
CHAPTER 3

Racism

Introduction

Section One: Privilege and power

- Exercise 1. Privilege 128
- Exercise 2. Sharing power 129

Section Two: Perceptions

- Exercise 3. Where is the door? 132
- Exercise 4. The island 133
- Exercise 5. Labelling 136
- Exercise 6. Identity 139

Section Three: Discrimination

- Exercise 7. Discrimination 141
- Exercise 8. Cushions 145
- Exercise 9. Self-assessment of non-discriminating behaviour 147
 - Guidelines for achieving communications free of racial and ethnic bias 150

Section Four: Racism

- Exercise 10. Understanding cultural racism 152
- Exercise 11. Institutional racism – drawing the web 161
- Exercise 12. Defining the problem 165
- Exercise 13. Who benefits and who loses? 168
- Exercise 14. Anti-racist behaviour 171

Section Five: Moving forward

- Exercise 15. Making a personal commitment to anti-racist practice 177
- Exercise 16. Power inventory 180

Introduction

Racism in the modern world is the result of the notion or set of values claiming that white people are superior to black people. That idea or ideology exists all over the world, in one way or another. Since European colonialism five hundred years ago, black people and their cultures have been subjected to the cultures of white people throughout Africa and through slavery in the Americas. That means not only economic systems, not only political systems, but also the way people think.

We are all affected by racism in some way, because it has become part of our cultures. We have all been taught racism: that means black, brown, red, yellow and white people. Everything we have seen and experienced in our lives, whatever the local culture that formed us, was influenced by the ideas of racism.

Racism is much more profound than individual prejudice or acts of discrimination, although it creates and feeds on both of these. Racism means that people's relationships, even with themselves, are influenced by colour. So are their access to resources, opportunities to name their own reality, make decisions about their lives and set the standards that affect the behaviour of those in institutions or groups.



What is race? 'Race' is a false concept, because everyone's skin colour is on a continuum. Racism is usually around colour, not ethnicity.

What is racism? Racism is revealed in attitudes, behaviour and systems in which one race maintains supremacy over another race. Human beings create and maintain the systems which, in turn, reinforce racism.

This understanding of racism has four essential and interconnected parts:*

Standards	The standards for appropriate behaviour reflect and privilege the norms and values of the dominant culture.
Decision-making	The capacity to make and enforce decisions is disproportionately or unfairly distributed along racial lines.
Resources	There is unequal access to such resources as money, education and information.
Naming reality	'Reality' is defined by naming 'the problem' through the perspective of the dominant culture. Who gets to name 'the problem' determines the framework for solutions.

These four elements of racism make up a definition of power. Those who have power:

- Set the standards by which they and others are judged; that is, they set the standards for appropriate behaviour;
- Have the capacity to make and enforce decisions that affect the lives of other people;
- Have access to resources and control the distribution of resources;
- Define the parameters of a discussion, determine the ideological framework within which

debate takes place, that is, they define the problem and therefore determine the solutions that will be considered.

* These definitions are adapted from a presentation given by Robert Terry in a conference, 'New White Consciousness: Prerequisite for Change in America', Sponsored by the Detroit Industrial Mission and New Detroit, Inc. May 1971. For more detailed discussion see Robert W. Terry, *For Whites Only*, Grand Rapids, MI, USA: Wm. B. Eerdmans, 1970

This definition of racism will be used through this chapter. As a facilitator, one's own understanding influences how one works with groups. Several key principles are important to bear in mind:

- The ideology of white superiority is a historic lie, which the world is learning to reject and deny. Skin colour is no criterion of value. (Legum)
- No one who is alive today is personally responsible for that lie. We were all, no matter what race, born into a system of false thinking, whether we like it or not. (Legum)
- Equality of all people is our natural state. But we will have to work hard to undermine the system of racism, in our personal lives, organizations, institutions and cultures. (Legum)
- We can begin to do that in our groups, by the way we run them, by naming and taming the assumptions of racism, by challenging racist thinking, policies and practices. (Legum)
- Power is central to our understanding of racism. This means we need to examine not only how individuals are affected, but also how organizations and institutions operate in terms of the use of power. (Richardson)
- No one and no people is utterly powerless. We all have personal and spiritual power. We all have the capacity to join with others to enhance our collective power. (Richardson)

Note This chapter comes from work done in South Africa, the United Kingdom and the United States. The authors developed and used some of the exercises in this chapter while working with Community Change, an anti-racist organization in the USA. Margaret Legum's contribution is heavily indebted to the work of Organisation and Social Development Consultants (OSDC) of Sheffield, England, with whom she has had a long association. OSDC produces a range of training manuals for use in a variety of professional arenas. Nancy Richardson's contribution comes from the Women's Theological Centre, Boston, Massachusetts, USA. The Women's Theological Centre focused much of their work on anti-racist and internalized racism training and, at the same time, worked at developing an anti-racist, multi-cultural organization in practice.

SECTION ONE

Privilege and power

Exercise 1. Privilege

This exercise is a warm-up to help participants get to know each other and begin exploring some of their own experiences in society related to racism.

Procedure

1. Ask people to form **groups of three**, with people they do not know well.
2. Participants are then asked to write their responses to the following question: When did you first realize that some people were more privileged than others? List five of those privileges.
3. After each person has had time to individually write their responses, the groups of three are asked to share what they wish to share in their small group.
4. When the groups have had about 15–20 minutes, the facilitator asks the whole group how many of you gave examples of others who had more privileges than you had. Usually the whole group has given those examples. Then ask: When did you first realize that you had some privileges others did not have? Ask the small groups to share their response to this second question.
5. Ask them all to come back to **the whole group** to discuss their insights. This is not a report-back time, but mainly a chance for people to share insights.
6. Some of the issues that arise can help the group to start developing their own definition of privilege, including that of racism. Key words can be put on newsprint for future reference.

Time 45 minutes

Materials Paper and pens.

Exercise 2. Sharing power*

This exercise will highlight different sources of power and look at the types of power participants have, and how the group would like to establish its own standards and ways of sharing power within the group.

Procedure

1. Write the word POWER on the top of a piece of newsprint.
2. Ask participants to turn to their neighbour and brainstorm by writing a list of responses to the following question: What gives people power?
3. After a few minutes, **in the whole group**, ask participants to give one response at a time. Put their responses on newsprint. (Some of the responses may include money, title, job, education, intelligence, skill with words, language, religion, beauty, physical strength, race, gender, age, class, accent, rural/urban, facilitator in meetings.)
4. Ask participants still in the large group to brainstorm: Which of these different kinds of power exist in this group?
5. Ask participants to turn back to their neighbour and discuss: What are some guidelines that would help participants share comfortably in this group, despite differences in people's levels of power?

Several questions may help facilitate this process:

- a. Who gets listened to best?
Who takes up most time talking?
Who does not get heard?
If someone says nothing, do people notice?
- b. Are some of the kinds of power 'given' to others in the group appropriate? (For example, someone could assume that since a person is white, that person also has money or a high income so those assumptions must be checked out.)

6. Newsprint those norms that the group have come up with to share more equally in this group.

Note In establishing norms of behaviour in the group, highlight points that the dominant cultural groups need to be aware of, which you will find in the summary input.

Time 1½ to 2 hours

Materials None.

* Source: Legum

Summary *

In most societies, there is a dominant set of cultural values. For historical reasons, many countries have taken on the 'Western' cultural values. Some helpful definitions:

Oppression is a system of domination of one group over another.

The privileged group has societal power to:

- act and define reality
- determine what is real, normal and correct
- institutionalize and systematize discrimination, harassment and even genocide

The excluded group

- to some degree internalizes their own oppressed condition; and thus
- collaborates with their oppressor in some ways.

Race is a sociological, psychological or mental perception. It is not a biological phenomenon. There is no clear distinction between one racial group and another, rather there is a continuum of skin colour and other physical features. Race is an artificial concept. The only race is the human race.

Attitudes include assumptions, stereotypes, prejudices and value systems.

The following words are often used interchangeably with racism. Because they are experienced on the personal and interpersonal level, however, they create confusion.

We have power to take action. Racist attitudes become increasingly dangerous as they progress through the following stages of intensity. They are all aspects of racism but each has a specific meaning.

PERSONAL ATTITUDES	Prejudice	Prejudgement on insufficient information; can be positive or negative.
	Stereotyping	Attributing characteristics to a group and everyone who belongs to that group, and assuming that those characteristics are rooted in significant differences.
	Bigotry	More intense form of prejudice, carrying the negative side of prejudgement. Often describes people who 'cannot change their attitude'.
BEHAVIOUR	Discrimination	The act or practice of giving different treatment to individuals or groups on the basis of assumptions, stereotypes or prejudices.
	Scapegoating	The act or practice of assigning blame or failure to persons or groups rather than placing the blame or failure where it actually belongs.

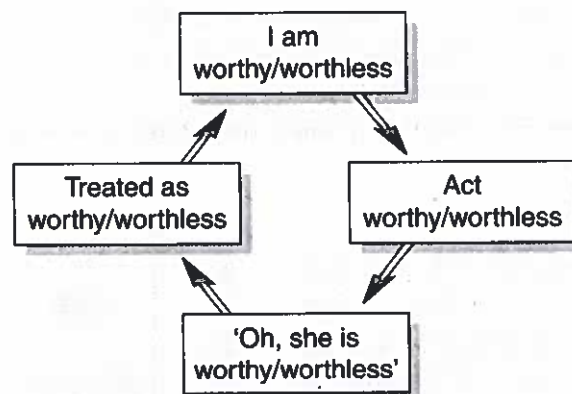
Racism is a reality because people believe and act as if there are many different races and that some are intrinsically superior to others.

* Source: Richardson

Racism is a system by which one race maintains supremacy over another race through a set of attitudes, behaviours, social structures and ideologies. The dominant racial group has power, which is used as follows:

STRUCTURES AND ORGANIZATIONS	Decision-making	The unfairly distributed capacity to make and enforce decisions.
	Resources	Unequal access to such resources as money, education, information.
CULTURE VALUES	Standards	Standards for appropriate behaviour reflect and give privilege to the norms and values of the dominant race/culture.
IDEOLOGY	Naming reality	Involves defining 'reality' by naming 'the problem', 'the solution', 'the situation' incorrectly or too narrowly. Having a set of beliefs, with a bias.

INTERNALIZED RACISM The perception by the oppressed group that the racists' ideology is true and/or inevitable. It happens within a racist system when a society as a whole rewards the attitudes and behaviours of the dominant group. This affects everyone.



CROSS-RACIAL HOSTILITY A situation that occurs in a racist system when one oppressed race supports the oppression of another oppressed race by maintaining or participating in the set of attitudes, behaviours, social structures, values and ideologies that supports the dominating race's supremacy.

SECTION TWO

Perceptions

Exercise 3. 'Where is the door?'

Our attitudes describe the spectacles through which we view the world. They help us make sense of the world. Many are based on experience before we could even speak, certainly before we could pass judgement on them; others are more recent. They are based on our own experience. Everyone's attitudes are different, because our experiences are different. Organizations have attitudes as well.

Some of our attitudes are constructive and positive, because they open up choices. Some are less useful, as they are based on false information and fears and so limit our experience. We need to examine our attitudes and where they came from. By comparing them with others' attitudes, we can begin to understand their experience as well as our own.

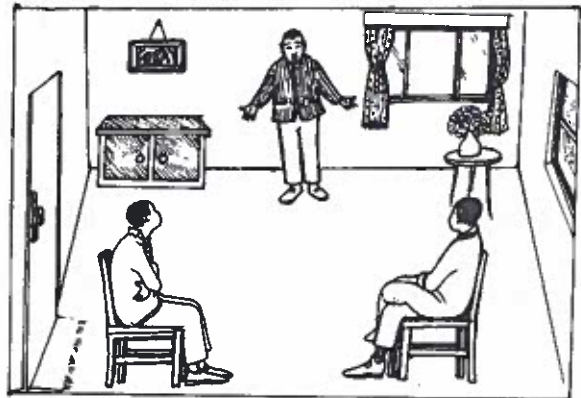
'Your standpoint is your viewpoint'

This short play is useful to set norms of communication in a workshop, especially if the participants come from very mixed backgrounds. Its purpose is to help those people who consider their way of seeing things as 'the way things are'. It helps them to understand that their view comes from where they themselves 'sit' in society. Our views and priorities are profoundly affected by our personal experiences (e.g. our class background).

The play takes less than one minute to prepare and requires 3 people.

Procedure

1. Ask two people to sit facing each other with one person facing the door (if there is more than one door, choose an object in the room of which there is only one, for example the blackboard or the window or the table). This is important. Ask the second person to sit with his/her back to the door.
2. The third person comes to the two of them, from one side, and asks, 'Where is the door?' They both respond immediately. The one facing the door says 'in front'. The one with his/her back to the door says, 'behind'. The third person looks perplexed and asks again 'where?' and the responses are: 'in front', 'behind' – each out-shouting the other. The play then ends.
3. Possible questions for the **whole group** to discuss:
 - a. What did you see happening in the play?
 - b. Who was 'right'?
 - c. Was anyone right for the third person?
4. **In pairs**, discuss:
 - d. In what ways have we all been taught to see things from one perspective?



- e. What makes up our individual 'vision'?
- f. What does this mean in terms of how we interact with people from other races?
- g. Is there a dominant culture (or group) in our society which shapes our attitudes, expectations of others and our behaviour? If so, name some expectations that the dominant culture has of other cultures.

5. In the whole group, discuss the responses to these questions.

Time 20–30 minutes

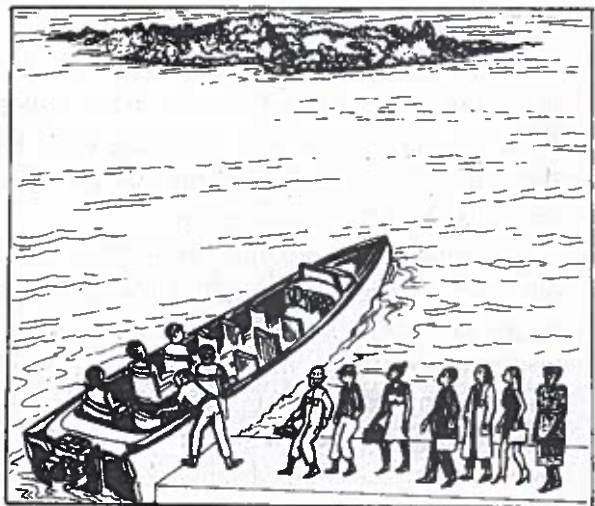
Materials Newsprint, markers.

Exercise 4. The island*

This exercise is to enable groups to clarify how we inevitably stereotype, have prejudices and make assumption by race, gender, sexual preference and disabilities. You may need to change the categories of people used in the exercise to suit your own situation. It can help participants to look at the relationship between values and attitudes.

Procedure

1. Explain that the participants will receive a list of 20 people from whom they will select 12 who will live in isolation on a recently discovered island for the next fifty years and will have to create a new society. All 20 people on the list have volunteered to go forward.
2. Ask participants to form **groups of five**.
3. After they are in their groups, give them the handout and ask them to select in silence 12 people from the list to go to the island.
4. Ask them to write notes on their paper to explain the criteria for selecting or rejecting people to go to the island. (8–10 minutes)
5. After most people have completed this work, ask the groups of five to come to a consensus of who should go and who should stay behind. They are asked to write their criteria for selection. (20–30 minutes)
6. When the groups have completed their selection, ask them to come back to the whole group, and put up the list of people on the wall with some newsprint.



* Source: Legum

7. Ask each group to report on one person they chose to go to the island and put this on newsprint and, in a second column, write the criteria that group used. Do not have one group report all their choices as this will limit participation. Ask other groups to add to the list of criteria as you go along.
8. After completing this list and hearing the criteria, discuss their decisions in the **whole group**.
9. Then ask people to turn to their neighbour and discuss, 'What I have learnt from this exercise?' (about 5 minutes).
10. Ask participants to share their insights in the whole group.

Facilitator's notes

You will find that the choices participants made come from different sets of values that may not necessarily be in conflict in the final choices. However, they could be controversial if a person selects from a very narrow perspective. It might be necessary to remind them of the door exercise. Two obvious criteria are skills and balance in a society.

Participants usually feel they have been logical and have decided on skills, particularly in relation to survival or procreation. However, very little is actually known about people's skills, and even less is known about their reproductive abilities. Little is also known about the twenty people to ensure that those chosen will create a balanced society. What is the standard and who decides what is balanced?

Some participants may leave the nurse behind because of their prejudice against gays. Others leave the doctor behind because their experience of doctors has not been positive. Others might leave the old woman with a walking stick, but is she 55 or 75 years old? Some might explain that they are leaving her behind for 'her own good', but she could be among the most physically and mentally fit of the whole group.

Assumptions, stereotypes, prejudices will surface. Stereotyping can be very powerful and even if our own experience contradicts the stereotype, we often find it hard to let go. Some participants might say 'there is not enough information and therefore I cannot do the exercise'. A helpful response from the facilitator is, 'You are right. But in reality, we do have to make choices with little information. We are using this exercise in order to develop criteria later'.

Depending on the amount of time available, you can move the discussion to a deeper level with the following questions discussed in **groups of three**:

- a. Do we have experience of others making assumptions about us or stereotyping or prejudging us? How has that happened?
- b. How fixed are our attitudes? Do we really have open minds about others? Do we really treat people 'as we find them' or do we expect certain groups to behave and react in particular ways?
- c. Can you identify a stereotype or prejudice you used to have, but have abandoned? How and why did that happen?

Note This exercise is very helpful to an organization before a group has to do any selection process (like job interviews). It helps to clarify how decisions are made and who could lose out (e.g. minority groups).

Time About 1½ to 2 hours

Materials 'The Island' handout, newsprint, markers and tape.

The Island

It has been decided to send a group of people to a recently discovered island where they will live an isolated life for the next 50 years in order to create a new society.

Choose 12 of the following people to go to the island. Circle the number of each person you choose to go to the island. Then in your small groups, tick the 12 people you agree on as a group.

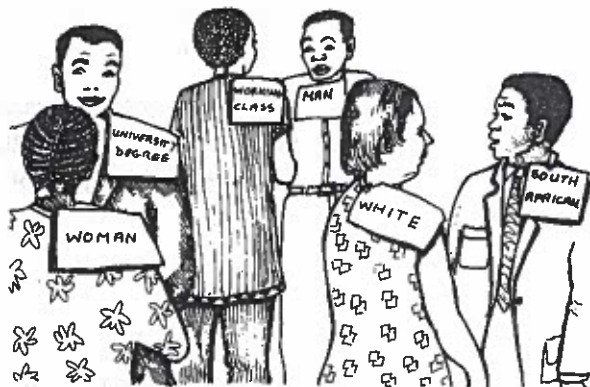
1. A white middle manager
2. Shop assistant, age 19
3. Zambian doctor
4. Old woman with a walking stick
5. Maize farmer
6. Trade union shop steward
7. Immigrant shop keeper
8. Army sergeant, aged 50
9. Peace campaigner/activist
10. Barman
11. Ex-beauty queen
12. Pregnant school teacher
13. Unemployed black teenager
14. Exile returnee
15. Carpenter from a distant area who speaks a language which is not well known
16. Gay nurse
17. Methodist minister
18. Disabled bank clerk
19. Farm labourer
20. Jazz musician

Exercise 5. Labelling*

The following exercise can enable people to understand how we label ourselves and others, and the results of labelling.

Procedure

1. Give all the participants a large label or a quarter of a piece of paper with a stick pin. Ask participants to write their name at the very top of the paper only. Tell them not to write on this paper until asked to do so.
2. Write the following word on newsprint – SEX or MALE/FEMALE. Ask participants to brainstorm other words related to people's sex which the facilitator writes up on newsprint. Then ask participants to choose one word from the list (or another word that they identify) that they feel comfortable with in describing themselves. Ask them to write that word on their own label.
3. Repeat this process with other themes, such as:
Location/origin
Status/class
Values
Ethnicity
4. When you have completed this process, ask participants to turn to their neighbour and explain why they chose the labels they did, and why they rejected other labels.
5. When they have finished discussing this, ask participants to put on their label and walk around the room presenting themselves to others in the group.
6. Ask the participants to come back to the whole group and discuss the following questions.
 - a. Did you find it easy or difficult to label yourself? Why?
 - b. Which people find it easiest? Who might find it most difficult? Why?
 - c. Do you expect to be labelled when you go to communities you do not know? How do you feel? Why does this happen?



Facilitator's note

It is difficult to label ourselves because we know people will make assumptions based on these labels and because it means others will only know part of you. If the label indicates your race or ethnicity, this can be stereotyped by others. Discuss why some people can label themselves more easily than others. (Usually those in the dominant group, white males, for instance, see themselves as the norm, therefore failing to recognize the need for a label compared to groups who feel more insecure and need to have a recognized identity.)

* Source: Legum

- Their piece of paper will be set out as shown.

9. Give each person about 10+ minutes to complete this exercise and then ask them to go into **groups of three** to share what they would like to share with their group.
10. Then ask them to respond to the following questions:
 - a. What similarities did you find in the group?
 - b. What differences did you find in your group?
 - c. What are the factors that influenced change?
 - d. How did race or ethnicity bear on these changes or differences?
11. In the **whole group**, ask participants to share any insights they had from this exercise.

Summary

The following may usefully be drawn from the group.

Similarities If we have similar backgrounds, we will have similar choices, access to opportunities and resources, our role models and support for our own identity will also be similar.

Differences Depending on a person's class, race, education, or childhood location, the choices, access, role models will most likely be very different.

Sharing These differences need to be shared and listened to, because the dominant group often believes that their experience is the same as everyone else's experience, or that it is superior.

Changes Our backgrounds are not static, but continually shifting. It is important to recognize where change comes from and to give credit where credit is due. It also can help us to identify how we can change our own behaviour in the future.

Ethnicity White people are just as 'ethnic' as people of colour, but often an aspect of being white is to deny or fail to recognize white 'ethnicity', seeing white as the 'norm' and others as 'ethnic'.

Time 1½ to 2 hours

Materials Paper, stick pins, markers, newsprint, tape.

Exercise 6. Identity

This exercise is to enable participants to focus on their own identity, and to look at areas of race and colour where one might have stereotypes.

Procedure

1. Explain the purpose of this exercise and say that each person will receive a handout with incomplete phrases. Participants will have about 10 minutes individually to fill out the form. Ask participants to form **groups of five** and then hand out the forms.
2. After most people have filled out the form individually, ask them to share each of their responses on the form in their small group. After each response, ask participants to discuss:
 - a. Are there issues or things about that 'group' that are not on your own list? Did you think that you or others were stereotyping or ignorant?
 - b. What insights did each statement give to you?
3. After the small group discussion, bring the participants back into **the whole group** and ask them for any particular insights they had from this exercise. Find out which question they had most difficulty answering and why.

Time About 1 hour

Materials Handout on identity.

Facilitator's note

The identity questionnaire was mainly prepared to help whites to think about their own white identity. However, the questions can be changed to match any type of group you are working with (that is between tribes, clans, multi-racial groups). In this case, we use black and white. More questions can be included to cover multi-racial situations. The words 'black' and 'white' may have to be explained (i.e. 'black is used to characterize all those in South Africa who were part of the struggle and oppressed').

Identity

Please complete the following sentences. You can have as many ideas or sentences as you wish; however, be aware of time so you can complete all the questions.

1. To me being black means
2. To me being white means
3. White people have been responsible for
4. Black people have been responsible for
5. Black is beautiful because
6. White is beautiful because
7. The role of white people to bring about change on race issues is

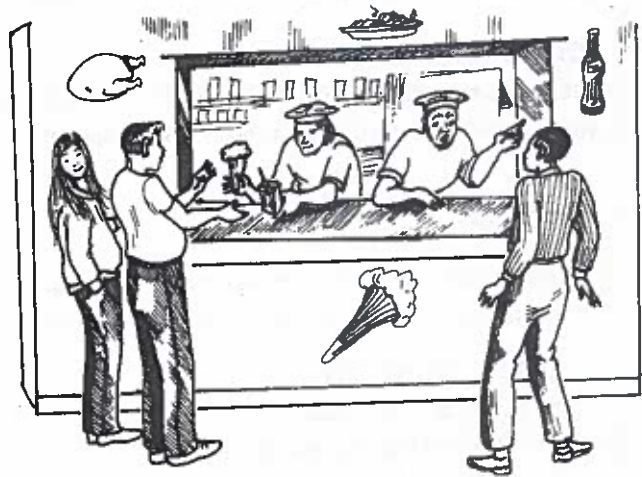
SECTION THREE

Discrimination

Exercise 7. Discrimination*

If our attitudes towards a certain group of people are negative, then we are likely to behave in a negative way towards them. We may well use any power we have to disadvantage anyone who falls into that group. We may not even be aware of discriminating against them, because it seems natural to exclude them if we think they are unworthy in some way. People can experience discrimination for a whole variety of reasons, so for one reason or another we are all vulnerable to discrimination.

There are physical and psychological mechanisms that we adopt to protect ourselves from the experience of discrimination. It is important to identify these behaviours, for ourselves and with others, in order to limit the damaging effects on our self-esteem and our ability to work with others.



A. WHO IS DISCRIMINATED AGAINST?

Procedure

1. Ask participants to turn to their neighbour and quickly brainstorm: What groups in our society are discriminated against?
2. Ask participants to share one point from their list until you have the full list from everyone on newsprint.
3. Ask participants to turn to their partner and discuss: What strikes you about this list?
4. In the whole group, ask participants to share their responses to the question.

Facilitator's note

The key points from this discussion usually include:

- Discrimination includes everyone;
- Some categories are temporary while others are permanent;
- Some are invisible, some can be hidden; others are obvious;
- Some you can move in and out of; some apply to only a part of your life;
- Many people could find themselves in more than one kind of discriminatory situation.

*Source: Legum

Facilitator's note

During this discussion, it is important to discuss the relationship between attitudes and discrimination. Discrimination is an action based on prejudices, stereotypes and assumptions. It is also important to discuss the notion that while we are all free to think what we like and to hold any prejudices we wish, we are not free to discriminate. Most countries have laws which makes it illegal to discriminate, and many organizations have policies and codes of practice which outline the expectations of the organization's staff which back anti-racist behaviour and sometimes punish or stop discriminating behaviour.

C. WAYS IN WHICH I HAVE DISCRIMINATED

This third step of the exercise is to explore how some of us may also be in a role where we discriminate. This exercise helps us look at ways we could counter this behaviour in the future.

Procedure

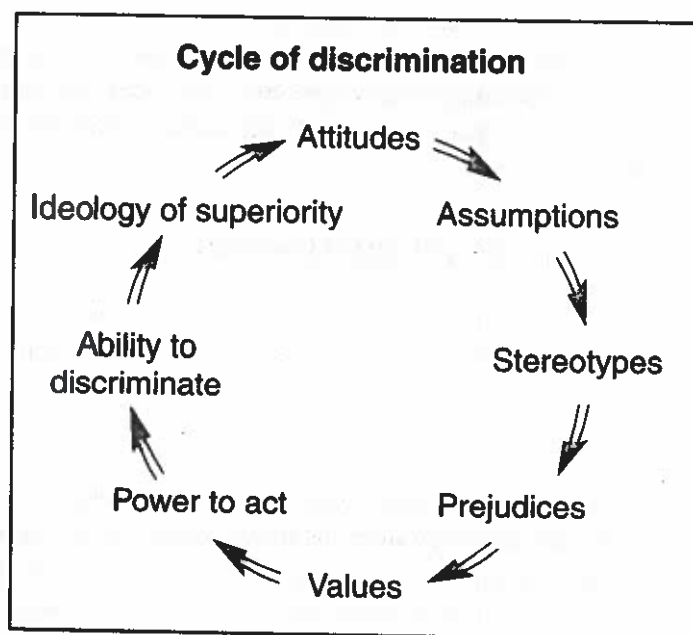
1. Ask participants to recall a time when they were being discriminatory. These will be times when we had to make judgements and it required us to make a decision, for example the distribution of resources. An easy example is about one's children or brothers or sisters, wife or husband. Ask people to think about how they felt when they discriminated, what were the consequences (reactions of others) after they discriminated, and what alternative strategies they now think they could use in that kind of situation in the future.
2. Similar to the previous part of this exercise, ask participants to go back into their **groups of four** and discuss the experience and develop a chart on newsprint that has the common points on it under three headings:

<i>Feelings</i>	<i>Consequences of action</i>	<i>Alternative strategies</i>

3. In the **whole group**, ask groups to share what they have written on newsprint briefly and then discuss any insights that have come to them.

Facilitator's note

At this point it can be helpful to share with the group the 'Cycle of discrimination'.



Time About 2 hours

Materials Paper, pens, newsprint, markers, and tape.

Exercise 8. Cushions*

This exercise enables participants to look at how people protect or 'cushion' themselves from discrimination and the effects cushioning can have on everyone involved.

Procedure

1. Ask participants to brainstorm ways in which we protect (or cushion) ourselves from experiences of discrimination. List these on newsprint.
2. Ask participants to discuss with their neighbour the following questions:
 - What are some of the effects and consequences of such behaviour?
 - What are some of the positive and negative outcomes of these personal strategies?
 - What is the worst thing that could happen if you were more direct about feeling discriminated against? Is what you describe based on facts or a fear that is inside yourself?
 - What effects does this behaviour have on the organizations or institutions we work with?
3. When the small groups are ready to share, discuss these questions in the large group.

Note One example of a way a person cushions herself from discrimination is 'withdrawing'. The consequence of withdrawing is the dominant group can use this behaviour against the person: 'You see, they really don't care about this'. The worst thing that can happen if a person is more direct is being fired from a job or physical harm being done. Such fears may not be based on reality. Continued withdrawal means that the organization, and those with power, do not have to change behaviour or policies.

Time 30 minutes

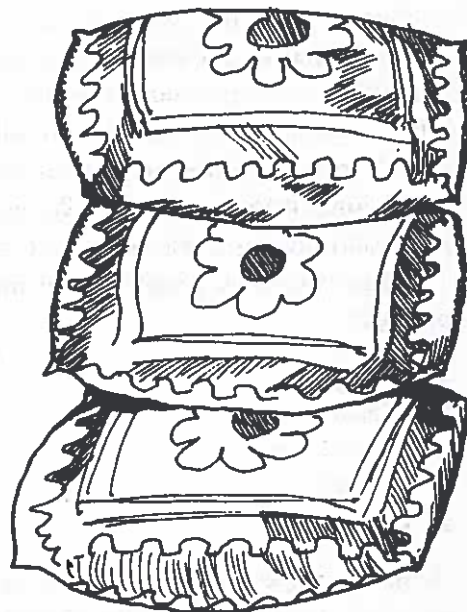
Materials Newsprint, markers, and tape.

Summary

Most of the strategies that people use to protect themselves include avoiding the situation, joking, rising above it, fighting back, closing off, running away and/or forming support groups with people with similar experiences. These are very common strategies that many people use to avoid conflict. However, these strategies can be understood by others in a different way. For example:

- avoiding – might be seen as sitting on the fence
- joking – not taking the discriminatory act seriously
- rising above it – being snobbish
- closing off – being aloof
- fighting back – being aggressive
- support group – ganging up to cause trouble

*Source: Adapted from Legum



Most of these strategies protect the discriminator from knowing they have damaged the other person. These behaviours 'enable' the discriminator to continue to discriminate.

Our own personal approach to conflict is one we have developed for years. Sometimes we are unaware that we are behaving in this manner as we have done so for such a long time. However, it is helpful to be in touch with what we are feeling, identify what makes us uncomfortable. If we know what kinds of behaviour in others make us feel discriminated against, we can be more direct and more helpful. People who discriminate may not know they are doing it because they also have been doing it for many years. We need to develop strategies to communicate what we are feeling to the discriminator. First, we need to know what we are really feeling.

Other ways that people can cushion themselves against discrimination are more formal. These include:

- money
- education
- class change
- authority
- status.

Although these cushions protect us from the sharp edges of discrimination, they too can have negative consequences. For example, those who change class can lose touch with their roots, become ashamed of their relatives. Those who are educated may feel superior to others without as much formal learning. Those who acquire money may become so involved in 'making money' that they lose their own purpose in life; while those who gain authority may abuse it and alienate those with whom they work.

Institutional practices and policies are often thought of as neutral, and challenging them can be seen as very aggressive behaviour. We live in a society where 'we all know our place' and working in an anti-racist way can upset the status quo.

In dealing with conflict on a personal or institutional level, it is very important to do the hard work of developing several options or alternatives. On the personal level, one can say to the person, 'I really felt offended when you did I would appreciate it if in the future you would do'

On the institutional level, one needs to study the policies or gather information on the practices that you consider discriminatory. With a group of people, develop alternative policies and/or practices that you think would be anti-racist. Then, when you approach those who would have authority to act on the issue, you can describe the problem and offer, in a constructive way, alternative solutions. Be prepared to negotiate other alternatives. In this way, you can help the person discriminating to 'buy into' the new policy or practice.

Exercise 9. Self-assessment of non-discriminating behaviour*

This exercise is to give people time to reflect on their own behaviour in relation to racism. It may be done as an individual exercise with no discussion, or it can first be shared in small groups and then in the whole group, depending on the amount of time one has and the purpose of the training event. If the training is to give feedback to one another, it can be helpful for participants to form small groups of people who know each other well and/or who work together in a unit. This is a way of encouraging people to commit themselves to future behaviour to which they can be held accountable.

If participants do not know one another, a self-assessment tool used only for personal reflection can give them something to take home and think about at a later time.

Procedure

1. Rate yourself on the following checklist using a '5' as highest and a '1' as the lowest mark. Try to be as honest with yourself as possible.
2. When you have completed the checklist, make a list of areas in which you think you need improvement.
3. Create specific goals for becoming more non-discriminating.

Time 30 minutes

Materials Personal self-assessment handout for each participant.

*Source: Adapted from materials from the World of Difference Program, Anti-Defamation League, 1100 Connecticut Ave, NW, Suite 1020, Washington DC 20036, USA.

Personal self-assessment of non-discriminatory behaviour

Discriminatory behaviour rating (1 is low and 5 is high)

- _____ 1. I educate myself about the culture and experiences of other racial/religious/ethnic/economic groups by attending classes, workshops, cultural events, reading, etc.
- _____ 2. I spend time reflecting on my own childhood/upbringing to analyse where and how I received racist, sexist, anti-[a specific religion], heterosexist and other prejudiced messages.
- _____ 3. I look at my own attitudes and behaviours as an adult to determine how I am supporting (even unconsciously) or combating racism in our society.
- _____ 4. I evaluate my own use of language to see if I use terms or phrases that are degrading or hurtful to another group.
- _____ 5. I avoid stereotyping and generalizing about people based on their group identity, gender, etc.
- _____ 6. I value cultural differences and avoid statements such as 'I never think of you as a _____,' which discredit differences.
- _____ 7. I am aware of, and can explore and discuss with comfort, issues of racism and pluralism.
- _____ 8. I am open to having someone of another race point out ways in which my behaviour may be insensitive.
- _____ 9. I give equal attention to all staff whom I supervise or work with, regardless of race, religious, socio-economic class, or physical ability.
- _____ 10. I am comfortable giving constructive criticism to someone of another race, gender, age, or physical ability.
- _____ 11. I include materials about all racial/religious/ethnic/economic groups in my programmes even though other groups may not be represented, because pluralistic programme material is important for all.
- _____ 12. I make special efforts in my job to develop practices which are inclusive, such as scheduling meetings, locating meetings, and changing participation costs, when needed.
- _____ 13. I consciously monitor TV programmes, newspapers and advertising for biased content due to race, gender, class or other biases.
- _____ 14. I monitor the environment in my home, my office, my house of worship and my children's school for multicultural visuals and request such materials if they are lacking.
- _____ 15. I feel free to ask people who use discriminatory language and behaviour to refrain, and am comfortable in stating my reasons.

- _____ 16. I am willing to be proactive within my organization to achieve the goals set for diversity in hiring and programming.
- _____ 17. I am actively anti-racist in my personal life by supporting campaigns and other means of achieving equality.
- _____ 18. I am aware of the ways that I and my group benefit from the consequences of my beliefs and value system.

Areas where I need improvement:

My personal goals are

Source: Adapted from materials from the World of Difference Program, Anti-Defamation League, 1100 Connecticut Ave, NW, Suite 1020, Washington DC 20036, USA.

Guidelines for achieving communications free of racial and ethnic bias*

More and more countries are becoming multicultural and multilingual. Groups from various cultural backgrounds are challenging the dominance of Western European influence on daily life.

Discrimination based on race, colour and national origin has been with us for centuries. It remains with us now, despite these trends and claims to being enlightened. Our language – with all its power to reinforce bias and shape thought – is still stubbornly preserving the 'old order' as the standard against which all other groups are judged. Bias is subtle. The more deeply it has been taken into our consciousness, the more difficult it is to uncover.

Teachers, managers, government officials, and communicators are in key positions and need to examine language and select ways of communicating that recognize a broadening racial and ethnic society.

1. Beware of words, images, and situations that suggest that all or most members of a racial or ethnic group are the same. Stereotypes may lead to assumptions that are insupportable and offensive. They cloud the fact that all attributes may be found in all groups and individuals. (Example: 'The Kenyan children were well-dressed . . .' may unconsciously portray that only these Kenyan children are an exception to a mental image of all other Kenyans as 'poor' or 'unkempt'.)
2. Avoid 'qualifiers' that reinforce racial and ethnic stereotypes. A qualifier is added information that suggests an exception to the rule. (Example: 'The intelligent Black student . . .'.)
3. Identify by race or ethnic origin only when relevant. Few situations require such identification.
4. Be aware of language that, to some people, has questionable racial or ethnic connotations. While a word or phrase may not be personally offensive to you, it may be to others. (Example: 'non-White' – this word implies that White is the standard. Similar phrases such as non-Black or non-Yellow do not exist.)
5. Be aware of the possible negative implications of colour symbolic words. Choose language and usage that do not offend people or reinforce bias. (Example. 'It sure was a black day when we lost that money.' This suggests 'black' as negative.)
6. Avoid patronizing and tokenism toward any racial or ethnic group.
7. Substitute information for ethnic clichés.
8. Review media to see if all groups are fairly represented.

HANDOUT

9. When confronted with offensive humour or racial slurs, clarify for yourself what you want to get out of the interaction with the person who made the slur. If you want to give vent to your anger, this might be good for you, but it may not be a successful interaction with the other person. Embarrassing a person in public can have the opposite effect.
10. In confronting others, the point is to let the offender know how you feel about what was said. You do have the right to request that this type of humour or language not be used in your presence.

*Adapted from *Without Bias: A Guidebook for Nondiscriminatory Communication*, Judy E. Pickens, Editor, NY: John Wiley and Sons, 1982.

SECTION FOUR

Racism

Exercise 10. Understanding cultural racism

The aims of this session includes understanding cultural racism, an analysis of five key issues that make up cultural racism, how cultural domination and alienation is increasing through 'globalization' and mono-cultural imperialism, and raising the question of resistance to, coping with or accommodating the 'new world order'.

Identity and belonging are key fundamental human needs. In an increasing process of globalization, the threat to cultural identity for those who want to move up the economic ladder is real. The definition of becoming successful is often linked to meeting a standard imposed by Western culture. Certain behaviours and styles of work are the measure of success.

This exercise enables participants to analyse some of the key areas of how values and orientation towards life itself affect our daily living together in an multicultural society and world. The following chapter on culture goes into more depth to explore ways to understand one's own culture and what that culture brings to the human race.

Procedure

1. Explain to the group that this session will focus on some of the key areas of cultural differences which we will analyse and discuss. The group will be divided into five smaller groups. Each group will be allocated one of five areas of cultural differences based on the work of James Jones, a psychologist.* These areas are: time, rhythm, improvisation, oral expression and spirituality.
2. The task of each group will be:
 - Have one person read out loud to the group the description of the areas of cultural orientation.
 - Discuss in your group your understanding of that topic, how it applies from your own experiences and what could be a way for authentic multicultural respect and mutuality to be developed.
 - Make a play that would describe your understanding of the topic and one response to the dilemma.
3. Ask participants to **number off** (from 1 to 5) and have all of the number 1s go to one part of the room, 2s to another part, and so on.
4. Hand out copies of one of the topics to each group. (Group 1 receives 'time', group 2 receives 'oral expression', etc.) Give only one topic to each group. Explain to participants that they will receive all five topics at the end of the session.
5. The groups have about 45 minutes to complete their task.
6. When all the groups have prepared their plays, bring them back into the **whole group**. Each group presents their play and describes verbally some of their discussion and response. Begin the presentations with the topic of time and end with the topic of spirituality.

* This exercise is based on an article called 'Racism: A Cultural Analysis of the Problem' by James M. Jones.

7. After all the plays have been presented, ask participants to find someone who was not in their small group and discuss, 'What does this mean to me? What have been my insights from all five presentations?'
8. In the **whole group**, discuss insights and the impact this analysis has on our own work and our daily lives. A summary of Jones's points can be given to all participants at the end of the session.

Time 2 to 3 hours

Materials Copies of the five topics and the 'Some ways forward' handout for all participants.

Summary

Cultural racism is often difficult to detect. Most oppressed groups in the world have lived in two cultures, their own and that of the dominant culture. Those who are part of the dominant culture are often unaware of their attitudes, language, behaviour, and practices. A helpful tool was developed by James M. Jones in 'Racism: A cultural analysis of the problem'.

Jones suggests there are five dimensions of human experience: time, rhythm, improvisation, oral expression, and spirituality.

'These five dimensions reflect basic ways in which individuals and cultures orient themselves to living. They refer to how we experience and organize life, make decisions, arrive at beliefs, and derive meaning.'

These five areas are important because we will find differences between cultural groups in our behaviour and expectations of one another.

One of the problems these ideas provoke is the extent to which the dominant culture understands the ways in which it carries out its cultural bias and creates structural barriers to people whose culture differs from that norm. There are strong ethnocentric biases operating in the new global economic and institutional reality. These are seldom questioned and are accepted as the superior values of Euro-American origin. This dominant cultural position further supports itself with power to define the inputs, standards, decision-making and access to resources. Cultures with other values are required to adapt, develop strategies to conform in order to become successful in the 'new order'. Those who have the power to define the standards also decide on who is deficient, whether or not those differences constitute a legitimate basis for judging outcomes towards the goals of institutions.



Time

Cultures differ significantly in how they organize, perceive and value time. Western cultures have a 'future time perspective' which is linked to achievement. This strongly affects their attitudes and behaviour. Western cultures think 'into' the future and see the present as a stop along the way.

This way of thinking uses time to shape and influence the present towards that future outcome. Things that happen now are valued for their 'use' toward a future goal or outcomes. The use of time is seen in a frame of urgency to produce. Western cultures also put a high value on individualism. The individual must have an attitude and behave in ways that can demonstrate a high value on using time.



For many other cultures, time is not future oriented. For example, in Swahili there is not a word for 'future'. Time is valued for events that take place in the present. Things that happen in the present are valued for their own worth, not as events leading towards a future outcome. Time is not measured, but valued for what happens during that moment.

Western cultures' future time orientation is a linear view of time. If we are at a point in time, the present moves us to a future point – in a straight line. The present is only a stopping point on the way to the future. For other cultures, time is present-oriented and not in a line. Time is functional.

Cross-cultural conflicts therefore emerge in our perceptions of time. For some, if a party is to begin at 8 p.m., a person who does not come at that time is considered 'late'. A non-linear approach perceives that the party actually begins when people arrive.

Different expectations, assumptions and judgements are made based on these differences about time. There is a continuum, of course. In globalized Western culture, the linear perspective of time is valued, and those who do not use time in this manner are deviant. (Jones, p. 299)

Rhythm

Rhythm is the flow of energy which directs behaviour. A person can feel the energy flow. One's behaviour seems to flow easily without much tension or tiredness. One is in tune with nature or the flow of events. There is a momentum. Different cultures have developed different rhythms and approaches to accomplishing tasks.

Studies have shown how many Western cultures have developed patterns in workplaces that 'fit' their rhythm. Other cultures often do not 'fit' into this pattern and again are put at a disadvantage. Other studies have shown how cultural groups which approach the world more attuned to the present actually succeed more easily when the pattern is not rigid but has variations. Another way to describe the two approaches is a 'fixed' format and a 'variable' format. Which of these is of higher value needs a very serious and long debate.

Institutions that develop from a culture which places a high value on performance in a certain manner with rigid procedures will therefore have difficulty developing high performance outcomes compared with a multicultural staff, who may work with flexible patterns more successfully.

Improvisation

Improvisation is usually defined as composing, reciting or singing on the spur of the moment. Another meaning is making, inventing or arranging offhand (Webster's Dictionary). Put another way, improvisation expresses creativity under pressure of something to be done urgently. Improvisation usually includes problem-solving, and is goal-directed but with the individual's own style.

Inventiveness under time pressure requires:

- 'knowing' the situation,
- a range of relevant skills, and
- the presence of mind to organize and implement

The Western achievement-oriented approach to work relies on a step-by-step and predictable route to reach the goals. For people outside those cultures, these routes have not been generally available because of discrimination or exclusion. There are many examples of how some people have had to be inventive to gain access which those from the dominant culture take for granted. One example that is common is how some black people would pretend to be working for a rich white person in order to get what they needed because they did not expect to get it in their own right. This inventiveness is creative and has style.

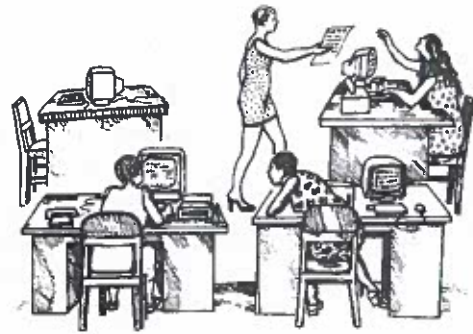
Western style achievement-oriented behaviour seeks to control each step of the process. The improvising approach accepts the challenge of a situation without knowing in advance what will be required. These two very different styles produce fertile ground for conflict within a team or organization. But they represent two styles of achievement, both of which are needed for success.

The Western style anticipates and tries to control the future by assuming that a prescribed plan and style of training is what is needed. Future achievement depends on practice, hard work and discipline. Improvisation develops skills through ongoing practice and rehearsals, thus building a range of abilities available on the spot and achievement in unpredictable situations.

Judgements in management and teamwork are often made because of these differences. Present-based behaviour is often seen as an inability to plan or decide direction. Organizations are 'managed' by crisis. Improvisation often comes from a 'context of oppression in which the future was unreliable, unpredictable and not guaranteed to occur at all, much less to occur with certain predictable features. Thus, an improvisational style for Black people [in the USA] is preferred by many and even demanded as a consequence of their struggle for survival. It represents, in other words, both evolutionary and reactionary ingredients of Black culture.' (Jones, p. 303)

Oral expression

'Oral expression is the social basis of information exchange. If important information is communicated orally between people and over time, then interpersonal relationships will be important, as will social knowledge and judgment. The broad implication of this view is that all forms of performance, judgment, and accomplishment will evolve from a basic social foundation.'



In literate cultures where written expression defines merit-revealing intelligence, opinion, ability and accomplishment, oral traditions are put at a disadvantage. This has serious consequences for evaluating work, outcomes and progress. In oral traditions, 'language plays a critical role in information exchange and social relations. Because of its centrality, all features of language are important, including . . . nonverbal communications.' Communication is in the context of social reality. However, formal systems and institutions often lack interpersonal social interaction. Communications are usually 'literal' and mostly written in a memo, a policy or a handbook. They lack social context.

'The oral tradition is more than mere verbal interchange.' In many Bantu languages the word 'word' means life itself. It is the 'life force', the spiritual-physical fluidity that gives life to everything. A newborn child does not have being until she or he is given a name by the father and that name is pronounced! The word embellishes and completes creations. It accompanies acts and gives them meaning.

With this profound significance of the spoken word, an action or a thing becomes important through speaking. It then has meaning. Understanding how the spoken word functions in a culture is an important step in knowing that culture. Our failure to recognize the importance of the link between social relationships and the spoken word will certainly hinder our ability to develop multicultural future. Without this understanding, Western cultures will continue with a racial-cultural bias when looking at performance, belief systems and outcomes. (Jones, pp. 304-5)

Spirituality

According to a number of scholars who have studied African philosophy, it is understood that everything that exists must be seen not as matter but as a force. 'Spirituality is merely the force that resides in all beings, things, places-times, and modalities.' In Western thought, 'force' was traditionally understood to be reserved for the origins of the planet.

But human beings (muntu) are only one force in the world. Muntu includes the dead as well as the living: the ancestors. If the force is in all beings, that force is capable of exerting influence. Then all that is material is only one way of making things happen. The living and the dead, places and time, and processes themselves, all contain force. This spirituality springs from a holistic understanding of the world and universe in which we live. Over recent decades, a number of theologies in Western thought have also been emerging with this same understanding. Co-creation theology, physics, and the blending of Eastern religious thought with Western religions makes these notions more understandable to those schooled in traditional Western spiritual training.

If the traditional Western belief was that force was related to control, then

'one of the clear consequences of this form of spirituality is a lessened sense of personal control. The practical implication is how much direct personal control of events do humans have? Psychologically this has enormous consequences. If one's self-worth is based on accomplishment and control, and this is deep in a culture, then any other type of behaviour is seen as deviant and threatening. In dualistic thinking, a person might be seen as either controlling his/her world or a pawn – being acted on. But if African spirituality brings in a new dimension, a whole value system is being transformed.

'If, by tradition, philosophy, and religious practice, a people believes that causation and control are best shared with other forces in the universe, then a person's worth will be less highly associated with control. Perhaps it is a belief in and value placed on personal control that lies behind the capacity to engage in such controlling activities as the exploitation of slavery, colonialism, and continuing in more subtle forms of racism, discrimination, and prejudice.

'If we add the new global economic pressure to compete and perform in efficient Western ways, a new form of cultural imperialism is rapidly overtaking most societies.

'Thus, to understand the dynamic implications of spirituality is to understand the operation of psychological control and the philosophical context within which it resides. There are positives and negatives in every systematic position, especially as it unfolds in behaviour sanctioned by culture. We have, it seems, accepted and taken for granted the notion that we are, can be, and should be in control of ourselves and the world around us. This belief has obvious positive consequences, but may have negative consequences as well.' (Jones, pp. 305–6)

This can easily be seen in the way Western cultures damage the earth. The dominant Western culture has rapidly extended to most of the world, and without skills to protect one's own identity and to shape one's own destiny within the new context, cultural forms will soon lose their unique contribution to the world.

Some ways forward

There are several ways to move forward on this complex issue of cultural racism.

1. **Reduce cultural boundaries** which leads to a wider concept of what is normative.

This approach helps groups to see who is in the 'in group' and what are the norms that govern their cultural and individual behaviour. Those who perceive themselves outside of the dominant group also need to articulate and do the hard work on understanding their own cultural boundaries and what is positive that they bring to the wider group.

This leads both groups to develop increased possibilities of using and working with a variety of responses within and across groups.

2. **Acknowledge the potential of perceived differences**, not as a problem, but as a contribution to the capacities in the total social and cultural fabric of a multicultural society.

'To do this, we clearly need to think differently about human diversity than we do now. We readily accept in principle the notion that diversity is good. Yet when it comes to practicality, the question always becomes what value

or instrumentality does such a difference have for important goals in this society?



'When one experiences multiple cultural components in his or her own daily life, tolerance of diversity and respect for difference tend to follow. The result is potentially a society in which diversity is itself a virtue and accepted as commonplace . . . There are several models in social psychology that suggest that diversity of opinion [and approaches] improve decision-making.' (Jones, p. 309)

There is also research that has shown that a homogeneous cultural approach tends to stagnate groups within their self-contained positions. In organizations which incorporate different cultures and articulates those conscious differences, more creative thinking is stimulated within all individual members.

For the individualistic, 'time-urgent perspective' culture, there is a higher risk of heart disease. Other health studies have shown where there is collective

action and a cultural norm of inclusiveness, it becomes an antidote to the negative consequences of individualistic competitiveness. An emphasis on cultural evolution of a group value system that downplays individualism and control can be seen as a healthier work environment.

'The emphasis on the written word in the dominant culture permits a certain abstraction of human experience. Shall we send a memo or stop by and chat with an employee or colleague? . . . Increasingly good management is seen as including personal and social skills perhaps associated with an oral approach to interpersonal relationships. The aloof and powerful manager is giving way to the sensitive and accessible colleague.' (p. 309)

Most oppressed people of the world 'know' at least two cultures: their own and the dominant culture. But 'biculturality' should be a two-way street. While oppressed people 'have and must necessarily develop the same skills as those of the dominant culture, those in the dominant culture need to recognize the negative sides of their own approach and norms'. (p. 310)

This raises a number of points for discussion:

- How does a person raised in an oppressed culture convert a disadvantage to an opportunity for growth and development?
- What skills and abilities go into converting different qualities into a wider acceptance and opportunities?
- How can we advance our own appreciation of differences? [Tolerance is not enough.]
- How can individuals and groups evolve to reduce prejudice and its corresponding discriminatory effects?

This handout assumes that it is critical to look at the human experience through differences that are real but changing. The cultural approach, rather than race, emphasizes the content of experience and its historical basis as a means of coming together. By coming to understand culture in a modern society, this can help reduce the expressions of prejudice, discrimination and racism. This approach would reduce the negative understandings with the positive many-sided view of incorporation and inclusion.

Exercise 11. Institutional racism – drawing the web

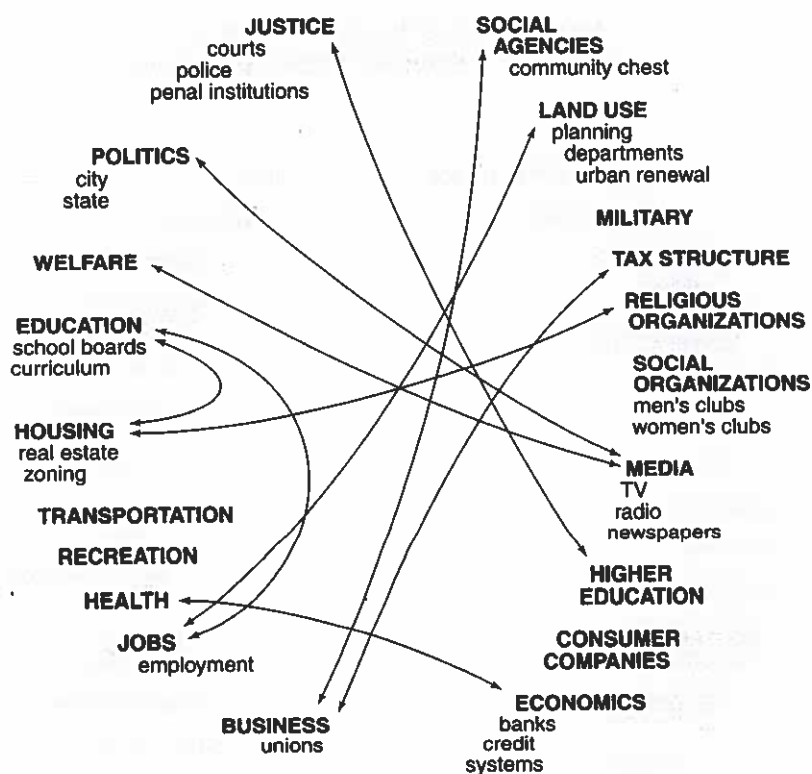
This exercise is planned for a group in which all participants come from the same institution. There are facilitator's notes to give suggestions for groups that come from different organizations or institutions. This session enables participants to do the following:

- Identify those parts of an institution that support racism;
- Identify specific policies, practices and structures of an institution that support racism;
- Look at the links between different parts of an institution that make a web which reinforces one culture over other cultures.

Procedure

1. In order to understand institutional racism, the facilitator starts by asking the participants in the whole group to brainstorm the institutions that have been created in our society to meet human needs. These institutions are quickly written up on newsprint. Then ask each participant to note on a piece of paper which institutions are meeting the needs of all the people within our country. After a few minutes, ask participants to share which institutions they believe are meeting the needs of all the people, and on an equal basis. If there are differences within the group, have them share those differences, asking if everyone agrees to the suggestions given.

The web of racism in society



* Many more arrows can be drawn to illustrate the interrelationship of all the institutions. Drawing these arrows and giving an example of how the institutions are dependent on each other, and give privileges to whites and subjugate minorities.

The web of racism in society is to help participants understand that each institution reinforces the other institution until, like an insect caught in a spider's web, it is trapped. Show on a diagram how many institutions are linked. If one institution changes, the other institutions are all affected and may change. The real work now begins by understanding the institutional web of racism.

2. Ask participants now to form **groups of six**. The facilitator has the following tasks written on newsprint and explains these tasks to the whole group.
 - a. Brainstorm a list of the different units within your organization (or institution).
 - b. Take each part of the organization and discuss the policies, practices and structures of that part of the system and how it supports racism or actively works against it.

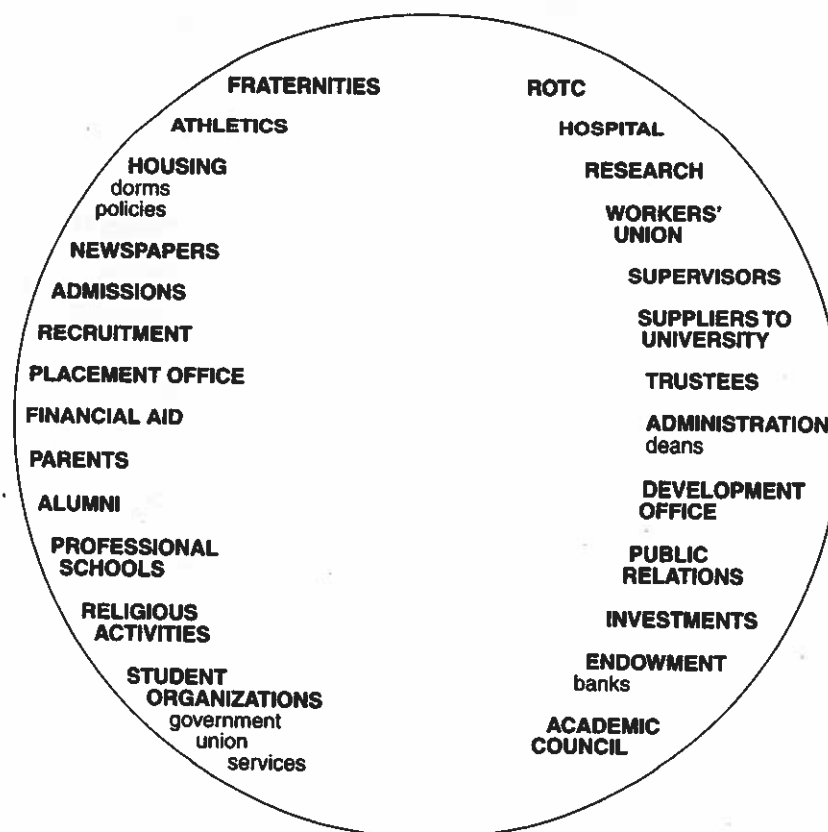
Facilitator's notes

This task will take 30–45 minutes. If the group comes from different organizations, ask people to go into small groups of those from similar structures. Try to get the same number of people in each group so that they will take about equal time to do the tasks.

If all the participants are from the same organization, the analysis of different sections or parts of the organization might be very detailed. This is fine. It is most useful if the whole *group* brainstorm the different parts of the institution, and then each small group works *only* on one area (or sector) of the institution.

3. Give the small groups about 30+ minutes to do this task. The facilitator should circulate among the groups to restate the tasks and clarify any points that arise.

An example of the web of racism in a particular institution (higher education)



4. When the groups have completed the tasks, ask the participants to come together in the whole group and ask them to share the points on their newsprint.
5. The facilitator then writes the name of each part of the institution on newsprint, arranging them in a circle rather than making a list.
6. Ask the participants now to discuss with their neighbour how each part of the institution is interrelated (or linked) with other parts. Give them a few minutes to discuss this.
7. Then ask participants to explain one point at a time. The facilitator draws lines linking the various parts.

Summary

The importance of this exercise is to become aware of how each part of an institution reinforces the other parts of the institution through its policies, practices and structures. When looking at each part of the institution, it is important to look at who controls and sets the policies. Some participants might say that the important thing is for people to change their attitudes and then everything will be fine. This is only part of the problem.

Our lives are involved in institutions, but if people change their attitudes and yet the policies remain the same, there is fundamentally no change. Institutional practices can be changed through policies. But policies cannot change attitudes unless the new policies can be enforced.

Practices reflect the types of behaviour within an organization that have been sanctioned either formally or informally.

Policies are guidelines for practices within an institution (length of maternity leave; procedure for promotion; where, who and how to recruit). These are usually developed over time to be consistent to all those in the institution. Obviously, some policies are grossly unfair.

Structures are the formal groups (Board of Directors, Executive Director, committees, departments, regular meetings), formal practices etc. These should be known to the public and all employees in order to be transparent and help employees, clients, or students to know where decisions are made in the institution. It is important to know who is in each part of these structures in order to understand the power of any one group.

Time About 1 to 1½ hours

Materials Newsprint, markers and tape.

A supplemental exercise on power structures

The following is a more analytical means of understanding the formal power structure. After looking at how each part of an institution reinforces the other parts, the following questions can be applied to each part:

1. Who are the people who have formal responsibility for making and enforcing decisions that make the policy and/or control the practices within the institution?
2. To whom are they accountable?
3. What capacity do they have to affect the lives of others in the organization through processes such as hiring, evaluation or firing?
4. What is the racial make-up of the administrative and/or supervisory staff? All other departments?
 - a. How are they chosen?
 - b. Have there been significant changes in the racial make-up in the last five years?
 - c. Are there plans for change at this time?
5. What is the racial make-up of the Board of Directors?
 - a. How are they chosen?
 - b. Have there been significant changes in the racial make-up in the last five years?
 - c. What are their primary areas of power and responsibility?
 - d. What members of your organization have direct contact or influence with them?

Role play

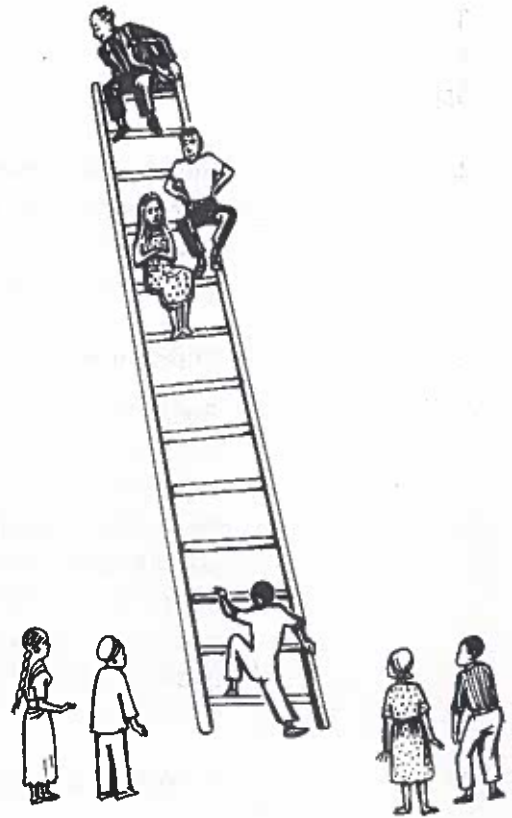
After the group has discussed the questions above, the participants go into small groups and act out a play on one aspect of an institution which reinforces racism within the institution. These plays are presented to the whole group and are discussed.

Exercise 12. Defining the problem

This exercise is to help participants deal with a controversial issue within the society in order to clarify their thinking and also to help people look at a problem from many different perspectives. Every country may have a different way in which they are dealing with their problems between races or ethnic groups. The facilitator may need to change the statement to fit your own situation. This particular statement has been used in both the United States and South Africa.

Procedure

1. The facilitator first needs to explain that this session is to help deal with an issue in our society that is controversial and complex. Explain that each person will receive a statement to focus the discussion. After each person has time to reflect on the statement, you will discuss it in small groups.
2. Ask participants to form **groups of five**. Give each participant a copy of the Affirmative action handout for them to think about and write their individual responses. Give them about 5–8 minutes. When the groups have finished their discussions (about 20+ minutes), ask all the participants to come back to the whole group.
3. The facilitator asks the whole group what their insights were from this discussion. It may not be necessary to go through all the questions, as this could be too repetitive. It is important, however, to focus on the different options that could be a fair and just policy to redress the inequities of the system based on race. These suggestions can be put on newsprint for further work.



Time 1 to 1½ hour

Materials Newsprint, pens, Affirmation action handout for each participant.

Affirmative action

Below is a statement on Affirmative Action. Read the statement to yourself, then respond to the questions below in writing. Just putting notes for the responses is fine. When you have completed your responses, discuss the questions in your small group.

Statement

Equal rights, yes, but Affirmative Action, no. Giving preference to people because they have been disadvantaged hurts not only the company (or organization) but the person who gets that preference as well. We all want to be treated equally and get jobs because of our abilities, not special consideration. Standards will fall and then our country will be in a worse situation. We need to make sure people get good education so that they can compete at an equal level. Companies and organizations should not have goals to hire people in order to have a 'politically correct' racial mix on their staff. It is reverse discrimination.

1. What is your first reaction to the statement?
2. Write down the different issues that are contained in the statement. Are any based on fact, prejudice, fear, stereotyping, or historical discriminating patterns? If so what?
3. What are some of the ways (or policies) that could change the pattern of job discrimination?

(When you have completed your responses, share with your small group. Do not feel you must write full sentences. This is for your own use.)

Liberal racism

We often think of the racist as being the active bigot who tells demeaning jokes and engages in violent physical acts. This accounts for a very small minority in most countries. The more subtle and covert acts of the liberal, intentional or unintentional, maintain a system of white superiority. The following are some behaviours which fall into this category.

- | | |
|-------------------------------|--|
| 1. Invisibility | Ignoring. Failing to recognize a person of colour as 'regular' or even a citizen of the country. Noting white people only or predominantly. Ignoring black people's contributions. |
| 2. Colour blindness | 'I don't even think of you as black.' Assumption is that this is a compliment, and that it is not good to be perceived as black. |
| 3. Dominance/Paternalism | Ease of whites in taking charge and helping. Difficulty with relating to people of colour in positions of authority. |
| 4. Defining the other | Defining who is a person of colour and what their experiences are. Inability to listen and accept their experience. |
| 5. Denying differences | Comfort of whites in accepting people of colour who talk and act like whites. |
| 6. Stereotyping | Assuming all individual people of colour conform to the cultural patterns (e.g. they are all poor, uneducated, lazy, caring, musical, technical). |
| 7. Assuming things are better | Failure to recognize perceptions of people of colour about current racial inequity. 'Racial oppression existed in the past and it is not productive to continue to compare today with the past.' |
| 8. Fear of assertiveness | Hesitancy of whites to engage in confrontational dialogue. Fear of giving feedback on performance appraisals or assignments. |

Source: Richardson

Exercise 13. Who benefits and who loses?

This exercise enables participants to look more deeply at how some groups benefit from institutions and others are caught in them. The assumption that we have freedom within these institutions is not always correct. The exercise also helps people to wrestle with the choices we need to make as we work towards anti-racist institutions.

Procedure

1. The facilitator needs to begin this session with a summary from the previous session where the group has identified the various institutions in our society. The facilitator reviews with the group the interrelated and interdependent nature of all the institutions. It is important to emphasize how one institution can reinforce another institution in society. (Poor housing for blacks can lead to poor health, which can lead to poor performance at school, and poor schools can lead to unemployment, etc.)
2. If your group has people from different racial groups, ask each racial group to form smaller **groups of five or six people**. The groups will now be in homogeneous racial groups, with perhaps more than one group being of the same race.

3. Ask each group to respond on newsprint to the following questions:

- How do we personally benefit from these institutions?
- What do we think we would lose or gain if the system were changed to give people of all races in our society the same benefits? Are our fears based on real dangers?
- If some of the fears are real, what are the consequences if we do not change the situation?
- How do we feel caught and unable to change the situation in the institution?

Remind the groups that they are talking about themselves, not about someone else. Give them at least 30 minutes.

4. When the groups have finished their task, ask them to come back to the whole group and share the insights from their discussion. Their newsprint will be put on the wall after the discussion for everyone to see. In the whole group, these questions might move the discussion along:
 - a. What did you discover through this exercise?
 - b. What does this tell us about ourselves, this group, this organization?
 - c. Can we identify some of the values, standards, and practices of the organization that need to be changed?
 - d. Did you find some areas that can be worked on in this organization to work against racism? If so, name them for further work.

Time 1½ to 2 hours

Materials Newsprint, markers and tape.

Summary on power and privilege*

When we look at how we either benefit or lose through the institutions created in our society, it is interesting to note that we often think there are many many people who are more privileged than

* Source: Richardson

ourselves. Yet the fact of the matter is that most of us (especially if we are reading this book) are more privileged than hundreds of millions of people on this Earth. It is very difficult to keep the lines clear between the issues of race and class. Racism in most societies has perpetuated an underclass who are usually people of colour (or a group that has little formal power).

Power is about the possibility of deciding.

Privilege is reflected in the fact of getting private education and inherited wealth.

Power is involved in deciding that crime prevention requires more money for law enforcement and drug wars rather than for schools and jobs.

Privilege is about reaping the benefits.

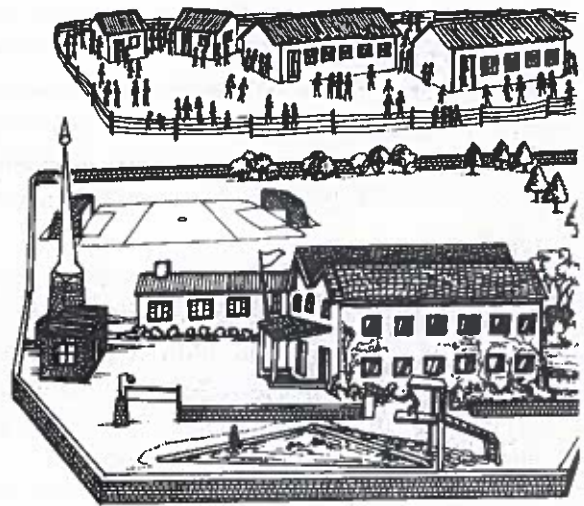
Power is involved in deciding that universal health care is 'too expensive' or that it will 'limit my choices'.

Privilege is reflected in the fact that being born white gives one a far greater chance of survival than most people in the world.

Power involves defining the parameters of the discussion.

Privilege is about not needing to know that parameters have been set.

It is here, at the intersection of power and privilege, that racism is most clearly revealed: the capacity to make and enforce decisions and to have access to resources. When power and privilege combine in an institution uncritically on the issue of racism, the institution makes and enforces decisions in favour of the dominant norms. One group decides whose fear of whom makes sense, is legitimate, and deserves compensation. It is those who have access to resources who have the privilege of living with their stereotypes and prejudices safely affirmed by the judicial system.



In looking at power and privilege, we do not assume either that power is always bad or that privilege is always chosen. A white infant is born to live with white skin privileges without exercising either choice or power.

There are very few people in most societies who experience themselves as having power. Even many people who hold powerful positions experience those positions in relation to others who are more powerful and are thus able to significantly affect their work for good or ill. Because this is true, it is easy, especially for white people, to confuse power and privilege: I do not feel personally powerful; therefore, the notion of 'white privilege' does not apply to me.

Privilege has little to do with individual power, but is integrally connected to access to structural power. Consider again some of the issues raised with the example of white skin privilege of a newborn white infant who, of course, has exercised no individual power. However, the institutional structures which affect the well-being of the infant are numerous: housing, education, job opportunities, health insurance – to name only a few.

It has been well documented that white people have easier access to all of the basic necessities than do people of colour whether or not they personally exercise structural power within the institutions that deliver them. Whether it is banking policies that favour housing loans in white communities or employment practices that keep people of colour in low-paying jobs or no-benefits jobs. The white skin privilege of the infant is integrally connected to that structural reality though neither she, nor her parents, have control of it.

Peggy McIntosh lists over 50 ways that she has experienced white privilege. Her access to privilege does, however, depend, as does that of the infant, on the collective power of the dominant white society. White people who want to combat racism need to understand this link between power and privilege. It is important to recognize the type of power that surrounds our privilege whether we feel powerful or not, even if we do not actually exercise substantial institutional power.

White privilege is 'an invisible package of unearned assets which I can count on cashing in each day, but about which I was "meant" to remain oblivious.' (Peggy McIntosh, 'White Privilege and Male Privilege')

It is not only white people, however, who need to understand power. Just as very few people in most countries feel powerful, so very few people understand power. Our feelings of powerlessness are connected to our lack of understanding. This is no accident. It is rooted in the radical individualism of the dominant global culture and consequently, of the dominant modes of education. We are not taught to analyse power. As a result, we learn to see systemic problems like racism as problems of interpersonal relationships.

While it is true that there are personal and interpersonal dimensions of any systemic problem, including racism, the problem of racism cannot be solved by improving interpersonal relationships. That is why efforts to increase 'multi-cultural understanding' or 'diversity' workshops are rarely effective in dealing with racial tensions in organizations and institutions. They may, indeed, broaden the perspectives of members of the dominant white group and increase the level of understanding among individuals, but if the power dynamics are not addressed, the underlying tensions will remain.

But how do we do this when so few people experience themselves as powerful? The first step, as we know from the popular education approach of developing critical consciousness, is to learn to analyse the problem and address the power dynamics. Who controls policy decisions? What are institutional priorities as reflected in budgets, staff time, programme emphases? Whose voice counts in making those decisions? Who evaluates staff performance? Whose needs are served by distribution of organizational resources?

In many situations there is both a formal or 'official' power structure, and informal relationships that affect decision-making in an indirect and, often, unacknowledged way. In order to analyse the power in an organization accurately, it is essential to look at both formal and informal power distribution in the institution. Such an analysis can be revealing both to those who hold official positions of power and those who do not. For example, it is often the case that people who think they have power in an organization realize how little they really have when they attempt to make changes and encounter resistance within the informal power relationships. On the other hand, those who have little apparent power are sometimes able to exercise their influence beyond the boundaries of their status within the formal power structures.

Exercise 14. Anti-racist behaviour*

The following exercise was developed for South Africa. The case study should be adapted to fit the racial or ethnic situation that is appropriate to a particular country. It is another approach to help participants deal with controversial and complex issues.

Procedure

1. Introduce this session by explaining that this will be a role-playing session about an organization which has taken clear policy decisions to create equality and end discrimination. However, the Managing Director has received a letter (which all participants will see) resigning on the grounds that, in practice, the new policies are not being implemented.
2. Explain that participants will be divided into **three** groups to discuss how to deal with this situation and ensure it does not happen again. The three groups are:
 - senior managers,
 - a staff group, and
 - the organization's 'Equal Opportunities Committee'.
3. Ask participants to number off (1, 2, and 3) and ask all the 1s to be the managers, the 2s to be the staff and the 3s to be the Committee. Ask the groups to go to different parts of the room so they have space to discuss easily.
4. Give each person the letter written by the employee who resigned. Their task as a group is to prepare a response to the letter. Besides writing their response, ask the group to prepare their strategy for any changes they want to make in this organization.
5. Ask participants to use their own values and not to behave as stereotypes of managers, trade unionists or whatever, but really be themselves.
6. Give the groups 30 to 45 minutes to complete this task.
7. When the groups are finished, ask them to come to the whole group and share the points on their newsprint. During the discussion the facilitator asks the following questions:
 - a. What insights did you gain from this exercise?
 - b. What strategies did you come up with?
 - c. What do you think was the race and gender of the letter writer?
(In fact, it was a white man, confident that by leaving he was not jeopardizing career. He quickly found another job. The case study is true. One of the solutions that was used by the organization was to call in a black consultant who identified that the drop-out rate of women and black people was very high in the organization.)
 - d. What does this mean in terms of who decides policies, standards, and other issues within our own organization?

Time 1½ to 2 hours

Materials Case study handout for each participant, newsprint, markers.

* Source: Legum

Summary

To understand how integral is good practice on racism to good management, read through the principles again, applying them to any group of people including women, people with disabilities, etc. For that matter, people with different eye colours?

Thus good management will always:

- Systemize the policies it considers important;
- Acknowledge the sources of effective contributions to policy;
- Develop its own image to reflect the way it values its employees, makes them feel welcome
- Ensure that informal business is done in settings to which all relevant employees have comfortable access;
- Develop problem-solving groups to expand communication across potentially difficult areas;
- Encourage networks within the organization which enhance self-confidence and display trust;
- Make public its commitments to good practice.

(Source: Margaret Legum)

Case study on organizational practices

Your organization has an equal opportunities policy. You are an NGO that is committed to justice and becoming multi-cultural. Your organization has a reputation of being on the side of justice. You have just received the following letter. Your task, as a small group, is to:

- Ask one person from your group to read this letter out loud to the other people in your group.
- Write a brief response to this letter. (Suggest that the group avoid rescuing the resigned person and stay focused on the future of the organization.)
- Identify parts of the organization that need to change.
- Decide on a few strategies to begin implementing these strategies.

Put all of this information on newsprint.

Case study letter

20 November 1999

Dear Manager,

I was glad to be offered a job in your agency and I was looking forward to working with your staff. However, my first weeks at work have raised a lot of questions. I had expected the organization, given recent changes to its staff recruitment and management practice, to be sensitive and aware of other cultures. What I experienced was totally contrary to that. At the morning staff meeting on my first day at work I was depressed at what I heard. Some people made remarks derogatory to women and black people. The person 'in charge' did not challenge these remarks, but in fact smiled, giving an indication that there was support for these comments. It felt obviously that there was little commitment to making the organization multi-cultural. The attitudes that underlie these comments were reinforced by the lack of positive images of black people and women and negative ways they were referred to in other comments and reports which I have read.

I have worked very hard to sensitize myself to the issues of racism and sexism. I had expected the agency to have done the same. Given the collusion between managers and workers which I experienced, I feel I cannot work for such an organization. I have better things to do than constantly challenge, particularly in places where I expect support. Therefore I have decided not to continue with this job.

I am writing this letter to you because I think you are in a position to do something about correcting this kind of behaviour and to create a supportive environment for black and white men and women so that we can all work together to provide the best service to our multi-racial community.

Yours sincerely,
A worker

Principles of good practice: working against racism in the work place*

An organization either contradicts racism or it reinforces it.

1. Good practice in contradicting racism is good management: race is not to be added on.

But developing every employee's potential will not happen automatically. Past racism has delivered affirmative action for whites. It has come to seem 'normal' for whites to be in control. Good management must contradict that norm to create equal access for black people.

Affirmative action programmes will only work inside an organization seen to be contradicting racism at all levels. Tangible procedures will take root only in a culture positively welcoming change right from the top.

2. Making the contribution of black people visible, demonstrating its value, not only to output but to policy-making.

Who do the organization's top white executives consult over future strategy? If black people, is their participation public and acknowledged? If only white people, why?

In your own work, what could a black person contribute as a result of their experience of being black? Can you answer this? If not, how could you find out? What would make it difficult? If you already value the contribution of black people, how are you using it in your own practice? When you use it how do you acknowledge its source or inspiration?

3. Examine the images by which the organization presents itself – to the world and to its employees.

Are white and black people shown in a variety of settings?

What are the images on the walls?

What artefacts are displayed? Who staffs the reception area, how are they dressed? Who does the organization honour? How? What food is served and where? What drink? What company perks are offered?



Does the organization's view of itself make assumptions about the superiority of whiteness as a norm? If a black person walked into your organization, spent a day there and kept eyes and ears open, examined your public noticeboards and displays and read your printed literature, would they feel valued as a black person?

How could you find out, rather than speculating?

* Source: Legum

How could you set about working against racism in this area?

4. Examine the norms of informal organization culture to expand two-way communications between black and white employees.

Who meets where informally, in and out of office hours? What 'business' is done in these settings? Are the settings always 'white'? How easy and important is it for black employees to get into those settings? Should senior executives patronize settings which exclude their colleagues, even by implication?

Do black employees ever host informal meetings?

What is the organizational culture around food, drink, clothes, inclusion of families, hobbies and sports in out-of-work socializing?

5. Provide opportunities for employees, in mixed colour groups, to review together how they experience the organizational culture as a means of promoting or hindering communication.

Engage black people in problem-solving over areas of cultural-based difficulties. White people neither can nor should take responsibility for solving all problems arising from racism. Take advice from the experts. Make sure mixed colour groups do not include only a small minority of black people.

Do people congregate along colour lines during breaks? If so, do you know why? Is this segregation voluntary, based on common language, interests, etc.? Does it signify hostility? Get help if you don't know.

6. Review the organization's attitude towards the formation of support networks.

All organizations contain networks. Would a formal black group be supported, discouraged or disallowed?

Where disadvantaged people are in a minority in decision-making levels, they need mutual support. It will enhance their confidence, self-development and effectiveness. Black employees should feel free to form black associations within and outside the organization. This will build their trust in the organization's understanding of racism.

When, after research and consultation across colour lines, you have agreed on your affirmative action as part of equal opportunities policy, publish it widely and prominently.

Affirmative action programmes must be integrated into all personnel policies on recruitment, selection, promotion and appraisal policies. Otherwise, they will be seen as a marginal/option extra.

Ensure everyone knows your policy carries the conviction of management and that its implementation will take a high priority.

7. Provide training on racism and equal opportunities and the details of your own policy for all line management. Even if you think you have goodwill, it will not be enough to contradict the experience of decades, if not centuries.

Publicly allocate resources for staff, for training and for procedural back-up.

Advertise the principles of your equal opportunities policy in all public spaces and in your published material for the public.

Emphasize these policies in recruitment, selection and interviews for all new staff, black and white.

Build affirmative action criteria into appraisal systems for line management – in an orderly and reasonable manner, and after training.

Design internal training and monitoring systems, to overcome past disadvantage, as far as possible with participation from employees of all colours.

8. Be clear why your organization is introducing policies to contradict racism.

Are you suggesting affirmative action is about being kind/fair to black people? If so you are perpetuating racism through white paternalism.

Race privilege which favours or rejects people by skin colour is wasteful and inefficient. So privilege must be shared until it is ended. That is the reason for contradicting racism.

If you find yourself in difficulties with a black employee (or group of black employees) ask yourself if you would have the same difficulty if they were not black. If not, racism is involved. Why are you not using normal principles of good management to solve the problems? Get help if possible from a black confidante, to discover what form racism is taking place between you.

SECTION FIVE

Moving forward

Exercise 15. Making a personal commitment to anti-racist practice

'One of the most serious pitfalls of anti-racism work is mistaking new understanding or good intentions for structural change Racism is imbedded in the cultural values and institutional practices that give shape to social and political reality. Unless we find ways to transform these practices, racism remains in place and white supremacy continues to define our corporate life.'

N.D. Richardson

Racism is having access to systems of power (through privilege), access to resources, setting standards for appropriate behaviour and definitions of reality that perpetuates white supremacy. The following exercise helps participants to explore types of behaviour that is effectively anti-racist.

Procedure

1. Explain that this session is to help a group decide how it will move ahead in changing its way of acting against racism.
2. Ask participants to form **groups of three or four**. Hand out the Grid on behaviour against racism. Have participants discuss this Grid for about 20 minutes.
3. When the small groups have finished their discussion, ask the participants to return to the whole group and share their insights.
4. Some of their main insights can be put on newsprint. Issues that have not been identified can be added by the facilitator from the Summary which is at the end of this exercise.
5. At the end of this session, ask participants to find a quiet spot in the room and ask them to write at least three points they want to change in their own way of working and approaching life. When most participants have completed this task, ask them to find one person with whom they feel close. Ask each to share with their partners whatever points they wish to. The session ends with no group discussion. This ensures that the participants can make their personal commitment as a serious issue without peer pressure.

Time 1 hour

Materials Grid handouts, newsprint, markers.

GRID on behaviour against racism		
	Racist behaviour	Anti-racist behaviour
ACTIVE	Overtly support policies and practices that maintain White supremacy	Work for change
PASSIVE	Maintain the present situation	???

Questions for discussion

1. Read the Grid to each other in your group. Do you think there is a behaviour that is 'passive anti-racist' behaviour? If so, what? If not, why not?
2. What would you have to DO to be an 'active racist'?
3. What would have to DO to be an active 'anti-racist'?
4. What are the consequences of becoming an active anti-racist? What are the risks and what are the gains for you personally?

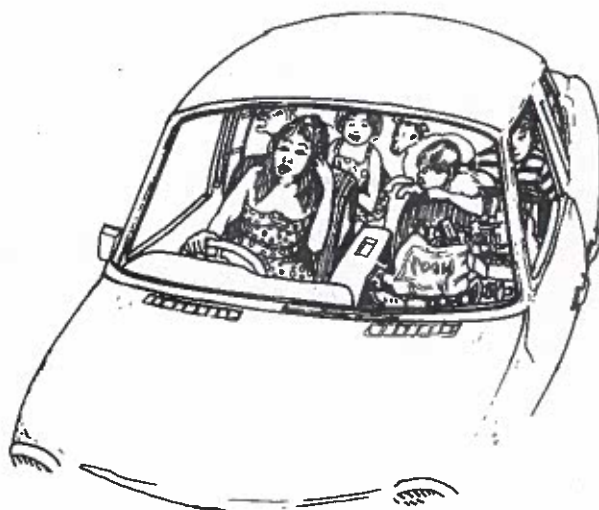
(Source: Women's Theological Center, Boston, Massachusetts, USA)

Summary*

'Being passive in a situation that is already racist allows the present situation to continue. It is not possible to work against white supremacy and be passive. This, however, is what many liberal people of goodwill try to do. As a result, they unknowingly and unintentionally get stuck in a pattern of maintaining the present situation by doing nothing to change it.'

It is easy to get stuck in keeping the present situation rather than working for change for several reasons.

- The complexity of the problem can be overwhelming. It is easy to get discouraged when it is not clear where the best places are to begin to act. If one does an analysis of the structures of society, one begins to see that housing, education, poor health, good roads all are linked together. There is no way that one person can change all those situations. It is easier to conclude that people of colour need to work themselves out of poverty rather than considering one's own position that maintains it.
- Our own lives are very complex and busy. Earning a living, taking care of children, the home and other work all take time. Many people complain that they do not have time to do one more thing. However, acting for change may require a change in the way we approach our lives daily. In our work, our neighbourhoods, we can either ensure or stop the possibility of racial justice in our own situations.
- In many societies, we believe that working for change requires strong individuals to confront powerful structures. Working with others, however, is more effective and draws on the strengths and resources of others.
- Another reason is that we often expect quick solutions and think that there is only one correct solution to solve a problem. In fact, the opposite is usually true. Different organizations need to work in different ways and change is a step-by-step process. Some organizations may need to be very clear about becoming multi-cultural, while another organization may consider that their work against racism would be more powerful if it is mono-cultural. A good example of this was the effectiveness of a white women's organization, the Black Sash, during the apartheid era in South Africa.



* Source: Richardson

Exercise 16. Power inventory

This exercise will enable participants to identify resources within a group, clarify the power of that group and the range of influence it potentially can have. If participants are from the same organization, the power inventory is shared in the whole group and used for future strategic planning sessions. If participants come from different organizations, ask people to form small groups that have a similar mission (e.g. women's groups, or land use groups, etc.)

Procedure

1. Ask participants to find a quiet place in the room to fill out the Power inventory form they will receive from the facilitator. Hand out the Power inventory form.
2. Give the participants about 20 minutes to fill out the form. Then, or when most of them have completed the form, ask them to form **groups of five** with similar missions to share their insights from answering the form.
3. Ask the group to take a newsprint and make a group power inventory. Their newsprint will have less information than the personal power form, but gives an overview of the power within the group (see Group power chart).
4. Give the small groups at least 20 minutes to make and fill in this chart.
5. Call all the small groups back into **the whole group** and each group puts up their newsprint and shares their Group power chart.
6. The facilitator can then ask the whole group some of the following questions:
 - a. Does our group have some forms of power?
 - b. Where and in what fields do we have the most power? How can we use this power to cause the kind of change we are looking for:
 - within the organization
 - in a specific field
 - in our communities?
 - c. What kind of action can we take to use our power?

Time 1½ to 2 hours

Materials Power inventory form for all participants and copies of the Group power chart for each small group, newsprint, markers, and tape.

Power inventory form

1. What organizations do you belong to?
2. What job do you have? What jobs do your relatives have?
3. What organizations are your friends and relatives affiliated with?

Name

Organization

4. What businesses do you use?

banks

supermarkets

clothing

housing

medicines

transport

property

insurance

newspapers

social organizations

churches/religious groups

political parties

other

5. a. Contacts you have in each of these organizations.
- b. Influence you have in each of those organizations.
- c. Power you have in each of those organizations.

6. a. Contacts your friends have in those institutions.
 - b. Influence your friends have in those institutions.
 - c. Power your friends have in those institutions.
7. Which of the following powers and how much power do you personally possess? (a lot, some, little)
 - a. Formal office in an organization
 - b. Elected or appointed office in some level of government
 - c. Control over and responsibility for use of:
 - money
 - physical property
 - personnel
 - various skills
 - d. Ability to introduce or to control the introduction of new ideas or actions:

Where?

How?
 8. Which of the above powers (a–d) are possessed by people with whom you have informal and personal relationships? List.
 9. Which of the following powers are possessed by organizations with which you are affiliated and by the place you work? Give specific examples and rate the amount of power you think it has in a specific area. Rank '4' as high, '3' as second high and '1' as low.
 - a. control over and responsibility for use of:

money	_____
property	_____
personnel	_____
various skills	_____
 - b. Representation in other groups _____
 - c. Representation in groups established by government _____
 - d. Influence with its members _____
 - e. Influence with other groups in the community _____
 - f. Influence with newspapers, radio, and TV _____
 - g. Ability to introduce or control the introduction of new ideas _____

