

as counselor educators and supervisors is to be sure that our counselors know how to and are equipped to cope with the emotion of racism themselves. If this is accomplished, they can deal with their clients.

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Reaction to Locke on Racism Encountered in Counseling

I agree with Dr. Locke that racism exists in counselor education situations and in actual counseling sessions. And I definitely disagree that if counselor education institutions *properly* train prospective counselors, the element of racism would not be of special concern. The problem here is, "What constitutes *proper* training?" As to just what is *proper* training is very uncertain; and since it is an uncertainty, I feel that the racial element must be dealt with in a *direct manner* by counselor educators. I feel that racism is not just a personal, petty emotion indulged in by a few atypical or abnormally neurotic individuals. Racism is an emotion to the extent that it is a "feeling" or a "way of feeling," but it is an emotion which lies pretty darn close to the value and significance of life itself. Racism is a characteristic of or a way-of-life for a very large segment of our American population. At this time, I am not prepared to believe that a counselor education program will change all of the behavior patterns which are associated with racism by giving to it the same emphasis that would be given to a prejudice toward hair styles, for example. Certainly significant changes will not take place when this racial element is dealt with simply on a cognitive level rather than an affective level, as proposed by Dr. Locke. In my opinion, such changes will be painful ones; such changes will come only through self-confrontations after confrontations with samples of the people toward which the racism is directed. The basic process of these confrontations will be, must be, primarily affective.

If, as Dr. Locke posits, racism is merely or solely an "emotional fear response," then one would expect to find some evidence of this fact in any and all situations involving racism; and it would follow that a counselor educator could rely on this fact and, thus, draw from it implications to help counselor trainees cope with and/or eliminate elements of racism in themselves. But the fact is, racism is not this simple; it is not simply an "emotional fear response." At times, it may be a fear response. But it has many other forms and many manifestations. In short, the basis for the existence of racism is not limited simply to fear.

If one observes the prevalence of racism in very young children, one would in all probability conclude that racism is a conditioned response which is not in itself based on fear. Further observation might also reveal that as the children become older this conditioned response (in all too many cases) is internalized and incorporated as part of the integrated personality and value system of the adult. Thus, when and if it is removed, a reorganization of the whole person takes place. In short, the person becomes what he was not. This process will affect, in different degrees, the person's entire personality. Just think, for a moment, what would happen to a member of the KKK if he were to suddenly find that his racist point of view no longer existed within him — his circle of friends would change; his pattern of thinking would be altered; the thoughts of his friends or significant others would change; his thoughts about himself would change; his old perceptions would no longer serve him. Well, you take it from here!

Many racially prejudiced white individuals have been taught that they are superior to black people, *ipso facto*. This is taken as a fact (without any basis in fact) and as a source of pride. Many everyday situations and events help to re-

inforce this pride, e.g., separate schools, segregated eating, and social facilities, segregated employment in which whites are found holding jobs at the top of the job hierarchy, segregated playgrounds, etc. Thus, the racist view becomes a way of life, a matter of fact and not a fear response.

If racism is not an "emotional fear response" (and I maintain that it is not), and if counselor educators are opposed to racism in counselors (and it appears that they are), then racism must be handled in counselor education programs by providing situations much like the T-group or sensitivity training situations so that a prospective counselor will have to confront himself and those whom he despises. My racism, no matter how I strive to control it or understand it, as long as it exists will be part of my personality. It will be part of the "self" that I present. The only way that it will not be present in the counseling encounter is that it is not present in me. Such a person needs to experience feelings of congruence, empathy, and positive regard for the detested group. There is no better way to communicate this than through personal confrontations.

If racism is primarily a way of life in our society (and I believe that it is), then our regular counseling and guidance education programs are not set up to deal with a problem as widespread and as ingrained as this one is. It is true, however, that some counselor education programs are taking credit for having eradicated racism in their counselors. It is possible that their counselors were not racists from the start; it is possible that their counselors remained racists while presenting the behavior to the counselor educator which the counselor educator expected of them; it is possible that no real measures of racism in counseling have been taken.

I am advocating intense practicum provisions in all counselor education programs, a practicum that relies heavily upon research data from investigations in sensitivity training, a practicum which pays particular attention to racism, one that does not leave the removal of racism to chance. *Sinclair O. Lewis, Associate Professor of Education and Psychology, Alabama State College, Montgomery.*