

albeit incomplete, coupled with the inability or unwillingness of its constituents and subjects to see and pursue alternative explanations of the world and the place of human beings in it. By thoughtless actions and ill-considered responses we aid and abet our oppressors and become the last bastion behind which they can retreat and attempt to survive.

Critique

For those who see institutional racism as a problem which can be solved, the points of focus by Deloria are these: An institution is a "person" with a personality shaped by western-culture; and institutional racism is a phenomenon created by western culture. The idea that an institution is a "person" with a personality of its own is not new; the legal profession has held that a corporation, and therefore, an institution, is a "person" protected by the fourth amendment of the Constitution. But humanists, most of whom are found on college campuses, reject the idea that the institution for which they work is a "person." Their rejection is unfortunate, since it leads to the belief that racism can be eradicated by correcting individual patterns of behavior. An institution, they would argue, is made up of individuals. It is. But once an institution takes on a personality of its own, Deloria points out, that "personality substantially affects how individual members of the institution respond to external phenomena," and not the other way around.

Efforts, therefore, to eradicate institutional racism by correcting individual patterns of behavior have generally failed. The signs and symbols of racism are gone. Most institutions are integrated, and most people would say that we have made progress toward an open society. Nevertheless, opportunities for blacks, women, and other minorities are yet rather limited. Of 660 faculty members of the University of New Orleans, fewer than eighteen are black. Yet of its 15,000 students, 4,000 are black. Percentages for women are better than those for blacks, but they too are bad. The failure to include blacks, women, and other minorities in significant number in the administration and on

the staff spells out in every possible way, "blacks and women are worthless human beings." Our instincts tell us that something is wrong. There is. But there are no signs; there are no symbols of the evil. There is no individual to whom we can point and say, "racism!" Many students, minorities, develop an intolerable bitterness of spirit without ever knowing why. Blacks tend to develop a hatred and fear of whites; women tend to develop a hatred and fear of men; neither group seems to know why it develops the attitudes it does. The idea that blacks and other minorities are worthless human beings grows out of the culture. It is fostered by the culture: those on the bottom must be there because of their own natural inability. So, Deloria would have us redirect our efforts. Instead of demanding that national institutions simply expand to accommodate our interests as we have in the past, we, blacks, women, and other minorities, must force institutions to confront the philosophical-ideological basis of their own goals and subvert western philosophical beliefs into holding that blacks, women, and other minorities are indeed human beings whose value western culture must accept as infinitely worthwhile. It is a difficult task, largely because there are so few blacks and minorities prepared to undertake the confrontation. With its analysis of the causes of racism, Deloria lays the ground work. But we must all do our homework if we are going to ease the intolerable bitterness of spirit of minorities in this society.

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Critique

"The complex of concepts which western peoples use to process data and make decisions are the ultimate enemy of minorities. . . ." As an educator, and especially as one involved in educating journalists, I found myself drawn to Deloria's statement. My perspective on institutional racism stems primarily from direct participation in both the traditional institution of socialization—education—and what I consider to be the most significant agent of socialization