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## RACIAL HARMONY TRAINING PROGRAM FOR UNIT LEADERS--FOUR-HOUR MODULE ON DEVELOPMENT OF COMMUNICATION SKILLS.

(A Program of Instruction)

by

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John McNeil, Jr., Joseph Rosario, Jr., and Phillip Lyman

Interactions, Inc.

and

James A. Thomas and Roland J. Hart

ARI Field Unit  
Presidio of Monterey, California

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## INTRODUCTION

→ This module is a part of an experimental Racial Harmony Training Program for unit leaders.<sup>1</sup> The experimental program, a 24-hour workshop, is designed to improve company commanders' effectiveness in handling racial/ethnic problems. This module represents a four-hour block of instruction, and addresses the communication process and discussion leader skills.<sup>2</sup> The effectiveness of the RR/EO program depends, in part, upon the commander's skill at leading seminars and small group discussions, and he or she developing a better understanding of the communication process. Commanders coming from a society in which majority and minority groups have little meaningful or positive contact will lack the knowledge, motivation and interpersonal communication skills needed to develop and maintain cohesive multi-racial/ethnic military units.

This module is intended to give a commander an exposure to basic skills for leading small discussion groups. While the short four-hour period cannot produce a fully developed discussion leader, it can serve to demonstrate how to begin the development of those skills. No other established Army course of training accomplishes this for company level commanders in the area of RR/EO. This four-hour module is designed for company commanders. The exciting aspect of this four-hour module is that it will permit the motivated commander of the first echelon of command to begin building a personal "skill-package" which will stand by him or her throughout a career. The potential benefits to the individual students, the persons who serve under them and the Army community are tremendous.

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<sup>1</sup>Hart, Roland J. The Validation of a Racial Harmony Training Program for Unit Leaders, ARI, Presidio of Monterey, CA Field Unit (In progress).

<sup>2</sup>Source of this module is "Handbook for Moderators," Ft. Benning, GA, May 1972.

## DEVELOPMENT AND IMPLEMENTATION OF THE DISCUSSION LEADING SKILLS MODULE.

The objective of the four-hour module is the development of small group discussion skills on the part of company level commanders. The Staff of Interaction, Inc., developed blocks of instruction as outlined below to enable the curriculum to meet this objective. It should be stressed that no reasonably well-informed person, familiar with the requisite skills for small group discussion leading, will believe that the four-hour module is itself sufficient. It will be adequate as a beginning for skill development by a motivated commander. With this perspective on the four-hour module in mind, the individual blocks of instruction are:

- a. The Communication Process (1 hour). An examination of the basic elements in the communication process and barriers which deter communication is made. Methods by which effective interpersonal discourse may be accomplished are outlined.
- b. The Role of Seminars in RREO Programs, Part I (1 hour). This block of instruction provides familiarization with the objectives and goals of a moderator, a seminar and the seminar program.
- c. Discussion Leading Techniques, Part II (1 hour). Various methods of leading and structuring an essentially informal discussion are presented. Typically made errors are addressed with suggestions on overcoming such mistakes and misjudgments.
- d. Discussion Leading Tools, Part III (1 hour). Various tools to assist a commander in discussion leading are discussed, eg., films or handouts. Additionally, an illustrative sample of typical questions encountered in seminars and answers to them, are provided.

The implementation of the module was as follows: the communication block was the first hour of instruction to be delivered, the basic curriculum followed and then

the hours of discussion leader skills were presented. LESSON OUTLINES are attached as APPENDICES A, B, C & D.

#### COMMENTS ON PRESENTATION

The purpose of presenting the communication block, as the first block of instruction, was to make the students aware that there are bad listening habits, and to enable them to identify these bad habits. In addition, the block presented the barriers to effective communication that are ever present in our everyday lives but are often given little consideration. The elements of the process pointed out that we, as people, have a responsibility to each other for effective communication. The feedback process was discussed at length along with the fact that clarification of the message leads to better understanding.

The presentation of the three hours on discussion leader skills took on a lecture/conference atmosphere and lent itself to much fruitful discussion. The purpose of the block was to broaden the scope of the commanders role in the RR/EO program. The students were exposed to a number of new ideas, and new material that will be helpful to them in offering these three hours to a class of commanders.

#### SUMMARY OF RESULTS, CONCLUSIONS.

The results of the module were measured by the amount of favorable feedback from the students. The students could relate to the instruction as was evidenced by responses such as "I know of a case where this or that could have been used" and "We can work that into our workshops" as well as comments which showed recognition of the value of the commander having this type of information available to him or her. Student intake of the

material was rewarding to both instructors and students. The fact that the students were familiar with the content of the module had no adverse effect on the presentation. They were very receptive and carried new knowledge away with them.

To conclude, we consider this module to be an asset to the curriculum. It contributes skills to commanders which may enable them to participate more directly in unit RREO programs. We further conclude that commanders may realize that this module can permit them to be more effective in their interpersonal relations with anyone. Commanders may experience benefits in other areas, for example, problem solving of a non-racial nature within the unit, chairing a board, or counseling of subordinates. The areas of application of the content and techniques suggested by this module are unlimited.

We feel that the students possess necessary ability and motivation to pass on to commanders the basic skills that are required to lead a seminar or small group discussion.

## LESSON OUTLINE

### SMALL GROUP DISCUSSION LEADING SKILLS

#### THE ROLE OF SEMINARS IN RREO PROGRAMS

##### Part I

1 hour

1. LESSON OBJECTIVE: To present to commanders an overview of the RREO seminar program focusing on the definition, composition, and objectives of seminars.

2. TRAINING OBJECTIVES:

- a. The student should be able to describe and define a seminar.
- b. The student should be able to explain the concept behind and characteristics of a seminar.
- c. The student should be able to explain the ground rules for the conduct of a seminar.
- d. The student should be able to explain and discuss the objectives of the seminar program.
- e. The student should be able to explain and discuss the objectives of a seminar.

3. BODY

- a. The RREO seminar program

There is one premise underlying this block of instruction. The quality of an RREO seminar program will be determined by the extent to which it receives command support. It has long been said in military circles that subordinates do best what they know a commander expects. An RREO seminar program can be seen as a tool to assist you or a burden to be borne. In this block of instruction, I hope to present you with an explanation of how a seminar program can assist you.

## ROLE OF SEMINARS

- (1) What is a seminar?
  - a. It is a regularly held gathering
  - b. 20 persons each is a suggested maximum
  - c. The convening of a seminar is known in advance by unit personnel.
  - d. Its suggested duration is a minimum of two hours.
  - e. It is led by an impartial discussion leader often called a "facilitator" or "moderator."
- (2) What is the composition of a seminar?
  - a. As a minimum the racial/ethnic/sexual makeup of a seminar should reflect the unit composition.
  - b. A cross-section of grade/rank is essential.
  - c. A variety of ages, opinions, backgrounds and education should be sought.
  - d. Rotation of attendees should occur.

NOTE: A policy question for a commander to decide is: Do I want every person in my unit to attend one seminar in a given period of time, for example, per quarter; or, do I want every component of my unit to send a certain number of people to my seminars in a given period of time?

- (3) What are the characteristics of the seminar program which distinguish it from many other military programs?
  - a. It is designed to create a free forum of ideas among the people of the unit.
  - b. It is intended to create an atmosphere which raises the participants to common level, to address a problem we all must deal with.

## Role of Seminars

- c. It utilizes modified rules of protocol and deference, deemphasizing but not eliminating, for example, rank, and stressing the idea of person to person communication.
- d. It seeks to encourage mutual respect and understanding among people.

### (4) What are the ground rules of seminar conduct?

- a. Common sense and basic courtesy make up the foundation for any rules of seminar discussion.
- b. Structure and guidance of the group exists but it should be low in profile.
- c. There should be an informed give and take approach to the topics of discussion.
- d. The commander must make clear and consistently enforce a policy of no reprisals against participants.
- e. Verbal abuse must not be tolerated.

### (5) Objectives of the RREO seminar program.

- a. To encourage a respectful awareness of cultural differences among individuals of different racial backgrounds. For many people the seminar program represents the first opportunity of their lives to become familiar with reasons behind habit patterns and life styles of individuals with other racial backgrounds. One basic premise of the program is that every participant can share his present knowledge of racial matters, and at the same time improve his knowledge through learning from the other participants

## Role of Seminars

or the moderator. One of the functions of the Race Relations seminar program is that of an educational vehicle or experience. The participants must have a context (historical background, new interpretations, etc.) based on truth and accuracy in which to look at race relations. The seminar program functions to create such a context.

- b. To create a controlled atmosphere in which participants will be able to honestly and fully express their feelings, beliefs and opinions on race relations, and hear such expressions from others. We have found that people of different racial groups can work side by side for months or years and at best achieve a state of "armed and suspicious co-existence," characterized by little communication, mutual misunderstanding and minimal cooperation. Such a situation is the rule and not the exception in most units. Racial tension in a unit can be high but outwardly the situation is not characterized by fights or open violence. In most units racial tension is dormant but close to the surface, and can flare in the most unlikely and unpredictable circumstances. A second basic premise of the Race Relations seminar program is that the continued existence of such a situation in a military unit is unacceptable and dangerous to the men and mission of that unit. To counter this unacceptable situation, the seminar program functions as a vehicle for mutual understanding. Participants are encouraged to take the new knowledge they have gained and then put themselves in "the other person's shoes."
- c. To provide a continuous, credible and trustworthy forum in which members of a unit can identify and subsequently change aspects of their behavior which hinder good race relations. In addition, participants

## Role of Seminar

are encouraged to deeply examine and reevaluate their attitudes on racial matters. A third basic premise of the Race Relations seminar program is that behavior change is a realistic objective. Positive, constructive attitude change as a result of the seminar program does occur for some individuals. We feel that when positive changes in the behavior of members of a unit occur, positive attitude changes among many of the members of that unit can follow over time. Moderators and commanders should stress the pragmatic objective of behavior change, and yet keep the "door open" for attitude change in individual cases. No one can force a man to change his attitudes, but people can be helped to change negative and prejudicial attitudes when they are willing to receive such help. People working in the program must be willing and able to give such help when men choose to seek it.

- d. To establish for the members of a unit an on-going meaningful involvement with the solving of day-to-day problems among people of different racial/ethnic groups. A fourth basic premise of the program will positively affect their daily lives and problems. The program must accomplish things which are recognized as important to the members of the unit. In seminars, men must be able to submit grievances with the understanding that they will be fairly dealt with in the seminars through discussion, or by the proper authority. When possible, solutions should be reached by discussion following the presentation of a grievance. In cases where investigations or inquiries must be conducted, the concrete results and actions coming out of an aired grievance should be reported

## Role of Seminar

in a following seminar. Members of a unit must have good cause to believe that they can affect the decisions, and the solutions to problems which involve racial matters in a unit. The credibility of the program seminars as a place to bring up problems for solution must continually be reaffirmed by the ability to produce.

- e. To aid the leaders in a unit in obtaining a "HOT LINE" feel for the viewpoints held by members of the unit on racial matters, yet at the same time giving them as individual participants a chance to reflect on their own beliefs, policies, feelings, etc.
- b. The RREO seminar. What are your performance objectives as an RREO seminar discussion leader?
  - (1) To explain briefly what the program is and how a seminar works. These opening remarks are of key importance. People form long-lasting opinions about a Seminar program based on their initial contact with it. Explaining briefly and clearly how a seminar works will lay the ground rules for that and future seminars. Are the participants being given a clear understanding of why they are in the seminar and what the seminar can do for them?
  - (2) To "break the ice" in order to meaningfully discuss race relations. People have many defense mechanisms preventing them from discussing such a delicate subject. They may not trust the moderator, they may fear members of the group such as the commander or the moderator. They may fear reprisals or the opinions of their friends and co-workers. Are members of the group "opening up" and expressing their gut level feelings?

### Role of Seminar

- (3) To give new facts and interpretations of events concerning racial matters.

Are people self-admittedly learning things they did not know before the seminar? For example, were stereotypes, and what makes them up, explained?

- (4) To explain the reasons behind people's feelings, for example, their taking offense at the words and actions of others. Are members of the group given an opportunity to understand how others in the group feel?

- (5) To accomplish communication between members of the group. People must understand, in their own words, what a person is saying. Are people talking with and following each other, or are they talking through one another? This is a particularly important objective of a seminar. Words and terms which mean one thing to a white man may mean something entirely different to a black man, or a chicano. Is the moderator performing as discussion facilitator by periodically pointing this out with specific examples? Are members of the group talking among themselves?

- (6) To give the participants a chance to express their grievances and have them discussed in a fair and meaningful way. In addition, the seminar discussion should focus on resolving or finding solutions to the problems raised. Are people airing grievances? Are the other members of the group receptive to the idea of finding solutions? Has the moderator skillfully encouraged the discussion of the problem with questions and clarification summaries when necessary? Is follow-up action on a grievance being taken and then reported back to the individual and later seminars?

## Role of Seminars

- (7) To gather and disseminate information on the subject of race relations.  
Are people finding out what was done about grievances they raised at past seminars? Are people bringing up problems which would not have come to the attention of other agencies in the unit?
- (8) To discuss in depth the opinions and beliefs of the people in the seminar which are relevant to race relations. Are people coming to see things in a more positive light? Are they reevaluating their thoughts? Is discussion staying on the subject or is the moderator being required to prevent digression?
- (9) To end discussion at an appropriate point on a positive note. The moderator should recap major points covered and topics discussed. People must rightly feel that the meeting accomplished something and that a purpose was served in their attending. Did the closing summary make apparent the value of that seminar?

NOTE: Distribute diagram showing linear depiction of the progress of a seminar. See Annex P-1

## 4. CONCLUSION

- a. Clarification of points of difficulty.
- b. Summary of points.
  - (1) Describe, define a seminar.
  - (2) Explain the distinguishing characteristics of an RREO seminar.
  - (3) Explain the objectives of the seminar program.
  - (4) Discuss the objectives of a seminar program.
  - (5) Discuss the objectives of a seminar.

ONE EXAMPLE OF POSSIBLE STAGES OF A  
SEMINAR WITHOUT AUDIO -VISUAL AIDS

SEMINAR BEGINSAPPROXIMATE  
TIMES

|                                                                                                                                                                        |              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Moderator's introductory comments set "Ground Rules," explains the seminar and why the group is gathered.                                                              | 5 - 10 min.  |
| "Ice Breaking" period - many seminars experience difficulty in starting.                                                                                               | 15 - 30 min. |
| Meaningful discussion begins, people open up a bit, emotion level rises, moderator assumes more the role of a dialogue facilitator.                                    | 45 - 60 min. |
| Break                                                                                                                                                                  | 5 - 10 min.  |
| Discussion continues - moderator assumes various roles, e.g., educator - putting out facts, discussion summary. facilitator - posing questions, preventing digression. | 45 min.      |
| When moderator does not have the option of continuing, toward the end of the allotted time he should avoid intense, volatile controversy.                              |              |
| Final summary - Moderator recaps subjects discussed, solutions suggested, viewpoints brought out, etc.                                                                 | 5 - 10 min.  |

SEMINAR CLOSED

Continuation - The "open-ended" seminar occurs when group discussion is meaningful, or when the moderator needs additional time to resolve a question or controversy. Whenever possible, moderators should have the option of continuing.

LESSON OUTLINE  
THE COMMUNICATION PROCESS

1 hour

1. LESSON OBJECTIVES: To become familiar with the communication process, elements which inhibit effective communication and methods to overcome communication impediments.
2. TRAINING OBJECTIVE: As a result of this instruction, the student should be able to accomplish the following:
  - a. Attitude Objectives:
    - (1) To understand that his attitude may influence his communication skills with others and influence the validity of his interpersonal relations with others.
    - (2) To understand that his attitude may influence how honestly he desires to communicate his feelings to others.
  - b. Knowledge Objectives:
    - (1) To understand that effective communication skills require concentrated mental effort in eliminating bad listening habits, and adopting good listening habits if the skills are to be successful.
    - (2) To understand the basic elements involved in effective communication so that honest dialogue may be achieved among people.
    - (3) To understand and recognize various barriers to communications and the methods to eradicate these impediments.

## Communication Process

### 3. INTRODUCTION

#### a. Objectives: The student should learn:

- (1) It is important as discussion guides to acquire a practical knowledge of the elements of the communication process.
- (2) That the process of communication is relatively uncomplicated in theory, but rapidly becomes complex in practical application.
- (3) That since many of the topics in a race relations seminar are touchy, communications may be stifled.
- (4) That by investigating and discussing the varied barriers to communication and attempting to overcome them, that more effective, meaningful discussion can take place.

#### b. Reasons:

- (1) That rank, race, age, language, sex, socio-economic status, national origin, milieu environment, color, religion and fear are some of the barriers against effective communication.
- (2) That the process of communication has three basic elements: the sender (encoder), message (vocalization) and the receiver (decoder).
- (3) That the process of communication is more complicated in application than in theory.

### 4. BODY

#### a. The need to examine communication:

It has been said that of all the human innovations, it was the development of language(s) which propelled our progress the most. Yet although we have had this ability for countless generations, we still encounter difficulties in achieving effective communication. For a moment try to reminisce back to a time you had a misunderstanding with a friend. What caused

## Communication Process

the conflict?

NOTE: The instructor should allow the student thirty seconds or so to reminisce.

Do not generate any discussion at this point.

If we in fact have difficulties in communication with friends, communication with superficial acquaintances, superiors and subordinates will be difficult also. The communication failures that we will discuss project the vital need to examine the communication process so that we, (or one) may strive to communicate more effectively with others.

Language is by no means the only barrier to communications.

### b. Bad Listening habits:

Before we get into the communications process we need to discuss certain bad listening habits that we may possess. I don't accuse all of us of possessing bad listening habits, I merely point out that people in general are in fact bad listeners.

NOTE: Ask this question of the student; Do you know of any bad listening habits that you personally possess? (The instructor should merely respond with a "Thank you" to any responses.)

Let's take a look at some of the bad listening habits people have. If the shoe fits, wear it.

(1) Labelling the subject or person uninteresting, i.e: one doesn't like to talk about women's liberation, as a result the subject, and the person talking are labelled uninteresting.

(2) Criticizing the speaker (based on a one-on-one conversation) i.e:

## Communication Process

"He or she thinks they know it all," or by using the stereotype, "he or she doesn't look like they are what they are," (doctor, teacher, etc.) because they don't meet the socially expected standard by their physical appearance.

(3) Getting over-stimulated, i.e.: because one doesn't agree with what is being said, he or she, becomes emotional and/or irrational.

(4) Listening only for the facts, i.e.: it is like saying--get only the name, rank and service number, that's all we need right now--or--listen for the point that the most emphasis is placed on.

(5) Faking attention to the speaker, i.e.: "I'll just sit here with a smile on my face and look him or her right in the eye. That way they will think I'm paying attention."

(6) Creating or tolerating distractions, i.e.:

### a. Creating:

- (1) Tapping of pencil, pen or other objects
- (2) Toying with objects
- (3) Constantly looking in another direction
- (4) Gum popping
- (5) Taking notes (listen first--take notes after)

### b. Tolerating:

- (1) Allowing other persons to interrupt
- (2) Taking telephone calls (constantly)
- (3) Radio playing
- (4) Loud noises

## Communication Process

NOTE: Instructor should emphasize that "creating" is for use in a one-on-one situation. The fact that one takes notes after qualifies the fact that one was in fact listening during the discussion.

- (7) Avoiding difficult or unpleasant material, i.e. people have a tendency to avoid discussion on subjects they don't feel comfortable with. Race Relations is one of those subjects.
- (8) Wasting the difference between speech speed and thought speed. i.e.: "I have to have an answer the second he or she stops talking." As a result of this bad listening habit, one may be thinking about an answer and not listening to the speaker. Listen first and then take time to think about an answer.

OK! so we have bad listening habits, but we can in fact do something about them. Let's take a look at what can be done to overcome bad listening habits. Before we examine some good habits, bear in mind that you must become aware of the bad habits before they can be replaced with good ones.

### c. Good listening habits:

NOTE: The instructor must provide dialogue on each good habit.

- (1) Let the person know you are willing to take the time to listen, and be attentive.
- (2) Validate what you have understood, and put it into your own words for clarification.
- (3) Don't interrupt. (Cut -off)

## Communication Process

NOTE: The instructor should point out that it only requires 3 "good" habits to overcome 7 "bad" listening habits.

d. Elements of (in) the communication process:

Several elementary particulars are required in the human communications process. Although we will exclusively examine human-to-human communications (one on one), many of the issues surfaced will be a result of communicative devices such as radio, periodicals, computers, magazines, newspapers, and last but not least television.

Unless one is in the habit of talking aloud to one's self, we need another fellow human with whom we may communicate. Those sounds that we make (vocalizations) are labelled the "Message," the person vocalizing is labelled the "Sender," while the person listening or receiving is labelled the "Receiver."

NOTE: The instructor will draw two stick figures on the chalkboard. See Annex M-1.

The very swiftness of these mental transactions may result in mis-communication and result in incorrect feedback. The ultimate test of ascertainment to whether or not the message was understood is the receiver "feedback" to the sender.

We have just examined how the elements of "the sender", "the receiver", "encode", "decode" and "feedback" all inter-relate to compose the basic communication process. Now we will examine those barriers we mentioned earlier and how they can and do obstruct the communication process.

## Communication Process

### e. Barriers to effective communication:

NOTE: Write at the top of the chalkboard the word Barriers.

You may get the responses generated by saying: "If you remember, and were listening, I told you one of the barriers during the introduction." If you do not get the response "language," say "it was language." This will start the responses rolling, and you should obtain the rest with no trouble at all. The responses should include: (They do not have to be in this order, nor limited to these categories.)

- |                           |                          |
|---------------------------|--------------------------|
| (1) Rank                  | (7) National Origin      |
| (2) Race                  | (8) Milieu (Environment) |
| (3) Age                   | (9) Color                |
| (4) Language              | (10) Religion            |
| (5) Sex                   | (11) Fear                |
| (6) Socio-economic status |                          |

The instructor should provide an explanation as to how each category breaks down the communication process.

### f. Barriers effecting the communication process

Getting back to the Sender-Message-Receiver.

What the sender does is to "encode" the message, the receiver in turn "decodes" the message. What happens in between is the most important element. The message itself becomes a puzzle to the receiver based upon the barriers we mentioned.

SENDER  
encodes

MESSAGE  
vocalization  
(speech)

RECEIVER  
decodes

## Communication Process

This, in theory, is what happens to the message when it is received.

Receiving Stage - message is received.

Interpreting Stage - Decode-understand-likes, dislikes-prejudgment-prejudices-lifestyle-milieu-culture, et cetera comes into play.

Retaining Stage - One must always retain only what he or she believes or would like to believe.

Discarding Stage - One discards what is unpleasant or difficult to accept to understand.

So as you can see most of what takes place is almost unconsciously accomplished. As you recall language was one of the barriers that we listed. Slang and neologisms may preclude members of your unit from understanding each other.

"Situation" - You are trying to find out how your black soldiers feel about a particular NCO. You request an opinion of them, their responses are:

"That sergeant is a jive dude" or "bad-super-bad" or "he is really a stone NCO" or "he really knows how to take the weight." What do these responses mean to you?

NOTE: Instructor should get the group to respond to what they think the soldiers are saying.

(1) Jive dude--two faced, unreliable.

(2) Bad-super-bad-- he is OK, really a good NCO.

NOTE: At this point the instructor must point out that to some people of a different age group, "bad-super-bad", would be a bad person, unable to perform his job.

(3) Stone NCO -- solid, reliable, strong in conviction, honest.

## Communication Process

NOTE: Stone(d) could also mean to be under the influence of alcohol or drugs, or when used to refer to a woman it (stone) means that she is beautiful as in "stone fox" in which "fox" means a beautiful woman.

(4) Weight-takes responsibility well.

As you can see if the commander isn't familiar with slang and neologisms he could very easily misunderstand what is being said.

The problem one faces here is that most people faced with these type responses never (if ever) attempt to find out what is meant by the slang that is used. If you don't know, ask!!!

g. Sex is a barrier to communications

Although our society is becoming less and less chauvinistic, there are areas which are predominately labelled "male" and "female" which bring us to the barrier of "sex."

NOTE: The instructor should write on the chalkboard "Sex-barriers."

Question: What areas or subjects do you normally assign to males--females?

NOTE: The instructor should divide the chalkboard into two sections, one headed "Male" and the other "Female." List the areas or subjects as they are received from the students.

From these examples you can clearly see that people are in fact excluded from areas because of their "sex." If you are of this frame of mind about these areas because of sex, then it is reasonable to deduct that you will have communication difficulties with the opposite sex. Consequently, your very sex can be a barrier to communication.

h. What about the sender of the message?

During this period of instruction we have elaborated on the receiver

## Communication Process

of the message, the message and barriers of effective communication. What of the sender? Is he also not effected by the same barriers as the receiver? Does he not have age, sex, race, color, religion, socio-economic status, fear, language, rank, national origin, environmental condition (milieu) and the other barriers we discussed? So, as you can see we need to get on the same sheet of music. We have to make an attempt, if nothing else, to understand and communicate with each other.

### 5. CONCLUSION

#### a. Clarification of points of difficulty

Ask the students if they have any questions.

#### b. Summary of the lesson

- (1) Bad listening habits are easily learned and applied, thus one must be aware of the bad habits and replace them with good habits.
- (2) The communication process is simple in theory but becomes very complex in application.
- (3) Knowing the barriers to effective communication can better enable the commander to resolve problems and better understand the minorities within his unit.
- (4) Realize that one's own personal likes, dislikes, pre-judgments, prejudices, lifestyle and culture may affect his or her role as the sender or receiver of a message.

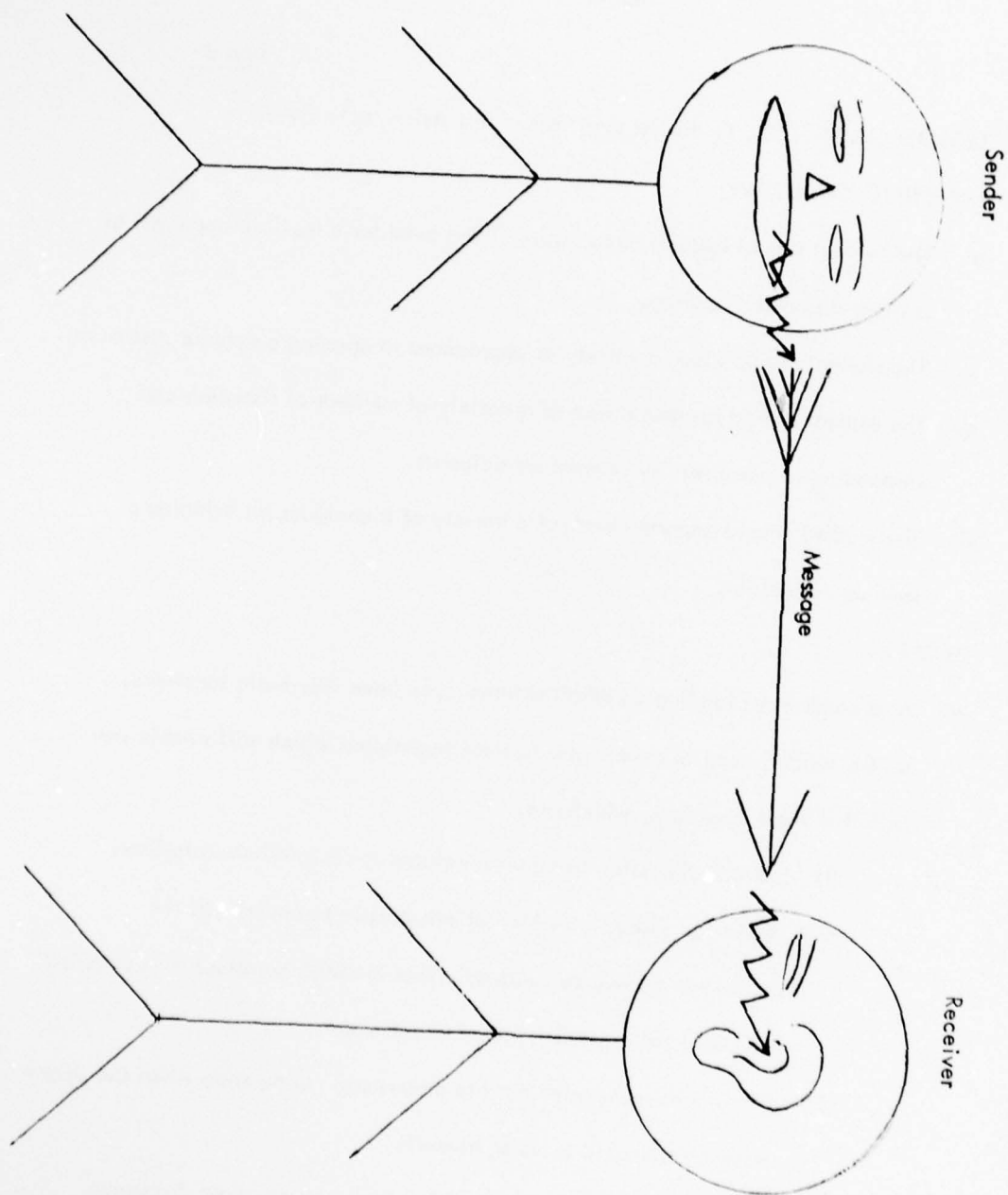
## Communication Process

### c. Closing statement

It is the responsibility of all of us to strive for effective communications. Without possessing honesty, the distance between individuals widens the gap of understanding and appreciation. We, as commanders, must recognize the need for better and more effective communication and act vigorously toward achieving it.

Communication Process

Annex M-1



## LESSON OUTLINE

### SMALL GROUP DISCUSSION LEADING SKILLS

#### "DISCUSSION LEADING TECHNIQUES"

##### Part II

1 hour

1. LESSON OBJECTIVE: To discuss small group discussion techniques.
2. LEARNING OBJECTIVE:
  - a. The student should become more aware of the need for a flexible approach to seminar discussion leading.
  - b. The student should learn a variety of approaches to opening a seminar discussion.
  - c. The student should become aware of a variety of methods of listening and responding to comments by seminar participants.
  - d. The student should become aware of a variety of techniques for bringing a seminar to a close.
3. BODY
  - a. As a commander leading an RREO seminar, you have five basic functions.

In this block I hope to expose you to some techniques which will enable you to fulfill these functions, which are:

    - (1) Prevent digression to topics unrelated to race/ethnic relations.
    - (2) Encourage discussion which allows people to understand the causes behind events, with solutions to problems rather than stopping short at complaints or "gripes" about events.
    - (3) Continually summarize hard to understand commentary when the person speaking is unable to do so himself.
    - (4) Be prepared with lists of discussion topics to use when discussion has difficulty in starting or lags. Such prepared lists are strictly a contingency measure.

## Discussion Techniques

- (5) To make apparent to the participants the connection between better working conditions and the understanding of personnel of different racial/ethnic groups. This is done through occasional questioning and summaries. For example, discussion of different priorities of values, views of problems, thoughts on what is important in life, dress fashions and dietary differences, when properly related in the above way, has a justifiable place in the seminar.

### b. Pointers on your comments as moderator.

- (1) As moderator you should very seldom use the first person pronoun "I." You should speak in terms of "we," as a whole group, or by name to individuals. This helps emphasize that everybody is involved, even those who listen but do not speak.
- (2) Avoid generalizations like "blacks feel this. . ." or "whites or chicanos think that. . ." you can ask a man who does make such a statement if he means all members of a racial/ethnic group? Then you could ask another man if he would agree. Did the first man speak for the second man? Ask the second man, and a third, if the question or topic is worth pursuing.
- (3) Avoid impersonal references like "you people" when talking about a group of men, in the seminar or elsewhere, regardless of their race. Such terms allow people to wonder about what you intended or unconsciously expressed.
- (4) Try to avoid compound-complex sentences or little-used, difficult words. Adjust your idea complexity such that the group can follow

## Discussion Techniques

you. This is particularly necessary during your summaries, throughout and at the end of the seminar.

- (5) Vary your phraseology - do not start every question with a certain phrase or term, such as, "what do you think...", "well. . .," "uhh. . ."  
Stay out of ruts They prevent you from being a communication facilitator among people of different backgrounds and educational levels.
- (6) Emphasize action words. Ask participants to tell, describe, explain, give details, expand upon, define, specify, compare, review, interpret, make clear, spell out, comment, contrast, discuss, consider, clarify, illustrate, verify, justify, summarize, and recap.
- (7) In your frequent, but short summaries use informal terminology. For example, "Let's check back and see what we've covered." Do not let any such statement or, for that matter, summaries themselves become a crutch.
- (8) Be careful with the use of old sayings or slang words. Such terms change meaning regularly and your understanding might not fit what others understand the words to mean. Obviously old sayings like "call a spade a spade" can leave doubt as to your intention or understanding. Avoid them if there is any doubt in your mind about how they could be interpreted.
- (9) If slang terminology comes naturally to you, use it appropriately. If it is not a talent which you have developed, do not try to pick it up or contrive it. You look ridiculously awkward pretending casual familiarity with popular, contemporary phrases or words. Do not

## Discussion Techniques

pretend to be what you are not.

- (10) Do not begin a seminar by asking for a definition of terms. Your initial comments following the introductory remarks should relate to a topic, a subject of known or certain interest, or a discussion aid (film or whatever). It is likely a counterproductive technique to begin with the "let's define our terms," approach.
- (11) Use a mixture of comparative questions which cause a person to explain his or her answers and questions to which there is a "yes" or "no" answer.

### c. Reading the group - the "third" eye and ear.

- (1) Recognize characteristic personalities. For example, do not lean on a shy, timid fellow. Help him express his ideas. On the other hand, do not let a domineering person take over your seminar. In a polite but firm way break in and ask another man about his ideas on the topic.
- (2) If a few men dominate the discussion, courteously assert yourself and direct a few questions to others who have been quiet but attentive. Break up monopolies on the discussion.
- (3) If a man becomes emotional and rises to speak or gestures flamboyantly, do not over-react and jump in on him. If he is articulate and sincere and is being followed respectfully by the members of the group, his actions should not alarm you.
- (4) If you have a man who continuously asserts his comments, perhaps to the increasing distraction of the other people, speak to him on the break. Emphasize that he could "help you help the others" by forcing them to think out answers themselves.
- (5) On some occasions the man who continuously wanders with low-key

## Discussion Techniques

trivia, dragging this sort of thing on and on, calls for a decision on your part. You must weigh the damage he is doing to your discussion against the possibility of his hurt feelings if you intervene. If you decide to break in, do it quickly, e.g., when he pauses for breath.

Should you determine that his feelings have been hurt, later in the discussion it might be appropriate to say something like, "it appears that you (Jones) are saying something like Smith (the man with the hurt feelings) was saying a while ago." Then quickly shoot a comparative question to a third man, "Jackson, didn't you have an experience like that?"

- (6) Note how people have seated themselves. If a pattern by ethnic/racial group is evident you might raise the point for discussion.
- (7) Call upon people with different talents known to you, for example, musicians, who could be asked to talk about different musical tastes among ethnic/racial groups.
- (8) Watch for and learn to determine the significance of:
  - a. Body language
  - b. Nonverbal comments
  - c. Tone of voice
  - d. Facial expressions
  - e. Choice of words
  - f. Gestures
  - g. Padded comments

## Discussion Techniques

NOTE: Distribute handout. Seating arrangement--exemplifying one example of a useful seating configuration.

d. Opening the discussion

- (1) When addressing a general question to the whole group, give people time to think. Don't rush in with a second question and further confuse matters.
- (2) If you are not making headway with a certain topic or question, change your approach by rephrasing the question. If that does not stimulate discussion, then go to another topic.
- (3) Be prepared for relatively long periods of silence following your questions, particularly in the first half-hour or so of the seminar.
- (4) People may have a habit of addressing their comments to you, particularly during the first part of a seminar. This can result in the others feeling left out and their attentiveness may begin to fall off. Should this occur, politely remind the seminar member who is speaking that everybody else is in the discussion - a subtle way to do this is to tactfully break in and ask a third party if he agrees or mention that what the first man is saying sounds like "what Jones said" a while ago. A third method is to use the quick summary, the "let's see where we are now," approach.
- (5) If you think a seminar will encounter difficulty getting started, utilize a few moments prior to your introductory remarks to talk about a completely unrelated but popular subject, e.g., sports. This helps create a relaxed atmosphere. Be aware that you cannot easily contrive this sort of thing. You had better be personally interested in what you talk about, for example, football. You

## Discussion Techniques

can also use humor as a similar relaxer. A few comments, and then begin your introduction.

### e. Breaking the ice

- (1) Confrontation as a method - This is one of the most dangerous but possibly rewarding methods available. You must bear in mind that in many ways it is a very limited method. One of the most basic functions of the moderator is to see that, in the eyes of the members of the group, discussion achieves something. By confronting members of the group you commit yourself, often in an argumentative way, to a certain course of action. This can render you arbitrary and inflexible in the eyes of the members of the seminar. Also, confrontation can easily become a grappling of personalities rather than a process of resolving an issue. Winning an argument can be psychologically more self-satisfying than communicating with a person who does not share or understand your viewpoint. Confrontation should be used only when its objective is attainable and it serves to better understanding among those involved. You must know the persons involved and the subject matter. Overdone, confrontation will put the group or individuals against you, the moderator.
- (2) If the members of a seminar refuse to express their opinions until they know your feelings on a certain topic, and all your attempts to turn the question or topic back to the group do not pan out (people may interpret your explanation of a moderator's limitations as a cop-out)

## Discussion Techniques

then open up a bit. Express yourself in the first person, for example "I feel that thus and such is true," or, "for myself, I try to act in this way," etc. Always emphasize that you do not expect everybody to agree. Then turn the question or topic back to the group with a quick comment about what role the moderator assumes.

For example, "Now you know what I think but my mouth is no prayerbook. What do you think?"

- (3) When questions addressed to the group or to individuals are not yielding positive results, one alternative technique is the hypothetical situation. Tell the group you want to do this or move right into your "let's suppose . . ., what if . . ., "situations. Then ask how various people would react if they were in the hypothetical situation. This is a good way to approach a difficult concept, expressed for instance, in a film. For example, "Jones put yourself in the actor's shoes. What would you have done if. . .?"
- (4) If a man is trying to make a point you consider important but he is inadequately expressing himself, one way to have him better express the idea is to purposely misinterpret him just after he finishes speaking. For example, you could say, "well, if I understand you, by that you mean. . ." This will require him to rephrase in rebuttal what he was saying, hopefully clearing up the previous inadequate expression. If he further complicates the core, good idea, bail him out. Ideally, however, you want him to do the rephrasing.

### f. Summarizing and closing the seminar

Be aware that your final summary should certainly be as long as your

## Discussion Techniques

introductory remarks, probably longer. Your seminar attendees must leave the session with the feeling that something was accomplished. They have added knowledge, solved problems, discovered new insights, or whatever. Your general summary is to make the benefits apparent.

### 4. CONCLUSION

- a. Clarification of points of difficulty
- b. Summarize discussion points
  - (1) Five functions of the moderator in a seminar
  - (2) Pointers on your comments
  - (3) Reading the group
  - (4) Opening the discussion
  - (5) Breaking the ice
  - (6) Summarizing and closing the seminar

LESSON OUTLINE  
SMALL GROUP DISCUSSION LEADING SKILLS  
"DISCUSSION LEADING TOOLS"  
Part III

1 hour

1. LESSON OBJECTIVE: To discuss tools available to assist a commander in leading seminar discussions, and answer some questions about RREO programs which frequently arise in seminars.
2. TRAINING OBJECTIVE:
  - a. The student should learn some general guidelines in film selection and usage as a discussion prompter of films and other tools.
  - b. The student should be exposed to and discuss the answers to several questions which typically arise in unit RREO seminars.
3. BODY
  - a. Tools available

NOTE: Distribute cartoons/articles selected from newspapers and magazines.

- (1) These are examples of everyday sources of tools to stimulate discussion in RREO seminars.

NOTE: Distribute statement re: marriage license. See Annex O-1

- (2) Here is an example of a document which can be utilized in an RREO seminar. With a bit of imagination and planning, other sources of tools can be found in military publications such as training bulletins, for example, medical bulletins on cold injury discuss the effects of cold on various racial ethnic groupings.

NOTE: Distribute KKK leaflet. See Annex O-2

- (3) Examples of racist propaganda can be utilized as discussion aids.

NOTE: Distribute written role. See Annex O-3

## Discussion Techniques

- (4) Written examples of roles may allow seminar participants to see and discuss their own feelings. Roles may be discussed or acted out.
- (5) Usage of films - the below listed points should be discussed.
  - a. Questions to be considered.
    - (1) What is the likely impact of this film on people of different racial/ethnic backgrounds? What different perceptions would you expect?
    - (2) What strong or weak points in the film lend themselves well to a meaningful discussion?
    - (3) What are your strong and weak areas in discussing issues raised by the film?
    - (4) What comment will you use to initiate discussion just after showing the film? (Select a statement and phrase a question.)
  - b. Factors to be concerned with:
    - (1) Has the film been previously seen by these personnel?
    - (2) Physical characteristics
      - a. Length - time
      - b. Actual condition
      - c. Technical quality - sound and photography
      - d. Color or black and white
    - (3) Content
      - a. Theme - film's intended message
      - b. Target audience of film - age group, education level, etc.
      - c. Character realism - can people identify with portrayed roles
      - d. Time frame - current or dated material
      - e. Setting of action - where

## Discussion Techniques

### b. Typically raised questions

The following questions are illustrative of what a seminar discussion leader can expect at one time - or another. As a leader, you can expect to be asked any number of race-related questions, some of them simply asking for knowledge, and others asking you to defend your actions or policies. As you will see, some of them can be answered directly by pointing to the facts of the matter. Others have no "correct" answer, but are best handled by pointing out some ideas that the questioner may not have considered.

- (1) "But why do we have to worry about all this? Why can't people live and work together in harmony? Why can't we just let people work it out on their own, and stop talking about the race problem altogether?"

Certainly we all hope that, someday, the racial groups that live in America will be able to live and work together in harmony. The Army is committed to that goal, and to bring that day closer to reality.

But hundreds of years of history give us a very strong message: ignoring the problem will not make it go away. Until racial harmony is achieved, we must work ceaselessly on our racial problems, confronting them honestly and acting to solve them with dedication, sensitivity, and a deep respect for the principles of freedom and justice for all.

- (2) Why a race relations program? Why not a human relations program?

In comparison with discussion of human relations, that of race relations can deal with more specific, yet commonly found attitude problems. A human relations seminar program could be expected to deal with much more than those attitudes of intolerance and prejudice which have crystallized along racial/ethnic lines.

## Discussion Techniques

For example, under human relations a seminar could find itself dealing with drug and alcohol abuse, or even marital and religious dilemmas. Race relations is, and will be in the foreseeable future, the number one problem area for all Americans, civilian or military. An attempt to cover in a seminar the broader area of human relations would likely spell disaster for any attempts to deal with race relations. Racist attitudes are blatantly irrational, yet they make up possibly the most widespread and least effectively challenged of American problems. An expansion of the seminar discussion area from race relations to human relations would almost certainly begin an increasing dilution of present efforts to address problems between persons of different racial backgrounds. Our commitment to primarily address this problem area is reflected in our choice of titles for the problem.

Why a seminar with a moderator? Why not a class with a teacher?

People are more affected by what they are directly involved in, than by what they are uncommitted or unwilling spectators to. The relatively broad limits of a seminar allow the greatest flexibility to discuss and address deeply held and poorly understood attitudes about people of other racial backgrounds. A class is more a one-way affair, structured lessons or ideas from teacher to student, ideas which a student can easily and covertly tune out. A seminar can more directly involve all present: anyone can be called on or seek to hold the floor. The seminar moderator, in contrast to a teacher,

## Discussion Techniques

does not set himself up as an expert or a final authority on the subject. Both seminars and classes have their place. The one must not be substituted to achieve what the other does better.

- (3) "Other immigrants - Poles, Italians, Irish, and so on - came to this country and blended into our society. Why don't blacks do the same?"

There are some very distinct differences - other immigrants came voluntarily, looking for a better way of life; blacks were torn away from their homes by force, and brought here in chains. Other immigrants came with their families or friends and worked together to establish a community in which they could gain some money and power; black families and tribes were scattered purposefully, and they were held in bondage for generations. Other immigrants, after all, were white, and needed only to lose their accents to merge with the majority; no matter how "white" his speech sounds, a black man is still a black man when he goes to buy a house or get a job.

- (4) What is all this talk about understanding History? Are the seminars trying to assign guilt or fix blame for problems in race relations?

On the subject of race relations the question "Why are things as they are" in one form or another enters the mind of every man.

The seminar offers people a setting in which to share their answers to this question and understand the answers of other men. It is not an objective of the seminar to fix blame, participate in scapegoating, or encourage meaningless, guilt-ridden testimonials. A basic premise of the race relations program is that we want to meet

## Discussion Techniques

our problems today, with the people of today, while taking a truthful, hard, unflinching look at our past. In dealing with the history behind the present state of race relations, moderators must work to expose inaccuracies and inadequate interpretations, soundly based on a nonrevengeful approach to the people and ideas which preceded us. Just as people choose when and how they will change their attitudes, they choose what interpretation they give to History. History itself does not justify or excuse any aspect of race relations today, the people living now do that. As people come to understand why our past occurred as it did, they are better able to answer the question, "What am I going to do now to work for constructive change?"

- (5) Isn't it the job of the Army to fight? What does all this talk about race relations have to do with the mission of the Army?

No one in the Army chooses his commander, leaders, or supervisors. They are appointed or assigned and they come from every racial and ethnic background known in America. Likewise, no member of a unit determines on the basis of race or ethnic group who will be a fellow member of that unit. Close teamwork among people of divergent backgrounds is essential when as in the Army one man depends on another for his life. The real fight facing us all today is taking place in the minds and hearts of most Americans. What is it that unites us all, and must be defended, and what is it that promotes divisiveness, and must be opposed. This fight is

## Discussion Techniques

occurring within and among people in civilian as well as military walks of life. If that which unites us wins within enough Americans, then our pluralistic society will come to be characterized by a common, flexible canopy of motivating ideas, values and ideals.

If that which irrationally and unjustly divides us continues to grow and advance, we will be witness to the further fragmentation of our people into vicious communities of fear. In the area of race relations in America today there is only one certainty. If enough of us do nothing, our situation will deteriorate. The actions each individual chooses in standing by the high ideals of America will reflect that individual's integrity - or lack of it. Racism, whatever its form, is the enemy of every high American ideal and value. These ideals make up the America we can be proud of and it is implicit in the mission of the Army to protect and exemplify this America.

## 4. CONCLUSION

- a. Clarification of points of difficulty
- b. Summarize discussion points.
  - (1) Tools available to assist a commander in stimulating discussion in RREO seminars.
  - (2) Typically asked questions addressed to commanders.

# STATEMENT AND CERTIFICATE REQUIRED FOR SECURING MARRIAGE LICENSE IN GEORGIA

## STATEMENT FROM AN APPROVED LABORATORY PERFORMING STANDARD SEROLOGIC TEST FOR SYPHILIS

Applicant \_\_\_\_\_ Dr. \_\_\_\_\_  
 Street \_\_\_\_\_  
 City \_\_\_\_\_ Ga \_\_\_\_\_

Name of Test **RPH NON-REACTING**

Name of Laboratory **Pathology Service  
 Martin Army Hospital  
 Fort Benning, Georgia**

If laboratory is not specifically approved by the law,  
 designate approving agency.

Date Performed \_\_\_\_\_  
 Address \_\_\_\_\_  
**3 Baumgardner  
 St. N. W.  
 Pathology Service  
 MARTIN**

## CERTIFICATE OF PHYSICIAN

THIS IS TO CERTIFY that I, a physician licensed to practice medicine in the State of \_\_\_\_\_, have examined the applicant named above, and in my opinion, this person is not infected with syphilis, or if so infected, is not in a state of that disease which is or may become communicable.

I FURTHER CERTIFY that I have offered the above named applicant a blood test to detect sickle cell anemia and that I have discussed the inheritance aspects of sickle cell disease and trait. The applicant has been informed where he may obtain a test.

SIGNATURE

ADDRESS

DATE

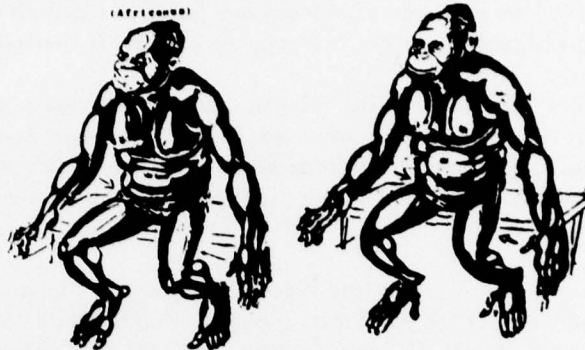
The physician's examination, including a standard serologic test for syphilis of both man and woman applying for a marriage license shall be made within thirty (30) days prior to the application for such license.

LAB 1.11 (Rev. 7-72)

## Discussion Techniques

Below appears an example of racist propaganda commonly found among some elements of the white community. Carefully note the blending of attitudes of "anti-communism," "scientific truth," and racism.

## The NEGRO      The APE



BELOW ARE LISTED THE COMMON PHYSICAL TRAITS FOUND IN BOTH NEGRO AND APE.

| THE NEGRO                                                           | THE APE                                                            |
|---------------------------------------------------------------------|--------------------------------------------------------------------|
| 1) HAIR FELTS LIKE WOOL<br>NOT TRUE HUMAN HAIR                      | 1) HAIR - ANIMAL WOOL                                              |
| 2) APE GROOVE IN SKULL                                              | 2) GROOVE IN SKULL                                                 |
| 3) MELLOW SHAPED HEAD                                               | 3) MELLOW SHAPED HEAD                                              |
| 4) SMALL BRAIN 35 OUNCES                                            | 4) SMALL BRAIN 20 OUNCES                                           |
| 5) EVERTED LIPS                                                     | 5) EVERTED LIPS                                                    |
| 6) ANIMAL SMELL                                                     | 6) ANIMAL SMELL                                                    |
| 7) PELVIS SLANTS FORWARD                                            | 7) PELVIS SLANTS FORWARD                                           |
| 8) COLOR BLACK                                                      | 8) COLOR BLACK                                                     |
| 9) SHORT APE THUMB                                                  | 9) SHORT THUMB                                                     |
| 10) BIG HAND                                                        | 10) BIG HANDS                                                      |
| 11) ROUND SHIN BONE                                                 | 11) ROUND SHIN                                                     |
| 12) SMALL HIGH CALF                                                 | 12) SMALL HIGH CALF                                                |
| 13) THIN WEAK LOWER LIMBS                                           | 13) THIN WEAK LOWER LIMBS                                          |
| 14) LONG ARMS                                                       | 14) LONG ARMS                                                      |
| 15) PROTRUDING HEEL BONE                                            | 15) PROTRUDING HEEL                                                |
| 16) VERY LARGE FEET                                                 | 16) LARGE FEET                                                     |
| 17) FLAT WIDE NOSE                                                  | 17) FLAT WIDE NOSE                                                 |
| 18) THICK SKULL CLOSES<br>EARLY, PREVENTS BRAIN<br>FROM DEVELOPING. | 18) THICK SKULL CLOSES<br>EARLY, PREVENTS BRAIN<br>FROM DEVELOPING |

The Negro and Ape have all the above features in common. The White man has none of these Ape like characteristics. The White Man with his 45 ounce brain and thin skull (which closes late, allowing brain to develop) IS THE SUPERIOR RACE.

THE NEGRO IS STILL IN THE APE STAGE. THE NEGRO ACTUALLY IS A HIGHER FORM OF GORILLA. GOD DID NOT WISH FOR THE WHITE RACE TO MIX WITH THESE ANIMALS. TELL YOUR FRIENDS AND CHILDREN THESE SCIENTIFIC TRUTHS SO THAT COMMUNIST TEACHERS AND PREACHERS WILL NOT BE ABLE TO BRAIN WASH THEM WITH "THE BIG LIE" THAT ALL MEN ARE EQUAL.

HANDOUT - RACE RELATIONS COORDINATING GROUP, DPCA, FT BENNING, GEORGIA

# ROLE FOR A SEMINAR PARTICIPANT

You are twenty-three years old SP4 whose home is in Watts, Los Angeles. You dropped out of high school in 1966 because you didn't see any point in learning all "that irrelevant bull." You're fairly intelligent and vocal but your vocabulary is limited.

You witnessed the 1965 riots, or the rebellion as some of your friends still call it, which took place in Watts. A good friend of yours was killed; the never confirmed or refuted rumor was that a white National Guardsman did it because your friend "didn't move fast enough." Lately you've been thinking a lot about this in light of what has happened to you since you joined the Army.

You volunteered for the Army in late 1966, a very angry young man. However, things seemed to be waking out for you for a change. You did well in basic training and were noticed by the NCO's and officers. In Viet Nam you were cited for bravery under fire when you saved the life of a fellow soldier. On return to stateside you were stationed at Fort Benning.

In an argument with your Platoon Sergeant which became very heated, you struck the man in the face. He had referred to you with terms which you don't tolerate from any man. He later denied using these terms and since the CO felt he is an honest man, the CO took his word and busted you.

Your optimism about making it in the Army is broken and a sense of anger relating back to your pre-Army days has been growing in you for some weeks now. You are not interested in speaking in this seminar but you are not going to let any of those present get away with offensive statements. Your anger is rising as that ignorant white guy from South Carolina continually shows his stupidity.

## ROLE FOR A SEMINAR PARTICIPANT, MODERATOR TRAINING

You are a twenty-three year old second lieutenant, recently graduated from Infantry Officer's Basic Course. During your college years your eyes were opened to many surprising facts about race relations. As a psychology student and an avid follower of the political scene in the late sixties, you came to understand things differently from your parents. At the present time you avoid the subject of race when you are home since your parents, who live in Peecan, Florida, become physically disturbed at your ideas.

Your ideas are seen as radical by many of your hometown friends but on the University campus you were concluded to be a conservative by the student leftists. You believe that generally, white Americans have never "done right" by black Americans or most minority peoples for that matter. You were seen but not heard as a child.

You believe in the theory of reparations or payment for past injustices, from whites to blacks. You conclude that since whites have the vast majority of economic power that nothing short of reparations will be sufficient to change the status quo. However, most of your opinions, though deeply held, are a product of books, an intellectual experience. You've never had any close friends who were desperately poor, or for that matter any friends who were black.

You don't understand why the young black and chicano soldiers from urban ghetto backgrounds don't acknowledge your better "understanding" of their problems. Nevertheless, you are convinced that you are on the right track as far as understanding race relations problems. The truth of the matter is that you are but you still have a hell of a long way to go.

In this seminar you are going to attempt to explain why you think reparations will work. In the past you've been accused of being a typical "guilt-ridden" honkie, and this hurts you inside. This time you plan to argue about that accusation if it comes up.

## ROLE FOR A SEMINAR PARTICIPANT, MODERATOR TRAINING

You are Platoon Sergeant, E-7, and you have been in the Army for fifteen years. After dropping out of the high school in your home town of Sweetwater, Texas, you drifted about for a year and then joined the Army. You did well by your and your family's standards, completing high school through the Army educational program. You're tough and considered a hard-nosed NCO. You feel that you worked and suffered quite a bit to get your rank and recognition, and you aren't about to go easy on your soldiers.

Your attitude toward blacks is somewhat modified since your second Viet Nam tour. Your feelings amount to a grudging admission that "some of them make pretty good soldiers." Actually you feel that this is quite a concession on your part; prior to service you felt that only "Mex's" or "wetbacks" as your father called them, were less dependable than blacks. On your second tour you were pinned down by a fifty-caliber machine gun which was inch-by-inch cutting away the lone tree stump which was your cover. A black soldier charged forward with an M-60 and saved your life. You never let anyone know it but that night you shed tears over the young black man, who was cut in half by the fifty-caliber.

On return to the states the memory of that day began to fade as you reentered a garrison role. Not only did disorder and chaos in the daily life of the United States assault you at every turn, but you found something called VOLAR. You view VOLAR as the destruction of your authority and a sell-out of Army discipline to "politicians, punks, and troublemakers."

You were politely ordered to attend this seminar. Previously you'd refused to come. The blacks in your unit generally steer clear of you, all of them except that "laggard Jones", from New York. Much to your resentment, Jones is in the seminar and is being followed respectfully by most of those present. Your train of thought about Jones and all blacks is that "they're not willing to work like I did." At these times you conveniently forget that night in Viet Nam.

Today you're angry about this "waste of my time." You've made up your mind not to speak, but in reality you are going to offer your standard speech about no discipline and "pushy" minorities.

## ROLE FOR A SEMINAR PARTICIPANT, MODERATOR TRAINING

You are a twenty-one year old SP5 whose home is in Lamar, South Carolina. A high school graduate yourself, your family does not have a history of involvement in higher education. Your background is staunchly middle-class rural South Carolina. Your parents continually remind you of the very real difficulties they had in the Depression of the Thirties and during World War II. Because you are one of the first members of your family to earn a diploma your advice is often sought by your elders, especially in connection with racial topics such as school desegregation. In the eyes of your family your status as a "young man to be watched" has improved since your return from Viet Nam; you are the most travelled member of the family.

Unfortunately, your education never encouraged you to look at events with a critical eye; your parents were strict disciplinarians during your early and formative years. Religiously, you were a member of the local Baptist church which had at that period in your life, and still has, a "fire and brimstone" preacher. Most of your contacts prior to entering the Army were with people of a similar isolated background.

You have come to see yourself as something of an authority on racial matters, being encouraged by letters from, and face-to-face discussions with members of your family. However, your ideas about racial problems are largely the *unmodified and unwritten, commonly accepted* simple explanations found among rural people everywhere in the United States. You are not used to rapid change and urban problems, consequently your status as an "authority" is not recognized by many of the men in this seminar. They see you as a redneck buffoon.

You are vocal in the defense of your beliefs and your background. Your basic line of thought is that the races are "different" and while we have to work together in the Army, which is sound economics, people of different races will never be able to overcome their different "natures." Privately, you feel that blacks want sex with your sister but you've never discussed this with any black man in the unit.

You see yourself as a fair and rational man, even a liberal man. Often these seminars appear to you to be "just for the blacks" and against whites in general, and you in particular. For example, whenever you try to explain race relations, that guy from Watts gives you dirty looks. Today you've made up your mind to make him look silly.

## ROLE FOR A SEMINAR PARTICIPANT, MODERATOR TRAINING

You are twenty-four years old. As a black first lieutenant, you have found yourself continually drawn into race relations work in the Army. At first this job as a go-between was another duty to be accepted. You come from a military family and you're the first officer in your family. Lately, involvement in race relations work has been creating some deep tensions in your life.

Your father was a highly decorated career soldier, now retired. He continually emphasized to you as a child that you could make it in America. Your dad saw himself as a soldier and an American, in that order. In rare, private talks with both your mom and your dad they encouraged you to be a credit "to your race." This was your ideal through school and you did fairly well, landing an ROTC scholarship and finishing college in this upper third of your class.

The tensions in your life, brought into sharp perspective recently, result from the conflict between your success ideal, being a "credit to your race", and the sweeping changes of attitude among your friends, young black soldiers, and your wife. You want to be fair as an officer to all your men but the young blacks have let you know that you're seen as a "Tom." Your commanding officer who is white, sees you as a go-between for him and black soldiers as an ideal situation. He doesn't understand their attitudes and privately congratulated himself for foresight and luck in having the only black officer in the Battalion to assign to race relations work.

Your wife did not come from a military background, and although you both love each other very deeply, you have some basic differences of opinion about racial matters. One of your wife's cousins was killed in a Chicago shoot-out with the police.

You are beginning to see the reality of racial matters in the United States but you still cling to the idea that "hard work will overcome disadvantages", even race-associated problems. In today's seminar you will finally voice this openly.

## ROLE FOR A SEMINAR PARTICIPANT, MODERATOR TRAINING

You are nineteen years old and your home is Chi-town, or Chicago as the honkies call it. You entered the Army just over a year ago because you were given a choice; you could either go to jail for assault, or join the Army. You chose the latter, but your time in the Army has only solidified your conclusions about America which you held prior to service.

While in training the NCO's were hostile toward you, and you and a number of young black men from similar backgrounds saw these NCO's as racists and pigs. In most cases the officers appeared to you to be no different. You were seen as a trouble-maker and your reputation preceded you throughout training. Although you took a certain pleasure in "messing with the man", you resented the way superiors consistently dealt with you. You say their attitudes, even those of superiors who were black, as a conspiracy against you and your friends.

Your tour in Viet Nam showed you that the whole war effort was racist. Not only did your superiors behave in an antagonistic way toward you, they attempted to court martial you on trumped up charges of insubordination. As a soldier you did what was necessary to survive, nothing more. Your superiors early identified you as a malingerer. Secretly you felt more sympathy for the Viet Cong who you saw as fighters against a French-styled racist society.

In your visits to Saigon the Vietnamese laughingly told you the stories white soldiers told them about black men. In fights when your unit was on stand-down you were an unofficial leader among the group of blacks who made up your circle of friends. Your anger and rage at being in Viet Nam, at whites in general and your superiors in particular, was vented on these occasions. Usually you weren't caught but you still emerged from Viet Nam with a series of Article 15's.

At Fort Benning you are short. Georgia was the last place you would have gone if you'd had any say in the matter. You think this seminar is all "bullshit." You're liable to vent your rage verbally at any time. You aren't going to let "them set you up", but you would still come across as the most volatile and emotional person here if you speak. Frustrated anger.

# ROLE FOR A SEMINAR PARTICIPANT, MODERATOR TRAINING

You are a PFC from South Chicago. Ever since you came into the Army you've been harassed by whites because of your language, your means of communication. At first, during training you were one of hundreds of men and words between you and other people, particularly whites, were restricted to the barracks. Even then you were seen as an oddity, but no one had very much time to make an issue of it. People joked you about it but mostly everyone just wanted to get through training and free time was short.

You didn't want to be in the Army in the first place. Now that you're in a garrison situation at Fort Benning there is quite a bit of free time and social involvement in the unit. You stand out as a black man who talks funny. This has been a part of the problem which white commanders, and as far as you're concerned, all NCO'S, have had in working around you. Since you don't care to play the "Army game", this has only added to your reputation; a funny-talking guy who won't get with the problem.

Your First Sergeant has been out to get you since you joined the unit six months ago. He doesn't think you are being respectful when you speak in the way that is normal to you. You use a lot of slang terms and gesture with your hands, constantly, when you talk. Many of your sentences end with, "y' understand...?" or, "y'dig". Working conditions have been made intolerable. You've shifted jobs several times but the same thing occurs.

Article 15's have become a part of your life over the past seven months. Most of them, you feel, were a result of people "trying to get you." All you want is to be left alone, but you aren't about to let yourself be abused or pushed around. This has been seen as arrogance by your superiors.

In this seminar you are angry about all of the above, and long remembered grievances from your civilian days. You are definite in speech, louder than most, and yet you aren't purposely discourteous. You see a connection between slum-landlords and your first Sergeant, Chicago police and Article 15's, the Attica prison riot response and what happened to Mylai.

The moderator will have some trouble getting you to speak because you're tired of talk. Nobody has ever really listened before.

## ROLE FOR A SEMINAR PARTICIPANT, MODERATOR TRAINING

You are a twenty-three years old graduate of the NCO academy. Coming from a small town in Kentucky where the main industry is coal mining, you are seen by your family as "on the way up." You completed high school but have gone no further. Still, you're better educated and travelled than most members of your family and people in your small home town.

You believe very much in the idea of service to your country and your temper has a short fuse when you think of "those longhairs," some of whom actually spoke to you when you were in the San Francisco International Airport. You view them as dissidents or troublemakers, dupes of communism. You see yourself as a fair man, but you measure others on their production and output. Anybody who doesn't work is un-American.

This is your big thing. Americanism. Anything which hinders your involvement in the American Dream is to be opposed. In practice this means people who don't have the same feelings or beliefs about patriotism, military service, school bussing plans, communism, and religion, the same feelings as you, are suspect as possibly un-American. You are a hard worker yourself.

In this seminar you are going to say that anybody can make it in America, and anybody who doesn't make it just hasn't tried hard enough. God helps those who help themselves you think to yourself. In the last few years, you think that blacks want "everything given to them." You see blacks as meaning trouble in your unit. "Didn't they burn down Watts?", you ask, "And Detroit, and other places?". Besides "blacks consistently scored lower at the NCO Academy than whites," which was the barracks talk you never checked out.

You're sincere, you feel that what you are saying is obvious to any man with two eyes. However, you're not used to talking about the subject, so you won't sound like a professor.

## ROLE FOR A SEMINAR PARTICIPANT, MODERATOR TRAINING

You are twenty-five years old and have attained the rank of SP5. Having been in the Army four years has been for you a period of fundamental change from the beliefs and attitudes you brought with you into the Army from a small town in Indiana. You're a good worker, respected by your friends and co-workers as a dependable and trustworthy man. You practice what you preach, but you are not hard nosed about working relationships. People enjoy working with you because you are an understanding man.

Occasionally men have come to you for advice on their personal problems. This is testimony to the trust of you other men have developed over the past seven months you've been assigned to Fort Benning. Lately the subject of race relations has been in your mind quite a bit. Your five-year old daughter came home mouthing phrases which are never used in your home. She had to pick them up at the on-Post Kindergarten, which is 100% military dependent in makeup.

Hitting this close to home, your family, has deeply affected you. Other men might have forgotten this but being the conscientious man you are, you've been troubled ever since that day. Thinking back you remember what you were taught as a child. You thought the Army didn't have a race problem.

In this seminar you are cautious, you never were much of a talker. You are respected by the men of your unit who know you but some of the men in this seminar have not been familiar with your reputation. Normally a man of few words, you are a bit shy to speak. Gradually you will be drawn into this discussion, making well thought-out comments which display the integrity you in fact have. You will quietly persist in the face of any attacks you may receive. You are worried; whose child, possibly a parent in the room with you now, told your daughter that a "nigger-lover" is an acceptable term?