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From Discrimination: A Journey to Justice and Understanding

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FROM DISCRIMINATION
A JOURNEY TO JUSTICE AND UNDERSTANDING

John J. Hamill, B.S.



A Thesis Presented to the Faculty of the Graduate School
of Lindenwood College in Partial Fulfillment of the
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Abstract

There have been milestones toward understanding in the Civil Rights journey. Do these milestones reflect an advance in understanding and respect, or have fears, ignorances, and outright bigotry forged a wall against acceptance of the Afro-American into mainstream America?

An area in the Northeast County of St. Louis, Missouri was selected for this study as it encompassed 1036 residential homes. The area integrated starting about 1978. From surveys conducted by the Chairman of the Board of Trustees of this subdivision, in 1991 and 1992, it was determined that 63% of the families now are Afro-American, 37% are Caucasian or other.

A questionnaire listing twenty questions pertaining to understanding, acceptance, feelings toward others of opposite race, was submitted to some residents and former residents. The variable to be measured was labeled Afro-American Caucasian Understanding (ACU). It was determined beforehand that the sample group of thirty-two be equally apportioned to Afro-American and to Caucasian.

The survey was conducted with the assistance of the Chairman of the Board of Trustees who was an

Afro-American male, and a Caucasian female member of the church within the area working with a Ladies Guild. This paper touches many facets of everyday existence including groups of school age individuals, entertainers, ball players, business persons, political persons, church people.

Results of the survey indicated that there has been an increased understanding among the two cultures as measured against what might be expected from a Likert mean. Given a normal distribution, using the Likert scale with scorings at random one to five, on a twenty question survey, one would expect a mean score of 60. The minimum score would be twenty, maximum score would be one hundred. The tables submitted gave information supporting a positive measurement toward understanding.

Chapter 1

Introduction

In August 1619, a Dutch warship carrying 20 African Negroes to be sold into slavery landed at Jamestown, Virginia. McGill (1975) stated that neither the laws of the Mother country nor the charter of the Colony established the institution of slavery. Not until 1661 was chattel slavery recognized by statute in Virginia.

Statutory recognition of slavery occurred in Massachusetts in 1641, in Connecticut in 1650. Duane C. Meyer (1970) recounted the Missouri Compromise wherein Missouri entered the union in 1820 as a slave state, while Maine entered as a free state. At the time of the civil war, McGuire, (1991) related that fifteen states within the union were slave states.

The problem of slavery surfaced during the writing of the Declaration of Independence and in the signing of the Constitution of the United States along with the Bill of Rights. The problem was not resolved, it festered for another 76 years, and was to become the cause of a great Civil War between the

North and the South. This Civil War marked a symptomatic crisis for this nation.

The new nation, impregnated with slavery, was beginning to experience an almost fatal attack on its identity, on its superego or conscience. It had to go through the letting of blood before it would regain some form of homeostasis or equilibrium consistent with its high ideals enunciated in its Preamble and in its Bill of Rights. In 1863, Abraham Lincoln issued the Emancipation Proclamation abolishing slavery.

Following the Civil War, the nation embarked on Reconstruction. Washington (1963) described the trials of a black man attempting to obtain an education following the Civil War. Carver (1987) related the obstacles to setting up a laboratory at Tuskegee Institute so that he might introduce new crops of peanuts, sweet potatoes and soybeans to a South whose only economic mainstays were cotton and tobacco.

King, Sr (1980) told of discriminations in the political and social fields during Reconstruction. Terkel (1992) recorded interviews with persons, Afro-American and White, as he probed for their attitudes,

experiences and truths in this area of justice and understanding. His interviews covered a time between 1965 and 1992.

Can new approaches and reframes help normalize inflammatory situations? The purpose of this study is to attempt to measure progress in understanding and acceptance. A null hypothesis would state that the measurement of understanding would show no area above the mean of sixty in a Likert scale measured twenty to one hundred. Given a Likert scale which measures each question from one to five as to varying degrees of understanding, the researcher fashioned a questionnaire using nine questions from a previous study by Qualls, Cox, & Schehr (1992), five questions patterned after Gordon Allport's (1958) five levels of prejudice found in high schools, plus six questions reflecting experiences in the business, sports and church communities.

Chapter 2

Review of Literature

Bourgois (1989) explored the ethnic relations in St. Louis, Mo and postulated that "ethnic relations" were polarized around a southern style of white versus black antagonism. To understand discrimination against blacks in St. Louis, the problem was examined in the context of a political and cultural confrontation among three societies: southern plantation, western, and northern industrial. This historical analysis of ethnic relations/discrimination began with French and Spanish rule, through the slavery period, the Civil War, reconstruction, and race riots, to today's white flight and inner-city decay.

Jorgenson and Jorgenson (1992) hypothesized that survey responses to questions of race reflected statistically significant differences among four age groups (18-29, 30-41, 41-53, and 54 plus) of white US adults. The findings supported his hypothesis and showed that the differences remained stable over a fifteen year span despite a slight shift in attitudes overall. The percentage of positive responses declined with age. This was tested with data from sixteen General Social Surveys (1972-1989) pertaining

to racial attitudes. It was suggested in this study that racial attitudes developed in late adolescence and young adulthood remained constant through time.

Focusing on the changing content of white Americans' racial attitudes during the last half century, Carmines and Champagne (1990) first discussed the evolution of attitudes on the principle of racial equality, documenting the dramatic increase in support for this principle and the relative levels of support by various groups in society. Also examined were racial attitudes on procedural civil rights issues, notably busing, affirmative action, minority set-aside programs, and open housing. It was shown in this report that support for those policies had lagged far behind that for the principle of racial equality. The consequences of procedural civil rights policies for the current direction and future of US politics were examined in the light of the US party system.

Kinder and Sanders (1990) analyzed national survey data collected in 1985 from 380 white Americans, who were asked to consider affirmative action as "unfair advantage" or "reverse discrimination." It revealed that manipulation of the wording of questions along these domains altered

how issues were understood and interpreted. This manipulation led to racial prejudice and resentment.

Rodeghier, Hall and Useem (1991) expanded on a previous study which suggested that education affected attitude toward protest in a number of ways among whites. Data were drawn from 16 published surveys of large cities (1960-1970) and analyses were extended to Afro-Americans in a similar manner as that to the whites. The findings indicated that, as among whites, education affected Afro-Americans' attitudes toward protest by raising commitment to civil liberties. Education also reduced support for violence while it increased knowledge of protest justifications, and altered people's position, interests, and identification in society. It was suggested that attitudes toward protest issues were less affected by formal education among Afro-Americans than whites, and that the Afro-American experience increased knowledge of protest justifications and identification at all educational levels.

King, J (1991) on the basis of essay responses from student teachers (22 in 1986 and 35 in 1988), suggested that certain culturally sanctioned beliefs about inequity assumed white norms and privileges as

givens. It was argued that conventional approaches fostered dysconscious racism and miseducation. There was a lack of critical skills necessary to examine how being educated in a racist society impacted one's knowledge and beliefs about oneself and culturally diverse others.

Thornton and Taylor (1988) examined the sociodemographic and residential correlates of American blacks' perceptions of Asian Americans using data from a National Study of Black Americans (N = 2,107). Multivariate analysis revealed a predicted feeling of closeness toward Asian Americans among Black Americans. By closeness, the Afro-American could identify with the plight of the Asian as an immigrant, more than the Afro-American could identify with the white majority as a dominant population group. There was a more active interplay between the two minorities than was exhibited between the minorities and the dominant group.

Data from telephone interviews with Florida residents (N = 1,264) by Beck, Rainey and Traut (1990) indicated three basic factors affecting fiscal policy attitudes: economic self-interest, sociopolitical opinions, and race. The three were tested jointly via LISREL analysis to determine their

relative importance. The findings indicated that the first two were the most important, and that race played only a minor role.

A local time-series measure of white attitudes toward blacks at the University of Alabama was conducted by Muir (1989). The period covered a quarter century since desegregation and indicated that until 1982 there was a consistent increase in public and social acceptance of blacks. While a reversal was observed in 1982, analysis of 1988 survey data (N = 1710) suggested that the previous trend had resumed. Changes in attitude were consistent with sociological theory predicting that interaction led to better acceptance between the races.

Examination by Tripp (1991) led to his description of racial ideology in the sampling of Black college students in the 1980's. Subjects completed a questionnaire that elicited their beliefs about Black-empowerment vs Black powerlessness; individual mobility vs collective action; individual blame vs system blame; openness of the job market vs the Protestant work ethic; and whether racial discrimination could be modified. Results of this Black Consciousness study indicated that there was a

general shift toward collectivism, implying that there was a general rise in the level of Black consciousness among the subjects.

Spigner (1991) argued that popular films during the 1980s perpetuated negative stereotypes of Blacks, Hispanics, and Asians. It was suggested that such negative depictions helped maintain the present structure of race-linked social stratification as it used the forces of cinema to instill a sense of social disharmony. This use justified continual racial oppression.

Rosenbaum, Kulieke and Rubinowitz (1988) investigated an integration program in which low-income Black children moved with their families into middle-income, White suburbs. Three hypotheses were tested: (1) Educational standards would be higher in the suburban schools than in city schools. (2) Suburban schools and teachers would respond to these Black students with increased educational assistance mixed with some racial discrimination. (3) Students' grades and school satisfaction would not decline with the move to the suburban schools. Interviews with mothers and children were conducted to compare postmove experiences with reports of previous experiences and these reports were compared

with those of the control group. Findings supported all three hypotheses and suggested new perspectives on the kinds of advantages and problems arising from residential integration.

Rosenbaum, Popkin, Kaufman, et al, (1991) examined whether racial and socioeconomic integration led to social isolation by studying participants in the Gautreaux Program, which helped low-income black families move into better housing in white middle-class suburbs and Black inner-city neighborhoods. There were 342 Gautreaux participants surveyed, and 95 were interviewed. Both groups reported making friends in their new communities and reported about the same level of interaction with and support from neighbors. Suburban movers experienced more incidents of harassment and racial discrimination, but these incidents decreased over time. Suburban movers were more likely than city movers to form interracial friendships.

Keith and Herring (1991) found that even skin tone was a trait that led to stratification in the Black community. Findings showed that not only did complexion have significant net effects on stratification, but it was also a more consequential

predictor of occupation and income than such characteristics as parents' socioeconomic status. This report found that the lighter the skin, the more acceptance and tolerance were exhibited than to those with darker complexion.

For those studying racism in baseball, Jennings and McLaughlin (1989) investigated discrimination against Blacks and Hispanics in the major leagues. They used data collected on 626 players in the American and National Professional Baseball Leagues. Analysis of data showed that Black and Hispanic players were restricted from the pitcher and catcher positions and were overrepresented in the outfielder category. These individuals were also overrepresented in playing 2nd base and shortstop. Blacks and Hispanics had a higher proportion of the upper quartile of salary leaders. This indicated that underrepresentation in the pitching position had not exerted a downward salary influence on existent minority players.

Baseball fans were studied by Medoff (1986) to determine if discrimination existed among them. Data from professional teams and game attendance were analyzed. Results showed that fans did not discriminate against Black players. It was concluded

that during a game fans were involved with players at a secondary level; their contacts with players were of very short duration, had little interpersonal intensity. Though the level was superficial, this acceptance of the Black player by the fans was a positive step.

Ford (1990) discussed how the perpetuation of the social malady (racism) continued to exacerbate urban education problems among Blacks and how this had threatened an advanced technological society. The futuristic implications of urban educational problems were discussed.

Brown, Rhodes, (et al), (1990) examined discriminatory treatment of Black adolescents in the juvenile justice system. A long term follow-up of 500 randomly selected cases of adolescents (253 White; 247 Minority, almost all black) adjudicated delinquent in a juvenile court during 1960-1975 was conducted. The researchers made the statement that black adolescents received discriminatory lenience in that they were treated like younger children. Those who received discriminatory lenient treatment had a higher rate of adult conviction than those not so treated.

Pinderhughes (1986) suggested that the racial dilemma was the number one health problem in the US. Unusually intense projection processes and group-related paranoias initiated and maintained slave and ghetto cultures and determined behaviors related to them. Causes of discrimination were discussed as primary causes in biology, secondary causes in socialization processes, and tertiary causes in contrived social structures.

Sherman (1990) in the Missouri Div of Vocational Rehab, Kansas City, U.S. used Gordon W. Allport's theory (The Nature of Prejudice 1958) about intergroup conflict as the basis for a model for diagnosing prejudice between Afro-Americans and Caucasians in High School. The formation of group identity was attributed to convenience, but in-groups and reference groups lay the groundwork for prejudice. At least four of Allport's five levels of prejudice were found in high schools. (1) Antilocution referred to racist literature or verbal assaults as they might be the first overt symptoms of prejudice. (2) Avoidance occurred when prejudice intensified and individuals actively avoided contact with the disliked group. (3) Discrimination was the power held by the majority adolescent peer group.

(4) Physical attacks occurred because adolescents were not always inhibited by social restraints. (5) Extermination, Allport's 5th level of prejudice, was uncommon.

To summarize the findings of these researchers, it has been noted that racism and discrimination appeared to be pervasive in many expressions of life. The authors found that this was a problem within the workplace, within housing including public housing, and within the political field to name a few. Some origins trace these discriminatory feelings to the former slave conditions of the Blacks, and the corresponding dominance of white owners who denied basic rights to this minority.

The quest for equality has taken both groups into court. Education had been segregated up to the 1950's and the 1960's and it finally took State and Federal laws to remove these barriers. The researchers have studied much of this activity and have reported that many people have become aware of this problem and have been working toward an understanding on common ground.

The purpose of this research was to determine if a finding in a survey based on a Likert scale indicated more understanding over and above what

might be expected had discrimination not been challenged. Given a normal distribution, using the Likert scale with scorings at random one to five, on a twenty question survey, one would expect a mean score of 60. The minimum score would be twenty, maximum score would be one hundred.

Chapter 3

Method

Persons participating in this study were residents, or former residents, of a structured subdivision which was built in 1956 through 1959. There were no commercial establishments within this area, but there were two schools and one church. It was considered entirely residential.

The persons involved were mostly homeowners who had volunteered to complete the survey questionnaire. Some were approached, either in a meeting, or individually by the Chairman of the Board of Trustees of this subdivision. He was Afro-American. He was able to contact approximately twenty-five to thirty persons, both Afro-American and Caucasian.

Also conducting the questionnaires was a member of a women's organization within the church that exists within the area; she was Caucasian. She was able to contact approximately twenty persons with an additional return from eight other persons through the mail.

Supervising this collection of data was the former Treasurer and member of the Board of Trustees for this subdivision. The researcher had decided

prior to this collection of data that he would use the first eight questionnaires from the four groups involved - eight Afro-American males, eight Afro-American females, eight Caucasian males, and eight Caucasian females. As some of the questionnaires were returned by mail, it was determined beforehand to fill the cell of eight of each group with the first ones received.

The instrument used was a series of questions, nine of which originated with Qualls, Cox, and Schehr (1992). Their questionnaire was a 33 question Likert scale, with similar arrangement of scores from one to five. Their questionnaire pertained to Racial Attitudes on Campus, are there any gender differences? Permission to use nine of their questions was received by phone April 2, 1993 and then by affirmation letter, copy of which is found in the appendix two.

Qualls, et al's, survey was similar in design with strongly agree, agree, neutral, disagree and strongly disagree. Participants' responses also were coded so that lower scores were indicative of less tolerant attitudes or practices, whereas the higher scores were indicative of more tolerant attitudes or practices. In their study, they found that women

admitted engaging in less discrimination than men.

An initial limitation of their study was that the sample consisted of students from only one college. Their study provided only one table, that of correlations among prejudicial attitudes and discrimination. There was no table showing scorings by questions, or by the categories of one to five on the Likert scale.

Five of the remaining questions on this ACU survey were patterned after Allport's (1958) theory about intergroup conflict as the basis for diagnosing prejudice between Afro Americans and Caucasians. The other six questions were derived from experiences of the researcher in the business, sports, and church communities. A copy of the survey appears in the appendix.

The instrument was based on a five-point Likert scale ranging from strongly agree (1) to strongly disagree (5). Participants' responses were also coded so that lower scores were indicative of less tolerant attitudes or practices, whereas higher scores were indicative of more tolerant attitudes or practices.

Participants were asked to answer voluntarily this questionnaire and submit, or return, it to the persons conducting the survey.

The researcher determined to apportion the subjects, 32 in number, so that 50% would be Afro-Americans, and 50% would be Caucasian or other. The subjects were selected from this pool of 1036 homes. Another restriction applying was that of maintaining an equality in numbers between male and female.

Chapter 4

Results

Given a normal distribution, using the Likert scale with ratings at random one to five, on a 20 question survey, one would expect an average score of 60 (minimum score would be 20, maximum would be 100). The empirical rule of data in a normal distribution will show 66 2/3% of the scores falling within one standard deviation of the mean. The standard deviation would be 20 which area would include the central limit area surrounding the mean.

The first analysis drew observations on the age of the participants. Table 1 showed the mean age was 48.188, standard deviation was 17.895. Minimum age was 22, maximum was 71 giving a range of 49 years.

The next analysis examined was that of the total scores of the thirty two participants. The variable put through the Norusis (1991) SPSS/PC computer program was ACU, Afro-American Caucasian Understanding. Using the Likert values of 1 to 5, the mean of this sample was 72.687, with a standard deviation of 6.513. The standard error of the mean

Table 1

SPSS/PC Computer Results from 20 Question Survey
Variable - Age of Respondents

Variable -	Age
	<u>of Respondents</u>
Mean	48.188
S.E. Mean	3.163
Std Deviation	17.895
Variance	320.222
Kurtosis	-1.703
S.E. Kurt	.809
Skewness	-.200
S.E. Skew	.414
Range	49.000
Minimum	22.000
Maximum	71.000
Sum	1542.000

(N = 32)

was 1.151. This and other statistical data is shown in table 2.

The purpose of this study was not to compare or contrast between Afro-American and Caucasian, but rather to measure understanding. In using each segment of the sample one expected to provide information on the progression toward understanding.

Table 3 indicated the male Afro-American group showed a mean of 74.50 with a standard deviation of 4.00. Scores ranged from a minimum of 69 (two persons) to a maximum of 81.

The Caucasian male group showed a mean of 67.50 with a standard deviation of 7.86. Scores ranged from a minimum of 57 to a maximum of 78.

The Afro-American female group showed a mean of 72.37 with a standard deviation of 6.09. Scores ranged from a minimum of 64 to a maximum of 81.

The Caucasian female group showed a mean of 76.37 with a standard deviation of 4.78. Scores ranged from a minimum of 69 to a maximum 83.

This cross section of the means of the four groups indicated that each group scored above an expected mean of 60 which the Likert scale might

Table 2

SPSS/PC Computer Results of 20 Question Survey
Variable - Afro-American Caucasian Understanding (ACU)

Variable -	ACU Score <u>of all Respondents</u>
Mean	72.687
S.E. Mean	1.151
Std Deviation	6.513
Variance	42.415
Kurtosis	.032
S.E. Kurt	.809
Skewness	- .709
S.E. Skew	.414
Range	26.000
Minimum	57.000
Maximum	83.000
Sum	2326.000
	N = 32

Table 3

SPSS/PC Computer Results of 20 Question Survey
Variable - Afro-American Caucasian Understanding (ACU)

	<u>ACU by Groups</u>			
	<u>ACU by</u> <u>Afro-Amer</u> <u>Male</u>	<u>ACU by</u> <u>Caucas</u> <u>Male</u>	<u>ACU by</u> <u>Afro-Amer</u> <u>Female</u>	<u>ACU by</u> <u>Caucas</u> <u>Female</u>
Mean	74.500	67.500	72.375	76.375
S.E. Mean	1.414	2.777	2.154	1.690
Std Dev	4.000	7.856	6.093	4.779
Variance	16.000	61.714	37.125	22.839
Kurtosis	.001	-1.632	-1.049	-.893
S.E. Kurt	1.481	1.481	1.481	1.481
Skewness	-.116	-.048	-.072	-.320
S.E. Skew	.752	.752	.752	.752
Range	12.000	21.000	17.000	14.000
Minimum	69.000	57.000	64.000	69.000
Maximum	81.000	78.000	81.000	83.000
Sum	596.000	540.000	579.000	611.000
	(N = 8)	(N = 8)	(N = 8)	(N = 8)

predict. As this sampling was designed, scores above 60 would show numerical progressions toward understanding.

Table 4, "Answers to Questions", provided information on how each subject in this survey responded to each of the questions. By charting these figures, totals were gleaned horizontally to give the ACU score; also, the adjacent columns provided information on the gender, culture, and age of each respondent.

The totals for the columns provided information on which questions were answered more understandingly, and which were answered less so. The two questions receiving the lowest scores were #8 with a total of 61 from all respondents, and #2 with a total of 78.

Question #8 was, "I would be comfortable having a person who is different (race, sex) from me as a boss." Question #2 was, "Members of my family have occasionally displayed prejudiced attitudes."

The two questions receiving the highest scores were #15 with 149, and #16 with 145. Question #15 was, "Professional sports have suffered by including persons of all races." Question #16 was,

Table 4

Answers to Survey Questions

Res pon dent	Questions																				Ttl Gen		Cult		A g e
																					F	M	A	C	
																					1	2	F	A	
1	5	1	5	4	5	5	4	1	1	5	5	5	5	5	5	5	2	5	5	5	83	1		C	43
2	4	2	4	2	5	4	2	2	2	4	5	4	4	5	4	4	2	2	4	4	69	1		C	54
3	3	1	3	4	4	4	4	2	3	5	5	5	5	4	4	4	2	4	4	4	74	1		C	70
4	3	3	4	1	5	5	5	1	5	5	4	5	5	5	5	4	1	5	4	5	80	1		C	59
5	2	1	4	1	4	4	2	3	3	5	5	5	5	5	5	5	4	5	5	4	77	1		C	60
6	4	4	4	2	2	4	4	2	2	5	5	5	5	5	5	5	2	4	4	4	77	1		C	65
7	1	1	2	4	5	5	4	1	5	3	5	5	5	4	5	4	1	4	3	4	71	1		C	65
8	5	1	3	4	2	5	5	2	1	5	5	5	5	5	5	5	2	5	5	5	80	1		C	26
9	4	2	3	3	5	1	2	4	2	4	5	4	4	3	5	4	2	3	3	4	67	2		C	22
10	3	2	4	3	4	4	2	2	4	2	3	2	4	3	4	2	2	2	5	3	60	2		C	63
11	5	2	4	4	5	4	5	1	3	3	5	5	4	4	5	4	2	3	4	4	76	2		C	25
12	3	2	5	2	5	5	5	1	2	3	5	5	5	5	5	5	1	1	3	4	72	2		C	56
13	4	2	4	2	5	4	2	1	4	4	4	4	4	3	5	4	2	4	4	4	70	2		C	69
14	3	2	5	1	3	5	5	1	3	4	5	4	5	5	5	5	4	4	5	4	78	2		C	70
15	1	2	2	4	4	4	2	3	5	4	2	2	4	4	4	4	1	2	2	1	57	2		C	62
16	1	2	2	3	5	1	2	1	1	5	5	5	3	5	5	4	1	4	2	3	60	2		C	68
17	2	2	1	3	1	5	2	2	4	5	3	3	2	3	5	5	3	5	4	5	65	1	A		24
18	4	4	2	1	5	4	2	2	2	3	4	2	4	4	4	3	2	4	4	4	64	1	A		50
19	3	2	5	4	2	4	3	2	3	3	5	4	4	5	5	5	1	5	3	5	73	1	A		30
20	5	4	4	4	1	4	4	3	1	5	4	4	3	4	1	5	5	5	3	5	74	1	A		27
21	3	3	4	3	3	4	3	2	3	5	5	5	5	5	5	5	1	5	5	5	79	1	A		38
22	4	2	4	4	2	5	2	3	2	5	5	3	3	4	5	5	1	5	5	5	74	1	A		23
23	4	1	1	3	1	3	3	2	3	4	4	5	3	4	5	5	5	5	3	5	69	1	A		30
24	4	5	5	2	1	4	4	1	2	5	5	5	5	4	5	5	4	5	5	5	81	1	A		30
25	5	4	1	5	2	5	4	2	1	3	5	5	5	5	5	5	1	2	5	5	75	2	A		34
26	1	1	5	1	3	5	5	1	1	5	5	4	5	5	5	5	4	5	5	5	76	2	A		34
27	3	2	1	4	4	5	3	3	3	4	5	5	2	3	4	5	4	5	3	1	69	2	A		26
28	4	5	5	2	1	4	4	1	2	5	5	5	4	5	5	5	4	5	5	5	81	2	A		71
29	3	2	5	2	1	4	4	1	2	5	5	3	5	3	5	5	4	5	5	5	74	2	A		65
30	3	3	3	2	4	4	4	4	2	4	2	4	2	4	4	4	4	4	4	4	69	2	A		52
31	5	4	4	2	4	4	2	2	2	4	2	2	5	4	5	5	4	5	5	5	75	2	A		65
32	5	4	4	2	4	4	2	2	2	4	4	4	4	5	4	5	4	5	3	5	77	2	A		66
Total																					2,326				

Headings: Gen = Gender (1 Female, 2 Male)

Cult = Culture (A = Afro-American, C = Caucasian)

Totals per Question: 1/109, 2/78, 3/112, 4/88, 5/107,
6/132, 7/106, 8/61, 9/81, 10/135,
11/141, 12/133, 13/134, 14/136, 15/149,
16/145, 17/82, 18/132, 19/129, 20/136. jjh

"Businesses have suffered by having more equal opportunities for all races."

Table 5 indicated the totals for each of the Likert 1 to 5 scores. There were 59 answers under 1, 100 answers for 2, 79 for the neutral score of 3, 180 for 4, and 222 for 5.

Based on the assumption that mean scores above 60 would indicate a positive trend, the result seemed to suggest a positive attitude towards racial understanding. Whether this was indicative of a change from previous attitudes cannot be discerned from this study.

Table 5

Occurrences on Likert Scale, 1 through 5

Occurrences by Scores

(Cross figures will total 20 each)

	1	2	3	4	5	
Respondent						
1	3	1	0	2	14	
2	0	7	0	10	3	
3	1	2	3	10	4	
4	3	0	2	4	11	
5	2	2	2	5	9	
6	0	5	0	8	7	
7	4	1	2	6	7	
8	2	3	1	1	13	
9	1	4	5	7	3	
10	0	8	5	6	1	
11	1	2	3	8	6	
12	3	3	3	1	10	
13	1	4	1	12	2	
14	2	1	3	5	9	
15	3	7	1	8	1	
16	5	4	3	2	6	
17	2	5	5	2	6	
18	1	6	2	10	1	
19	1	3	5	4	7	
20	3	0	3	8	6	
21	1	1	6	2	10	
22	1	4	3	4	8	
23	3	1	6	4	6	
24	2	2	0	5	11	
25	3	3	1	2	11	
26	5	0	1	2	12	
27	2	2	6	5	5	
28	2	2	0	5	11	
29	2	3	3	3	9	
30	0	4	3	13	0	
31	0	6	0	7	7	
32	0	4	1	9	6	
<u>Totals</u>	59	100	79	180	222	= 640

Chapter 5

Discussion

The purpose of this paper was to determine if a measurement of understanding would fall into the positive side on the Likert scale. The questionnaire covered cultures in America, more specifically between and among the Afro-Americans and the Caucasians. The statistical analyses indicated positive totals above a mean for a normal distribution.

The study assumed a midwestern flavor as the subjects were taken from a St. Louis county subdivision. Per two previous surveys of this area in 1991 and 1992 by the Chairman of the Board of Trustees of the subdivision, it was found that 63% were Afro-Americans, 37% Caucasian or other. By examining racial attitudes rather than discrimination, this study might stimulate a new view in which the positive attributes of understanding might be studied rather than the negative effect of discrimination.

Bourgois (1989) postulated that ethnic relations were polarized around a southern style of white versus black antagonism in the St. Louis

area. This ACU survey and study seemed to indicate that integration was carrying with it a trend for positive understanding.

Focusing on the changing content of white Americans' racial attitudes during the last half century, Carmines and Champagne (1990) first discussed the evolution of attitudes on the principle of racial equality. This ACU survey questionnaire addressed some of these attitudes and found that on a Likert scale, the measurement toward understanding was positive.

King, J (1991) had suggested that certain culturally sanctioned beliefs about inequity assumed white norms and privileges as givens. This ACU survey attempted to ask questions or make statements in an unbiased manner. The wording was studied by the researcher so that either group could read it from their point of view. The attempt was to have the survey cleared of biases from any group.

Muir (1989) stated that until 1982 there was a consistent increase in public and social acceptance of blacks. Muir noted a reversal observed in 1982. This ACU survey was within a neighborhood that has been integrated over the past fifteen years. The

findings suggested that understanding is on the positive side. Per Muir, changes in attitude were consistent with sociological theory predicting that interaction led to better acceptance between the races.

Rosenbaum, Popkin, Kaufman, et al, (1991) examined whether racial and socioeconomic integration led to social isolation by studying participants in the Gautreaux Program. Both groups reported making friends in their new communities and reported about the same level of interaction with and support from neighbors. Suburban movers experienced more incidents of harassment and racial discrimination, but these incidents decreased over time. This ACU study appeared to verify some of these results in the way of adjustments, acceptance and attitudes of understanding.

Ford (1990) had discussed how the perpetuation of racism continued to exacerbate urban education problems among Blacks and how this had threatened an advanced technological society. The matrix of this ACU study attempted to realize the great worth of all persons involved in this study. Their voices would give reassurance to their neighbors. Their positive attitudes toward understanding would

be helpful to the technological society described by Ford.

Questionnaires are difficult to perfect, yet possibly a variety might have been introduced by securing questions from a previous researcher, along with patterning some questions after a noted spokesman in the field, Gordon Allport. The additional questions tried to bring in basic, everyday living situations.

Limitations exist in this survey. The number of subjects, though representative of their groups, is not large ($N = 32$). These subjects were taken from an area integrated for the past fifteen years. Attitudes can be difficult to measure; resultant behavior may not always be expressed.

Further research is recommended as this nation involves itself in world affairs. As countries become inter-dependent, there will be a need for understanding.

Survey Scale

Please check: Male _____ Female _____

Age _____ Afro-American _____ White, or other _____

Please fill in with a number - 1, 2, 3, 4, or 5 for each question.

1	2	3	4	5
Strongly agree	Agree	Neutral	Disagree	Strongly disagree

- _____ 1. I am offended when I see an interracial couple.
- _____ 2. Members of my family have occasionally displayed prejudiced attitudes.
- _____ 3. I would go to the aid of a person of my own race sooner than to one of another race.
- _____ 4. I have never discriminated against another person who is different than myself in terms of race, or gender.
- _____ 5. Extra allowances should be made for minority populations to make up for past injustices against them.
- _____ 6. I would leave a gathering if I were the only person of my race there.
- _____ 7. Sometimes I have put down persons because of their race, gender or sexual preference.

- _____ 8. I would be comfortable having a person who is different (race, sex) from me as a boss.
- _____ 9. It is okay if my brother/sister dated a person of another race.
- _____ 10. I feel a degree of satisfaction and agreement when ethnic jokes are made.
- _____ 11. I experience hesitancy in approaching a sales person of the opposite race.
- _____ 12. My contact with a service person of opposite race is a contact of inequality.
- _____ 13. I sense a feeling of power when addressing a member of the other race.
- _____ 14. A person of opposite race causes me to think of violent or unfair action.
- _____ 15. Professional sports have suffered by including persons of all races.
- _____ 16. Businesses have suffered by having more equal opportunities for all races.
- _____ 17. I find that nighttime heightens my apprehension and fears when entering a strange neighborhood.
- _____ 18. Broadening the studies of various cultures in our schools is a waste of taxpayers' money.
- _____ 19. There is little value in having more

integration within our church
communities.

- _____ 20. There is hardly any value in maintaining
one's own culture while still attempting
to understand other cultures.

A special credit to R. Christopher Qualls, Mary Cox,
and Terra L. Schehr for the first nine questions, from
their article, Racial attitudes on campus: are there
gender differences? Journal of College Student
Development. 33, 524-530.

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