

of racial issues—some Negroes have said they do not feel “on display” as they had in other interracial gatherings without any structure.

One could go so far as to assert that an interracial group which has avoided discussing racial issues has not reached a full communication.

*Q You indicate that deeper learning for the white visitors occurs when the Visit is in a Negro home. Isn't it “one-sided” to have most or all of the Visits there?*

This suggests repeated visits by the same group of whites. If this occurred, there would be every reason for feeling the program was one-sided, but the Interracial Home Visit is a single meeting, to give a group of whites an opportunity to learn about the race problem from those who know it best—Negro conversation leaders. The pertinent question is, “What setting contributes most to this learning experience?” On this basis, participants have found, as stated before, that the Negro home is the preferred setting. (Reasons for using the white home are given in an earlier section, “The Setting.”)

*Q What about reciprocal visits? Do you arrange these?*

No, for this is something the two parties can best arrange themselves. A white visitor who wishes to invite his Negro host to his own home can do so, of course—and the Negro host accepts or not according to his own personal inclination and availability. Many times such an invitation has come from a visitor on a Home Visit, but it is kept a personal matter—as it surely should be.

No one involved in the program . . . organizers, leaders, escorts . . . should expect this to occur automatically or be disappointed if it does not. In coming on a Home Visit many of the white visitor-learners are making a tentative first step in interracial understanding; it is not surprising that few immediately think of arranging a further meeting. Nor should visitors be recruited on the basis of a commitment to

entertain their conversation leader—not, at any rate, if the organizers are trying to reach uncommitted whites to give them a needed first experience in interracial matters.

*Q Surely you are just “saving the saved.” Do any deeply prejudiced white people come on a Home Visit?*

Occasionally, yes. However, the crucial group in racial issues are not the out-and-out bigots, who are a relative handful. It is the vastly larger number of “gentle people of prejudice,” as Gordon Allport so aptly termed them, most of whom do not even know they are prejudiced, who shape and maintain the racial segregation status quo. These are the people who can be interested in a Visit and who learn so much from one.

*Q How typical are the Negroes who serve as conversation leaders?*

Who is “typical?” No one Negro can “represent” the entire Negro community nor “speak for the race.” If the question means, “Does the cross section of Negro conversation leaders represent a cross section of the Negro community?” the answer is, no, and it may be well to explain to white visitors in the orientation before the Home Visit that the Visit does not attempt to show them the destitute side of the Negro community—it is assumed all whites know this exists. Furthermore, few people who are destitute care to invite strangers to their home. But aside from the materially needy group, the range of backgrounds among the Negro conversation leaders is very broad, from people of very modest circumstances to those who are quite wealthy. As mentioned in the section on “The Conversation Leader,” the key qualities of the leader are warmth and openness, not formal educational or occupational attainments.

*Q How do you match backgrounds of Negro conversation leaders and white visitors?*

This is not necessary; in fact, there may be added interest to the Visit if there is variety