"Beyond Bashing"

A White Male Manager's Inquiry into Diversity and Justice

Presented at the Department of Energy Contractors Diversity Conference
Downers Grove, Illinois, June 4 - 5, 1996 (updated January 1997)

by

John E. Foley, Ph. D.
810 9th St., Hood River, OR 97031
Phone/Fax: 541-308-0509
e-mail: JefEthics@aol.com

No one can be authentically human while he prevents others from being so.
Paulo Freire (1990, p. 73)

I. Backlash and bashing

In the past few years, the "angry white male" has appeared on the front lines of the racial and gender battles going on for equality in America's workplaces (Galen and Palmer, 1994). Baker (1996, p. 141-142) discusses the resistance, resentment, and anxiety of such males and their backlash to affirmative action (AA) programs,

> *Much of the resistance to affirmative action came from white males, who hold most of the decision-making positions in corporate America. Many white males believed that their self-interests and dominance were threatened by the increased competition for jobs, education, and housing from white women and people of color. Their resentment and anxiety were expressed in arguments that affirmative action was in conflict with the corporate meritocracy, that companies were hiring unqualified woman and minorities in order to meet affirmative action quotas, and that affirmative action meant a general lowering of standards.*

Hacker (1995, p. 4) notes that "most white Americans believe that for at least the last generation, blacks have been given more than a fair chance and at least equal opportunity, if not outright advantages." He further notes (p. 35) that some whites "have even been heard to muse that it's better to be black, since affirmative action policies make it a disadvantage to be white."

O'Reilly (1992) believes that the backlash against affirmative action and increased diversity in the workplace may cause large numbers of white men to retreat and withdraw from productive participation at work. He suggests that if we expect to benefit from increased diversity in the workplace,

> *we must help not only minorities but also white males with their adjustment to a diverse workplace. If we don't, white males will disengage, and we won't get the benefits everyone hoped for from diversity.*

Curiously, academic scholars have paid little attention to the impacts of increased diversity in the workplace on white males (Tsui, et. al., 1992, p. 549). Bowser and Hunt (1996, p. xviii) point out that in the past studies of gender and race relations have focused almost exclusively on women and people of color. They note that it "now seems odd that important work on discrimination and prejudice against Blacks concentrated almost exclusively on Blacks rather than on those who act out the discrimination and prejudice." It was as if there has been a consistent bias among many scholars "of taking white behaviors and attitudes as normative and therefore not subjects for study in their own right."

In this paper, I discuss my real-life struggles as a white male manager in resisting backlash and moving beyond the bashing that I felt I was receiving from women and minorities. In addition, I outline steps that other white males might take to begin the journey from resistance, resentment, and anxiety to full and positive participation in the richly diverse workplace of the future.

II. From physics to frustration

I'm a physicist and nuclear engineer by training, and I worked at the Los Alamos National Laboratory (LANL) for nearly 25 years, from 1969 to 1993. I came to Los Alamos to do good science, and I did lots of it (e.g., in international nuclear safeguards and nuclear reactor safety). It was while I was the leader of a large research group in the early 1980's that I learned that there is more to doing good science than just science, i.e., I learned that the human issues are also important. From 1986 to 1993, I was the first Director of Human Resources of LANL.

Like most other well-intentioned white male managers, I believe in justice, equality, and merit. I like the idea that there is strength and creativity in diversity. And I feel I shouldn't do harm to anyone because of race, gender, or class.

But by 1989, three years after becoming the Director of Human Resources, I felt I was under siege from women and minority groups as well as many of my white male colleagues because of their criticism and distrust of our diversity and AA/EEO efforts. For example:

- Women and minority groups: These groups demanded we do more and more for them. Every time we did something for them, they came back with additional demands for us to do even more. Our help never seemed to satisfy them. Their demands seemed insatiable.

- My white male colleagues: Many white male managers resented and resisted our diversity initiatives because they either didn't believe there were problems related to the employment and promotion of women and minorities or they felt these problems would go away with time. Their attitudes were, "We came here to do science, not this AA/EEO stuff. Just leave us alone." I remember an especially ugly conversation with a senior-level technical leader who, when I encouraged him to recruit more women scientists, said that I was causing the "ruin of the quality of the scientific staff of LANL."

- My bosses: They wanted "mechanical" or quick fixes to the AA/EEO problems at LANL; i.e., "What's taking you so long?"

I expressed my frustrations about this state of siege, somewhat facetiously, in the spring of 1989 by describing a "law" of diversity, which I called "Foley's Law,"

If you are a white male who is involved in diversity and AA/EEO programs,

1. You'll eventually have the women and minority leaders mad at you because you cannot do enough to help their causes; i.e., you become caught in an ever increasing requirement for affirmation.

2. You'll eventually have the white male managers mad at you because you're doing too much; i.e., you threaten their traditional world.

3. Therefore, you'll eventually fail.

I didn't like the "bashing" I was getting for trying to help women and minorities, and I was sick and tired of being viewed as the bad guy by everyone. In addition, I didn't feel good about myself. Instead of feeling respected, appreciated, and trusted for my efforts, I felt attacked, blamed,

and distrusted. It was as if I was under siege from everyone and from every direction.

It is not uncommon, I think, for white males who are involved in social issues to feel this way. For example, President Jimmy Carter expressed similar frustrations with his interactions with women and minority groups (Powell, 1984):

> *President Carter used to meet every couple of months with the Congressional Black Caucus . . . As a result he was subjected to public excoriation by the caucus leadership following every meeting, usually from the front steps of the White House, because he would not agree to everything they wanted. . . The behavior of some of the national women's groups was, if anything, worse. Their reaction to Carter, who agreed with them on most things except federal funding of abortion, was to chain themselves to the White House fence.*

What I didn't understand in 1989 was that our approach to diversity had little chance of succeeding. Even though I sincerely believed we were helping women and minorities to be more successful at LANL, our efforts were, unfortunately, patronizing, condescending, and demeaning. Our efforts to help were a continuation of the *subtle* dominance of men over women, whites over non-whites, scientists over non-scientists, etc. that had gone on at LANL for nearly 50 years, as well as at other national laboratories, government agencies, private companies, and universities throughout our country.

III. A model of growth

A model for illustrating the growth in understanding diversity issues that is typical of white male managers is shown in Fig. 1. This model is base on the works of various academic scholars, such as William G. Perry, Jr. (1970), James A. Banks (1988), Milton J. Bennett (1986), and J. E. Helms (Jones and Carter, 1996), cross-cultural awareness trainers, such as Lillian Roybal Rose (1996), and on my personal experiences and observations in the workplace during the past decade.

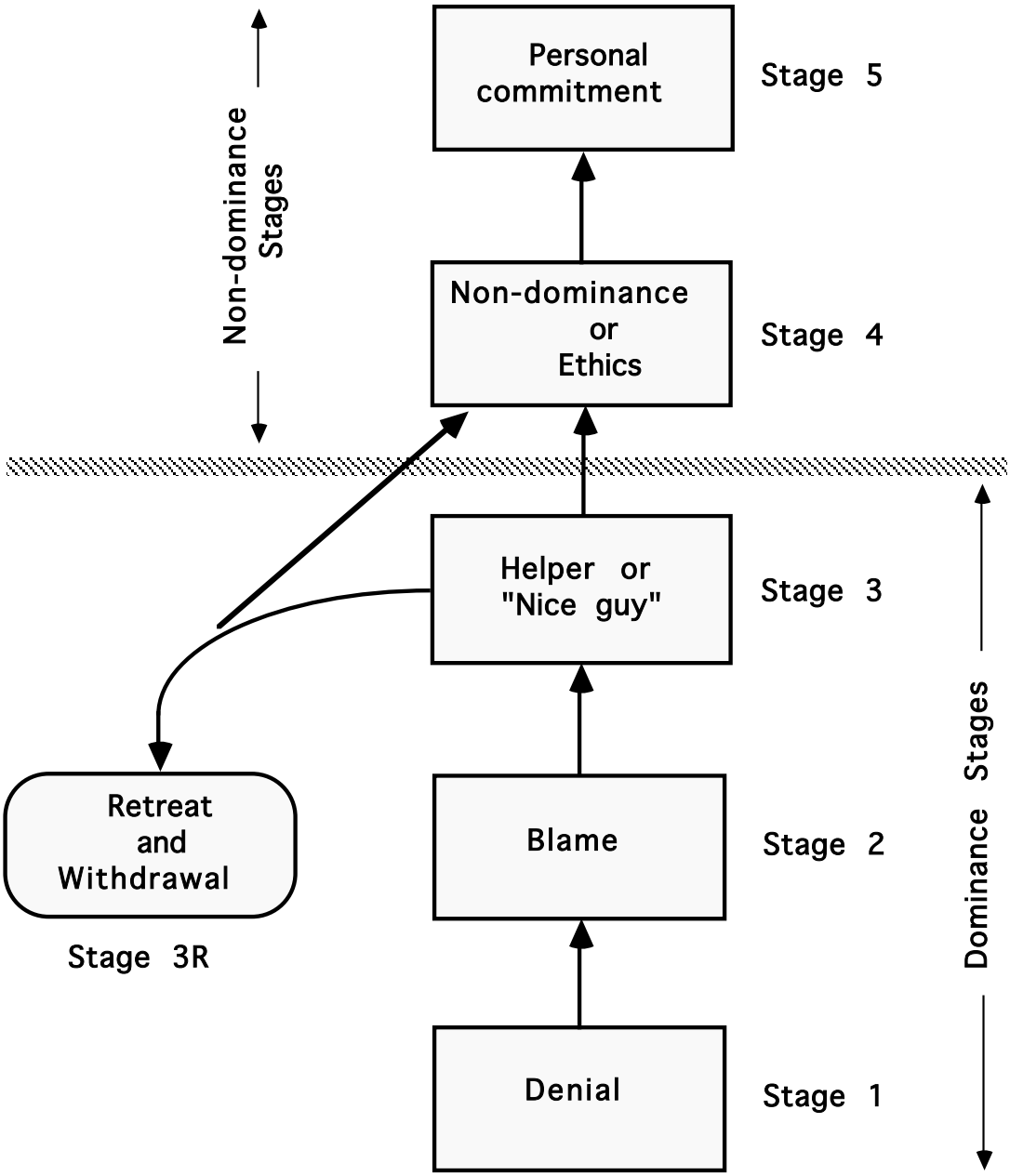

Fig. 1. Stages of personal growth from "Denial" to "Personal Commitment." Stage 3R is one of retreat and withdrawal, which can be avoided if imbalances in power and dominance are addressed. Otherwise, Stage 3R is probably inevitable.

-5-

I must emphasize that the model shown in Fig. 1 is *a model* that describes a typical pattern of growth for a white male manager as he struggles to understand the complex racial, gender, and class issues found in the workplace. But it is not *the model.* Because of the complexity of the issues surrounding diversity in the workplace, different observers and analysts will, after all, describe differently what they see and feel. There are multiple valid perspectives of complex issues. The process I used to arrive at this model was not meant to produce the only description that wise men and women could agree on (see Kidder, 1994). I rely much on personal observations and intuitive assessments, as well as on the academic literature.

The lower stages of Fig. 1 (Stages 1, 2, 3, and 3R) define an approach based on dominance in dealing with diversity in the workplace. This approach invariably leads to resentment, resistance, frustration, and retreat and withdrawal. In this dominance model, the white male manager moves through three stages of growth and one of retreat and withdrawal as he struggles to understand diversity issues.

Stage 1: Denial. The manager is oblivious to race or gender issues, simply chooses to remain unaware (only members of the dominant culture have the "luxury" of such ignorance), or denies their central importance in the workplace; i.e., "I don't see any problems, and I don't discriminate against anyone. We live in a 'colorblind' society. I've always been judged by merit, and I only judge merit." A person in this stage believes that "our country has transcended racism and even color consciousness . . ." (Lazarre, 1996, p. 14) and that race and gender no longer matter.

Stage 2: Blame. The manager believes the problems are caused by the women and minorities; i.e., "I certainly don't discriminate -- they're the ones who do. It's reverse discrimination. They should quit being victims. I've made it by my own efforts -- why can't they do the same? This emphasis on 'diversity' is wrong because it divides us. Why can't they act like the rest of us Americans? Can't we all just get along?" A scientist in this stage also would say, "I came here to do good science, not this diversity stuff."

White males in this stage believe that diversity and affirmative action programs lower performance standards and "special assistance erodes the character of those so assisted, by allowing them to get by too easily." (Hacker, 1995, p. 56)

The label of the "angry white male" fits the attitudes and behavior of the person in Stage 2. Such behavior is governed by fear, such as fear of loss

of power and privilege, fear of competition, and fear of change (see Chesler, 1996).

Stage 3: Helper or "Nice guy." The manager has a sincere desire to "help" women and minorities, and he recognizes there is strength in diversity; i.e., "Even though I've never discriminated against anyone, I feel a little guilty about the way 'they' have been treated in the past, so we need to help them. Also, there is going to be lots more of them in the workplace in the future, so we need to learn to work with them." A white manager in this stage also tends to romanticize elements of the cultures of minority groups, such as the spirituality of American Indians (Smith, 1996), but demeans his own white culture as "wonderbread," i.e., empty and boring (Kivel, 1996, p. 38). Even though this manager knows intellectually that racism is wrong, he is uncomfortable in dealing with people of color. He knows that men and whites have enjoyed privileges in our society and in the workplace at the expense of women and people of color, and he is somewhat willing "to accept personal responsibility for racial conditions that prevail in this country." (Hacker, 1995, p. 58) Thus, he is haunted by guilt and shame.

Stage 3R: Retreat and Withdrawal. The manager becomes frustrated with his efforts to help. He is criticized by women and minorities for not doing enough, and, at the same time, he is criticized by his white male colleagues for doing too much (i.e., "Foley's Law"). Consequently, his feelings get hurt because he isn't appreciated, and he also fears losing the respect of other white males. Therefore, he begins to rationalize the problems away, pulls back from helping, becomes a captive to political correctness, and "numbs out." He keeps his distance, both physically and emotionally, from woman and minorities, i.e., "distance becomes a singularly effective mode of defensive adaptation" (Kovel, 1970). He achieves his AA/EEO goals through acts of "cynical tokenism" (West, 1994).

This manager's politically correct behavior is motivated by the fear of acting inappropriately around women and minorities, which would, of course, expose his racism and sexism. Samuel L. Gaertner and John F. Dovidio (1981, p. 209) note that:

> *Instead of responding spontaneously and naturally in interracial situations, the . . . [manager is] motivated primarily to avoid acting inappropriately. Acting inappropriately in interracial situations would be very costly because of the obvious threat to the nonprejudiced self-image.*

Lillian Roybal Rose (1996, p. 42) points out that these defensive behaviors of white people, such as political correctness, lack of spontaneity, and rigidness are difficult for women and minorities to deal with:

> *For People of Color, an encounter with a white person who knows what is right but has not processed it emotionally can be frustrating and exhausting. Every word, every signal breeds confusion. Whites busily guarding a politically correct posture are impossible to reach on a human level, because they have an image to protect.*

IV. The isolation of dominance

By the spring of 1989, three years after becoming the Director of Human Resources at LANL, I was, unfortunately, quietly retreating and withdrawing into Stage 3R, as clearly illustrated by the frustrations I expressed in "Foley's Law." Even though I knew that racism and sexism were wrong, my interactions with the women and minority groups were uncomfortable and rigid, at best. I felt I always had to be on guard -- to walk on eggs -- so as not to say something or do something wrong.

I felt very vulnerable, very isolated.

V. The costs of racism to whites

Even though the pattern of denial, blame, helping, and retreat and withdrawal -- shown in the lower stages of Fig. 1 -- is a common experience among white male managers, *it is not inevitable.* Fortunately, this pattern can be broken. However, before I could begin to move out of the retreat and withdrawal stage (Stage 3R), it was necessary for me to rethink why I should continue trying to help women and minorities when it is so frustrating and painful to do so. I wondered, "Why bother? Why should I care? Anyhow, it's not my problem."

When I asked Lillian Roybal Rose, a cross-cultural awareness trainer, these questions, she surprised me by saying (Roybal Rose, 1990),

> *John, don't ever do anything to "help" me. If you do, I'll eventually hate you for it because your actions will be condescending and patronizing. And I don't want to hate you. You must fight racism and sexism for yourself, not for me. You fight them because of what you lose if you don't. And what you lose are genuine human connections and*

relationships. You lose your humanity, your authenticity. John, help yourself, not me.

These words echoed those of Paulo Freire (1990, p. 73), "No one can be authentically human while he prevents others from being so."

All forms of oppression -- including those found in the workplace, such as racism, sexism, classism -- are based on dominance and imbalances in power. And even though oppression "involves the power of the strong being exerted against the often mild resistance of the weak" (Hallie, 1982, p. 13), we must recognize that it can be quiet and subtle as well as dramatic and violent. Dominance interferes with the establishment of authentic and trusting relationships, i.e., "It's dominance, not differences of opinion, that causes conflict between individuals" (Roybal Rose, 1990).

Roybal Rose also suggested that I can begin to reclaim my humanity by identifying and reducing my own subtle racist and sexist attitudes and behaviors. She said that by helping myself, I would also be helping her indirectly by becoming an ally in her struggles with racism and sexism. But because I would be directly helping myself, my efforts would no longer be seen as patronizing or condescending.

Her words rang true -- *and I was devastated by them.* It had never occurred to me that I was losing anything because of racism and sexism, and I had conveniently ignored any thoughts that I might be a subtle racist and sexist. Racism and sexism were, I had believed, the issues of women and minorities, not mine. Now they had to become my issues, too.

In the years since I met Roybal Rose in 1990, I've discovered that other authors similarly discuss the loss or costs of racism to white people. For example, Kivel notes that (Kivel, 1996, p. 36):

We tend to think of racism as a problem for people of color and something we should be concerned about for their sake. It is true that racism is devastating to them, and if we believe in justice, equality and equal opportunity for all then we should be trying to end it. . . However, the costs of racism to white people are devastating, especially to those of us without the money and power to buffer their effects. They are not the same costs as the day-to-day violence, discrimination and harassment that people of color have to deal with. Nevertheless, they are significant costs that we have been trained to ignore, deny or rationalize away. . . We may even find it difficult to recognize some of the core costs of being white in our society.

Kivel, like Roybal Rose, argues that racism interferes with the establishment of genuine human relationships, i.e., "we may have lost relationships with people of color because the tensions of racism make those relationships difficult to sustain." Other costs of racism to whites include (1) "Our moral integrity is damaged as we witness situations of discrimination and harassment and do not intervene" and (2) "Our feelings of guilt, shame, embarrassment or inadequacy about racism and about our responses to it lower our self-esteem."

Henri J. M. Nouwen notes that when we dominate a space, there is no room for others (Nouwen, 1979, pp. 89-92), and that's why, as Roybal Rose argues, genuine human connections cannot happen in an environment with imbalances of power. Nouwen suggests that when we quit dominating (Nouwen, 1979, pp. 91-92),

> *we can be free to let others enter into the space created for them and allow them to dance their own dance, sing their own song and speak their own language without fear. Then our presence is no longer threatening and demanding but inviting and liberating.*

Fortunately, we can unlearn our need to dominate over others. We can uproot our racist and sexist behaviors and unlearn them (Kivel, 1996).

Sissela Bok, a moral philosopher, points out that (Moyers, 1989, p. 236), "You have to know that the power is there, and then you have to see if you can possibly live without it . . . you try to lead your life so that you communicate with other people without trying to manipulate them." She suggests that each of us begin to reduce dominance and the misuse of power in those spaces or zones (called "zones of peace") in our lives that we have influence in, such as our family or workplace. We should start small, then expand into the larger community. Personal change is an important prerequisite for larger organizational or societal change.

Chesler (1976) helped me recognize and understand the insidious nature of institutionalized oppression (racism, sexism, classism, etc.) that is deeply woven into the fabric of American life. Institutionalized oppression is the (1) collection of shared prejudiced beliefs and attitudes that are (2) reinforced through the power of institutions (i.e., government agencies, corporations, organizations, churches, schools, families, etc.) in laws, rules, policies, practices, and privileges to (3) enhance the economic, social, and political rewards of the dominant group (white, male) at the expense of other groups. In addition, I learned that an effect of institutionalized oppression on whites

is a numbing of the senses to the pain and hurt done to others, i.e., "With institutionalization comes a kind of obliviousness among those not being directly hurt . . . and so I am diminished in my humanness (Lazarre, 1996, p. 12)." I learned that because I'm white, male, technical, a Ph. D., and a senior manager, I automatically control significant power in the workplace, and I can choose to either misuse this power to dominate over and subtly oppress those who are not white, not male, not technical, not a Ph. D., or not managers, or use this power to work to dismantle the framework or structure of institutionalized oppression at LANL. In order to dismantle such frameworks, bell hooks (hooks, 1995, p. 195) notes that both individual and collective efforts are necessary:

> *While it is important that individuals work to transform their consciousness, striving to be anti-racist, it is important for us to remember that the struggle to end white supremacy* [i.e., racism] *is a struggle to change a system, a structure. . . For our efforts . . . to be truly effective, individual struggle to change consciousness must be fundamentally linked to collective effort to transform those structures that reinforce and perpetuate white supremacy.*

VI. From dominance to diversity

In his article on "Whites in Multicultural Education," Gary R. Howard (1993, p. 37) asks the key question with regards to one's passage from the lower, or dominance, stages of Fig. 1 (Stages 1, 2, 3, and 3R) to the higher ones (Stages 4 and 5):

> *What must take place in the minds and hearts of white Americans to convince them that now is the time to begin their journey from dominance to diversity?*

At this point in my personal journey through the stages from dominance to diversity, it had become clear -- in both my mind and heart -- that:

1. I lose my humanity and authenticity as I collude with the institutionalized oppression in the workplace (at LANL) because I participate in the continuation of an unjust system, and

2. as I unlearn my subtle sexist and racist attitudes and behaviors, I not only reclaim my humanity and authenticity but I also become an ally to women and minorities in their fight against sexism and racism.

Thus, unlearning sexism and racism became important to me. But I wondered, "How do I do it? And what do I need to do to move to the higher stages of Fig. 1?"

As it turned out, the process I needed to go through to unlearn subtle racism and sexism was as emotional (i.e., in the heart) as it was intellectual or cognitive (in the mind). And Roybal Rose encouraged me "not to shrink from the emotional content of this process." She explained (Roybal Rose, 1996, p. 42):

> *When the process is emotional as well as cognitive, the state of being an ally becomes a matter of reclaiming one's own humanity. Then there is no fear, because there is no image to tear down, no posture to correct. The movement to a global, ethnic point of view requires tremendous grieving.*

Fortunately, insights into what I needed to do are found in the recent works of various scholars and trainers, such as Mark A. Chesler (1995, 1996), Andrew Hacker (1995), bell hooks (1995), Gary R. Howard (1993), Paul Kivel (1996), Lillian Roybal Rose (1996), and Cornel West (1994).

Stage 4 of Fig. 1, then, is best described as:

Stage 4: Non-dominance or Ethics. The white male manager understands the institutional nature of oppression in the workplace and knows that he has a moral or ethical obligation not to collude with the oppression. He can no longer succumb "to the profane trivialization" (Havel, p. 54) that racism and sexism cause to his own (and other's) humanity. He must continually work to overcome his subtle racism and sexism. As he does this, he begins to reclaim his own humanity and authenticity. He "must constantly do battle with his own feelings of innate superiority and the confidence that he already knows and understands everything," and he knows that these "myths go deep into the core of most white males and are not easily overcome" (Schaef, p. 15). Some things he needs to understand and work on are briefly outlined below:

1. Institutionalized oppression and dominance, which are based on imbalances in power due to race, sex, job type, education, age, tenure, etc., *cause* and *perpetuate* injustice and unfairness in the workplace.

   Once I understood that this "invisible" system of institutionalized oppression existed at LANL, as well as at most other organizations, and that this system automatically and silently provides advantages to individuals in privileged groups -- white, male, technical, Ph. D., like

myself -- then I had to accept the grim fact that *the concept of merit is a myth* (McIntosh, 1988, p. 9).

This realization is truly distressing, and it is devastating to anyone who believes in justice, equality, and merit. As long as I believed that racism and sexism are simply the actions of one prejudiced individual against another individual, rather than actions that are supported by the system of institutionalized oppression, then the concept of merit in the workplace can still be valid. However, once I understood that oppression is institutionalized, then merit does not exist.

2. Justice must become a major goal of our organizations. And because I now know that the unfair system of institutionalized oppression exists, I then either have to continue to live with the injustices and the privileges the system provides, or work to dismantle the system. From an ethics standpoint, there is no great moral dilemma or challenge here (Kidder, 1995, p. 17), and it's not hard to decided what to do; I must actively help dismantle the system.

   Today, most people argue the importance of paying attention to diversity in the workplace from the standpoint of (1) legal arguments or (2) utility, or business necessity, arguments (i.e., there is strength and creativity in diversity; there is going to be a lot more of "them" in the workplace soon; etc.), but I believe these arguments are insufficient.

   Justice is the most powerful argument for diversity because it requires that the system of institutionalized oppression be dismantled. Justice must become a fundamental part of the overall organizational vision and strategy. Bernardo M. Ferdman and Sari Einy Brody (1996, pp. 285-286) make similar arguments that attention to diversity be based on moral imperatives, such as justice and equality, as well as legal and business necessity (i.e., utility) arguments.

3. Personal change is a prerequisite for organizational change. The white male manager must do lots of personal work on the following:

   - Develop a new sense of personal honesty, humility, charity, and impartiality (see Howard, 1993).
   - Discover through "self-examination" one's personal prejudices, fears, denial, and guilt (see Chesler, 1995, 1996).
   - Face up to one's personal discomfort in dealing with women and minorities and overcome the fear of acting inappropriately, i.e., be willing to be vulnerable.

- Read the works of other white people, women, and people of color who have wrestled with the issues of racism, sexism, etc. (see Chesler, 1995; Roybal Rose, 1995).
- Learn to really listen to others, i.e., to pay attention *without* intention (see Nouwen, 1979, p. 90).
- Engage in open and honest discussions of racism and sexism with other white people, women, and people of color (see Chesler, 1995).
- Learn about examples of institutionalized racism, sexism, etc. in the workplace and understand the loss to the organization because of racism and sexism.
- Rediscover white male pride and reconnect with the universality of all human experience (see Howard, 1993; Roybal Rose, 1996).
- Actively work with allies -- other white people, women, and people of color -- in the struggle to overcome racism, sexism, etc. in the workplace and in society (see Roybal Rose, 1996).

4. A review, revision, and renewal of organizational policies, norms, and beliefs that cause injustice must be made. Actions include:

   - Reduce isolation of women and minorities (e.g., establish special emphasis groups, ensure membership on committees, etc.).
   - Take serious efforts to curb sexual harassment on the job, through improved policies, training, and enforcement.
   - Adhere to the "rule of law," i.e., follow formal procedures to build trust in the system.
   - Provide credible informal and formal mechanisms to plead one's case (i.e., grievance process, ombudsperson program, etc.). Ensure that someone listens to and speaks for the employees.
   - Insist on openness and availability of information.
   - Anticipate that human interactions may get worse as the demographics change; explore ways to improve "contact hypothesis" interactions (Tsui, et. al., 1992).

VII. Personal commitment

The highest stage of Fig. 1, Stage 5, is characterized by a personal commitment to achieving justice in the workplace.

Stage 5: Personal commitment. The manager's actions and behaviors increase trust and strengthen authentic connections and relationships with all employees. He does this because he understands the loss to himself and to others caused by the subtle and not-so-subtle injustices and inequalities in the workplace. He has come to grips with his feeling of superiority and his

guilt, and he is proud to be a white male. He recognizes that "whites" and "males" are also a legitimate part of the diversity of organizations. He no longer needs to "help" women and minorities for their sake; instead, he is committed to justice. He is able to work comfortably among people with different perspectives because he knows he doesn't know everything, and he knows he and the organization will benefit from the knowledge, experience, and creativity of others.

This is a difficult stage for the white male manager because there are tremendous pressures from other white male leaders and managers -- who are still in Stages 1, 2, 3, or 3R -- for him to return to his old behaviors, i.e., to return to Stage 3R. The unforgivable sin in the system of institutionalized oppression found in the workplace is rebellion against its invisible norms. Like all authoritarian systems, the system of institutionalized oppression considers "obedience to be the main virtue and disobedience to be the main sin" (Fromm, 1947, p. 22). Václav Havel (1986, p. 44) points out that such an authoritarian system "requires conformity, uniformity, and discipline." In addition, he notes that "anything which leads people to overstep their predetermined roles is regarded by the system as an attack upon itself," because "such transgression is a genuine denial of the system."

Initially, life for the white male in Stage 5 is very difficult and lonely, because of the pressures to come back into line. He must continually resist these pressures by remembering that in the long run, the dismantling of the oppressive system will also be in his best interests. He will experience extreme isolation as other white male managers abandon him.

Roybal Rose (1990) warned me that the isolation I will experience in Stage 5 is probably the most difficult thing I'll have to deal with in my journey from dominance to diversity. "The isolation will kill you," she told me, "unless you establish deep human connections and relationships with other allies."

And she was absolutely correct -- these connections and relationships are essential.

VIII. References

Octave Baker, "The Managing Diversity Movement," in Benjamin P. Bowser and Raymond G. Hunt, *Impacts of Racism on White Americans,* Second Edition, Sage, Thousand Oaks, CA, 1996, pp. 139-156.

James A. Banks, "The stages of ethnicity: Implications for curriculum reform," in *Multiethnic education: Theory and practice,* Second edition, Allyn and Bacon, Boston, 1988, pp. 193-202.

Milton J. Bennett, "A Developmental Approach to Training for Intercultural Sensitivity," *The International Journal of Intercultural Relations,* Volume 10, 1986.

Benjamin P. Bowser and Raymond G. Hunt, *Impacts of Racism on White Americans,* Second Edition, Sage, Thousand Oaks, CA, 1996.

Mark A. Chesler, "Contemporary Sociological Theories of Racism," in Phyllis A. Katz, ed., *Towards the Elimination of Racism,* Pergamon, New York, 1976, pp. 21-71.

Mark A. Chesler, "Racetalk," *The Diversity Factor,* Spring 1995, pp. 37-45.

Mark A. Chesler, "Protecting the Investment," *The Diversity Factor,* Spring 1996, pp. 2-10.

Bernardo M. Ferdman and Sari Einy Brody, "Models of Diversity Training," in D. Landis and R. S. Bhagat (Eds.), *Handbook of Intercultural Training, 2nd Edition,* Sage, Thousand Oaks, CA, 1996.

Paulo Freire, *Pedagogy of the Oppressed,* Continuum, New York, 1990.

Erich Fromm, *Man for Himself,* Ballantine Books, New York, 1947.

Samuel L. Gaertner and John F. Dovidio, "Racism Among the Well-Intentioned," in Edwin G. Clausen and Jack Bermingham, ed., *Pluralism, Racism, and Public Policy: The Search for Equality,* G. K. Hall and Co., Boston, 1981, pp. 208-222.

Michele Galen and Ann Therese Palmer, "White, Male, and Worried," *Business Week,* January 31, 1994, pp. 50-55.

Andrew Hacker, *Two Nations, Expanded and Updated,* Ballantine, New York, 1995.

Philip P. Hallie, *Cruelty,* Wesleyan Univ. Press, Middletown, Conn, 1982.

Václav Havel, *Living in Truth,* Faber and Faber, Boston, 1986.

bell hooks, *Killing Rage,* Henry Holt and Company, New York, 1995.

Gary R. Howard, "Whites in Multicultural Education," *Phi Delta Kappan,* Sept. 1993, pp. 36-41.

James M. Jones and Robert T. Carter, "Racism and White Racial Identity; Merging Realities," in Benjamin P. Bowser and Raymond G. Hunt, *Impacts of Racism on White Americans,* Second Edition, Sage, Thousand Oaks, CA, 1996, pp. 1-23.

Rushworth M. Kidder, *Shared Values for a Troubled World,* Jossey-Bass, San Francisco, 1994, pp. 309-310.

Rushworth M. Kidder, *How Good People Make Tough Choices,* William Morrow and Company, New York, 1995.

Paul Kivel, *Uprooting Racism: How White People Can Work for Racial Justice,* New Society Publishers, Philadelphia, PA, 1996.

Joel Kovel, *White Racism: A Psychohistory,* Pantheon, New York, 1970, p. 61.

Jane Lazarre, *Beyond the Whiteness of Whiteness,* Duke Univ. Press, Durham, NC, 1996.

Peggy McIntosh, *White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies,* Working Paper No. 189, Center for Research on Women, Wellesley College, Wellesley, MA, 1988.

Bill Moyers, "Sissela Bok, Ethicist," *A World of Ideas,* Doubleday, New York, 1989, pp. 236-248.

Henri J. M. Nouwen, *The Wounded Healer,* Image Books, New York, 1979.

Charles A. O'Reilly III, in Glenn Rifkin, "Briefing from the Editors," *Harvard Business Review,* July-Aug., 1994, p. 8.

William G. Perry, Jr., *Forms of Intellectual and Ethical Development in the College Years,* Harcourt Brace Jovanovich, New York, 1970.

Jody Powell, *The Other Side of the Story,* William Morrow and Company, New York, 1984, p. 39.

Lillian Roybal Rose, private communications, Lillian Roybal Rose Seminars, P.O. Box M, Davenport, CA, 95017, 1990.

Lillian Roybal Rose, "Healing from Racism," *Winds of Change,* Spring 1995, pp. 14-17.

Lillian Roybal Rose, "White Identity and Counseling White Allies About Racism," in Benjamin P. Bowser and Raymond G. Hunt, *Impacts of Racism on White Americans,* Second Edition, Sage, Thousand Oaks, CA, 1996, pp. 24-47.

Anne Wilson Schaef, *Woman's Reality,* Harper & Row, San Francisco, 1986.

Paul Chaat Smith, "Be Like Nick," *Winds of Change,* Spring 1996, pp. 53-57.

Anne S. Tsui, Terri D. Egan, and Charles A. O'Reilly III, "Being Different: Relational Demography and Organizational Attachment," *Administrative Science Quarterly, 37,* Dec. 1992, pp. 549-579.

Cornel West, *Race Matters,* Vintage, New York, 1994, p. 35.

About the Author

John E. Foley is an independent teacher, writer, and consultant in the field of ethics, with an emphasis on workforce diversity; leadership and management; and science, technology, and society. He specializes in helping white male managers, who are frustrated and angry with diversity issues, and women and ethnic minority managers, who are weary and exhausted from the struggles for respect and fairness, find ways to build trust and transcend the barriers that currently limit the achievement of justice in the workplace.

Foley, who's academic training is in physics and nuclear engineering, worked at the Los Alamos National Laboratory (LANL) for 25 years, where he held positions as a research scientist, a technical manager, and the Director of Human Resources. It was while he was the Director of Human Resources from 1986-1993 that he became interested in ethics, workforce diversity, and trust building. In November 1993, he left LANL to concentrate on developing and teaching new approaches to trust building in the workplace, based on ethical theory and practice.

Foley taught classes in "Diversity in the Workplace" and "Everyday Ethics" at the University of New Mexico-Los Alamos. He moved to Hood River, OR in Sept. 2002.

For more information, contact:

John E. Foley, Ph.D.
810 9th St.
Hood River, OR 97031
Phone: 541-308-0509
e-mail: JefEthics@aol.com