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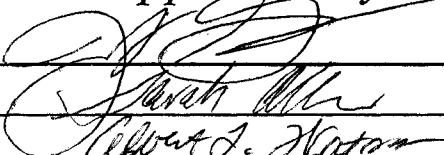
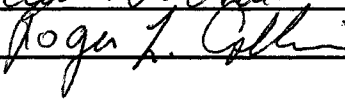
*It is entitled* The Effects of Cultural Diversity

Instruction on the White Racial Identity Development and

Racial Attitudes of White High School Students Attending

a Single-Sex Catholic School

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The Effects of Cultural Diversity Instruction  
on the  
*White Racial Identity Development*  
and  
*Racial Attitudes*  
of  
White High School Students  
Attending a Single-Sex Catholic School

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## Abstract

In 1954, the United States Supreme Court established the means for desegregating America's schools. In addition, the United States has become more pluralistic. Therefore, educational institutions have been charged with preparing students for a diverse school setting, work force and client base. As schools increase in diversity, the issue of teacher and student "readiness" to deal with diversity has been the topic of discussion. This research examined the "readiness" of 117 White Catholic High School students for such diversity to occur in their school. *Cultural Diversity Instruction* was provided for 117 White male and female high school students (attending an either all-male or all-female school) at grades 9 and 11 during regular class sessions 1 meeting time per week for 10 weeks. These students were compared to a group of students who did not receive cultural diversity instruction. A 2x2x2 ANOVA (instructional x comparison group; male x female; juniors x freshmen) and a linear regression model as calculated through a panel design were used to assess outcomes. Dependent measures included racial attitudes as measured by the *Racial Attitude Survey* (Byrnes & Kiger, 1987) and *White Racial Identity Development (WRID)* as measured by ratings of *Journal Writings*. Overall, it was found that females had statistically significant more positive racial attitudes when compared to males on the *Racial Attitude Survey*. Overall, there was no significant difference between ninth and eleventh graders on the *Racial Attitude Survey*. The within subjects analysis of variance of the *Racial Attitude Survey* indicated no statistically significant change for the 9<sup>th</sup> grade female or male instructional group or the 11<sup>th</sup> grade male instructional group after 10-weeks of cultural diversity instruction. The 11<sup>th</sup> grade female instructional group displayed a significant increase in positive racial

attitudes after the instruction on the *Racial Attitude Survey*. When compared to the comparison groups, the 9<sup>th</sup> grade female or male instructional groups or the 11<sup>th</sup> grade male instructional group did not display statistically significant change after 10-weeks of cultural diversity instruction. The 11<sup>th</sup> grade female instructional group displayed a statistically significant increase in racial attitude after 10-weeks of cultural diversity instruction when compared to the 11<sup>th</sup> grade female comparison group. The 11<sup>th</sup> grade male instructional group showed a more negative racial attitude when compared to all other instructional groups on the *Racial Attitude Survey*. However, as a function of grade level, 9<sup>th</sup> grade males showed significantly more positive racial attitudes than 11<sup>th</sup> grade males. Finally, the 11<sup>th</sup> grade male instructional group showed the only statistically significant increase over the 10-week period in *White Racial Identity Development*.

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## Introduction

Multicultural education is becoming increasingly necessary in schools at all grade levels as the United States has become more diverse. Census data (2000) showed increases in the African-American and Latino populations. (Retrieved November 30, 2002, from <http://quickfacts.census.gov/qfd/states/39/39061.html>). Preparing children for a pluralistic world has become the charge of educational settings for multiple reasons. Some reasons are preparation for a diverse population in post-secondary institutions, work places and home environments. It is hoped that increasing understanding between cultures will lead to equity in all areas of life for all members of society.

*Need for Research on Multicultural Education.* Although multicultural education and anti-racist education have been frequent topics in both the psychological and educational literature over the last decades, very little research-based evidence has surfaced regarding the effectiveness of such activities. The investment in multicultural programs on the part of educational institutions is substantial, but the empirical evidence to support such investments is lacking.

Decision makers in educational institutions have consciously made an effort to take a serious look at the way in which they handle ethnic, cultural and racial differences since the desegregation of schools (Brown versus the Board of Education of Topeka, Kansas, 1954) (Lagemann, 1995). Further, as the United States has become more pluralistic, educational institutions have been charged with preparing students for a diverse work force and client base. It is important, therefore, that schools address the cultural and racial issues that both desegregation and pluralism raise. Further, it is

important to research the effectiveness of efforts to increase understanding of ethnic, cultural and racial differences, so that those interested in increasing understanding will know what methods are the most effective in meeting the needs of multicultural education.

*Why Have Efforts at Desegregating Schools and School Districts Failed?* The Brown decision is over 40 years old, but many school districts nationwide are still attempting to implement integration (Lagemann, 1995; Murphy, 1995; Wilkins, 1995). Schools often are segregated through the use of magnet programs and tracking programs within integrated schools (David, 1994; Henig, 1995; Oakes, 1995). The effect of these techniques is that children attending these schools are still separated along color lines when they are assigned to the programs available in the school.

According to Chideya (1994), a phenomenon known as “tipping” or “white flight” occurs when the population of a neighborhood or school reaches a level of 8% diversity. “Tipping” and “white flight” are described as White people moving out of a particular area to avoid contact with a diverse population (Chideya, 1994). Measures of and theories concerning White racial attitudes have been developed to assess the degree to which mainstream America is willing, ready and capable of accepting diverse populations into their neighborhoods, workplace environments and educational settings (Helms, 1985; Byrnes & Kiger, 1987). The concept of readiness for acceptance of diverse populations is important in that it provides a foundation for the need for multicultural education efforts. It is hoped that cultural diversity instruction will help to increase the readiness of White people to accept diverse populations into mainstream America (Burnett, 1994; Webb, 1990).

*Multicultural Education.* Multicultural education has been a controversial topic with little agreement on a precise conceptualization (Becker, 1982; Burnett, 1994). Multicultural education was born out of the civil rights movement and was established to address the policy of assimilating culturally diverse populations into the “melting pot” of dominant American culture (Bellucci, 1982; Burnett, 1994; Sobol, 1990). Therefore, the purposes of multicultural education as outlined by Webb (1990) include: (a) to remedy ethnocentrism in the traditional curriculum; (b) to build understanding among racial and ethnic groups; (c) to defuse interracial tensions and conflicts; and, (d) to make the curriculum relevant to the experiences, cultural traditions, and historical contributions of minority groups. Undergirding the need for and introduction of multicultural education into varying school settings is the belief that it prepares students for life in an ethnically diverse society and also results in cognitive and affective benefits such as being able to accept the opinions and cultural ways of another person (Webb, 1990).

According to Burnett (1994), several types of multicultural education have been introduced into school settings that address the varying purposes of multicultural education. These types are content-oriented programs, student-oriented programs, and socially-oriented programs.

*Content-oriented programs.* There are two basic forms of content-oriented multicultural education programs. In its simplest form, information is added to the standard curriculum by including, for instance, a few short readings or in-class celebrations of cultural heroes and holidays within the school year (Boyer, 1983; Burnett, 1994; Webb, 1990). The second form seeks to change the curriculum such that a more thorough approach is taken by adding numerous multicultural materials and themes to the

overall curriculum (Burnett, 1994). The primary goal of either form is to include information about different cultural groups in the curriculum and educational materials. The way this is done varies based on the form the school setting uses.

*Student-oriented programs.* Student-oriented programs use one of four means to educate children. Programs attempt to: (a) address presumed culturally-based learning styles to determine teaching methods, (b) include bilingual or bicultural education, (c) use Afrocentric programs or, (d) use special math and science programs for minority or female students (Burnett, 1994). A student-oriented multicultural education is intended to increase the academic achievement of at-risk, underachieving or linguistically different minorities (Burnett, 1994). Student-oriented programs draw on the varied linguistic and cultural backgrounds of students (Burnett, 1994). According to Burnett (1994), these programs may be indistinguishable from other programs because they are an attempt to transition students into mainstream education.

*Socially-oriented programs.* The purpose of socially-oriented programs, as outlined by Burnett (1994), is to increase cultural and racial tolerance to reduce bias. These programs incorporate characteristics of the other two types in order to increase contact among the races (Burnett, 1994; Sleeter & Grant, 1993). Some examples of these programs include programs to increase minority teachers, anti-bias programs and cooperative learning programs.

These types of programs also may include social activism goals in that they emphasize pluralism and social equity in American society as a whole, not just within the school setting (Burnett, 1994). These programs may include activities that emphasize critical thinking to critique racism, sexism and other repressive aspects of American

society (Burnett, 1994). They also may attempt to examine issues from other than the predominant culture's viewpoint or use cooperative learning groups and decision-making skills in order to prepare students to be socially-active citizens (Burnett, 1994). There is no research evidence available on the effectiveness of content-oriented, student-oriented or socially-oriented programs.

*Methods and strategies of multicultural education.* There is no empirical research on the effectiveness of cultural diversity instruction with adults or adolescents in the school setting. Therefore, the starting point for implementing a multicultural education program in the school setting is establishing the need for the program and determining program goals based on that (Brown, 1991; Webb, 1990). Some programs are established as a result of desegregation, as in Portland (Porter, 1986; Webb, 1990). Others are established based on the growing diversity of a school and/or community (Bell & Peel, 1992).

After establishing needs and goals, curriculum development occurs. Most multicultural education materials available are concentrated in the area of Social Studies or surrounding specific events such as Martin Luther King Day, Kwanzaa or Chinese New Year (Boyer, 1983; Webb, 1990). Thus, most of what appears in the literature references strategies for multicultural education for children and adolescents on a one-time class basis. No complete program is offered in the literature.

The central theme in the literature regarding implementation of multicultural education for school-aged children mainly surrounds developing an environment that is safe for adolescents to discuss difficult information. Therefore, it is important for adolescents to begin by exploring their own cultural background (Bell & Peel, 1992;

Webb, 1990) to help them see themselves as cultural beings. Gaining perspective about the dominant culture and its perception of inequality helps students grasp how things might be changed (Adams, 1991; Bell & Peel, 1992). Further the literature suggests the use of games, discussing newspaper articles (Webb, 1990), journal writing (Webb, 1990), films (Bellucci & Elbaz, 1982); dramatic plays (Webb, 1990) and songs to explore cultures and reduce bias.

*White Racial Identity Development.* Until 1984 there was no theory to explain how White people develop attitudes about the racial group to which they belong. However, there had been several models to describe how American minorities develop a healthy minority identity (e.g., Cross, 1971; 1978; Helms, 1984; Parham & Helms, 1985b). Helms introduced the White Racial Identity Development model in 1984 in an attempt to develop a model specifically for White Racial Identity. The White Racial Identity Development Model operates from the premise that it is the goal of each White person to develop a non-racist White identity (Helms, 1984; 1986; 1989; 1990; Helms & Carter, 1990; Parham & Helms, 1984; Sabnani, Ponterotto & Borodovsky, 1991; Tokar & Swanson, 1991). According to Helms (1990) feelings of racial denial, self-hate and feelings of inferiority have been viewed as problems in need of mental health intervention in Black communities. On the other hand, feelings of racial denial, self-hate, racial guilt and superiority among White people have been largely ignored by the mental health community.

The theoretical base for the White Racial Identity Development (WRID) model developed out of the existing Black Racial Identity Development (BRID) models that permeated the literature up to that point; and, out of a review of relevant literature,

(Helms, 1990). The model's stages revolve around the relationships White people have with Black people is based on the idea that "Blacks and/or Black culture have been the primary 'outgroup' in this country (Helms 1990).

There are six stages to the Helms WRID model. These are Contact, Disintegration, Reintegration, Pseudo-independent, Immersion/Emersion and Autonomy (Helms, 1985, Helms & Carter, 1991). Helms suggested that the first three stages relate to the abandonment of racism. The last three stages reflect various aspects of developing a non-racist White identity. In general, it is theorized that individuals move through each stage in progression. However, Parham, who has made major contributions to BRID theories, states that it is possible to stagnate and recycle back through previous stages (Parham, 1989). The stages are briefly described here match the explanations of the stages as described in Helms (1985, 1990) and Helms & Carter (1991), and are followed by a discussion of empirical research on the model.

*The Contact Stage.* A White person in the Contact stage is described as oblivious to his or her Whiteness and about racial-group differences. Although there may be curiosity and interest about Black people, there is also a tendency to either ignore differences or regard them as unimportant (i.e. "people are people"). There is discomfort surrounding interactions with Black people, which causes individuals to withdraw from contact with Black people or befriend Black people, which may cause negative reactions from other White people. These negative reactions to interracial associations are hypothesized to lead to the Disintegration stage.

*The Disintegration Stage.* A White person in the Disintegration stage is described as confused and perplexed about consciously acknowledging membership in the White

racial group and the moral dilemmas that occur as a result of such membership (Helms & Carter, 1991). According to Helms (1984), this stage may be characterized by feelings of guilt and depression as the person becomes aware that racism exists. It may further be complicated with the recognition that by belonging to the White race and ascribing to its values, beliefs, behavioral norms and mores, the person may be denying Black people their humanity by treating them in a racist manner. To resolve the conflict at this stage, the person is hypothesized as choosing one of three routes: (a) attempting to over-identify with Black people in attempts to imitate cultural and behavioral norms believed to be characteristic of Black culture, (b) becoming paternalistic toward Black people by attempting to protect them from potential abuse, or (c) retreating back into the predictability of individual cultural norms. Helms (1985) asserts that the first two strategies will likely lead to rejection by both Black and White people, as Black people will resent White people who attempt to “act Black,” and will resent White people who attempt to protect them, implying that they cannot protect themselves. In order to deal with the feelings of rejection, White individuals may enter into the Reintegration stage, whereas white individuals choosing the third option will likely adopt values that emphasize racial differences and encourage separation.

*The Reintegration Stage.* During the Reintegration stage one’s Whiteness is viewed as racial superiority and Blacks and other minorities are viewed as inferior (Helms & Carter, 1991). Helms (1985) described this definition as most closely akin to what investigators have attempted to define and measure as prejudice. This sort of thinking is aligned with theories of genetic inferiority and environmental deficiency used to describe the behavioral norms of Black people in the psychological literature for the

last century (White & Parham, 1994). People in this stage become unfriendly toward Blacks and more positively biased toward the cultural norms of their own racial group. Anger and fear characterize this stage. There are two hypothesized ways individuals move to the next stage that through societal pressures (economic constraints, legal constraints, etc.) prevent them from avoiding contact with Black people or through accepting their Whiteness and bringing attitudes and feelings associated with being White into personal awareness.

*The Pseudo-independent Stage.* At this stage, a person is hypothesized as having an intellectualized acceptance of their Whiteness accompanied by an attempt to help other White people understand racial minorities (Helms & Carter, 1990). There is a curiosity about the similarities and differences between Black people and White people, although the curiosity is not characterized by the naivete of the Contact stage nor the anger and fear of the Reintegration stage. At this stage, White people seem as likely to seek out Black people, but also attempt to change Black people to be more acceptable by acting more like White people and using White criteria for success and behavior. Black people with whom White individuals interact at this stage are seen as similar, acceptable to White people, or “special” in some way (e.g., Michael Jordan, a Black person who speaks Standard English, or one working to receive an advanced degree).

*The Immersion/Emersion Stage.* This stage is not mentioned in the original White Racial Identity Development Model introduced by Helms (1985), but was first mentioned by Helms and Carter in 1990. A White person in this stage is described as someone who is making deliberate efforts to develop a personally meaningful and moral definition of Whiteness and encourage other White people to redefine their own Whiteness. Changing

Black people is no longer important, but changing White people becomes important. Individuals in this stage attempt to replace stereotypes with accurate information about the cultural heritage of Black people and attempt to develop a non-racist, meaningful definition of what it is to be White in America. A person is viewed as moving into the Autonomy stage if they are successful in this stage at developing an affective understanding (not just an intellectual understanding) of the realistic experience of Black people and other minorities in America. In the autonomy stage a person can begin to tackle racism and oppression in its various forms (Helms, 1990).

*The Autonomy Stage.* Helms and Carter (1990) described this stage as being characterized by an internalized non-racist White identity based on a realistic analysis of the strengths and weaknesses of White culture and of the White racial group as a membership group. Cultural and racial differences are not seen as inferior and similarities are not seen as superior, they are accepted and understood as a function of being a member of a minority or majority group. A person in this stage actively seeks out opportunities to interact with people of different racial and cultural backgrounds because they value the advantages of interacting with people of diverse backgrounds.

*Identity Resolution.* Parham (1989) hypothesizes that there are three ways in which one can come to a resolution in a stage of one's identity development. These are stagnation, stage-wise linear progression and recycling. Stagnation is described as the failure to move beyond one's initial identity stage. Stage-wise linear progression is described as movement from one identity stage to another in a sequential, linear fashion. Recycling is described as movement back through the stages once a cycle has already been completed.

*Investigations of Helms' (1984) White Racial Identity Development: The WRIAS.*

In order to investigate the theoretical concepts underlying WRID, Helms and Carter (1990) developed the White Racial Identity Attitude Scale (WRIAS). The WRIAS was developed to assess the original five stages of the WRID model. The scale was not intended to be a racism scale and therefore it was not intended to correlate with scales that measure racism directly.

The WRIAS consists of 50 items, 10 items for each of the five stages, with items "rationally derived" (Helms & Carter, 1990). The basic premise underlying the scale is that attitudes about Whites, Whiteness and White culture and attitudes about Blacks, Blackness and Black culture propel the racial identity development of White people (Helms & Carter, 1990).

The scale was initially investigated with 506 White university students attending predominantly White universities in the eastern United States. The respondents were asked to agree or disagree to 50 statements, such as "I hardly think about what race I am" and "I limit myself to White activities." The respondents used a 5-point scale with 1 indicating the Contact stage to 5 indicating the Autonomy stage.

Helms and Carter (1990) reported reliability coefficients ranging from .55 (Contact stage) to .77 (Disintegration stage). In a second study with a different population, Helms and Carter reported reliabilities ranging from .65 (Pseudo-Independence stage) to .76 (Disintegration stage). These reliability coefficients were based on a previously unpublished study by Westbrook and the first and second studies conducted by Helms & Carter (1990) were compared to one another.

Three types of validity, content, construct and criterion-related, were examined for this scale. According to Helms (1990), content validity was established through visual examination and logical analysis of the subscales. However, “mapping” the domain, suggested by Barnett and Zeller (1990), of WRID by defining the constructs underlying the 5 stages, did not appear to be used.

Construct validity was established by examining the interrelationships among the WRIAS subscales. It was expected that similar stages (e.g., the Contact and Pseudo-Independent stages would be positively correlated and dissimilar stages (e.g., Disintegration and Autonomy) would be negatively correlated. The pattern of correlations was reported and concluded to support the theory of WRID. For example, the Contact stage was positively correlated with the Pseudo-Independent and Autonomy Stages (.49 and .39, respectively) and negatively correlated with the Disintegration and the Reintegration stages (-.20 and -.32, respectively). The Disintegration stage was positively correlated with the Reintegration stage (.72) and negatively correlated with the Pseudo-Independent and Autonomy stages (-.52 and -.63, respectively). The Reintegration stage was negatively correlated to the Pseudo-Independent and Autonomy stages (-.55 and -.49, respectively). Finally, the Pseudo-Independent and the Autonomy stages were positively correlated (.63).

In order to establish criterion validity, Helms and Carter compared each sub-scale to various personality scales measuring similar attitudes. Through this analysis, they found that Contact stage attitudes were related to interpersonal behaviors and associated with lower levels of anxiety (Helms & Carter, 1990).

Helms and Carter (1990) also found that (a) Disintegration attitudes were related to attitudinal statements about symbolic racism; (b) Reintegration attitudes were also related to symbolic racism regarding three themes. These three themes were (1) the believed inferiority of African-Americans, (2) negative feelings regarding interracial relationships and (3) opposition to the government favoring African-Americans through affirmative action. Then, (c) Pseudo-Independent attitudes were found to be related to “liberal” attitudes regarding racial issues, approval of interracial dating and marriage and preference for White counselors (although, simple correlation indicates that when Pseudo-Independent attitudes increase, preference for White counselors decrease). And that, (d) Autonomy attitudes were found to be related to the belief that Black people are not more likely to commit campus crimes than are White people and related to the position of full racial integration.

The theory of WRID was formulated prior to conducting a factor analysis on the WRIAS statements. Therefore, factor analysis was used to determine if the items chosen significantly loaded on one of the 5 stages as expected as stated above (Helms & Carter, 1990). The factor loadings appeared to concur with the theory. For instance, statements such as “I believe Blacks are inferior to Whites” loaded significantly on the Reintegration factor. And, statements such as “I think it is exciting to discover the little ways in which Black people and White people are different” loaded significantly on the Contact factor. Thus, the statements used in the survey were viewed as adequately representing the stages.

*Methodological limitations of studying White Racial Identity Development.* There are two major issues or criticisms involved in studying racial attitudes in general and

White Racial Identity Development specifically (Helms, 1984; McConnell, 1987; Tokar & Swanson, 1991; Weiten, 1995). The first issue and the major criticism of any racial attitude research is that it relies heavily on self-report measurement. Research suggests that self-report measure often are skewed by social appropriateness (Weiten, 1995). According to Weiten (1995), people influenced by social desirability bias tend to report that they are healthier, happier, and less prejudiced than other types of evidence would suggest.

The second methodological limitation according to Helms (1989) is that White Racial Identity Development research often is rejected in the professional literature because of statistical limitations, such as limited subject pool availability; and, because it was not empirically derived. Because of the sensitive nature of White Racial Identity Development, it may be difficult to obtain the number of subjects necessary to conduct statistical tests. To address this, Helms and Carter (1990) and Byrnes and Kiger (1987), combined samples from different, but similar demographic settings.

*Criticisms of the Helms White Racial Identity Development (Helms, 1984).*

Helms' model has generally been recognized in the literature for being one of the first works of its kind (Rowe, Bennett & Atkinson, 1994; Sabnani, Ponterotto & Borodovsky, 1991), however, it also has been criticized for a number of reasons. One criticism is that it is difficult to study presumed internal processes of individuals (Rowe & Atkinson, 1995; Rowe, Bennett & Atkinson, 1994; Tokar & Swanson, 1991). The WRID model also has been criticized for resembling "oppression-adaptive models" common in theories explaining minority identity development (Rowe et al., 1994). Minority identity development often is described in terms of minorities adapting to the culturally biased

and racist atmosphere of the United States (White & Parham, 1990). Rowe et al. (1994) stated that Helms' model is similar in that it depicts White racial identity developing within the same context. Helms' WRID model also criticized for adhering to a stage-wise progression model with no research evidence to support such a supposition (Rowe et al., 1994). The main criticism of the Helms (1984) model is the reliance upon explaining the development of a White Racial Identity as related to the development of sensitivity and appreciation of other racial/minority groups, as opposed to a White identity independent of feelings about minorities (Rowe et al., 1994).

*Alternative Models.* There are three alternative models of White Racial Identity Development in the literature (Hardiman, 1982; Ponterotto, 1988a; Rowe et al. 1994). Hardiman (1982) and Ponterotto (1988a) are similar in their constructs in that each suggests stages relating to pre-exposure to minorities, conflict about the meaning of Whiteness, a pro-minority/anti-racist stage, a retreat into the predictability of white culture and a redefinition and integration of a personally meaningful definition of Whiteness (Sabnani, Ponterotto, & Borodovsky, 1991).

The Rowe et al. (1994) model introduces the concept of statuses and the use of the term White Racial Consciousness. The model was introduced to address some of the criticisms previously mentioned, such as stage-wise progression and the "oppression-adaptive" assertions of Helms' WRID model. Rowe et al. (1994) suggested that because there was little research evidence to support the concept of White Racial Identities developing in stages, the terms consciousness and status were chosen because they do not have developmental connotations. They differ from previous models in their description of movement between statuses and types of racial attitudes. They described movement

between statuses and types as not necessarily sequential or predictable, but as the result of life experiences.

Rowe et al. (1994) continued to reference an exploration of and a commitment to racial/ethnic minority issues as part of their model of White Racial Consciousness. They described that some White people have no knowledge of visible ethnic or racial minorities and have a vague perception of what to be White means. Others, however, may view their racial identity as core to their personal identity.

Rowe et al. (1994) described two statuses and seven types of racial identity. The two statuses are referred to as Unachieved White Racial Consciousness and Achieved White Racial Consciousness. There are three types of attitudes that are considered Unachieved White Racial Consciousness statuses, the Avoidant type, the Dependent type and the Dissonant type. The four types of racial attitudes associated with Achieved White Racial Consciousness are the Dominative type, the Conflictive type, the Reactive type and the Integrative type. These are detailed in Rowe et al. (1994).

*Assessing Racial Attitudes.* As previously mentioned, it is difficult to assess Racial Attitudes because of the sensitive nature of the topic, the inferential nature of the concept, and because such research relies heavily on the self-report of participants about their Racial Attitudes. Although Racial Attitudes are difficult to access, a number of researchers have attempted it.

*Byrnes and Kiger (1987).* Byrnes and Kiger (1987) developed the *Racial Attitude Survey* to measure covert discriminatory attitudes held by White people against Black people. They stated the reason for measuring covert aspects of racism as “racial attitudes are difficult to assess in modern society since negative attitudes are often masked by

rationalizations that purportedly do not have to do with racial prejudice (Byrnes & Kiger, 1988). They further state that “Old-fashioned Racism,” which is defined as openly attributing inferior qualities to Blacks, promoting segregation, and advocating discrimination, is seen as unlawful and immoral (Byrnes & Kiger, 1988). Although the spoken racial attitudes of White people seem to have changed, there are some who still avoid personal, close contact with Blacks and act in ways suggesting that negative racial stereotypes continue to be accepted and maintained (Byrnes & Kiger, 1987; 1988, Davido & Gaertner, 1986).

The *Racial Attitude Survey* by Byrnes and Kiger (1987) contains two different, but related scales. The first scale is the “Social Scenarios Scale.” This scale was adapted from “The Social Scale” developed by Bogardus (1933) and revised by Westie (1953). Both of the original scales were used to measure “Old-fashioned Racism.” For the “Social Scenarios Scale,” students are presented with 12 different situations in which racial conflict occurs. The students are asked to choose one of four possible responses to each situation. The higher the raw score, the more anti-discriminatory the student’s responses. The factor loading obtained by Byrnes and Kiger (1988) through factor analysis suggests three factors are being measured: (a) the pejorative remarks factor, (b) the intimacy factor, and (c) the work/housing injustice factor. According to Byrnes and Kiger (1988), intercorrelations do not suggest multicollinearity.

The second scale is “The Social Scale.” The students are asked to respond to 8 items according to the extent to which they are comfortable with having a Black person occupy certain social statuses, ranging from having a Black person as the governor of their state to having a Black person as a person they would date. The factor loadings

determined by Byrnes and Kiger (1988) suggest that the scale measures two factors.

These are non-intimate social relations and intimate partnership relations.

*Helms and Carter (1990)*. The Helms and Carter study was reviewed at length in the *White Racial Identity Development* section beginning on page 9. To summarize, Helms and Carter found support for the constructs underlying the WRID theory through the use of the WRIAS. The WRIAS was developed to assess only the five original stages of WRID. This caused a problem in choosing this measure for this research study because Helms and Carter described six stages in later research.

I chose both the Byrnes and Kiger survey and the WRID model as methods to assess racial attitudes because people influenced by social desirability bias tend to report being less prejudiced than other types of evidence would suggest (Weiten, 1995). The use of two separate measures is an attempt to deal with the problem of social desirability bias as an obstacle in the outcome of this study. It is also assumed that the Byrnes and Kiger (1987) *Racial Attitude Survey* will be more affected by social desirability bias than the spontaneous information provided by *Journal Writings* and *Anonymous Questions*.

Helms' methods for measuring WRID have not been as frequently investigated in the literature as the Byrnes and Kiger (1987) *Racial Attitude Survey*. Helms' model of WRID is recognized as ground breaking in the literature. It has a strong theoretical base and has been widely quoted in the literature, both as an investigative model and a resource for other articles. Byrnes and Kiger's method (1987) appears to have been more thoroughly researched and investigated than any other method of racial attitude measurement in the literature. It has more quantitative analysis than any other method and has appeared more frequently. In addition, its reading level seemed appropriate for

high school students and the social scenarios presented appeared relevant to these students. The only other measure that seemed appropriate in terms of scenarios (Student Advocates to the School Board Survey by Polakow-Suransky and Ulaby, 1990) did not have a strong empirical research base. Finally, having access to the survey with permission for use increased the accessibility of the survey.

Unfortunately, the WRIAS has not been as frequently studied as the Byrnes and Kiger (1987) survey and it was not as highly accessible. In addition, I did not choose this tool because it only measured the original five stages of the WRID model as opposed to the current six.

In conclusion, to examine the effect of cultural diversity instruction on the racial attitudes of White adolescents in two Catholic high schools located in an Ohio city. The researcher used the suggestions from the literature to develop the curriculum (described in Methods and Appendix M) and to select measurement instruments. The Byrnes and Kiger (1987) survey was chosen for a pre- and post-test to measure the racial attitudes of the students. I also chose to use Helms (1990) model of WRID, which involves the six stages as opposed to the 5 stages of 1984 to examine the racial attitudes of the students through their *Journal Writings* and *Anonymous Questions*

## **Methodology**

This study examined the effect of cultural diversity instruction on the racial attitudes of White adolescents in two Catholic high schools (one all male, one all female) located in an Ohio city. During this study, 117 White high school students at grades 9 and 11 were exposed to diversity instruction during regular 50-minute class sessions 1 time per week for 10 weeks. To assess outcomes, the students were asked to complete the

*Racial Attitude Survey* (Byrnes & Kiger, 1987) during the first and last sessions, to write *Journal Writings* and to submit *Anonymous Questions* on index cards after 7 sessions. The *Journal Writings* and *Anonymous Questions* were examined for the level of *White Racial Identity Development* reflected in the content according to a framework developed by Helms (1984).

The schedule of the *Racial Attitude Survey*, *Journal Writings* and *Anonymous Questions* was as follows: During Sessions 1 and 10, after short activities, the students completed the *Racial Attitude Survey*. During Sessions 2 through 9, the students completed *Journal Writings* and to ask *Anonymous Questions*.

#### *Research Questions*

1. To what extent are there differences in the racial attitude of White adolescents as a function of cultural diversity instruction? Specifically,
  - 1.a. To what degree does cultural diversity instruction affect the scores of white adolescents on the *Racial Attitude Survey* (Byrnes & Kiger, 1987) when compared to a group of ninth and eleventh grade students who received no cultural diversity instruction?
  - 1.b. To what extent does the 10-week instructional program concerning African-American culture and history affect the pre- and post-test scores of White adolescents on the *Racial Attitude Survey* (Byrnes & Kiger, 1987)?
  - 1.c. To what degree does cultural diversity instruction affect the level of *White Racial Identity Development* reflected in the *Anonymous Questions* and *Journal Writings* composed by White adolescents?

2. To what degree are there gender and/or grade level differences evident in White Racial Identity Development as evidenced by *Anonymous Questions* and *Journal Writings* and *Racial Attitude Survey* scores?

#### *Methods*

*Research design.* The study design was an instructional group by a comparison group between/within subjects design, 2x2x2 design was used in which the instructional group survey results were compared to the comparison groups survey results; Freshmen were compared to Juniors; and, boys were compared to girls. Dependent variables were *Racial Attitude Survey* scores and *White Racial Identity Development* measured by *Journal Writings* and *Anonymous Questions*. The comparison of WRID, was used, with the level of change of the students *White Racial Identity Development* examined through a linear regression statistical model.

*Research questions and data analysis.* To answer to what extent there are differences in the racial attitude on the *Racial Attitude Survey* (Questions 1a and 1b) a 2x2x2 ANOVA (instructional x comparison group; males x females; ninth x eleventh grades) statistical analysis was used. The instructional and comparison groups will be compared to one another and to themselves on the Byrnes and Kiger *Racial Attitude Survey*. The comparisons that are possible are shown in the following table:

Table 1

Independent Variable: Cultural Diversity Instruction  
 Dependent Variable: Racial Attitude Survey as a pre- and post-test.  
 Survey Data Analysis: 2x2x2 ANOVA

Group	Freshmen Girls: C	Freshmen Boys: C	Junior Girls – C	Junior Boys: C	Freshmen Girls: I	FreshmeBoys : I	Junior Girls : I	Junior Boys: I
Comparison Group: C	FGC X C	FBC X C	JGC X C	JBC X C	FGI X C	FBI X C	JGI X C	JBI X C
Intervention Group: I	FGC X I	FBC X I	JGC X I	JBC X I	FGI X I	FBI X I	JGI X I	JBI X I
Freshmen Girls – C	FGC X FGC	FGC X FBC	FGC X JGC	FGC X JBC	FGC X FGI	FGC X FBI	FGC X JGI	FGC X JBI
Freshmen Boys: C		FBC X FBC	FBC X JGC	FBC X JBC	FBC X FGI	FBC X FBI	FBC X JGI	FBC X JBI
Junior Girls: C			JGC X JGC	JGC X JBC	JGC X FGI	JGC X FBI	JGC X JGI	JGC X JBI
Junior Boys: C				JBC X JBC	JBC X FGI	JBC X FBI	JBC X JGI	JBC X JBI
Freshmen Girls: I					FGI X FGI	FGI X FBI	FGI X JGI	JBI X JBI
Freshmen Boys: I						FBI X FBI	FBI X JGI	FBI X JBI
Junior Girls: I							JGI X JGI	JGI X JBI
Junior Boys: I								JBI X JBI

To answer to what extent there were differences on the *Anonymous Questions* and the *Journal Writings* (Question 1c) a linear regression statistical analysis through a panel design was used. The mean results of the students’ level of identity development on the *Journal Writings* and *Anonymous Questions* (z statistic) were examined to determine the

pattern of change of *White Racial Identity Development*. Table 2 shows how the data can be compared to ascertain gender differences that may be present in White Racial Identity Development.

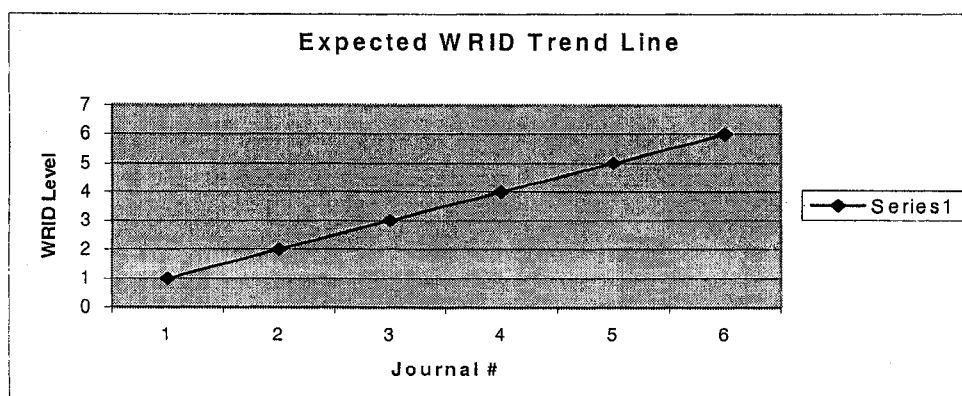
Table 2  
Instructional Group Data: Anonymous Questions; Journal Writings  
Analysis: Linear Trend Data Analysis (Panel Design)

Group	Freshmen Girls	Freshmen Boys	Junior Girls	Junior Boys
Freshmen Girls	FG x FG	FG x FB	FG x JG	FG x JB
Freshmen Boys		FB x FG	FB x JG	FB x JB
Junior Girls			JG x JG	JG x JB
Junior Boys				JB x JB

Note: Key: All groups contained in this table are intervention group.

Figure 1 shows the linear trend each instructional group was expected to follow:

Figure 1



*Participants.* The participants of this study were 244 White ninth and eleventh grade males and females attending two single sex Catholic high schools in an Ohio city.

All students were assigned to either a required freshman religion class entitled “Awareness” or a required junior religion class entitled “Morality.” These classes were selected as appropriate for the study because each student attending these high schools must take four years of religion as a graduation requirement, regardless of educational standing (advanced, college preparatory or basic level). The ninth and eleventh grade religion classes were chosen because examining information about the students’ personal racial attitudes was imbedded in the existing curriculum for these classes.

The study sample represented the populations of the two schools because the students were required to take religion classes regardless of educational standing and background. According to school records, the all-male high school was 99% White and the students have a middle class socioeconomic status as determined by the Meitler study (1995) and the small population of students (less than 1%) receiving tuition assistance. At the start of the study, there were two Black students and eight Asian-American students at the all-male high school, none of whom was a part of the instructional or comparison classes. The all-female school was 99.7% White and the students also had a middle class socioeconomic background according to the same sources cited for the all-male school. At the start of the study, there were two Asian-American students and no Black students attending the all-female school, neither of whom were part of the instructional or comparison classes.

*Setting.* The classes took place in regular education classrooms with chairs and desks set up in rows. There were chalkboards on two walls in each classroom and a row of windows. Rooms were equipped with overhead equipment and a television and VCR were delivered by the start of class when needed.

*Site selection.* In 1995, the all female and all male catholic high schools formed a joint cultural diversity committee. The committee was formed in response to and as a result of a study of the 2 schools completed by a commissioned consultation agency (Meitler, Inc., 1995). The agency was hired to assist the schools to determine the population of their recruitment areas. The study revealed that the recruitment area from which these schools obtained students was changing demographically, such that there was a declining number of Catholics and an increasing number of African-Americans and Appalachians of diverse religious backgrounds (Meitler, Inc., 1995). Thus, the purpose of the diversity committee was to implement actions to increase the number of minority students at the high schools reflective of the recruitment areas. Due to the inherent difficulty in identifying Appalachians, the committee decided to concentrate efforts on increasing the number of African-American students at both schools by the 1997-1998 school year.

As the only African-American employee of the all-female school, I was asked to become a member of the Cultural Diversity Committee at its inception. During the committee meetings, the topic of preparing the student body and faculty for the possible increase of African-Americans in an all-White environment became important. The Committee recommended to the administration that they hire a consultant to provide diversity instruction for the faculty. In response to the need for cultural diversity instruction for students, the committee suggested that I submit a proposal regarding providing diversity instruction to the students of the schools. In the summer of 1996, I submitted a proposal to the administrators of both schools describing a curriculum for diversity sessions, detailing the procedures for assessing the effect of the diversity

instruction on students and the utility of such instruction. The administrators of both schools accepted the proposal in October, 1996. The resulting intervention and outcome evaluation became the basis for this study.

*Group assignment.* At the all-boys school, group assignment was completed as follows. The building administration of the all-boys school requested that any interested faculty member teaching either Freshman Awareness classes or Junior Morality classes volunteer to have two (of six they taught daily) of their classes participate in the study. The teachers and I randomly chose which of classes would participate as the Intervention Class and which of their classes would participate as the Comparison Class by placing the period number (one through seven) on several slips of paper. The first paper chosen was assigned as the Intervention Group and the second was assigned as the Comparison Group. No conflict in the schedule was possible because the classes for the school are scheduled such that the freshmen religion classes did not meet at the same time as the junior religion classes.

At the all-girls school, assignment occurred by administration selection instead of volunteerism, based on administration preference. The administration of the all-girls school chose a teacher who taught at least 2 freshmen Awareness classes and a teacher who taught at least 2 junior Morality classes to participate in the study. Following the same procedure for random assignment of classes, the teachers and I randomly chose which classes (of six taught) would participate as the Intervention Class and which classes would participate as the Comparison Class.

The teachers agreed to teach their regular class without introducing to the Comparison Classes any of the activities I was using with the Intervention Classes during

the study. They agreed not to use any of the specific activities introduced to the Intervention Group such as the videos or specific games. The topic of African-American history, culture and race relations was introduced as a topic by the teachers as part of the curriculum of each class independent of the study.

The participating religion classes were divided randomly into an Intervention Group of 63 freshman and 54 juniors and a Comparison Group of 63 freshman and 62 juniors. At Grade 11, the male Intervention Group had 22 students and the Comparison Group had 35 students, and the female Intervention Group had 32 students and the Comparison Group had 27 students. At Grade 9, the male Intervention Group had 35 students and the Comparison Group had 35 students, and the female Intervention Group had 30 students and the Comparison Group had 28 students.

#### *Instruments.*

*The Racial Attitude Survey* (Byrnes & Kiger, 1987). A measure of self-report was used to assess the racial attitudes of the participants as a pre- and post-test. A measure of self-report was chosen because it is difficult to assess racial attitudes through other measures because attitudes are an internal process.

During the first and final weeks of the study, all student participants completed *The Racial Attitude Survey*. This scale was developed to measure covert discriminatory attitudes held by White people against Black people. The exact form for *The Racial Attitude Survey* was used with permission from Byrnes and Kiger, which is contained in the 1988 article. See Appendix A for directions for administering the survey, and a copy of the survey.

The *Racial Attitude Survey* by Byrnes and Kiger (1987) contains two different, but related scales. The first scale is the Social Scenarios Scale. This scale was adapted from “The Social Scale” developed by Bogardus (1933) and revised by Westie (1953). For the Social Scenarios Scale, students were presented with 12 different situations in which racial conflict occurs and were asked to choose one of four possible responses to each situation. The higher the raw score, the more anti-discriminatory the student’s responses. The second scale is The Social Scale. The students were asked to respond to 8 items rating their comfort level with having a Black person occupy certain social statuses, ranging from having a Black person as the governor of their state to dating a Black person.

*Anonymous Questions.* During class sessions (2-9), students in the *Instructional Class* were allowed to ask anonymous questions submitted on index cards. *Anonymous Questions* were used because of the sensitive nature of the presentations. The students were asked to provide their student number at the top of each index card for record-keeping purposes. The students created a list of their student numbers by writing down their name and student number on a form provided to them during the first session. (Please see Appendix L for a copy of the form used for recording student numbers.) The list was placed in an envelope by a student and given to the teacher, so that I would not have access to names with student numbers. During Sessions 2 through 10, students used the list of names and student numbers in case any of the students could not recall their student number.

Approximately midway through the class period, a bucket was passed around and the students were asked to drop their questions into the bucket. At the end of the class, I

randomly pulled out index cards and answered questions. (Please refer to Appendix J for a copy of procedures and a sample question.) *Anonymous Questions* were originally intended to be used for a measure, but eventually became an instructional technique because students began to ask their questions aloud.

*Journal Writings.* As a part of the religion curriculum for grades 9 through 12 at both schools, students were required to complete weekly journal writings in religion class. The journals were not graded for content, but were accepted as either complete or incomplete. The assignments were used for the purpose of allowing students to reflect on the subject matter of each religion class. For this study, journal writings were used as a means of student feedback about the diversity classes. I used the existing journal writing method as a part of the assessment of the outcomes of the diversity instruction, so teachers would not feel as though they were losing important instructional time. At the end of the 10 weeks, the teachers were given a list of the students, identified by student number, who turned in the assignments each week. However, teachers did not read the journal writings for these sessions, and students were informed that their teachers would not read their journal writings. (Please see Appendix K for a copy of *Journal Writing* procedures.)

Student numbers identified each *Journal Writing* to maintain anonymity. The students were provided a *Journal Writing* form to write their opinions and observations about the diversity instruction. (Please see Appendix M for a copy of the *Journal Writing* form and procedures for introducing journal writing to the students.) The students were asked to note the class session number, school name, grade level, student number, and sex on each form. The descriptive information provided by the students was for record-

keeping purposes and was removed before independent raters evaluated the *Journal Writings*.

### *Procedures*

*Parental Consent.* Parental consent was sought for each student in both the Instructional and Comparison Groups. The parental informational letters and informed consent forms were different based on whether or not the class was receiving diversity instruction. (Please see Appendix P for the Parent Consent Letter for the Comparison Group and see Appendix Q for the Parent Informed Consent Form for the Comparison Group). Parental letters and parental informed consent forms were distributed to students in the classes to take home to their parents. After distributing the letters and consent forms, I read the letters and consent forms aloud. The letter to the parents explained the purpose of the project and was signed by the administrators of both schools. The letter explained to parents that the survey, journal writing and anonymous questions would be used for the dual purpose of meeting the instructional objectives of each school and also for dissertation research. The parents were informed that they had the option of removing their child's data for use for the dissertation. Only those students for whom consent was provided were included in the data analysis for this dissertation (N=117). All surveys, including those for whom consent was not received for the dissertation, were used to provide summary information to the administrations of both schools. After reading the letters and consent forms, students had an opportunity to ask questions. The students in each class had one week to return the parental informed consent to their religion teachers.

*Student consent.* Due to the age of the students (ages 13 to 18) involved, I believed that it was appropriate to ask the students for their personal permission to

participate in the study. Students in both Intervention and Comparison Groups received a description of the study and a student consent form and had the opportunity to ask questions. One hundred per cent of the students in both the Comparison and Intervention Groups consented to have their data used for data analysis for the dissertation.

*Recruitment of raters.* Volunteers (n=2) from the University of Cincinnati's School Psychology Program were recruited to serve as raters. Raters were second-year graduate students who had taken course work including content on systematic methods of data analysis. The raters completed ratings of the content of the Anonymous Questions and Journal Writings according to the level of White Racial Identity Development (Helms, 1984; Helms & Carter, 1991) that was reflected in the comments and questions.

*Training of raters.* Three School Psychology graduate students volunteered as raters and two received subsequent training (the third student moved out of state). One of the raters was an African-American female who grew up in Cincinnati; and, the other was a White female from Croatia who grew up in New York City. Training consisted of one meeting of approximately 2 hours. Prior to the meeting, raters received (a) a copy of the Helms (1984) article describing the 5 levels of White Racial Identity Development and (b) a copy of a chart outlining the 6 stages of White Racial Identity Development described by Helms & Carter (1990). (See Appendix P for a copy of the chart.) The 1984 article provides a detailed description of each stage and the 1990 article adds another phase, but does not include a detailed description. Thus, the chart served as a summary. The sixth stage was defined and described in detail at the meeting. Raters were instructed to read the article (Helms & Carter, 1984) prior to our meeting, to formulate any

questions or discussion issues, and bring those items to the meeting. The meeting was held approximately 2 weeks after mailing the materials.

The 2-hour meeting was for the purposes of (a) discussing and explaining the 6 stages of White Racial Identity Development, (b) clarifying raters' understanding of the stages, and (c) explaining the Journal Writings and Anonymous Questions. I explained each of the 6 stages of White Racial Identity Development and provided example statements that were representative of each stage. I then explained the rating of the Journal Writings and Anonymous Questions. A coding scale was used to correspond to the 6 stages as follows: 1=The Contact Stage; 2=The Disintegration Stage; 3=The Reintegration Stage; 4=The Pseudo-independent Stage; 5=The Immersion/Emersion Stage; and, 6=The Autonomous. Journal Writings and Anonymous Questions were judged for overall content. The raters then practiced rating with example Journal Writings (N=21) and Anonymous Questions (N=13). Practice Journal Writings were obtained from a religion teacher at the all-male school who showed a video regarding racially motivated hate crimes to a class of eleventh grade boys taking another "Morality Class" in March of 1997. Practice Anonymous Questions were obtained from a diversity session conducted the Spring of 1996 with a group of Juniors attending the all-male school. Practice ratings on Anonymous Questions and Journal Writings occurred until the raters reached the pre-set level of a minimum of 80% inter-rater agreement. A level of 87% inter-rater agreement on the Journal Writings and a level of 83% on the Anonymous Question was achieved on the first attempt. These inter-rater agreements were obtained by determining the number of times the raters could have agreed and dividing that number into the actual

agreements. Thus, the percent of inter-rater agreement is representative of how many times the raters agreed with one another.

### *Description of the Cultural Diversity Instruction*

*Overview.* The curriculum used for the *Cultural Diversity Instruction* of the students was developed for this study by using published curriculum as a guide and modifying based on recommendations from the literature. From a thorough review of diversity curriculum, there appeared to be no single curriculum available for 10 weeks for high school students that incorporated all of the elements recommended by the literature on diversity instruction (games, newspaper articles, journal writings, films, dramatic plays and songs) and the stated goals of these schools. For specific activities, a combination of lecture, games, activities or videos were used to explain important terms and ideas and generate discussion. This approach is generally recommended as the most appropriate method to address issues of cultural diversity and discrimination with adolescents (Totten, 1989). In addition, Ponterotto et al. (1987) suggested that using such activities create a safe environment in which adolescents can explore the controversial and/or difficult subject matter of American race relations.

During each of the ten 45-minute class sessions, I introduced a topic relating to African-American culture, history or race relations between African-Americans and European-Americans. During Sessions 2 through 9, lectures, games, videos or other activities were used to illustrate the important points of the topic and class discussion and questions always occurred. During the last 15 minutes of these 7 class sessions, students completed journal writings describing and/or giving their opinions about the information

presented during the class session they had experienced. Appendix B gives a list of materials and Appendix M gives a complete description of the curriculum used.

*Session 1.* In Session 1, after a brief introduction by the teacher, I introduced myself and my purpose for being in their classroom in more detail. The *Racial Attitude Survey* was completed as a pretest. Students had an opportunity to ask questions regarding the purpose and use of the survey (e.g., whether it was part of a grade), but not on the specific content of the survey (e.g., asking if an answer was correct). Survey completion took approximately 15 to 20 minutes. After the surveys were completed, a student volunteer collected the surveys, sealed them in an envelope and took the envelope to the main office. The Informed Student Consent Forms were then distributed. (The consent forms were distributed after the completion of the survey because, as previously mentioned, this project served the dual purpose of providing information for the 2 schools and the dissertation. The schools wanted information regarding the outcome of this study for all students who participated and required completion of the survey as an academic requirement.) I read the consent form out loud for the students and allowed them to ask questions. (Please see Appendix C for a copy of the procedures for obtaining informed student consent, and please see Appendix D for a copy of the Informed Student Consent Form.). After receiving student informed consent (100% of students consented to participate), I distributed the Parent Informed Consent Form and accompanying letter of explanation to the students. I read the parent consent form and letter aloud, asked if there were any questions and answered the questions raised. Please see Appendix E and F for a copy of the parent informed consent letter and the Parent Informed Consent Form.

*Session 2.* The primary purpose of this session was to introduce the students to the topics of discussion for the coming weeks and get to know students by first name. This was accomplished through the following activities. The students were given a brief description of the topics for the following 8 weeks. As an icebreaker activity, students introduced themselves, identified their culture (if known), and named one object (e.g. liederhosen, home-made pasta) that represented their culture. I gave a brief 20-minute didactic lecture on the definitions of culture and racism, African-American history, and the characteristics of African-American culture, using material from White and Parham (1994). The primary instructional activity was lecture, and index cards were available during the lecture to write anonymous questions. The questions were collected after the lecture and questions were chosen randomly to be answered. Students then completed a journal writing which were collected at the end of the class session.

*Session 3.* The primary focus of this class session was to introduce the concept of prejudging people based on little information and to discuss how this kind of judging can cause inappropriate discrimination. This was accomplished through two activities called Object Language and Defining Futures. Object Language was adapted from an found in *GlobalSense: A leader's guide to games for change* (Cech,1996) a resource book of multi-cultural games and activities. For the activity, students were asked to write descriptions of what they might think of a person who wore a particular item of clothing, such as baggy pants, a Star of David or a Confederate Flag. The directions given for the activity in *GlobalSense* (Cech, 1996) indicated that the items should be changed to match the particular geographical location and/or the current styles of teenagers, so as to remain current with the trends. This was done for this activity based on conversations with

teenagers at the time the list was being created. Defining Futures was also found in *GlobalSense* (Cech, 1996) but was not changed in any way. In this activity, students were asked to describe what kind of future a person with a particular childhood might grow up to have. Three vignettes were given to the students as a handout. Each vignette was followed by a space for students to write their predictions. The vignettes included: (a) a child who was abused and didn't learn to read until she was 8 years old, (b) a child who was a street urchin in the streets of France, and (c) a very bright student with a high score on an intelligence test. After students made their predictions on the particular child's future, a brief discussion was held in which the students voiced their individual predictions. Then, the actual identities of the individuals who matched these descriptions were given (Oprah Winfrey, CoCo Channel, and Ted Bundy, respectively).

When the activity was complete, I introduced the first segment of the series *Eyes on the Prize*, a video detailing the beginning of the Civil Rights Movement. The video starts with a description of how Dr. Martin Luther King was chosen as a leader and how Rosa Parks assisted in beginning the Montgomery bus boycott. Index cards were available to students to write down questions during the playing of the video. The session ended with 15 minutes of journal writing.

*Session 4.* At the beginning of the Session 4, I recapped the video and activities and answered the questions from the previous week. We held some discussion around the questions. Students completed a journal writing for the last 15 minutes of class.

*Session 5.* The primary goal of Session 5 was to dispel common stereotypes involving African-Americans. This was done through the completion of a *Racial IQ* quiz (Chideya, 1995) which asked questions regarding factual information involving the

current status of African-Americans (Chideya, 1995). Questions covered topics including sports, education, welfare and history. Students were given 15 minutes to complete the quiz. Discussion time followed and index cards were available for their anonymous questions. Answers to the quiz and their anonymous questions were provided aloud. The students completed the journal writing in the last 15 minutes.

*Session 6.* The primary goal of Session 6 was to show students real situations in which Black and White people may be treated differently. In Session 6, I showed a brief video: *True Colors*. *True Colors* is a short (approximately 20 min.) section of a 1993 broadcast of the ABC show 20/20 in which two men, one White and one Black, did “racial testing” in a Midwestern city. The producers videotaped the men trying to buy a car, seek employment and rent an apartment. The two men were treated differently in the same situations. During the showing of the video, index cards were used for anonymous questions. After the video was complete, class discussion and answering the anonymous questions followed. Fifteen minutes were allotted at the end of class for journal writing.

*Session 7.* For Session 7, different activities were used for male and female classes. This was done to accommodate the specific requests of freshmen boys to be active and “play games.” Although freshmen boys were most vocal, all groups expressed an interest in game-like activities. This indicated to me that interest was waning in the nature of some of the presentations and activities, so I altered Session 7 to incorporate “fun” activities and address questions of interest to students who might not have been addressed. Three different activities were used varying by age and gender to target specific needs and interests for each group. The activities were: Time Clocks (Freshmen boys), Cups and Beads (Junior Boys) and, Pantyhose (Freshmen and Junior girls).

The activity Time Clocks was used to address the need of Freshmen boys to understand that everyone was not “just like them” and that their cultural norms the standard for judging all other cultures. The intent of the activity Time Clocks was to show Freshmen boys that while they thought their classmates were “just like them,” they often were not. Yet, these differences didn’t make them like each other any more or less or treat each other with discrimination. Time Clocks is a game in which a picture of a clock with a line next to each hour is given to each student. Questions are read out loud to students and they are to find a classmate that shares their answer and write that student’s name next to the hour indicated. For instance, I called the hours in order and for each hour read a question aloud, such as “does your family eat dinner together every evening at the same time and at a dinner table?” Each question was based on what many consider common practices in America, but in fact often are very different for each family.

Cups and Beads was used for the Junior boys, an activity from J.B. & Associates, a local diversity instruction business. The goal of the activity was to help students realize that because they had little contact with people of other races and cultures it was difficult for them to understand the lives of people they were not familiar with. In the activity Cups and Beads, the junior boys met in groups of five. The groups were determined by having students count around the room from 1 through 5 and assigning groups 1, 2, 3, 4, and 5. The groups each received four cups, each filled with different color beads (red, yellow, black or white). Then, each of the students was given an empty cup and students were told that each color bead in the cups represented a race of people. The red beads represented Native Americans (or indigenous peoples), yellow represented Asians/Asian Americans, black beads represented Africans/African-Americans and white beads

represented Europeans/White Americans. I instructed students to place in the empty cup in front of them a bead for each of the following categories, and I then listed several professionals and other people that they come in contact with on a regular basis, such as their teachers, family doctor, dentist or neighbors. After twenty types of individuals were mentioned, the students were asked to examine their cups. The cups were typically filled with predominantly white beads, which illustrated their limited contact with people of other cultures and races.

The Pantyhose activity was used with the Freshmen and Junior girls to illustrate the problem Black women specifically face in the fashion and beauty industries. Because of prior exposure to feminist issues by their teachers, the girls were aware of the issues that White women face on a daily basis, such as the cost of dry cleaning and beauty items. However, they seemed to be unaware of the issues specifically facing Black women, especially in the area of beauty supplies and representation in the fashion and beauty industry. Therefore, as fashion and beauty seemed to be a common interest area (I had to take away several fashion magazines and makeup during my time with them), I decided to capitalize on a “teachable moment” and link it to a related activity. For the Pantyhose activity, I bought several bottles of foundation and pantyhose whose color was “nude” as well as several popular fashion and beauty magazines (such as *Vogue* and *Redbook*) and an article that appeared in *Essence* entitled “Where have all the Black models gone?” I placed the makeup on my face and the pantyhose over my hand and asked “Nude for who?” This sparked discussion revolving around the names of colors makeup/pantyhose and the assumptions that come along with those names. Students were instructed to look through popular fashion and beauty magazines and find as many Black

models as they could. (In those particular issues there were none). This was used to move into the *Essence* article which highlighted the point that Black fashion models are the only group of models that come in and out of fashion as opposed to seeing color as natural and beautiful at all times. Each activity reinforced earlier concepts discussed in class regarding racism, bias and discrimination.

*Session 8.* The primary purpose of this session was to focus on issues surrounding non-fluent English speakers. During Session 8, I directed the students in a game of Tenglisha (Cech, 1996) that aims to illustrate to students through role-play what it is like to be a non-fluent English speaker. The students were divided into groups of about 5 students. One student was asked to volunteer from each group. The volunteer was directed to leave the room and wait until asked to return. While the students were out of the room, the remaining group members were given the direction to speak only in Tenglisha when the student returned to the room. Tenglisha is a nonsense language in which each word of the English language is spoken with a “T” at the beginning and an “A” at the end. The group members were asked to come up with 5 questions or directions for the student volunteers when they re-entered the room. The students who were out of the room attempted to answer the questions asked in Tenglisha. After the activity, the volunteers described their feelings about not being able to understand the language. Discussion about non-fluent English speakers followed and 15 minutes was allowed for journal writings.

*Session 9.* The primary purpose of Session 9 was to address the students’ comments in *Journal Writings* and *Anonymous Questions* which seemed to indicate that they believed I was making a bigger deal out of race and racism in the United States than

they thought was necessary. Many noted that they believed racism was dead and not an issue that needed to be addressed. In Session 9, students were divided into groups of approximately 5 to 6 students. Each group was asked to read a news article describing a current situation regarding race relations in the United States. The articles used were: “The Midol Case” in which a Black female teenager gave a White female teenager a Midol pill while on school property. The Black teenager was expelled from school for dispensing “drugs” and the White teenager was suspended for 10 days (later reduced to 3) for taking “drugs.” This occurred in a predominantly White school district in Ohio. The second case involved a Black woman’s house being vandalized with racial epithets in a predominantly White Philadelphia neighborhood. The third case involved the death of a young Black single mother who was killed by a bus on her way to work at a suburban Buffalo mall. Her parents claimed she was killed because the busses from the predominantly Black inner city were not allowed to drop off passengers on the mall property, although busses from the predominantly White suburbs were. The students were asked to determine if they thought the incidents were cases of racism, and, if so, what they thought the consequences or actions to remedy the situation should be. After the completion of the activity, the whole class discussed the articles and 15 minutes was allowed for journal writing.

*Session 10.* The purpose of session 10 was to read a story that provided a non-threatening example of the concepts discussed over the 10 weeks. I read a story called *The Sneetches* by Dr. Seuss. The story is about creatures who discriminated against one another based on appearance. The story ended with the Sneetches learning that there was no difference between them and becoming friends. The *Racial Attitude Survey* was

completed as a post-test. Survey completion took approximately 15 to 20 minutes. A student volunteer collected the surveys, sealed them in an envelope and took the envelope to the main office. The students were able to use the list of student names and numbers if they were unable to remember their identification number.

## Results

In this section, the results of the data analysis for the research questions will be presented. The data will be presented in table form in the order the research questions were asked followed by a brief discussion of the results. The survey data will be presented first, then, the results of the journal writings will be presented next. Finally, the data from the *Racial Attitude Survey* will be compared to the data from the *Anonymous Questions* and the *Journal Writings* in order to examine the effect of social desirability bias on either source of data.

### *Research Questions*

1. To what extent are there differences in the racial attitude of White adolescents, as a function of cultural diversity instruction? Specifically,
  - a) To what extent does the 10-week instructional program concerning African-American culture and history affect the scores of White adolescents on the *Racial Attitude Survey* (Byrnes & Kiger, 1987)?
  - b) To what degree does the cultural diversity instruction affect the scores of white adolescents on the *Racial Attitude Survey* (Byrnes & Kiger, 1987) when compared to a group of ninth and eleventh grade students who received no cultural diversity instruction?

- c) To what degree does cultural diversity instruction affect the level of *White Racial Identity Development* reflected in the *Journal Writings* composed by White adolescents?
2. To what degree are there gender and/or grade level differences evident in White Racial Identity Development as evidenced by *Anonymous Questions* and *Journal Writings* and *Racial Attitude Survey* scores?

The questions were answered by using a 2x2x2 ANOVA (instructional x comparison group; males x females; Freshmen x Juniors) statistical analysis. The instructional and comparison groups will be compared to one another and to themselves on the Byrnes and Kiger (1987) *Racial Attitude Survey*. The comparisons that were possible were the following: A between subjects comparison because I compared each groups pre- and post-test results to one another and a within subjects comparison because I compared the pre- and post-test results of the same group against itself.

*Was there a difference in Racial Attitude as a result of Cultural Diversity Instruction?*

1a) To what extent does the 10-week instructional program concerning African-American culture and history affect the scores of White adolescents on the *Racial Attitude Survey* (Byrnes & Kiger, 1987)?

There was no significant difference for any experimental group from the pre-test to the post-test. Therefore it would appear that cultural diversity instruction had no impact on the scores of White adolescents on the *Racial Attitude Survey* by Byrnes & Kiger (1987). The results are presented in the following table.

Table 3

*Analysis of Variance for Racial Attitude Survey*

Source	df	F	p
Pre-test x post-test			
Within Subjects			
Ninth grade females	1.05	.659	$p \geq .05$
Ninth grade males	.63	.738	$p \geq .05$
Eleventh grade females	1.87	.348	$p \geq .05$
Eleventh grade males	2.71	.263	$p \geq .05$

The mean score for the pre-test for the ninth grade females in the Instructional group was 87.14. Their mean score for their post-test was 86.09 which was a decrease of 1.05 points. The results of the F-test indicate that there was no significant difference between their pre and post-test means indicating there was no change in their racial attitude scores as a result of *Cultural Diversity Instruction* (.659,  $p \geq .05$ ). The results indicate the girls stayed the same over time.

The mean score for the pre-test for the ninth grade males in the Instructional group was 83.43. Their mean score for their post-test was 82.80 which was a decrease of

.63 points. F-test results indicate there was no significant difference (.738,  $p \geq .05$ ) between their mean scores.

The mean score for the pre-test for the eleventh grade females in the Instructional group was 90.71. Their mean score for their post-test was 92.58 which was an increase of 1.87 points. F-test results indicate there was no significant difference (.348,  $p \geq .05$ ) between their mean scores.

The mean score for the eleventh grade males in the Instructional group was 73.57. Their mean score for the post-test was 70.86 which is a decrease of 2.71 points. The F-test results indicate there was no significant difference (.263,  $p \geq .05$ ) between the mean scores.

1b) To what degree does the *Cultural Diversity Instruction* affect the scores of White adolescents on the *Racial Attitude Survey* (Byrnes & Kiger, 1987) when compared to a group of ninth and eleventh grade students who received no *Cultural Diversity Instruction*?

As a function of the computer program (STATA: Statistics/Data Analysis) used, the pre-test results for the four instructional and four comparison groups was compared. The results showed that the pre-test results of the Comparison groups and the Instructional groups were not similar in three of four cases. There were pre-test differences ( $df = 5.5$ ,  $p < .05$ ) between the ninth grade female Instructional ( $\bar{x} = 87.13$ ) and Comparison groups ( $\bar{x} = 92.64$ ); ( $df = .37$ ) between the eleventh grade female Instructional ( $\bar{x} = 90.71$ ) and Comparison groups ( $\bar{x} = 91.08$ ); and, ( $df = 8.01$ ) between the eleventh grade male Instructional ( $\bar{x} = 73.57$ ) and Comparison groups ( $\bar{x} = 81.58$ ). Therefore, the F-test

was run with an adjustment for pre-test differences. The following table contains the results.

*Table 4*

*Analysis of Variance for Racial Attitude Survey*

Source	df	F	p
Post-test x pre-test			
Between Subjects			
Ninth grade females	8.03	.090	$p \geq .05$
Ninth grade males	3.71	.142	$p \geq .05$
Eleventh grade females	9.65	.003	$p \leq .01$
Eleventh grade males	2.56	.429	$p \geq .05$

Note: Due to the significant difference between pre-test means an adjustment was made. The above table contains those results.

The only significant result was that of the eleventh grade females. Although the eleventh grade female Instructional group did not change significantly over time when their pre- and post-test results were compared to one another, the Instructional group's post-test mean was 9.65 points higher than the Comparison group's. Indicating that after the adjustment for the significant difference of the pre-test means, the eleventh grade female instructional group gained 9.65 points over the Comparison group. This indicates that the eleventh grade female instructional group had more positive racial attitudes than the control group due to cultural diversity instruction.

1c) To what degree does cultural diversity instruction affect the level of *White Racial Identity Development* reflected in the *Journal Writings* composed by White adolescents?

A panel design was used to analyze the data for each Instructional group. Panel designs are used for unbalanced data and mixed models. This method of analysis was chosen because not all of the students turned in *Journal Writings* each week. In order to use a repeated measures method of analysis, each student would have had to turn in each journal writing. A repeated measures design would have thrown out all incomplete data. The results of the panel design are contained in the following table.

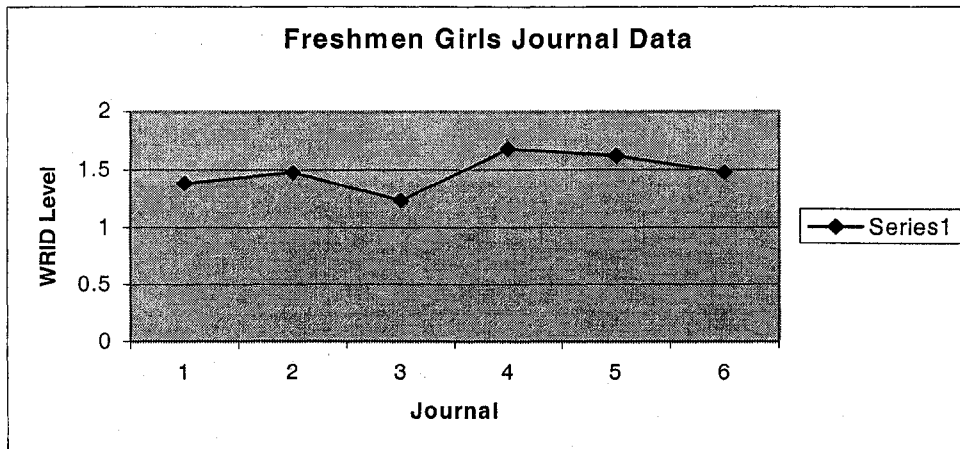
Table 5

*Panel Design for Journal Writings*

Source	$\bar{x}$	sd	Min	Max	N
Overall	1.67	.84	1	5	N=629
Between		.45			n=121
Within		.72			

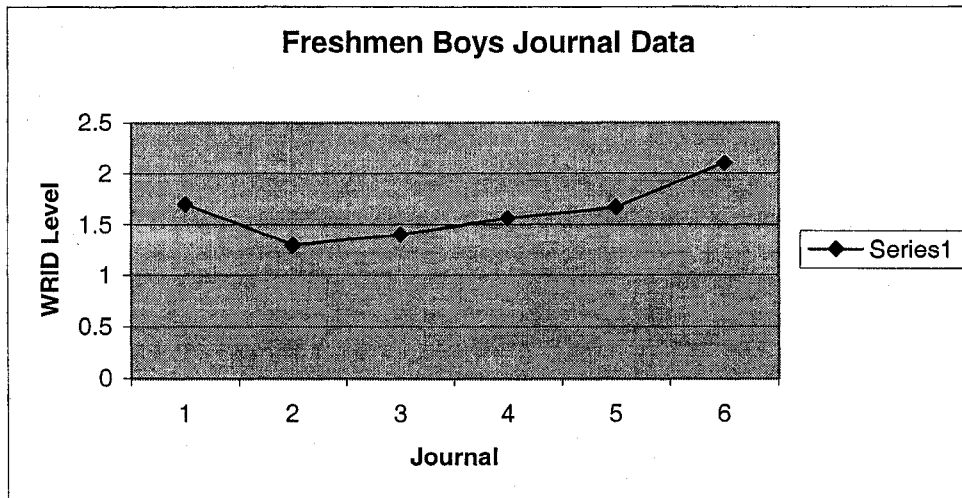
The inter-rater agreement for *Journal Writing* was .82. The mean overall level of *WRID* for the groups was 1.67 (contact/disintegration stage) with a standard deviation of .84 points. The total number of journal writings analyzed was 629. The Freshmen girls turned in a total of 151 journal writings; the Freshmen boys turned in a total of 196 journal writings; the Junior girls turned in a total of 176 journal writings; and, the Junior boys turned in a total of 109 journal writings. The Junior boys turned in the highest percentage of journal writings per capita averaging an 83% turn in rate.

Figure 2



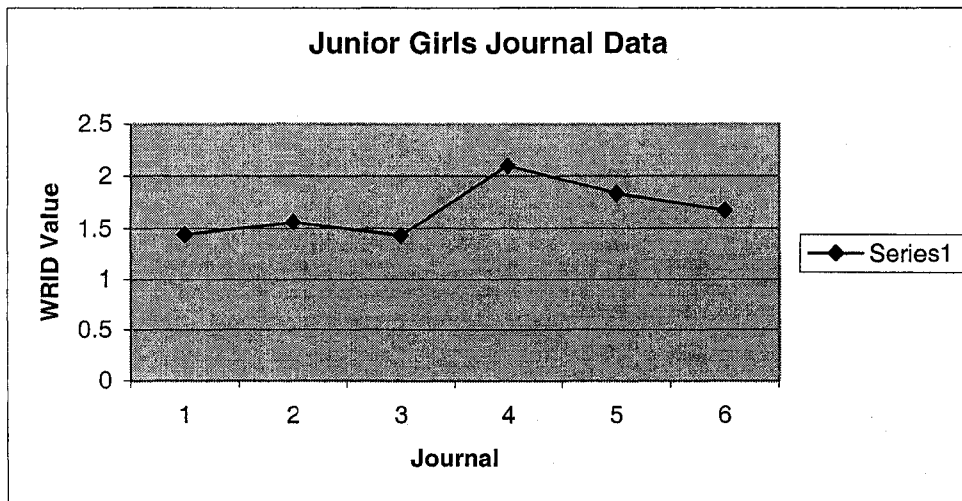
The Freshmen girls did not improve on their level of *White Racial Identity Development* on their journal writings (n=151) during the course of the study. Their WRID levels ranged from a mean level of 1.23 (contact stage) for the third journal writing to a mean level of 1.68 (contact/disintegration stage) for the fourth journal writing. The mean level of their first journal writing was 1.38 and a mean level of 1.48 for journal writing 6. This was not a statistically significant increase from journal writing 1 to journal writing 6.

Figure 3



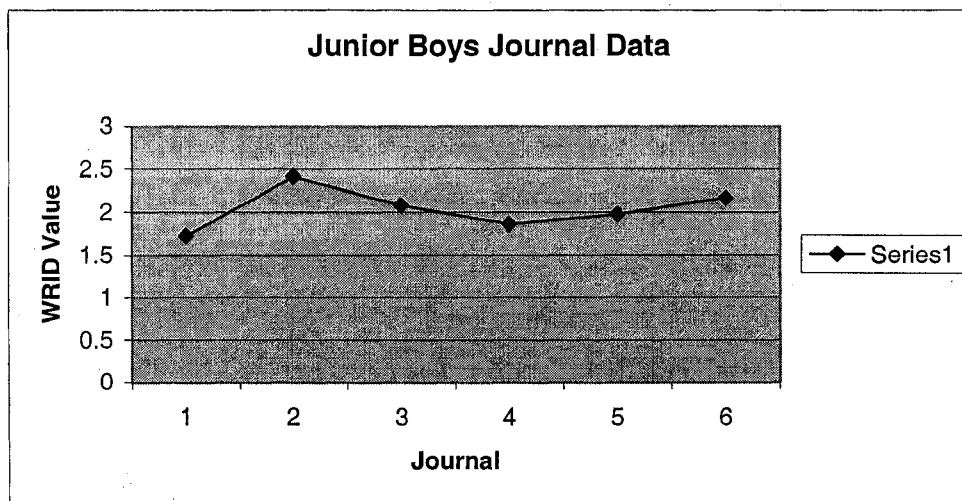
The Freshmen boys did not improve on their level of *White Racial Identity Development* in their journal writings (n=196) during the course of the study. Their *WRID* levels ranged from a mean level of 1.3 (Contact) for their third journal writing to a mean level of 2.1 (Disintegration) for their sixth journal writing. The mean level of their first journal writing was 1.7 (Contact/Disintegration) which contributed to a net gain of .4 over the course of the study. This was not a statistically significant increase from journal writing 1 to journal writing 6.

Figure 4



The Junior girls did not improve on their level of White Racial Identity Development on their *Journal Writings* (n=176) during the course of the study. Their *WRID* levels ranged from a mean level of 1.44 (contact stage) on the first journal writing to a mean level of 2.1 (disintegration stage) on the fourth journal writing. The mean level of their first journal writing was a 1.44 (contact) which contributed to a net gain on their *WRID* level of .23 to a mean of 1.67 (contact/disintegration) on the sixth journal writing over the course of the study. This was not a statistically significant increase from journal writing 1 to journal writing 6.

Figure 5



Over the course of the study, the only group to statistically improve on their level of *White Racial Identity Development* in their *Journal Writings* (n=109) were the 11<sup>th</sup> grade males. Their *WRID* levels ranged from a mean of 1.72 (contact/disintegration stage) on the first journal writing to a mean of 2.42 (disintegration stage) on the second journal writing. They improved by .5 points from the first journal writing (mean *WRID* level 1.72 contact/disintegration stage) to the sixth journal writing (mean *WRID* level 2.17, disintegration stage). This was statistically significant at the .002 level. In real numbers, however, a gain of .5 seems negligible.

*Were there gender differences in WRID and Racial Attitude?*

2) To what degree are there gender and/or grade level differences evident in *White Racial Identity Development* as evidenced by *Journal Writing* scores?

This question was analyzed through the use of a panel design for comparison of each instructional group. The results in the following tables show how the groups compared to one another on a week by week basis for *Journal Writing*. The gender and

grade level differences are examined in the following table and will be extracted to give the reader a clearer view of the results.

Table 6

Panel Design Results for Journal Writings by Grade and Sex

Source	Coefficient	SE	z	P>  z
Sex	.25	.07	3.5	$p \leq .002$
Grade	.26	.07	3.7	$p \leq .002$

On the measure of *White Racial Identity Development of Journal Writings*, overall the males (net gain of .62) gained more over the course of the study than did the females (net gain of .61). The 11<sup>th</sup> graders (net gain of .37) gained more over the course of the study than did the 9<sup>th</sup> graders (net gain of .25), overall.

3) To what degree are their differences between the results of the self-rated *Racial Attitude Survey* of the students and the results of the graduate student ratings of the *Journal Writings*?

A statistical analysis could not be completed regarding this question due to the differences in the measurement. It appears, however, that there was no social desirability involved in the answering of the *Racial Attitude Survey* or the *Journal Writings* as the results of each measure proved to be insignificant.

#### Discussion

*Synopsis.* The 11<sup>th</sup> grade male Instructional group showed an improvement of .5 of a point increase in the *White Racial Identity Development* over 6 *Journal Writings* as

judged by two independent raters (inter-rater agreement was .82). This may be as a result of more content to be judged by the raters as it was noted that the 11<sup>th</sup> grade males tended to write more in their journal responses. As more cultural diversity sessions were held, the 11<sup>th</sup> grade males also tended to stop writing summaries of the day's discussion and started writing their opinions regarding the day's discussion. They also tended to more actively discuss the day's topics than did the other classes. Of 22 11<sup>th</sup> grade males typically present for the diversity instruction, it was noted between 18 and 21 of the students made comments during discussions.

*Rapport.* It seems appropriate to discuss the effect of rapport on the results of this study. It appeared to me that I had better rapport with some classes than I did with others. It was my opinion that the 9<sup>th</sup> grade males were immature and difficult to manage because there were 35 of them assigned to the class. They made jokes frequently, called out and made comments that were not relevant to the topic of the day. I believe they did not understand the point of having the diversity instruction and I believe I responded to them in a way that reflected my beliefs.

It was my opinion that the 9<sup>th</sup> grade girls were quiet, timid and not interested in the subject matter. Again, I did not think they understood the point of diversity instruction and found the sessions either confusing or irrelevant. Again, I believe I treated them as such when I lead the sessions.

I found the 11<sup>th</sup> grade females and males more interested in the subject matter and more capable of discussion. Both groups were able to bring up examples from their own experiences or that of their siblings or parents. It took longer to build rapport with the females than it did with the males, but it is my opinion that I had the same level of

rapport with both groups by the end of the study. I do believe I leaned toward favoritism with the 11<sup>th</sup> grade males as I found their discussions the most lively and the most challenging. They challenged everything from definitions of racism to how people of color perceive the world. They informed themselves with more points to bring up every week and seemed genuinely interested in the subject matter. I do not think it was an attempt at growth on their part, but yet an attempt at establishing the correctness of their opinions. I found that enjoyable and fascinating and I believe I treated them as such. Thus, it did not surprise me that although there was little growth in real numbers in terms of their *White Racial Identity Development*, that their group showed some improvement over time. I believe this also of the 11<sup>th</sup> grade females.

The level of rapport with the instructional groups, I believe affected the utility of *Anonymous Questions* as an assessment tool. As my rapport with each group built over time, students were more willing to ask questions aloud as they became more comfortable with me as their facilitator.

*Adolescence.* The students in this study were in varying stages of adolescence. The Freshmen were likely in the early to middle stages of adolescence. Characteristic of being in the early stages of adolescence would be a struggle with a sense of identity; a tendency to return to childish behavior and being more likely to express feelings by actions rather than words (Retrieved from [http://teachervision.com/lesson-plans/lesson-2874.html?for\\_printing=1](http://teachervision.com/lesson-plans/lesson-2874.html?for_printing=1) on November 30,2002.) This may account for the silliness of the Freshmen boys and the quietness of the Freshmen girls.

The Juniors were likely moving from middle adolescence into the late stages of adolescence which is characterized by an interest in moral reasoning, capability for useful

insight and an acceptance of social institutions and cultural traditions. This may account for the Junior boys preparing each week to argue their points and the higher level of conversation that occurred with the Juniors overall.

*Crescendo.* At times it was difficult to challenge students on their thinking because I was trying thinking about what to say and would miss opportunities to speak. On one such a occasion, I had made a comment regarding classical music. In challenging my comment a Junior boy began to describe classical music structure, but did not use the word *crescendo*. As he was speaking, I kept wondering why he didn't choose to use the word and thought perhaps he was making assumptions about what I knew about classical music because I am Black. This may not have been an accurate assumption on my part, but I failed to challenge his thinking because of my own thoughts at the time he was speaking.

On another occasion, a Junior girl was talking about her father who was a firefighter. He had recently taken the exam for a promotion to fire chief. A black man was hired over him. As she spoke, she stated that her father had scored number five on the exam and that the Black man should not have been hired over her father. Her assumption was flawed in that she did not believe that the Black man could have been one of the four people to score above her father. At the time, I simply let her talk, instead of pointing out her flawed thinking because I was thinking, "Why doesn't she think this man could have scored above her father?" I again missed an opportunity to challenge thinking because of my own thought processes. Several weeks later, it was announced that the Black man had scored number one on the exam and had the experience to be

promoted. I was later able to share this with the young lady, but missed a teachable moment when this arose in class.

*The N Word.* Although I thought that I had the best rapport with the 11<sup>th</sup> grade boys, one question in particular on the *Racial Attitude Survey* became of interest to me while analyzing the raw data. The following question (with responses) was asked on the survey:

6. Imagine that you are visiting with several good friends, chatting and sharing humorous stories. One of your friends tells a joke about blacks using the word “nigger.” Under these conditions,

\_\_\_ I wouldn't say anything, and would think it was a harmless joke.

\_\_\_ I probably wouldn't say anything, but I would feel uncomfortable.

\_\_\_ I would probably say it wasn't a very good joke.

\_\_\_ I would criticize him for telling such a joke.

I expected (hoped) that students would be more likely to respond “I would criticize him for telling such a joke,” or “I would probably say it wasn't a very good joke.” I paid such close attention to this question because the use of the N word, from my experience, can cause such a visceral reaction if used by a White person in the presence of a Black person. What was found was somewhat disturbing. The answers broke down by sex. They were as follows: 52% of Freshmen boys and 62% of Junior Boys responded that they wouldn't say anything and would think it was a harmless joke. Only 5% of Freshmen girls and 19% of Junior Girls answered in that way. In comparison, 45% of Freshmen girls and 26% of Junior Girls responded that they would say it wasn't a very good joke. While only 14% of the Freshmen boys and 0% of the Junior boys responded

in that way. Further, 23% of Freshmen girls and 39% of Junior girls responded that they would criticize their friend for telling such a joke. Only 11% of the Freshmen boys and 5% of the Junior boys responded in that way. This question further broke down along gender lines in that overall 55% of the males responded with the harmless joke response, whereas only 13% of the females chose that response. In addition Juniors were more likely to check the harmless joke response than were the Freshmen.

It strikes me as interesting that the 43% of the Junior Boys who responded they thought it was a harmless joke, also responded on another question that if someone did not want to room with someone black in college they had a right to that opinion. Of the Junior Boys who responded that use of the N word in a joke was harmless, 19% stated they would find the attitude of someone not wanting to room with someone black offensive. Another 29% of the Junior Boys checked that they would disapprove of such an attitude, but wouldn't say anything. If one were to assume that the 48% of boys who found such an attitude offensive or would disapprove of the attitude, wouldn't mind living with someone black in college, they failed to have the ability to think that the use of the N word in any context may offend that roommate. This attitude may be related to adolescence in that they may be concerned with the present or near future or that they are interested in making new friends. (Retrieved from [http://teachervision.com/lesson-plans/lesson-2874.html?for\\_printing=1](http://teachervision.com/lesson-plans/lesson-2874.html?for_printing=1) on November 30,2002.)

*Study Weaknesses.* There were several weaknesses to this study. One of which was the use of a continuous change model for *White Racial Identity Development*. One of the criticisms of the WRID model is that there is no research evidence to support the supposition that identity development occurs in a stage-wise fashion (Rowe, et al., 1994).

Another limitation of the study is that it relies on a measure of self-report which is subject to social desirability bias (Weiten, 1995). In addition, the study does not account for the experiences of the control group. While the teachers agreed not to use any of the activities until the study was over and I was in possession of the unique activities used, there were no observations or agreements signed to ensure that they were not using the techniques. There were also no make-up opportunities in the *Instructional Group* should absences have occurred.

*Need for Further Research.* These results do not reflect a strong case for continuing investments in cultural diversity instruction for White Catholic High School Students. However, there are several difficulties in immediately jumping to that conclusion. One such difficulty is that the study was conducted in same-sex high school settings with little racial diversity. This may have had a major impact on the results of this study. For example, 9<sup>th</sup> grade males had a more positive racial attitude than did 11<sup>th</sup> grade males. This may reflect that as white males develop in a majority white all-male setting, their racial attitudes become more negative overtime. This may be due to peer pressure, the culture of the school setting or beginning to develop strong opinions regarding their places in the world after graduation. Many of the young men, in both 9<sup>th</sup> and 11<sup>th</sup> grades, repeatedly described Affirmative Action as discrimination against white males.

The 11<sup>th</sup> grade females may have shown a positive increase in their racial attitude because during their years at the school, gender discrimination is discussed repeatedly. They may have been more susceptible to understanding notions of power, discrimination and unfair treatment based on an arbitrary physical feature. Having been predisposed to

discussions of discrimination that have personal meaning may have increased their ability to positively react to *Cultural Diversity Instruction*. Because of these reasons, further research regarding the utility of *Cultural Diversity Instruction* could occur in non-homogenous settings.

Further research into the utility of using the *White Racial Identity Development* stages for assessing the effectiveness of *Cultural Diversity Instruction* should be pursued further in a setting where more consistent responses are available. The difficulty in assessing these results statistically was a drawback to this study. In addition, further research should be conducted that allows for a comparison between the *Journal Writing* results and the *Racial Attitude Survey*. This might be accomplished by using Helms' survey, however, she does state that the scale is not intended to measure racial attitudes (Helms & Carter, 1991).

It would also be warranted to continue such a study on longitudinal basis. The students in this study were adolescents at the time of instruction and are now adults. Typically adolescents are still attending to their parents opinions regarding race while moving toward independence (Vernon, 1993). After establishing themselves as adults, it would be appropriate to examine their *Racial Attitudes* and *WRID*. It would be necessary to track the students in both the Comparison and Instructional groups to establish the impact of *Cultural Diversity Instruction* on their adult opinions regarding race.

*Conclusion.* As educational institutions have become more diverse, they have been charged with preparing students for multicultural settings. The issue of teacher student "readiness" to deal with diversity has been a topic of discussion. This study attempted to examine the effectiveness of *Cultural Diversity Instruction* on the *White*

*Racial Identity Development* and the *Racial Attitudes* of White Catholic High School Students. It was found that 11<sup>th</sup> grade females improved upon their Racial Attitudes and 11<sup>th</sup> grade males improved upon their White Racial Identity Development after 10 weeks of cultural diversity instruction.

It appears that White males develop negative racial attitudes over time when in a homogenous racial and gender setting. However, their *WRID* can be positively affected through *Cultural Diversity Instruction*. It also appears that the *Racial Attitudes* of 11<sup>th</sup> grade White females can be positively affected by *Cultural Diversity Instruction*. Although the results in real numbers may seem negligible, continued investment of educational institutions in *Cultural Diversity Instruction* and further research appears warranted.

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## Appendixes

Appendix A

Instructions for Administering Racial Attitude Survey

Racial Attitude Survey

## PROCEDURES for SURVEY

1. Ask for a student volunteer to collect surveys when every member of the class has completed them. Instruct them to place completed surveys in the manila envelope provided and seal the envelope when complete.
2. Tell the students they will be receiving a survey you would like them to fill out. Direct the students to keep the survey closed until you tell them to open them.  
Saying, "I have a survey I would like you to fill out. Please keep your survey closed until I direct you to open them."
3. Hand out the surveys by row. (Counting how many students are in the row and giving that amount to the first person by asking them to "pass them back.")
4. When each member of the class has a survey, read the directions to the students and make sure they understand. Answer any questions that DO NOT pertain to the why or the content of the survey.
- \*5. Instruct the students to close their surveys and turn them over when they have completed answering the questions.
6. Instruct the students to open their surveys and begin answering the questions. Check periodically to see if they have completed the survey. It should take approximately 15 to 20 minutes.
7. When all surveys are complete, ask the students to pass them forward.
8. Instruct the first person in each row to keep the surveys closed.
9. Instruct the student volunteer to collect the surveys and place in the envelope when complete. Ask them to seal the envelope.
10. If at Seton, ask the student volunteer to take the envelope to the main office and place in "MOIRA VERA'S" mailbox. If at Elder, ask the student volunteer to place the envelope in the pre-arranged area.

Thank you for your help and cooperation.

\* Please emphasize this direction.

## INSTRUCTIONS

PLEASE DO NOT TURN THIS PAGE UNTIL DIRECTED BY YOUR TEACHER.

You are being asked to fill out a survey. You are asked to fill out the information on the top of the survey, but this information will not be shared in any way with the teacher. The information is requested for record keeping purposes only and will be removed before your survey is read. This survey is totally ANONYMOUS. All of your answers to the following questions will be kept completely CONFIDENTIAL. No one will know what you answered, but you.

Please take this task seriously and reply as accurately as possible. Please place a check mark next to or a circle around your response as directed.

When you have completed the survey, please close it and place it face down on your desk.

Thank you for participating.

## SURVEY

School: \_\_\_\_\_ Student Number: \_\_\_\_\_

Circle One: Female Male Grade: \_\_\_\_ Class Period: \_\_\_\_

Instructions: Please place a check mark by the statement which best reflects what you would do in the following situations:

1. Imagine that as you are sitting in your parents' home one day, a neighbor comes in to ask your parents to sign a letter to a neighbor discouraging her from renting or selling her house to blacks. He explains that it would not hurt blacks because there are plenty of other good places in town to live. He says that keeping blacks out would keep up the value of all the houses in the neighborhood. Your folks are about to sign the letter. Under these conditions,

\_\_\_ I would insist that they were wrong and try to persuade them not to sign the petition.

\_\_\_ I would probably tell my parents that I didn't think that they were doing the right thing.

\_\_\_ I would probably keep quiet because it wouldn't make much difference to me one way or another.

\_\_\_ I would understand their reasons for signing the letter, so I wouldn't say anything.

2. Imagine you have just arrived in a large city and have a heavy suitcase to carry from the bus terminal to your hotel a few blocks away. You decide to take a cab. Waiting on the corner for a cab, you glance across the street and see a black person also waiting for a cab. After a few minutes, a cab comes by and both of you signal for it. The cab goes right by the black, turns around, and comes back to pick you up. When the driver opens the door, he remarks, "I really saw that black fellow first, but I always go by the rule that you should take care of your own first." Under these conditions,

I would figure the cabbie has good reasons for his behavior.

I would probably get into the cab without saying or doing anything.

I would let the driver know nonverbally that I didn't like what he said.

I would definitely tell the cabbie that he had done the wrong thing.

3. Imagine that in one of your classes your instructor has broken the class into small groups to discuss race relations. One of the students in your group says it would be great if blacks and whites got along better but they shouldn't go so far as to intermarry and have children. Under these conditions,

I would voice my disagreement with the student.

I would disagree with the student but not say anything.

I would agree with the student but not say anything.

I would voice my agreement with the student.

4. Imagine that you and your friend are in a small store waiting to make a purchase. Across the aisle, a white person is asking the manager about a sales position that is open. He is given an application to complete and return. Several minutes later a black person approaches the manager about the same job opening and he is told the position has already been filled. Under these conditions,

I would confront the manager about his discriminatory actions and tell him I was taking my business elsewhere.

I would make my purchase and would probably write a letter of complaint to the manager.

I would stay out of it because it wouldn't make much difference to me one way or another.

I would feel it is the right of the management to reject black employees if they want.

5. Imagine that you have a 19 year old brother who has been going pretty steadily with a young black woman for the past month or so. Although your parents admit that she is very nice, they have been trying to force your brother to stop taking her out because they are afraid that they might get serious about each other. Your parents don't mind him having her as a friend, but they don't want him to date her or call her "his girlfriend." One night, during an argument, when your brother is present, your parents ask you what you think. Under these conditions,

I would disagree with my parents and say that, as long as she was a nice person, it was O.K.

I would probably disagree with my parents, but I'd try to keep out of it.

I would probably tend to side with my parents.

I would definitely side with my parents.

6. Imagine that you are visiting with several good friends, chatting and sharing humorous stories. One of your friends tells a joke about blacks using the word "nigger." Under these conditions,

I wouldn't say anything, and would think it was a harmless joke.

I probably wouldn't say anything, but I would feel uncomfortable.

I would probably say it wasn't a very good joke.

I would criticize him for telling such a joke.

7.  Imagine you are standing in line at the movies waiting for the theatre to empty. The person in front of you, pointing at a black man and white woman holding hands as they walk out of the theatre, turns to you and says, "Isn't that disgusting?" Under these conditions,

I would speak up and say, "No, it doesn't bother me."

I would feel uncomfortable with his comment and I would probably give the person a disapproving look.

I would probably agree with him, but I wouldn't say anything back to him.

I would agree with the person.

8. Imagine you and some friends are talking about living arrangements for your freshman year in college. One of your friends says with great disgust that he was assigned to a dorm room with some black guy. Under these conditions,

\_\_\_ I would tell him I found his attitude offensive.

\_\_\_ I would disapprove of his attitude, but I wouldn't say anything.

\_\_\_ I would figure that's just his opinion and he has a right to it.

\_\_\_ I would understand why he didn't like the idea.

9. Imagine that several co-workers at your job are black. You notice that they tend to get the worst job assignments and they don't get promoted as often as the other workers. Under these conditions,

\_\_\_ I would feel that the supervisor knows what's right.

\_\_\_ I wouldn't want to create problems, so I would probably stay out of the situation.

\_\_\_ I would express my concerns to my black co-workers.

\_\_\_ I would go to the next higher supervisor and tell her or him what was going on.

10. Imagine you are a member of a casting committee for a drama club that is in the process of casting parts for a tragic play about two young lovers. The casting committee is in complete agreement that the male lead should go to Sam Olsen. Clearly, the best actress for the part of the heroine is a beautiful black woman. However, a number of the casting committee refuse to have a black actress play the opposite of a white actor in a romantic play. Under these conditions,

\_\_\_ I would say that if they refuse to give the part to the best qualified actress I would resign from the committee.

\_\_\_ I would say that the actress should be judged on her talent not her skin color; but I would go along with any decision the majority made.

\_\_\_ I wouldn't know what to do so I'd go along with whatever the majority wanted.

\_\_\_ I would side with those who felt regardless of the talent issue it would not be wise to cast a biracial couple.

11. Imagine you are looking for an apartment to rent that you saw advertised in the paper. You stop a stranger who is watering his lawn to ask for directions. The person you have stopped gives you the directions but says, "You don't want to live there, that place is full of coloreds." Under these conditions,

\_\_\_ I would tell him that what color of skin the people who live there didn't make any difference to me.

\_\_\_ I would be offended by his comment, but I wouldn't say anything.

\_\_\_ I wouldn't respond to his comment, but if he was right I probably wouldn't rent it.

\_\_\_ I would thank him for his advice and I would no longer consider living in that apartment.

12. Imagine you are having dinner with your parents and a well respected friend of your parents. During dinner, everyone is chatting about different sports players. At this point, your parents' friend states, "It's a good thing coloreds are good at sports because they sure aren't good at much of anything else." Under these conditions,

\_\_\_ I would nod agreement.

\_\_\_ I would ignore the comment not wanting to make an issue of it.

\_\_\_ I would probably noticeably scowl, but I wouldn't say anything.

\_\_\_ I would tell my parents' friend that I was offended by his comment.

School: \_\_\_\_\_ Student Number: \_\_\_\_\_

Circle One: Female Male Grade: \_\_\_\_\_ Class Period: \_\_\_\_\_

Instructions: Please circle the number which best reflects your answer to the following statements (one (1) = very uncomfortable to seven (7) = very comfortable):

I believe I would be happy to have a black person:

- |                              |                    |   |   |   |                  |   |   |
|------------------------------|--------------------|---|---|---|------------------|---|---|
| 1. as governor of my state   | 1                  | 2 | 3 | 4 | 5                | 6 | 7 |
|                              | very uncomfortable |   |   |   | very comfortable |   |   |
| 2. as president of the U.S.  | 1                  | 2 | 3 | 4 | 5                | 6 | 7 |
|                              | very uncomfortable |   |   |   | very comfortable |   |   |
| 3. as my personal physician  | 1                  | 2 | 3 | 4 | 5                | 6 | 7 |
|                              | very uncomfortable |   |   |   | very comfortable |   |   |
| 4. rent my home from me      | 1                  | 2 | 3 | 4 | 5                | 6 | 7 |
|                              | very uncomfortable |   |   |   | very comfortable |   |   |
| 5. as my spiritual counselor | 1                  | 2 | 3 | 4 | 5                | 6 | 7 |
|                              | very uncomfortable |   |   |   | very comfortable |   |   |
| 6. as my roommate            | 1                  | 2 | 3 | 4 | 5                | 6 | 7 |
|                              | very uncomfortable |   |   |   | very comfortable |   |   |
| 7. as someone I would date   | 1                  | 2 | 3 | 4 | 5                | 6 | 7 |
|                              | very uncomfortable |   |   |   | very comfortable |   |   |
| 8. as a dance partner        | 1                  | 2 | 3 | 4 | 5                | 6 | 7 |
|                              | very uncomfortable |   |   |   | very comfortable |   |   |

Appendix B

List of Instructional Materials

Outline for Classroom  
Diversity Sessions

1. Introductions  
What we will discuss for the next ten weeks and why  
Definitions: Culture, Racism  
Racial Attitude Survey
2. African-American Culture and History  
-Overview: Indentured Servitude; Slavery; Insurrections; Civil War; Reconstruction; Jim Crow laws;  
Civil Rights Movement; Desegregation of Schools; Racism today  
-Maintenance of Culture  
-Tenets of African-American Culture  
Anonymous Questions (Index Cards)  
Journal Writing
3. Object Language; Predicting Futures  
Video: 1<sup>st</sup> Segment of Eyes on the Prize (whole class period)
4. Discussion  
Recap of Video  
Discussion
5. Racial IQ Quiz  
Answers; Discussion  
Anonymous Questions  
Journal Writing
6. Video: True Colors  
Discussion  
Anonymous Questions  
Journal Writing
7. Freshmen Boys: “Time Clocks”  
Freshmen Girls; Junior Girls: “Pantyhose”  
Junior Boys: Cups and Beads  
Discussion  
Anonymous Questions  
Journal Writing
8. Game: Tenglisha  
Discussion  
Journal Writing  
Anonymous Questions
9. News Articles  
Discussion  
Journal Writings  
Anonymous Questions
10. Racial Attitude Survey  
Conclusion Discussion

Appendix C  
Procedures for Obtaining  
Informed Student Consent

## Procedures for Obtaining Student Informed Consent

1. Pass out Student Informed Consent Forms
2. Read the student consent forms aloud.
3. Answered student questions.
4. Students fill out forms.
5. Students passed completed forms forward.
6. I collected them and sealed them in a manila envelope.

## Appendix D

### Student Informed Consent

## STUDENT CONSENT FORM

Please place a check mark by the statements if you agree:

I understand that I will be attending presentations given by Ms. Vera, the School Psychologist at Seton High School, once a week for ten weeks as part of my religion course.

I understand that I will be asked to answer questions to a survey, do journal writings and I will be encouraged to ask questions during class sessions.

I understand that I will be asked for my student number on the above mentioned items for record keeping purposes, but that my name will not appear on the survey, journal entries or questions.

I understand that Ms. Vera will not be allowed to match student numbers with names.

I understand that my participation is voluntary.

I, the undersigned, have understood the above explanation and give my consent to participate in Ms. Vera's study.

\_\_\_\_\_  
Signature of Student

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of Investigator

\_\_\_\_\_  
Date

**STUDENT CONSENT FORM**  
for participation in survey

Place a check mark by the statement if you agree:

I understand that I am being asked to answer a survey.

I understand that my name will not appear on the survey, but that I will be asked for my student number for record keeping purposes.

I understand that my name will not be matched with my student number for any reason.

I understand that I will be asked to fill this survey out twice this semester.

I understand that Ms. Vera will use this information as partial fulfillment of the Ph.D. degree in School Psychology at the University of Cincinnati.

I understand that my consent is voluntary.

I, the undersigned, have understood the above explanation and give my consent to have my answers to the survey used in Ms. Vera's study.

\_\_\_\_\_  
Signature of Student

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of Investigator

\_\_\_\_\_  
Date

Appendix E

Parent Informed Consent Letter:

Instructional Group

October 8, 1996

Dear Parent(s),

As you know, your child is required to take a religion class this year. As part of the existing religion curriculum, issues surrounding diversity, bias and discrimination are discussed. This term we are going to discuss these issues through a series of presentations provided once per week for ten weeks during your child's regular religion class. The presenter will be Ms. Moira Vera, the School Psychologist assigned to Seton High School.

Ms. Vera is not only the School Psychologist at Seton High School, but a graduate student at the University of Cincinnati seeking her Ph.D. in School Psychology. In partial fulfillment of the Ph.D. requirements, during the time that Ms. Vera spends in your child's classroom, she will be collecting anonymous information from your child concerning the presentations. Your son or daughter will be asked to answer an attitude survey, write journal entries and will be encouraged to ask questions about the presentations. Your child's name and other identifying information will remain completely anonymous to Ms. Vera and, the survey answers, journal entries and questions your child provides will remain confidential. Your child will be asked to provide their student number on these items for record keeping purposes. (Ms. Vera will not be allowed to match student numbers with names.) The results of this study may also be used to plan future topics in the religion classes at Seton and Elder High Schools.

As a result of the presentations, your child may come home with questions that don't have answers in textbooks or encyclopedias. She or he may ask you about your own attitudes and actions toward visible minorities. You may also be asked how you feel about affirmative action policies of employment and issues surrounding poverty. These issues and questions are ones we are considering through the series provided by Ms. Vera.

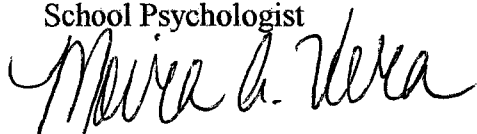
At times you may find it difficult to watch your son or daughter grapple with his or her own attitudes and feelings. Young people are questioning their own belief system and their self-concepts are developing. They are trying to find their place in society. In the classroom, we watch students struggle with respect for your opinion and their need to form their own. We hope that the activities will give you an opportunity to share your experience and wisdom with your son or daughter as they face what we believe to be some of the most important issues of their lives.

Learning is a partnership and your support is essential to your son or daughter's success. We believe that the activities Ms. Vera plans to present will help the students prepare for the challenges of today's world and workplace.

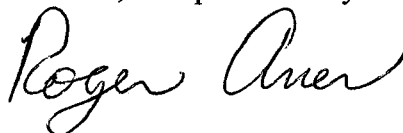
If you have any questions, please feel free to contact Ms. Vera at 471-2158 on Tuesdays and Thursdays; and, on voicemail at 343-2369 at anytime.

Thank you for your support of this valuable program!

Moira A. Vera, M.Ed.  
School Psychologist



Roger Auer  
Director, Campus Ministry



October 8, 1996

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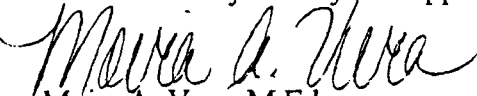
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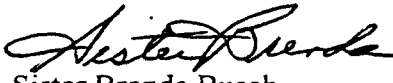
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Moira A. Vera, M.Ed.  
School Psychologist

  
Sister Brenda Busch  
Principal, Seton High School

Appendix F

Parent Informed Consent Form:

Instructional Group

PARENT CONSENT FORM

Please place a check mark by each statement if you agree:

I understand that my child will be attending presentations given by Ms. Vera, the School Psychologist at Seton High School, that will occur once per week for the next ten weeks in my son or daughter's religion class.

I understand that my child will be asked to answer an attitude survey, write journal entries and will be encouraged to ask questions concerning diversity, bias and discrimination.

I understand that this information will remain anonymous to Ms. Vera, but that my child's student number will be used for record keeping purposes.

I understand that Ms. Vera will not be allowed to match student numbers with names.

I understand that Ms. Vera will be using this information for partial fulfillment of the Ph.D. degree in School Psychology at the University of Cincinnati.

I understand that the results of this study may be used to plan future topics in the religion classes at Seton and Elder High Schools.

I understand that my consent is voluntary and that I may refuse or revoke my child's participation in journal writing, answering the survey or asking questions.

I, the undersigned, have understood the above explanation and give consent for my child, \_\_\_\_\_ to participate in Ms. Vera's study.

(child's name)

\_\_\_\_\_  
Signature of Parent/Legal Guardian

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of Investigator

\_\_\_\_\_  
Date

Appendix G

Game: Object Language

# OBJECT LANGUAGE

**Describe a person who might wear one of the objects below. What do you know about her/him?:**

Walkman \_\_\_\_\_

Turban \_\_\_\_\_

Baseball cap turned back: \_\_\_\_\_

Baseball cap turned front: \_\_\_\_\_

bandanna \_\_\_\_\_

nose ring \_\_\_\_\_

tattoo \_\_\_\_\_

Save-the-Whales button \_\_\_\_\_

Star of David pendant  \_\_\_\_\_

veil \_\_\_\_\_

swastika \_\_\_\_\_

baggy jeans hung low \_\_\_\_\_

yarmulke \_\_\_\_\_

sweatband \_\_\_\_\_

pocket protector \_\_\_\_\_

gold chain \_\_\_\_\_

navel ring \_\_\_\_\_

shamrock \_\_\_\_\_

expensive gym shoes \_\_\_\_\_

Appendix H

Game: Defining Futures

## DEFINING FUTURES

Read the following three profiles and indicate with a one-word descriptor whether you feel each child is gifted, average/normal, psychotic, neurotic, delinquent, or mentally deficient. What future would you pick for each child?

1. This girl was a street urchin brought up on the marketplace by her asthmatic mother and alcoholic father. When she was twelve, her mother died. Her father abandoned her at an orphanage where she suffered years of physical abuse.

CHILD'S DESCRIPTOR: \_\_\_\_\_

CHILD'S FUTURE:

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---

2. This boy was adopted at a young age into a loving, middle-class American family. He appeared extremely intelligent and was a gifted student throughout school. He was spoken highly of by most adults and was picked by his high-school friends as the student most likely to succeed.

CHILD'S DESCRIPTOR: \_\_\_\_\_

CHILD'S FUTURE:

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---

3. This girl was abandoned by her mother who was a live-in maid. She was brought up on a farm by her grandmother, who whipped her almost every day. She couldn't read until she was over eight years old and her father took her into his house. Her stepmother wondered if she would ever learn.

CHILD'S DESCRIPTOR: \_\_\_\_\_

CHILD'S FUTURE:

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---

---

## Answers to Defining Futures

1. Coacoa Chanel
2. Ted Bundy
3. Oprah Winfrey

Appendix I

Session Instruction for News Articles

“Is This Racism?”

### Session Instructions for News Articles

1. Articles were taken from the local newspaper and the Internet.
2. The class was broken down into groups by calling off numbers
  1. Each group had 5 or 6 members and was given a news article that left questions about whether or not an incident occurred because of someone's color.
  2. The groups had the opportunity to read the article aloud or silently for 15 minutes.
  3. Afterwards, they were instructed to answer and discuss, as a group, whether or not what occurred, was an instance of racism. They had to answer the question, "Is this Racism?"
  4. The group chose a spokesperson to summarize their article and share the answer to their question with the rest of class.
5. I made closing remarks concerning the nature of racism today.

Appendix J

Procedures for Anonymous Questions

Sample Questions

### Procedures for Anonymous Questions

1. During the introduction to each class session, an index card was passed out to each student.
2. The students were instructed not to put their names or student numbers on the card.
3. Students were told to write down any question they may have during the presentation on the card.
4. Students wrote their questions and I collected them in a bucket at the end of the presentation.
5. I randomly pulled out and answered the questions before handing out the Journal Writing form.

Sample Anonymous Questions

What do Blacks think of interracial relationships compared to whites.

What common holidays celebrated in America are celebrated differently the African American Race? And how?

Do you find it prejudice to White people or any other culture by having black Miss American pageants or Ebony magazine or organizations just for African-Americans because I feel it's a little bit prejudice.

Why do you think some blacks think white people are always going to be prejudice and don't even give us a chance to show them were not.

Do you resent being called "nigga" not nigger?

Why is crime rates, teen pregnancy, unemployment, & drug use higher among blacks than whites?

Do you think a few select blacks give the whole African-American population a bad reputation?

Do you think whites will be the minority in America in the future?

Why are people so racist?

And why do whites act as if they are the best of everything?

We are all equal, no one is better than the other.

Pertaining to the court case going on about the 2 little black girls who are being raised by a white couple and the Aunt doesn't approve.  
How do you think this will affect the girls if it will at all I feel it won't affect them

Is there still KKK around here?

How do you think about the Black children being raised in a white house.

Appendix K

Journal Writing Procedures

Sample Journal Writings

## PROCEDURES FOR JOURNAL WRITINGS

1. Ask for a student volunteer to collect journal writings when every member of the class is done writing. Instruct them to place the completed journal writings in the manila envelope provided and seal the envelope when all have been collected.
2. Pass out the journal writing forms by row. (Counting how many students are in the row and giving that amount to the person in the front row by asking them to "pass them back.")
3. Read the instructions to the journal writings to the students. Answer any questions that DO NOT pertain to the content of what the student is to write.
4. Instruct the students to fill out the identifying information at the top of the page.
5. Instruct the students to turn their journal writings over when they have completed them.
6. When all students are completed, ask them to pass them back to the first person. Instruct the first person in each row to keep the journals closed.
7. Instruct the student volunteer to collect the journals and place in the envelope when complete. Ask them to seal the envelope.
8. If at Seton, ask the student volunteer to take the envelope to the main office and place in "Maira Vera's" mailbox. If at Elder, ask the student volunteer to place the envelope in the pre-arranged area.

Thank you for your help and cooperation.

RTG: \_\_\_

## JOURNAL WRITING

Instructions: Please write a journal entry concerning today's discussion on the following page(s). A list of student numbers of people who turned in the assignment will be provided for your teacher, so that s/he may grade for participation. **HOWEVER, YOUR TEACHER WILL NOT KNOW WHAT YOU HAVE WRITTEN. THERE IS NO GRADE FOR CONTENT.**

Please write neatly and clearly. If you need more space, please continue onto the next page. If you need more space, extra sheets are available on the teacher's desk. Please place your student number and the page number at the top of each additional page just in case of separation.

When you have finished writing, please close your journal entry to this page and place face down on your desk.

Thank you.





[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

Journal Entry:

I feel that there are many truths but it was one of the most boring shows in the world. I practically fell asleep. I don't agree with the people who preformed the hate crimes but I have nothing against them. I get along very well with all races of people so I don't feel that this had any relevance to me.

2

[REDACTED]

Journal Entry:

I never really seen too much about hate crimes in the news. I know that it occurs between blacks/whites and heterosexual/homosexual people though. Myself and practically everyone I know here at school makes fun of gays. But it never has gone past that, for all as I know. It probably can with some people, though. I don't see any harm in calling people fagots. It's a way to say hello or to joke around w/ your friends. It is like blacks calling each other the "n" word, if an unknown person comes up to the group says it to one of them, there will be a fight. We call each other queers, fagots, whatever, in the same manner. We don't use towards other people I t has become acceptable.

3

[REDACTED]

Journal Entry:

I have not seen many hate crimes at all, but I have experience something I think is a hate crime and if it isn't it's a huge injustice. My good friends dad was next in line to get the promotion. He was the only one with experience that was qualified for the job. It was a lock until the Department got word they needed more blacks in higher ranks. So they told him he did not get the promotion cause he is not black. This is a Huge hate crime in my eyes. Blacks want success at any cost. This decision will effect many people.

4

[REDACTED]

Journal Entry:

I thought it was interesting but no very real. I understand it happens and it is not made up. But I don't think it is a very popular thing. It is very rare. I think that these people who institute and cause hate crimes are idiots and bad people. They are very wrong and don't understand anything. They should be punished for causing these crimes and I hope they realize what they did and feel sorry and guilty and want to apologize. What they did was wrong and they should understand it was wrong and not cause any of these crimes any more. I hope these crimes stop in the future and we all become more peaceful and less racist in our future in the world.

5

[REDACTED]  
[REDACTED]  
[REDACTED]

[REDACTED]

[REDACTED]  
[REDACTED]

Journal Entry:

I think the show was neat. It did a good job of showing how hate crimes happen. I think more students should watch this film. I wonder if Ohio has any special laws to prosecute hate crimes.

6

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

Journal Entry:

What this film says to me is that we just need to drop the masks and get a long with each other. We need to quit destroyng our society because we feel paranoid if somebody of a different color, culture or religion tries to strive to be something in life. In our society we see people climbing a ladder to strive to go somewhere in life, but we decide to knock them down. But what we should be doing is encouraging them to do what they want to do & help them up the ladder, help them become the person they want to be in life.

Appendix L  
Student Number Form

**Student Number List**

Please write your name and student number on this list. This list will be provided for your teacher. The presenter WILL NOT be allowed to view it for any reason. This list is just so your teacher can provide grades for participation on journal writings. YOUR TEACHER WILL NOT GRADE ON THE CONTENT OF YOUR JOURNAL WRITINGS. YOUR TEACHER WILL NOT KNOW WHAT YOU HAVE WRITTEN IN YOUR JOURNAL ENTRIES. Thank you.

NAME:

STUDENT NUMBER:

1.	_____
2.	_____
3.	_____
4.	_____
5.	_____
6.	_____
7.	_____
8.	_____
9.	_____
10.	_____
11.	_____
12.	_____
13.	_____
14.	_____
15.	_____
16.	_____
17.	_____
18.	_____
19.	_____
20.	_____
21.	_____
22.	_____
23.	_____

Appendix M

Cultural Diversity Instruction Lesson Plans

*Session 1: Introduction*

Purpose: The purpose of the first session was to introduce myself and have the students complete *The Racial Attitude Survey*; the student consent and hand-out the parent letter and consents.

Materials needed: *Racial Attitude Survey*  
Parent Letters  
Parent Consent Forms  
Student Consent Forms

STEP	ACTIVITY
1	The teacher introduced me to the class as the School Psychologist at Seton High School.
2	I introduced myself and the purpose of my study as the fulfillment of the Ph.D. requirement at the University of Cincinnati in School Psychology. I explained what a Ph.D. was if necessary.
3	I passed out the <i>Racial Attitude Surveys</i> and read the directions aloud and answered any questions. (Please see Appendix A for a complete list of Survey procedures.) The students then completed the surveys.
4	A student volunteer collected the surveys, sealed them in a manila envelope and took them to my mailbox.
5	I passed out the Student Informed Consents (Appendix C); the parent letters and the parent consent forms (Appendix E and F).
6	I read the student consent forms aloud; answered questions and students completed them. I then collected the completed forms.
7	I read the parent letters aloud and answered any questions.
8	I read the parent consent forms aloud and answered any questions.
9	Students were instructed to hand in their Parent Consents to their religion teachers the next day and collected the forms from their teachers during the course of the week.

*Session 2: What is Culture?*

Purpose: The purpose of this session was to get to know the student by first name and introduce them to definitions of culture and other terms we would be using for the coming weeks.

Materials Needed: Culture handouts (see attached); timeline; index cards and journal writing forms and procedures.

STEP	ACTIVITY
1	I passed out index cards and gave directions for asking anonymous questions (Appendix J).
2	I asked the students to give their first names, their cultural background if known and one characteristic of their culture, if known.
3	I handed out the attached handouts and talked about the definitions of culture, etc. that we would be using for the coming weeks.
4	I continued by talking about the characteristics of African-American Culture (White & Parham, 1990).
5	I introduced a timeline of the history of African-Americans in America and talked about the importance of viewing current race relations within a historical context.
6	I collected the anonymous questions and answered them randomly.
7	I passed out the journal writing forms and read the directions (see Appendix K for a complete list of journal writing procedures). The students had 15 minutes to write their journal entries and class ended.

## WHAT IS CULTURE???

**CULTURE:** Culture comprises traditional ways of making sense of and behaving one's self in the world. It shapes unspoken values, as well as social institutions such as education, religion, marriage and work.

**CULTURE** applies to any group with coherent norms and traditions that help members engage the world around them. It governs how people share information and knowledge, as well as how they construct meaning.

**ETHOS:** the characteristics and distinguishing attitudes, habits, beliefs, etc. of an individual or group.

**CULTURE IS ONLY OBSERVABLE THROUGH OUTWARD SYMBOLS AND BEHAVIORS,** such as music, dance, hairstyles, etc. which can lead to a **SUPERFICIAL UNDERSTANDING** of a group of people.

**CHARACTERISTICS of AFRICAN-AMERICAN CULTURE**  
(these characteristics tend to transcend Socio-economic status; geographic location, etc.)

Extended Family

Language

Dress

Fictive Kin

Style of Religious Celebration: Call and Response

Food

Oral Tradition

Style of Discipline

Music

**RACE**

**HISTORY:** Timeline

**RACE PREJUDICE**

**RACISM**

**AFRICANS**  
(And, African-Americans)

Touching of ones hair by another person is often consider offensive.

Preference for indirect eye contact during listening, direct eye contact during speaking as signs of attentiveness and respect.

Public behavior may be emotionally intense, dynamic and demonstrative.

Clear distinction between "argument" and "fight." Verbal abuse is not necessarily a precursor to violence.

Asking "personal questions" of someone one has met for the first time is seen as improper and intrusive.

Use of direct questions is sometimes seen as harassment, e.g., asking when something will be finished is seen as rushing that person to finish.

Interruption during conversation is usually tolerated. Access to the floor is granted to the person who is most assertive.

Conversations are regarded as private between recognized participants. "Butting in" is seen as eavesdropping and is not tolerated.

Use of expression "you people" is seen as racist.

Accusations or allegations are general rather than categorical, and are not intended to be all-inclusive.

Refutation is the responsibility of the accused.

Silence denotes denial of accusation. To state that you are accused is regarded as an admission of guilt.

**OPPOSING VIEW**

Touching of ones hair by another person is a sign-of affection.

Preference for direct eye contact during listening and indirect eye contact during speaking as signs of attention and respect.

Public behavior is expected to modest and emotionally restrained. Emotional displays are seen as irresponsible or in bad taste.

Heated arguments are viewed as suggestion that violence is imminent.

Inquiring about jobs, family and so forth of someone one has met. for the first time is seen as friendly.

Use of direct questions for personal information is permissible.

Rules of turn taking in conversation dictate that one person has the floor at a time until all his points are made.

Adding points of information or insights to a conversation in which one is not engaged is seen as being helpful.

Use of expression "you people" tolerated.

Stereotypical accusations or allegations are all-inclusive.

Refutation or making exception is the responsibility of the person making the accusation.

Silence denotes acceptance of an accusation. Guilt is verbally denied.

*Session 3: Prejudice and Discrimination*

Purpose: The purpose of this session was to build upon the definition of prejudice given in Session 2 and to demonstrate how prejudice can lead to discrimination.

Materials Needed: Object Language Handout (Appendix G)  
Predicting Futures Handout (Appendix H)  
*Eyes on the Prize* videotape

STEP	ACTIVITY
1	I passed out index cards and gave directions for asking anonymous questions (Appendix J).
2	I handed out the copy of Object Language and Predicting Futures. We began with Object Language. I read the directions aloud to the students.
3	I gave them approximately 10 minutes to complete the form.
4	I asked the students to turn the handout over and read the directions for Predicting Futures aloud.
5	I read each of the vignettes aloud and gave the students opportunity to answer who they thought the person might turn out to be.
6	After completion of the activities we discussed the answers aloud.
7	I revealed the identities of the persons described in the vignettes (CoCo Channel; Ted Bundy; and Oprah Winfrey).
8	We further discussed how their answers may have reflected prejudices and how people (teachers, employers) may judge someone if they knew their personal background. This prejudging could lead to discrimination.
9	I introduced the <i>Eyes on the Prize</i> videotape. I asked the students to think about the following questions during the playing of the videotape: Was there a difference between Northern and Southern Racism? What role does gender play in race relations? What recent case(s) does the case of Emmitt Till remind you of?
10	I passed out the journal writing forms and read the directions (see Appendix K for a complete list of journal writing procedures). The students had 15 minutes to write their journal entries and class ended.

*Session 4: The Civil Rights Movement*

**Purpose:** The purpose of this session was to discuss the Civil Rights Movement and its necessity by linking it to the previous week's discussion of prejudice.

**Materials:** *Eyes on the Prize* videotape  
Journal Writing forms  
Index Cards

STEP	ACTIVITY
1	I passed out index cards and gave directions for asking anonymous questions (Appendix J).
2	I continued playing the <i>Eyes on the Prize</i> videotape if it was not completed during the first week.
3	I reminded the students of the questions I wanted them to think about during the playing of the video: Was there a difference between Northern and Southern Racism? What role does gender play in race relations? What recent case(s) does the case of Emmitt Till remind you of?
4	I recapped the video and the previous week's activities
5	I randomly chose Anonymous Questions to answer and invited discussion.
6	I passed out the journal writing forms and read the directions (see Appendix K for a complete list of journal writing procedures). The students had 15 minutes to write their journal entries and class ended.

*Session 5: Dispelling Stereotypes*

Purpose: The purpose of this session was to dispel common myths and stereotypes regarding African-Americans.

Materials: Racial IQ Quiz (Chideya, 1995)  
Index Cards  
Journal Writing Forms

STEP	ACTIVITY
1	I passed out index cards and gave directions for asking anonymous questions (Appendix J).
2	I passed out the Racial IQ Quiz (See attached)
3	I read the questions and multiple choice answers aloud.
4	I gave students time to answers, then asked them to trade quizzes. As I read and gave the answers aloud, the students graded each others quizzes.
5	I invited questions and discussions around the quiz answers.
6	We talked about how many answers they got correct and linked it to previous discussions of prejudice and discrimination
7	I randomly chose Anonymous Questions to answer and invited discussion.
8	I passed out the journal writing forms and read the directions (see Appendix K for a complete list of journal writing procedures). The students had 15 minutes to write their journal entries and class ended.

*Session 6: Real Situations of Discrimination*

Purpose: The purpose of this session was to show real situations in which Black and White people may be treated differently.

Materials: *True Colors* videotape  
Journal Writing Forms  
Index Cards

STEP	ACTIVITY
1	I passed out index cards and gave directions for asking anonymous questions (Appendix J).
2	I introduced the concept of "racial testing" to the class, then showed the video tape <i>True Colors</i> .
3	I invited discussion about the video.
4	I randomly chose Anonymous Questions to answer and invited discussion.
5	I passed out the journal writing forms and read the directions (see Appendix K for a complete list of journal writing procedures). The students had 15 minutes to write their journal entries and class ended.

*Session 7: Choices*

**Purpose:** The purpose of this session was to address the particular needs voiced by students which varied based on grade and gender.

**Materials:** Please see attached instructions for each activity.

*Session 7 (Freshmen and Junior Girls): Nude for Who?*

Materials: Pantyhose whose color is Nude  
Foundation makeup whose color is Nude  
Essence article: Where have all the Black models gone?  
Journal Writing forms  
Index Cards

STEP	ACTIVITY
1	I passed out index cards and gave directions for asking anonymous questions (Appendix J).
2	I opened up with a discussion regarding make-up and pantyhose color availability. I put the make-up on my face and slipped the pantyhose over my hand and asked "Nude for who?" (The color nude indicates a universal color when in fact it is not.)
3	We discussed how not having access to certain things others do have access to can be frustrating for women of color.
4	I passed out the article and we read the article aloud as a class.
5	We discussed the topic of the article which involved black skin going in and out of fashion and why that could be frustrating to women who are <u>always</u> black.
6	I randomly chose Anonymous Questions to answer and invited discussion
7	I passed out the journal writing forms and read the directions (see Appendix K for a complete list of journal writing procedures). The students had 15 minutes to write their journal entries and class ended.

*Session 7 (Freshmen Boys): Time Clocks*

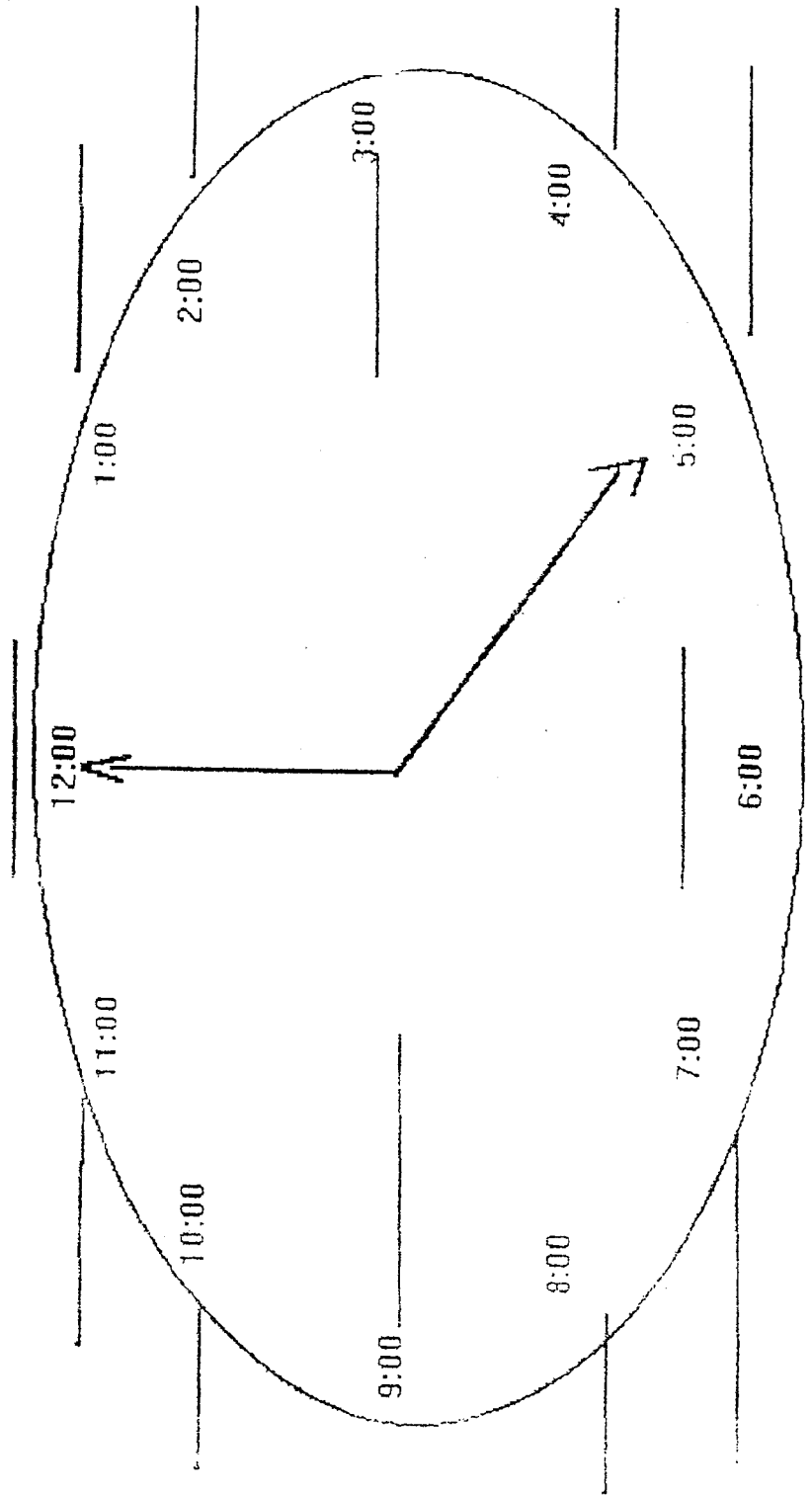
Materials Needed: Time Clock handout (see attached)  
Time Clock Questions (see attached)  
Timer  
Journal Writing Forms  
Index Cards

STEP	ACTIVITY
1	I passed out index cards and gave directions for asking anonymous questions (Appendix J).
2	I explained the game of Time Clocks: I will ask a question, then set my timer for one minute. During that time limit find someone who shares the same answer as you. Put their name on the line next to the hour indicated. If you cannot find someone, leave that space blank.
3	We began the game. I called out an hour (1:00) and a question. I set my timer and we continued until all twelve hours had been called aloud.
4	The students returned to their seats and we began a discussion. I posed the following questions: Were you able to find someone whose answers matched yours for all 12 time slots? Why or why not? How does not being able to find someone who matches you relate to discussions of cultural differences, bias, etc. Do you like your classmates any less because their answers differed from yours? Why or why not?
5	I passed out the journal writing forms and read the directions (see Appendix K for a complete list of journal writing procedures). The students had 15 minutes to write their journal entries and class ended.

## TIME CLOCKS QUESTIONS

- 1:00 Did any other member of your family attend this high school?
- 2:00 Do you eat dinner at the same time every night?
- 3:00 Do you eat dinner as a family?
- 4:00 Do you eat dinner at a dinner table?
- 5:00 Do you watch prime time shows as a family or by yourself?
- 6:00 Do you have daily chores; weekly chores or no chores?
- 7:00 Is your mother a stay-at-home mom or does she work?
- 8:00 Do you live at home with both parents; have a step-family or an adoptive family?
- 9:00 Do you see your extended family (grandparents; cousins; aunts; uncles) on a regular basis?
- 10:00 Do you go to church every Sunday?
- 11:00 Do you speak solely English in your home?
- 12:00 What religion are you and your family?

WHAT DO YOUR FRIENDS THINK? WAIT FOR DIRECTIONS FROM THE FACILITATOR!



*Session 7 (Junior Boys): Cups and Beads*

See attached.

**DIRECTIONS**  
**CUPS and BEADS**  
**Adolescent Version**

**Materials:**

- 1) 32 questions (attached)
- 2) clear plastic cups
  - 5 cups for each of 5 colors of beads
- 3) beads
  - common hair beads that can be bought at an African-American hair store or craft shop
  - Colors needed:
    - white, black, brown (or clear yellow), yellow, red, green

**Directions for use:**

1) Before your class arrives, if possible, arrange tables and chairs in position for presentation. In the middle each group setting, place five cups, each filled with one color of the beads. Fill each cup with the amount of beads matching the ratio of the current population of the United States. Place an additional cup of green beads (or any other odd color that cannot represent a human being) before each group. (This will be explained further later.) Each bead color should match the races currently accounted for in the United States census:

- White: European Americans
- Black: African-Americans, Africans of the Diaspora
- Brown or Clear Yellow: Latino, Hispanic non-white
- Red: Native Americans, Displaced Indigenous Peoples
- Yellow: Asian Americans
- Other:

2) Directions to the group:

Each set of beads before you represents a race of people present in the United States. White is for White Americans or European Americans. Black is for Black Americans or African-Americans, Africans from the Continent or Africans of the Diaspora. (Explain further if necessary.) Brown or clear yellow is representative of Hispanics or Latinos, non-white groups of people. Red is for Native Americans or Displaced Indigenous Peoples on the

continental United States and abroad. Yellow is for Asian-Americans who prefer to be called by their country identification plus American if that information is known, e.g. Japanese-American, Korean-American, Vietnamese American. The last color of green will be used to illustrate a point at a later point in this game.

I have a list of questions that I am going to ask you about yourself and the people in your life, e.g. your parents and siblings. For each question that I ask, please place a bead in the cup directly in front of you that is representative of the answer to this question. So for instance, if I ask you, who is your barber and your barber was Latino you would put in a brown or clear yellow bead.

Does everyone understand? Do you have any questions before we begin?

3) Proceed to ask the attached list of questions. Preface each question appropriately: Who, predominantly, is the student body of your school? What is the church membership of your church? Who, predominantly, are your teachers?

\*Place the word predominantly in each question where necessary!

4) At the end, have the students look at their cups.

Why do you think it is or is not important to discuss cultural diversity and differences? Similarities?

If you have any black beads in your cup, take them out if they represent:

-your favorite actor, music entertainer, sports figure, cast of favorite TV show, or artists on favorite radio station, football coach/player/quarterback,

Ask:

Are you surprised at what your cup looks like? If so, why?

Do you wish or think your cup should look differently? If so, why?

How many people put a green bead in their cup? How many people know anyone who is green? Then, why do people ALWAYS say, when attempting to show they are not prejudice, "I don't care if they're black, white, green or purple...People are people!" Why is it necessary to compare being a minority with being an alien from outer space?

**How many have beads of a color other than white (or whatever the predominant group in the room is) in their cup? How do you feel or what do you think of that? If you don't have colors other than white in your cup, how do you feel or what do you think of that? Do you ever take any flak from your circle of friends, classmates for what your world, racially or culturally, is like? Is it okay for them to make fun of you, if they do, or do you consider it racist? If your cup is all white, do you think of yourself as a racist or prejudice person (rhetorical)?**

**\*Why did I ask you to remove the Black beads from your cup if they represented sports or entertainment figures? Because white people tend to characterize Black Americans in non-intellectual lights. Idolizing sports and entertainment figures reiterates the stereotypical pictures white people typically have of African-Americans. Idolizing sports entertainment figures does not show any actual contact with African-Americans and therefore the opportunity to learn anything about them.**

**Tell the students: Continue examining your cup. Students often try to bring to my attention, arguments casting doubt on the credibility of Black Entertainment Television and Black Beauty Pageants. After examining your cup, do you think these arguments continue to hold water?**

**5) Ask the students, to put their beads away.**

**CUPS and BEADS  
Adolescent Version**

- |                                    |                                        |
|------------------------------------|----------------------------------------|
| 1. the student body of your school | 19. if you have a job, your co-workers |
| 2. church membership               | 20. student body of intended college   |
| 3. Best friend                     | 21. favorite actor                     |
| 4. Group of friends                | 22. favorite music entertainer         |
| 5. Next door neighbors             | 23. favorite sports figure             |
| 6. Neighborhood                    | 24. cast of fav. tv show               |
| 7. your teachers                   | 25. artists on fav. radio station      |
| 8. your dentist                    | 26. your siblings playmates/friends    |
| 9. your doctor                     | 27. your parents best friend(s)        |
| 10. barber/hairstylist             | 28. parents circle of friends          |
| 11. pastor                         | 29. parents co-workers                 |
| 12. patrons at the shopping mall   | 30. parents attorney                   |
| 13. employees at the mall          | 31. parents accountant                 |
| 14. cashier at grocery store       | 32. your hero                          |
| 15. police in your neighborhood    |                                        |
| 16. firemen at local fire dept.    |                                        |
| 17. waiter/tress at fav. rest.     |                                        |
| 18. if you play a sport, teammates |                                        |

*Session 8: Non-Fluent English Speakers*

**Purpose:** The purpose of this session was to introduce students to issues faced by non-fluent English speakers.

**Materials:** Journal Writing forms  
Index Cards

STEP	ACTIVITY
1	I passed out index cards and gave directions for asking anonymous questions (Appendix J).
2	I divided the class into groups.
3	I asked for a volunteer from each group and asked them to leave the room.
4	I instructed the students in the Tenglisha language (add a 'tuh' sound to the beginning of each English word and an 'uh' sound to the end).
5	I instructed the students to write out 5 questions in Tenglisha to ask their volunteer when they returned to the room. They were specifically instructed not to ask the volunteers to do anything inappropriate.
6	Upon the volunteers return to the room, everyone in the room spoke in Tenglisha and the volunteers had to figure out what was going on and answer or complete all 5 tasks asked by their group.
7	After each volunteer figured out the language (or began to struggle needlessly) a discussion about the experience of the volunteer followed. We then discussed Black English and how the experience of the volunteers could be similar to a speaker of non-standard English.
8	I randomly chose Anonymous Questions to answer and invited discussion
9	I passed out the journal writing forms and read the directions (see Appendix K for a complete list of journal writing procedures). The students had 15 minutes to write their journal entries and class ended.

*Session 9: Present Day Racism?*

Purpose: The purpose of this session was to illustrate present day cases that had gone to court or were in the media because the situations were perceived as involving racism.

Materials Needed: News Articles (see attached).  
Journal Writing Forms  
Index Cards

STEP	ACTIVITY
1	I passed out index cards and gave directions for asking anonymous questions (Appendix J).
2	I divided the class into 6 groups. I gave 2 groups each the same article to read.
3	I instructed the groups to read the article, then answer the following questions: Was this or was this not a case of racism? If so, what was racist about it? Was it overt or covert racism? If it was not racism, what was it and what line of reasoning justifies the situation? If this was racism, what should be done to the perpetrator(s) of the racist acts?
4	Each group was given the opportunity to describe their case to the class and answer the questions aloud. The class was invited to debate the groups conclusions.
5	I randomly chose Anonymous Questions to answer and invited discussion
6	I passed out the journal writing forms and read the directions (see Appendix K for a complete list of journal writing procedures). The students had 15 minutes to write their journal entries and class ended.

*Session 10: The Conclusion*

Purpose: The purpose of this session was to re-cap the last 9-weeks in a non-threatening manner and to have the students fill out the *Racial Attitude Survey* as a post-test.

Materials Needed: *The Sneetches* by Dr. Seuss  
*Racial Attitude Survey*  
Journal Writing form  
Index Cards

STEP	ACTIVITY
1	I thanked each class for their participation in my study.
2	I read <i>The Sneetches</i> aloud and invited discussion about how the topic related to the last 9 weeks of our discussions.
3	I passed out the <i>Racial Attitude Survey</i> and read the directions aloud and answered any questions. (Please see Appendix A for a complete list of Survey procedures.) The students then completed the surveys. Student number forms were available for use if needed.
4	A student volunteer collected the surveys, sealed them in a manila envelope and took them to my mailbox.
5	I thanked the students again. Invited questions and some students opted to fill out journal writings.

Appendix N

Parent Consent Letter: Comparison Group

10-8-96

Dear Parent(s)

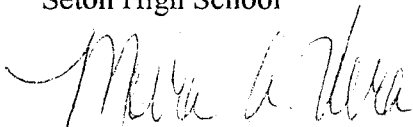
Your child is being asked to fill out an attitude survey twice this semester during their religion class. Your child is being asked to fill out this survey to provide Ms. Vera, the School Psychologist at Seton High School, with information to be used in partial fulfillment of the Ph.D. degree in School Psychology at the University of Cincinnati. In addition, a summary of the survey results will be available to the school to help plan future topics in the religion classes.

Your child will remain anonymous to Ms. Vera, but is asked to provide their student number for record keeping purposes. Ms. Vera will not be allowed to match student numbers to names for any reason. Their answers will not be individually provided to their teacher or the administration. Their answers will remain completely confidential.

If you have any questions, please feel free to contact Ms. Vera at 471-2158 on Tuesdays and Thursdays; or, on voicemail at 343-2369 at anytime.

Thank you in advance for your support!

Moira A. Vera, M.Ed.  
School Psychologist  
Seton High School



Roger Auer  
Director, Campus Ministry  
Elder High School



10-8-96

Dear Parent(s)

Your child is being asked to fill out an attitude survey twice this semester during their religion class. Your child is being asked to fill out this survey to provide Ms. Vera, the School Psychologist at Seton High School, with information to be used in partial fulfillment of the Ph.D. degree in School Psychology at the University of Cincinnati. In addition, a summary of the survey results will be available to the school to help plan future topics in the religion classes.

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If you have any questions, please feel free to contact Ms. Vera at 471-2158 on  
on voicemail at 343-2369 at anytime.

*Maira A. Vera* for your support!

Maira A. Vera, M.Ed.

*Maira A. Vera*

Maira A. Vera, M.Ed.  
School Psychologist  
Seton High School

*Sister Brenda*

Sr. Brenda Busch  
Principal  
Seton High School

Appendix O

Parent Informed Consent: Comparison Group

**PARENT CONSENT FORM**  
for survey participation

Please place a check mark by the statements if you agree:

- I understand that my child is being asked to fill out an attitude survey.
- I understand that my child's name will not appear on the survey, but that they will be asked for their student number for record keeping purposes.
- I understand that Ms. Vera will not be allowed to match student numbers with names for any reason.
- I understand that Ms. Vera will be using the information collected to partially fulfill the Ph.D. degree in School Psychology at the University of Cincinnati.
- I understand that a summary of results will be available to the school to help plan for future topics in the religion classes.
- I understand that my consent is voluntary and that I can revoke my child's survey at anytime.

I, the undersigned, have understood the above explanation and give consent for my child's, \_\_\_\_\_, attitude survey to be used in Ms. Vera's study.

\_\_\_\_\_  
Signature of Parent/Legal Guardian

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of Investigator

\_\_\_\_\_  
Date

Appendix P

WRID chart for Raters

White Racial Identity Development

Janet E. Helms (1984; 1990)

<u>Stage</u>	<u>Attitude</u>	<u>Key Word Indicators</u>
1. Contact	Obliviousness to one's Whiteness and naivete bout racial-group differences.	We are all the same. There are no Differences. The argument: "It doesn't matter if you're white, black, blue or purple." Or, "Some of my best friends are black."
2. Disintegration	Confusion and perplexity resulting from consciously acknowledging one's membership in the White racial group and the moral dilemmas that occur as a result of such membership.	Questioning the appropriateness of calling names. The realization that there may be something wrong, but unsure of what that is. Well you know Black people use the "n" word, Why can't we? Comparison to something familiar: "We Call gay people faggots."
3. Reintegration	One's Whiteness is viewed as racial superiority and Blacks and other minorities are viewed as inferior.	Black people should learn to be more like us. Blatant statements of dislike because Of color. Personal attacks of racism (I'm not racist.... You're racist because...") Mentioning my dad didn't get hired Because he's not black.
4. Pseudo-Independence	Intellectualized acceptance of one's Whiteness accompanied by an attempt to help other White understand racial minorities.	I can only attempt to persuade other White people to behave and think Differently. A change in views because of experience.
5. Immersion/emersion	Deliberate efforts to develop a personally meaningful and moral definition of Whiteness and encourage other White people to redefine their own whiteness.	Attempts to change things on a larger level because racial discrimination is wrong. An indication of the moral Implications should accompany a plan to change.
6. Autonomy	Characterized by an internalized nonracist White identity based on a realistic analysis of The strengths and weaknesses of Whites as A membership group and of White culture.	An apparent acceptance of "different is okay" and people have the right to be White American society and still be Accepted. A continued plan for personal And group growth is evident. There is a Selective appreciation for their own Culture and the cultures of others.

Helms suggests that the first three stages can be categorized as stages relating to the abandonment of racism, whereas the last three stages reflect various aspects of developing a nonracist White identity.