California State University, Northridge

ANALYSIS: EVALUATION, INVESTIGATION AND CONCLUSIONS BASED ON PILOT PROGRAM CONDUCTED AT BIRMINGHAM HIGH SCHOOL, LOS ANGELES, CALIFORNIA; EMPHASIS ON MULTI-ETHNIC T-GROUPS AND CONTACT THEORY

A project submitted in partial satisfaction of the requirements for the Degree of Master of Arts in Education Psychology, Counseling and Guidance

by

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ABSTRACT

ANALYSIS: EVALUATION, INVESTIGATION AND CONCLUSIONS
BASED ON PILOT PROGRAM CONDUCTED AT BIRMINGHAM HIGH
SCHOOL, LOS ANGELES, CALIFORNIA; EMPHASIS ON MULTI-
ETHNIC T-GROUPS AND CONTACT THEORY

by
Marguerite Sharon McDermott
Master of Arts in Education
Educational Psychology, Counseling and Guidance

This project examined the pilot program conducted during the
spring, 1978 semester at Birmingham High School in Van Nuys,
California, called the United Students ("US").

United Students was a student organization originally necessitated
by the existence of identified racial isolation on campus. It was
funded by a grant from the Los Angeles City School's General Fund and
was conducted by graduate students of California State University, 
Northridge, Department of Educational Psychology, Counseling and 
Guidance.

The project studied the use of T-groups, field trips, retreats
and training in group dynamics and facilitation as tools for reducing
racial isolation in an in-school setting.
Data was gathered by observation, verbal reporting, and questionnaires which profiled students' experiences and attitudes about their participation in United Students. Results of the data gathered indicated that changes were in a positive direction.

The conclusion drawn from this project was that, at schools introducing integration, it may be of significant benefit to develop and implement a group-oriented service of this type.
Chapter I
Presentation of the Problem

Statement of the Problem

There exists today, in the Los Angeles School District, a need to reduce racial isolation within the school setting. The school district proposed one means of alleviating this problem by the use of busing for integration. One part of the rationale behind busing, aside from the legal aspects, was to expose students of different racial and ethnic backgrounds to the diverse cultural differences within the Los Angeles area. It was believed that this exposure would increase students' awareness to cultural diversity, thereby leading to understanding and acceptances of cultural and racial differences.

It was observed, however, on campuses such as Birmingham High where integration had taken place, that racial isolation still existed. Even though the classes were integrated, students still tended to stay with that which was familiar; separation between racial and ethnic groups still existed. Simply integrating students in classrooms did not reduce racial isolation; prejudice, stereotyping and racial violence still existed.

Statement of Purpose

The purpose of this project is to determine if a selected group of high school students from diverse ethnic backgrounds can achieve a heightened sensitivity to racial diversity through the use of contact theory, T-group retreats, field trips and the training of students and teachers in group dynamics; additionally, it will be determined
whether or not this select group could develop use of their skills and
knowledge to initiate new groups throughout the campus, with the goals
of reducing stress and/or isolation between students of different
racial and ethnic backgrounds.

Student reactions to the retreats, field trips, and rap-groups
were obtained by both verbal feedback and direct observation. At the
conclusion of this pilot program, a questionnaire was distributed to
the core student participants. The questions were intended to
determine effect on the students' beliefs, attitudes and behavior as a
result of their participation in the program.
Chapter II
Review of the Literature

Introduction

The controversy over desegregation of schools has been a heated issue for over three decades. Campbell, (1977) in an investigation into the impact of desegregation, found that well over 100 studies on various aspects of this phenomenon have now been published.

Many of the results of these studies appear to be diametrically opposite. Many proponents of segregation perceive desegregation as having a damaging psychological effect on minority children (Arendt, 1959), (Armor, 1972), (Armstrong & Gregor, 1964), while many of the behavioral scientists believe that stress will be far less severe under desegregation than under continued segregation (Ausubel & Ausubel, 1963), (Haggstron, 1963).

I tend to agree with the conclusion made by St. John, (1975) that "biracial schooling must be judged neither a demonstrated success nor a demonstrated failure." (p. 119)

The project that is herein being evaluated took up the issues of the accomplishment of effective desegregation, reduction of racial isolation, and increased self-awareness and sensitivity as its primary considerations. My co-workers and I contend that desegregation is not sufficient in and of itself. We believe that there are key issues that may lead to a reduction in the stress and/or isolation that might occur if desegregation is simply rendered. Some of these issues are the need for the support and sanction of the school personnel,
administration, and student populations, the knowledge of techniques for helping facilitate cross-cultural tolerance, and the development and heightening of sensitivity and awareness to racial diversity.

Techniques used in the present study are contact theory, T-Groups, Sensitivity Groups, and the active involvement of the entire school population in the aforementioned need-areas.

Research was done on Contact Theory, T-Groups and Sensitivity Groups which were subsequently used as tools or measures for reducing racial tension, developing self-awareness and sensitivity to racial intolerance, and promoting authentic communication among ethnically diverse populations.

Contact Theory

Racial isolation is a problem that often arises when minority students are introduced into a predominately white school. Students of one race tend to stay and socialize with students of the same race. Oftentimes this results in stereotyping, low racial tolerance, rumors, and racial unrest.

Bullock, (1976) found that students attending segregated schools tended to be more racially accepting than those in desegregated schools. However, those children who attended desegregated schools and had the opportunity to interact with students of different races were more accepting of racial differences than those who attended segregated schools, even though the school means ran opposite.

Allport, (1954) found that contact between different racial groups will lead to a reduction in prejudices if the following goals are met: 1) the groups possess equal status in the situation, 2) they
seek common goals, 3) their interaction is sanctioned by the institutional authorities. Deutsch and Coolins, (1951) found that interracial housing led to improved racial tolerance. Pettigrew, (1971) has done an extensive survey of the literature on the subject of inter-group contact in race relations, with particular emphasis on reduction of prejudice. He has cited studies done in the areas of labor unions, the military, and housing, and his research supports Gordon W. Allport's criteria for reducing racial intolerance.

As Bullock (1976) reports, the focal point of contact theory occurs when people of racially different backgrounds are given the opportunity to communicate, and interact; it then becomes increasingly more difficult to categorize people into stereotypic groups. As additional information is acquired, the rational inappropriateness of stereotyping becomes increasingly more visible. The theory predicts that when people of different racial or ethnic groups are able to interact, they will then perceive others as individuals, rather than in terms of stereotypes.

Contact theory was one of the principal criteria of the present study. My co-workers and I believe that if students at a desegregated high school are given the opportunity to: 1) socialize with one another, 2) work for common goals, (cultural awareness and reduction of prejudice), and 3) receive support from the school administration, they will develop a higher racial tolerance, sensitivity, awareness of culture differences, and a reduction in stereotyping.
Sensitivity Groups and T-Groups

A second criterion in the present study was the use of sensitivity groups or T-Groups as a procedure to open communication between different ethnic or racial groups.

The initial development of the sensitivity groups or T-Groups grew out of a need to diminish racial tension (Marrow, 1967). In a survey of the literature, however, it appears that, although this approach has been used quite extensively in many different situations, it does not appear to be used as widely in heightening the sensitivity to racial diversity as one might expect (Walker and Hamilton, 1973).

Sensitivity groups have been used to some extent as a tool to develop racial awareness and the reduction of prejudice among school teachers and school personnel. The investigation by Ham and Wedemeyer, (1974), suggests that the value which school teachers and administrators place on skin color may change as a consequence of an intensive four-week workshop concerned with racial encounter. Cottle (1969) found that the use of training or T-Groups for school personnel and community workers helped to reduce racial tension. As a consequence of their participation, severe punitive actions on the part of school administrators was greatly reduced, and there was an increase in open communication and sensitivity to pupils' needs.

The use of training groups has also been found to be an effective tool for facilitating awareness of racial and ethnic differences among student populations. Walker and Hamilton, (1973) reported on an encounter weekend involving Chicano, black and white college students. They reported that the experience demonstrated the potential of
encounter groups for reducing racial tensions and helped to promote more genuinely-positive relationships among members of diverse ethnic groups.

Matz and Hollander, (1975) designed a four-year study to involve college students in an interracial learning situation. College students from an all-black university, and college students from an all-white university were given the opportunity to visit each others' colleges, and interact with other students on both intellectual and feeling levels. By participating and interacting at cognitive and conative levels with college students of differing backgrounds, the students gained insight and sensitivity into one another's feelings and needs. Kranz and Siplin, (1971) found that the racial confrontation group served as a meaningful instrument in effecting positive change in racial attitudes and the behavior of high school students directly involved.

The basic supposition of sensitivity group or T-Group is that when people of differing belief systems are brought together and are given the opportunity to communicate with each other as individuals, better comprehension of other people's feelings and needs, as well as improved communication skills will be affected, the final result being direct action, and change in negative behavior (Rogers, 1970).
Chapter III
Method and Procedures

Population & Objectives

During the Spring, 1978 semester at Birmingham High School, located in the West San Fernando Valley, a pilot program to reduce racial isolation was developed. The cost of the program was approximately $8,000 and was funded by a grant received from the Los Angeles Unified School District's general funds. The grant helped provide for the development of an on-campus student organization called "US", or United Students.

In February, 1978, Birmingham High School had an enrollment of 2,861 students, of whom 555 were combined minorities. A large portion of the minority population were black students participating in the PWT (Permit With Transportation) program.

Even though all classes were integrated both racially and sexually, it was observed that the existence of racial isolation was developing during lunch, nutrition, and other periods of free time. Simply integrating students in classes did not reduce separatism, which perpetuates prejudice, stereotyping, and, at times, acts of racial violence between students.

Because of these developing problems which were deemed urgent by Birmingham personnel, several graduate students from California State University at Northridge, Educational Psychology Department program, were asked to design a program that might help to alleviate some of the problems. After observation of and interviews with some of the Birmingham students, "US" was developed.
The objectives of "US" was to provide a safe and supportive environment wherein students of diverse ethnic backgrounds could air feelings and anxieties, and find solutions to problems stemming from racial and ethnic differences. It was also believed that the sharing and exploring of various cultures would lead to the acceptance of people for what they are, not who they are and, also, allow all ethnic groups to develop pride in their own heritage while, simultaneously, developing appreciation and respect for other ethnic groups in our multi-cultural society.

**Specific Objectives**

1. To facilitate interaction and communication among students.
2. To promote familiarity with the safe ventilation of feelings, attitudes, and opinions of both personal and social natures.
3. To increase self-awareness and sensitivity to individual and group affect and effect, on both verbal and non-verbal levels.
4. To promote, among students of all backgrounds, a sense of friendship, belonging and trust.
5. To lead participants in exercises to reduce personal and transpersonal barriers of an irrational or an unconscious nature.
6. To increase the participants' involvement in here-and-now feelings, with less emphasis on the intellectualization of feelings and attitudes, and less emphasis on judgemental attitudes.
7. To encourage and cultivate communication-, coping-, and other skills necessary for contemporary, humanistic social living.
8. To alleviate tension and increase meaningful personal communication among students of disparate racial or cultural backgrounds.

9. To provide accessibility for students of disparate backgrounds, which socio-status usually blocks.

10. To provide and promote a setting for authentic communication which will counteract stereotyped attitudes.

11. To inform and involve participants in the awareness of prejudice as it manifests itself in various facets and strata of society: racial, cultural, age level, gender, disability (mental and physical), socio-economic and educational level.

12. To provide a training opportunity for students in the participation and facilitation of group conversations.

13. To encourage leadership potential and provide an experiential setting for practicing skills learned during participation in group sessions.

14. To provide didactic and experiential information and techniques to be used by participants as they, in turn, become facilitators within the school setting.

15. To encourage the participation of staff and teaching personnel, and the full use of the school facility in promoting both personal and cultural awareness.

Procedures

The procedure used to effect these goals were many. First, it was necessary to elicit the support of school personnel. This proved
to be easily obtainable. The teachers and the administrators at Birmingham were enthusiastic and supportive of the program. Departments throughout the school, such as art, music, journalism and home economics, were encouraged to participate in multiethnic and multicultural programs, each developing programs to expand cultural and ethnic awareness.

Another method used was a bi-weekly group session held in a classroom during lunch or activity period. These sessions were open to all students on the Birmingham campus. Usually, attendance ranged from thirty to sixty students. Although students were encouraged to share feelings and personal experiences, the sessions differed from the traditional rap group in several ways. First, during the early phase of the groups, the sessions were somewhat structured. A facilitator (usually one of the graduate students) prepared a specific topic to be discussed. Techniques such as centering and other relaxation exercises were also implemented. Both content and the developing of process in the group were pointed out to participants, increasing their awareness of group processes and encouraging and developing the students' own group-leadership skills. As the groups' skills and awareness grew, the sessions became more self-generating and students and faculty members began co-facilitating the sessions. For more complete information on the group's procedures, see Wilkerson, (1979).

Another component of the group session was the development of leadership qualities in specific students. Twenty-seven students were selected as a core-group, at the inception of "US", after being
recommened by faculty members and interviewed by the graduate students. These students were selected because of their potential leadership qualities, and were not necessarily members of student councils, or other organized student-led campus organizations. The racial makeup of these students was as follows: Blacks, 5 males and 10 females; Whites, 3 males, 5 females; Asians, 1 male, 1 female; Chicanos, 2 males.

As these students developed leadership skills, they were encouraged to facilitate groups elsewhere on campus, thereby extending the use of the training group to the larger population of the school.

The use of the retreat component was another technique used to increase students' and teachers' experiences. The twenty-seven core students selected were given an opportunity for a very intense weekend workshop. Three retreats were given during the Spring semester; two were held at a faculty member's house and one was held at the YMCA Boy's Camp in Griffith Park.

On designated Friday afternoons after school, the students, several faculty members and the CSUN students were transported by bus to their retreat destination. The retreats lasted from one to three days. They proved to be intensive workshops that provided the group with experiential knowledge in verbal and non-verbal communication, group process and facilitation skills, and opportunities to discuss and experience feelings of racial prejudice and acceptance. Many exercises and experiences were conducted, including trust walk, feedback circle, dyads, triads, non-verbal games, centering, thematic discussions, community meal preparation and general group
work. For more complete information about the retreat component, see Wilkerson, (1979).

Another aspect of the "US" experience was the use of field trips. The 27 core members of "US", and approximately thirty other students who wished to attend (based on available space) participated in the three trips. The first trip took the group to the LaStrada Courts Housing Project in East Los Angeles, and to the Chinatown and Little Korea areas. The second trip was to St. Elmo's Village, the Watts Towers, the Watts Art Foundation, and the residential areas of Crenshaw and Baldwin Hills. The third trip was to various neighborhoods in the primarily Anglo-populated San Fernando Valley. For more detailed information about the trips, see Wilkerson, (1979).

It was felt that many of the students participating in the program had never had the opportunity to experience different culture's communities within the city of Los Angeles. The goals of this facet of the project, then, were enrichment and the opportunity for students to see, first-hand, the great cultural diversity within the Los Angeles area. Because of culture isolation, many students were unaware of and/or misinformed as to the differences between theirs and other cultures' lifestyles. Because of the cultural and racial diversity of the group itself, each student was able to inform and be informed about the areas that they visited, thereby developing an even stronger sense of group cohesiveness and friendship. It is believed that, often-times, stereotyping occurs when people have been given the opportunity to observe only one aspect of a community or neighborhood, (i.e. simply driving through it). It was for this reason that the group was not
only shown visually the residential areas forementioned, but they were also permitted to experience it physically. Meeting community residents, walking through neighborhoods, visiting landmarks, and sampling the food, gave each student the opportunity to experience the communities on both cognitive and sensory levels.

All members of the Birmingham High School faculty were, in some way, associated with "US, either as direct participants or, indirectly, through their departments' cultural enrichment programs. Additionally, there were five core and four peripheral faculty members who actively shared in "US" experiences, creating an additional aspect of the "US" program which was the utilization and training of teacher-facilitators.

Teacher participation was essential to "US" for several reasons. My co-workers and I adhered to the importance of encouraging intimate, human-to-human supportive relationships between students and teachers, which often do not exist on campuses, as students and teachers remain in their distinct roles. We believe that the participation and presence of teachers in groups such as "US", reinforces reciprocal giving and receiving sequences which we try to encourage in students. Another factor of importance is to increase teacher sensitivity to student problems and concerns in general, as well as those difficulties intrinsic to coping cross-culturally. Teachers can be of immense benefit to students as they provide additional insight and perspectives into personal and racial concerns, provide role models for students, and act as valuable sources of input. In the case of the "US" organization, teacher participation was essential from a
supportive perspective, and its eventual expansion required trained facilitators who could act effectively as sponsors.

Teachers were given didactic training and information by the graduate students as it became necessary or as they requested it. They observed group-process at all sessions and participated actively when they felt confident and comfortable within the group's atmosphere. Several teachers co-led groups at both the retreats and the in-school sessions and, eventually, three teachers were fully prepared to facilitate groups on their own.
Chapter IV

Results

Rap Group

The following student reactions to the rap group or training group sessions were obtained by both direct observation and verbal feedback. One of the original premises for the use of the training groups was to bring students of racial and cultural differences together to air feelings having to do with similarities and differences between disparate groups, thereby decreasing some of the barriers that tend to keep groups of people separate. It was observed that, after only a few sessions, group-cohesiveness started developing and students began expressing personal feelings having to do with racial differences. The group provided them with a safe and supportive environment in which such issues were allowed to be discussed with support and without rejection by other group members. As this continued, student discussions dealt more and more with similarities rather than differences between groups.

It was also observed at this time, that there was an increase in socializing, intermingling and conversing between students of different racial backgrounds, during periods of free time such as lunch, nutrition and breaks between classes.

Another aspect that was both observed and verbalized by the students was the benefit of having regular access to each other. They also had access to adults, both teachers and group-leaders, in a non-judgemental, role-oriented environment.
The training group was also used to develop group-leadership skills among the core-student members. Evidence of increased facilitative abilities and personal confidence and independence was observed as students led groups in other areas of the campus. Teachers, also, reported increased confidence in their own skills as group leaders. This was observed, also, as teachers began assuming the responsibility of leading the training group.

Another essential component of the training group was its provision for a place wherein participants could ventilate and express authentic feelings. At first, it appeared difficult for many of the group members to express such feelings. It was observed, however, that as group-cohesiveness developed, more students and teachers were able to express feelings and identify feelings being expressed by others.

**Retreats**

The following modifications of beliefs, attitudes and/or behaviors in student participants were observed or reported, as a result of, or during the retreat components.

There was a strengthening and augmentation of trust, belonging, sensitivity and community-cooperation. There was an increase in concern about the achievement of harmonious coexistence, and a decrease in ethnic considerations. There was an increased incidence of openness among students who had previously been closed, shy or uncomfortable with self-disclosure. There was an increase sense of positive self-image on both cultural and personal levels. There was an increased ability to communicate feelings and thoughts on both
verbal and non-verbal levels. There was an increased awareness of and sensitivity to non-verbal communication. There was increased awareness of personal prejudices and subsequent increased desire to understand the nature of them. There was increased willingness to share, in general, on personal, cultural and physical levels.

Field Trips

The following modifications of beliefs, attitudes and/or behaviors in student participants were observed or reported. There was a realization that many ethnic groups comprise the population of a relatively small radius of area in the city of Los Angeles. There was conscious recognition and tangible understanding of this population composition. There was personal realization and experience of cultural insulation and protection, especially among upper-class Anglos. There was the unexpected feeling of culture shock upon exposure to various ethnic groups, and the awareness that there existed, in cultures which were assumed to be poor, a socio-economic range that included an upper-class. There was an initial experience as a multi-cultural group of sharing experiences indigenous to just one group. There was the recognition of cultural similarities, and a subsequent cultural appreciation, sense of esprit d' corps, and attitude of increased universality and hopefulness.

Post-Retreat Questionnaire

At the conclusion of this pilot program, a questionnaire was distributed to the twenty-seven core student participants (see Post Retreat Questionnaire). The questions were intended to determine effects on the students' beliefs, attitudes and behaviors as a result
of their participation in the program. The students were instructed to mark each question on a scale of one to ten. (See Post Retreat Questionnaire for directions.)

While tallying the results of questions 9 and 10, which were negatively scored, (ie. a score of 1 was the highest, and 10 the lowest) the scores were reversed so that consistency could be maintained in plotting the scores.

Questions one through three were designed to measure the effects the students felt the program had on the development of their self-awareness and interaction with other people. Questions four and five were designed to ascertain any changes in communication skills that might have occurred as a result of participation in the program. Questions six, eight and eleven were developed to find out if the students felt that the program had increased their perception and understanding of cultural differences. Questions seven, nine and ten were designed to measure the students' awareness of their personal prejudices, and questions twelve, thirteen and fourteen were designed to see if the students felt their leadership skills had increased as a result of participation in the program.

The means of each question are shown in Table I, and graphed in Figure 1.

The mean scores for each category are as follows: self-awareness, 8.70; communication skills, 8.83; cultural awareness, 8.43; understanding of personal prejudices, 8.54; and leadership abilities, 8.84.

Although all means tended to be high, the mean scores for self-awareness, communication skills and leadership skills were higher than those of cultural awareness and sensitivity to prejudices.
BIRMINGHAM HIGH SCHOOL
UNITED STUDENTS (US) RETREAT
POST-RETREAT QUESTIONNAIRE

How to Answer

If your answer is a LEVEL of something, (ie., how important it is, how effective it is), circle a number indicating the level of intensity—the higher the number, the more important, etc. If your answer has to do with FREQUENCY (ie., how often, how many, etc.), circle a number based on "The higher the number, the more often." If your answer has to do with FEELINGS (ie., how much or how little), circle a number based on "The stronger the feeling, the higher the number." (High numbers always indicate more of something.)

Please consider your answers carefully and, remember, ALL OF YOUR RESPONSES WILL BE KEPT CONFIDENTIAL AND ANONYMOUS. Thank you.

1. As a result of your participation in this program, how important do you now think your own feelings are in establishing a relationship with someone else?

1 2 3 4 5 6 7 8 9 10 \( \bar{X} = 9.24 \)

2. How effectively did this program help in promoting understanding of the way you are as a person?

1 2 3 4 5 6 7 8 9 10 \( \bar{X} = 8.52 \)
3. How effectively did the program help in promoting understanding of the way you interact with other people?

1 2 3 4 5 6 7 8 9 10 $\bar{X} = 8.37$

4. How effectively do you feel your participation in this program helped you in understanding the importance of effective communication with other people?

1 2 3 4 5 6 7 8 9 10 $\bar{X} = 9.41$

5. How effectively do you feel that your participation in this program promoted appreciation of non-verbal communication?

1 2 3 4 5 6 7 8 9 10 $\bar{X} = 8.26$

6. How effective do you feel the program was in promoting appreciation for persons of different ethnicities than your own?

1 2 3 4 5 6 7 8 9 10 $\bar{X} = 8.22$

7. How comfortable do you feel with people of different ethnicities than your own?

1 2 3 4 5 6 7 8 9 10 $\bar{X} = 8.81$

8. As a result of your participation in "US", do you feel that your understanding and appreciation of both the Majority and Minority experiences has increased?

1 2 3 4 5 6 7 8 9 10 $\bar{X} = 9.11$

9. How much would you say you tend to stereotype people of different ethnicities before you get to know them?

1 2 3 4 5 6 7 8 9 10 $\bar{X} = 7.81$
10. Do you now have any prejudices of your own that you would feel hesitant or uncomfortable talking about with "US" members?
1 2 3 4 5 6 7 8 9 10 \( \bar{x} = 9.0 \)

11. As a result of participation in "US", do you feel you socialize more with people of different ethnicities than your own?
1 2 3 4 5 6 7 8 9 10 \( \bar{x} = 7.96 \)

12. Do you feel that, as a result of your participation in this program, your modes of interacting with people will change?
1 2 3 4 5 6 7 8 9 10 \( \bar{x} = 8.67 \)

13. Do you feel confident about leading student rap groups, in order to facilitate understanding between people of divergent ethnic groups?
1 2 3 4 5 6 7 8 9 10 \( \bar{x} = 8.56 \)

14. Do you feel that the rap group settings can be helpful, even powerful vehicles of change and understanding for young people?
1 2 3 4 5 6 7 8 9 10 \( \bar{x} = 9.30 \)
MEAN RESPONSES TO BIRMINGHAM HIGH SCHOOL QUESTIONNAIRE

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Follow-Up Questionnaires

A follow-up questionnaire was developed and administered the semester following the end of the pilot program, on October 18, 1978. The questions were designed to gain further information and feedback from student and teacher participants. The questions were given orally by a graduate student from California State University, Northridge. The student did not know any of the participants personally, thereby eliminating some possible biased responses.

The first three questions were rated on a scale of 1-10, with ten being highest. The rest of the questions were open so that as much feedback as possible could be obtained from responses (see Follow-up Questionnaire.)

Because some students had graduated and others had moved or were absent on the day the questions were administered, a total of seventeen students and two teachers were available for questioning. This population was as follows: Teachers - 1 female Black, 1 female Asian; Students - 3 males Black, 5 females Black, 3 males White, 4 females White, 1 male Asian, 1 female Asian.

The means of questions one through three were as follows: 1 = 8.68, 2 = 8.78, 3 = 8.73. (See Table 2.) The scores show that the students and teachers had retained their initial interests and expressed that the experience was both meaningful and applicable to their personal living experiences.

On question four, which asked if they wished to see the program continued, all participants answered "yes". On question five, which pertained to whether the program should be lengthened or shortened,
seventeen of the nineteen people questioned expressed that they wished to see it expanded to meetings held more than just twice a week. On questions eight and ten, which dealt with personal and group needs, ten felt their needs were being met; five responded that their needs were not being met all of the time; three responded that the group's needs were being met part of the time but that their personal needs were not. On question seven, which asked if participants perceived group processes to be going on, seventeen answered "yes" and one answered "not all of the time"; one respondent was not sure.

In reply to question nine, which asked if students wished to have individual counseling included in the program, seventeen replied "yes" and two replied that it would be "all right" but not necessary.

In response to question eleven, regarding the ratio of students to facilitators, six respondents indicated a need for more facilitators. In response to questions twelve and thirteen, dealing with increased personal responsibility and independence, and increased leadership skills, sixteen responded "yes" to both questions; three responded "yes" to question twelve, and "no" to question thirteen.
FOLLOW-UP QUESTIONNAIRE

1. Do you feel that the skills and knowledge you acquired from the "US" program have had personal applications in your daily life?

2. Do you feel that your participation in "US" led to personal growth?

3. Viewing your participation in "US" retrospectively, have your initial feelings of meaningfulness and enlightenment sustained themselves since the end of the program until now?

4. Would you like to see the "US" program continued?

5. Would you like to see the program shortened or lengthened?

6. How often would you like the rap sessions to meet?

(Group Structure Questions)

7. Did you feel that there was a group process going on in the in-school and retreat rap sessions?

8. Did you feel your needs were being met?

9. Would you like to see individual counseling included in the program, in addition to the group sessions?

10. Did you feel that the group's needs were being met?

11. Did you approve of the ratio of students to facilitators?

12. As a result of your participation in "US", do you feel more confident and independent leading rap sessions and, do you simultaneously feel you have accumulated increased facilitative skills for leading groups?

13. Do you feel that your participation in the group increased your awareness of your own responsibilities both to yourself and to the group when dealing with group processes?
TABLE 2

TALLY OF RESPONSES TO QUESTIONS ONE THROUGH THREE ON FOLLOW-UP QUESTIONNAIRE:

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N = 19

\[ \bar{x} = 165 \quad 170 \quad 166 \]

\[ \bar{\bar{x}} = 8.68 \quad 8.78 \quad 8.73 \]
Chapter V
Discussion

T-Group/Rap Group

It was found that the T-Group or Rap Group was an effective tool for participants in this program in various ways. First, one of the major goals of the project was to reduce racial isolation. The Rap Group appears to be an effective instrument for this aim. It was observed that, after the initial stages of the group, student-participants began to socialize with one another regardless of racial difference. As participants, they were working for common goals. They were given an opportunity to meet with one another on a regular basis, to interact and get feedback on common issues. Also, because of their interaction, issues that had at first seemed crucial became less important and they were able to talk more about areas of commonality. One student expressed this in the following interview conducted in October: "I learned to get along with different racial groups so much better. Now we laugh at the things that we talked about at first." This socialization also extended to the general population of the school. Students who had previously socialized with only one ethnic group now began to introduce their friends to friends they had made as a result of their participation in the "US" group. Racial difference did not appear to be as important as common interest.

A second important function of the rap group was its use in providing students and teachers with a place to develop and perfect leadership and communication skills. Because the program was designed and administered by graduate students in counseling who were
experienced in both leading and participating in group process, they were able to provide the group with didactic as well as experiential information and techniques that would be used by participants as they, in turn, developed their own leadership skills. The students' increased confidence in their leadership abilities was reflected by the high scores on the relevant items on the questionnaires. In the follow-up survey done in October, one student expressed such feelings as "I learned how groups work. This is very important to me because I'm president of a club."

One teacher who was extremely active throughout the program expressed the following sentiment: "Because of my involvement in this program, I now am involved as a leader in a teacher-training group."

Another essential component of the training group is the awareness by the participants of their own feelings and the eventual goal of each member to be able to identify and take ownership of feelings being expressed. When working with high school students, it was observed, at first, that feelings were not easily expressed. It was observed that, during the initial stages of the group, students were reluctant to express feelings. During this stage, the leaders brought in a specific topic to be discussed, usually dealing with cultural awareness. As the cohesiveness of the group began to develop, however, students began to express their feelings more freely, and feedback by other participants helped with the correct identification of these emotional reactions; thus, the students were helped in taking ownership and responsibility for their behavior. Concurrently, as the group process grew, students themselves began generating
issues for discussion that they felt were pertinent. Because the group was a safe and supportive environment, more and more active participation on the part of the individuals developed. One teacher expressed on the follow-up questionnaire, "Students became aware of me as a person, not just a teacher. I also learned to accept other peoples' feelings and criticisms."

Retreats

Because students were literally living together for one to three days, the sense of community-cooperation, sensitivity, trust and belonging was greatly strengthened and augmented. In most cases, ethnic considerations were virtually forgotten as the business of harmonious coexistence was assumed (Wilkerson, 1979).

A lot of students who, prior to the retreat, had never really opened up, now shared some exciting aspects of their cultural heritage. For example, one young man from Nigeria taught the entire group a folk dance and its song accompaniment. The "US" members enjoyed this immensely. It contributed positively to the self-image of the Nigerian on a specifically cultural-pride level, as well as on a personal-sharing level.

Students reported, and it was observed by adult facilitators, that there was an increase in the participants' ability to communicate throughs and feelings on both verbal and non-verbal levels. Many students stated that they had been virtually unaware of non-verbal language prior to the exercises done on the retreat.

Students stated that they gained tremendous insight into their personal prejudices and experienced an increased desire to look at and understand the nature of them.
Students tended to share more freely with each other, in general, in several ways: they expressed their personal selves more openly, shared cultural beliefs and attitudes with less hesitation and, in living together for a few days, shared household and other physical responsibilities easily and with less culturally-oriented concern. A female student expressed the following: "I learned to take responsibility for what I do or say and not place the responsibility on others." Another student stated "It was the first time I had an opportunity to really talk things through.

Field Trips

Students gave an unexpected amount of feedback about their field-trip experiences. Their discussion, as will be described here, was extremely important to facilitators as they learned that field-trips were not "just for fun" but were, instead, profound experiences on both didactic and experiential levels.

Many students commented that they were amazed at the number of ethnic groups that exist within a relatively small radius of area. They stated that they were amazed at how they had been unaware of all of these pockets of people; they had known about them intellectually, but had never had it pointed out to them actually, or experienced them physically; it had been just an abstract understanding.

These new awarenesses led students to the realization that they were culturally insulated and protected. This feeling was most pronounced and most often felt by upper-class Anglos. Students stated that they felt some culture shock as they observed other heritages and traditions, and they were surprised at this feeling.
Many students were surprised at the existence of upper levels of socio-economic scales in populations that they had assumed were comprised solely of poor (or poorer) people, or "poor cultures", (i.e. the Baldwin Hills black area).

For many students, the field trips were the first time they had, as a multicultural group, shared something that was indigenous to just one group, i.e., LaStrada Courts Housing Project in East Los Angeles.

The most exciting discovery among all students was the clear recognition of similarities that exist from culture to culture. After seeing the blatant differences, they were free to appreciate the likenesses. This increased their feelings of universality and hopefulness, and encouraged a feeling of esprit d' corps among them.

Post-Retreat Questionnaire

It is impossible to see any significant differences in the students' responses on the questionnaire because a pre-test or initial questionnaire was not administered at the beginning of the program. Any further research should probably include a pre-questionnaire as well as a post-questionnaire, so that any significant differences can be determined.

It was noted in Chater 3 that, although all mean scores tended to be high, the mean scores for self-awareness, communication skills and leadership were higher than those of cultural awareness and sensitivity to prejudices. One reason for this might be that many of the students participating in the program had never had the experience of a training group or retreat before, but did have some exposure to cultural awareness. It is also interesting that the core students
chosen for this aspect of the program were chosen because of their potential leadership qualities, and the mean scores on the leadership-qualities questions for these participants were higher than for the rest of the questions. Apparently, then, when these students answered the questionnaire and expressed what they felt they had obtained most from the program, it tends to be an increase in the skills that they were assumed to have had a high-level of already.

It was observed that the high scores in learning leadership-skills could also be observed in the students' participation and involvement in leading other groups on campus and their subsequent success in these endeavors.

Although the means on questions dealing with cultural awareness and awareness of personal prejudices tended to be lower than those dealing with leadership qualities and self awareness, question number eight, which dealt with increased understanding of majority and minority experiences, was given a mean of 9.11, showing that students felt that they had, indeed, gained insight in these areas as a result of their participation in this program.

The consistently high scores on the questionnaire may be interpreted as being illustrative of overall interest and enthusiasm among student participants. It also seems important to note that the twenty-seven core-students chosen at the beginning of the program remained in, and stayed active, throughout the entire semester. This could lend some support to the conclusion that students were highly involved in and committed to the basic goals and philosophy of the organization.
Follow-Up Questionnaire

Because most of the questions were left open, allowing students to respond with either a simple YES or NO, or to elaborate if they wished, a lot of excellent feedback was given in their responses.

Three students expressed the feeling that, at times, the group was too unorganized, that more facilitators were needed so that the group could be broken into smaller units. Several students also stated that there was not enough time allowed for rap groups and that the meetings should be extended to include an entire class period. Another common complaint was that the program should be expanded, both physically and financially, to accommodate more students than just the core members, on all activities.

On the positive side, many participants made statements similar to this one expressed by a male student: "I learned how groups work. I learned about group processes." In response to question thirteen, which dealt with personal responsibilities, several participants made statement similar to this one: "I learned how important it is to listen" and "I learned to be more understanding."

In response to question twelve, one teacher made the following comment: "I learned to love my students more. I learned to be an active listener. I also learned to facilitate large groups and am able to share more of my feelings. I'm more confident within myself now."

The results of this project has established and supported that a need exists for a method to reduce racial isolation within integrated school settings. It has also shown that such a program can be
developed and maintained easily and effectively.

I highly recommend that, in the immediate future, administrators and educators within the L. A. City school system undertake implementation of studies such as the United Students program.
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