995).

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- <sup>49</sup>Bell, "Risks"; Na'im Akbar, *Chains and Images of Psychological Slavery* (Jersey City: New Mind Productions, 1984); Suzanne Lipsky, *Internalized Racism* (Seattle: Rational Island Publishers, 1978); Fakhry Davids, "Frantz Fanon: The Struggle for Inner Freedom, Part 2," *Free Associations* 6:18 (1996): pp. 205-34.
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