

Section III: Psychology of Anti-Racism

Baird, R.M. & Rosenbaum, S.E. (1992). Bigotry, prejudice and hatred: Definitions, causes & solutions. Buffalo: Prometheus Books.

The book of essays is divided into five sections. Those in the first section propose accounts of the nature of bigotry and prejudice. The essays in Part Two probe, in various lively ways, actual tensions in the lives of university students, tensions involving conflict between the more conventional account of prejudice and bigotry offered by Kaplan and the more 'revisionist' account offered by Rothenberg. The selections in Part Three express prominent current explanations for the persistence in our lives of prejudice and bigotry. The essays in Part Four are efforts to evince the unreason and immorality of some phenomena of bigotry and prejudice. The essays of Part Five are suggestions about how we might overcome our bigotry and prejudice and work toward a solution of the social problems that arise from them.

Baron, A. (1992). Valuing ethnic diversity: A day-long workshop for university personnel. Journal of College Student Development, 33, 179-181.

The author describes a workshop on ethnic diversity for university employees based on the following principles: the activities should establish a climate of safety, respect, and support; developing empathy for persons who are discriminated against is crucial; and opportunities to explore individual and institutional racism should be provided. Participants should be encouraged to commit to a personal action plan, and ongoing support for attitudinal and behavioral change should be provided after the conclusion of the workshop.

Blanchard, F.A., Lilly, T. & Vaughn, L.A. (1991). Reducing the expression of racial prejudice. Psychological Science, 2, 101-105.

The authors conducted two experiments (with 72 White female undergraduates) that were designed to evaluate the effects of normative influence (NI) on reactions to racism. The current problem of racism on college campuses provided the context for these studies. Exposure to strong antiracist NI induced the expression of stronger antiracist opinions, regardless of the number of influencing agents and regardless of whether Ss expressed their opinions publicly or privately. In contrast exposure to NI reflecting strong acceptance of racism led Ss to express antiracist opinions less strongly than when no influence was exerted.

Booker, R., Hart, M., Moreland, D. & Powell, J. (1989). Struggling towards better practice: A psychological service team and anti-racism. Educational Psychology in Practice, 5, 123-129.

The authors present views of educational psychologists (EPs) regarding an antiracist strategy in the UK, which developed from the framework of a policy that addressed issues of pupil achievement in relation to race, sex, and class. At a divisional team meeting, EPs decided to commit to change, focusing on a) communication with Black and ethnic minority communities and b) assessment and referral processes. Results

of the commitment to antiracist work include a bilingualism information exchange, the creation of a service-wide antiracist support group, and the writing of a code of practice with reference to the antiracist strategy.

Boushel, M. (1994). The protective environment of children: Towards a framework for anti-oppressive, cross-cultural and cross-national understanding. British Journal of Social Work, 24, 173-190.

The author explores the strengths and limitations of existing cross-cultural, cross-national, and antidiscriminatory theory and research in the child protection field. The way in which structural, cultural, personal, and interpersonal factors combine to create the child's protective environment is analyzed and a framework for an integrated approach to antioppressive understanding and practice is suggested. The framework identifies four factors whose impact at national, community, and family levels needs particular consideration. These factors are the value attached to children, the status of women and caregivers, the social interconnectedness of children and caregivers, and the extent and quality of the protective safety nets available. It is argued that child protection theory and practice in the UK needs to take more account of collective and community-based approaches if antioppressive and user-empowering practice is to be achieved.

Brunton, L. & Welch, M. (1983). White agency, Black community. Adoption and Fostering, 7, 16-18.

The authors discuss a project by the Adoption and Fostering Unit, London Borough of Wandsworth Social Services Department, in which methods were devised of reaching the Black community and encouraging them to apply and stay with the agency's assessment process for adopting Black children. The agency adopted role-playing techniques to deal with the racism within the agency. This led to the creation of racism awareness training workshops for the staff. It must be recognized that in different cultures a child's needs may be met in different but equally valid ways.

Bullara, D.T. (1993). Classroom management strategies to reduce racially-biased treatment of students. Journal of Educational and Psychological Consultation, 4, 357-368.

The author discusses reasons why minority students are more likely to be referred for disciplinary problems, to get suspended, and to receive longer repeated suspensions than are White students who share cultural similarities with their teachers. Factors that sometimes lead to the mistreatment of minority children are described, and strategies to assist teachers in creating positive learning environments for all students are recommended. Also presented are some of the effects of punitive procedures typically used in classrooms, followed by a model of intervention aimed at reducing the negative side effects of punishment. Finally, suggestions are made for counselors and administrators who want to assist teachers in responding to the needs of all students.

Carrington, B. & Short, G. (1993). Probing children's prejudice: A consideration of the ethical and methodological issues raised by research and curriculum development. Educational Studies, 19, 163-179.

The authors discuss ethical issues raised by research into initiatives in the UK in White areas to counter racism and ethnocentrism at the primary school level. It is asserted that some studies of children's prejudice can be criticized for the unwitting

reinforcement of stereotypes. In a study with 125, 8-9 year old and 110, 10-11 year old children, the issue of anti-Semitism was raised tangentially toward the end of an interview. The ethical dilemmas addressed during the course of the research included issues around stereotypes and indoctrination. The curriculum development work in anti-racist and multicultural education in all White schools is also discussed.

Cohen, P. (1989). Reason, racism and the popular monster. In B. Richards (Ed.), Crises of the self: Further essays on psychoanalysis and politics (pp. 245-257). London: Free Association Books.

In the account given here of a particular kind of anti-racism work, Cohen illustrates how a psychoanalytic understanding of the 'racist imagination' prescribes a very different sort of approach to education from that taken by the more didactic confrontational approaches recently popular. The starting-point of this work is an appreciation of the function of racist images of the alien in containing hated parts of the self, and a recognition that psychologically real progress towards a reduction of racist feeling can be achieved only on the basis of some recovery of those parts.

Colca, C., Lowen, D., Colca, L.A. & Lord, S.A. (1982). Combating racism in the schools: A group work pilot project. Social Work in Education, 5, 5-16.

The authors describe a pilot program designed to reduce racial prejudices and increase positive interactions between Black and White students at a desegregated school. Approximately forty, fourth and fifth graders participated in the program and forty others served as controls. Evaluation research indicated that the project was successful in bringing about cognitive change in Ss' a) acceptance of members of another race, b) racial preconceptions, and c) willingness to consider reducing the social distance between themselves and members of another race.

Corvin, S.A. & Wiggins, F. (1989). An antiracism training model for White professionals. Journal of Multicultural Counseling and Development, 17, 105-114.

This study suggests that as a part of counselor preparation programs, it is essential that the White trainee explore a) his/her White identity and b) how racism is demonstrated in his/her personal and professional life. The proposed stage model is a diagnostic tool for assessing where an individual is in White identity development and where that individual must yet go in combating racist behavior. Training goals have been designed on four developmental stages: acceptance, resistance, redefinition, and internalization. The training process is composed of a sequence of experiential activities designed for each stage of development.

D'Souza, D. (1995). The End of Racism: Principles for a Multicultural Society. New York: The Free Press.

The author argues that racism is a distinctively Western phenomenon, arising at about the time of the first European encounters with non-Western peoples. He chronicles the political, cultural, and intellectual history of racism as well as the twentieth-century liberal crusade against it. He traces the limitations of the civil rights movement to its flawed assumptions about the nature of racism. He argues that the American obsession with race is fueled by a civil rights establishment that has a vested interest in perpetuating Black dependency, and he concludes that the generation that marched with Dr. Martin Luther King, Jr. may be too committed to the paradigm of racial struggle to see the possibility of progress. This book summons

profound historical, moral, and practical arguments against the civil rights orthodoxy which holds that 'race matters' and that therefore we have no choice but to institutionalize race as the basis for identity and public policy.

Enguidanos, G. M. & Adleman, J. (Eds.), (1995). Racism in the lives of women: Testimony, theory, and guides to antiracist practice. (pp. 333-342). New York: Harrington Park Press/Haworth Press.

The authors discuss the demands of acculturation experienced by Puerto Rican families in the mainland U.S.. The author argues that it is important for a good therapist to be his/her own theorist, since no single theory of either individual therapy or family therapy can conceptualize the complexity of human experience and how specific groups process those experiences. Her life story provides an example of the need for antiracist, antisexist family therapy. Suggestions are made for working with Hispanic/Latino/Chicano families that can be applied to work with other ethnic minorities.

Fernando, S. (1988). Race and culture in psychiatry. London: Croom Helm.

As psychiatry has developed, it has proved to be susceptible to the influence of contemporary social and political norms. Because its origins were in nineteenth-century Europe, psychiatry evolved as an ethnocentric body of knowledge, the vehicle of implicit and overt racism. This author, however, sees no reason why the contemporary psychiatrist should not challenge this ethnocentrism. He provides a critical account of the development of psychiatry in relation to its cultural context and then examines contemporary practice in the light of this development. Throughout, the book is informed by an awareness of issues of race and culture and their difficult interactions. The author emphasizes both the frequency of racist attitudes and the very real cultural distinctions in our society-distinctions that can be used to mask what are actually racist sentiments. What emerges is not just a plea for an anti-racist, culture sensitive psychiatry, but a blueprint for how this can be brought about. He argues that the shift towards community work and social psychiatry can reorientate the profession by confronting it with its social setting and responsibilities.

Gorman, L. (1977). A White nursing faculty member's experiences in training anti-racism content to masters students in nursing. Journal of Contemporary Psychotherapy, 9, 21-23.

The author describes the development of a master's degree core course in nursing that was given to predominantly White students and that was based on the assumption that racism, medical imperialism, and poverty represent three major constraints to the achievement of equitable, effective, and comprehensive health delivery in the U.S. Approximately half of the course focused on such aspects of racism as the effects of political and economic systems and social policy on the development of the Black American, and the overt and covert manifestations of institutional racism in health and human service systems.

Hawley, W.D. & Jackson, A.W. (1995). Toward a common destiny: Improving race and ethnic relations in America. San Francisco: Jossey-Bass Publishers.

This book seeks to summarize what is known about the sources of racial and ethnic prejudice in the U.S. and to identify some ways that individuals and organizations

can act to reduce intolerance and discrimination.

Henwood, K.L. (1994). Resisting racism and sexism in academic psychology: A personal/political view. Feminism and Psychology, 4, 41-62.

The author discusses resistance to racism and sexism in academic psychology. This discussion includes a chronology of the author's experiences, and statement of a personal/political view. It is pointed out that even critical perspectives in the social psychology of prejudice and discrimination tend to neglect Black people's experiences of racism. The author describes the culturally pervasive problem of new racism, and psychology's commitment to an apolitical professional identity and value-free science. Both are implicated in academic psychology's lack of a clear commitment to anti-racism, as illustrated by an account of the British Psychological Society's handling of the call for an academic boycott of apartheid South Africa. The author suggests various ways of moving forward to an anti-racist psychology. One possibility is to work within a version of feminist epistemology.

Hopps, J.G. (1988). Deja vu or new view? Social Work, 33, 291-292.

The author comments on the occasion on the 200th anniversary of the U.S. Constitution regarding the racial polarization that continues to divide the nation. The present author suggests that to overcome this division, universities and schools of social work should be more vigilant about racial tensions, and agencies must become more involved in helping all staff grapple with diversity, stereotypes, racism, and sexism.

Hoyt, K.B. (1989). The career status of women and minority persons: A 20-year retrospective. Career Development Quarterly, 37, 202-212.

This article discusses a 20-year-old commitment made by the National Career Development Association (then the National Vocational Guidance Association) to extend equity in career development planning and services to women and minorities. Discussed are the extent to which this commitment has been implemented, the effect on labor force participation of sex stereotyping and racism, and priorities for bringing equity of opportunity in career development to all. It is argued that much gender and racial bias exist and that helping poor minority persons in the career development process is a challenge. It is suggested that massive social service efforts will be required, such as preschool programs, day care centers, family services, and a comprehensive educational reform.

Iasenza, S. & Troutt, B.V. (1990). A training program to diminish prejudicial attitudes in student leaders. Journal of College Student Development, 31, 83-84.

The authors describe a training program designed to sensitize 40 college student leaders to issues related to racism, sexism, homophobia, and anti-Semitism. The program consists of a written word association prejudice exercise and a small-group prejudice problem-solving exercise. The word association exercise consisted of six minority group descriptors: gay man, black person, woman, Hispanic person, Jewish person and lesbian. Suggestions were made by the student groups for a review of school curriculum for inclusion of a course on ethnic studies, showing respect for both sexes, providing educational seminars on the effects of homophobia and educating students on religious diversity through workshops with students and

faculty.

Jenkins, A.H. (1989). The liberating value of constructionism for minorities. Humanistic Psychologist, 17, 161-168.

The author presents a social constructionist (SOC) perspective of racism in the U.S. that characterizes the capacity to struggle against racist social contexts. It is argued that the SOC perspective should give credence to the contribution of the potentially independent conceptualizing activities of the individual, in addition to its emphasis on social interactions and role performances. A key supplement needed in the SOC framework is the irreducible contribution made by dialectical mental activity.

Kagee, A. & Price, J.L. (1995). Apartheid in South Africa: Toward a model of psychological intervention. Journal of Black Studies, 25, 737-748.

The authors propose a model of psychology that is relevant to the needs of victims of apartheid. J. Moursand's (1990) four variables necessary for a reliable and valid model of psychological counseling are used. These variables include the characteristics of the target population, the role of the clinician, the dynamics of the therapeutic process, and the expected outcomes of counseling. The political and social system of apartheid is approached as an etiological factor in the onset of psychological distress manifested by enforced poverty, state oppression of extraparliamentary opposition, and detention and torture of political activists. The role of the clinician is outlined as necessarily extending beyond helping people merely cope with their environment to assisting them in effecting its transformation.

Katz, J.H. & Torres, C. (1983). Combatting racism in education: A White awareness approach. Early Child Development and Care, 10, 333-344.

The authors propose strategies for eliminating racism in education. 'White awareness training,' which has as its tenet that Whites must take the major responsibility for eliminating racism since racism is a White problem, is proposed for educators. The training enables White people to learn about racism as a process and has been proven successful with those who have experienced it.

Katz, P.A. & Taylor, D.A. (1988). Eliminating racism: Profiles in controversy. New York: Plenum Press.

Extensive civil rights legislation, multiple judicial decisions, and right-wing backlash pressures have escalated the emotional charge and the number of differing opinions in the sociopolitical climate. Among social scientists, there no longer appears to be a consensus on the best possible means of understanding and reducing racism. 'Eliminating Racism: Profiles in Controversy' explores several situations underlying the recent increase in divergent and opposing proposals from social scientists in the field. These proposals represent diverse approaches to the problem of racism rather than different conclusions and goals. The chapters in this volume offer new perspectives on the primary controversial issues involved in the elimination of racism: integration versus pluralism, symbolic versus realistic group conflict, racism toward Blacks, racism and sexism, school desegregation, busing, intergroup contact, and affirmative action.

Kellner, D., Hall, S., Pieterse, J.N., Hooks, B., Rhodes, J., Ehrenreich, B., Lipsitz, G., Bobo, J. & Gross, L. A cultural studies approach to gender, race and class in the media. In G. Dines and J.M. Humez (Eds.), (1991). Gender,

race, and class in media: A text-reader (pp. 1-69). Thousand Oaks: Sage Publications.

This book brings issues of gender, race and/or class to the foreground, and introduces major concepts of a cultural studies approach to media literacy. In Douglas Kellner's 'Cultural Studies, Multiculturalism and Media Culture' he discusses the potential contributions of a cultural studies approach to media literacy and points to the importance of better integrating considerations of race and gender as categories of social analysis in cultural studies work in the future.

Kimmel, M.S. (1986). A prejudice against prejudice. Psychology Today, 20, 46-48, 50-52.

The author presents a profile of the social psychologist Thomas Pettigrew. Considering his upbringing in the segregated South, his research questions the role of authoritarian personality as an explanation of prejudice, and places emphasis on the need for institutional change to combat racism. Also discussed are Pettigrew's research in South Africa, his participation in the Civil Rights Movement, his advocacy of school busing to promote integration, and his ideas concerning the evolution and effects of current racial attitudes.

Loo, C.M. & Rolison, G. (1986). Alienation of ethnic minority students at a predominantly White university. Journal of Higher Education, 57, 58-77.

The authors assessed: a) The extent and nature of sociocultural alienation and academic satisfaction among ethnic minority students, b) whether minority and White students differed in these concerns, and c) similarities between the two groups. Open and closed-ended questions were used in interviews of a nonrepresentative sample of 109 minority students (e.g., Chicanos, Blacks, Asian-Americans) and 54 White students of a public university in California. Class background, family income, and parental occupational/educational attainment were examined. Findings indicate that minority students felt alienated despite quality curricula and programs and accessible faculty. Minorities' and Whites' perceptions differed regarding university support for minorities but were in agreement regarding the existence of sociocultural difficulties. Recommendations are made concerning the establishment of supportive environments, increased minority representation on campus, student support services, socioeconomic betterment, and the need for countering racism.

Monro, J.U. (1975). The college as agent for social change. New Directions for Higher Education, 5, 1-63.

The author suggests that the considerable attention given to the issue of whether the university is, or should be, an agent of social change has neglected one important area: institutional racism. Although the government has mandated and sponsored civil rights legislation, universities have acted on it because of legal and economic pressure rather than from conviction. It is important for institutions of higher learning to combat institutional racism. Two examples of what can be accomplished are found in Miles College, Alabama and in the open door policy of the City University of New York. Other examples of problems and successes are discussed.

Newlon, B.J. & Arciniega, M. (1983). Respecting cultural uniqueness: An Adlerian approach. Individual Psychology: Journal of Adlerian Theory,

Research and Practice, 39, 133-143.

The authors suggest that cultural considerations need to be integrated into the family counselor's approach as a basis for counseling minority families. The process of cultural integration involves the following: (1) confronting and challenging personal stereotypes held about cultural groups; (2) acquiring knowledge and appreciation of the group's culture and the heterogeneous response of the group; (3) understanding the traditional, institutional interaction of the dominant society with minorities and vice versa; (4) understanding the effects of racism and stereotypes; (5) acquiring first-hand experience with the minority group; (6) challenging traditional counselor approaches; and (7) using a culturally pluralistic model in counseling. The basic assumptions of Adlerian psychology provide a framework for understanding minority family dynamics, which assumes that all people are equal and worthy of respect. Equality does not mean sameness; inherent in the concept of equality is a respect for uniqueness. It is concluded that culture should be a major consideration when counseling minority families.

Ng, R. (1993). 'A woman out of control': Deconstructing sexism and racism in the university. Canadian Journal of Education, 18, 189-205.

The author argues that equity measures and attempts at inclusivity in the university, such as harassment policies and prejudice reduction workshops, tend to treat sexism, racism, and other forms of marginalization and exclusion as attitudinal and individualistic properties. Through discussion of a critical incident in which the author was involved, she argues that sexism and racism are systemic; they are power relations that have become normalized courses of action within the university. To make the university more inclusive in fact, and not merely in policy, an anti-sexist/racist approach is proposed, explicitly taking into account the inequalities members of the university embody in their gender, racial, and other historically and ideologically constructed differences.

O'Brian, C. (1990). Family therapy with Black families. Journal of Family Therapy, 12, 3-16.

The author offers personal and professional experiences confronting racism in the UK and provides structured exercises useful in anti-racism training for UK family therapists. It is argued that UK family therapists need to acknowledge and address racism before intervening in the family system, and minimal and positive goals are advocated to promote change. The case of a 15-yr-old male with a drinking problem illustrates guidelines for therapeutic work with Black families.

Prilleltensky, I. & Gonick, L.S. (1994). The discourse of oppression in the social sciences: Past, present, and future. In E.J. Trickett, R.J. Watts and D. Birman, (Eds.), Human diversity: Perspectives on people in context (pp. 145-177). San Francisco: Jossey-Bass Publishers.

This chapter considers both external sources and internal manifestations of oppression. The argument is made that while students of politics, economics, and sociology are more likely to turn to forms of external-structural analysis, such as imperialism, the market, the balance of power, racism, and patriarchy, those in psychology are more likely to turn to forms of internal-psychosocial analysis. This identifies a matrix of values that guide our inquiry subsumed in the concept of reciprocal empowerment. It defines human diversity and oppression and delineates a historically informed framework for reviewing and understanding the discourse of

oppression in the social sciences. It presents a model for enacting emancipatory principles in our disciplines.

Steeh, C. & Schuman, H. (1992). Young White adults: Did racial attitudes change in the 1980s? American Journal of Sociology, 98, 340-367.

The authors examined the hypothesis that racism among young White adults has increased in the 1980s, using 12 racial policy questions from the General Social Surveys and the National Election Studies. Under the assumption that age effects can be treated as negligible, the article evaluates the importance of period and cohort effects in shaping the present racial attitudes of adults who have come of age since 1959. It is concluded that there is no indication of decreasing tolerance among cohorts coming of age in the 1980s. Similarly the period effects are seldom significant over the years from 1984-90 and thus show no consistent decline in racial liberalism.

Tatum, B.D. (1994). Teaching White students about racism: The search for White allies and the restoration of hope.

The author discusses the issue of White allies in the battle against racism from the perspective of an African-American female college professor. White identity development after confrontation with issues of racism is outlined: (1) contact stage, (2) disintegration stage, (3) reintegration stage, (4) pseudo-independent stage, (5) immersion/emersion stage, and (6) autonomy stage. The model of the White ally is presented as an alternative to more negative models of Whiteness (the White supremacist model, the what Whiteness? model, and the guilty White model). Educational implications include more awareness of White spokespeople for minority rights.

Tatum, B.D. (1992). Talking about race, learning about racism: The application of racial identity development theory in the classroom. Harvard Educational Review, 62(1), 1-24.

This study on inclusion of race-related content in a college course identified three sources of resistance to learning about racism: race as taboo topic, myth of meritocracy, and denial of personal connection to racism. Strategies for reducing resistance include a safe classroom climate; opportunity for self-generated knowledge; model of racial identity development; and empowering students as change agents.

Torrey, J.W. (1979). Racism and feminism: Is women's liberation for Whites only? Psychology of Women Quarterly, 4, 281-293.

The women's movement is often described as 'White middle-class,' despite the fact that Black women not only are more oppressed than Whites but are more favorable to the goals of the women's movement. Black women, especially those identified with the Black rights movement, fear that feminism will split their ranks and divert public attention. Black women's problems also differ from those of Whites in other ways, mostly related to the fact that their economic position is much worse than that of either White women or Black men. Moreover, Blacks hesitate to join organizations they perceive as White dominated. It is argued that both Black and women's rights movements need each others' support and that Black women cannot achieve equality unless both movements succeed.

Williams, H. (1994). A critique of Hodson's 'In search of a rationale for multicultural science education.' Science Education, 78, 515-519.

The author comments on D. Hodson's views (see PA, Vol 81:15395) that science is presented from a Western cultural perspective that does violence to the beliefs and experiences of ethnic and cultural minority students. Hodson's proposed multicultural science is seen as patronizing minorities, clashing with Western educational goals, and depicting science as a racial enterprise. Many of Hodson's suggestions for antiracist science education appear to reinforce negative attitudes toward science by minority students.

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