

AN ABSTRACT OF THE THESIS OF

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Signature redacted for privacy.

Lani Roberts

Effective pedagogy to teach students about anti-oppression education is valuable to educators and campuses in the United States. One means to introduce oppression to students is to discuss it in its ethical perspectives. This allows students to bring oppression to an individual level and the focus is on values with facts to provide support. The review of the literature provides the reader with pedagogical ideas about using ethics in anti-oppression education.

The effectiveness of an anti-oppression course on students is studied by using qualitative and quantitative empirical research. Students' changes towards other ethnic groups and their changes in behaviors, attitudes, and opinions about racism in the United States over 10 weeks is quantitatively studied. The qualitative measure is student interviews which were conducted at the end of a 10 week term. An understanding of effective pedagogical strategies, through an interdisciplinary approach, to teach students about racism and other oppressions is worth investigation and further research.

The Affects and Effects of an Anti-Oppression Course Emphasizing Ethics on Students

**by
Ashwini Prasad**

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DEDICATION

To those whose lives are lived by making someone else's better in one way or another. Thank you.

The Affects and Effects of an Anti-Oppression Course Emphasizing Ethics on Students

Chapter One - Introduction

Racism and other types of oppression are serious problems in society. Many people from a variety of ethnicities, socio-economic levels, age groups, etc., are negatively affected by racism and other social ills. For example, people are discriminated against in education, workplaces, and the military. Oppression is a social justice issue that has been fought on many fronts, such as politics and education. There has been an increase in anti-oppression education, and universities have been addressing and educating students about oppression in our society through diversity-based courses, for example. Moreover, education about the harms racism and oppression have on people individually and on human relationships generally is worth further investigation.

University faculty members and others in academia have developed and implemented diversity-based courses in some university curricula. This thesis analyzes a diversity-based course at Oregon State University that combines ethics and anti-oppression education. Using ethical inquiry to examine the moral harms oppression has for people is uncommon in diversity-based courses. The use of ethics in anti-oppression education can provide students and other members of higher education a means to view one another as fellow human beings instead of objects that can be exploited and/or harmed.

An ethic of acceptance, which is to focus on the whole of a person, rather than focusing on individual traits, will be inherent throughout the thesis. Martin Buber summarized the relationships people can have with other people. He uses the terms "I-Thou" and "I-It" to express kinds of human relationships. An "I-thou" relationship

involves looking at a person as a whole and unique individual, and the “I-Thou establishes the world of relation” towards other people (6). In an “I-It” relationship, the other person is an object, a means to an end, and we do not acknowledge her or him as a unique individual with the hopes and dreams we also have for ourselves (3 - 4). Seeing one another as “I-Thou” allows us to see one another as whole human beings with a shared human essence. With this in mind, I will argue that ethics is a viable way to teach about diversity and anti-oppression. In sum, to use ethical theories is an important and effective way to educate people about the oppression that occurs in society.

In this chapter, I ask whether a course which examines racism by using ethics as an explicit course component affects students’ attitudes, behaviors, and opinions about racism. Furthermore, can such a course change students’ social distance towards other ethnic groups? Later in the thesis, an answer will be given to the aforementioned question. The questions asked in this thesis are important because the answers will provide additional material for educators to access when examining pedagogical strategies of anti-oppression courses. Furthermore, I will also define terms used in this thesis, give a description of the course examined in this research, and an assumption I begin with and do not argue for will be explained.

In Chapter Two, I will review the current research material about diversity-based courses and ethics in formal education, a holistic and multicultural approach to anti-oppression education, the importance of pedagogy, the role of the instructor, the impact of teaching ethics and anti-oppression education on students, and social distance research. The materials reviewed for this thesis were chosen to provide the reader with background about diversity-based courses and ethics in formal education, the role of content and

educators when addressing multicultural education, pedagogy with the inclusion of ethics, and social distance research according to ethnicity and gender. The reviewed material will provide a comparison between the impact of some diversity-based courses and the impact on students of the course studied in this research.

In Chapter Three, the benefits of using ethical analysis of racism and oppression will be discussed. Materials from philosophers will be reviewed to provide the reader with a brief background of ethics and its application to social justice issues, such as racism and other forms of oppression

In Chapter Four, empirical evidence will be used to examine the impact of a diversity and philosophically-based course on students. The methodology and results from the quantitative measures analyzing attitudes, behaviors, and social distance will be discussed. The researcher will examine quantitative pre and post course scores of social distance using the Bogardus Social Distance Scale (See Appendix A), as well as qualitative and quantitative data from the Weekly Record Logs (see Appendix B). Hypotheses will be stated and tested, the data from the statistical tests will be explained, and theories will be utilized to explain the data. Quantitative and qualitative data gathered through the Weekly Record Logs and personal interviews will be summarized to examine students' attitudinal, behavioral, and opinion changes about racism and eliminating it in the United States. Also, student interviews will extend the analysis of the effectiveness of the course. The findings of this thesis may be of benefit to the Oregon State University (OSU) campus and its community members as well as educators who are raising awareness about the racial climate and tensions on campuses.

In Chapter Five, a summary is provided about the inclusion of ethics in diversity-based courses, suggestions for future empirical research will be discussed, a curriculum proposal to enhance diversity and oppression awareness on campus will be discussed, and the role of forgiveness concerning racism in society will be discussed.

Some terms I use need explanation. **Attitudes** are ways of regarding a person or thing. **Behaviors** are ways of acting or reacting to persons or things. **Opinions** are what one thinks about something based on grounds short of proof (The Oxford Dictionary of Current English 1985). **Morality** refers to the way we *ought* to treat one another as fellow human beings, and has to do with values. **Diversity** describes something that has variety, or is composed of different kinds (The Oxford Dictionary of Current English 1985). For this thesis, diversity pertains to the variety of ethnic and racial aspects of groups of people. **Diversity-based courses** are those which address the “histories and experiences of people who have been left out of the [academic] curriculum... it’s also a perspective that allows [for] explanations for why things are the way they are in terms of power relationships, in terms of equality issues” (Miner 557). Not all diversity-based courses explicitly focus on race and ethnicity, but diversity-based courses do allow students to think more critically and analyze inequalities in the United States and at a global level (Chang 1). Furthermore, **anti-racist** education refers to courses that educate students about racism and suggest ways to ameliorate racism in the United States. **Anti-oppression** education refers to courses that educate students about the various types of oppression that exist in society, such as heterosexism, classism, looksism, sexism etc., and suggest ways to ameliorate oppression in the United States. **Racism** involves a sense of superiority of one group over another, based on feelings of higher intellectual

capabilities, more ambition, and better values, beliefs etc. Racism exists as systems of domination and oppression (Santas 354). **Symbolic racism** includes the definition of racism and refers to covert negative attitudes of people, mainly white people, about other races, and it involves opposition to measures that can advance people of color in society (McClelland & Auster 1990). **Oppression** is the institutional dominance of one part of humanity by another (Roberts 41). For example, men as a group oppress women as a group by having advantages such as receiving more pay for doing the same job, or men can walk alone at night without much fear of being attacked or assaulted. A **dominant paradigm** is a standard of rightness and righteousness, or norm, where others are judged in relation to it. The norm is backed with institutional and derived individual power and both institutional and individual violence, and the combination of these makes power and control possible. The norm in the United States is male, white, heterosexual, Christian, temporarily able-bodied, youthful and someone who has access to wealth and resources. The norm does not have to be the numerical majority but has to have the ability to exert control and power over others (Pharr 53). **Social distance** is the extent to which one group prefers to be aloof from and formal with other racial groups, and resistance to developing relationships with other groups (Allport 1954; Roper 1988).

Difference and Diversity

Colleges are giving increasing attention to the topic of racism as campuses become more diverse, because racism creates problems in society, such as white peoples' hostility towards other ethnicities and people of colors' reaction of hostility towards white people. Curricula on college and university campuses have changed in the past decade in order to expose students to diversity issues, and so a forum is provided where

the harms of racism can be discussed (Association of American Colleges and Universities, 2000).

Christine Cullinan, in her article "Finding Racism Where You Least Expect It," specifically describes the problems with racism on a college campus in Oregon. She explains that even though diversity is being stressed by administrators, the reality of racism is being ignored by those who reap the benefits by being part of the dominant paradigm. Cullinan explains the subtle and overt acts of racism students of color experience that many white people on campus are unaware of. Gloria Yamato, in her article "Something About The Subject Makes It Hard to Name," extends this idea as she describes instances of covert and overt racism. She explains four forms of racism by whites, 1) aware/blatant, 2) aware/covert, 3) unaware/unintentional racism, and 4) unaware/self-righteous racism, which will be discussed later.

Cullinan explains that people of color are continuously being evaluated by people. That is, when people of color are in stores, on the streets, or other public spaces, they are constantly checked to see if they break or fit a certain stereotype. She emphasizes how people of color are often asked to represent and speak for their ethnicity or culture, even though there are as many opinions among people of color as there among white people. People of color have the extra burden of educating others about themselves and having to prove to others that they do not fit a common stereotype of their ethnicity and/or culture.

Creating a welcoming environment on college campuses for all people is not an easy task. Cullinan suggests that creating such a welcoming environment can be complicated if college campuses ignore oppression. She suggests that universities should acknowledge that racism, oppression, and discrimination do exist, and measures should

be taken to discover students' realities on campus and in their everyday lives. For example, one reality for people of color is that they have to teach others, mainly white people, about people of colors' experiences as non-members of the dominant paradigm. Cullinan suggests that campuses emphasize that "learning about others is the responsibility of each person, but it is not the responsibility of those others to do the teaching, unless their job specifically asks them and reimburses them, to do that" (B13). Her suggestion takes the pressure off people of color to unintentionally and unwillingly become teachers. She also extends her plan of action to include those other than students by

providing clear messages in all our training and literature for faculty members and staff members, as well as for students, that behavior that is disrespectful of others because of their race, ethnicity color, sexual orientation, age, gender, disability, class – whether it be in public forums or in closed conference rooms, in classroom discussions or e-mail jokes – is damaging to the missions of our institutions as well as to the growth and learning of all members of the campus community (B13).

Her suggestions include a combination of diversity training techniques that are meant to help people on campuses adopt a welcoming college environment for all students.

Diversity training has its benefits, but it does not come without its challenges. For instance, among diversity change leaders, there is disagreement about how to approach and to teach diversity to people and students. Judith D. Palmer identifies three existing paradigms operating among current diversity leaders. They are: 1) Paradigm I – The Golden Rule, 2) Paradigm II – Right the Wrongs and, 3) Paradigm III – Value All Differences (1). The first paradigm, The Golden Rule, does not view diversity issues as systematic. Rather, the paradigm emphasizes the unique individual characteristics of people. The followers of this paradigm view disharmony among people as an individual

problem, not an institutional one. Paradigm I followers usually do not learn about other people's experiences or the deep issues people who are unlike them face. Critics of Paradigm I followers say that those from a Paradigm I perspective do not put themselves in the shoes of someone who is different from them.

The second paradigm, Right the Wrongs, differs from Paradigm I because it states that there are specific groups in the larger society who have been systematically disadvantaged, and, as a result, Paradigm II followers want to rectify systematic oppression. Organizations are the focus for this paradigm, and followers of Paradigm II want underrepresented groups to have the chance to advance and be part of organizations they have been excluded from in the past. The disadvantage of Paradigm II is that the language used by this paradigm expresses polarities and oppositions. For example, in the United States, terms such as "white males" and "Blacks and women" are used; there is a "we" versus "them" mentality perpetuated by the language used by the followers of paradigm II.

The third paradigm, Value the Differences, and a paradigm Ethics of Diversity follows, wants people to be aware of what makes individuals different from one another. Followers of this paradigm combine a little bit of Paradigms I and II. Paradigm III states that people should understand and appreciate the heritage and cultures of groups and be responsive to the uniqueness of individuals. This paradigm's framework stresses self-knowledge about one's prejudices, enhancement of interpersonal skills, as well as education about the culture and characteristics of different groups. Paradigm III is a relatively new paradigm that does not yet have proven methods, nor does it have a common language to draw from.

These three paradigms for diversity change clash with one another as followers of the respective paradigms disagree about each other's approaches. Palmer summarizes the tensions caused by the clash of paradigms as follows:

Paradigm I people value their "Golden Rule" outlook, and believe they are already sensitive and unprejudiced; they are shocked and hurt when the "right the wrongs" Paradigm II people confront them on their lack of awareness. Paradigm II people are horrified by the "global" scope of Paradigm III with its "value all differences" orientation believes Paradigm I is dangerously ethno-centric with its "Golden Rule," and that Paradigm II is serving the needs of a few at the expense of many (5).

Palmer offers a coalition building framework so that groups with differing viewpoints can work together, define common goals, and clarify what is, and what is not, agreed on. She also recommends that followers of the three paradigms should understand one another's paradigms in detail so new approaches that incorporate the strengths of the three paradigms can be used to develop better educational tools to teach about diversity. Palmer emphasizes that diversity leaders need one another's views in order to create the type of positive paradigm that each is striving for (6). Her article is important to use as a pedagogical strategy in anti-oppression education. The third paradigm Palmer summarizes is stronger than the first two paradigms, because it is an inclusive model that promotes diversity and anti-oppression awareness without viewing oppression solely at a micro or macro level. This can encourage students to engage in dialogue about diversity and oppression issues.

Any potential to positively affect students' attitudes, behaviors, or opinions about racism that lessens their social distance from other ethnic groups should be evaluated and studied by educators so there are more ways to lessen the harms of oppression. To achieve this, attention and proactive measures can be taken by academia to help students

of color and white students deal with racism. This research is designed to examine whether a course that acknowledges the complexity and prevalence of racism, and explicitly uses ethics as part of the course content, affects students. It is designed to add to the literature about educating people about diversity and racism. A philosophy of education approach is used to examine effective ways to educate students about racism, specifically the pedagogy that combines ethics and anti-oppression education. Empirical evidence is used to analyze whether a course dealing with racism through an ethical perspective can change attitudes, behaviors, and opinions about racism and diversity, including whether this course changes students' social distance towards different ethnic groups.

A course which can answer the aforementioned questions is Ethics of Diversity (PHL 280). At Oregon State University, the Baccalaureate Core requirement introduces students to different areas in academics. It is an attempt by the university to provide students with an interdisciplinary background in their undergraduate education. The Difference, Power, and Discrimination (DPD) requirement was added to the curriculum in 1996 to introduce students to the complexities of diversity and topics such as racism.

Oregon State University has taken proactive measures to promote discussion about diversity on campus. One such measure is to require undergraduate students to take a course which is part of the DPD baccalaureate core requirement. A DPD course must meet ten criteria:

- 1) Be at least three credits
- 2) Needs to emphasize elements of critical thinking

- 3) To have as its central focus the study of the unequal distribution of power with the framework of particular disciplines and course content
- 4) Focus primarily on the United States, although global contexts are encouraged
- 5) Provide illustrations of ways in which structural, institutional, and ideological discrimination arise from socially defined meaning attributed to difference
- 6) Provide historical and contemporary examples of difference, power, and discrimination across cultural, economic, social and political institutions in the United States
- 7) Provide illustrations of ways in which the interactions of social categories, such as race, ethnicity, social class, gender, religion, sexual orientation, disability and, age are related to difference, power, and discrimination in the United States
- 8) Provide a multidisciplinary perspective on issues of difference, power and, discrimination
- 9) Incorporate interactive learning activities (e.g., ungraded in-class writing exercises; classroom discussion; peer-review of written material; web-based discussion group); and
- 10) Be a regularly numbered departmental offering rather than a blanket number course (Difference, Power and Discrimination Program pamphlet).

Ethics of Diversity is one course in the DPD baccalaureate core. It is a 10-week course, divided into two main sections (Appendix C). The first three weeks of the class examine ethical theories applicable to diversity issues. The next seven weeks are an examination of people of colors' and white peoples' perceptions about racism and other

forms of oppression which exist in United States society. The class reads essays by authors of color and white authors about diversity and racism. Panels of students from different ethnic groups (African Americans, Native Americans, et al.) are invited to the class to share their experiences with racism and oppression. Panels usually consist of previous Ethics of Diversity students, invited students, and faculty of color at OSU who speak about their experiences as persons of color and the racism they have felt on campus and in the community. The class is invited to ask questions directly to each panel.

In this course, students of color constitute 30 - 40 % of the class. The course is designed so that the small group discussions allow students of color to be in groups with white students, so there is contact among these two groups. Furthermore, course requirements include five short papers, small group discussions, a midterm exam and six quizzes. A final project is due at the end of the term and takes the place of a final exam. Students have two options for the final project; students can choose to do community experience or to read a book from a provided list, all of which deal with diversity issues, including racism. Students who choose the community experience option spend a minimum of 10 hours with a group of people with whom she or he is uncomfortable because of race, social class, gender, etc., and about whom she or he has negative stereotypes. The final paper is a report of subjective and objective experiences with the group she or he chooses and, importantly, application of course materials. Students who choose the book or novel option are to provide a brief summary of the book and apply course materials to discuss the book's content. Both final projects involve a self-reflective journal.

Ethics of Diversity is uncommon in its content because many other diversity-based courses only address the facts about oppression and racism. For example, only institutional racism or discrimination are focused on. However, Ethics of Diversity addresses oppression as a community, institutional and individual injustice. Ethics is a way to address racism because it "internalizes" the debate about racism; it addresses the individual's moral responsibility to end racism, which other diversity-based classes do not focus on. Here, "internalize" means to connect with the material at a deeper level beyond just learning the facts of the matter and being able to recite it back on an exam. It involves thinking about materials presented in the course, such as racism and other oppressions in society, as an individual and community issue.

Moral introspection is explicit in the course; the harms to those who are oppressed as well as the harm to the oppressor are discussed. Most other diversity-based courses do not emphasize racism's harms to people. Usually, for example, only the facts about racism and its prevalence in society are explained. Other classes focus on the structural aspects of racism and diversity, but Ethics of Diversity includes the moral responsibility of the person for her or his own racism, prejudice or discrimination. The course brings racism and oppression to a values level and encourages students to think of oppression as a fact and a value problem.

Any given course in a college student's academic experiences has the potential to change or influence the student. Courses are designed to enhance learning and to introduce students to a variety of issues and ideas. However, there is no guarantee that students will walk away from each course, especially required courses, with an epiphany or an experience that will change their life. This would be an unrealistic expectation.

Perhaps, when a number of classes are taken addressing similar issues, there is a shift in attitudes and awareness about issues. The change is most likely gradual and incremental. Some students, when they are required to take courses which are not part of their major, may see these courses as a waste of time. Some students may come into a required course, such as Ethics of Diversity, with an apathetic, confrontational, or hostile attitude because they may feel they are forced to study something they will not use in the future, or the content will clash with their beliefs and world views.

This thesis did not measure students' feeling about the DPD requirement or how they felt about the course; however, this study will allow us to examine if this one course, Ethics of Diversity, led to attitudinal, behavioral and social distance changes along with changes in opinions about racism in the United States. The material in this study will allow for an examination of the impact a diversity course using ethics has on students so that continued research can be done to educate students about racism and oppression.

Assumption

An assumption in this thesis is that those people who benefit from institutional power and who have the most access to resources in society are the only people who can be labeled as racist. Many white people have privileges over people of color in the United States because they do not face as much discrimination on the basis of race in the workplace or have groups, such as the KKK, who ban together to harm them. From here on, in this thesis, the only people who will be considered to be racist or to exhibit racist behaviors will be white people. Although people of color can be prejudiced, discriminatory or biased, they will not be labeled as racist because they do not have much, or any, control of power or resources in United States society.

An article by Peggy McIntosh, titled "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women's Studies (1988)," elaborates on the idea of white privilege. She argues that white people carry a "knapsack" of unearned privileges which many are unaware of having. For example, white persons have the privilege of facing someone of their own "race" in managerial or professional positions and do not have to worry about being prejudged to be smart at math or to be a good hip-hop dancer because of their "race." White persons in the United States society have unearned privileges they are unaware of having and exercising but which help them to advance in education and/or job occupations.

This research is an addition to the increasing material on diversity and oppression. Pedagogical information about how to respond to social ills, such as racism, is included so academia can use the following information to respond to the harms racism and oppression has on people on college campuses and in society. The goal is to provide more information about how to educate others about social injustices, as well as provide anti-oppression educators and moral educators more resources and tools to educate future students and people about social injustices.

Chapter Two - Literature Review

What follows is the current research about diversity-based courses and ethics in formal education, the role of content and educators when addressing multicultural education, pedagogy with the inclusion of ethics, and social distance research according to ethnicity and gender. This background material has two purposes. The first is to examine the effects of diversity-based courses and the inclusion of ethics in such courses in post-secondary institutions. Second, the literature examines multi-cultural approaches to education and pedagogical tools, such as ethics, that are viable approaches to teaching diversity-based and anti-oppression courses.

Diversity and Ethics in Formal Education

The focus of improving students' awareness of racism and diversity previously centered on contact. Gordon Allport, whose hypothesis is commonly known as contact theory or contact hypothesis, predicts that contact with other groups has a positive effect on how groups deal with one another, especially with how white people perceive Black people after contact. In Allport's research, when status such as class was controlled for, he found less prejudice by white people toward Black people when there was reoccurring contact among the groups. White people's prejudice about Black people lessened when Blacks, of equal status, joined with whites in activities which required group interdependence, where they worked toward a common goal, and when they relied on one another to successfully accomplish a task (267; Roper 72). A study by James Moody of elementary school age children examined the conclusions of Allport's research. In his research, he asked whether interracial contact resulting from integrating students of color in a large elementary school gave way to higher friendship integration. All of the

children had socioeconomic equality, and with interdependent tasks, he found that there was a higher likelihood of friendship integration because of contact and interdependence (682).

An empirical analysis by Patricia Gurin supports the above study in a post-secondary setting. Gurin suggests that higher education is influential because it encourages students to think deeply and in more complex ways about diversity (2002). In her research, she found a positive relationship between diversity in higher education, learning, and democracy outcomes. Democracy outcomes are the willingness of students to promote social equality and live ethnically integrated lives after taking diversity-based courses. In her study, students with diversity experience continued to have cross-racial interactions five years after college, and they were living in racially and ethnically integrated environments. Contact theory is supported by the aforementioned studies as a means to reduce racial tensions among elementary and college age students, but integration and contact do not eliminate racist attitudes.

Katherine E. McClelland and Carol J. Auster counter the conclusion suggested by Allport, Moody and Gurin. McClelland and Auster argue that simple contact with other racial groups does not lead to less prejudice by white people. They examined the racial climate in a predominantly white liberal college and suggest that race relations amongst Blacks and whites are better at a superficial level than in the past. For example, white people are not as blatant in their racism; they are not as obvious in making derogatory comments towards Black people or other people of color. However, McClelland and Auster assert that racism is still quite prevalent on college campuses, and symbolic racism is one sort of racist ideology present on college campuses and in society today.

Symbolic racism is a redefinition of racism. This redefinition began in the 1970's as a series of studies were conducted to describe the attitudinal changes of white Americans toward Blacks. Symbolic racists are covert in their negative attitudes about other races; and they tend to oppose the advancements of people of color, not by blatant means, but by opposing affirmative action programs or busing programs which are equalizers for people of color (McClelland & Auster 680).

Racism, once predominantly overt, has now shifted to a more subtle form. Gloria Yamato, in her article "Something About The Subject Makes It Hard to Name," describes four forms of racism by whites: 1) aware/blatant, 2) aware/covert, 3) unaware/unintentional racism, and 4) unaware/self-righteous racism (Yamato 90-94). First, racists who are aware/blatant in their actions are those who will, without apology, make it obvious that they do not like people of color. An example is the negative attitudes, behaviors and words displayed and distributed by members of the Ku Klux Klan or other hate groups about people of color and other groups. Second, the aware/covert racist actions are exemplified by the following illustration. A Black woman and a white woman, dressed alike and with similar mannerisms and credentials, inquire about a job opening at an office with a white manager. The Black woman is told that the position is filled and there are not any more openings and applications are not being taken for the advertised position. However, a white woman who comes in after the Black woman is given an application and her resume is taken by the manger for further consideration. Third, those who are unaware/unintentional in their racism do not acknowledge the privileges they have in society, and they do not take any measures to give up their white privilege so people of color may have the opportunity to advance in

society. Furthermore, these people are unaware of their racist tendencies. For example, efforts such as affirmative action, which is meant to be an equalizer for people of color, is opposed. The last form of racism, unaware/self-righteous, is when white people will "shame Blacks into being blacker, [scorn] Japanese Americans who don't speak Japanese, and [know] more about the Chicano-a community than the folks who make up the community" (92). Unaware/self-righteous racists spend time criticizing people of color for not being "Black" enough or "Indian" enough and ignore the real problem, racism.

Blatant racism may not be as apparent today as it was decades ago; however, racism continues to exist in subtle and/or covert forms. College campuses have acknowledged the existence of subtle forms of racism and advocate for diversity courses and programs. A survey done by Eric Sydel and Eileen Nelson of the effectiveness of diversity content courses showed that Black students felt that their culture should be emphasized in the college curriculum and that Black students' unique needs as people of color should also be emphasized in college curricula. Many of the Black students felt that there was a prevalence of racism on their campus but, interestingly enough, a much lower percentage of white students had similar feelings. The study suggests that examining the perceptions and attitudes of Black and white people is the way to isolate and define the causes of interracial conflict (Sydel and Nelson 2000).

Furthermore, a study of seven southern California community colleges showed that diversity-based courses do impact students. Many students reported that they learned more in a diversity-based course than in other courses without diversity content. Desire for courses that focus on the contributions people of color have made to academics and

learning about different ethnicities' cultures was emphasized. In the seven community colleges surveyed, introspection was also reported by the students who took the diversity-based courses. White females and males reported feelings of anger, guilt, sadness, and shame about their culture and race after taking a diversity-based course. Conversely, students of color in diversity-based courses expressed feeling proud of themselves after taking the course they were in. Respecting and valuing one another's culture was reported by many of the students, and there was a positive response to wanting more courses with diversity content (Hess, Piland & Piland 2000).

Educators realize that enhancing students' ability to think about diversity and racism can allow students to question the impacts of racial inequalities and lessen students' prejudice about other races. Mitchell Chang, in "Measuring the Impact of a Diversity Requirement in Students' Level of Racial Prejudice," empirically examined the educational effects of diversity course requirements in post-secondary institutions. He found that students who had completed a diversity course requirement had significantly reduced their level of racial prejudice and that these students made more favorable judgments of African Americans than those who were starting to take a diversity-based course. Chang suggests that these types of courses are a vehicle for shaping racial views of students (Chang 2000).

However, diversity education and anti-racist education have also been criticized. Education which focuses on the color of people's skin minimizes the importance of the prejudices which can result from a person's ethnic identity, such as that based on language or religion. For example, there are people who speak with accents in the United States, and they are ridiculed or discriminated against by those whose mother tongue is

English, or by those who are fluent in English. Some anti-racist education only examines institutional racism, which is one important factor, among many, in the discussion about racism. Also, anti-racist education has been criticized for reducing all people of color to the term "black," even though there is great variety in the people who come under the label "people of color" (Kehoe & Mansfield 1994).

Skin color and its implications for people of color and white people has become the forefront issue in anti-racist education. This is a problem because, scientifically and biologically, "race" is arbitrary. "Race" puts people into categories, and these categories differ given the circumstance and time frame. For example, the Irish were once considered foreigners and non-white when the potato famine in Ireland caused mass Irish immigration to the United States (Ignatiev 38 - 40). Today, the Irish are considered "white" people. We see that the term "race" is not fixed and does not have any scientific or biological basis (Spickard 18). Anti-racist education is criticized for perpetuating the term "race," even though anti-racist education is designed to lessen or eliminate the concept (Kehoe & Mansfield 1994).

Courses that only address the facts of racism, such as structural aspects, are limited because simply studying about color or institutionalized racism may not be enough to lead students to take responsibility for the personal, psychological and social effects of racism. C. Wright Mills, a sociologist, encouraged people to view the problems in their daily lives as part of a greater structure. For example, a Black woman feeling she is discriminated against because of race is a personal issue. However, her personal struggle is a result of institutional discrimination supported by the power elites. Mills emphasized using empirical research to learn about what was happening to people and

apply single instances to the general social structure. Thus, a personal issue permeated with values is brought to attention by objective social research (Mills *The Sociological Imagination*). So, values do not have to be completely independent of social research. In sum, to teach about oppression in terms of their ethical aspects and with facts is ideal.

People finding similarities with one another and becoming accepting of one another is a way to build community by focusing on shared values, rather than the differences between groups. We should assume that there are basic shared values because we are all human beings. We can use our humanness as a starting point to build relationships with people who are not the same ethnicity as we are (Beck 134). When commonalities among people are found, these are building blocks for a potential relationship to emerge. Josiah Royce explains how relationships with people can occur because of the humanness we share. When we understand that other people also have hopes, dreams, and fears as do we, we are more willing to build a relationship with them, because we connect at a deeper and non-superficial level (Royce 1089-1110). This means that values and ethics may give us new foundations to build bonds with other people because ethics is a tool to recognize the humanness we all share. Included in this is the ability to treat one another as fellow human beings. If we use the ideas from Martin Buber and we look at one another through "I-Thou" eyes, then we can begin to treat one another as human beings, instead of treating one another as objects (Buber qtd. in Roberts 21).

Diversity-Based and Multi-Cultural Education: Educator Influences

Education is a key arena where societal problems can be introduced, so students can make educated and knowledgeable decisions about issues in society and the world.

For example, education can lead students to hold individuals and themselves responsible for problems in society, which can lead to an acceptance of social responsibility.

Educators can use a holistic approach of teaching societal and individual responsibility when discussing a complex issue such as racism (Sandalow 164).

Furthermore, university curricula are permeated with moral values, so members of universities who develop curricula do have a moral responsibility to their students (Reynolds 103). A holistic style of teaching will introduce students to different values, systems of ethics and moral paths that can be taken. However, universities should not promote particular morals and values but allow for a discussion of morals and values, so students can decide for themselves the moral paths they take.

A holistic approach to embracing multicultural education means reshaping content, teaching methods, and administrative practices in universities (Schoem 1993). Connecting ethics with diversity and racism education may encourage students to take oppression and racism as individual issues. An anti-racist or anti-oppression educator's goal is for her or his students to think in new ways and to realize the complexities of oppression, such as racism. An ethical component in the classroom could encourage and foster students' responsibility to other people. In most diversity-based courses, the obligations we have to one another are not emphasized, even though we are human beings with equal hopes and dreams. The material in diversity-based courses is taught so students can analyze the inequalities they, and other people, face, so these courses contain moral implications about how we ought to treat other people. Using an explicit ethical perspective in education about oppression and racism will reveal the moral impacts and harms of racism.

Furthermore, real life events are becoming increasingly important as the diversity of students increase in schools all over the United States. A multicultural approach to education is imperative as students of all ethnicities come together on a daily basis. Schools should take measures to address the diversity which is apparent in the student body, even in homogeneous schools.

David Schoem et al. agree with a multicultural approach to education and state that “. . . integration of content, together with changes in instructional processes and discourse in a classroom composed of faculty and students from diverse backgrounds has the greatest potential for achieving a new synthesis of understanding that will inform and enrich the learning experiences for both faculty and students” (5). J.L.A. Garcia extends this point by stating that a curriculum with diversity in mind will allow underrepresented students in the universities to “identify” with people who are important to their self-conception. This allows for discussion of topics which matter to individuals and ideas about individual students’ self-conceptions to be addressed in the classroom (36).

Diversity teachers should be conscious of how students and individual members of social groups experience oppression in diverse ways (Bell et al. 300). Each of us brings unique experiences and paradigms to the discussion because of how we were brought up and the lives we have lived. Some experiences are shared by certain groups because of a common culture and upbringing. For example, many second-generation students of color in the United States have dual-identities. They are aware of and belong to the dominant paradigm’s cultural practices and norms, but they are also part of their respective cultures’ norms when they go home.

The acknowledgement of oppression and racism does not solely lie in the hands of people of color; it is white people's responsibility also. White educators who try to understand their privilege and take responsibility for and challenge their privileged positions can serve as role models to white students; and be active members in the fight against oppression of all people. Some may argue that a member of the dominant paradigm does not fully understand the ills of oppression because he has not experienced much oppression and does not have direct experiences with racism, sexism or homophobia, etc. Teachers need to be credible so students will take what they teach seriously. One way to increase credibility and promote trust is to reduce the hierarchy in the classroom, and this can occur by the instructor not playing the role of the "expert" but participating as a learner along with the students (Gerschick 2005).

Pedagogy

Paulo Freire, in his book Pedagogy of the Oppressed, advocates that oppressed peoples' voices are heard in education. He states there are two distinct stages in the pedagogy of the oppressed:

... in the first [stage], the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation. In the second stage, in which the reality of oppression has already been transformed, this pedagogy ceases to belong to the oppressed and becomes a pedagogy of all [people] in the process of permanent liberation (40).

Freire states that, at the beginning, pedagogical tools can only be used to illuminate the plight of the oppressed and those who have been put into subordinate positions. Those who have power over others and exercise their privileges cannot embrace the pedagogy of the oppressed. The pedagogy of the oppressed is education that avoids authoritarian teacher-pupil models and is based on the actual experiences of the

students and on continual shared investigation from all people, including those who are impoverished or illiterate. Freire states that this type of education can develop a new awareness of self which will free people from being passive objects responding to uncontrollable change. Transformation to a non-oppressive society must occur and, then, in the second stage, the pedagogy of the oppressed becomes a tool all people can embrace (40). He emphasizes that teachers and students are in an ongoing process of attaining knowledge through common reflections that can lead to a committed involvement to liberate the oppressed (56).

Teachers are crucial in education because they are the carriers and distributors of knowledge, and their impact on students is substantial. Those who teach ethics have a substantial task because they are distributing knowledge about values, and the rights and wrongs in life. Clive Beck proposes a non-authoritarian approach to teaching morality and values (128-136). He suggests that teachers can learn from their students and should move away from thinking of themselves as "moral experts." That is, moral education should teach about values, but not dictate what is right or wrong. Teachers should view themselves as more of a facilitator, or a coach-like figure. Students and teachers should view learning about morals as a journey taken together.

The process of learning about morals should include stimulating and meaningful content for students and teachers. Beck proposes that

teachers should have . . . ideas for meaningful individual and small group projects, along with a fund of "content" such as stimulating quotations from literature on values, excellent stories, and videotapes that bear on moral issues, learning materials that highlight key moral questions, and encourage discussion and relevant excerpts from newspapers and magazines (135).

Studying about life issues combined with non-authoritarian pedagogy allows for an emphasis on relationships between students and teachers, students and students, and teachers and teachers. This, as Beck claims, allows for close friendships to develop, genuine conversations about life to be had, and a forum where everyday emotions can be expressed.

Pedagogical strategies and course content are important in anti-oppression courses, and the impact these courses have on students is also important to examine. bell hooks, in Teaching to Transgress: Education as the Practice of Freedom, comments on a practical way of instructing in post-secondary institutions and how educators can encourage and foster safe environments where all people are welcomed to contribute their views about all issues including racism and other oppressions in diversity-based courses. hooks advocates for a communal place where a collective effort is made to create and sustain a learning community (8). When all people in a learning community feel safe, then they are active participants in dialogue and not passive consumers of knowledge, and educators come into learning environments with this in mind. Educators ought to implement pedagogical practices that affirm each student's presence and her or his right to speak on a topic (84). In her writings, hooks encourages instructors to try pedagogical strategies so there is a place students can feel safe to discuss and debate topics, such as racism (143). In sum, students and teachers ought to teach one another continuously in mutual engagement (191) because,

with all its limitations, [the classroom] remains a location of possibility. In that field of possibility we have the opportunity to labor for freedom, to demand of ourselves and our comrades, an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. This is education as the practice of freedom (hooks 207).

Critics may ask whether such a pedagogical strategy advocated by hooks is plausible for those who are members of the Ku Klux Klan, other hate groups, or to students whose world views are not parallel to the students hooks is acknowledging.

Henry Giroux attempts to answer the critique of how to address students who do not have progressive or liberal views. He suggests that

you can't deny that students have experiences and you can't deny that these experiences are relevant to the learning process even though you might say these experiences are limited, raw, unfruitful or whatever. Students have memories, families, religions, feelings, languages and cultures that give them a distinctive voice. We can critically engage that experience and move beyond it. But we can't deny it (hooks 88).

Moreover, how educators behave and set forth examples is important to the impact educators have on their students. British philosopher Mary Warnock sums up the point nicely when she states:

You cannot teach morality without being committed to morality yourself, and you cannot be committed to morality yourself without holding that some things are right, others wrong. You cannot hold that, and at the same time sincerely maintain that someone else's view of the matter may be equally good.... No one needs much education to know that there are differing views as to what is right and wrong. They need to be educated, however, in the matter of defending their own position; and to this end, they need, from an early age, *examples* of people who are ready to do this with passion and integrity. They also need to see before their eyes people whose theoretical opinions actually make a difference to their own lives and practice (Goodman and Lesnick 270 emphasis in original).

Pedagogy for diversity-based courses should include an explicit ethical component where both teacher and students have an open forum to discuss and debate their roles in perpetuating oppression and racism. An open forum can encourage students to take responsibility for their thoughts, actions and behaviors towards others, especially those who are not similar to them ethnically or culturally.

Debates over multicultural education are ongoing. One aspect of multicultural education is the conflict which can occur in the classroom. Conflict can occur as white students feel that they are being blamed for racism in society or straight students feel they are called homophobic in discussions about homosexuality and oppression. Classes which address these issues are forums where discussion, dialogue and debates can occur to help students through complex issues such as oppression. In sum, classes which provide students an inviting atmosphere, can help students discuss their feelings of being intimidated, and this can relieve tensions and hostility in a classroom (Zuniga & Chesler 48).

The role of ethics in education should include looking at the inequalities and unnecessary suffering people face. Education influences how people act and think about social inequalities. David E. Purpel states that "formal education has major responsibility for much of the rampant unnecessary human suffering not only because its graduates have the power, and not only because it embodies suffering, but also because of its power to validate and justify a meritocratic ethic" (151).

Purpel goes on to explain that moral education and those who teach morality need to be concerned with caring for those who are suffering and in pain. Educators need to become better informed as to the cause of these ills (153). He also states that "what cannot and must not be denied if we are to present ourselves as moral beings is the harsh and persistent reality of immense ongoing human suffering and our profound responsibility to confront our role in its origins and persistence" (152). We can take Purpel's suggestions and apply them to the context of racism. Pain, suffering, humiliation, and degradation are a few among many emotions felt by those who suffer

from racism. As human beings, scholars and educators who value an ethical way of life, we should seek ways to teach others about oppression and racism to lessen the suffering fellow human beings endure.

Social Distance

One of the tools used in this thesis is the Bogardus Social Distance Scale. Since this tool is a significant historical measure of people's attitudes and aloofness from other groups, some discussion of previous research using this measurement will allow for a comparison of the results found in this study.

Social distance is the extent to which one group prefers to be aloof from and formal with other groups, for example, one racial group's resistance to developing relationships with other racial groups. Previous research done on social distance according to ethnicity and gender will be explained in order to provide a context for the results from this thesis also by race and gender.

A study of black and white undergraduate students from universities in the South showed that Black students had a greater degree of interracial contact than white students. However, Black students had a greater degree of social distance from different racial groups than did other ethnic groups, which supports the ideas put forth by Auster and McClelland that contact does not mean that there is a lessening of racial or prejudiced attitudes (Brigham 1993). A greater amount of contact with other groups does not necessarily mean that there will be lesser social distance or tension among groups.

Another study which examined social distance using the Bogardus Social Distance Scale included 43 Black students and 22 white students. This study examined the social distance of ethnic groups and gender. It was found that there was no

significant female-male differences for overall social distance scores, and the study also found no significant Black-white differences in regard to social distance on overall pre-test or post-test social distance scores (Roper 132, 144).

The role of instructors and their social distance towards groups similar to and different from them is also important to measure because educators are responsible for the classroom and the students they are teaching. A study by Peg Nugent and Nell Faucette, of 491 male and female undergraduate education majors who were white, Latina/o and African American, found no significant social distance from other ethnic groups or the other gender by participants. That is, females were comfortable with being close to members of another ethnicity and with other males, and vice versa for males.

Also, another study which examined social distances of males, females, and ethnic groups found that females tended to be more accepting of other ethnic groups and white males had a high level of social distance from Blacks. These findings are different from the aforementioned social distance studies (Oneida and Williams-Dixon 1994). Overall, the trend suggests that females have a lower level of social distance and are more accepting of other ethnic groups; however the social distance of males is mixed. Finally, research is mixed in terms of how different ethnic groups perceive other groups. This thesis will show how social distance changed for females, males, non-white and white students over a 10 week course on racism and oppression.

A study based solely on gender and social distance reveals that females had less prejudice and social distance in regard to race than males (Hoxter and Lester 1994).

Another study of high school seniors, by Monica Johnson and Margaret Mooney, found similar results. They discussed why women may be more favorable to other ethnic

groups and suggest that the lesser social distance by women may be the result of the differences in the moral reasoning of women and men. The researchers use the work of Carol Gilligan to support their claim. Since women are “other-oriented” and women’s moral reasoning is affected by interdependence with others, they have a tendency to be more accepting of other people. The researchers also suggested that women know what it feels like to be disadvantaged in society, and so they may be empathetic towards other groups who are in similar situations (Gilligan In a Different Voice).

The research in this thesis is an empirical study of a philosophy-based diversity course. Since Ethics of Diversity is uncommon in its content, the research presents a combination of empirical evidence in order to determine the effectiveness of this philosophy course. This thesis will also add to the research on race, gender and social distance levels. This thesis also examines the role of ethics in anti-oppression and anti-racist education in a particular course at Oregon State University. Including ethics in diversity-based courses is a viable way to educate students and, potentially, college administrative staff, faculty members, et al., such that proactive measures can be taken by people to reduce oppression in society. Using ethics in anti-oppression and anti-racist education is a way to teach people about the moral harms the oppressor causes those she or he oppresses and the harms the oppressor causes to herself or himself because of their exploitation and oppression. An ethical perspective on racism and oppression is another way to develop anti-racist and anti-oppression education.

Chapter Three - The Inclusion of Ethics in Diversity-Based Courses

Ethics used in anti-oppression education is a viable way to educate students about the ills of racism and oppression. In this way, individual awareness about the various aspects of racism is an explicit part of the content in diversity-based courses. Ethics should be included in diversity-based courses because it can encourage and foster an individual response to ameliorate oppression and racism. In this chapter, I will advocate for the use of ethics in anti-oppression courses and provide reasons. First, I will discuss the fact-value perspective and show how discussing values can emphasize injustice in society. Second, I will provide some background from moral philosophers whose works are important to diversity education and why they are effective. Finally, I will explain the effects of making moral harms explicit in diversity-based courses. Such courses can encourage empathy.

First, there is a fact-value issue that arises when discussing anti-oppression education. As mentioned in the literature review, many diversity-based courses only address the facts about racism and oppression. Courses that only address facts can allow students to not empathize or realize the harms of oppression. Instead of having facts at the center of discussions about oppression and racism, we should have ethics explicit in diversity-based courses. This would place values at the forefront of these courses and facts as the background. Students can have both the values and the facts, but having values and ethics at the forefront of discussions about racism is another way to promote a student's ability to empathize with other people when an injustice is done. Discussing ethics allows values to emerge as a central part of the discussion which elicits responses about empathy, justice and freedom. Empathy allows people to have sentiments about

what is happening and encourages people to act on eliminating injustices. That is, empathy gives us a motivation to act when we realize that oppression and perpetuating injustices are unreasonable ways for human beings to act. This is what makes ethics a viable way to teach sensitive materials, such as racism.

In courses with ethics and values at the forefront of the discussion, justice is explicit. For example, it is an injustice when people are treated in ways so their full potential cannot be achieved. Systematic oppression does not allow people to have the life chances those who are privileged are given from birth. For example, an upper - middle class business woman has the money to send her children to college prep schools and provide them with the tools, skills and education to succeed in college, business, etc. Contrast this with a child who lives in the Bronx and whose school only has one computer for several hundred students. All people should at least be given the opportunity to choose the positions they have in society and not be confined to the lower rungs of the hierarchy that exists in the United States. Oppression puts groups of people in lower positions so privileged people can succeed, and this is an injustice to human beings.

Moreover, indifference can occur when the harms of oppression are merely implicit. For example, most white Americans make no attempt to give up white privilege in their daily lives. Many will not stand up for a person of color when she is discriminated against or called derogatory names by other people. However, if we take seriously the writings of ethicists like Buber when comprehending the pain, suffering and plight of underrepresented groups, then the personal harms and other effects are realized because we can relate to one another and to one another's experiences.

Ethics in anti-oppression education can help students find their role in social justice issues. Students who see the ethical implications of racism and oppression go beyond looking at injustices as only facts. They can take the injustices they see in the United States as a fight they ought to be a part of so human beings are not treated as objects or things but as real human persons who have the potential to live, love, nurture, and foster humanity. Furthermore, having both facts and values in diversity-based courses allows students to decide their role.

Ethics of Diversity emphasizes values by discussing the moral harms of oppression. Philip Hallie, in "From Cruelty to Goodness," describes the Holocaust and the harms perpetuated by Nazis on Jews and analogously illustrates the ills of slavery. In his essay, Hallie seeks to define cruelty. As he seeks this definition, he describes substantial cruelty and institutional cruelty. Substantial cruelty is the maiming of a person's dignity and the crushing of one's self-respect. He goes on to describe institutional or systematic cruelty, which has four criteria: 1) substantial cruelty exists, 2) substantial cruelty is built into society's institutions, for example language, laws, politics, economics, etc., 3) Substantial cruelty operates at the edge of awareness, that is, even though it is ever present, throughout society, substantial cruelty is hard to recognize for those who are not on the receiving end, and 4) an imbalance of power must exist (Hallie 3-6).

We can relate Hallie's institutional cruelty criteria to racism. First, racism can cause people to be maimed in their dignity and self-respect. For example, there are many college-level and professional sport teams that use names of indigenous groups in North America. For example, there are the "Fighting Illini" of the University of Illinois, the

Florida State "Seminoles," the Atlanta "Braves," and Washington "Redskins." Many sport teams with the aforementioned team names have mascots complete with feathers, buckskins, beads, spears and "warpaint." Indigenous groups have protested the use of team names as well as traditional and sacred cultural artifacts because they are abused by the media, sport teams and those who profit from such exploitation. However, fans of sport teams, exploiters, and the general public defend the use of such team names by stating that it is "no big deal" and everything is in "good clean fun." This is one salient example of systematic degradation because indigenous groups continue to see their culture, traditions, and sacred artifacts be exploited so a few can profit from such humiliation (Churchill 440). The indigenous groups are the only ones who can decide whether the use of their names or culture is in "good clean fun," and not the exploiters. Hallie offers an eloquent summary where he says that "the victim feels the suffering in his mind and body, whereas the victimizer . . . can be quite unaware of that suffering. The sword does not feel the pain that it inflicts. Do not ask it about suffering" (Hallie qtd. in Roberts 5). Unfortunately, people do not listen to indigenous groups' protests, as sacred headdresses worn only by elders in tribes are worn by teenagers as they prance around a gymnasium or stadium and the "Tomahawk Chop" continues. This is one example of the first criterion.

People who use derogatory statements to describe Asians, African Americans or other non-white people in this country exemplify the second criterion. Words are a powerful tool of oppression, perpetuating beliefs that some people are inferior in society. Moreover, many times we hear people who use derogatory terms for an ethnic group, and, when confronted about their use of language, they say that their words are a part of

slang and are not meant to harm anyone. However, the emphasis should be that harm is defined by the victim and not the oppressor. Another example is that substantial cruelty is built into our laws. For instance, our laws support a system where one is supposed to receive a fair trial with jurors who are one's peers. However, there are many instances where a Black man is on trial with all white jurors. There are racial, ethnic and cultural differences between Black and white people that are not taken into account when jurors are selected for trials. This is especially important when picking jurors for a trial against a person of color.

The third criteria is that substantial cruelty operates at the edge of awareness; even though it is ever present, throughout society, substantial cruelty is hard to recognize for those who are not on the receiving end. Unfortunately, institutional cruelty permeates society to the degree that the victims begin to believe that they deserve the humiliation and degradation that they have to endure. The victimizer also believes that he is superior to the victim. In sum, "[the victim and the victimizer] can be aware of the cruelty if [they] chose but [they] can just as readily declare that it does not exist" (Hallie qtd. in Roberts 43).

Lastly, whites and people of color do not share the same rung of the power ladder in society so a power differential exists which allows institutional cruelty to exist and to be perpetuated. In sum, substantial cruelty is so ever present and that many people are not aware that it exists or choose not to acknowledge that it is prevalent throughout society.

How do people lessen the harms of institutional cruelty? Hallie offers an answer, but first describes what is not the answer. Kindness is not the opposite of cruelty because

kindness can be the worst cruelty in an imbalanced power relationship (3). For Hallie, kindness is the worst cruelty in an imbalanced power relationship because an imbalance of power provides the context of oppressive behaviors in a relationship. For example, a white man marries an illegal immigrant who is a woman of color who does not have any support in the United States. The man has a quick temper and is very abusive. He often beats his wife when he has a bad day and feels the need to release his anger. However, after the man beats his wife, he is quick to bring her flowers and candy, an act he thinks is kindness. The oppression occurs in this imbalanced power relationship as the woman's husband has power over her gender wise, ethnically and racially in their marriage. So, kindness does not stop substantial cruelty in an unbalanced power relationship.

Hallie's characterization of the opposite of cruelty is hospitality, which is unsentimental efficacious love (6). That is, hospitality is effective in restoring human dignity. Hallie goes on to say that hospitality brings an end to cruelty because showing goodness and loving hospitality can remove people from cruel relationships (7). In sum, goodness from one person to another can be enough to build relationships and help someone in dire times.

Two other philosophers whose works are important in ethics and anti-oppression education are Martin Buber and Josiah Royce. Buber's thesis is that we ought to look at one another as whole unique individuals, as "I-Thous," and not view others as objects or things, or "I-Its" (Buber qtd. in Roberts 21). In an "I-It" human relationship, we take out a particular characteristic or attribute of a person and have that characteristic or attribute stand to be the sum total of a person (Roberts 45). Hierarchies are possible when we view someone according to individual traits such as, skin color, gender, sexual

orientation, etc., and rank these characteristics. However, hierarchies cannot exist in an “I-Thou” human relationship. In an “I-Thou” human relationship, we see others as ends in themselves and the uniqueness of a person comes from the whole person being more than the sum of her parts. So, I am not only a female, or a South Asian Indian or any other qualities that can be used to describe me. I am a unique being that consists of these many parts and the whole is greater than the sum of all of my parts. It is impossible to have hierarchies in an “I-Thou” human relationship because one cannot rank or compare unique persons.

Royce argues that all of us have the ability to know that our neighbor dreams and has hopes and fears like we do. That is, the way we can imagine our future self is the way we can imagine our neighbor in the present. Furthermore, Royce tells us that moral insight is to understand the reality of our neighbor. The moral insight is not sympathy towards people because this emotion is brief and instinctive (Roberts 56; Royce 19). Morality is more than sympathy. When one realizes that her neighbor is as real as she is and commits to act in this manner, moral insight is achieved. As such, one cannot harm her neighbor or cause pain, such as oppression, onto another human being.

Hallie, Buber and Royce provide the foundation of the moral theory taught in Ethics of Diversity. Students who study these moral theorists can begin to apply their messages to one another and to underrepresented groups. Hallie’s theory applies directly to racism and oppression. His model of oppression allows people to overcome their denial about not being part of the problem concerning institutional cruelty. Furthermore, Hallie says our options are to “[willingly] . . . hear the victim’s voice, [or] we can look upon cruelty with an indifferent eye [and] we can countenance and perpetuate cruelty

with impunity” (Hallie qtd. in Roberts 43). The reason Buber and Royce are included in this discussion is that their theories take into account the values we hold about our fellow human beings. Even though these two philosophers do not mention racism in their writings, each contributes to the discussion about viewing people as real beings. Buber allows us to view others as individual, whole, unique people. Royce offers a positive alternative way to view others; one can view her or his neighbor as real and also value her or his neighbor’s differences. The combination of these three theories is a significant reason for the efficacy of Ethics of Diversity. The human being and the values of a person become the forefront issue in this course. Moreover, in relation to racism, Hallie, Buber and Royce can help us gain a better understanding about those who are oppressed and allow students to realize the harms oppression and racism have on underrepresented groups.

Finally, using ethics in anti-oppression education makes the moral harms of oppression explicit. One can begin to view oppression at the level of human suffering and degradation, such as when African slave women were raped, when African people were lynched or today as openly gay or lesbian people are beaten or killed only because of what they are. The consequence of ethics in anti-oppression courses is that the human person becomes focused. If people are reduced to numbers or their stories are told as a collection of experiences, rather than having individual suffering emphasized, then the human experience is limited to low income statistics for people of color, or the number of violent deaths people of color have faced at the hands of white people; the human person’s experience is not present but is limited to numbers. The degradation, pain, suffering, and lower status a person endures many generations after her or his ancestors

were forcibly migrated to this country, or their foremothers' and forefathers' land was forcibly taken from them by genocide of their people, are not emphasized in diversity-based courses that speak of racism only in statistical terms.

Making explicit the personal harms of oppression and racism in diversity-based courses allows the person and personal experiences to become the emphasis. As a result, students can include their capacity to empathize as one of the foundations for their commitment to social justice. We are human beings who imagine how others feel in a given situation. For example, we can identify with the feelings when a person loses a mother or welcomes a new child to the world. Empathy is a natural response, and some emotions act as guides to doing good acts. In the case of racist behaviors, our ability to empathize with another person's suffering, pain, humiliation or degradation can motivate us to stop the harms another person faces. For example, the case of James Byrd Jr., a Texas man, exemplifies a racist act that no one who values human life could justify. Bird was tied to the back of a truck and dragged along a country road. Police reports state that Bird was up on his elbows for some time, which means that he was trying to keep his head up while he was being dragged (Dow and Williams *Two Towns of Jasper*). Our ability to *imagine* what Bird went through relates to our shared humanness. We would not want another person, or ourselves, to go through such a horrible experience.

Hate groups are not looking at people of color or other underrepresented groups as real people, as Royce and Buber advocate viewing others. Hate groups view other people, besides their own, as "I-Its," or as objects or things. When we kick a ball with our foot as hard as we can, or smack a handball, we do not feel remorse for this action because we are hitting objects that do not feel or have sentience. Many of us know that

human beings are not like this, yet we are capable of viewing human beings as objects in our daily lives. For example, some people treat the gas attendant or grocery store clerk as objects or “I-Its” when they treat these people as merely a means to an end (Kant 198). That is, the clerk is seen as only as an entity that allows a person to get to her or his end of leaving the store with groceries. In these instances, people are means to getting gas or groceries, but we do not have to treat them solely as means to ends. We can treat the persons who assist us in our daily lives with the appreciation we would give our family members or other people we respect. When we view others as real persons, we can use the faculty of empathy to experience how another person may feel in a given situation.

Another example will better illustrate this idea. I was in a store, in town, with my roommate, who is Filipino. I am South Asian Indian. We went into an establishment that has a sign stating that patrons must put their backpacks and other large packs on the counter, and no drinks in the store. I had a small purse about the size of a five by seven photo and a small drink in my hand. My roommate had a larger purse with her and an open soda can. I was asked by the clerk in the store to put my purse on the counter and then I was later asked to put my drink on the counter. My roommate was not told to put her larger purse on the counter because she was told that only “backpacks” were to be put on the counter by a clerk. My roommate was also allowed to carry her open soda can around the store. Several minutes passed in the store and I noticed an older white woman with a backpack and with two children near the front of the store near a clerk. A few minutes passed and I noticed that the older woman was not asked to put her backpack on the counter. I left the store infuriated with the discrimination I had endured and later told a white female friend about the incident. Her anti-oppression education, along with

moral theory background, allowed her to empathize with the emotions I was feeling and imagine my feelings towards the establishment. We both agreed that what happened was wrong because I was treated differently than other customers in the store.

In sum, students in diversity-based courses with an ethics basis can begin to realize that they can individually affect and ameliorate the pains of oppression by taking on racism and oppression as an individual challenge. They can question their morals and values and how these shape what they think about other people. Moreover, ethics has great potential to teach acceptance of all people. Ethics in anti-racism and anti-oppression education is a starting point from which students can view all types of oppression as harmful because of the pain fellow human beings endure. The faculty of empathy can be used by students to guide their future reactions to injustices.

Ethics of Diversity impacts students by bringing racism to a personal level. The course content of Ethics of Diversity is a positive way to educate people about racism and oppression. However, more research is needed. The course shows the effects of racism on people not solely by statistics and graphs but by real experiences and stories. Ethics of Diversity is a course that shows students the moral harms of oppressing people, the often unintentional nature of oppression, and the complexity and embedded nature of racism and oppression in society. Ethics is a tool which allows for students to empathize with others.

Chapter Four – Data and Findings

This chapter describes three tools of measurement used to examine attitudinal, behavioral, and opinion changes about racism and changes in social distance by students in Ethics of Diversity, Spring term 2002. The first measure is the Bogardus Social Distance Scale, a quantitative measure which examines the changes in aloofness from various ethnic groups by the students over the 10 week course. This measurement is an attitudinal measurement also. Analysis was done by examining changes as a class (students in Ethics of Diversity), as students of color, as white students, and as females and males.

The second measurement is the Weekly Record Log, which is a qualitative and quantitative measure. The Weekly Record Log measures students' attitudes, behaviors and opinions about racism over 10 weeks. Attitudinal and behavioral change is quantitatively measured and change in opinion is qualitatively measured.

The last measurement of the impact the course had on students is interviews, which is a qualitative measure. The interviews revealed changes in attitude, behavior and opinions about racism from four students in Ethics of Diversity. There were three females and one male interviewee. Two of the interviewees are students of color (two females) and two are white students (one female and one male).

The three measurements will be discussed in the following order. First, the data from the Bogardus Social Distance Scale will be discussed. Second, the data from the Weekly Record Logs will be explained. Lastly, the data from the interviews will be discussed.

Social Distance Scale

Methodology

Research will be conducted utilizing the SPSS¹ statistical program to analyze the changes in social distance students had towards other ethnicities from the first day to the last day of the course by using the Bogardus Social Distance Scale. The social distance scale is a measure of attitudes and social distance towards various ethnic groups. For example, a person with lowest social distance would be willing to marry a person of a different ethnic group, but a person with highest social distance would accept the lynching of a person from a different ethnic group than her own. Quantitative data can be measured as numerical values, significant values and frequencies of behaviors. Students' social distance and changes in attitudes, behaviors about racism, and social distance towards ethnic groups will be measured by ethnicity, gender and as a class (students in Ethics of Diversity).

Sample

Participants in this study were enrolled in the 2002 Spring term Philosophy 280: Ethics of Diversity course at Oregon State University (N = 60). Availability sampling was utilized to recruit participants for the study.

The Bogardus Social Distance Scale (Appendix A) was the tool used to collect data. The Bogardus Social Distance Scale, in this research, holistically and quantitatively

¹ SPSS stands for Statistical Package for the Social Sciences. It is a comprehensive system for analyzing data. SPSS can take data from almost any type of file and use them to generate tabulated reports, charts and plots of distributions and trends, descriptive statistics, and complex statistical analyses.

measured students' attitudes by measuring students' social distance changes at the beginning and at the end of 10 weeks.

The researcher is interested in the differences in pre and post course social distance scores by ethnicity and gender for each ethnic group on the social distance scale. This is done by analyzing quantitative pre and post course social distance data from the Bogardus Social Distance Scale. Pre scores refer to the social distance scores which were obtained the first day of class before the students had exposure to the course content. The post scores refer to the social distance scores from students on the last day of class after they had taken the ten week course.

Fifty-three participants completed the scale on the first day of class and 46 participants on the last day of class.² There were 32 females and 21 males for the first day the Social Distance scale was distributed: 18 students of color and 35 white participants. There were 26 females and 20 males on the last day of the term when the post social distance scale was distributed. Of these, 13 were students of color and 33 were white.

² The researcher used ethnic terms that students self-identified as to label the ethnic groups. For example, some students identified as Hispanic as opposed to Latina or Chicana. Pre-course class breakdown: the ethnic breakdown for the females is: one South Asian, two African Americans, three Hispanic/Latinas, two multiracial, three Asians, and 21 white participants. The ethnic breakdown for males is: one African American, one Native American, two Hispanic/Latinos, one multiracial, one Asian and 14 white participants. There was one male in the sample who did not provide his ethnic background. Post-course breakdown: The ethnicity breakdown for the females is: one South Asian, two African Americans, two Hispanic/Latina, one multiracial, two Asians, and 18 white participants. The ethnic breakdown for males is: one African American, one Native American, one Hispanic/Latino, two mixed, and 15 white participants.

The Social Distance Scales were completed by all students attending the class periods, so there is a numerical discrepancy between the pre and post course student participants. Since there was only a difference of seven between the post and pre-course participants, there is not an expectation that there will be a great loss of findings because of the different number of participants the two times the Social Distance Scale was distributed. Also, individual changes of pre and post-course social distance were not tracked because of Institutional Review Board (IRB) constraints to maintain anonymity of research participants. Some students, theoretically, may have increased their social distance towards other ethnic groups, while the majority decreased theirs, but this cannot be determined because of the way the research was conducted.

Only readable and decipherable social distance sheets were included in the study, and there were a lower number of participants on the last day of the course when the post course social distance scale was distributed, which explains the numerical discrepancy between the pre and post course participants included in the study. Consent was obtained by "Statement of Agreement" forms (Appendix G).

Measures

The independent variables are ethnicity and gender. Ideally, there would be a significant number of participants from different ethnic groups in the sample to depict changes in attitude, behavior, and social distances from various ethnic groups. The low number of non-white ethnic participants does not allow for a robust comparison of attitudes, behaviors, and social distance differences between non-white ethnic groups. Given the low number of non-white participants, collapsing the non-white ethnic groups into one variable allows for a more significant and robust measure of the data than if each

non-white ethnic group was kept as a separate category. Ethnicity is collapsed into two categories 1) Hispanic or other non-white race 2) Non-Hispanic White

Strategy of Analysis

The Bogardus Social Distance Scale measures change in students' social distance from other groups before the course started and at the end of 10 weeks, thereby reflecting attitudinal changes. The scale used in this thesis is a one to 15 point scale where each number greater than one represents a greater degree of social distance. Number one on the scale is the willingness of an individual to marry a person of a given ethnic group (which reflects the least degree of social distance) and number 15 is the highest degree of social distance a person can have from another individual, which is to be involved in the lynching of a person in a given ethnic group.

The analysis of the Social Distance Scales will involve comparing the pre and post course mean scores of non-white students, of white students, of gender and of the class (students in Ethics of Diversity). The statistical program used for analysis of the data allows for social distance changes to be analyzed by ethnicity, gender and as a whole class. The data reported is divided into how females and males changed in their social distance pre and post course test, and the same is done for the non-white and white participants. The researcher was mainly interested in the movement of students' social distance from the first day of course to the last day of the course. A comparison of pre and post score means and p-values by ethnicity and gender will determine whether there was a change in students' social distances towards other ethnicities.

Significance was tested and reported for the social distance findings from the Bogardus Social Distance Scale. The following hypotheses were tested.

Hypotheses:

The first hypothesis proposed is useful to measure whether ethnicity plays a role in the social distance differences by ethnic groups. The hypothesis is also important to suggest whether white students and students of color are influenced differently by Ethics of Diversity. The second hypothesis examines whether females and males view racism and its effects in society differently and the possible reasons for the differences. A p-value of .05 or lower suggested significant findings.

- 1) White students are more likely than students of color to decrease their social distance towards ethnic groups over the ten week course
- 2) Females are more likely than males to decrease their level of social distance towards ethnic groups over the ten week course
- 3) The level of social distance for the whole class is more likely to decrease than increase over the ten week course

Quantitative Data Findings

Social Distances Measures by students of color and white students, females, males and the whole class

Table 3.1 Students of Color pre-test and post means and p-value

Ethnic Group	Pre-mean	Post-mean	p-value
African	1.94	1.23	.144
African American	1.53	1.00	.042* ³
Arabs	2.29	1.23	.035*
Chinese	1.88	1.54	.372
Chinese American	1.82	1.38	.101
English	1.65	1.38	.695
East Indian	1.82	1.38	.229
European American	1.59	1.38	.754
French	2.00	1.38	.220
German	2.06	1.38	.165
Hispanic	1.53	1.08	.449
Indonesian	1.88	1.38	.151
Iranian	2.18	1.38	.025*
Iraqi	2.35	1.38	.011*
Japanese	2.06	1.38	.166
Japanese American	2.06	1.31	.081
Jewish	1.76	1.38	.238
Korean	1.88	1.46	.431
Latina/o	1.41	1.15	.867
Mexican	1.53	1.17	.455
Mexican American	1.59	1.08	.273
Native American	1.65	1.00	.012*
Polynesian	2.06	1.15	.066
Palestinian	2.18	1.38	.072
Russian	1.94	1.38	.310
South Asian	2.18	1.38	.166
Southeast Asian	2.06	1.38	.257
Vietnamese	1.94	1.38	.166

Overall, there is a decrease in social distance for all groups, even though not all of the differences in means are statistically significant. Table 3.1 shows that there are no

³ * = indicates statistical significance

significant changes in students of colors' attitudes towards other races except for five ethnic groups. Students changed their perceptions only about African Americans, Arabs, Iranians, Iraqis and Native Americans at a statistically significant level. This data was collected seven months after the September 11, 2001 attacks on the World Trade Center in New York City. It can be expected that there would be increased social distance from groups from the Middle East at this time. The data suggests that there was a decrease in the level of social distance students of color felt about these groups at the end of 10 weeks, which suggests the course did influence their attitudes towards some groups. Specifically, there was a decrease in social distance towards groups such as African Americans and Native Americans, which are groups addressed in the course. However, it is interesting to note that there was no change in attitudes towards Latina/os or Mexicans and Mexican Americans, which also are groups studied in Ethics of Diversity.

Table 3.2 White pre-test and post test means and p-value

Ethnic Group	Pre-mean	Post-mean	p-value
African	1.71	1.18	.002*
African American	1.49	1.09	.011*
Arabs	2.40	1.36	.000*
Chinese	1.77	1.45	.001*
Chinese American	1.55	1.06	.000*
English	1.09	1.03	.581
East Indian	1.97	1.21	.001*
European American	1.11	1.06	.351
French	1.17	1.15	.802
German	1.14	1.09	.454
Hispanic	1.51	1.09	.001*
Indonesian	1.74	1.21	.002*
Iranian	2.34	1.18	.000*
Iraqi	2.37	1.24	.000*
Japanese	1.66	1.21	.003*
Japanese American	1.51	1.12	.002*
Jewish	1.37	1.09	.006*
Korean	1.86	1.18	.000*
Latina/o	1.47	1.09	.005*
Mexican	1.77	1.15	.000*
Mexican American	1.54	1.06	.000*
Native American	1.40	1.03	.004*
Polynesian	1.77	1.12	.000*
Palestinian	2.14	1.24	.000*
Russian	1.63	1.18	.013*
South Asian	1.83	1.21	.001*
Southeast Asian	1.83	1.21	.001*
Vietnamese	1.77	1.27	.001*

The data for white students show much more significant findings for almost all of the groups. Four of the groups who would be characterized as white, i.e., English, European American, French, and German, did not have significant changes in social distance. This is not surprising because these groups are part of the dominant paradigm as they are white in skin color. Looking at the pre and post course mean scores, we see that there was not much change in the level of social distance for these four ethnicities

from the first day to the last day of course, partially because there was already a low level of social distance towards these groups to begin with. Interestingly, the pre and post social distance scores of white students were lower than students of color towards many ethnic groups. This means that students of color had to move more towards accepting many other ethnic groups on the Social Distance Scale than white students.

The first hypothesis, that white people are more likely than people of color to decrease their social distance towards ethnic groups over the ten week course, is supported as we see there are more significant changes for decreasing social distance from different ethnic groups by white students than by students of color.

Table 3.3 Female pre-test and post-test mean scores and p-value

Ethnic Group	Pre-mean	Post-mean	p-value
African	1.97	1.23	.002*
African American	1.56	1.12	.021*
Arabs	2.63	1.27	.000*
Chinese	1.94	1.65	.002*
Chinese American	1.78	1.23	.001*
English	1.38	1.15	.230
East Indian	2.09	1.31	.005*
European American	1.31	1.15	.369
French	1.53	1.23	.347
German	1.55	1.15	.077
Hispanic	1.78	1.12	.000*
Indonesian	2.19	1.31	.001*
Iranian	2.69	1.27	.000*
Iraqi	2.66	1.35	.000*
Japanese	1.97	1.27	.001*
Japanese American	1.88	1.19	.001*
Jewish	1.66	1.19	.003*
Korean	1.97	1.27	.001*
Latina/o	1.58	1.12	.006*
Mexican	1.91	1.20	.001*
Mexican American	1.75	1.08	.000*
Native American	1.56	1.04	.002*
Polynesian	2.00	1.08	.000*
Palestinian	2.38	1.35	.000*
Russian	2.00	1.27	.004*
South Asian	2.22	1.27	.000*
Southeast Asian	2.16	1.27	.000*
Vietnamese	2.03	1.35	.000*

Table 3.3 shows similar findings for female students. The same four groups (English, European American, French, and German) lack statistical significance. We also see that females had substantial higher pre-social distance scores for all groups compared to males. Females are socialized to be passive, and are not as free to socially integrate with other people, especially men from an ethnic group other than their own (O'Kelly 20). So, the higher pre-course social-distance scores are partially suggestive of female

socialization. This also suggests that females had move more towards lowering their social distance than males. Overall, we see that females decreased their social distance from some white groups and all of the non-white groups.

Table 3.4 Male pre-test and post-test means and p-value

Ethnic Group	Pre-mean	Post-mean	p-value
African	1.48	1.15	.162
African American	1.38	1.00	.022
Arabs	2.19	1.40	.018*
Chinese	1.57	1.25	.208
Chinese American	1.43	1.05	.044*
English	1.10	1.10	.563
East Indian	1.76	1.20	.049*
European American	1.14	1.15	.960
French	1.24	1.20	.750
German	1.19	1.20	.949
Hispanic	1.14	1.05	.563
Indonesian	1.33	1.20	.329
Iranian	1.95	1.20	.012*
Iraqi	2.00	1.20	.011*
Japanese	1.48	1.25	.498
Japanese American	1.38	1.15	.248
Jewish	1.24	1.15	.445
Korean	1.67	1.25	.125
Latina/o	1.24	1.10	1.00
Mexican	1.33	1.10	.231
Mexican American	1.24	1.05	.299
Native American	1.33	1.00	.022*
Polynesian	1.62	1.20	.155
Palestinian	1.76	1.20	.052
Russian	1.29	1.20	.735
South Asian	1.48	1.25	.329
Southeast Asian	1.48	1.25	.329
Vietnamese	1.48	1.25	.329

Table 3.4 shows males decreased their social distance from African Americans, Arabs, Chinese Americans, East Indians, Iranians, Iraqis and Native Americans.

Excluding Chinese Americans and East Indians, the course addresses the other four

ethnic groups and we see significant findings for these groups. The high p-value for Latinas is striking but as we compare the pre and post course mean scores (1.24 and 1.10 respectively), we see that the social distance toward this group was not high at the beginning of the course. The pattern is similar to the analysis on students of color. The level of social distance fell for all groups, but not many of the findings are statistically significant.

The second hypothesis, that females are more likely than males to decrease their level of social distance from ethnicities over the ten week course, is supported as the females in the study had more significant findings as they decreased their social distance from more ethnic groups.

Table 3.5 Class pre-test and post-test means and p-value

Ethnic Group	Pre-mean	Post-mean	p-value
African	1.77	1.20	.001*
African American	1.49	1.07	.001*
Arabs	2.40	1.33	.000*
Chinese	1.79	1.48	.001*
Chinese American	1.64	1.15	.000*
English	1.26	1.13	.448
East Indian	1.91	1.26	.001*
European American	1.26	1.15	.347
French	1.43	1.22	.247
German	1.42	1.17	.112
Hispanic	1.51	1.09	.001*
Indonesian	1.77	1.26	.001*
Iranian	2.32	1.24	.000*
Iraqi	2.40	1.28	.000*
Japanese	1.77	1.26	.001*
Japanese American	1.68	1.17	.000*
Jewish	1.49	1.17	.003*
Korean	1.85	1.26	.000*
Latina	1.44	1.11	.015*
Mexican	1.68	1.16	.001*
Mexican American	1.55	1.07	.000*
Native American	1.47	1.02	.000*
Polynesian	1.85	1.13	.000*
Palestinian	2.13	1.28	.000*
Russian	1.72	1.24	.009*
South Asian	1.92	1.26	.000*
Southeast Asian	1.89	1.26	.001*
Vietnamese	1.81	1.30	.000*

Table 3.5 reflects the changes in social distance for the whole class and the results are not surprising since there is a decrease in social distance for most ethnic groups, except for the English, European Americans, the French and Germans, which is similar to the findings on non-white, white, females and males as reported in tables 3.1 - 3.4. The final hypothesis, that the level of social distance for the whole class is more likely to decrease than increase over the ten week course, is supported.

Discussion

Social distance changes were significant for females, white students and the whole class. Females, overall, had a higher social distance mean score than males at the beginning of the term, but they significantly decreased their social distance from non-white groups by the end of the course. The movement of females decreasing their social distance significantly at the end of the course may be because they are socialized to be more empathetic and they are "other-oriented." Carol Gilligan states that women make moral judgments based on how their decision will affect others that are around them (In *A Different Voice*). The females in the study may have lacked as much social integration than the males, but they moved to lessen their social distances because the course allowed them to recognize the shared oppression females have with people of color of not belonging to the dominant paradigm (Hoxter and Lester 1994; Johnson and Mooney 1998; Roper 1988). Also, the females of the group may have had suppressed empathy that they were able to exercise once they possessed the knowledge about the oppression that exists in society, that is evidenced by the significant decrease in social distance over the 10 weeks. The empathetic display may have also been assisted by the instructor's pedagogical strategy that would be influenced by her gender according to Gilligan. In sum, we see that the course and its anti-oppression-based content did influence female students.

We see that students of color decreased their level of social distance from some of the ethnic groups, but the significance levels were not as high as white students. Students of color did not have lower social distance means than white students towards various ethnic groups in the pre course test (social distance scores received on the first day of the

course). We do see that they were more accepting of Native Americans and African Americans with post course means (the average social distance from these groups received on the last day of the course) at one (the lowest social distance score one can have) and with significant p-values (significant findings comparing pre course and post course means). The course addresses ethnic groups from the Middle East, towards which students of color had significant decreases in social distance. This suggests that the course impacted decreasing social distances from some groups mentioned in the course but not towards others, such as Latina/os and Hispanics. Further analysis of differences in social distance towards some groups and not towards other groups studied in the course would require further study.

White students had more significant changes in their social distance than students of color for most of the ethnic groups, which is similar to findings in previous studies (Brigham 1993). Therefore, white students may be more amenable to attitude change on this subject. The differences could also be a result of white students being exposed to oppression and racism for the first time and these ideas impacting them more than non-white students. Furthermore, since white students had lower pre-course social distance scores towards ethnic groups, they had a lesser distance to move concerning social distance.

Weekly Record Logs

Methodology

Research was conducted by using the SPSS statistical program to analyze attitudinal and behavioral changes. Quantitative data can be measured as numerical

values, significant values and frequencies of behaviors. Qualitative measures refer to the data collected about feelings and opinions from students about racism and oppression.

The Weekly Record Log is a qualitative and quantitative measure (See Appendix B). The first set of questions on the Weekly Record Log quantitatively examines students' changes in behaviors about racism and proactive measures by students to discuss and challenge racism. The second section is a qualitative measure which asks for students attitudes about racism. The third section is a quantitative measure which again measures students' attitudes about racism. The fourth section qualitatively measures students' opinions about racism in the United States.

Changes in attitudes and behaviors, if any, will be analyzed by quantitative measures from the Weekly Record Logs. Students' opinions about racism will be examined by the qualitative portion of the Weekly Record Logs. The Weekly Record Logs were used to gather qualitative information about students' feelings about racism, and their feelings about eliminating racism in the United States. Quantitative and qualitative information were gathered over the 10 week course on a weekly basis.

Sample

Participants in this study were enrolled in the 2002 Spring term Philosophy 280: Ethics of Diversity course at Oregon State University (N = 38). Availability sampling was utilized to recruit participants for the study.

The sample in this study for those who did the Weekly Record Logs includes one South Asian, three Asians, three multiracial students, four Hispanic/Latina/os, two Blacks, and 25 white students. The gender breakdown is 22 females and 16 males. Originally, there were 52 participants, but only those that completed nine or 10 of the

Weekly Record Logs were included in the study, which left 38 participants. The students in the course represented a variety of academic majors.

Of the 22 female participants, nine are females of color. The racial breakdown is one multiracial, one Filipino, one South Asian, one Chinese, three Latinas and two Black females. The remaining thirteen of the female participants are white. Of the sixteen male participants, four are males of color. The breakdown for the males of color is two multiracial students, one Asian and one Latino. The remaining 12 males are white. The participants are from various academic disciplines and years in school. Consent was obtained by the "Statement of Agreement" forms (See Appendix G).

Measures

The independent variables for the quantitative portion are ethnicity and gender. Again, given the low number of non-white participants, collapsing the non-white ethnic groups into one group allows for a more significant and robust measure of the data than if each non-white ethnic group was kept as a separate variable. Ethnicity is collapsed into two categories 1) Hispanic or other non-white race 2) Non-Hispanic White

The following open-ended question was used for the qualitative section of the Weekly Record Log:

- 1) How are you feeling about racism?

The second part of the following question was a qualitative measure:

- 2) How would you rate your current feelings about the possibility of eliminating racism in the United States? Why?

Strategies of Analysis

Quantitative data was measured by weekly attitude and behavior changes which will be analyzed by examining the mean scores of attitude and behavior changes from the Weekly Record Logs. This allows the researcher to see if students took proactive measures over the ten week period to reduce racism in their lives and in the lives of others around them. The low number of non-white participants led the researcher to check for mean differences in attitudinal and behavioral changes for each of the 10 weeks. The p-values were insignificant for all of the behavioral changes, but the researcher felt that there was valuable information to be reported. So, it was deemed to report the mean difference in week 10 from week one for each week for attitudinal changes, and the mean difference in week one from week 10 for the behavioral changes. The attitudinal changes were expected to be higher in week 10 than in week one, so that the differences were calculated in such a manner for the attitudinal changes (1 = Disillusioned and 10 = Hopeful in the possibility of eliminating racism in the United States). The behavioral changes were expected to be lower on week 10 than in week one for the behavioral changes (1 = Yes in engaging in behavior and 2 = No in engaging in behavior), so differences were calculated in such a manner for the behavioral changes. The researcher decided to do the same for class (all students in the course) and gender differences. Significant findings were not found, most likely due to the low non-white population. Therefore, only weekly means will be reported, as opposed to p-values, to examine attitudinal and behavioral changes.

The code for behavioral changes is: Yes = 1 and No = 2. Therefore, the closer the averages are to one, the more likely there is an increase in behaviors reported on the

Weekly Record Logs for that week. The other attitudinal measure was on a Likert scale with the following choice of options: 1) Very disillusioned, 2) Mostly disillusioned, 3) Disillusioned, 4) Somewhat Disillusioned, 5) Neutral, 6) Mildly Hopeful, 7) Somewhat Hopeful, 8) Hopeful, 9) Mostly Hopeful, and 10) Very Hopeful. Since there were some students who handed in nine logs, the missing week's data for a student was not included in the mean scores given for the attitudinal and behavioral measures. The data, means by week, are presented on a weekly basis, and the last column on the attitudinal and behavioral charts is the mean difference change from week one to week ten for the class, by ethnicity and by gender.

Qualitative data from the open-ended sections of the Weekly Record logs were coded and entered into an Excel spreadsheet. The codes were obtained by exhausting and extracting all of the responses students had to the first question. There are a total of 53 qualitative responses (See Appendix D). In the first question, there was no attempt to collapse the 53 categories into a manageable amount of 10-12 categories. The coding for the second question was done differently. For the second question, pre-formative and discrete categories were used because of the problematic nature of making generalizations about 53 categories found in the coding of the first question. For the second question, categories which occurred the most often from primary and secondary impressionistic attempts were determined, and students' responses were put into the categories. There are a total of 15 categories for the second question (See Appendix E).

The information gathered was then coded and general themes were extracted from the responses. The first question asked students to explain what they were *feeling* about racism. The researcher intended the question to reflect sentimental changes that students

were going through over the 10 week period. For example, the responses were anticipated to include anger, sadness, guilt, etc. However, the question was interpreted in different ways than the researcher intended. For example, students responded by sharing their thoughts about racism, the impacts of racism on people, and their reactions to the course material instead. The reference to feelings in the question, (How are you feeling about racism?), elicited responses framed primarily as attitudes rather than as sentiments. As a result, three major themes emerged from the answers given to the question which are not solely focused on feelings or sentiments.

Some problems surfaced when the responses for each question were analyzed. The researcher wanted to do a weekly summary to detect if there were any differences in the total or overall responses given by individual students. This measure was to detect whether the course increased or decreased reflections by students as measured by the Weekly Record Logs. Primary analysis was done and there were no significant weekly differences in which any one week seemed to evoke more responses than any other given week. Also, there was no measure to ascertain weekly changes because not all participants submitted a full ten logs. So, a participant may have skipped any of the 10 weeks and there would not have been consistent tracking of weekly changes because of missing data.

Due to the nature of responses, there is no statistical measure to test for the significance of the responses given by each ethnicity and gender. There was an effort to examine total responses from 38 participants and sub group responses - ethnicity and gender - but it was decided by the researcher to use raw numbers to reflect and support

what students were experiencing through the course. Raw numbers refers to the total amount of responses given by a sub-group to any given category over the 10 weeks.

The researcher decided to develop themes from the most common sentiments and responses given to the two qualitative questions asked. Themes were developed by examining the raw numbers of each response, and the most responded to categories were grouped into the following themes for the first question: expression of feelings, awareness, and hopefulness vs. hopelessness. The second question's themes are: the distinction between institutions and individuals to eliminate racism, the role of power, privilege of individuals, and education. The themes were then analyzed by examining the possible influences course content had on students' responses. The information from the interviews was coded, and general themes were conceptualized in a similar manner.

Quantitative Data Findings

The following are reports of attitudinal and behavioral changes of students as a class, by ethnicity and by gender reported by the difference in means week one from week ten for each week. Some of the tables will be coupled with textual discussion.

Attitudinal Changes:

On a scale of one to ten, how would you rate your current feelings about the possibility of eliminating racism in the United States? (1 being disillusioned about the possibility of ending racism, and 10 being hopeful)

Table 3.6 Class Attitudinal Change Weeks 1-10

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week ten from Week one
Class	4.78	4.73	4.86	4.44	4.94	5.03	5.32	5.45	5.62	5.62	.84

Table 3.7 Non-white and white Attitudinal changes Weeks 1-10

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week ten from Week one
Non-white	4.17	4.23	4.08	3.92	4.25	4.42	4.83	4.92	5.46	5.42	1.25
white	5.08	5.00	5.29	4.71	5.32	5.33	5.56	5.72	5.71	5.72	.64

Table 3.8 Female and Male attitudinal changes Weeks 1-10

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week ten from Week one
Females	4.59	4.52	4.76	4.62	5.15	5.10	5.41	5.59	5.91	5.90	1.31
Males	5.07	5.00	5.00	4.20	4.64	4.93	5.20	5.25	5.20	5.25	.18

Overall in Table 3.6, we see that students were more hopeful in eliminating racism by the end of ten weeks compared to the first week. The move towards the hopeful side is not very high, but nonetheless, the course influenced attitudes towards ending racism. We see a significant decrease in hopefulness of eliminating racism by all groups in week four. This is the week where the course material deals with white privilege and how white people, mainly males, are unaware of their ascribed privileges.

Both students of color (3.92) and white students (4.71) were the closest to being disillusioned about the possibility of eliminating racism out of any of the other weeks. In the fourth week of the course, students are exposed to material that emphasizes that white people are unaware of their privileges and power over others they have in society. So, it is very easy to blame people for doing harmful things to you when you believe the other person knows they are purposefully inflicting harm to you. However, it is not as easy to

blame someone for their ill doings if they are unaware of their harmful behaviors. In the class, the students of color may have realized that they were oppressed by people who did not know they had unearned privileges in society and, by exercising these privileges, were subordinating people of color and other oppressed groups. Despite the drop in the fourth week, students of color increased their hopefulness by the end of the term, and they had a higher increase in hopefulness than white students, but the score at week 10 is still around the middle of the one to 10 scale.

White students had a drop in their hopefulness in the fourth week also, and perhaps this is because they realized that they, and others around them, did not know of their unearned privileges and perhaps they, and perhaps others like them, were not willing to give them up to benefit those less valued and fortunate than them. This idea will become clearer in the qualitative portion of the thesis. By the end of the course, both students of color and white students increased in their hopefulness about eliminating racism in the United States, and the means steadily increased after week four.

For females and males, there is a greater increase in females' hopefulness than males at the end of the course. It is important to note the decrease for both genders in week four, but there was a steady increase in hopefulness over the next six weeks. Overall, females had the highest attitudinal change from week one to week ten (1.31) compared to the changes as a class, by non-white and white students, and by males.

Behavioral Changes:

Discussed racism with parent, guardians, etc.

Table 3.9 Class Behavior Changes by week: Discussed racism with parent, guardians, etc.

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Class	1.46	1.38	1.43	1.36	1.30	1.36	1.24	1.29	1.30	1.35	.09

Table 3.10 Non-white and white Behavior Changes by week: Discussed racism with parent, guardians etc.

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Non-white	1.58	1.58	1.62	1.42	1.50	1.33	1.42	1.46	1.31	1.42	.16
White	1.40	1.33	1.33	1.33	1.19	1.38	1.16	1.16	1.29	1.32	.08

Table 3.11 Female and Male Behavior Changes by week: Discussed racism with parent, guardians etc.

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Female	1.50	1.33	1.38	1.38	1.20	1.29	1.27	1.27	1.27	1.29	.21
Male	1.40	1.44	1.50	1.33	1.46	1.47	1.20	1.31	1.33	1.44	-.04

Table 3.9 shows that students did discuss racism with people close to them and they increased their discussions about the topic as the term went on (1 = engaging in this behavior and 2 = not engaging in this behavior). Looking at the behavioral changes from week one to week 10, non-whites increased in this behavior more than white students, and females increased more than males. There was a decrease in these behaviors by

males comparing week one and week ten. All of the groups, except males, increased this behavior, and females had the highest difference compared to week one to week ten (0.21), as they changed this behavior the most.

Attended a Multicultural event

Table 3.12 Class Behavior Changes by week: Attended a Multicultural event

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Class	1.95	1.84	1.92	1.72	1.79	1.75	1.46	1.76	1.68	1.62	.33

Table 3.13 Non-white and white Behavior Changes by week: Attended a Multicultural event

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Non-white	1.92	1.85	1.77	1.41	1.58	1.50	1.17	1.42	1.46	1.33	.59
white	1.96	1.83	2.00	1.88	1.90	1.88	1.60	1.92	1.79	1.76	.20

Table 3.14 Female and Male Behavior Changes by week: Attended a Multicultural event

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Female	1.95	1.86	1.90	1.62	1.75	1.81	1.36	1.76	1.59	1.67	.28
Male	1.93	1.81	1.94	1.87	1.85	1.67	1.60	1.75	1.80	1.56	.37

Here we see an increase in this behavior by the students in the class. There are more males who increased this behavior than females from week one to week ten, and non-white students had a higher increase than white students for engaging in this

behavior over the ten weeks. Students of color had the highest increase of all of the groups (0.59).

Discussed the class with anyone

Table 3.15 Class Behavior Changes by week: Discussed the class with anyone

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Class	1.11	1.16	1.11	1.14	1.03	1.11	1.05	1.11	1.05	1.11	0

Table 3.16 Non-white and white Behavior Changes by week: Discussed the class with anyone

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Non-white	1.17	1.31	1.15	1.08	1.00	1.08	1.08	1.23	1.08	1.08	.09
white	1.08	1.09	1.08	1.17	1.05	1.13	1.04	1.04	1.04	1.12	-.04

Table 3.17 Female and Male Behavior Changes by week: Discussed the class with anyone

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Female	1.09	1.14	1.10	1.10	1.00	1.05	1.05	1.05	1.05	1.05	.04
Male	1.13	1.19	1.13	1.20	1.08	1.20	1.07	1.19	1.07	1.19	-.06

Here we see that discussing the class with someone was at the same level at the beginning of the course at the end. It is important to note that this has the highest level of behavior exhibited by students as the numbers do not go past a mean of 1.20. In the fifth week, there was the highest amount of people exhibiting this behavior. Non-white

students increased this behavior, and white students decreased this behavior comparing week one to week ten. Males decreased this behavior, but females increased it slightly from week one to week ten. Overall, non-white students had the highest increase in this behavior (.09).

Confronted a person about their exhibiting racist behavior

Table 3.18 Class Behavior Changes by week: Confronted a person about their exhibiting racist behavior

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Class	1.89	1.78	1.68	1.75	1.70	1.67	1.68	1.63	1.73	1.65	.24

Table 3.19 Non-white and white Behavior Changes by week: Confronted a person about their exhibiting racist behavior

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Non-white	1.92	1.92	1.77	1.83	1.83	1.83	1.75	1.69	1.69	1.67	.25
white	1.88	1.71	1.63	1.71	1.62	1.58	1.64	1.60	1.75	1.64	.24

Table 3.20 Female and Male Behavior Changes by week: Confronted a person about their exhibiting racist behavior

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Female	1.91	1.81	1.71	1.81	1.75	1.71	1.77	1.77	1.77	1.67	.24
Male	1.87	1.75	1.63	1.67	1.62	1.60	1.53	1.44	1.67	1.63	.24

As with the other behaviors, the class also increased in this behavior. The differences in students were not that significant by groups, as each group changed in almost the same amount from week one to week ten. For males, week eight was where they exhibited this behavior the most, which may be a result of a guest speaker addressing students and letting them know of how to reduce racism in their lives. Non-white students engaged in this behavior the most often, and there are no differences in behaviors by gender, but males engaged in this behavior slightly more than females in week one.

Made a special effort to discuss racism with friends

Table 3.21 Class Behavior Changes by week: Made a special effort to discuss racism with friends

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Class	1.65	1.43	1.27	1.44	1.33	1.33	1.27	1.37	1.43	1.30	.35

Table 3.22 Non-white and white Behavior Changes by week: Made a special effort to discuss racism with friends

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Non-white	1.83	1.46	1.31	1.50	1.33	1.50	1.33	1.62	1.46	1.33	.50
white	1.56	1.42	1.25	1.42	1.33	1.25	1.24	1.24	1.42	1.28	.28

Table 3.23 Female and Male Behavior Changes by week: Made a special effort to discuss racism with friends

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Female	1.77	1.43	1.24	1.48	1.35	1.38	1.32	1.36	1.50	1.29	.48
Male	1.47	1.44	1.31	1.40	1.31	1.27	1.20	1.38	1.33	1.31	.16

Overall, the class did discuss racism with friends more by week ten, and we see that non-white groups increased this behavior more than white students and females did so more than males comparing week one to week ten. Females generally are more verbally communicative than males and are not as action based, and this may account for the higher number of females exhibiting this behavior comparing week one to week ten. The greatest increase from week one to week ten was by students of color (0.50).

Brought up the topic of racism in any class other than this one

Table 3.24 Class Behavior Changes by week: Brought up the topic of racism in any class other than this one

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Class	1.89	1.76	1.78	1.83	1.85	1.78	1.70	1.76	1.73	1.68	.21

Table 3.25 Non-white and white Behavior Changes by week: Brought up the topic of racism in any class other than this one

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Non-white	2.00	1.77	1.77	1.75	1.67	1.75	1.58	1.62	1.69	1.42	.58
white	1.84	1.75	1.83	1.88	1.95	1.79	1.76	1.84	1.75	1.80	.04

Table 3.26 Female and Male Behavior Changes by week: Brought up the topic of racism in any class other than this ones

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Female	1.91	1.81	1.75	1.90	1.85	1.81	1.68	1.73	1.68	1.71	.20
Male	1.87	1.69	1.81	1.73	1.85	1.73	1.73	1.81	1.80	1.63	.24

Table 3.24 shows that the class increased doing this behavior over the term. Non-white students brought up racism in another class more than white students over the 10 weeks and males exhibited this behavior more than females. The greatest increase was in non-white students over the term (0.58), and this could be because they had additional classes which addressed racism and they had an open forum to discuss this subject. Students of color may take a course that they identify with more ethnically or culturally or that discusses their specific identities and paradigms or speaks to their experiences.

Watched television with the expressed purpose of learning more about racism

Table 3.27 Class Behavior Changes by week: Watched television with the expressed purpose of learning more about racism

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Class	1.95	1.81	1.78	1.86	1.67	1.72	1.70	1.76	1.81	1.81	.06

Table 3.28 Non-white and white Behavior Changes by week: Watched television with the expressed purpose of learning more about racism

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Non-white	2.00	1.92	1.92	1.83	1.75	1.75	1.58	1.62	1.69	1.75	.25
white	1.92	1.75	1.71	1.88	1.62	1.71	1.76	1.84	1.88	1.84	.08

Table 3.29 Female and Male Behavior Changes by week: Watched television with the expressed purpose of learning more about racism

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Female	2.00	1.86	1.76	1.86	1.65	1.71	1.64	1.68	1.77	1.67	0.33
Male	1.87	1.75	1.81	1.87	1.69	1.73	1.80	1.88	1.87	2.00	-0.13

Here, there was an increase in this behavior over the ten weeks also, and we see that non-white students increased doing this activity more than white students and females increased more than males. We see that males decreased in doing this activity from week one to week ten (-0.13). The greatest change from week one to week ten in

doing this activity was by females (0.33). Perhaps the high level of watching television to learn more about racism in week five is due to an extra-credit assignment. We see that this behavior is low and not many students engaged in this activity. The course addresses the racism, prejudiced attitudes and stereotypes the media, such as television, perpetuate. Students may not have felt like this was the best way to confront racism. Also, the television is a medium used to relax, and students may not have wanted to think about the course when they were out of class.

Made a special effort to expose yourself to a racially diverse situation

Table 3.30 Class Behavior Changes by week: Made a special effort to expose yourself to a racially diverse situation

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Class	1.78	1.78	1.84	1.72	1.76	1.64	1.35	1.55	1.46	1.49	.29

Table 3.31 Non-white and white Behavior Changes by week: Made a special effort to expose yourself to a racially diverse situation

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Non-white	1.67	1.77	1.77	1.58	1.58	1.50	1.17	1.46	1.15	1.33	.34
white	1.84	1.79	1.88	1.79	1.86	1.71	1.44	1.60	1.63	1.56	.28

Table 3.32 Female and Male Behavior Changes by week: Made a special effort to expose yourself to a racially diverse situation

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Female	1.86	1.71	1.76	1.67	1.70	1.52	1.27	1.50	1.32	1.33	.53
Male	1.67	1.88	1.94	1.80	1.85	1.80	1.47	1.63	1.67	1.69	-.02

An increase in this behavior for the whole class and by all of the groups, except males, occurred. Non-white students and females exposed themselves to racially diverse situations more than white students and males, over the ten weeks. Females increased this behavior more than any other group (0.53), and males decreased doing in this behavior from week one to week 10 (-0.02). The means show that around the sixth week of the term, there are significant increases in this behavior by all of these groups. This is most likely because students who were doing the community experience portion of the class started to work on their projects and fulfill the time requirement to spend time with a group they felt uncomfortable with.

Challenged the racist views of another person

Table 3.33 Class Behavior Changes by week: Challenged the racist views of another person

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Class	1.89	1.76	1.70	1.75	1.67	1.69	1.65	1.63	1.65	1.59	.30

Table 3.34 Non-white and white Behavior Changes by week: Challenged the racist views of another person

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Non-white	1.83	1.92	1.85	1.75	1.92	1.83	1.67	1.69	1.62	1.58	.25
white	1.92	1.67	1.63	1.75	1.52	1.63	1.64	1.60	1.67	1.60	.32

Table 3.35 Female and Male Behavior Changes by week: Challenged the racist views of another person

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Female	1.91	1.81	1.71	1.81	1.65	1.76	1.82	1.68	1.68	1.67	.24
Male	1.87	1.69	1.69	1.69	1.69	1.60	1.40	1.56	1.60	1.50	.37

As with the other behaviors, the class increased in exhibiting this behavior comparing week one and week 10, and white students increased more than students of color. Also, white students challenged another person's racist views more than students of color from the difference of week one from week 10. The highest increase over the term came from males (0.37), and this is interesting since in the similar question, "Made a special effort to discuss racism with friends," students of color were the highest group to increase in this behavior and males did not increase in exhibiting this behavior as much over the 10 weeks. We see that males were willing to challenge the racist views of another person, and this is the same for white students.

Seeked [sic] out to read about racism in a novel or book

Table 3.36 Class Behavior Changes by week: Seeked [sic]out to read about racism in a novel or book

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Class	1.89	1.89	1.78	1.89	1.76	1.39	1.41	1.47	1.43	1.46	.43

Table 3.37 Non-white and white Behavior Changes by week: Seeked [sic] out to read about racism in a novel or book

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Non-white	1.83	1.77	1.77	1.75	1.75	1.42	1.42	1.38	1.38	1.33	.50
white	1.92	1.96	1.79	1.96	1.76	1.38	1.40	1.52	1.46	1.52	.40

Table 3.38 Female and Male Behavior Changes by week: Seeked [sic] out to read about racism in a novel or book

Week	1	2	3	4	5	6	7	8	9	10	Difference: Week one from Week ten
Female	1.86	1.86	1.76	1.76	1.70	1.38	1.41	1.45	1.41	1.52	.34
Male	1.93	1.94	1.81	1.93	1.85	1.40	1.40	1.50	1.47	1.38	.55

Table 3.36 shows the increase in this action over the term. Non-white students and males engaged in reading about racism more than white and female students, respectively, over the term. Non-white students had the greatest increase comparing week one to week ten (0.50). As with the question about exposing one's self to racially

diverse situations, the increase in the means for exhibiting this behavior around the sixth week of the term is most likely because of the final project. Students had the option to read a book or spend time with a group they were uncomfortable with, and the behavioral increase of reading about racism is most likely due to course requirements.

Qualitative Data Findings: Question One

Students had a variety of responses to the first open-ended question (How are you feeling about racism?). The first question examined and tracked students' opinions about racism and changes over the course of the term. Three themes emerged impressionistically, and of the three themes, the first theme is expression of feelings, which includes responses of anger, sadness and guilt. The second theme, awareness, includes responses of knowing that racism existed or that students were becoming aware of racism and its prevalence in society. The last theme, hopefulness vs. hopelessness, was determined by the number of responses that fell under the categories "hopeful" and "hopeless," which were responses of optimism or pessimism about racism in society, its effects on people, and the possibility of changing people's minds about the subject.

Response total are the product of the number of individuals in a given category multiplied by ten (weeks). For example, nine female of color participants x 10 weeks = 90.

Expression of feelings

The two main feelings expressed by all students in the study were anger and sadness about racism existing in society. Overwhelmingly, throughout the term, all of the students felt angry about the existence of racism in society. Their anger deepened as the course articulated to them how deeply engrained racism is built into societal institutions.

Females of color reported feeling angry 15 times (17% of possible responses) and sadness nine times (10%) out of 90 possible times throughout the course. Overall, white females reported feeling angry 17 times (13%) and sadness 25 times (19%) out a possible 130 times; males of color mentioned feeling angry five times (12.5%) and sadness twice (5%) out of a possible 40 times; white males mentioned feeling angry eight times (7%) and sadness three times (2.5%) out of a possible 120 times.

The students of color seemed to express their anger towards the institutions, such as the media or laws, and other people. However, interestingly enough, the white participants expressed anger at themselves and their own racial group along with the institutions that perpetuated racism. One white female participant in week four expressed that she was "mad at white people," and she asked rhetorically, "why did we do this to all of this, [devalue the] beautiful heritage and culture [of people of color]?"

The amount of sadness from participants was a salient category of response to this question. Participants expressed sadness about racism existing in society and how it affected students in the class and people of color. One Latina female participant during the ninth week expressed her realization that she was capable of oppressing and being unfair to others by stating, "I'm sad[;] I thought I was pretty fair with other people because I'm [L]atina but I found out that I do have stereotypes." Sadness from students of color was expressed because of the realizations that they had prejudices and biases like their white peers. White students felt sadness that people of color were experiencing horrible incidents and situations that they were unaware of and felt they contributed to these negative experiences either intentionally or unintentionally. Also, white participants' anger manifested itself in terms of guilt and remorsefulness.

None of the students of color expressed feeling guilty about racism existing in society, but both white females and white males expressed this emotion. White females mentioned feeling guilty or remorseful four times and white males responded 10 times. Of course, the higher response from males may be a result of there being more white males in the sample, but the fact that only white students expressed feeling guilty about racism is significant. The majority of white students began to say they felt guilty about racism in society and their unintentional perpetuation of racism after the fourth week of the course.

In the fourth week, students were exposed to a reading which describes white privilege and male privilege. The article by Peggy McIntosh, "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women's Studies," exemplifies the covert ways white people have unearned advantages over people of color in society and how these privileges may be characteristics one takes for granted in her or his life (McIntosh 1988).

The course materials, in part, address the fact that many white people unintentionally oppress other groups as a result of privileges over other groups of people. The privileges include that they will not have to worry about being evaluated, scrutinized and/or stereotyped everywhere they go. Also, white people do not have to face being racially profiled in this country because of the color of their skin. Materials about how racism is covert and subtle are presented, exposing students to unintentional/unaware racism. Perhaps the recognition that they are unintentionally oppressors of people of color made white students feel guilty about their previous actions.

One white male in week four explained that “reading more and more literature on the subject is exposing me to things I was not aware of.” The next week he stated, “I feel a little bit remorseful for not recognizing the privileges I have been given by birth.”

Another white male during week seven synthesized his feelings about racism and stated “my emotions are mixed. I feel a disgust of parts [of] myself and my close ones about the way we may exhibit (or in the past) racist views, but I feel there is hope.”

Awareness

The students varied in their statements of awareness of racism in society at the beginning of the term, and the amount of awareness about racism in society varied among females and males and among the two ethnic groups. This is not to say that awareness or existence of racism was absent. Rather, students’ responses concerning awareness were volunteered enough to be included as one of the three themes. Females of color reported they knew about the existence of racism in society a total of 10 times (11%) out of a possible 90 times, and only this group had members which reported being victims of racist behaviors. White females responded about their awareness of racism a total of eight times (6%) out of a possible 130 times; males of color responded about their awareness of racism four times (10%) out of a possible 40 times, and white males responded a total of 13 times (11%) out of a possible 120 times about their awareness about racism.

As the term progressed, the course made more explicit the prevalence of racism, which is exemplified by the following anecdote from a female African American in the fifth week of the term:

An incident [has] just occurred over the last weekend. A supervisor at my

workplace had some “things” missing from her purse and she had the audacity to accuse me of doing it. I simply know for a fact that the reason she felt the need to “talk” to me about it was because of my race. In my entire time there, I had never so much as been around her work area unless to speak to her. It was a very enlightening moment in my life as it made me realize that she and others like her may never consider me as their equal or even human.

A Latina student in week five expressed her anger when she described an incident at Starbucks:

. . . some people[,] most of them [,] do things that make us feel . . . unfitted into society, probably I’m mad because I went to Starbucks and this lady didn’t understand what I wanted, I had to tell her several times. I have been two year[s] here and [it is] easy to order coffee. After all she didn’t add whip cream to [my coffee], so I told her and she said she [you didn’t ask]. I said yes [I did ask for whip cream] and she was mad. I was more mad. See racism can be only a simple thing as to make you feel like you don’t fit [in] for some reason.

Of course, not all of the females of color expressed their heightened awareness about racism in such an emotional and strong manner, but the course made them all more conscious about racism in society and how they and others were affected by racist behaviors.

Interestingly enough, at the beginning of the course, three out of the four males of color in the sample did not feel they were affected by racism and they did not think about the issue. The males of color progressed in the same way as the females of color. All of them expressed being more knowledgeable and educated about racism. An Asian male’s response to the question exemplifies the change in attitude for the males in the sample. In the second week of the course, he responded to the first question by stating “[that I feel] nothing unique, [I] still feel as if the world is a good place to live in, racism or not.” His sentiments changed in the fourth week when he expressed that “I feel . . . now that I

am more aware of racism, I am seeing how the stereotypes are constantly being unconsciously reinforced on TV, media, news, etc.”

The sentiments for white females and white males were similar to the males of color. Many of the white students expressed some awareness about racism, but not at the level of females of color in the class. Many of the white students at the beginning of the course expressed feeling that their awareness about the prevalence of racism was limited and they had little knowledge about the existence of racism in society. As the term progressed, white students' awareness about racism and oppression increased by the interactions they had with friends and family members, as they began to realize that people close to them would not listen to them when they tried to explain the existence and harms of racism in society. One example is from a white male, in week seven, who stated with a concerned tone, “after a pretty intense debate with a friend [about racism] I am feeling somewhat discouraged because she would hardly hear me out.” Other students expressed how talking to their fathers or parents helped them to realize how embedded racism is in society and the lack of awareness others around them had about the issue.

The difference in awareness of the prevalence and existence of racism in society among the two ethnic groups is interesting. For the females of color, many seemed aware about racism, but the males of color did not have similar sentiments. Perhaps if there were African American males in the sample the sentiments towards racism may have had greater mention of awareness by virtues of institutional patterns of discrimination, such as racial profiling by the police and extra surveillance in shopping mall that this group faces. Perhaps people of color's responses about awareness of racism are expected

because this group is most likely to experience discrimination or have racist behaviors directed towards them. This is the case for the females of color in the study.

Hopefulness vs. Hopelessness

Both genders, students of color, and white participants, overall felt a sense of hopefulness and positive emotions about reducing racism in society over the 10-week course. The breakdown of responses showed that females of color felt hopeful a total of 10 times (11%) and hopeless two times (2%) out of a possible 90 times. The white females responded feeling hopeful a total of 17 times (13%) and hopeless four times (3%) out of a possible 130 times. Males of color responded feeling hopeful a total of five times (12.5%) and hopelessness was mentioned once by one participant (2.5%) out of a possible 40 times. Interestingly white males exhibited more a sense of hopelessness, as there was a total of 14 responses (12%) for this category, compared to responding a total of eight times (7%) out of a possible 120 times to the category of feeling a sense of hopefulness about ameliorating or eliminating racism.

Perhaps white males felt less hopeful because they knew that they, and others like them, needed to change their worldviews to change racist attitudes in society, and they did not think this change was possible for the general white male public or other people. People of color are exposed to more racism, discrimination, and prejudice and their increased awareness about racism from the course materials may have led to a sense of hopefulness to lessen racism in society.

None of the students reported feeling a sense of hopefulness about eliminating or ameliorating racism at the beginning of the course. However, around the third week of

the term many of the students started to report positive feelings about lessening racism in society.

The course material for the first three weeks is moral theory, and the material addresses individual uniqueness and viewing the world through "I-Thou" eyes, rather than viewing oneself and other people through an "I-It" perspective.

Another significant turning point in the course besides the fourth week of the course, where some students began to feel more hopeful in eliminating racism, was in the eighth week when a guest speaker detailed methods people could adopt to eliminate racism in society. Students were influenced by the speaker, and, as one white female in the eighth week, stated, she was "... a little more encouraged since Dr. Roper talked to our class about ways to create social change." A white male participant had similar feelings in the same week, and he stated, "I still feel that it would take a tremendous effort to get racism abolished. After hearing Dr. Roper speak about what we can do, it seems that we are capable of doing more than we think we can to fight racism. It is just going to take people to speak up about the issue and suggest solutions."

Personal experiences helped students internalize the course materials. The panels of students of color seemed to impact white students the most, and they began to realize that racism affected more people than they thought. One white female in the ninth week emotionally commented that "the last class panel [the Lesbian, Gay, Bisexual, Transgendered, Queer, Questioning and Intersex panel] we had brought tears to my eyes and also, after recognizing how oppression morally harms the oppressor - feeling damaged ethically." Here is an example of where a student used the material from class to discuss how oppression harms the oppressor and the moral implications for a person.

In week seven, a white male said this about the impacts the panels had on him and his feelings about racism: "I am feeling that as I watch the different panels [,] I realize that it is going to take tremendous effort on the part of Americans to change their racist views and prejudices. I don't think I will see this change in my lifetime..."

The responses from students suggest that the materials presented in class, real life examples, stories from students about their experiences with racism, the ethics of diversity and the impacts racism has on non-white and white people are all important to creating a recognition of how real racism is in society.

Qualitative Data: Question 2

The qualitative section is in the second half of the second question which is: How would you rate your current feeling about the possibility of eliminating racism in the United States? *Why*? The qualitative measure is the "why" part of the question.

Attitudinal changes of students from the Weekly Record Logs of students were impressionistically gained, and the three main themes that emerged are: the distinction between institutions and individuals to eliminate racism, the role of power and privilege of individuals, and education. The first theme included the categories where students expressed individual change (see Appendix E), but were hesitant that institutional changes could be made. The second theme consisted of categories from students' responses which examined the role power and privilege had on the existence and perpetuation of racism. The last theme was of categories that included the students' responses about the role of education in eliminating racism in the United States.

Institutions and Individuals

Many of the students felt that they could change their racist behaviors, or be less oppressive towards other groups, but they were unsure that society's institutions would change. Changing society's institutions was mentioned once (1%) by one of the females of color, and individual change was not mentioned by any of the females of color (0%) out of a possible of 90 times. White females responded a total of 16 times (12%) about institutions and nine times (7%) about individuals out of a possible 130 times; males of color mentioned institutional change five times (12.5%), but individual change was mentioned only once (2.5%) out of a possible of 40 times. White males responded fourteen times (12%) about institutional change and did not mention individual change (0%) out of a possible of 120 times.

Perhaps the low frequency of individual change reported by students of color was because they are the recipients and targets of racism. They may feel that they do not have to change any racist behaviors, but that does not mean they could not change the negative stereotypes, biases and prejudices they have of other groups. Also, the low frequency of individual change reported could be because students felt they had addressed individual change in the first qualitative question.

The overall consensus among the participants was that it would be very difficult to eliminate racism in the United States. In week six, one white female explained that "[racism] is so far into our society that it's so hard to picture a world that doesn't have any form of racism." Another white female participant extended the idea in the first week by stating that

racism seems to be such an (unfortunately) integral part of our world and culture.

It's a form of conflict and I don't see conflict as something that can be eliminated. There have always been and always will be people who judge others based on race. Plus, if racism is as [en]grained in the culture of the U.S. as the class claims, then we'd pretty much have to re-make our culture to eliminate racism.

The complexity of racism and oppression is dealt with throughout the term in Ethics of Diversity. Examples of how institutions are discriminatory towards people of color and women are explained and examined. A contemporary example, such as how sports oppress Native American peoples by using traditional Native names in degrading and disrespectful manners, is one example of how institutional discrimination and institutional cruelty exist and are perpetuated in society. The impact on students is that they begin to realize that racism is not just a personal problem and that it will take more than just individual changes; that it will also require institutional changes, because there is overlap and mutual interdependence between individuals and institutions.

Power and Privilege

Students' frustrations about eliminating racism are related to their realizations that some people have privileges over other people in society and privileged people do not want to give up their power. There was a common frustration among non-white and white students and among females and males about the role of power and oppression in society.

The role of power and privilege was mentioned 10 times (11%) by females of color out of a possible 90 times; eight times (6%) by white females out of a possible 130 times; two times (5%) by males of color out of a possible 40 times, and six times (5%) by white males out of a possible 120 times. Of course, the discrepancy between the responses cannot be determined for certain, but there seems to be more of an awareness

of power and privilege by females. This is not too surprising, since women are oppressed in society, and Ethics of Diversity addresses many types of oppression, including gender divisions in society.

Many of the students realized how people used their power in society to maintain and perpetuate oppression. The students of color had somewhat of a pessimistic attitude about white people giving up power and privilege to eliminate oppression and racism. A female Hispanic student in the fourth week offered a pessimistic attitude about those who have been educated about the issues presented in courses such as Ethics of Diversity. "It seems like [racism] is very embedded into society. It's very hard to imagine that the dominant group would want to give up their power even upon being educated on this issue."

White students also did not expect white people to change their views. A white male participant summarized his thoughts about male power and privilege in the fourth week:

I am less hopeful about solving the problem of racism this week. To end racism requires that [privileged] individuals, people like me, give up some of their power. While some may be willing to do this, many will not- it is somewhat counter intuitive to intentionally lessen your own power and potentially, or quality of life. It seems that people may have the attitudes, "I'll do it but only if everyone else does," and everyone will wait until others start doing it. In summary, I am not that optimistic that people with unearned [privileges] will be willing to give up some that [privilege].

The inequality in society and its consequences are part of the course content, and students begin to see the complexity of oppression, and that racial and ethnic inequalities, as well as the depth of these inequalities, are part of them and of the institutions in society. White students had a deeper understanding of racism in society at the end of 10

weeks, and of how they may intentionally or unintentionally perpetuate the inequalities in society and be, in some form or another, an oppressor.

Education

The need for general education about racism and the rest of Ethics of Diversity's content was in fact influential in student's attitudes about racism. "General education" refers to statements by students that education on topics about racism and oppression was needed, but that did not specifically mention course materials from Ethics of Diversity. Education from Ethics of Diversity refers to statements from students that specify that the course and the materials from Ethics of Diversity were needed to educate others about racism and oppression. There is a possibility that those who mentioned the need for general education about racism also meant the materials from Ethics of Diversity, but since the responses were taken at face value, the distinction was made between those who said general racism education was needed, and those who said education from Ethics of Diversity was needed. Thus, my analysis is divided into two sections, with the first being general education about racism and the second being the importance of Ethics of Diversity education.

General Racism Education

Students felt that general education was the key to ameliorate oppression and racial and ethnic inequalities in the United States. Females of color responded a total of 15 times (17%) out of a possible 90 times that anti-racist education was needed, white females responded 31 times (24%) out of a possible 130 times, males of color mentioned it four times (10%) out a possible 40 times, and white males mentioned anti-racist

education 23 times (19%) out of a possible 120 times. Overall, there were a high number of responses that education was an important tool to eliminate racism.

Students felt that education was crucial to informing people about the harms caused by oppressing groups who use power and privilege to benefit themselves solely. There was a consensus among the participants that general education about racism was needed. However, the general doubt about not being able to change other people and the belief that the problem is too large and embedded in society created a pessimistic attitude, even though the students felt that they, and most of their peers in the class, had been influenced by the knowledge they had gained.

The change students saw in their fellow class members was a salient feature of their somewhat positive attitude about individual change. More of the people of color, and females of color in particular, noticed and explained the changes they saw in white students regarding their views about racism. The general sentiments from females of color were that they saw some progress in a few of their white classmates who were willing to acknowledge racism and change their attitudes about racism in society. The students who reported the changes in fellow classmates did not go into detail as to what changes struck them the most, but they felt that changes in people who at first seemed resistant to anti-racist education, was an example of education as a tool in lessening racist attitudes. One Latino male in the ninth week expressed this by saying, "if people in this class can change, [then] it's possible for others to change also." None of the white males and only one white female mentioned how they felt about the progress of other students in the class and the effects of the increased knowledge they had gained about oppression due to the course.

Most students, despite ethnicity or gender, felt that racism would be eliminated, but it would take a long time. They had an optimistic attitude about people taking measures to eliminate racism and using their power and voices to end racism. A white female in week eight summed it up when she explained that

there are so many, small, little thing[s] I can do to help end racism. [B]efore I was looking at the whole picture and it seemed overwhelming, but if I focus my energy on one thing it doesn't seem like an insurmountable task anymore. I can help and I will help to end racism.

Here is an example of someone taking their knowledge and using it to make an individual difference.

Others felt that education was needed for everyone. In the tenth week, one white male stated "there are still many very ignorant people who need education. Many won't receive education because it is not required they do. People don't want to address that it's an issue sometimes. We have a lot of work to do. . ." Overall, all of the students felt that education about racism had to be taught to many people so that the knowledge they had could be used collectively to end racism.

Education of Ethics of Diversity

In addition to general education, students felt that the Ethics of Diversity curriculum was needed for people to become aware of racism and oppression. Females of color mentioned three times (3%) that the knowledge from the course was needed out of a possible 90 times, white women said it 14 times (11%) out of a possible 130 times, males of color said it 2 times (5%) out of a possible 40 times, and white males said it 23 times (19%) out of a possible 120 times. Of course, the discrepancy in the numbers

cannot be tested for significance, but the numbers can be used to get a general idea of students' reaction to the course.

Some students felt a need for this course on campus because they realized that their knowledge was uncommon and that many people they were close to did not have the awareness they now had. As mentioned before, students in the study realized that other people they knew would dismiss what they now thought about racism and oppression because their family and friends were probably as oblivious to institutional discrimination and racism as they once were. A white female in week 10 explained that "[Ethics of Diversity] helps students understand the necessary information needed to stand up against racism. If even a few people went out and taught others it wouldn't be long until there [would] be enough people to make a difference." Her optimism about people coming together and teaching others is not shared by most of the participants. Rather, most students felt that anti-racist education was needed for people, but the general public and other college students were not inclined to do the educating for themselves. Overall, the course itself did impact students and make them think about how others would benefit from the knowledge provided by the course.

Students' sentiments about anti-racist and anti-oppression education are mixed, but there was a consensus that it was needed to eliminate racism in the United States. Some felt that they could change themselves, but fighting institutions and changing the status quo was too difficult a task. Others felt that if they had enough people who shared the same knowledge, then measures could be taken to change the systematic nature of oppression. Overall, they felt proactive measures could be taken to combat racism.

Many admitted that this would take time, and many felt optimistic that the end result they were aspiring to could be achieved.

Discussion

Attitudinal changes also occurred for all students in that they felt neutral to mildly hopeful of eliminating racism in the United States. It is interesting to note that students of color had the lowest attitudinal score to the attitudinal question on the Weekly Record Logs out of all of the groups suggesting they were less hopeful in eliminating racism. However, they increased their hopefulness by a little over one point on the scale by the end of the term. The course caused students to feel more hopeful about eliminating racism, and this may be due to students changing their own attitudes and opinions about racism. This is explained further in the student interview section of this thesis.

Behavioral changes varied, and all of the students increased their behaviors toward becoming more aware about racism, except for males who decreased in the amount of television watching they did. Similar research done on a diversity-based class using Weekly Records found that students, despite ethnicity, increased their behaviors, such as attending multicultural events or discussing the course with another person, from the beginning of the course to the end of the course. Students were more informed about racism, measured from the first week to the last week of the term (Roper 151).

Behavioral changes were influenced by the class, such as extra credit options for watching television programs about racism, putting one's self in racially diverse situations or reading a novel or book about racism as part of the final project of the course. The most significant behavioral finding was that many of the participants had spoken to someone else about Ethics of Diversity. Of course, what was said about the

course is not fully known, but we see that the course influenced students throughout the term. The impact of the course will be discussed further in the student interview section of this thesis, and we will have a better understanding of what students were talking about when they were discussing the course with others.

There was much information from students in their qualitative reactions. For the first question, the students of color expressed their anger towards institutions, such as the media or laws, and, to a lesser extent, to other people for perpetuating racism and oppression. However, the converse was true for white participants, as they expressed anger at themselves and then at institutions that perpetuate racism. Students of color and many white students reported sadness about racism existing in society. Students of color also reported sadness about racism existing in society and how they had unintentionally oppressed other groups, such as those who are disabled or homosexual. Guilt was limited to white students only, as they expressed this emotion and remorsefulness, around the fourth week of the term. In terms of awareness, males of color and white participants expressed not seeing or knowing about racism at the beginning of the term. Overall for males of color and white students, there was a progression of awareness about racism over the 10 weeks. Most of the students realized how oblivious or ignorant others around them were about oppression and racism. Many of the students were hopeful about individual change, but were pessimistic about institutional change, but were pessimistic about institutional change. Students felt that people would not sacrifice their power and privilege to create equality. Students questioned whether an altruistic attitude is possible.

Increase in education was important to all ethnicities and genders. Some of the white students had not dealt with, or were not exposed to, issues of racism as compared to

students of color. Perhaps because this course was the first educational exposure they had about racism, more white students mentioned people needing the education from Ethics of Diversity than students of color. Students of color felt that education was important also, which parallels previous qualitative research about diversity based courses (Hess, Piland & Piland 2000).

The responses from the participants suggest that the materials in the course were instrumental in realizing that racism is a major problem in society. Personal experiences and their own interactions with other people made racism a personal issue, rather than someone else's problem. Students felt hope in combating racism on a personal level, but on an institutional level, and in the sense of uniting people, there was not much hope.

Student Interviews

Methodology

In addition to the Weekly Record Logs, qualitative information was gathered from four in-depth interviews done the week after the course ended. The interview sessions lasted between 30-45 minutes and four different participants were interviewed over the course of three days.

Sample

The participants are three females and one male. Two of the females are women of color, one is a white, lesbian female and the male participant is also white. The interviewees volunteered their time on the last day of class in the 10th week of the term, and the interviews were conducted in the 11th week of classes in the term. The interviewees were recruited by the researcher via a recruitment script which was read to the entire class (Appendix H). The interviews were transcribed, and responses to

questions are summarized along with general comments about ethnic differences, about race, and about oppression as derived from the interviews.

The aliases of the interviewees will not be revealed because of IRB agreements (See Appendix H). The IRB agreements protect the students from being harmed by the research and protect their interests and anonymity and confidentiality of all the participants in the study were to be maintained. So, consistent with the IRB agreements, the student researcher only knew the aliases of individuals and did not have access to the participants' real names. The primary investigator had access to students' aliases and real names but did not have access to the information given to the student researcher in the interviews, so information and names could not be linked. Therefore, the ethnic identity of the two women of color in the interview process will not be identified. Detailed descriptions and biographies of the interviewees will also not be revealed so names and information cannot be linked. Thus, anonymity and confidentiality of the interviewees will be maintained.

The questions asked to the interviewees were selected by the student researcher. The questions were consistent with information obtained from the Weekly Record Logs and the subject matter of the course. Questions were to allow for a robust, qualitative measure of the course on students. The standardized questions for the interviews are:

- 1) Have you changed since the beginning of the course until today because of the class?
- 2) How have you changed, if at all?
- 3) What influence, if any, has the course had on your attitudes about racism?
- 4) Has the class influenced your behaviors? How?
- 5) How have you applied knowledge the course has given you?

- 6) How do you think we can educate the OSU campus about racism? Why?
- 7) Do you think we can ever eliminate racism in the United States?
- 8) Is there anything else about the course in the past 10 weeks you would like to tell me about? (Appendix I).

Interviews

The interviewees were asked the same eight questions in the in-depth interview process. There was variation among the exact answers given for each question, but similar ideas were expressed by the interviewees in their sessions. An outline of the interviewees' answers will be provided. The first and second questions were combined because the second question logically followed the first question. The last question, "Is there anything else about the course in the past 10 weeks you would like to tell me about" did not have any responses. The interviewees indicated that they had said all they needed to say at the time of the interviews, so there are no responses which require discussion.

Interview Findings

Question: Have you changed since the beginning of the course till today because of the class? How have you changed, if at all?

There was much variation in the answers. One of the females of color said she had changed somewhat because she had taken other diversity-based courses and she understood racism and oppression. She admitted that the course had changed her by broadening her view of how she saw people. That is, she recognized the power and privileges she had over other people, such as those who are disabled or homosexual, and how she felt about race and ethnic oppression was heightened because she had learned more about power and privilege.

The other female of color participant answered she had changed a great deal, and she made direct reference to the social distance scales handed out on the first and last day of class. She said that for certain groups, such as those she believed were Islamic, she kept a high social distance, but after learning about prejudice in the course she was more open-minded and accepting of people. She mentioned that she had increased her social interactions with others and was willing to meet people who were different than herself. She concluded her answer by saying that she did not want to hurt other people because she would not want others to hurt her, which is a moral idea the course implies.

The white female also agreed that she had changed over the 10 weeks by realizing that she was raised racist even though she thought otherwise and that she was born with privileges. Before the class she had not thought about her racist attitudes and the stereotypes she held. She mentioned that because of the class, she thought more about racism and discrimination and she was trying to change her racist views, but she was struggling to confront others about their racist or discriminatory behaviors. For example, she said she was bothered by the oppressive language used on a common basis, such as using the term "you guys" to refer to women, and she started to become more aware of sexism. She also mentioned that overt racism may not be as prevalent today, but that "little things" were allowed, such as covert racist behaviors. She concluded by saying that white people needed to speak out against racism for it to go away. She felt disheartened and sad that white people in particular did not value other human beings and she was ashamed to be included in the process of white people devaluing and hurting non-white people.

The lone white male interviewee agreed, like the others, that the course had changed him. He said he was more aware of his privileges and the power he had as a member of the dominant group in society, and he understood the ramifications of racist or sexist jokes. That is, he had begun to realize that jokes and negative attitudes about other ethnic groups and women perpetuated stereotypes and led to tension among groups. He extended his thought by stating that there is not much hope of community when groups do not communicate and people base opinions of one another on negative stereotypes. He went on to explain that the alienation of non-dominant groups was a tool to maintain domination because policies and laws are made by an affluent, select few people. Many underrepresented groups do not have a say in the policies and laws that are passed, and such laws and policies generally do not benefit the underrepresented. Overall, an awareness of his power and privilege was obtained over the full course of the 10 weeks.

Question: *What influence, if any, has the course had on your attitudes about racism?*

This question moved away from the overall emphasis of the course, oppression, to the specific area of racism. One of the females of color said that her attitude had not changed because of her previous diversity knowledge. She realized that race was a social construction, and she was aware of race and ethnic oppression. The other three interviewees had more attitudinal changes, as explained by the second female of color. She mentioned that she was not optimistic about ending racism at the beginning of the term. However, she thought that the more people understood racism and accepted people, the greater the chance that racism could be eliminated. If students and people took classes such as Ethics of Diversity seriously, then there could be the eventual, but slow, elimination of racism.

The white female interviewee thought back to how she was brought up and raised with "blinders on," because she thought racism did not exist. Before the class, she believed that equal opportunities prevailed in general and that affirmative action was taking care of the inequalities that still existed. Her beliefs changed by the end of the term, as her awareness about the complexity and embedded nature of racism in society increased. She passionately explained that there was much fighting to be done to eliminate racism for other people, and she needed to be one of the fighters.

Awareness of racism was the result for the male interviewee also. He emphasized how he wanted to change his ways of thinking and make himself as anti-racist as possible. He wanted to be more aware of his racism and oppression so he could confront his friends about their actions and attitudes. He was not confronting people at that time because he wanted to make sure he was not making oppressive jokes and be called a hypocrite by those he might confront in the future. He wanted to set an example for other people.

Question: *Has the class influenced your behaviors? How?*

One of the females of color sought more diversity in the community. She wanted to come to college so she could have more diversity in her life. She grew up in Corvallis, but because her military family moved around, she had some exposure of diversity growing up. In her time at Oregon State University, she has gained diversity experience by attending cultural and ethnic functions, and she makes an attempt to see speakers who come to campus to talk about diversity issues.

The behavioral change from the other female of color interviewee involved language and comments. She mentioned how she became aware of the oppressive

phrases and words she uses, and she is now careful not to be rude or offend anyone by her language use. She had stopped having an individualistic, "I do my thing, you do your thing," attitude, and now was making attempts to learn about other people and let others get to know her. Raising her awareness about other groups increased her curiosity about her own origins and ethnicity. She was adopted and raised by white parents and, until this course, she did not have an interest in her ethnic culture. However, because of Ethics of Diversity, she became willing to go to cultural events such as the one put on by her ethnic group on campus. She commented that the class made her think more about her ethnic heritage.

Ethics of Diversity covers racism and oppression as a whole. For example, sexism and heterosexism are topics discussed in the class. So, interviewees spoke mainly about racism, but other oppressions in society were discussed as this interviewee did. She first described speaking up against people who made oppressive comments, and this was a behavioral change for the white female interviewee. She continued on to describe herself as more outspoken in the last five to six years, and her time in the course led her to speak up against discrimination. Furthermore, her sexual orientation allowed her to be sympathetic to the oppression of people of color. She grew up in the Midwest and came to Oregon six months after Matthew Sheppard was killed. Oregon was a place where she could hide being gay, but during the course she became willing to express her sexual orientation. She showed herself as a lesbian when she sat on the gay panel in the course. She came out because she felt that to be a fighter for equality and justice she had to be true to who she was. In the interview, she explained her attitude about her sexual orientation prior to and after the course:

I can hide [in Oregon]. So I don't show it to other people. I pretend . . . I will not say something to somebody when they talk about, 'oh you need a boyfriend,' . . . I won't say, I wouldn't have said anything and . . . [now] I do. I'm starting to now because I feel like if I am going to be fighting for justice and equality, I need to at least stand up and be true about who I am, and . . . so I was on the gay panel during the class and a part of it was because of that. I had watched all these people up there on the panel that couldn't hide who they were. You know, their skin color was there for discrimination. And so I thought, how can I cry for equality when I won't even stand up...

The work environment was the place to change behaviors for the male interviewee. Since he worked for campus and community public safety, he gained insight about making friends with people without first looking at their ethnicity. He mentioned that before he was less comfortable with Hispanics, but after this course he was more comfortable around this group. He became more aware of seeing someone as a person, rather than by their ethnicity, country of origin, or skin color, which reflects the ideas of the "I-thou" and "I-It" relationships from Buber. He concluded that he was still in shock because of the materials presented in the course and that it was hard because the materials are "in your face." He was not sure he had internalized the full effects of the course, and he said he needed a few more weeks for this to happen.

Question: *How have you applied knowledge the course has given you?*

For one of the females of color, the application of knowledge was not in actions but in thoughts and perceptions about privilege. She found the paper on privilege (assignment number three from the course) one of the most useful pieces of the course (See Appendix C). Ethical implications were part of her response as she explained that aggression occurred when people were not able to look at others as an "I-Thou." When we can see the similarities all humans share, we are less likely to treat one another badly. She went on to make a generalized comment about people of color. She felt that people

of color tend to socialize and concentrate their attention and time upon members of their own ethnic group, that they were too familiar with people similar to them, and that it was hard for people of color to get out of the "shell of familiarity." She mentioned that if you've been oppressed, it might be difficult for you to look at an oppressor with an "I-Thou" point of view, and be able to treat that person nicely after you have been treated badly. The ability of people of color to forgive white people was an issue that she thought non-whites needed to pay more attention to.

The other female of color had a more practical approach to her application of course materials. She discussed her initiative to meet people and talk to others around her. She also mentioned that she would now intervene in a situation where racist behaviors or attitudes were displayed, and she would take the knowledge from the course to lessen the perpetuation of racism. She concluded by saying she would not ignore racism anymore.

A desire to educate friends and other people was part of the attitudinal change for the white female interviewee. She said that she was using the paradigms and theories discussed in class to support her anti-racist opinions and attitudes. Logic and reasoning are her ways to show people who are racist or ignorant the error of their ways concerning racism and oppression. She emphasized how she would explain the harms of negative stereotypes, how the feeling of righteousness over others is harmful, and that the "Golden Rule," to treat others like you would want to be treated, should be used.

African Americans, speaking about their interactions with the Corvallis police during a panel session, led the male interviewee think about his role in perpetuating negative interactions and how he could use his knowledge from the course to increase

positive relationships on campus and the community. The workplace was again mentioned by this interviewee as the place where he felt he could change people's perceptions. His ideas were practical. He wanted to change the interactions people of color had with safety officers, from being mostly negative to more positive. He wanted to have public safety officers, who had been removed from the OSU cultural centers, be "put back into" the cultural centers so there would not be the division between people of color and safety officers or the law. He envisioned more friendly interactions between officers and all students, so that fewer of the dealings with people of color and the law were negative.

Question: *How do you think we can educate the OSU campus about racism? Why?*

One of the female of color interviewees was not sure about this question, and briefly commented that racism and oppression were big problems and education about these subjects needed to start sooner than college. She recommended this type of education early on in the school curriculum, so racism and oppression would be discouraged on college campuses. The other female of color participant had similar sentiments, and she felt that Ethics of Diversity was needed on campus because knowledge breaks down stereotypes. She also thought the university could promote and support more cultural events and speakers, so students would have the opportunity to increase their diversity experience.

Similar comments were made by the white female, as she encouraged having Ethics of Diversity and similar courses as mandatory courses. She wanted to see Ethics of Diversity as a course all students had to take to fulfill a diversity requirement to graduate from college. She suggested that administrators, faculty and staff members

should have required training using materials from Ethics of Diversity, so they could promote diversity on campus and be aware of the issues students face. She wanted to see more training of teachers, so courses such as Ethics of Diversity could be offered more frequently. Awareness of the experiences of people of color on campus was also important to her, and she suggested that the university have more interviews with people of color to see how they experience life on campus and in classrooms. Her passion about having people of colors' voices heard was due to her community experience at the Black Cultural Center and an interview she had with one of the members. She described an instance of discrimination at the OSU bookstore she learned about:

one of the people that I interviewed [at the Black Cultural Center] she is married to a Mexican- American man and they were in the OSU bookstore together, and . . . the security or somebody, just followed them. Like they would go random different places you know, it was just like not [logical] . . . [the security guard] was following them the whole way. Just kind of racial profiling, all around the bookstore, which I was even more shocked to learn that OSU still has those kinds of problems. I mean I was very aware of the racism in South Dakota, but I didn't see it quite so bad here, but now I do. I see where it's just part of the culture.

The male interviewee's responses were a little more pessimistic than the others because he wondered how to educate those who did not want to admit they were wrong. He wondered how to reach people who have power and privilege and exercise them in their daily lives, at work or at home. He also wanted racism and oppression education to be brought to a peer level. That is, he felt seeing the effects of racism on peers and having panels where people talk about their experiences was important. He believed such stories would hit home with students and heighten their awareness about racism and oppression. However, material from classes such as Ethics of Diversity could not be

“shoved down peoples’ throats.” He wanted people to realize their racism so positive measures could be taken to lessen racism and oppression in society.

Question: *Do you think we can ever eliminate racism in the United States?*

One of the females of color felt that the United States had a diseased foundation. That is, the country was created so that free white men could solely benefit. She concluded that the reasons we have seen equality measures in recent years is because those who have been excluded from fair representation in policies and law have cried out and some restructuring has occurred.

The other female of color and the white female shared similar answers to the question. The female of color was unsure about eliminating racism in the United States. She felt that with much education, people taking diversity issues and oppression seriously, and a unification of people, then, as a society, we could come close to eliminating racism. However, she did not feel that KKK members would take diversity issues seriously and become allies to people of color. The white female was optimistic, and she reiterated the previous interviewee’s sentiments, that if people take this type of education seriously and heighten their awareness, racism could be removed from society.

The lone white male interviewee commented that eliminating racism in the United States would “be nice,” but he emphasized that it would be hard to lessen the blatant oppressive policies in the country and current attitudes about racism. His emphasis was once again on people using power to have advantages which favor them. Educating people at an early age was mentioned, and he extended this idea by saying that people become socialized early on to ignore racism or how oppressive behaviors hurt those who

are oppressed. He believed early awareness and education would stop this from occurring.

He also commented about the Weekly Record Logs. The logs helped him to recognize his conscious behavioral changes, and when he was not changing his behaviors, the logs reminded him of his progress each week. They also allowed him to see what he was doing to reduce racism in society on a weekly basis.

When summing up his position about his role as a white male and a law enforcement officer, he noted that many of the people he worked for, who he considered his mentors, were the ones who were exhibiting racist behaviors in Corvallis. He was torn out of respect for his mentors and co-workers and his struggles to eliminate racism in himself and about eventually confronting others about their racist attitudes and discriminatory behaviors. He summed up his strain of being a student, having this education, being part of the dominant paradigm and his job.

The panels were . . . a complete shock to me because they, because it destroyed the, it destroyed the comfort level that I had with the people I work with . . . realizing that these people who I knew, people that I had held in high regard, or whatever, are the same people that . . . can, you know, . . . are racist or that have, use power or privilege or whatever, as a way of um you know, or stereotypes as a way of dealing with people and leading in the negative attitude. Especially the African American panel, you know I went home and cried the rest of the day because I didn't feel like . . . I've been at the Corvallis Police Department for three years and having known everybody that's gone through there, been there longer than some of the police officers that probably are involved in some of the [negative interactions and] situations that the panel talked about. It's, it's tough, I don't want to think that's the case. I don't want to admit, that these, my friends are that way, but I have to. I have to, I have to trust that these people [members of the African American panel] or what they, you know, feel the way they do because I can't, I can't question somebody's feelings....

He concluded that all of this would be a struggle he would face, but he was willing to take the beginning steps to challenge racism and oppression in his community.

Discussion

Academia will benefit from more information about how to address racism on college campuses, because racism affects all students in some form. An added benefit will be research from interdisciplinary backgrounds, such as this research. This thesis evaluates whether Ethics of Diversity affects students and changes the ways they feel about diversity, and relations among people of color and white people. The findings may be applicable by classroom teachers and can be used as a guide by diversity trainers or facilitators. Availability sampling and the small sample size is a difficulty for this thesis, and the findings may not be generalized to the general academic public. However, the findings may be of benefit to the OSU community and to other educators who are attempting to raise awareness about the racial climate and tensions on campus.

This thesis is divided into two main parts. First, the thesis provides empirical evidence to support the claim that a course dealing with racism from an ethical perspective does affect students. Second, this thesis describes pedagogy and advocates for the inclusion of ethics in anti-oppression education.

Quantitative measures show that students decreased their social distance over the course of the term, there was an increased sense of hopefulness to eliminate racism in society, and other positive behavioral changes also increased. This reflects that the course had an impact on students' attitudes and behaviors about racism as they became more aware of oppression and worked to decrease their racist, prejudiced and discriminatory attitudes and behaviors towards others.

The qualitative portion of the thesis emphasizes the awareness and opinions students gained about racism and oppression. First, students generally expressed emotions such as anger and sadness, and white students felt guilty and shameful about being racist. Second, hopefulness about changing their racist, prejudiced or discriminatory behaviors was high. Third, the ethical ramifications of racism were expressed and internalized on an individual level, but structural challenges such as trying to change institutions and eliminate the abuse of power and privilege discouraged students. Lastly, education about racism and oppression, and using materials from Ethics of Diversity specifically, was encouraged by students as means to lessen racism on campus.

Students were neutral to mildly hopeful about the possibility of eliminating racism in the United States. This is supported as the qualitative section reported that students were hopeful in reducing or eliminating their racist attitudes, behaviors and opinions but they were less convinced that others around them, or society's institutions, would do the same.

The interviews summarize four students' experiences in Ethics of Diversity. There were attitudinal and behavioral changes, but there was tension between changing themselves and trying to educate others. The participants changed their awareness about racism and education at different levels. There was also an ethical impact because they saw the harms of racism and the moral implications of it. In addition, they saw the complexities of trying to change institutions and other people. The interviewees felt that the power of education was important in changing people's attitudes, behaviors and opinions about oppression and racism.

The responses from the interviewees may be skewed by virtue of the interview process. Some students may have answered questions in a manner they felt was appropriate because they wanted to do well in the interview and say the proper and correct things. This is the risk in many interviews, but the interviews allow for an insight into students' views of the course at a level that the Social Distance Scale and Weekly Record Logs could not encompass, so the findings are meaningful and important to the research.

Further empirical research on the impact of having ethics as explicit course content in diversity-based courses is beneficial to moral, diversity and anti-oppression educators, so effective pedagogical strategies can be examined to teach sensitive materials such as racism and about other oppressions.

In the ten week Ethics of Diversity course, students decreased their social distance, which is the extent to which one group prefers to be aloof from and formal with other racial groups. Students also changed their attitudes, behaviors, opinions about racism, and overall social distance towards ethnic groups. Some of the behavioral changes were motivated in part by students' use of the course content. The experiences and knowledge students received from the course can be remembered and act as a catalyst to prevent them from perpetuating the harms of oppression after the course ends, but it is up to the individual student. Overall, the course shows positive impact on students in terms of taking proactive measures to change their attitudes, behaviors and comfort level in regard to other groups. Students were also more open to challenging racism in their lives. All of the students felt that the course materials impacted them and the panels composed primarily of their peers impacted them the most. Overall, the

consensus in the qualitative section of the research was that education was imperative to ameliorate or eliminate racism.

Chapter Five - Conclusion

An individual perspective of racism could expand diversity, anti-racism and anti-oppression education. For example, people could stop viewing racism as solely a community or institutional issue or problem and see it also as an individual one. In this chapter, I will summarize arguments for the inclusion of ethics in diversity-based courses. Second, I will provide suggestions for future research that would enhance the current findings. Third, I propose a curriculum approach that Oregon State University could adopt to further develop diversity awareness. Finally, I investigate forgiveness concerning racism and oppression in society.

Ethics in Diversity-Based Courses: A Summary

Diversity-based courses and anti-oppression education generally focus on the institutional aspects of diversity. For example, institutional racism, such as lack of funding by governments for “ghetto” schools or culturally biased standardized tests, is a means for keeping people of color in lower positions than whites. These inequalities are emphasized in most courses dealing with racism and diversity but can lead students to view racism solely as a community problem. Diversity-based and anti-oppression courses will be enhanced by including the individual with the community and institutional views on oppression.

Moreover, students should be taught that oppression is harmful to all people involved and, more importantly, that people are morally harmed by oppression. This is how racism can be viewed as a personal problem. Students can realize the suffering fellow human beings endure and that they have a part in its perpetuation. Acknowledging that there is a problem with racism in the United States is the first step to ameliorating or

eliminating it. Oppression and racism should be a fight for all people, because everyone ought to have a life where they are treated with respect and where there is equal opportunity, among many things, so we all can live life to its fullest potential. Overall, an ethical perspective is a viable way to educate students, and other people, about the harms of oppression and racism.

Furthermore, for diversity education to be effective, we should include people from all ethnic backgrounds, including white people. The effectiveness of diversity programs and racism education increases when those from the dominant paradigm challenge the status quo and work as allies with people of color to promote diverse school environments and society. Those who are closer to the “norm” – white, able-bodied, heterosexual, upper to upper middle class males – can be the most influential allies for people of color. They can be influential because if those from the “norm” support the plight of people of color, then others are more likely to listen. White people will most likely listen to other white people more than to people of color because people of color may be thought of as whining or exaggerating about the situations they face. White people may view the plight and suffering of people of color as a credible situation when someone who is similar to them in status describes people of colors’ situation in society.

However, the experience of people of color should not be ignored in discussions about diversity and racism. In general, the ways in which a white person views society is different from how a person of color views society. These differences need to be discussed, and ethics allows us to view other people through our shared humanness. This allows for the potential development of more anti-oppression curriculum in which all

people recognize the ills of oppression and racism and the harms these ills have on people.

Suggestions for Future Research

There are seven ways that this research can be continued to measure the impact of diversity-based courses and the impact of ethics in anti-oppression and anti-racist education. This is not an exhaustive list. First, more students of color participants would be needed to increase the sample size, especially more of a representation of Black males. More non-white students would allow for a robust measure of the attitudinal and behavioral quantitative measures of this study and for significance to be better tested.

Second, students' awareness about racism or other diversity-based courses would be important to know at the beginning of another study, so there can be a robust measure of the impact of the course on an individual. Analysis could also be extended by asking students whether they had taken other diversity-based courses and whether the Ethics of Diversity impacted them in different ways or was unique to their experiences in other diversity content courses. Also, comparing Ethics of Diversity to another DPD course, or a diversity-based course, to compare the effects of the course would benefit educators.

Third, to add to the qualitative material on racism, perhaps interviews could be done with more students in classes such as Ethics of Diversity. On-going, term-long interviews with students would be another way to track and identify changes the course brings to students. For this study, those who agreed to interviews at the end of the term may be the ones who benefited the most from the course. Therefore, the interviewees may be a biased sample. Recruiting interviewees at the beginning of the course may

allow for a deeper analysis and less biased representation of the impacts the course had on students.

Fourth, a potential change in the questions in the tools for measurement would be to define terms such as feelings, emotions, etc., on the Weekly Record Logs, so students do not interpret questions differently than the researcher intended.

Fifth, more research on the roles of administrators, faculty and staff training about racism and oppression would also be another interesting and helpful research project. For a campus community to be successful in its diversity mission, it needs all of its members to be aware of people of color's experiences, white people's experiences, and the plights of other oppressed groups.

Sixth, another project idea would be to further study the impact of ethics and anti-oppression education. By having a separate question on the Weekly Record Logs and interviews about the impact the ethical emphasis had on students in Ethics of Diversity would add depth to conclusions about impact of ethics and anti-oppression education.

Finally, a way to measure students' weekly and overall changes in feelings about racism in one of the qualitative sections of the Weekly Record Logs would be very useful. This would allow the researcher to examine, in further detail, the impact the course had on students' feelings about racism and how they felt about the possibility of eliminating racism in the United States over the 10 week course.

A Curriculum Proposal for Raised Awareness about Diversity and Oppression

Since anti-racist and anti-oppression education is not always included in pre-secondary and secondary institutions, then post-secondary institutions have a large task to educate students about racism and oppression. The qualitative research shows that

students feel they changed their individual attitudes, opinions and social distance towards other ethnic groups, but they felt frustrated in their hope of making institutional change because they doubted that people would be willing to give up their power and privilege.

The following is a brief proposal for universities who want to take their diversity education seriously. Nel Noddings advocates for continuity in education (27). That is, she recommends that a cohort go through the K-12 educational system together. Her idea can also be applied to post-secondary institutions. The research on Ethics of Diversity suggests the creation of a three course diversity requirement and to create a cohort that goes through this curriculum together. This would enable students to take proactive measures to increase diversity in their lives and have continuing education about institutional discrimination, racism, etc. This program would be comparable to beginning writing courses, which give students the capabilities to succeed in college by teaching them the proper writing mechanisms. The three courses in diversity awareness would teach students about the complexity of diversity and oppression and enable them to apply their knowledge to help solve diversity problems on campus and in the community.

I am proposing a curriculum, consisting of three courses, to educate college students about racism and oppression in society. The first course would have the materials from Ethics of Diversity, or a similar course, to introduce personal and ethical components of the harms of racism and oppression. Students would be introduced to the fact that oppression comes in many forms. For example, people of color, Lesbian, Bisexual, Gay, Transgendered, Queer, Questioning, and Intersex, and Allies (LGBTQQIA), and women are some of the groups that are oppressed in society, and

students would begin to learn about the plights and struggles of various underrepresented and dominated groups in this course.

The second course in the sequence would introduce students to the histories of immigrant, slave and Native American groups, the effects of immigration and slavery, and the social stratification and inequalities in the United States. The course will also address racial and gender oppression, but the role of institutions and policies will be the main component of this course. Students will learn how different ethnic groups came to the United States and the effect immigration and slavery has had on groups, such as Native American peoples and African Americans, respectively. The course will also address the various policies which are in place that limit and hinder people from being evaluated on achievements and merit. For example, some people believe if they can work hard, then they can be as successful as Bill Gates; this is unrealistic. The structural inequalities, institutional discrimination, policy problems, etc., will be introduced to students and will be discussed and evaluated. Classes at Oregon State University such as Sociology 536: Race and Minority Issues and Sociology 526: Social Inequality can help build the curriculum for the second course in the sequence.

The emphasis of the third course would be to ameliorate the hopelessness students feel about lessening inequality and oppression in society. It would allow students to take their knowledge and apply it to community or university issues about diversity. Students or the instructor would present problems they have found concerning diversity and oppression in the university or in the community, and the students could address these problems either as individuals or in groups. Application of course materials from the previous two classes will provide students with the ability to tactfully and knowledgeably

provide solutions to reduce oppression in their communities or in the United States. A problem solving approach will be used in the third course so students are enabled to combine personal awareness and knowledge of structural aspects of the community to reduce the feelings of hopelessness or frustration they feel about the prevalence of oppression.

The goal of the three-course sequence will be to give students a sense of hope that they can use their personal insights to help others and themselves to ameliorate racism and oppression. Sometimes people feel that they cannot change the environment around them because they are each only one voice. With a cohort going through the proposed curriculum, a sense of community can be built and people will not feel as isolated. Perhaps the frustration from the participants in this study about eliminating racism in the United States is because, even though they knew of the existence of racism and oppression, they did not have enough experience in applying their knowledge. More knowledge and experience about racism and oppression can lead students to be more confident and able to educate others about oppression because of the tools and skills they will have gained over the three terms.

Moreover, the role of the educator is also an important component of this suggestion. Teaching ethics involves values and morals that the teacher must recognize and be aware of in the classroom. The instructor for Ethics of Diversity works as a facilitator, rather than lecturer, and views her relationship with her students as an ongoing, reciprocal learning process which Clive Beck (128-136) suggests is an effective way to teach. Oppression and morals are difficult subjects to discuss, and they are especially hard to teach about. So the responsibilities educators have with diversity-

based education need to be evaluated seriously. However, teachers and students are not the only ones who need to have this sort of education. Administrators and other faculty members are also obligated to educate themselves.

An extension of this idea is for administrators, faculty and staff to have diversity training also. Much of this thesis has emphasized students and their education, but we must recognize that those who make the decisions for the university need also be aware of diversity issues and be as educated as students. An educational institution which is committed to raised awareness about diversity and oppression would require that all of the members of the campus community be aware of diversity and encourage participation in such an education experience.

Forgiveness

One important aspect in ethics based diversity courses is forgiveness. Hate, animosity and fear are all factors which continue to divide the human community. For example, some women hate men in general. Concerning racism, there is fear and hatred among some whites towards people of color and vice versa. Forgiveness needs to happen for all groups to begin imagining unity among people. This is an ideal goal, which can only be reached with much work to ameliorate the pain and suffering of those who have suffered injustices. For example, people of color, as a group, need to forgive white people for past injustices, and white people need to forgive themselves for the intentional or unintentional suffering and pain they have caused people of color. Forgiveness can lead to an accepting atmosphere where the past and present are viewed as learning experiences and the future is built upon unity and ally-building initiatives, such as working towards ending hate and oppression of all people.

Exceptions to the aforementioned idea are those people, educated or not, who are not open to accepting other people and whose hatred and fear is so deep that they are not willing to accept others or to educate themselves about diversity and oppression issues. We should have compassion for these people, but we cannot expect all people to strive for the end of injustices. However, those who are willing to be educated by others and those who have the opportunity to be in academic settings and who take diversity-based courses have the potential to change how they intentionally or unintentionally harm other people. However, this is an individual choice that one must make for her or himself. One cannot force someone to want to care for others and view them as an "I-Thou," or have a moral insight about how to treat people. Moral decisions are made at a personal level. Educators can teach people about good and evil, but people must make their own choice as to what path they choose in life. For example, the individual person does not make a coerced decision to be a social justice advocate.

Desmond Mpilo Tutu offers suggestions for us to continue with the healing process and forgive. Tutu suggests that we use a restorative justice approach to start to make amends for the pain and suffering exploiters have forced upon the exploited and oppressed. Restorative justice is not concerned with punishment or retribution, but its "central concern is the healing of breaches, the redressing of imbalances, the restoration of broken relationships, a seeking to rehabilitate both the victim and the perpetrator, who should be given the opportunity to be reintegrated into the community he has injured by his offence" (Tutu 55). With truth-telling and restorative justice, one can start one's journey to forgive those who have harmed her as well as to forgive herself for the pain she has caused. For example, I am a privileged South Asian female who has been the

victim of racial slurs and sexism. However, I have oppressed people who are homosexual by my heterosexual privilege, for example. To move forward, as Tutu suggests, I have to forgive those who have harmed me if they are honest with their actions, and I am about mine.

Granted, Tutu's suggestions can be hard for some people to take to heart because James Byrd's family and friends may find it hard to forgive his attackers. However, Tutu emphasizes that

in forgiving, people are not being asked to forget. On the contrary, it is important to remember, so that we should not let such atrocities happen again. Forgiveness does not mean condoning what has been done. It means taking what has happened seriously and not minimizing it; drawing out the sting in the memory that threatens to poison our entire existence. It involves trying to understand the perpetrators and so have empathy, to try to stand in their shoes and appreciate the sort of pressures and influences that might have conditioned them (271).

Furthermore, we are all part of the same closed loop of oppression, a behavioral loop or reinforcing cycle. Fredrick Douglas gives an example concerning slavery:

Our courses had been determined for us, not by us. We had both been flung, by powers that did not ask our consent, upon a mighty current of life, which we could neither resist nor control. By this current [there is] a master and . . . a slave (Douglas qtd. in Bella 87).

We all, oppressed and oppressor, are the victims of oppression. We are in a closed loop system where answers are given as justification for perpetuating the ills we cause fellow human beings and ourselves. This does not mean oppressors should not take responsibility for their oppression. However, a step for all of us in order to forgive others for their oppression and to forgive ourselves for the harm we have caused is to realize we are born into self-reinforcing cycles where the oppressor and the victim are pawns. If we all realize we are all victims of oppression, then this can be the start of a

future with forgiveness. We can then live in a just and good society where ills such and racism and other oppressions are ameliorated and even one day eliminated.

All of us are harmed by oppression. The oppressor and the oppressed suffer the consequences of oppressive acts. Fredrick Douglas spoke about the harm oppression has on the oppressor as articulated in a message to his former master

Your mind must have become darkened, your heart hardened, your conscience seared and petrified, or you would have long since thrown off the accursed load and sought relief at the hands of a sin-forgiving God (Douglas qtd. in Bella 90).

Here, we see that the pain oppression causes is two-fold and is a self-enforced cycle that both the oppressed and oppressor are trapped into. The oppressed are kept in ignorance about their subordinate position and the oppressor justifies his atrocities done in the name of freedom, patriotism, religion, etc. However, no one gains anything positive with oppression. In the end, all people that are trapped in oppressive cycles are morally harmed because the oppressed are not able to live to their fullest potential and the oppressor does not allow himself to learn and grow with another human life at his equal.

This thesis has shown how the course content in Ethics of Diversity allowed students to learn about oppression and to realize the ethical implications their actions or behaviors have on other people and themselves. Also, the students recognized ameliorating and even eliminating racism within themselves is possible. This shows that Ethics of Diversity positively impacted students and adds to the information on the effectiveness of the combination of ethics and anti-racist education. Further research and initiatives should be taken about including ethics in anti-oppression education and the impact this type of courses has on students. As Royce says, we all have the capacity to dream and to have hopes for ourselves and others (Royce 1089-1110). Students, with the

help of moral educators, can realize that they are moral agents who are responsible for their morality and values and that they can relate them to oppression and racism.

Appendix A

Gender: Female____ Male____ Race/Ethnic Identification: _____ Alias: _____

INSTRUCTIONS: Please give your initial feelings about the groups listed on the vertical left-hand column according to the dominant picture or beliefs you have about the entire group. Mark each group even if you are not familiar with that group.
 Check as many columns in each case as your feelings indicate
 Work as quickly as possible
 Use only check marks

	Would marry this person	Would have as an intimate friend	Would have as close kin by marriage	Would have as a roommate or would date	Would accept as a close friend in my club	Would accept as a neighbor	Would accept as a spouse's friend	Would live in the same house/apartment as	Would accept as a speaking acquaintance	Would rent property from	Would grant refuge asylum, but not citizenship	Would not allow to live in my neighborhood	Would not permit to attend our universities	Would exclude from this country	Would participate in the lynching of
Africans															
African-Americans															
Arabs															
Chinese															
Chinese-Americans															
English															
East Indians															
European-Americans															
French															
Germans															
Hispanics															
Indonesians															
Iranians															
Iraqis															
Japanese															
Japanese-Americans															
Jewish-Americans															
Koreans															
Latinos															
Mexicans															
Mexican-Americans															
Native Americans															
Polynesians															
Palestinians															
Russians															
South Asians															
South East Asians															
Vietnamese															

Appendix B Weekly Record

Date _____ Alias Name _____ Week Number _____

Please respond to the following issues as quickly and honestly as possible.

1) During the past week have you...?

	Yes	No
a. Discussed racism with your parents or guardians, or someone close to you?	_____	_____
b. Attended a multicultural event?	_____	_____
c. Discussed the class with anyone?	_____	_____
d. Confronted a person about their exhibiting racist behavior?	_____	_____
e. Made a special effort to discuss racism with friends?	_____	_____
f. Brought up the topic of racism in any class other than this one?	_____	_____
g. Watched television with the expressed purpose of learning more about racism?	_____	_____
h. Made a special effort to expose yourself to a racially diverse situation?	_____	_____
i. Challenged the racist views of another person?	_____	_____
j. Sought out to read about racism in a novel or book?	_____	_____

2) How are you feeling about racism? (what emotions are you experiencing)

3) On a scale of one to ten, how would you rate your current feelings about the possibility of eliminating racism in the United States? Please circle the number.

1-----2-----3-----4-----5-----6-----7-----8-----9-----10

Disillusioned

Hopeful

Why? Please feel free to use the back side of this paper if needed.

Appendix C

ETHICS OF DIVERSITY

PHL 280 - Spring 2002

COURSE OUTLINE

Instructor: Lani Roberts	GTA: Amber Lacy
Office: 102-B Hovland Hall	Office: 103 Hovland
Phone: 737-5654	Phone: 737-1732
E-mail: Lroberts@orst.edu	Email: amber_lacy@yahoo.com
Hours: 1:00-1:45 & Appointment	Hours: 2-3:30 pm, M & W

This class satisfies the Difference, Power and Discrimination baccalaureate core requirement. As such, it is concerned with difference, power and discrimination in the United States. This is also an ethics class so we will use the perspectives of moral philosophy to look at the experiences of the less advantaged in our society today, examining the dynamics of race, class, sexual orientation, disability and the like, and the role these "differences" play in the distribution of social goods. Most importantly, Ethics of Diversity looks at these complex issues primarily from the perspective of those less advantaged in order to better understand phenomena such as privilege, stereotyping, affirmative action and the role of history in our current social conditions.

Text: Race, Class and Gender, 4th ed., Eds. Andersen & Collins (RCG) plus required packet (P) at the bookstore. There will also be occasional handouts. I recommend Writing Philosophy Papers on line at:

<http://osu.orst.edu/dept/philosophy/resources/guide/Guide.html>

- 4-1 Syllabus, Goals, Requirements. Read Pratt, "Identity," part of the syllabus. Research Project information.
- 4-3 Read Hallie, "From Cruelty to Goodness," (P) 1.
- 4-5 Read Royce, "The Moral Insight" (P) 18.
- 4-8 Read Churchill, "Crimes Against Humanity" (RCG) 439. **PAPER #1 due.**
- 4-10 Target groups, dominant paradigm. Read AA Day in the Homeless Life, @ "We're Not Bums" and "Report From the Front" (P) 57.
- 4-12 Read Frye, "Oppression" (RCG) 48. Read Young, "The Expanded Bird Cage" (P) 106 and "There is No Hierarchy of Oppressions" (P) 17.
- 4-15 Read Pharr, "The Common Elements of Oppression" (P) 10
- 4-17 Read Buber, "I-Thou" (P) 21.
- 4-19 Review. **PAPER #2 due.** (bring a photocopy to class, turn in the original)
- 4-22 **Exam**
- 4-24 Mura, "Strangers in the Village"(P) 70.
- 4-26 Read McIntosh, "Privilege" (RCG) 95.
- 4-29 Read Yamato, "Something About the Subject..." (RCG) 90. **PAPER #3 due.**
- 5-1 Video - "The Color of Fear."
- 5-3 "Color of Fear" (continued)
- 5-6 Read WEB DuBois, "Of Our Spiritual Strivings" P 114. Speaker(s). **Final project choice due in writing.**
- 5-8 Speaker(s). Read, "Mexican Americans" (P) 77, Moraga, "La Guera" (RCG) 28, and Martinez, "Seeing More Than Black and White . . ." (RCG)108.
- 5-10 Video: "Horses of Their Own Making."
- 5-13 Speaker(s). Read Churchill, "American Indian Lands" (P) 29 , Snipp, "First Americans," (RCG) 368, "Angry Women," (RCG) 44.
- 5-15 Speaker(s). Read Takaki, "A Different Mirror" (RCG) 52 and Espiritu, "Ideological Racism ..." (RCG) 191.
- 5-17 Speaker(s). Read Badawi, "Islam in the Media: Fundamentalism, Jihad & Terrorism" (handout)
- 5-20 Dr. Larry Roper. "Now That I Know, What Can I Do?"
- 5-22 Read Moore, "Racist Stereotyping..." (RCG) 322.

- 5-24 Read Spickard, "The Illogic of American Racial Categories" (P) 23, "What is Race," and "When Black is White...." (P) 66. **Paper #4 due.**
- 5-27 No Class. Memorial Day Holiday.
- 5-29 Speaker(s). Read Daniel, "Beyond Black and White," (P) 101.
- 5-31 Read Williams, "Tracing the Politics of Affirmative Action" (P) 120. **Paper #5 due.**
- 6-3 Read "A Discussion About Differences," (P) 39, "The Language of Sex," (P) 45, and Susan Shaw, "Homosexuality and the Bible" (P) 108.
- 6-5 Speaker(s). "Prejudice and Homosexuality," (P) 46
- 6-7 Remaining Questions. **Final Project due.**

IMPORTANT NOTES

Most, but not all, required material will be found in the reading. Some required material may be presented in class only. You are responsible for any and all material presented in lecture. This may include changes to the syllabus. Be sure to save all graded materials returned to you until you are satisfied that your grade for the term is a fair one. You will need this material to make any point to the contrary. Thanks.

All work must be your own. Although you are encouraged to study with others, every assignment you turn in must be in your own words. I consider anything else academic dishonesty.

Finally, if you require any special arrangements, please let me know. I am here to assist you in every way that I can.

EXAMS

There are two kinds of exams scheduled during the term. The first is a regular midterm exam, which will be in class and essay. The other will be comprised of five (5) unannounced quizzes during the second half of the term, each worth six (6) points for a total of 30 points. These quizzes will be short answer and will take place in the first ten minutes of the class sessions. These exams will cover the reading materials, class lectures, discussions, including guest speakers and videos. These quizzes may not be made up except in case of documented illness or instructor=s prior consent. To do well, you will need to come to class having read and studied the assigned materials.

SHORT PAPERS

For the five* writing assignments, you will earn the highest grade if you actively engage yourself in the question or material under consideration. I will grade your papers in part on the degree to which you have taken the matter seriously and given it your best shot in terms of sincerity, thoughtfulness and incorporation of the concepts we are learning in this course. The papers should be typed and double spaced and be approximately 2 - 3 pages in length.

RESEARCH PROJECT PARTICIPATION

This course will provide the raw data for a master's degree research project this term. The following will be required of those who choose to participate in the research project: completing a Social Distance Scale both today and the last day of the term, and completing 10 weekly logs (one for each week of the term), each of which will take no more than five minutes to complete. *Should you choose to participate in this research project, you will be free from writing one of the five short papers described above. More detailed information will be forthcoming during the first class of the term.

WORKSHOPS

There will be six small group discussions occurring randomly throughout the term so you must come to class prepared, having done the required reading. For these assignments, you will be evaluated on a pass/no pass basis. This means that if you are present in class, are prepared and participate in the group, you will receive credit. If any one of these three criteria are not met, you will not receive credit. Workshops cannot be made up if missed. The workshops will be in-class discussions during which you and the other members of your small group will tackle the various questions proposed. Sometimes you will be asked to designate a speaker to present your group's thinking to the class as a whole. The discussion will generally center on the reading assigned for that day.

FINAL PROJECT

In lieu of a final examination in this course, you will have an option between two final projects. Both projects should be treated as a final exam, however, in that they will be graded substantially on the quality of your application of course materials to the project you choose. Both options are described below. I will hand out a detailed explanation of my expectations for these projects on or before April 24. No later than May 6, you are required to make a choice of which project you will undertake and turn this in to me in writing. You are strongly encouraged to discuss your options with me as the term progresses. The final project is to be completed and turned in to me on or before June 7.

Community Experience

Briefly, during the final five or six weeks of the term, you will spend time with a community group for a minimum of 10 hours. The group should be one with whom you are uncomfortable and for whom you have stereotypes. The members of this group will be people who are significantly unlike you in at least one way (race, class, gender, ethnicity, disability, age, sexual orientation, etc.). You will have your choice from a variety of organizations and groups both on and off campus. You may also propose options of your own which must be approved by me. You will keep a journal of your subjective and objective experiences and apply course materials in thorough detail.

Term Paper

For this project, you will read a book from a list supplied by me or one suggested by you and approved by me. For the most part, the book list I have compiled consists of books written by people for whom the experiences they describe are their own experiences (rather than books written by white people about peoples of colors or men about women or wealthy about the poor, etc.). This is one excellent way in which people can continue to educate themselves about the wonderful variety of ethnicities and cultures there are in our society. While reading the book, you will keep a journal about your experiences, both subjective and objective, and then use the course materials to thoroughly analyze the book's content.

GRADING CRITERIA

5 Papers (5 x 10)	50	A = 220 +
6 Workshops (6 x 5)	30	B = 200 - 219
Midterm Exam	30	C = 180 - 199
5 Quizzes (5 x)	30	D = 160 - 179
Final Project	100	F = 0 - 159
Total Possible	240	

IDENTITY

When I am trying to understand myself in relation to folks different from me, when there are discussion, conflicts about anti-Semitism and racism among women, criticisms,

criticism of me, and I get afraid: when, for instance, in a group discussion about race and class, I say I feel we have talked too much about race, not enough about class, and a woman of color asks me in anger and pain if I don't think her skin has something to do with class, and I get afraid; when, for instance, I say carelessly to my Jewish lover that there were no Jews where I grew up, and she begins to ask me: how do I know? do I hear what I am saying? and I get afraid; when I feel my racing heart, breath, the tightening of my skin around me, literally defenses to protect my narrow circle, I try to say to myself:

Yes, that fear is there, but I will try to be at the edge between my fear and outside, on the edge at my skin, listening, asking what new thing will I hear, will I see, will I let myself feel, beyond that fear. I try to say to myself: to acknowledge the complexity of another's existence is not to deny my own. I try to say: When I acknowledge what my people, those who are like me, have done to people with less power and less safety in the world, I can make a place for things to be different, a place where I can feel grief, sorrow, not to be sorry for others, but to mourn, to expand my circle of self, follow my need to loosen the constrictions of fear, be a break in the cycle of fear and attack. When I can do this, that is a second gain.

To be caught within the narrow circle of self is not just a fearful thing, it is a *lonely* thing.

When I began to admit to myself how I had been buried by my culture, confined heart and body, and how this was connected to my sex, my race, my class, my religion, my "morality"; when I began to push through all this, I felt like my life was cracking around me.

Our fear of the losses can keep us from changing. What is it, exactly, that we are afraid to lose?

As I try to strip away the layers of deceit that I have been taught, it is hard not to be afraid that these are like wrappings of a shroud and that what I will ultimately come to in myself is a disintegrating, rotting *nothing*: that the values that I have at my core, from my culture, will only be those of negativity, exclusion, fear, death. And my feeling is based in the reality that the group identity of my culture has been defined, often, not by positive qualities, but by negative characteristics: by the *absence of*: "no dogs, Negroes or Jews"; we have gotten our jobs, bought our houses, borne and educated our children by the negatives: no niggers, no kikes, no wops, no dagos, no spics, no A-rabs, no gooks, no queers.

We have learned this early, and so well.

Excerpted from "Identity: Skin Blood Heart"
by Minnie Bruce Pratt

Appendix D

Hopeless	Concerned
Helpless	Surprised
Hopeful	Experiences
Individual change	Fine
Institutional change	Sympathy
Encouraged	Immoral
Sense of hope	Upset
Awareness	
Unaware	
No exposure to racism	
Eye opener	
Have not thought about racism	
Unsure	
Apathy	
Realizations	
Educated	
Ignorant	
Enlightened	
I think	
Angry	
Sad	
Disillusioned	
Sheltered	
Frustrated	
Bad	
Pain	
Challenged	
Disappointed	
Depressed	
Comforted	
Worried	
Confused	
Discouraged	
Guilty	
Overwhelmed	
Shame	
Mad	
Afraid	
Ashamed	
Hurt	
Empowered	
Optimistic	
Pessimistic	

Appendix E

Power and Privilege
Individual Change
Institutional Change
General Education
Education from Ethics of Diversity
Judgments
Divisions of People
The existence of Racism
“I-thou” relationships
Time
Optimistic
Pessimistic
Awareness and Change about racism

Appendix F

Recruitment Script

The purpose of this study is to examine your feelings about racial attitudes. The study is meant for students who are enrolled in the Spring 2002 Ethics of Diversity (PHL 280) class. This study is going to be used for academic research which will be part of a Masters' Thesis. If you are interested, the results of this study will be available from the student researcher and the Principal Investigator after it is done. You will be allowed to ask questions and have those questions answered before being asked to make a decision about participating in this project.

There are two parts to the research project. The first part of this study is for you to complete the "Social Distance Scale" identifying one's gender, ethnic identity and an alias. The alias name is to be used throughout the term if you choose to be involved in the study. The scale should not take more than 15 minutes to fill out. Once that is complete, with your permission, you have the choice of doing the "Weekly Record Logs." The first set of questions asks you to identify steps you have taken to become aware about racism and steps taken to inform others about racism. The second question invites you to reflect about how you are feeling about racism in your own words. The last question is a measure to determine your feelings about racism. The "Weekly Record Logs" should take you no more than five minutes a week to complete. Everything you say on the surveys will remain confidential, and information obtained from you (information from the surveys) will be destroyed after the study is complete. The agreement below will be kept for three years, and your anonymity and confidentiality will be maintained. The "Statement of Agreement Forms" will be locked in a cabinet in Dr. Robert's room for the three years and then destroyed.

The study is designed to track individuals' self-reflection about racism. You must complete all 10 logs to receive full credit for participation. If you choose to participate in the survey to its completion, then you will not have to do one of the five graded papers required for the course. However, if you withdraw before completion you have the option of doing the five required papers for class, or receiving partial credit for the logs completed. You will only receive credit for those logs completed. The data gathered from the surveys can then be utilized to examine changes in beliefs, attitudes and thoughts about racism, and the data can perhaps be used to create programs for diversity education on campus.

Risks to you, if any, are deemed minimal. Emotional and personal change is a goal of the class itself, to which this study can be considered a supplement. The educational system, and the classes offered at Oregon State University, are designed and intended to elicit self-growth and self-reflection for all students. This study allows you the opportunity to record your feelings about racism and is a supplement to the class. Each participant is required to give informed consent in order to participate.

Participation in this study is completely voluntary. You may elect not to participate in the study at all, and/or discontinue doing the "Weekly Record Log" at any time in the course.

You can direct any questions you have about this research to Ashwini Prasad, or to the Principal Investigator, Dr. Lani Roberts, Department of Philosophy, Oregon State University, Corvallis, OR 97331-373, (541) 737-5654. Any questions you have about your rights as a research subject can be directed to the IRB Coordinator at (541) 737-3437.

If you choose to participate in this study, then please complete the second page of the "Statement of Agreement Form" and hand it to one of the teaching assistants at the front of the room. At that time, please pick up the "Social Distance Scale" and work on completing it. You will also receive ten "Weekly Record Logs." The first one will be collected on Friday, April 5, 2002, and at the end of each week thereafter.

Witness _____ Date _____

Appendix G

Statement of Agreement Form

The purpose of this study is to examine your feelings about racial attitudes. The study is meant for students who are enrolled in the Spring 2002 Ethics of Diversity (PHL 280) class. This study is going to be used for academic research which will be part of a Masters' Thesis. If you are interested, the results of this study will be available from the student researcher and the Principal Investigator after it is done. You will be allowed to ask questions and have those questions answered before being asked to make a decision about participating in this project.

There are two parts to the research project. The first part of this study is for you to complete the "Social Distance Scale" identifying one's gender, ethnic identity and an alias. The alias name is to be used throughout the term if you choose to be involved in the study. The scale should not take more than 15 minutes to fill out. Once that is complete, with your permission, you have the choice of doing the "Weekly Record Logs." The first set of questions asks you to identify steps you have taken to become aware about racism and steps taken to inform others about racism. The second question invites you to reflect about how you are feeling about racism in your own words. The last question is a measure to determine your feelings about racism. The "Weekly Record Logs" should take you no more than five minutes a week to complete. Everything you say on the surveys will remain confidential, and information obtained from you (information from the surveys) will be destroyed after the study is complete. The agreement below will be kept for three years, and your anonymity and confidentiality will be maintained. The "Statement of Agreement Forms" will be locked in a cabinet in Dr. Robert's room for the three years and then destroyed.

The study is designed to track individuals' self-reflection about racism. You must complete all 10 logs to receive full credit for participation. If you choose to participate in the survey to its completion, then you will not have to do one of the five graded papers required for the course. However, if you withdraw before completion you have the option of doing the five required papers for class, or receiving partial credit for the logs completed. You will only receive credit for those logs completed. The data gathered from the surveys can then be utilized to examine changes in beliefs, attitudes and thoughts about racism, and the data can perhaps be used to create programs for diversity education on campus.

Risks to you, if any, are deemed minimal. Personal change is a goal of the class itself, to which this study can be considered a supplement. The educational system, and the classes offered at Oregon State University, are designed and intended to elicit self-growth and self-reflection for all students. This study allows you the opportunity to record your feelings about racism and is a supplement to the class. Each participant is required to give informed consent to participate.

I understand that participation in this study is completely voluntary. I may elect not to participate in the study at all and/or to discontinue doing the "Weekly Record Log" at any time in the course.

I understand that I can direct any questions I have about this research to Ashwini Prasad, or to the Principal Investigator, Dr. Lani Roberts, Department of Philosophy, Oregon State University, Corvallis, OR 97331-3703, (541) 737-5654, LRoberts@orst.edu. Any questions I have about my rights as a research subject can be directed to the IRB Coordinator at (541) 737- 3437.

Statement of Agreement Form

I, _____, agree to complete the "Social
(Print first and last name)
Distance Survey" and the ten "Weekly Record Logs." I will submit the completed logs
before the last class period of each week.

My signature below indicates that I have read and that I understand the procedures
described above and give my informed and voluntary consent to participate in this study.
I understand that I will receive a signed copy of this consent form.

Your Signature

Date

Alias Name: _____ (limit to no more than 10
letters)

Principal Investigator

Date

Appendix H

Recruitment Script – Interviews

The purpose of this study is to examine your feelings about racial attitudes. The study is meant for students who are enrolled in the Spring 2002 Ethics of Diversity (PHL 280) class. This study is going to be used for academic research which will be part of a Masters' Thesis. If you are interested, the results of this study will be available from the student researcher and the Principal Investigator after it is done. You will be allowed to ask questions and have those questions answered before being asked to make a decision about participating in this project.

Another instrument of the research project will be in-depth interviews. The audio-taped interviews will take approximately 30 minutes to complete. The interviews will be held in meeting rooms available on campus. You will fill a demographic sheet prior to the interview. The demographic sheet will be used to track your alias, age, gender and ethnicity and to see if you are part of the current study. If you are part of the current study, use the alias you are using now. If you are not part of the current study, and would like to be part of the interview process, then think of an alias to use. The questions asked will ask you about attitude changes, class reflections, self-reflection and any other feelings or thoughts about your experiences with the course. Anonymity and confidentiality will be maintained by having you sign the "Statement of Agreement Form" using an alias. The interview consent forms will be locked in a cabinet in Dr. Robert's office for three years and then destroyed.

Risks to you, if any, are deemed minimal. Emotional and personal change is a goal of the class itself, to which this interview process can be considered a supplement. The educational system, and the classes offered at Oregon State University, are designed and intended to elicit self-growth and self-reflection for all students. This study allows you the opportunity to record your feelings about racism and is a supplement to the class. Each participant is required to give informed consent in order to participate.

Participation in this study is completely voluntary. You may elect not to participate in the interview process at any time.

You can direct any questions you have about this research to Ashwini Prasad, or to the Principal Investigator, Dr. Lani Roberts, Department of Philosophy, Oregon State University, Corvallis, OR 97331-373, (541) 737-5654. Any questions you have about your rights as a research subject can be directed to the IRB Coordinator at (541) 737-3437.

If you choose to do the interviews, then complete the "Statement of Agreement Form" and hand it to one of the teaching assistants at the front of the room. When you are done signing the informed consent form, sign up for an interview time and indicate whether you want to be audio-taped.

Statement of Agreement Form - Interviews

I, _____ agree to participate in the in-depth interview process.
(Alias)

My alias below indicates that I have read and understood the procedures described above and give my informed and voluntary consent to participate in this study.

Are you part of the current study (i.e. doing weekly logs) Yes _____ No _____

Alias

Date

Principal Investigator

Date

Put a **CHECK MARK** on **ONE** of the options

_____ I agree to be audio-taped and give my informed consent to have my answers included in a Master's Thesis

_____ I agree to do the interviews but I do not want to be audio-taped. I give my informed consent to have my answers included in a Master's Thesis.

Sign-Up Times

Tuesday, June 11 2002 Hovland 203

	Audio-taped	
Alias	Yes	No
2pm _____	_____	_____
2:30pm _____	_____	_____
3pm _____	_____	_____
3:30pm _____	_____	_____
4pm _____	_____	_____
4:30pm _____	_____	_____

Wednesday, June 12 2002 Hovland 203

	Audio-taped	
Alias	Yes	No
2pm _____	_____	_____
2:30pm _____	_____	_____
3pm _____	_____	_____
3:30pm _____	_____	_____
4pm _____	_____	_____
4:30pm _____	_____	_____

Demographics Sheet

1) Alias _____

Age _____

2) Gender Female _____ Male _____

2) Ethnicity

a) Asian/Pacific Islander (Please Specify) _____

b) Black _____

c) European (Please Specify) _____

d) Hispanic _____

e) Latina/o _____

f) Mexican _____

g) Native American (Please Specify) _____

h) White _____

i) Mixed (Please Specify) _____

f) Other _____

Appendix I

In-Depth Interview Questions

- 1) Have you changed since the beginning of course till today because of the class?
- 2) How have you changed, if at all?
- 3) What influence, if any, has the course had your attitudes about racism?
- 4) Has the class influenced your behaviors? How?
- 5) How have you applied knowledge the course has given you?
- 6) How do you think we can educate the OSU campus about racism? Why?
- 7) Do you think we can ever eliminate racism in the United States?
- 8) Is there anything else about the course in the past 10 weeks you would like to tell me about?

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