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Beyond Busing

A Metrowide Dialogue on the Challenges of Education and Housing Segregation

News from the Community Circle Project

Update #1

February, 1997

Community Circle Dialogue, 'Beyond Busing,' kicks-off December 10, now moves to next stage

The Community Circle Collaborative officially "kicked off" December 10, 1996 with an inspiring event that filled the St. Louis Park City Council chambers with more than 100 people. This "Call to Action" to potential Sponsors drew representatives from a wide variety of organizations—including churches, advocacy groups, academia, and public agencies—as well as individual citizens who learned of the event through a supportive editorial in the *Star Tribune*.

After a warm greeting from St. Louis Park Mayor Gail Dorfman, the morning began with speeches by former St. Paul Mayor George Latimer and education expert Dr. Josie Johnson, both of whom exhorted the group to sponsor *Community*



Circles as a way of "moving our community."

"We must learn to *listen* to each other," emphasized Dr. Johnson.

The next two speakers—Curt Johnson, chair of the Metropolitan Council, and Yusef Mgeni, President of the Urban Coalition—went into detail about why

our region needs to confront and link the issues of housing and education.

"Our metro area faces serious challenges in growing to meet its housing and education needs," Mr. Johnson explained. "Its ability to do so equitably is hampered by fear and ignorance."

Mr. Mgeni's presentation, telling the story of urban communities that are increasingly isolated and poor, also spoke to the need for renewed dialogue, understanding, and hope.

Following these presentations, individuals representing the State Legislature, an outer-ring suburban church, an inner-ring suburban school, a nonprofit housing developer, the media, and the Minneapolis mayor's office all described why they plan to participate in a *Community Circle*.

They urged their peers to join them in sponsoring and supporting the dialogues. The event concluded with an explanation of the "nuts and bolts" of sponsoring or convening a *Community Circle*. Participants learned how *Community Circles* work, the "charge" to be given to the circles, and the project's timetable.

As the event concluded, many new Sponsors submitted their "Pledge of Participation" and began the important work of organizing a *Community Circle*.

To new Sponsors and others who attended the kick-off, "thank you!"

Copies of the "Sponsor Packets" handed out at the kick-off are available.

In addition, a summary video of the event, produced by Minneapolis Telecommunications Network, will be available. For additional information, contact coordinator Dick Little at 871-8980 (fax: 871-8984).

A Word from the Project Coordinator...

We are pleased to issue our first newsletter to participating and potential partners of the *Community Circles Collaborative*. This is the first formal update since the Kick-Off Forum in December. Since the Kick-Off, many new participants have volunteered to serve as facilitators, sponsors, resource partners and discussion participants. We welcome your ideas as the project proceeds.

This newsletter is intended to give you the information you need to proceed with your part in this metrowide dialogue project. Articles cover the upcoming facilitator training sessions, highlights of the forthcoming *Discussion Guide*, a timeline of activities, and news from project sponsors. We still need to receive pledges of participation. Sponsors also should identify facilitators who they want invited to the facilitator training.

Please contact us if you still have questions or if you need additional information. We look forward to supporting you in implementing what may prove to be the Twin Cities region's most ambitious citizen dialogue to date.

Dick Little, Coordinator

Community Circle Collaborative/Education and Housing Equity Project

122 West Franklin Avenue, Minneapolis, MN 55404

Phone: (612) 871-8980 Fax: (612) 871-8984

Training

Facilitator Training Dates Set for February 15 and also February 20

Two *Community Circle* Facilitator Training Sessions have been scheduled to prepare facilitators for leading *Community Circles* during the months of March and April.

Trainings will take place on Saturday February 15, 1997 from 8:30 AM-12:30 PM and Thursday February 20, 1997 from 6:00-9:30 PM.

Both sessions will take place in the Marshall Room of the Christenson Center on the campus of Augsburg College. People who will be facilitating community circles are strongly urged to attend one of these sessions.

See insert for additional details, map, and registration form.

For more information contact Bruce Vandal at the Minnesota Minority Education Partnership, Inc. Phone: (612) 330-1509. e-mail: vandal@augsborg.edu

This newsletter is published by the *Community Circle Collaborative* to update sponsors, participants, facilitators and other interested parties.

For additional information, or to get on the mailing list, contact:

Dick Little, Coordinator
Education and Housing Equity Project
122 West Franklin Avenue, Suite 320
Minneapolis, MN 55404
Phone: (612) 871-8980
Fax: (612) 871-8984

Newsletter Production:
Steve Share/
Community Media Services

Discussion Guide: Sneak Preview

The *Community Circle Discussion Guide*, now in the final stages of preparation, will offer a framework for thinking and deliberating on the issues of segregation.

Modeled after the format that the National Issues Forum uses in their discussion guides, the *Discussion Guide* will begin with a Forward that will explain the purpose of the project and "the charge" that is to be presented to the *Community Circles*.

All Circles or discussion groups will be discussing these two questions:

■ **What are the impacts of existing patterns of job and residential segregation on educational achievements and life opportunities for families and children in the Twin Cities area?**

■ **What can or what should we, as individuals and as a community, do to enhance the educational, economic and life opportunities for all children?**

Next, the *Discussion Guide* will present an introduction to the issues of housing and education and highlight why and how these issues are connected.

In the final sections, the *Discussion Guide* will present three different, but not mutually exclusive perspectives on

The Community Circle Discussion Guide



A Resource Guide for 'Beyond Busing: a Metrowide Dialogue on the Challenges of Education and Housing Segregation'

dealing with the problems of economic and racial segregation. These "policy alternatives" will serve as a beginning point for the public deliberation by each *Community Circle* discussion group.

The three "choices" are tentatively described as: 1) "Enrichment: Helping to Build Existing Communities;" 2) "Personal Responsibility: a Return to Traditional Community Values;" 3) "Mobility: Creating More Choices."

The booklet will describe each option in terms of its diagnosis of the problem, prescribed programs to pursue, why this course of action merits support, and what its critics say.

The guide will conclude with a bibliography of additional sources and readings.

If you can recommend materials for use in this project and in the study guide, please contact Kristi Greenwalt, principal writer for the *Community Circle Discussion Guide*, via e-mail: kgreenwalt@hhh.umn.edu

Or, write or fax: Kristi Greenwalt
c/o Education and Housing Equity Project, 122 W. Franklin Ave., Suite 320, Minneapolis, MN 55404. Fax number: 871-8984.

Some of the Partners who originally helped to organize the "Beyond Busing" Community Circle Dialogue include:

The Metropolitan Interfaith Council on Affordable Housing, The Minneapolis Initiative Against Racism, The Minneapolis Public Schools, The Minneapolis Telecommunications Network, The Minnesota Council of Churches Anti-Racism Initiative, The Minnesota Fair Housing Center, The Minnesota Minority Education Partnership, The Minnesota Public Radio Civic Journalism Project, Twin Cities Free-Net, The University of Minnesota Law School's Institute on Race and Poverty, The Urban Coalition.

National Partners include:

The Kettering Foundation/National Issues Forum, The Study Circles Resource Center.

News from Sponsors

Look Who's Joining the Growing List of Sponsors for the Community Circle Dialogue!

The growing list of *Community Circle* sponsors now includes churches from Minneapolis to Burnsville, school districts (including school board members and superintendents), housing authorities, human rights commissions, municipalities (including mayors and city council members), local chambers of commerce, neighborhood associations and a variety of community-based organizations.

In **Richfield**, for example, the School District is collaborating with the Richfield Community Council and the local chapter of the League of Women Voters to convene and co-facilitate at least two study circles.

The **City of Golden Valley** is jointly sponsoring *Community Circle* discussion groups with its Black History Month Advisory Committee, the Twin West Chamber of Commerce and the Hopkins School District.

Other partners, such as the University of Minnesota's **Newman Center** are sponsoring a speaker series on housing and segregation.

Following these presentations, the partners will extend an invitation to participants

to form a *Community Circle*.

Members of **Ascension Church** in north Minneapolis are sponsoring a *Community Circle* that will include citizens of African-American, Latino/Chicano and European/Caucasian heritage from Minneapolis, Brooklyn Park, Brooklyn Center and Maple Grove.

Meanwhile, the Interfaith Action Core Team of **St. Joan of Arc Church**, a metropolitan parish in south Minneapolis, is also forming a study circle.

Also in south Minneapolis, the Sabathani Community Center is sponsoring a circle jointly with the Central Neighborhood Improvement Association.

In cyberspace, the Twin Cities Free-Net is proposing two on-line conferencing projects in support of the *Community Circle* project.

Other groups and organizations who have "signed on" or are about to join include:

Edina Public Schools and Human Rights Commission; Minneapolis Community Education; Southside Neighborhood Housing Services; Presbyterian Church of the Apostles, Burnsville; First Universalist Church of Minneapolis; St. Louis Park Pub-

lic Schools, Housing Authority, Human Rights Commission and Office of the Mayor; Seward Neighborhood Group; Field-Regina-Northrup Neighborhood Association; Grace University Lutheran Church; Panorama Consulting and Training; Saint Paul Public Schools and Human Rights Department; Family and Children's Service, Hennepin County; Greater Minneapolis Day Care Association; St. David's School, Minnetonka; Holy Trinity Lutheran Church, Minneapolis; Whittier Alliance (Housing Committee); West Metro Education Program; United Way of the Minneapolis Area; Mediation Services (Anoka County), and City of Eden Prairie, Office of the Mayor (pending).

Individuals representing many more organizations attended the Kick-Off forum and are "part of the network."

To get involved, please sign and return the *Participation Pledge Form* on the reverse side of this page. Or, if you need more information before making a commitment, send in the form below. We look forward to hearing from you!

Join the Community Circle Discussions!

We would be interested in sponsoring or convening a *Community Circle* discussion group!

Please send more information.

Name of Sponsoring Organization: _____

Address: _____

Name of Contact Person: _____ Phone: _____

Fax: _____ E-mail: _____

We will co-sponsor a *Community Circle* with the following organization: _____

We would like our *Community Circle* to be paired with a circle from another organization!

Note: If you plan to provide your own facilitators, please include their names, addresses, phone numbers, and fax numbers below. They will be invited to attend one of two training sessions scheduled for February 15 and February 20 (see story, page 2).

Here is a facilitator from our organization! Name: _____

Address: _____ Phone: _____ Fax: _____ E-Mail: _____

Please match a facilitator or co-facilitator with our organization.

Return ASAP to:

Dick Little, Community Circle Collaborative, 122 W. Franklin Ave., Suite 320, Minneapolis, MN 55404. Fax: 871-8984.

THE COMMUNITY CIRCLE COLLABORATIVE

PLEDGE OF PARTICIPATION FOR: SPONSORS

Responsibilities of the Working Group:

1. Form partnerships with public officials, organizations, and individuals working to address housing, education, employment, and racism issues, and seek their support.
2. Recruit a broad group of Resource Partners and Sponsors to carry out the program.
3. Promote and publicize the project through the media and through Sponsor organizations.
4. Work with Resource Partners to prepare a *Discussion Guide* for the community circles and provide research support to the community circles.
5. Work with Sponsors as they recruit participants, identify meeting sites, and arrange for the details of individual community circles. When necessary, pair homogenous groups of participants to create diverse study circles.
6. Work with Resource Partners and Sponsors to organize Community Forums I and II.
7. Coordinate fundraising for the project.
8. Train community circle facilitators.
9. Draw on feedback from the community circles to prepare a report for the community.
10. Evaluate the community circles and other components of the project.

Responsibilities of Sponsors:

1. Become a well-informed spokesperson for the program by participating in a pilot study circle, or at least by reading through the Discussion Guide.
2. Establish one or more study circles in collaboration with the Working Group and facilitator(s).
3. Recruit between 8 and 15 people for each community circle.
4. Arrange a site for each community circle and a meeting time convenient for participants and facilitators.
5. Distribute discussion materials prior to each community circle's first session.
6. Recommend possible facilitators and recorders.
7. Promote the program by any means possible, including bulletins, newsletters, and personal contacts.
8. Participate in presentation of results of each community circle at Community Forum II.
9. Where possible, provide in-kind contributions such as child care, meeting space, and transportation (see below).

Name of sponsoring organization or agency that you represent:	
Your name:	
Your address:	
Your telephone & fax:	
Your e-mail (if applicable):	

I understand the responsibilities of Sponsors and commit my organization to this project. This commitment is based on approval from our Board of Directors, Executive Director, or other appropriate authority.

In addition, my organization can provide the following if necessary:

- Child care Refreshments Transportation (specify: _____)
 Meeting space Facilitator training Translator(s) Recorder(s)
 Media equipment Volunteers for Community Forums Other: _____

Signature _____

Date _____

Return to:
 Dick Little
 Education & Housing Equity Project, c/o MICAH
 122 W Franklin Ave #320
 Minneapolis MN 55404
 tel: (612) 871-8980 fax: (612) 871-8984

Beyond Busing: A Metrowide Dialogue on the Challenges of Education and Housing Segregation

Facilitator Training

Saturday, February 15, 1997

8:30 AM - 12:30 PM

Marshall Room, Christenson Center, Augsburg College

OR

Thursday, February 20, 1997

6:00 - 9:30 PM

Marshall Room, Christenson Center, Augsburg College

The Beyond Busing Facilitator Training is for individuals that will be facilitating one of the many community circles that will be taking place across the metro area this March and April. Facilitators can be representatives of organizations that will be sponsoring a community circle or citizens that would like to participate in the Beyond Busing project by leading a group.

Facilitator Training Registration Form

Please complete the following registration and return it by February 12th to:

Bruce Vandal
 Minnesota Minority Education Partnership, Inc.
 2211 Riverside Ave. S.
 Minneapolis, MN 55454
 Phone (612) 330-1509 / Fax (612) 330-1510 / E-mail Vandal@Augsburg.edu

Name _____ Phone _____ Fax _____ e-mail _____

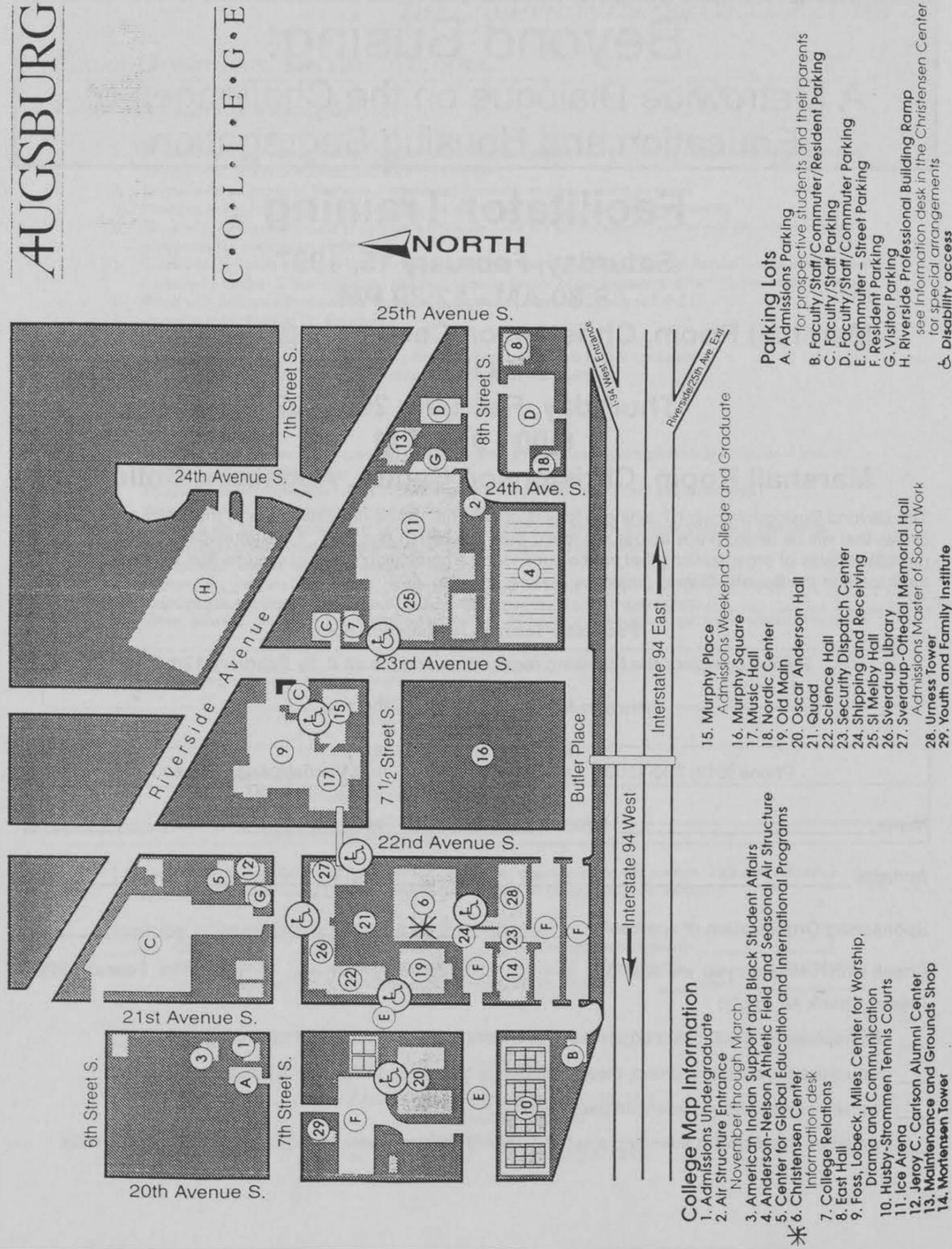
Address _____ City _____ Zip _____

Sponsoring Organization (if applicable): _____

Check which session you will attend: Sat. February 15th Thurs. February 20th

Please Check All Apply:

- I am representing a sponsor organization and have a group that I will be facilitating.
 I would like to facilitate a group, please assign me to a group that needs a facilitator.
 I consider myself an experienced group facilitator.
 I would be interested in attending a second training session where I can practice my facilitation skills.



College Map Information

- 1. Admissions Undergraduate
- 2. Air Structure Entrance
November through March
- 3. American Indian Support and Black Student Affairs
- 4. Anderson-Nelson Athletic Field and Seasonal Air Structure
- 5. Center for Global Education and International Programs
- 6. Christensen Center
Information desk
- 7. College Relations
- 8. East Hall
- 9. Foss, Lobeck, Miles Center for Worship, Drama and Communication
- 10. Husby-Strommen Tennis Courts
- 11. Ice Arena
- 12. Jeroy C. Carlson Alumni Center
- 13. Maintenance and Grounds Shop
- 14. Mortensen Tower

- 15. Murphy Place
Admissions Weekend College and Graduate
- 16. Murphy Square
- 17. Music Hall
- 18. Nordic Center
- 19. Old Main
- 20. Oscar Anderson Hall
- 21. Quad
- 22. Science Hall
- 23. Security Dispatch Center
- 24. Shipping and Receiving
- 25. SI Melby Hall
- 26. Sverdrup Library
- 27. Sverdrup-Ofstedal Memorial Hall
Admissions Master of Social Work
- 28. Urness tower
- 29. Youth and Family Institute

Parking Lots

- A. Admissions Parking
- B. Faculty/Staff/Commuter/Resident Parking
- C. Faculty/Staff Parking
- D. Faculty/Staff/Commuter Parking
- E. Commuter - Street Parking
- F. Resident Parking
- G. Visitor Parking
- H. Riverside Professional Building Ramp
see information desk in the Christensen Center for special arrangements

♿ Disability access

The Community Circle Dialogue: What, Who, Why, Where, When

WHAT?

Community Circles, formed around the metropolitan area, will discuss the question "How does racial and economic segregation of housing affect educational achievement and life opportunities of Twin Cities families and children?"

Each community circle will be convened by a local sponsor group, will include 5-15 participants, and will be moderated by a trained facilitator or co-facilitators using a *Discussion Guide* specifically prepared for this topic.

The *Community Circles* are part of a metrowide dialogue that will bring together people from all walks of life. Each circle will be as economically, racially, ethnically, politically and geographically as diverse as possible, or be paired with other circles to assure a diversity of perspectives.

The *Community Circle* groups will begin a conversation about race and class in America, and the Twin Cities area in particular, and hopefully will discover some shared ground across these boundaries on issues of housing, jobs, and education.

Each *Community Circle* will:

- 1) Explore and discuss the extent of housing, job and school segregation in the Twin Cities area, with particular attention to socioeconomic as well as racial segregation.
- 2) Discuss the factors that drive the trend toward increasing segregation and begin to investigate our own individual and collective responsibility.
- 3) Explore the interrelationship between housing and school segregation, and the implications for academic achievement for elementary and secondary school students, as well as for life opportunities (jobs, etc.).
- 4) Explore the consequences, especially for children and families, of a society increasingly characterized by segregation and socioeconomic disparities.
- 5) Examine and deliberate on possible policy alternatives and differing ideologi-

cal perspectives for addressing these concerns.

- 6) Strive to develop a shared vision of what citizens want their community to be like for their children's generation.

WHO?

The *Community Circles Collaborative* is a partnership of some 15 to 20 organizations, coordinated by the Education and Housing Equity Project, with funding from the Otto Bremer and Bush Foundations and in-kind support from the Center for Urban and Regional Affairs. The Collaborative includes organizing, resource, funding and media partners. Facilitator training and preparation of the *Discussion Guide* are among the services being provided by the Collaborative.

Discussion groups are being formed by sponsors including churches and synagogues, school districts, housing agencies, human rights commissions, cities, neighborhood groups, block clubs, and other community-based groups and civic groups such as the League of Women Voters. An estimated 100 sponsor groups have committed to participating in this project and more groups are expected to participate. Based on the high level of community interest shown since the Sponsor Kick-Off event at the St Louis Park City Council Chambers in December, as many as 1,000 citizens may be participating in the *Community Circle* discussion groups.

WHY?

The partners in this project have come together with a shared belief in the need for civil, informed dialogue and analysis—across political, geographic, economic and racial lines—about trends and changes taking place in the communities and schools of the Twin Cities metro area today. We hope that bringing together diverse groups will build understanding and produce practical recommendations for actions that individuals, organizations and policy makers can take with respect to difficult issues facing our communities.

The *Community Circles* project is an opportunity to bring together people from different backgrounds and with diverse perspectives to talk about a common theme: the impact of segregation—particularly in housing, employment and transportation—on education. Participants will have the opportunity to explore issues affecting educational achievement, housing choices and job opportunities for Twin Cities citizens, and the relationships between these issues. Participants also will deliberate on alternative ways that the community and the public can address these issues.

Some of the purposes and hoped-for outcomes of this dialogue include:

- 1) To begin an open, honest, and civil conversation about some of the most difficult but important issues facing our communities, and to develop some new ways of talking about and through those issues.
- 2) To provide citizens an opportunity to get to know a cross-section of fellow community members and become more aware of differing ideas and perspectives on important issues that affect all of us.
- 3) To provide an opportunity for people to learn more about their own biases and prejudices and to honestly examine their own experiences in relation to the theme.
- 4) To explore more deeply what we truly believe about equality of opportunity.
- 5) To use public deliberation as a way to arrive at and develop valuable ideas for future action on a local and regional basis, and to more clearly define our responsibility, both individually and collectively, for the future well-being of our community.
- 6) To find "common ground" among metropolitan citizens and develop an informed "public judgement" or "public voice" that can help guide public policy and decision makers in finding solutions to complex and difficult issues.
- 7) For those so inclined, to begin to identify and agree on specific steps that they can take—at the personal, neighborhood, municipal, metropolitan and state policy levels—and to outline plans of action including, but not limited to, a legislative agenda, community organizing, and formation of coalitions around key issues.

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WHERE?

Locations of the *Community Circles* will be as diverse as the locations of the sponsoring organizations and the *Community Circle* participants. The sponsor will be responsible for convening the first meeting. Times and places for subsequent meetings will be determined by each *Community Circle* group and its facilitator and recorder.

WHEN?

The timeline of scheduled activities follows:

December 10: "Beyond Busing" Kick-Off Forum for sponsors. This event has occurred and was attended by more than 100 people representing different organizations (see page 1).

February 15 (Saturday), 8:30 A.M.-12:30 P.M. and **February 20** (Thursday), 6:00 P.M.-9:30 P.M.: Training and informational sessions for individuals who will serve as discussion group facilitators. Location: Augsburg College, in the Marshall Room of the Christensen Center (see map). *Choose one of two dates to attend—all facilitators are expected to participate.*

Before March 1: The *Discussion Guide* will be made available to all sponsors and *Community Circle* participants. Sponsors are asked to identify the number of partici-

pants in their *Community Circle(s)*—this information may be faxed to us at 871-8984. All sponsors also should sign and return their *Participation Pledge Forms* (see insert). Sponsors should identify a heterogeneous mix of participants, including both homeowners and renters, and individuals from various age groups, occupations, and socio-economic, racial, ethnic and cultural and political perspectives. To achieve diversity goals, we encourage groups to combine with other groups if necessary. Please notify us if you need assistance in pairing with another group.

First week of March: Sponsors are encouraged to conduct a "kick off" meeting of discussion groups or participants. This meeting can be a "get to know you" and introductory event before the *Community Circle* group or groups convene their first session(s). By this time, facilitators and recorders should be assigned to their *Community Circles*.

First week of March to first week of May: Each *Community Circle* discussion group will hold meetings at times and location desired by the group. Groups of 5 to 15 people will schedule from 3 to 5 meetings (approximately 2 hours each, meeting for a total of up to 10 hours) over this nine week period. All groups will be moderated by trained facilitators and use the common *Discussion Guide*. The *Discussion Guide* will include an introduction to the topic, presentations of a range of viewpoints, questions for discussion, and a bibliography of suggested readings (see page 2).

Late April: Each *Community Circle*

discussion group recorder will prepare and submit a summary report of the group's discussions to Circle participants for their review. Each *Community Circle* group and the sponsor organization may want to schedule an opportunity to share the findings and conclusions of the group with the local community.

May 8 (Thursday), 6:30-9:00 P.M. (location yet to be determined): a *Community-wide Forum* is being planned. This event will be a metrowide meeting to share the results of the *Community Circle* project. This event will be modeled after the smaller *Community Circles*. We are pleased to announce that George Latimer, former Mayor of Saint Paul and Assistant Secretary of HUD, and Vivian Jenkins Nelsen, President and CEO of INTER-RACE at Augsburg College, have agreed to serve as the co-facilitators. Each *Community Circle* will select representatives from their group to participate in this event and share the results of their circle's deliberations. Results of this forum will be shared with all project participants.

May 20, 21 or 22: the Minnesota Meeting, Minnesota Public Radio, the Minneapolis Foundation and, hopefully, a sister foundation in Saint Paul (all partners in this project) plan to co-sponsor a concluding event with public, community and business leaders to enable us to share the results of this project with the larger metropolitan community and, possibly, a national audience. *Community Circle* participants will be invited to this event, which would include a luncheon and noteworthy guest speaker.

MINNESOTA FACILITATORS NETWORK

950 Valley Oak Road
Vadnais Heights, MN 55127



The Community Circle Collaborative
c/o MICAH
122 W. Franklin Ave., Suite 320
Minneapolis, MN 55404

Address Correction Requested

Intercultural Communication Workshops
4604 Columbus Avenue South
Minneapolis, MN 55407
(612) 827-4424 379-5989
bushnell@freenet.msp.mn.us
June 25, 1997

Mr. Dick Little
Coordinator
Community Circle Collaborative
4904 29th Avenue South
Minneapolis, MN 55417

Dear Dick,

As you requested in your phone call last week, I am sending some parameters for the two aspects of intercultural relations we discussed: 1) workshops on understanding cultural difference and communicating between cultures and 2) increasing successful recruitment of diverse people.

I. INTERCULTURAL COMMUNICATION TRAININGS

Cultural difference--the fact that people follow different cultural rules and have different goals, norms and values based on their acculturation--is the cause of tremendous problems in every aspect of life. The origin of these problems in different cultural programming is usually not recognized; rather it is assumed that the other individual or group is, at least to some degree, either evil or insane, that they are either too mentally deficient and ignorant to know "the right way to act" or are willfully disregarding it. Obviously such problems can undermine the good work done by projects like the Community Circle Collaborative.

Background on the Intercultural Relations Field

A great deal is known about how to bridge gaps caused by cultural difference. This knowledge is embodied in the intercultural relations field, an interdisciplinary outgrowth of sociology, psychology, communication studies and other areas. The current interest in this study can be traced back to the experiences of diplomats and Peace Corps Volunteers, who learned the hard way that intelligence, talent and good intentions alone did not usually guarantee success.

The intercultural relations field is becoming more important every day in a world where many businesses are global, teachers find immigrants from around the world in their classrooms, and diversity is everywhere. One of the two main

centers of this study in the U.S., and probably in the world, is the Intercultural Communication Institute in Portland, Oregon, through which I am currently completing a masters degree in intercultural relations.

Methods

Strategies used in intercultural workshops and trainings include increasing cultural self-awareness, making stereotypes conscious, learning to distinguish between *describing*, *interpreting* and *evaluating* an event (called the D. I. E. method), analyzing brief stories of cultural misunderstandings called *critical incidents*, and role plays where several participants act out a scene which is then discussed by small groups or the group as a whole.

Some of the most important tools are *simulation games*, which convincingly recreate such experiences as cultural shock, negotiating reality among diverse people, and occupying a different culture or economic stratum from what one now occupies. All hands-on exercises are accompanied by a debriefing which illuminates the experience, brings forth personal insights and cements the new learning. These experiences are effective, memorable, and can be life-changing.

Specifics of Proposed Trainings

I recommend that most if not all participants in the Community Circle conversations have at least a minimum (one-half day) of intercultural training to avoid falling into the common yet avoidable traps of misinterpretation, stereotyping and intercultural confusion which can derail a discussion of civic issues before it starts. I further recommend that the group facilitators, as well as interested directors, sponsors and advisory board members of the project, attend a day-long workshop

The Half-day Workshop

The half-day (2- to 3-hour) training session would begin with an introduction to the meaning and importance of culture and intercultural communication issues, both as a source of difficulty and as a source of richness and opportunity. It would continue with a selection of the activities and exercises described above, designed to help participants understand themselves as cultural beings, probe the issues involved in intercultural interaction, and develop insights and strategies which will reduce stereotyping and facilitate effective and enjoyable communication and relationship building within the Community Circle Project. These workshops are designed to alternate lecture and discussion with plenty of hands-on activities. While a great deal of useful knowledge is transferred and personal insights are facilitated, participants experience the trainings as stimulating and enjoyable.

The Full-day Workshop

The full-day training would use a larger selection of the tools listed above and touch upon useful and prominent theories like the Developmental Model of Intercultural Sensitivity, various Ethnic Identity Development Models, and Variations in Value Orientations between cultures. This material, which is based on a great deal of research worldwide, will be presented in an understandable and interesting way. We'll also look at some problem-solving techniques for facilitators, and include one or more of the longer simulations, such as *Barnge*, *Albatross*, *Bafa Bafa* and *Star Power*, which actually mimic intercultural situations and difficulties (such as culture shock, economic disparity, and negotiating reality between two cultural worldviews) in ways that facilitate deep and permanent changes in participants' worldviews respecting cultural difference. Both workshops would probably include the eye-opening half-hour video, The Intercultural Classroom, called "one of the best training films ever made" by sociologist Edward T. Hall.

Workshop Requirements

Up to 50 people could participate in each half-day or full-day training session. The trainings require a large room with easily movable chairs and desks or tables to facilitate different kinds of activities. The room should be as pleasant as possible with a feeling of openness to maximize the comfort of people who will be facing new situations. A continental breakfast should be provided for the half-day participants, with lunch added for the full day-session. Eating and talking together in a comfortable atmosphere cements the new learning and developing friendships of workshop participants. Though intercultural training is fun, it is also work, and people who are dealing with a number of deep new experiences and concepts need to be supported as well as challenged.

A trainer and a co-trainer are needed, both to lead sessions in which participants are split into smaller groups and to deal effectively with problems and questions. The presence of a few volunteers is also helpful.

II. RECRUITING DIVERSITY

The following options should be explored as ways of interesting and recruiting ethnically and economically diverse people into the Community Circle discussion groups. The door should also remain open to other options which might emerge during the investigation process.

Credibility

Problem: Many people of minority ethnicities are distrustful of majority-group efforts to recruit them into projects, believing their inclusion to be superficial "window-dressing" and a waste of time.

Solutions:

- A. Provide specific, concrete assurances that ethnic minority input will be seriously considered by those with power to make changes, and may actually affect outcomes.
- B. Provide assurances and evidence that the project's search for diversity is not a superficial or faddish concern, but represents a real desire to include many cultural perspectives.

Level Playing Field

Problem: Often 'minority' people attending events designed by 'majority' people find that their views and ways of doing things are excluded and discounted from the start by the basic structure and goals of the process, which are assumed to be universal, but are actually an expression of one ethnic group's norms. This means that only more assimilated people or bi-cultural people can participate, and even they must often "speak a foreign language", since a lot of their actual wisdom and experience is culturally unacceptable.

Solution: Find ways to adapt the project so it does not merely operate by White norms to seek White goals (business as usual.) Give participants evidence of this shift.

Note: This is the most difficult and complex of the recommendations here, since it involves a *second order change*, a change in the actual rules of the game, rather than a mere reshifting of the game pieces.

Accessibility

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Also, sharing a meal in the course of discussion has the added advantage of appealing to the communal norm of many cultures (e.g., Native American, African American). If handled properly, this promotes bonding among participants.

Note: Discussion and possibly seating during the meal should be facilitated to some extent to insure that people do not merely interact with their own groups. If this is done sensitively it should not result in discomfort.

Recruitment of Groups as Well as Individuals

Problem: White U. S. Americans are so used to thinking in terms of individualism that they imagine this perspective is universal, which is not. Many people from around the world and within the U.S. consider themselves as community members first, idiosyncratic individuals second.

Also, many people are not comfortable being the only representative of their group at a gathering. Even if they come once, they may never return.

Finally, many ethnic minority people find constant interaction with whites on the job, in school and in public life to be culturally stressful. Since these interactions are both stressful and unavoidable, these people are not likely to want to spend their discretionary, private time in the same way.

Solution: Provide a group participation option in which a group of representatives of a community, religious or other organization would be the "participant", rather than a single individual. Group members could attend together to give each other support, or take turns and report back to each other.

Note: Steps should be taken to insure that a group option does not result in confusion or fragmentation of the process. Possible pitfalls to keep in mind are: a) poor communication among group-option participants, resulting in confusion, and b) lessening of bonding among the larger group due to the appearance of a

succession of individuals rather than one individual. Awareness of the ramifications of a offering group-participation option should go a long way toward preventing these situations.

Conclusion

It seems likely that implementing these four options, as well as being open to other avenues that appear in the course of research, networking and discussion, will result in much greater interest and more participation than would otherwise be the case.

The four avenues should be explored by researching what has worked in other programs and geographical areas, gathering information from local people as to what would attract them to participate, consultation with the Antioch University and Intercultural Communication Institute networks, and discussion among Community Circle Collaborative directors, advisory board members and consultants.

Qualifications

In respect to my own qualifications, you should know that I come from a multi-ethnic background. My father was of Hispanic origin, and my nephew and niece are Mexican-American. My grandfather on my mother's side was Jewish, the son of a German-Jewish immigrant. In my twenties I spent four years in close relationships with African Americans, including one year spent exclusively in the African American community in San Jose, California.

I have made an extensive personal study of world religions for thirty years, including reading, study with teachers and groups, and various practice methods. This included deep engagement with Hindus, Muslims, Christians, and Baha'is and their traditions, as well as some involvement with Jews, Buddhists and Native Americans. This study involved experiences with people from all over the world, and the assimilation of a number of radically different worldviews. I am now a Muslim, and have friends from all over the Muslim world, while maintaining relationships with many other people. (My favorite colleagues are a Hassidic rabbi and the American widow of Rajput Hindu man.)

I have experienced and can empathize with both wealth and poverty. My father, the senior partner of the largest law firm in Nevada, gave me everything I wanted. After rejecting "establishment" values in the early 1970's, I had such experiences as lacking a dime for coffee, and living for several weeks (with friends) on a diet of unadorned spaghetti noodles or stale bread. Eventually tiring of poverty, I attended court reporting school and was employed as a court reporter in Hennepin and Ramsey Counties for six years, three working for a private firm (Shaddix & Associates, Bloomington) and three for Referee Richard Wolfson in Hennepin County Probate Court, which job I resigned at the birth of my son.

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Christians and Muslims. I also led an ecumenical community building activity called the Dances of Universal Peace twice a month for six years in the same location. I have tutored Arab students in English as a Second Language for the International English School, formerly in Minneapolis, and worked with Native American children as part of a summer program sponsored by Walker and All Saints churches. In addition, my family sponsored two Tibetan immigrants who lived in our home for three months and remain our "Tibetan family".

During the last few years I have lectured and given workshops on Islam and Islamic experiential mysticism for a number of organizations including the Open U and the Minnesota Humanities Commission (for teachers from around the state) and given other presentations for Macalester College and the College of St. Catherine. I also taught a "mini-Arabic" course at the Festival of Nations, and trained facilitators for the Community Circle Collaborative, as you know..

This spring and summer I assisted at an AFS students going abroad orientation, and facilitated a simulation game session for the University of Minnesota's annual Intercultural Encounters conference. Much of my time currently is taken up in completing my masters degree from Antioch University and the Intercultural Communication Institute. In this cutting-edge program which draws students and faculty from around the world, a number of evaluators have been extremely impressed by my writing, research and various presentations. (These references can be provided on request.)

This very broad and diverse experience of different cultures, economic levels, environments and human beings has given me the ability to empathize with almost anybody, and to function as a "cultural translator" in situations where people are not understanding each other.

Dick, I really thank you for asking me to bring my experience and training to bear on the intercultural aspects of the Community Circle program. I realize that what I am suggesting may be more elaborate and in-depth than you had planned, and since I don't know the scope of the grant you are asking for or the number of people that may be participating in a second round of discussions, I am working somewhat in the dark as far as estimating hours and costs.

Fifty is the largest number that could be effectively dealt with in this type of workshop. Even that is "pushing it" a bit, but I would like to expose a maximum number of participants to these concepts and experiences. If the group were reduced from fifty to thirty, I would probably not need to use a paid co-trainer for the half-day session, but could make use of volunteers. I am certainly willing to discuss trade-offs and details with you, but I am leaving for New York early this morning and wanted to get something in the mail to you before I left.

My basic charge at this point is \$750 for a full-day workshop, \$375 for a half-day workshop, and \$475 for a consulting project such as we discussed in relation to recruiting diversity, which would require quite a bit of research and telephoning. Added to this would be \$10 an hour for a workshop co-trainer.

While more time and research are required to develop the full details of a successful program to recruit ethnically and economically diverse individuals, I have no doubt that the combination of providing intercultural training with addressing potential participants' needs for *credibility, a level playing field, accessibility*, and a *group participation option* will greatly enhance the diversity, mutual understanding, and ultimate success of the Community Circle Project.

Yours truly,

A handwritten signature in cursive script, appearing to read "Karima Bushnell".

Karima Bushnell
Director

INTERCULTURAL COMMUNICATION TRAININGS

Cultural difference--the fact that people follow different cultural rules and have different goals, norms and values based on their acculturation--is the cause of tremendous problems in every aspect of life. The origin of these problems in different cultural programming is usually not recognized; rather it is assumed that the other individual or group is, at least to some degree, either evil or insane, that they are either too mentally deficient and ignorant to know "the right way to act" or are willfully disregarding it. Obviously such problems can undermine the good work done by interracial and community-building organizations.

Background on the Intercultural Relations Field

A great deal is known about how to bridge gaps caused by cultural difference. This knowledge is embodied in the intercultural relations field, an interdisciplinary outgrowth of sociology, psychology, communication studies and other areas. The current interest in this study can be traced back to the experiences of diplomats and Peace Corps Volunteers, who learned the hard way that intelligence, talent and good will alone did not usually guarantee success.

The intercultural relations field is becoming more important every day in a society where teachers find immigrants from around the world in their classrooms, many businesses are global, and diversity is everywhere.

Methods

Methods used in intercultural training include lecture, question and answer, large and small group discussion, journaling, brainstorming, and various types of experiential exercises and simulations.

Strategies include increasing cultural self-awareness, making stereotypes conscious, learning to distinguish between *describing*, *interpreting* and *evaluating* an event, analyzing brief stories of cultural misunderstandings called *critical incidents*, and role plays where several participants act out a scene which is then discussed by small groups or the group as a whole.

Some of the most important tools are simulation games, which convincingly recreate such experiences as culture shock, negotiating reality among diverse people, and occupying a different culture or economic stratum from what one now occupies. All hands-on exercises are accompanied by a debriefing which illuminates the experience, brings forth personal insights and cements the new learning. These experiences are effective, memorable, and can be life-changing.

"FORCED METAMORPHOSIS"

Most of us must make some concessions when they enter the workplace; few can dress, speak, and act at work exactly as they would at home. But for some people--minorities by virtue of ethnicity, religion, sexual orientation or other reasons--the price of admission and success in the mainstream is the almost total abandonment or concealment of their real selves. I call this "forced metamorphosis". It has several unfortunate consequences:

1. Many people are deprived of the chance to achieve their full potential by being forced to choose between seeing and speaking from their true perspectives and receiving acceptance, financing, and resources to work with.

2. "Successful" minority people who assimilate (because they have radically altered their cultural behavior to fit the supposed norm) can be prey to feelings of guilt, hypocrisy, confusion, and fragmentation of identity, and are subjected to spoken or unspoken accusations of "selling out" or "forgetting where you came from" from friends and relatives.

3. "Unsuccessful" minority people, who are excluded by their unwillingness or inability to imitate the speech, attitudes and behaviors of mainstream whites, can be left on the outskirts of society in pain and anger. The result may appear as hopelessness, depression, or rage: physical or emotional violence directed toward the self or others.

4. "Mainstream" people are deprived of an honest look at the actual range of human behavior, because many minority people they encounter are playing a role. This reinforces their delusion that all reasonable people are like themselves, that cultural differences are trivial, and that those who defend and insist upon them are self-indulgent.

5. Society as a whole is threatened by an underclass of poor, excluded, angry people who have been set up to fail.

6. Society as a whole is deprived of many rich and creative solutions and options, and deprived of the creativity and intelligence of all those who have not been allowed to contribute.

If we come as we are, we can bring more with us!

Some General Principles of Communicating Across Cultures

1. People often think of 'culture' in terms of things like music and dance, colorful costumes, and distinctive foods. This is only the tip of the iceberg. The far greater hidden part of culture—the part of the iceberg under the surface—affects everything about how people view the world, how they do things and what they believe in. Culture includes geography, history, language, religion and science, but it also includes values, beliefs, attitudes, assumptions and context. From these influences come the particular behavior and conduct that we attribute to any given culture. An individual may not be aware that these influences are at work, shaping and molding him or her.

2. A culture is a grouping, large or small, where there are shared behaviors, values and assumptions. Cultural groupings can be based on many different factors such as nationality, ethnicity, religion, gender, ability, shared interests, and membership in networks of business associates, or of family and friends. In some cases people help to choose and define their own cultural affiliations, and they sometimes move in and out of cultures, or participate in several of them at once. Also, cultures themselves do not stand still. While there may be time-honored and accepted values and beliefs, things may change in reaction to different outside influences and internal pressures.

From childhood on, people learn how to interact with others based on the cultural beliefs, attitudes, values, assumptions and context they see acted out around them by family, friends and community members.

3. When people who have learned opposing definitions of what is 'polite' or 'normal' behavior interact, misunderstandings result. Suppose I have been taught to talk with a lot of energy, expression and enthusiasm, gesturing with my hands. Nobody told me to do this, but most people around me always did it.

Now suppose *you* have been taught to stand quietly with your hands at your sides, listen respectfully and carefully, and to express yourself very subtly, in little ways. It's quite possible that you'll think I'm rude, noisy, insensitive—maybe even angry (because I'm loud) or stupid (because I don't notice the small signals you're giving me.)

On the other hand, I may think you're cold, boring, only half alive—maybe even angry (because you seem so withdrawn) or stupid (because you don't seem able to express yourself.)

If I have been taught it's respectful to modestly look down and you've been taught it's honest to look people in the eye, you'll think I'm sneaky and evasive, and I'll think you're aggressive and rude. Even if we're both good people with good intentions, these kinds of misunderstandings make working together very difficult.

4. Not only ways of behaving, but goals and values vary from culture to culture. According to the 'modern', westernized values many are taught in school, people should help themselves, control their time, see change as positive, compete, be individualistic, look toward the future, be informal, and be practical and efficient.

Other world cultures, and many diverse U.S. cultures, teach otherwise. We should depend on family and friends and help them in turn, give more importance to people and what's actually going on than to following a strict schedule, honor our rich traditions, work together cooperatively, be ceremonious and polite, and center on the spiritual and the ideal.

These differences create the same kinds of problems as the differences in manners, causing one group to look down on the other as lazy, dependant and impractical, while to the others they seem soulless and machine-like, without sensitivity to beauty or meaning, without concern for others.

5. In many situations, injustice, oppression and bigotry are powerful forces which determine systems, attitudes and outcomes. They are not someone's imagination. They range from a lynching to a sneer, from denial of education, housing and good jobs to an unspoken judgment that the other person isn't quite a full human being. These things need to be exposed and challenged, but removing the communication problems makes it easier to see what is real evil and what is only misunderstanding.

6. If you notice that you're having intercultural communication problems, you can try *mirroring*. Make your style a bit more exuberant or tone it down a bit to match your conversation partner. If they seem to want to stand closer or further away than you're used to, try it. Keep it subtle, and see how it feels. Of course, if you're from a so-called minority group, you may already be an artist at this, and pretty tired of it! As you know, you must balance the demands of the situation with your right and duty to be true to yourself in a process that is very individual, and can be complex and painful. But for those who haven't experienced altering their style in response to another person, make the stretch and give it a try. It can reveal sides of yourself you never knew were there.

People can rise above cultural misunderstandings to form wonderful, deep friendships and working or family relationships. They can do this both by understanding and avoiding the intercultural traps shown above and by finding common goals. In India, Hindu and Muslim musicians (whose cultures are often embattled) have played wonderful music together and mixed freely, joined by their skill and love of music. Goals like saving the environment, honoring the Divine or bringing peace and justice for all our children can bring us together, but it helps to know where the pitfalls are.

CULTURE: WHAT IS IT?

If we were fish, it would be water, hard to see because it's always there. If we were computers, it would be our software, programming everything we do. As human beings, our goals, values, worldviews, habits and ways of being with others are all shaped by the cultures we grew up in.

Multicultural people in America need to talk together, but we've learned different ways of communicating. "Be assertive, get straight to the point, and be yourself." "Strive for group harmony, be respectful and listen." "Stick to the facts. If you get emotional, you'll lose your credibility." "Be passionate! If you don't care about it, why should anyone else?" So people leave encounters thinking others are cold, rude, irrational or crazy. Intercultural miscommunication leads to stereotyping and dehumanization, and aggravates already complex social problems. Useful and enjoyable ways to improve this situation exist in the groundbreaking field of intercultural relations.

Sometimes even people who advocate diversity see it as a sort of grim duty, a necessity because different people can't be avoided, or because it's "the right thing to do." This approach by itself is like choking down your meals because they're "good for you", never considering the possibility of delicious tastes, beautiful colors, and stimulating companionship. Experience the richness and adventure of successful communication across cultures in a hands-on, stimulating yet safe space.

Insights from intercultural training are useful to all cultural groups and can be applied in community, family, school or work environments.

We offer a full selection of training options including:

Intercultural Simulation Games

Enter a strange new world you've lived in all your life! Experience the hidden rules we live by and what happens when different sets of rules collide. Learn to distinguish what you really see from what you only think you see. Visit exotic countries like *Albatross*. Find out how you yourself would act and feel if you came from another culture, or another part of society.

Lecture and Discussion

How does culture affect us? How do ideas of what is polite and normal vary between cultures? What problems come up when people from different cultures interact? How do you talk about differences without stereotyping, and why is the "salad" better than the "melting pot"?

Cultural Self-awareness

Who are you as a cultural being? What have you learned that guides and shapes you, and how is it different from what others have learned?

The Intercultural Classroom, an amazing short video like nothing you've seen before.

Our programs are individualized to address your area of interest: education, medical, legal, social services, community building and more.

See back panel for other services

Karima Bushnell is an intercultural trainer, researcher and consultant with roots, connections and life experience in many diverse American communities, several world cultures, and five major world religions. She is currently completing graduate work through Antioch University and the Intercultural Institute in a cutting-edge interdisciplinary program. Comments:

"Karima Bushnell is a born change agent and a sophisticated theorist. Her passion to help with the important issues that so urgently need addressing is her gift to the community."
—Dr. Phyllis Thompson

"Karima demonstrated a superb understanding of the application of theory, research and practice in the area of adult development in the intercultural context."
—Dr. Edward Taylor

"Karima has drawn on extensive knowledge of a variety of intellectual and spiritual traditions, and the depth of these exercises is exceptionally well executed."
—Dr. Michael Osmera

"Your work is so good, it is hard, in fact nearly impossible, to find appropriate descriptors that are anything other than a stream of positives."

—Dr. Larry Kikhart

Karima has presented for many groups including public and private schools, Minnesota Humanities Commission, University of Minnesota, and Greater Minneapolis Day Care Association. She is intercultural consultant and a facilitator/trainer for the Community Circle Project and has an extensive, culturally diverse network of knowledgeable informants and colleagues, both local and international. We're at your service.

We also offer:

Intercultural Consulting

Our personal experience, research and wide network of local and international consultants can help with intercultural communication issues affecting education, health care, legal matters, immigration and resettlement, specific cultures and more.

One Thread Runs through All These Beads

A variety of programs on the inner experience of world religions, and the surprising connections between them.

Songs from All Over and a Few Stories (for children or adults)

A culture is more than a set of facts; it's an atmosphere, a mood, a complex world of feelings. Using various instruments and languages, we take you on a whirlwind tour of places like India, Tibet, Europe, Africa and the Middle East.

Coming Soon: Culture on the Net

A virtual doorway into the fascinating world of multiple cultures and what happens when they meet. Challenges, ideas, dialogue, peacemaking.

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Karma Bushnell, Director
Intercultural Communication Workshops
1313 Fifth St. S.E. #216B
Minneapolis, MN 55414
(612) 379-5989
bushnell@freenet.msp.mn.us

Intercultural Communication Workshops
4604 Columbus Avenue South
Minneapolis, MN 55407
(612) 827-4424
bushnell@freenet.msp.mn.us
June 25, 1997

Mr. Dick Little
Coordinator
Community Circle Collaborative
4904 29th Avenue South
Minneapolis, MN 55417

Dear Dick,

As you requested in your phone call last week, I am sending some parameters for the two aspects of intercultural relations we discussed: 1) workshops on understanding cultural difference and communicating between cultures and 2) increasing successful recruitment of diverse people.

I. INTERCULTURAL COMMUNICATION TRAININGS

Cultural difference--the fact that people follow different cultural rules and have different goals, norms and values based on their acculturation--is the cause of tremendous problems in every aspect of life. The origin of these problems in different cultural programming is usually not recognized; rather it is assumed that the other individual or group is, at least to some degree, either evil or insane, that they are either too mentally deficient and ignorant to know "the right way to act" or are willfully disregarding it. Obviously such problems can undermine the good work done by projects like the Community Circle Collaborative.

Background on the Intercultural Relations Field

A great deal is known about how to bridge gaps caused by cultural difference. This knowledge is embodied in the intercultural relations field, an interdisciplinary outgrowth of sociology, psychology, communication studies and other areas. The current interest in this study can be traced back to the experiences of diplomats and Peace Corps Volunteers, who learned the hard way that intelligence, talent and good intentions alone did not usually guarantee success.

The intercultural relations field is becoming more important every day in a world where many businesses are global, teachers find immigrants from around the world in their classrooms, and diversity is everywhere. One of the two main

centers of this study in the U.S., and probably in the world, is the Intercultural Communication Institute in Portland, Oregon, through which I am currently completing a masters degree in intercultural relations.

Methods

Strategies used in intercultural workshops and trainings include increasing cultural self-awareness, making stereotypes conscious, learning to distinguish between *describing*, *interpreting* and *evaluating* an event (called the D. I. E. method), analyzing brief stories of cultural misunderstandings called *critical incidents*, and role plays where several participants act out a scene which is then discussed by small groups or the group as a whole.

Some of the most important tools are *simulation games*, which convincingly recreate such experiences as cultural shock, negotiating reality among diverse people, and occupying a different culture or economic stratum from what one now occupies. All hands-on exercises are accompanied by a debriefing which illuminates the experience, brings forth personal insights and cements the new learning. These experiences are effective, memorable, and can be life-changing.

Specifics of Proposed Trainings

I recommend that most if not all participants in the Community Circle conversations have at least a minimum (one-half day) of intercultural training to avoid falling into the common yet avoidable traps of misinterpretation, stereotyping and intercultural confusion which can derail a discussion of civic issues before it starts. I further recommend that the group facilitators, as well as interested directors, sponsors and advisory board members of the project, attend a day-long workshop

The Half-day Workshop

The half-day (2- to 3-hour) training session would begin with an introduction to the meaning and importance of culture and intercultural communication issues, both as a source of difficulty and as a source of richness and opportunity. It would continue with a selection of the activities and exercises described above, designed to help participants understand themselves as cultural beings, probe the issues involved in intercultural interaction, and develop insights and strategies which will reduce stereotyping and facilitate effective and enjoyable communication and relationship building within the Community Circle Project. These workshops are designed to alternate lecture and discussion with plenty of hands-on activities. While a great deal of useful knowledge is transferred and personal insights are facilitated, participants experience the trainings as stimulating and enjoyable.

The Full-day Workshop

The full-day training would use a larger selection of the tools listed above and touch upon useful and prominent theories like the Developmental Model of Intercultural Sensitivity, various Ethnic Identity Development Models, and Variations in Value Orientations between cultures. This material, which is based on a great deal of research worldwide, will be presented in an understandable and interesting way. We'll also look at some problem-solving techniques for facilitators, and include one or more of the longer simulations, such as *Bangka*, *Albatross*, *Bafa Bafa* and *Star Power*, which actually mimic intercultural situations and difficulties (such as culture shock, economic disparity, and negotiating reality between two cultural worldviews) in ways that facilitate deep and permanent changes in participants' worldviews respecting cultural difference. Both workshops would probably include the eye-opening half-hour video, The Intercultural Classroom, called "one of the best training films ever made" by sociologist Edward T. Hall.

Workshop Requirements

Up to 50 people could participate in each half-day or full-day training session. The trainings require a large room with easily movable chairs and desks or tables to facilitate different kinds of activities. The room should be as pleasant as possible with a feeling of openness to maximize the comfort of people who will be facing new situations. A continental breakfast should be provided for the half-day participants, with lunch added for the full day-session. Eating and talking together in a comfortable atmosphere cements the new learning and developing friendships of workshop participants. Though intercultural training is fun, it is also work, and people who are dealing with a number of deep new experiences and concepts need to be supported as well as challenged.

A trainer and a co-trainer are needed, both to lead sessions in which participants are split into smaller groups and to deal effectively with problems and questions. The presence of a few volunteers is also helpful.

II. RECRUITING DIVERSITY

The following options should be explored as ways of interesting and recruiting ethnically and economically diverse people into the Community Circle discussion groups. The door should also remain open to other options which might emerge during the investigation process.

Credibility

Problem: Many people of minority ethnicities are distrustful of majority-group efforts to recruit them into projects, believing their inclusion to be superficial "window-dressing" and a waste of time.

Solutions:

- A. Provide specific, concrete assurances that ethnic minority input will be seriously considered by those with power to make changes, and may actually affect outcomes.
- B. Provide assurances and evidence that the project's search for diversity is not a superficial or faddish concern, but represents a real desire to include many cultural perspectives.

Level Playing Field

Problem: Often 'minority' people attending events designed by 'majority' people find that their views and ways of doing things are excluded and discounted from the start by the basic structure and goals of the process, which are assumed to be universal, but are actually an expression of one ethnic group's norms. This means that only more assimilated people or bi-cultural people can participate, and even they must often "speak a foreign language", since a lot of their actual wisdom and experience is culturally unacceptable.

Solution: Find ways to adapt the project so it does not merely operate by White norms to seek White goals (business as usual.) Give participants evidence of this shift.

Note: This is the most difficult and complex of the recommendations here, since it involves a *second order change*, a change in the actual rules of the game, rather than a mere reshifting of the game pieces.

Accessibility

Problem: People who are economically disadvantaged do not have the resources to participate in such a structured community discussion even if they would like to. The virtual exclusion of poor people gives a skewed picture of the opinions and situations of Twin Cities residents, depriving the conversation of a vital perspective.

Solution: Provide basic support and incentives for economically poor individuals to participate. Meetings organized around a shared meal, with child care and transportation provided, could provide an attractive time-out from the stresses of poverty and a breathing space in which citizens could share their valuable ideas and experience with their wealthier neighbors.

Also, sharing a meal in the course of discussion has the added advantage of appealing to the communal norm of many cultures (e.g., Native American, African American). If handled properly, this promotes bonding among participants.

Note: Discussion and possibly seating during the meal should be facilitated to some extent to insure that people do not merely interact with their own groups. If this is done sensitively it should not result in discomfort.

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Also, many people are not comfortable being the only representative of their group at a gathering. Even if they come once, they may never return.

Finally, many ethnic minority people find constant interaction with whites on the job, in school and in public life to be culturally stressful. Since these interactions are both stressful and unavoidable, these people are not likely to want to spend their discretionary, private time in the same way.

Solution: Provide a group participation option in which a group of representatives of a community, religious or other organization would be the "participant", rather than a single individual. Group members could attend together to give each other support, or take turns and report back to each other.

Note: Steps should be taken to insure that a group option does not result in confusion or fragmentation of the process. Possible pitfalls to keep in mind are: a) poor communication among group-option participants, resulting in confusion, and b) lessening of bonding among the larger group due to the appearance of a succession of individuals rather than one individual. Awareness of the ramifications of a offering group-participation option should go a long way toward preventing these situations.

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I have experienced and can empathize with both wealth and poverty. My father, the senior partner of the largest law firm in Nevada, gave me everything I wanted. After rejecting "establishment" values in the early 1970's, I had such experiences as lacking a dime for coffee, and living for several weeks (with friends) on a diet of unadorned spaghetti noodles or stale bread. Eventually tiring of poverty, I attended court reporting school and was employed as a court reporter in Hennepin and Ramsey Counties for six years, three working for a private firm (Shaddix & Associates, Bloomington) and three for Referee Richard Wolfson in Hennepin County Probate Court, which job I resigned at the birth of my son.

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International English School, formerly in Minneapolis, and worked with Native American children as part of a summer program sponsored by Walker and All Saints churches. In addition, my family sponsored two Tibetan immigrants who lived in our home for three months and remain our "Tibetan family".

During the last few years I have lectured and given workshops on Islam and Islamic experiential mysticism for a number of organizations including the Open U and the Minnesota Humanities Commission (for teachers from around the state) and given other presentations for Macalester College and the College of St. Catherine. I also taught a "mini-Arabic" course at the Festival of Nations, and trained facilitators for the Community Circle Collaborative, as you know..

This spring and summer I assisted at an AFS students going abroad orientation, and facilitated a simulation game session for the University of Minnesota's annual Intercultural Encounters conference. Much of my time currently is taken up in completing my masters degree from Antioch University and the Intercultural Communication Institute. In this cutting-edge program which draws students and faculty from around the world, a number of evaluators have been extremely impressed by my writing, research and various presentations. (These references can be provided on request.)

This very broad and diverse experience of different cultures, economic levels, environments and human beings has given me the ability to empathize with almost anybody, and to function as a "cultural translator" in situations where people are not understanding each other.

Dick, I really thank you for asking me to bring my experience and training to bear on the intercultural aspects of the Community Circle program. I realize that what I am suggesting may be more elaborate and in-depth than you had planned, and since I don't know the scope of the grant you are asking for or the number of people that may be participating in a second round of discussions, I am working somewhat in the dark as far as estimating hours and costs.

Fifty is the largest number that could be effectively dealt with in this type of workshop. Even that is "pushing it" a bit, but I would like to expose a maximum number of participants to these concepts and experiences. If the group were reduced from fifty to thirty, I would probably not need to use a paid co-trainer for the half-day session, but could make use of volunteers. I am certainly willing to discuss trade-offs and details with you, but I am leaving for New York early this morning and wanted to get something in the mail to you before I left.

My basic charge at this point is \$750 for a full-day workshop, \$375 for a half-day workshop, and \$475 for a consulting project such as we discussed in relation to recruiting diversity, which would require quite a bit of research and telephoning. Added to this would be \$10 an hour for a workshop co-trainer.

While more time and research are required to develop the full details of a successful program to recruit ethnically and economically diverse individuals, I have no doubt that the combination of providing intercultural training with addressing potential participants' needs for *credibility, a level playing field,*

accessibility, and a *group participation option* will greatly enhance the diversity, mutual understanding, and ultimate success of the Community Circle Project.

Yours truly,

Karima Bushnell
Director

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BEYOND BUSING
COMMUNITY CIRCLE TRAINING WORKSHOP
FOR CONVENORS AND FACILITATORS
February 20, 1997
Marshall Room, Christenson Center, Augsburg College

I. Introduction

- A. Introduction to the Project - Dick Little
 - 1. What is the "charge" of each community circle?
 - 2. Responsibilities of being a convenor/facilitator
- B. Facilitator Conferencing Service offered by Twin Cities Freenet - Nolan Venkatrathnam
- C. Introduction to the 'Community Circle Discussion Model' - Bruce Vandel
 - 1. Overview of the differences between Dialogue and Debate, between deliberative discussion and unfocused discussion
 - 2. Developing Ground Rules - small group exercise & large group debriefing

II. Issue Framing and Analysis

- A. Introduction to the issues and review of the Discussion Guide & Worksheet critiquing policy options - Darcy Seaver and Kristy Greenwalt
- B. Issue Analysis Process - Roy Taylor

III. Deliberation

- A. Deliberation Process & Techniques - Roy Taylor
- B. Cross Cultural Communication - Karima Bushnell

Break

- C. Role Play - small group exercise & debriefing with large group

IV. Public Voice

- A. Developing "Public Voice" - Roy Taylor
- B. Model Group Demonstration - followed by questions and discussion

V. Action Steps

"How does my participation make a difference?" An exploration of possible action outcomes - Jim McDonough

MINNESOTA FACILITATORS NETWORK

10 February 1997

Dear MFN member:

Enclosed is some information about a volunteer opportunity of interest to facilitators.

In brief, the purpose Community Circle Project is to have metrowide discussions on the topic of how housing segregation affects education. Volunteering as a facilitator involves attending an information/training session, then facilitating one to five short discussions in March and/or April.

Due to the fact that the training sessions are coming up so quickly (choose February 15 or February 20 -- see enclosed material), the Project has allocated funds to provide for a modest stipend for MFN volunteers.

For further information call Dick Little, Project Coordinator at 871-8980 (select option 3 if voice mail answers).

Yours truly,

Katharine

Katharine Port Krueger
MFN Steering Committee
voice 798-4777