

Historic Resources in Minnesota will certainly serve as a valuable resource to lend substance to future plans for the Society. It also serves as an excellent catalogue of activities which are now in progress. This report should be available in every school and library in the State of Minnesota for community and teacher use, and it also could serve as a model for other states to review and preview their own needs and solutions.

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JUDY H. KATZ. *WHITE AWARENESS: HANDBOOK FOR ANTI-RACISM TRAINING*. Norman: University of Oklahoma Press, 1978. 211 pp., \$12.95 hard, \$4.95 paper.

White Awareness has been created out of a personal and professional struggle and is designed to help whites understand and come to grips with personal, cultural, and institutional racism. The author was the child of refugees from Hitler's Germany. She was further influenced by the social movements in the United States during the 1960's. She has a vision of equality and a commitment to combatting the pathology of racism. Her practical orientation makes her concerned with action rather than self-indulgent or energy-wasting guilt.

Katz's basic premise is that racism is a predominantly 'white problem' because it contains power and control and because whites are overwhelmingly in control of our society. This power differentiates racism from prejudice which is a human failing but one that, without power, cannot systematically oppress others. Whites need to be re-educated physically, socially, and psychologically in order to be freed from racism among themselves.

The *Handbook's* training program is a starting place and not an end in itself. The program is from theory to training to practice, and is primarily designed for counselors, educators, teachers, and agents of change. The participant begins by defining concepts of bias, bigotry, prejudice, and racism, then examines racism in the context of such areas as education, health services, housing, politics, religion, economics, aesthetics, and language. In the process one identifies and articulates personal feelings, then defines ways in which one's attitudes and behavior are representative of and reflect society. Finally, one arrives at specific strategies to use against racism. The text includes exercises and instructions, identifiable goals, lists of materials needed, and notes to facilitators. The exercises are designed to break down the participants' resistance to them by their learning the benefits to be gained from being liberated from racism. Most exercises focus on black-white

relationships, but some are applicable to the Women's Movement and to Native American and other "Third World" groups. One imaginative exercise is for participants to design a racist community of their own. There are simulation games, too, like the circle break-in in which outsiders and insiders learn and demonstrate how racism operates. Participants are encouraged to express their feelings and analyze the dynamics of each situation. The book provides, besides its own material, supplemental lists of appropriate films, tapes, and literature to use in conjunction with the training, and a bibliography.

The program can be and has been adapted to various formats, from a three hour introductory session, to an eight hour day, or to a semester long course. But the emphasis is on a systematic approach and an objective measurement of results. Katz points to research that shows positive changes in the attitude and behavior of those who have participated and then become actively engaged in developing new school curriculum, for example, for in expanding governance in an organization, or in examining their institution's criteria for hiring.

The *Handbook* has an obvious weakness. While Katz is right to go beyond the individual in order to arouse groups to action, she does so by leaning heavily and simplistically on a concept of "white culture". The author adamantly discards any reliance on ethnic identification because, she says, this is a way of denying responsibility for perpetuating the racist system. By insisting that "the ability to make it in the system is dependent on one's color, not one's ethnic background or abilities" (p. 137), she has overlooked the remarkable success of Asian Americans, to name just one group (there are others), who have risen out of color prejudice at great sacrifice, but who are now at the top of the economic ladder, having achieved in 1977 a family income 132% over the national average. One questions, too, how closely the poor and white, like Appalachians, share a "culture" or "community" with Chicago Polish Americans or San Francisco middle-class Greek Americans, or just how responsible the poor and white are for racism.

The strengths, however, of *White Awareness* are those mentioned and, too, that it is lucidly written, clearly organized, and unpretentious. The *Handbook* can help any of us clarify our personal attitudes as well as the social sources of those feelings. Thus we are provided with a resource that contributes to our knowledge of how racism works and involves us in combatting it.

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