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National Days of Dialogue on Race Relations

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Facilitator's Manual

Table of Contents

Part I The Dialogue Model

Part II Preparing for the Dialogue

Part III Leading the Dialogue: A Step by Step Guide

Part IV Discussion Starters

Part V Guide to Other Resources

Notes

1

The Purpose of National Days of Dialogue on Race Relations

There is a growing recognition across the country of the need for Americans to engage in open and honest dialogue about race relations. Several national organizations have been working during the past few years to achieve this goal and President Clinton's recent call for "a national conversation on race" underscores the importance of such an endeavor. In a multiracial democracy like ours, dialogue is an essential part of the political and cultural landscape.

The purpose of National Days of Dialogue on Race Relations is to help people of different races and ethnic backgrounds better understand each other and provide a framework from which cooperative action can emerge. National Days of Dialogue will also underscore the fact that each individual has a responsibility to undertake specific actions which increase understanding and cooperative action across racial and ethnic lines.

As Dr. Martin Luther King, Jr. said: "Like life, racial understanding is not something that we find, but something we must create. And so the ability... to work together to understand each other, will not be ready made; it must be created by human contact."

Why We Need Facilitated Dialogue

It is important to have conversations on race relations, but it is often difficult to do so. Discussions which focus on race can evoke strong emotions and many people are reluctant to take part in them. Some fear that the conversation will become heated, contentious and confrontational or that they will say the wrong thing and be perceived as insensitive or "politically incorrect." Others may be concerned that their experience or concerns might be dismissed or devalued. As a result, there are far too few discussions of race relations that are open, candid and respectful.

Because of these difficulties, it is helpful to approach conversations about race with a dialogue model that helps break some of the patterns people fall into and that focuses on the importance of talking openly with each other in a respectful manner. Dialogues that emphasize ways to work together also help participants look at what they have in common rather than what divides them.

Values inherent in the dialogue model

The dialogue model that will be used during National Days of Dialogue is based on values that are at the heart of our democratic system. These values also reflect many of the core spiritual beliefs that are found in the world's great spiritual traditions.

Dialogue affirms the democratic principles of our society because it emphasizes the need for each citizen to help find solutions to the problems we face and underscores the importance of every person's views. Dialogue, like democracy, is based on the premise that the decisions we make as a society are always better when an informed public is actively involved in making them.

Facilitated dialogues also embody many spiritual values. In many ways, dialogues are structured around what we often call "The Golden Rule." That is, dialogues seek to create interactions in which participants treat each other the way they would like to be treated. This important insight about how people should relate to each other is the basis for a whole range of values, including: respect, honesty, fairness, cooperation and forgiveness.

Four Characteristics of Facilitated Dialogue

There are four basic characteristics of the dialogue model that will be used during National Days of Dialogue on Race Relations. Dialogues with these characteristics have been conducted successfully in numerous cities across the country by a wide variety of organizations. In this model, the topic, format and focus may vary, but all dialogues have the following elements in common:

- ① The clearly stated purpose of increasing understanding and cooperation,
- ② A set of ground rules that emphasizes respect, listening, honesty and the importance of sharing time equitably,
- ③ A facilitator who conducts the meeting according to the ground rules and helps to keep participants focused on their purpose, and
- ④ The use of questions and discussion exercises to help structure the dialogue.

Dialogue Structure and Format

The format used for the dialogues will vary somewhat depending on the individuals and groups involved and the scope of what they hope to accomplish. Organizers of each dialogue will have to make decisions about the number of participants, the length of the dialogue, where the dialogues will be held, and whether the dialogue is a one time event or part of a series of meetings.

Facilitated dialogues on race relations generally work best when they take place in small groups of 10-25 people. In dialogues of this size, it is easier for each participant to be heard and to develop personal relationships that can be of value in many future interactions. Groups larger than 25 -even of 100 or more- can also have effective dialogues. However, they should use a format where participants divide into small groups during at least some of the time they are together.

Most dialogues will vary in length from two to four hours and groups will need to decide what is appropriate and/or possible for them. Generally, two and a half hours is the suggested time needed to get to know each other and still have adequate time to begin exploring the views of those present. Many groups will need even more time and dialogues that are closer to three hours (or maybe even longer) will usually be more successful at generating full participation and open sharing.

The location and setting for each dialogue also have a significant impact on the outcome that is achieved. Dialogues are most effective when they occur in places where participants feel comfortable and where an informal atmosphere encourages open and honest responses.

Groups participating in National Days of Dialogue also need to decide whether they want to have one dialogue or arrange a series of dialogue sessions. Some groups may know in advance what they want to do and others may not be certain until they have participated in a dialogue. For organizing purposes, it will usually be easier to get people to commit to one dialogue and those who want to do more can later arrange additional sessions.

Dialogue Results

Getting concerned citizens together to talk about how to improve race relations in their communities can be of great value. A good dialogue can improve understanding and help to build relationships that can be valuable in many future situations. At the same time, **dialogues are generally more effective if they emphasize the importance of ongoing efforts to improve understanding and cooperation across racial lines.**

One of the goals of each dialogue during National Days of Dialogue on Race Relations is to **identify specific ideas about how citizens of different races and ethnic backgrounds can work together in the future.** In order to do this, dialogue participants need to keep records of the common insights and/or specific ideas that are identified during their time together. This can be done by asking one or two participants to keep basic notes or by having a few volunteers to work together after the dialogue to compile a summary of the major points that were raised. Obtaining written comments from all participants also helps with the preparation of dialogue results.

The written summaries for each dialogue will be collected by National Days of Dialogue organizers and put together with others in the same community. The result will be a report which identifies the most common suggestions about how citizens can deepen understanding and work together in the future. These dialogue reports will be shared with local and/or national groups that have an interest in supporting ongoing cooperative action.

Dialogue Outline

The outline that is suggested for these community dialogues on race and ethnicity has three parts and is framed by a brief Introduction and Conclusion. The Introduction states the goal of the dialogues and establishes a tone of mutual respect and open inquiry. The three different parts of the dialogue are defined by basic questions which invite people to talk together and listen to each other's views, insights, and experiences. These three questions are: 1) Who are we? 2) Where are we? 3) Where do we want to go? The dialogues conclude with brief verbal and written responses which summarize some of the main points expressed by participants.

Suggested Time Flow for the Dialogue

Effective monitoring of time is essential to the success of your dialogue. It is important not to run over the time that has been announced and equally critical that participants have adequate time to discuss each of the dialogue's three key questions. Advance planning of the questions and exercises you will use and careful monitoring of the dialogue as it proceeds can help to insure that the group's time is used in an effective manner.

The suggested time for the dialogue outlined in this manual is two and a half hours. Some dialogues may be somewhat longer and the format may be adapted to a half day or even a full day format. Other dialogues may have to be a bit shorter, but two hours is suggested as the minimum time that is needed.

The amount of time spent on the different sections of the dialogue will vary somewhat from group to group, but we suggest that you try to follow a time flow that is similar to the one given below for a dialogue that is 2 1/2 hours long. This suggested time allocation allows for relatively equal discussion of each question and keeps the dialogue moving.

Introduction and Overview	15 minutes
Part I: Who Are We?	45 minutes
Part II: Where Are We?	45 minutes
Part III : Where Do We Want To Go?	30 minutes
Conclusion	15 minutes

Debate and Dialogue

TRACK I	TRACK II
DEBATE	DIALOGUE
❖ Assuming that there is a right answer, and you have it	❖ Assuming that many people have pieces of the answer and that together they craft a new solution
❖ Combative: participants attempt to prove the other side wrong	❖ Collaborative: participants work together toward common understanding
❖ About winning	❖ About exploring common ground
❖ Listening to find flaws and make counter-arguments	❖ Listening to understand, find meaning and agreement
❖ Defending assumptions as truth	❖ Revealing assumptions for re-evaluation
❖ Critiquing the other side's position	❖ Re-examining all positions
❖ Defending one's own views against those of others	❖ Admitting that others' thinking can improve on one's own
❖ Searching for flaws and weaknesses in other positions	❖ Searching for strengths and value in others' positions
❖ Seeking a conclusion or vote that ratifies your position	❖ Discovering new options, not seeking closure

Notes

Preparing for the Dialogue

Each dialogue is different and there are several choices that you as facilitator need to make with each one. Some of things you need to consider are listed below.

Length of session--How long is the dialogue going to last? If it is longer or shorter than 2 1/2 hours, plan the necessary adjustments in your time flow.

Relationship of people in the group--If the people in the group already know each other, you can spend less time on introductions, interests and background. If most people in the group don't know each other, it is particularly important to spend some time developing personal connections. You also may want to have name tags if many in the group do not know each other.

Racial/ethnic composition of the group-- How much of a racial/ethnic mix will there be in the group? If the group has a good mixture of people, it is easier to get a variety of viewpoints into the dialogue. It is still possible to have a valuable dialogue if there is little (or even no) racial diversity, but it takes careful planning to assure that other points of view get introduced. For instance, if there is little diversity, you may wish to rely on a greater use of readings, quotes, and other discussions starters which can be used to interject the views of people from racial and ethnic groups not represented. Also, you (as facilitator) may need to play a more active role as something of a "devil's advocate" to stimulate effective discussion.

Advance reading or not?--Some groups may wish to choose some articles, a book, or other information for everyone to read in advance of the dialogue. This has the advantage of providing a common framework for the discussion, but it also may discourage some people from attending. Groups who opt to read something in advance need to make sure that it does not create an unnecessary barrier to participation.

Selection of questions and exercises-- Which questions, discussion starters and other exercises are the best ones to use? The final step in preparing for your dialogue is to answer this question. Before you begin, you should sketch out the specific things you plan to do under each part of the dialogue. Of course, you should also keep in mind that, depending on how the dialogue unfolds, you may need to be flexible and make some adjustments as you go along.

Co-facilitators—Are you going to facilitate the dialogue by yourself or share the task with someone else? If possible, it is particularly valuable to have a co-facilitator who is of a different race or ethnic background. This partnership can help to balance the dialogue and it provides a model of the type of collaboration we hope to encourage.

Suggestions for Facilitators

Be prepared.

Don't feel you must have all the answers. However, be prepared to lead and guide this discussion. Simply put, this means being familiar with the topic from various perspectives, preparing discussion questions and other starters to help focus the group, understanding the goals of the dialogue and having a good command of group processes.

Set a welcoming and accepting tone.

- The facilitator should welcome everyone and establish a relaxed environment.
- Try to make the physical environment as comfortable as possible.

Establish clear ground rules.

Dialogues will proceed better if the facilitator helps participants to agree on clear ground rules at the beginning of each dialogue. The facilitator should come prepared with several ground rules and then invite participants to add others.

These are several ground rules that every dialogue group will want to consider:

- Listen respectfully. All people should be respected, whether you agree with their views or not.
- Disagreements should not become personal. Name calling, put-downs, and personal attacks will not be tolerated.
- It is important to hear from everyone. Give everyone an opportunity to speak.
- What is said in the dialogue stays in the dialogue. In some instances, it may be advisable to establish confidentiality as a ground rule.
- One person talks at a time.
- Making the dialogue work is the responsibility of all participants.

Always monitor the group process.

- Pay attention to who has spoken and who hasn't; whether everyone has spoken or whether one or two people are dominating the conversation. If participation is limited by group dynamics and/or group size, consider splitting up into smaller groups to provide everyone with an opportunity to share ideas and opinions. Don't allow one or two persons to dominate the conversation.
- Don't be afraid of silence. It's all right if people are quiet for a while. When deciding when to intervene, err on the side of non-intervention. The group will work its way out of a difficult situation. Sometimes group members only need more time to think through alternatives or to consider what has just been said.
- Keep the discussion focused. Keep participants from wandering off the topic by sometimes asking, "How does your point relate to the topic?" or stating, "That's an interesting point, but let's return to the central issue."

Help the group think about what they are saying and hearing.

- Regardless of your own opinions, try to remain neutral about what dialogue participants say. It is a personal challenge to do so, but it is not your role to interject your own views.
- Try not to talk too much. Let the participants do most of the talking. Summarize occasionally or encourage dialogue participants to summarize what they've heard.
- Help participants find common ground. Sometimes asking them about advantages and disadvantages of different points of view helps participants identify commonalities in their perspectives.

Ask key questions to help focus the discussion.

- What is the key point here?
- What is the crux of your disagreement?
- Does anyone want to support (challenge or add to) that point?
- Could you give an example to illustrate that point?
- Could you explain something from your experience that influenced your opinion?
- What do you find persuasive about that point of view?
- What is it about that position that you just cannot live with?
- Are there any points on which most of us would agree?

Anticipate conflict.

If conflict arises, explain that disagreement over ideas is to be expected. Remind them that conflict must be focused on the issue. Again, *don't allow conflict to become personal*. Appeal to the group to help resolve the conflict and uphold the ground rules.

Reserve adequate time for closing the dialogue.

- Ask participants to share last comments and thoughts about the subject.
- Allow participants to reflect on what happened during the dialogue.
- Ask participants to think about what worked and what didn't work during the dialogue.
- Fill out forms with action ideas and comments on the dialogue.
- Encourage participants to celebrate their coming together for a dialogue and the progress they made toward their goals.
- Thank everyone for their participation.

Tips for Facilitators: Dealing with Difficult Situations

Situation: Almost no one talks.

Possible Solution: This situation can occur when participants don't feel safe in the group. Race Relations can be emotionally charged and it is important that participants know they can have differing views and still be treated with respect. Sometimes, people fail to enter the discussion, thinking that they all *share* the same views. It is then important to bring other views into the discussion by asking, "Do you know people who believe otherwise?"

Situation: One or two people dominate the discussion.

Possible Solution: It may be helpful to invoke the ground rule, "It is important to share time equitably," in the event a few individuals dominate the discussion. Another solution is to tell the group you want to hear from those that have not said much. However, if other participants do not assert their collective authority, the facilitator's responsibility is to restrain domineering participants. Sometimes this situation is an indication that the person dominating the dialogue does not feel they have been heard. It may be helpful to restate the essence of what they've expressed and get a confirmation that you have understood their point of view.

Situation: The discussion strays off course.

Possible Solution: The facilitator is responsible for helping the group stay focused but it is sometimes difficult to tell when to intervene when participants' comments don't seem to be relevant to the discussion. Asking, "How does that relate to the topic?" or commenting, "That's interesting. Now let's return to the topic" may help get the discussion back on course. If participants feel strongly that the "new course" is relevant, it may be advisable to let them explore a new direction. This is a decision that must be made on individual bases, depending on the participants and the goals for the dialogue.

Situation: Open conflict erupts.

Possible solution: Sometimes participants will yell at each other. Other times, people may even seem to be on the verge of fighting. The best way to deal with conflict is to confront it directly. Remind participants that they were told initially to expect conflict but that they agreed to respond to differences respectfully. The facilitator should always stop name-calling, personal attacks and threats. This is one situation when the facilitator should readily appeal to the group for support. If they bought into the ground rules, they will support you.

Adapted and synthesized from *A Guide to Training Study Circle Leaders*, Study Circles Resource Center: Pomfret, CT.

Notes

3

Leading the Dialogue: a Step by Step Guide

Below is a step by step guide to leading the dialogue. Specific suggestions are given *in italics* about what you can say to introduce each section. There are also other comments throughout the step by step about things to keep in mind during that portion of the dialogue. A notation is also made when there are other ideas about what can be done which are listed in the Discussion Starter Section of this Manual.

Introduction and Overview (Suggested Time--15 minutes)

Welcome

Host or facilitator introduces self

Welcome and thank you for coming

Your presence here shows you want to help improve race relations in our community and just being here is an important step.

Purpose of the dialogue

Most people would agree that we have made significant progress in race relations during the past thirty years and, yet, there is still much that needs improvement. The purpose of this dialogue is to increase understanding and find ways to work together towards common goals.

It is sometimes difficult to talk about race relations and this dialogue provides an opportunity to share honestly and learn from each other. The dialogue is structured in a manner that encourages open conversation and emphasizes the importance of listening.

Read a quote on dialogue and its importance in race relations

Introductions of all who are present

"Before we go any farther, let's get a sense of who is here. In a few minutes we will learn more about each other, but let's start by taking 30 seconds each to say our names and a sentence or two about ourselves."

See Discussion Starter section for further suggestions.

Overview of our time together

This dialogue will pose three questions about race relations that give an opportunity to reflect on both ourselves and our community.

Those three questions are: 1) Who are we? 2) Where are we? 3) Where do we want to go?

Explanation of Ground Rules

In order to have the most productive use of our time together, we need to observe some basic ground rules, or guidelines, for effective dialogue. I suggest the following ones for our discussion:

Be willing to listen and learn from each other

One person speak at a time

Speak from your own experience--use "I" statements whenever possible

Treat each other with respect--especially when we disagree

Share time equitably

Are there any questions about these ground rules? Can we all agree to them before we proceed?

Role of the facilitator

My job as facilitator is to remind us of these ground rules and keep us focused on the purpose of our time together. I will try to keep the dialogue moving efficiently--like a "dialogue traffic cop". If necessary, I may occasionally interrupt to make sure the dialogue proceeds as intended.

It is particularly important to be mindful of sharing time equitably. If you go on too long, I will give you a gentle signal that indicates you need to conclude your comments so others can participate.

Part I: Who Are We? (Suggested Time--45 minutes)

Let's get started and turn to the first question: Who are we?

The purpose of this part of the dialogue is to learn about each other as individuals and also discuss how we have been influenced by our racial/ethnic origins.

Begin with questions that allow people to talk about their own lives and the things that are important to them. Don't focus on race at first. Give people a chance just to get to know each other as individuals and find out what they have in common.

If it is a small group (15 or less) you probably will want to keep everyone together. If it is a larger group, you may want to use a discussion exercise that breaks people into small groups (3-5 people) for a few minutes and then brings them back together. See the Discussion Starter section for suggestions on how to do that.

Examples of questions to use are:

How long have you lived in this community? Where did you live before moving here?

What are some of your personal interests?

What do you like to do in your free time?

What things in your life are most important to you?

After a short period of time, turn the discussion to a consideration of the participants' racial and ethnic backgrounds. You can say something like:

We have learned a little about who we are in terms of each other's interests, let's learn something about who we are from the perspective of our racial and ethnic backgrounds.

Examples of questions you can use are:

What is your racial, ethnic and/or cultural background?

Did you mostly grow up around people similar to you?

What experiences have shaped your feelings and attitudes about race and ethnicity? For example, what are some of your earliest memories of coming in contact with people who were different than you?

See Discussion Starter section for other suggestions.

Part II: Where Are We? (Suggested Time--45 minutes)

Let's turn now to our second question: Where are we?

The purpose of this section is to look at our current experiences of race and ethnicity and to discuss the state of race relations in our community.

Begin with questions that get people to talk about their current experiences with race relations. Examples include:

How much contact do you have with people of other races or groups?

What is that like?

Is it easier or harder than it was a few years ago to make friends of other races? Why is that so?

Are there barriers that make it hard for you to relate to people of different races and cultures?

After some discussion of personal experiences, focus the dialogue on the state of race relations in your community. Questions that can help to do that include:

How would you describe the overall state of race relations in our community?

In what ways do you think relationships between people of different races and ethnic backgrounds in our community are getting better?

Are there ways in which they are more difficult?

How widespread is racial prejudice in our community?

What signs of hope do you see?

You also may want to use some of the quotations, polling data, statistics or other information in the Discussion Starter section to further stimulate conversation during this part.

You may wish to close this section by asking people to examine their own views and attitudes. Some questions that might help do this are:

What stereotypes do you have that influence the way you react to those of different races and cultures?

In what ways do you need to work on your own attitudes in order to be more open to people who are different than you?

See Discussions Starter Section for other suggestions.

Part III: Where Do We Want To Go? (Suggested Time--30 minutes)

Let's turn our attention to the question Where Do We Want To Go?

We share a common desire to improve race relations so let's talk about what we mean by that and explore specific things we might do to achieve that goal.

One way to begin is to have participants talk about their vision of what they would like to see in the community. For example, you could ask questions such as:

How would you answer the question of where we want to go in race relations?

In what specific ways do you wish race relations were different in our community?

Turn the dialogue to the question of what individuals can do to achieve the goal of better race relations. Ask questions like:

What are the main changes that need to occur in order to increase understanding and cooperative action across racial lines?

What things have you seen that give you hope for improved race relations? What kind of actions really produce healing?

What specific next steps can we take to make a positive difference in our area?

Should we encourage more dialogue like this to take place throughout the community? How could we do that?

See Discussion Starter Selection for other suggestions.

Conclusion (Suggested Time--15 minutes)

When there is about fifteen minutes left, say something like:

We are nearing the end of our allotted time and need to take a few minutes to reflect on what we have talked about and record some of our ideas about what we can do in our community.

In order to increase the likelihood that our time together will result in action, a simple report will be prepared which summarizes the main insights and suggestions from our dialogue.

Hand out form that asks for participants' views on some key questions. A copy of the form to use is found at the back of this manual.

Give participants five minutes or so to write their responses on the form. Collect the forms as people finish and tell others they can turn it in before they leave.

Ask for closing comments about what they have learned from each other and/or specific steps they intend to take in the future.

Thank everyone for their participation and close with a brief comment or quote affirming the importance of dialogue and the ongoing need to increase understanding and cooperative action. One suggestion is the quote from Cornell West in the next section.

[illegible]

Discussion Starters--Exercises to Stimulate Dialogue

There are a number of simple exercises and methods you can use to stimulate discussion at various points in the dialogue. Below are some things that can be done in each of the three parts of the dialogue. If you use any of them (or something else similar) be very mindful of the time involved. Discussion exercises like this can be very helpful, but, if you are not careful, they can take much more time than you intend.

Part I: Who Are We?

Below are two different ideas about how to get people talking to each other about their lives and personal interests.

- 1) Have people take turns giving brief answers to the question: "What are some things you would know about me if you were a close friend?" This can be done by giving everyone a minute to list a few things or by asking for very brief answers and having two or three turns each. If you use the approach of two or three turns, then you may want to vary the question slightly each time. For instance, you could ask "What are some things a good friend would know about how I like to spend my time?" and then change it to something like "What are some things a good friend would know about what is most important to me?" or "What are some things a good friend would know about my likes and dislikes?"
- 2) If you have a large group (twenty or more) you may want to break them up into small groups for ten minutes or so to give people a chance to talk in depth with each other. If you do divide the group, try to make sure that the small groups are representative of the diversity that is present in the larger group. You can do this by dividing the group yourself or by asking people to be mindful of this as they break into small groups of four or five people. Depending on the seating arrangements, it might also work to divide people by numbering off.

Once people are in small groups, there are several things they can do. Possibilities include:

- a) Ask them to talk among themselves and try to find as many things as possible that they have in common. The similarities can be anything: hobbies, interests, experiences, likes, dislikes, family structure, concerns about the community, etc. After a few minutes, have the groups come

back together and ask each group for a very brief report on the similarities they found.

- b) Ask each person to take one or two minutes to answer a question about the things in their life that are most important to them while the others listen. When people return to the full group, ask for a few volunteers to summarize how they answered the question. **Do not ask everyone to share what they said--it will take too much time.**

Two simple ways to get people to reflect on who they are in terms of race and ethnicity are described below.

- 1) Ask everyone to take a few minutes and make a list in chronological order of some of the events they remember that shaped their views on race. After each person has time to write down a few experiences, ask people to share some highlights of what they wrote. If it is a small group, ask for several volunteers (or everyone if there is time) to share what they wrote. If it is a larger group, you may want to divide people into small groups so that they can talk briefly about what they wrote. After everyone comes back to the full group ask for brief comments from a few people.
- 2) To demonstrate the diversity (and similarity!) in the room, develop a list of statements that describe different things about people's backgrounds as well as current experiences in life. Read each statement and ask all of the people who it accurately describes to raise their hands.

Part II: Where Are We?

- 1) Ask everyone present to take a few minutes to write a brief description of the encouraging and discouraging things about race relations in their community. After people have had time to make their lists, ask for several volunteers (and/or call on several people) to read what they wrote. Ask the group to discuss the things that are mentioned.
- 2) Pass out copies of some of the quotes that are found in the discussion starter section. Pick quotes that you think will be particularly thought provoking for those in attendance at your dialogue. Ask participants to comment on those that they find particularly striking or insightful. Which quotes most accurately describe how race relations are in our community?

3) Distribute some or all of the polling data in this Discussion Starter section. Pick out one or two of the items and ask group members to give their views on the results. Ask participants whether or not they think this data is reflective of attitudes in their community.

Part III: Where Do We Want To Go?

- 1) Make sure all participants have paper and pens. Then ask them to take two or three minutes to write a response to the following question: **What is your vision of where we want to go in race relations in our community?** After everyone has had a chance to write, ask them to record brief responses to another question: **What are the main things that need to be done in our community in order for us to increase understanding and cooperative action between citizens of different races and ethnic backgrounds?** After a few minutes, ask for several volunteers (or call on some people) to read their responses to the two questions. Lead the group in a discussion about the common themes that emerge from the individual comments.
- 2) Ask each person to pair up with another individual--preferably someone that they don't know very well. As the two individuals take turns talking and listening in response to two questions: 1) **What have you seen in our community that really works to increase understanding and cooperative action across racial and ethnic lines?** and 2) **How can we build on that which already works?** After they have taken turns listening to each other on both questions, ask for volunteers to share some of the ideas generated in their paired dialogue. Lead participants in a group discussion and make a record of the ideas that are mentioned most frequently.

Discussion Starters—Quotes on Race Relations

The initial fact, therefore, is that human groups tend to stay apart. We need not ascribe this tendency to a consciousness of kind, or to prejudice. The fact is adequately explained by principles of ease, least effort, congeniality, and pride in one's own culture.

Gordon Allport,
Author of The Nature of Prejudice

Slavery was our original sin, just as race remains our unresolved dilemma. The future of American cities is inextricably bound to the issue of race and ethnicity. By the year 2000, only 57 percent of the people entering the work force in America will be native-born whites. That means the economic future of the children of white Americans will increasingly depend on the talents of nonwhite Americans. As a nation, we will find common ground together and move ahead together or each of us will be diminished...

Remember, urban America is not only divided by a line between blacks on one side and whites on the other. Increasingly, it is a mixture of races, languages, and religions as new immigrants arrive in search of economic promise and freedom from state control. Just think, over 4.5 million Latinos and nearly 5 million Asian-Pacifics have arrived in America since 1970...

Even though our American future depends on finding common ground, many white Americans resist relinquishing the sense of entitlement skin color has given them throughout our national history. They lack an understanding of the emerging dynamics of one world, even in the United States, because to them nonwhites have always been the other.

On top of that, people of different races often do not listen to each other on the subject of race. It is as if we are all experts locked into our narrow views and preferring to be wrong rather than risk changing those views...

In a kind of ironic flip of fate, the fear of brutal white repression felt for decades in the black community and the seething anger it generated now appear to be mirrored in the fear whites have of random attacks from blacks and the growing angers it fuels. The white disdain grows when a frightened white politician convenes a commission to investigate the charges of racism, and the anger swells when well-known black spokespersons fill the evening news with threats and bombast.

What most politicians want to avoid is the need to confront the reality that causes the fear. They do not want to put themselves at risk by speaking candidly about violence to blacks and whites and saying the same thing to both groups. Essentially, they are indifferent to the black self-destruction, and violence only hardens that indifference, not only to the perpetrator, but to all African-Americans...

What we lose when racial or ethnic self-consciousness dominates are tolerance, curiosity, civility—precisely the qualities we need to allow us to live side by side in mutual respect. The fundamental challenge is to understand the suffering of others as well as to share in their joy. To sacrifice that sensitivity on the altar of racial chauvinism is to lose our future. And we will lose it unless urgency informs our action, passing the buck stops, scapegoating fails and excuses disappear. The American city needs physical rejuvenation, economic opportunity, and moral direction, but above all what it needs is the same thing every small town needs: The willingness to treat another person of any race with the respect you show for a brother or sister with the belief that together you'll build a better world than you would have done alone; a better world in which all Americans stand on common ground."

Senator Bill Bradley
Race and the American City
March 26, 1992

We have torn down the barriers in our laws. Now we must break down the barriers in our lives, our minds and our hearts. More than 30 years ago, at the high tide of the civil rights movement, the Kerner Commission said we were becoming two Americans, one white, one black, separate and unequal. Today we face a different choice. Will we become not two, but many Americas, separate, unequal, and isolated? Or will we draw strength from all our people and our ancient faith in equality and human dignity, to become the world's first truly multiracial democracy? That is the unfinished work of our times, to lift the burden of race and redeem the promise of America.

President Clinton
June 14, 1997

Taxicab drivers who refuse to stop for black riders base that decision on the only information they have: the race of the person raising his or her hand. Even if the driver has had some bad experiences, he understands that most black men are law abiding citizens. At the same time, some have been known to pull a gun on taxicab drivers... some back men ---a higher proportion than among whites--- do have intentions that are in fact dangerous... Sad to say, actions that are often unfair can also be reasonable, at least insofar as they are based on sufficient experience to give them a degree of validity.

Andrew Hacker,
Two Nations

The traditional 'black-white' paradigm obviously fails to include most Latinos. Similarly, however, the 'immigrant' paradigm in which Latinos are often pigeonholed cannot account for two-thirds of Hispanics who are native-born and the millions who can trace their ancestry 150 years back to the Treaty of Guadalupe Hidalgo (Mexican Americans) or 100 years back to the end of the Spanish American War (Puerto Ricans, Cubans, residents of Guam). Neither the 'slavery' nor 'immigrant' paradigms help to explain or promote understanding about these people, who became 'Americans by conquest.'

National Council of La Raza

As a nation we want to find an anchor for our culture. I think that is the common bond. We're a country that is quite unique in that we tend to put things in terms of race. I know several Asian Americans who grew up in Latin America before coming to the United States. They identified culturally—as Brazilian, Panamanian, Chilean—not by race. Then, when they came here, they identified with what their cultural roots were but their face—having the almond-shaped eyes, the high cheek bones, the dark hair—put them in the category of Asian. So then they had to struggle with what that does that mean in this context.

This country has always segmented, based on skin color or race. Asian Americans because of how we look....Our susceptibility or vulnerability to being called foreigner is never going to go away, no matter on how many generations. I have had people ask me, how does it feel to always be viewed as a foreigner? African Americans actually have said to me, at least we know we belong here. We don't like our position in this country, but at least we know we belong here. That is a very unsettling question when it is put to you. African Americans are never told, "Go back to your own country."

Angela Oh
Interview in Los Angeles Times

The fastest growing minority group in the United States today is Asian and Pacific Americans. Although this group only comprised 2.9 percent of the total United States population in 1990, it increased in size by 95 percent from 1980 to 1990 (see table 1). Whites, on the other hand, make up 80.3 percent of the total U.S. population, yet their increase over the 1980s was merely 6 percent. African Americans were 12.1 percent of the total population in 1990 and saw only a 13.2 percent increase in the 1980s. And lastly, Hispanics, who constitute 9 percent of the total population, grew 53 percent from 1980 to 1990. With an extraordinary growth rate, Asian Pacific Americans as a share of the total U.S. population grew from 0.7 percent in 1970 to 2.9 percent in 1990.

The rapid growth of the Asian Pacific American population over the last quarter of the century will likely continue well into the next century, and this increase poses an enormous policy challenge not only to the Asian Pacific American community, but also to the nation as a whole. To take a proactive stance requires us to go beyond reaction to today's pressing problems. We must create a vision for the next quarter century that will ensure that Asian Pacific Americans will find a just and equitable place in American society and the economy--position that will also enable Asian Pacific Americans to contribute constructively to the building of a truly multicultural society.

Paul Ong, Suzanne J. Hee

"Twenty Million in 2020"

Within a decade, Latinos will become the nation's largest minority, but this approaching change has yet to produce any serious examination of the policies that will determine the destiny of this community and help shape its relationships with the rest of society. Instead, fear of displacement on the part of whites and blacks, particularly in states where Latinos will become the majority, has fostered political demagoguery and exploitative anti-Latino or anti-immigrant policies. This approach, of course only compounds the inequalities and tears at already fragile bonds within the society. The long-term risk is polarization and a deepening cynicism about the system by those destined to inherit it.

Though the Census Bureau predicts a Latino community of more than 90 million people by mid-century, the concentration of the change in a few regions means that there has been little national discussion about Latino rights issues, which had hardly any attention at the time of the civil rights revolution.

Gary Orfield

Perspective on Civil Rights

Latinos Rights Is the Big Loser

Traditionally, the American approach to diversity has been assimilation. Newcomers are expected to adapt so that they fit; the burden of making change falls to them... Increasingly [members of these groups] are saying –I'm different, and proud of what makes me so. I can help... and would like to join you, but only if I can do so without compromising my uniqueness."

R. Roosevelt Thomas,
Beyond Race and Gender

In these downbeat times, we need as much hope and courage, as we do vision and analysis; we must accent the best of each other even as we point out the vicious effects of our racial divide and the pernicious consequences of our maldistribution of wealth and power. We simply cannot enter the twenty-first century at each other's throats...

We are at a crucial crossroad in the history of this nation... and we either hang together by combating these forces that divide and degrade us or we hang separately? Do we have the intelligence, humor, intelligence, imagination, courage, tolerance, love, respect and will to meet the challenge? Time will tell. None of us alone can save the nation or the world. But each of us can make a positive difference if we commit ourselves to do so.

Cornel West
Race Matters

Quotes on Dialogue and Personal Responsibility

To reconcile conflicting parties, we must have the ability to understand the suffering of both sides. If we take sides, it is impossible to do the work of reconciliation. And humans want to take sides. That is why the situation gets worse and worse. Are there people who are still available to both sides? They need do only one thing: go to one side and tell all about the suffering endured by the other side, and go to the other side and tell all about the suffering endured by this side. That can change the situation. But how many of us are able to do that?

Thich Nhat Hahn

Dialogue is a concept of immense importance for our survival and creativity. Dialogue seeks to create a meeting of the minds. In dialogue, the intent is to learn, to increase mutual understanding, to discover new insight, and to think creatively together. The process which is generated out of this motivation is cooperative and based upon a spirit of good will. It is creative, emergent, and offers the potential for real breakthroughs.

Craig Schindler & Gary Lapid
The Great Turning

Have you not learned the most in your life from those with whom you disagreed—those who saw it differently than you?

Walt Whitman

'Seek to understand' involves a very deep shift in paradigm. We typically seek first to be understood. Most people do not listen with the intent to understand; they listen with the intent to reply. They're speaking or preparing to speak. They're filtering everything through their own paradigms, reading their autobiography into other people's lives.

Stephen Covey
Seven Habits of Highly Effective People

"We need more than cultural exchanges between different racial communities. We require very focused conversations on race between white people and people of color. It is critical to understand how racism has impoverished us all if we hope to dismantle the racial structures and attitudes that still shape American life and block our greatest potential as a nation."

Jim Wallis
Sojourner Magazine

"The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy. The true neighbor will risk his position, his prestige, and even his life for the welfare of others. In dangerous valleys and hazardous pathways, he will lift his bruised and beaten brother to a higher and more noble life."

Martin Luther King, Jr.

Discussion Starters--Other Data

Race and Ethnicity in the United States: What the Numbers Say

How we work and play with each other?

Do you think that most people that you know are comfortable interacting with someone of a different race? (Opinion Dynamics Inc. for Fox News, 6/97)

Yes	77%
No	18%
Not sure	5%

Do you work with many members of another race? (Newsweek Poll, 4/91)

Whites	51%
Blacks	84%

Are you uncomfortable working with members of another race? (Newsweek Poll, 4/91)

Whites	6%
Blacks	17%

Have you worked for a boss of another race? (Newsweek Poll, 4/91)

Whites	47%
Blacks	92%

Are you uncomfortable working for a boss of another race? (Newsweek Poll, 4/91)

Whites	6%
Blacks	14%

Do you know someone of another race whom you consider to be a "fairly close personal friend?"

In 1980, responses were:

Yes	Whites 54%	Blacks 69%
No	Whites 46%	Blacks 31%

In 1997, responses were:

Yes	Whites 71%	Blacks 83%
No	Whites 29%	Blacks 17%

Do you socialize regularly with members of another race? (Newsweek Poll, 4/91)

Whites	47%
Blacks	63%

What we think about race, racism, racial and ethnic differences

Do you think the common use of terms such as "African-American" or "Asian-American" promotes racial harmony, causes racial division, or doesn't mean much one way or the other? (Opinion Dynamics for Fox News, 6/97)

Promotes harmony	12%
Causes racial division	21%
Doesn't mean much	62%
Not sure	5%

Are there generational differences?

Is racism a big or a small problem? (CNN Site, 11/97)

Big problem

White teens	58%	White adults	64%
Black teens	62%	Black adults	78%

Small problem

White teens	34%	White adults	27 %
Black teens	34%	Black teens	17%

Have you been a victim of discrimination because you were black? (CNN Site, 11/97)

Black adults	Yes: 53%	No: 45%
Black teens	Yes: 23%	No: 77%

Have you been a victim of discrimination because you were white? (CNN Site, 11/97)

White adults	Yes: 20%	No: 79%
White teens	Yes: 16%	No: 83 %

Will race relations in this country ever get better?

White adults	Yes: 60%
White teens	Yes: 76%
Black adults	Yes: 43%
Black Teens	Yes: 55%

Which of the following is more of a problem for blacks today?

Failure to take advantage of available opportunities?

White adults	52%
White teens	31%
Black adults	51%
Black teens	58%

Discrimination by whites

White adults	22%
White teens	47%
Black adults	26%
Black teens	26%

Economics, Education, Health, Criminal Justice

- **Minorities are less than 30 percent of the population, but 58 percent of all children living below the poverty level are minorities.**
 - African American children are four times more likely than whites to be poor.
 - Hispanic children are 3.5 times more likely than whites to be poor.
 - Other non-white children are two times more likely to be poor.
- **While African Americans are less than 12 percent of the population, in American's 30 largest cities, 46 percent of the homeless are African Americans.**
 - 34 percent are white
 - 15 percent are Hispanic (who comprise less than 8 percent of the total population)
 - 5 percent are Asian Americans and Native Americans

(U. S. Conference of Mayors)

- The percentage of Hispanics completing four years of college has more than doubled since 1970, from 4.5 percent to 9.3 percent in 1995. The percentage for whites is 25%
- The infant mortality rate (per 1,000 live births) in 1986 was 8.9 for white infants, 15.7 for non-white infants and 18.0 for black infants.
(State of Black American, 1990)
- Race was found to be the most significant factor in determining the location of communities with hazardous waste sites. The percentage of minorities in communities with one hazardous waste facility is twice that of the percentage of communities without such a facility; the percentage of minorities in communities with two or more hazardous waste facilities is three times the percentage in communities without such a facility.
(Commission for Racial Justice)
- Comparing the years 1980 and 1981 with 1988 and 1989, reports of assaults against minorities increased almost 1,000 percent and reports of racially-motivated murders increased 33 percent. Cross burnings increased almost 400 percent; racially-motivated vandalism against minorities increased almost 1,500 percent; and racially-motivated arson increased almost 500 percent.
(Southern Poverty Law Center)
- 56 percent of Hispanic adults and 44 percent of African American adults are functionally illiterate, as compared to 16 percent of whites.
(National Council of La Raza)
- The dropout rate for Native Americans is 35.5 percent, 22.2 percent for African Americans and 27.0 percent for Hispanic Americans.
(National Center for Education Statistics)

White Privileges

by Peggy McIntosh

- I can if I wish arrange to be in the company of people of my race most of the time.
- If I need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
- I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
- I can turn on the television or open to the front page of the paper and see people of my race widely represented.
- When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
- I can be sure that my children will be given curricular materials that testify to the existence of their race.
- Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of financial reliability.
- I can swear, or dress in second hand clothes or not answer letters, without having people attribute these choices to the bad morals, the poverty or the illiteracy of my race.
- I can do well in a challenging situation without being called a credit to my race.
- I am never asked to speak for all the people of my racial group, and I can speak in public without putting my entire race on trial.
- I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
- I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.
- I can easily buy posters, postcards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
- I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.
- I can take a job with an affirmative action employer without having coworkers suspect that I got the job because of race.
- I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance or feared.

Reprinted with permission from "White Privilege: Unpacking the Invisible Knapsack" by Peggy McIntosh in the July/August 1989 issue of Peace and Freedom.

[illegible]

Books, Magazines, Articles

Allport, Gordon. *The Nature of Prejudice*. Garden City, New York: Doubleday & Company.

A classic work on the nature of prejudice in society.

American's Original Sin: A Study Guide on White Racism, 2nd edition.
Washington, DC: Soujourners.

This resource—designed for study, reflection, and action—looks at racism from historical, theological, economic, and personal perspectives. Available from Soujourners, 2401 15th Street, NW, Washington, DC 20009, (202)328-8842; FAX: (202)328-8758..

Aguilar-San Juan, Karin (ed). *The State of Asian America: Activism and Resistance in the 1990s*. South End Press, 1994.

Anthology of 18 essays by activists and academics that take discussions of race beyond a binary black/white model. In analyzing the Los Angeles riots, essayist Bong Hwan Kim argues that fostering dialogue between blacks and Koreans to resolve racial tension is ineffective without a plan for social transformation.

Berry, Wendell. *The Hidden Wound*. San Francisco: North Point Press, 1989.

Personal recollections and considerations of the effects of racism on whites as members of the dominant race in America.

Bell, Derrick. *Faces at the Bottom of the Well: The Permanence of Racism*, Basic Books, 1992.

Argues that "racism is so ingrained in American life that no matter what blacks do to better their lot, they are doomed to fail as long as the majority of whites do not see their own well-being threatened by the status quo."

Cose, Ellis. *The Rage of a Privileged Class*. Harper Collins Publishers, 1993

Documents the deep, corrosive anger felt by the black middle class.

Franklin, John Hope. *The Color Line: Legacy for the Twenty-first Century*. University of Missouri Press, 1993.

These three lectures argue that Dubois' color line of the twentieth century will continue into the twenty-first century. Particularly useful is his history of the Reagan years.

Hacker, Andrew. *Two Nations: Black and White, Separate, Hostile, Unequal*. New York: Charles Scribners Sons, 1992.

An analysis of what keeps whites and blacks so far apart. Argues that most liberals no longer make race a high priority and that both the left and the right share the belief that blacks are inferior.

Kochman, T. *Black and White Styles in Conflict*.

A classic and a practical guide for anyone who wants to deal with conflict across racial lines.

Lemann, Nicholas. "The Other Underclass." *Atlantic Monthly*, December, 1991.

Examines Hispanic subgroups; argues that Puerto Ricans are the worst-off ethnic group in the country. Looks at different theories that offer some explanations for a Puerto Rican underclass

Loury, Glenn. *One by One From the Inside Out*. Free Press: New York, 1995.

Calls on Americans of all races to break free of the rhetorical box created by obsession with preferential policies.

LEAP, *The State of Asian Pacific America: Policy Issues to the Year 2020*, LEAP Asian Pacific American Public Policy Institute, Los Angeles, 1993.

An overview of the state of Asian Pacific America and an analysis of key issues faced by this community.

Melville, Keith. *Remedies for Racial Inequality: Why Progress Has Stalled, What Should Be Done?* Dayton, OH: National Issues Forums Institute, 1990.

One of the books prepared jointly by The Public Agenda Foundation and by the Kettering Foundation. Used in local discussion groups that are part of a national network, the National Issues Forums. For additional information, contact: National Issues Forums, 100 Commons Road, Dayton, OH 45459-2777, (800)433-7834 or in Ohio, (800)433-4819.

Salzman, Jack, ed. *Bridges and Boundaries: African Americans and Jews.*

Anthology of essays that analyze historic alliances and tensions between black and Jewish Americans. Available from: The Jewish Museum, New York, 1109 5th Avenue, New York, NY 10128, (212)423-3200.

Takaki, Ronald. *A Different Mirror: A History of Multicultural America.* New York: Little, Brown and Co., 1993.

Survey of American history from the perspectives of people of color and marginalized white immigrants, this book rejects narrow notions of America as a monocultural melting pot by recognizing the creative influences of diverse cultures. Synthesizes current literature on the histories of groups often omitted from our national history, including Native Americans, African Americans, Latinos, Irish Americans and Asian Americans.

Thernstrom, Stephan and Abigail, *America in Black and White: One Nation, Indivisible,* Simon and Schuster, New York, 1997.

Documents the progress that has been made in the condition of African-Americans and argues that racial preferences are not a good strategy to use to solve the problems that remain.

West, Cornel. *Race Matters*. Boston: Beacon Press, 1993.

West examines the question of race in a new framework, outside of traditional and liberal perspectives. "First, we must admit that the most valuable sources for help, hope and power consist of ourselves and our common history...Second, we must focus our attention on the public square—the common good that undergirds our national and global destinies."

When Hate Groups Come to Town: A Handbook of Effective Community Responses. Center for Democratic Renewal.

Offers important advice for communities targeted by hate groups. Included are sections on understanding racism and bigotry, the White Supremacist Movement, responses and resources. Available from the CFDR, (404)221-0025.

Videos

The Challenge of Diversity

Video-based training programs designed to teach the value of diversity. Programs are designed to first increase awareness of the behaviors, perceptions and thinking patterns associated with intolerance, and then to introduce methods which will reduce conflict and tension and improve interactions. A catalogue of diversity videos is available from: BNA Communications, Inc., 9439 Key West Avenue, Rockville, MD 20850, (800)233-06067; FAX: (301)948-2085.

The Color of Fear

This video takes place in Ukiah, California where eight men gathered for three days during which they talk, yell, argue and cry with one another about the scars that racism has created. They talk about childhood traumas, growing up with limited role models and about giving up their ethnicity to become Americans. Available from: Stir Fry Seminars and Consulting, 470 Third Street, Oakland, CA 94607, (510)419-3930. FAX: (510)419-3934.

Facing Racism, Video Cassette and Program Guide

Documentary about an actual weekend workshop on racism where participants talk about their hopes and fears relative to racism. Available from: Films for the Humanities and Sciences, P. O. Box 2053, Princeton, NJ 08543, (800)257-5126 (for institutions); For individuals, Transit Media, 22-d Hollywood Avenue, Ho-ho-kus, NJ 07423, (800)343-5548. Moira Productions can provide teams of trained facilitators to lead workshops and discussions using **Facing Racism**. For information, call (510)540-8597 or e-mail: makingpeace@igc.org

The Color of Your Skin

Chronicles sessions of a multiracial group as they grapple with their feelings on racial issues. Participants are members of various branches of the armed services who are brought together for sixteen weeks at the Defense Equal Opportunity Management Institute. Available from: PBS Video at (800)424-7963.

Facing Difference: Living Together on Campus

This 11 minute film includes a leader's discussion guide and is intended primarily for use in new student orientation programs, student leadership programs, courses on pluralism and other student activities at the college level. Opposing views are aired to stimulate thinking about: who gets in college and why; roommates, house-mates and friends; and the limits of freedom of speech. Designed to increase awareness by triggering discussion, the film presents students talking about their problems living in a highly diverse environment.

Names Can Really Hurt Us

A moving documentary that follows a group of junior high students from diverse ethnic and racial backgrounds as they participate in a "Resolving Conflict Creatively Program." Excellent for adults as well as young people. Available from the Anti-Defamation League of B'nai B'rith, Department SW, 823 United Nations Plaza, New York, NY 10017, (212)490-2525

Stolen Ground

Made by Lee Mun Wah and Lindsey Jang, this film is about how racism changed the lives and families of six Asian American men and their journey towards reclaiming their dignity and heritage. Through their stories, a seldom seen portrait of the so called "model minority's" pain, anger, and struggle for acknowledgment is revealed. Available from: Stir-Fry Productions (510)419-3930 or 1-800-370-STIR. FAX: (510)419-3934

Valuing Diversity

A seven-part film/video series designed to help organizations deal with diversity. Each video/film deals with a different level of an organization, e.g., entry-level employees, supervisors, executives. Diversity includes cultural, racial, and ethnic variations and also includes differences of gender, age, disability and sexual orientation. Each video has a user's guide. Available from: Griggs Productions, Inc., 302 23rd Avenue, San Francisco, CA 94121, (415)668-4200, FAX (415)668-6004.

Video Distribution

Films for the Humanities and Sciences

P.O. Box 2053

Princeton, NJ 08543-2053

(800)257-5126

FAX: (609)275-3767

Films for the Humanities and Sciences is a company that produces videos and video discs for purchase or rental. The "Multicultural Studies" catalog is divided into over 30 different cultures or ethnic groups, with emphasis on the history of the people as well as current issues and biographies. There are also sections on: racial and ethnic issues; nationalism; and the multicultural workplace.

Mediascope

12711 Ventura Blvd., Suite 280

Studio City, CA 91604

(818)508-2080

FAX (818)-2088

A nonprofit public policy organization promoting constructive depictions of social issues and racial groups in the media, including film, television, the Internet, electronic games and music. An objective of the organization is to encourage accurate and responsible portrayals without compromising freedoms.

Moirra Productions

1600 Shattuck Avenue

Berkeley, CA 94709

(510)540-8597

FAX (510)540-4898

*Production company that produced **Facing Racism**. Using professional diversity trainers, offers workshops that use **Facing Racism** as a catalyst for discussion.*

Stir Fry Production

470 Third Street

Oakland, CA 94607

(510)419-3930

FAX (510) 419-3934

*Conducted the unlearning racism workshop shown in **Facing Racism**. Director Lee Mun Wah is also known for his pioneering film, **The Color of Fear**, which is used in a variety of workshops offered by the organization.*

Especially For Children, Youth, Parents and Educators

Berry, Linda, et. al. *Actions Speak Louder: A Skills-Based Curriculum for Building Inclusivity*. New York: The National Conference, 1995.

Designed to help young people accept themselves and their peers while they work together to move us all toward a more inclusive society. Each module includes directions for the instructor and handouts for duplication.

Available from: TNC, 71 Fifth Avenue., Suite 1100, New York, NY 10003, (212)206-0006.

Bigelow, Bill, et. al. *Rethinking Our Classrooms: Teaching for Equity and Justice*. Rethinking Schools, Ltd., 1994.

Creative teaching ideas, stories from classroom teachers and lesson plans that build community and promote values of justice and equality, while honing academic skills. Includes articles, poems, reproducible handouts, resources, teaching tips for using role plays and techniques for developing critical skills. Available from RSL, 1001 E. Keefe Ave., Milwaukee, WI 53232, (800)669-4192.

Derman-Sparks, Louise. *Anti-Bias curriculum: Tools for Empowering Young Children*, National Association for the Education of Young Children, 1989..

Includes sample dialogues between children and adults; chapters on gender identity; non-bias holiday activities; working with parents.

Derman-Sparks, Louise, et. al. *Teaching Young Children to Resist Bias: What Parents Can Do*. Washington, DC. National Association for the Education of Young Children.

This pamphlet is an excellent, concise resource for parents.

Duvall, Lynn. *Respecting Our Differences*. Free Spirit Publishing, 1994.

This practical workbook for teachers offers exercises and tips, thought-provoking questions and success stories about how youth have responded to bigotry, prejudice and bias. Especially appropriate for educators working with junior high students and youth groups.

Reddy, Maureen T. (ed.) *Everyday Acts Against Racism: Raising Children in a Multiracial World*. Seal Press, 1996.

Personal stories and suggestions from mothers and teachers on practical ways to work toward ending racism. A tool for teaching tolerance and other democratic values to children and for transforming divided communities.

Sharing Power for Peaceful Schools.

This 30-minute video describes the work of the Cincinnati branch including mediation and bias awareness. Available from: Creative Response to Conflict, Inc., Box 271, 521 North Broadway, Nyack, NY 10960, (914)353-1796, FAX: (914)358-4924, e-mail: ccrnyack@aol.com.

Organizations

Anti-Defamation League

823 United Nations Plaza

New York, NY 10017

(212)490-2525

FAX: (212)867-0779

The ADL, one of the nation's oldest and largest civil rights/human relations organizations, is dedicated to combating anti-Semitism, prejudice and bigotry of all kinds, defending democratic ideals and safeguarding civil rights.

Community Solutions International, Inc.

1222 Hemlock Street NW

Washington, DC 20012

(202)882-2182

FAX: (202)829-3759

CommunityS@aol.com

A nonprofit organization that seeks to create, nurture and sustain healthy, strong and successful communities. Through training and technical assistance, CSI helps culturally diverse communities work together more effectively.

Faith and Politics Institute

110 Maryland Ave. NW, Suite 306

Washington, DC 20002

(202)546-1299

FAX: (202)546-4025

Provides occasions for moral reflection for political leaders; encourages civility and respect essential for democracy.

Leadership Education for Asian Pacifics

327 E. 2nd Street, Suite 226

Los Angeles, CA 90012

(213)485-1422

FAX: (213)485-0050

LEAP90012@aol.com

LEAP's mission is to achieve full participation and equality for Asian Pacific Americans through leadership, empowerment and policy.

National Association for Community Mediation

1726 M Street, Suite 500

Washington, DC 20036-4502

(202)467-6226

FAX (202)466-4769

<http://www.nafcm.org>

Supports the maintenance and growth of community-based mediation programs for resolving differences and conflicts between individuals, groups and organizations. Gives people in conflict an opportunity to take responsibility for the resolution of their disputes and control of the outcome. Maintains a national database of community mediation programs.

National Coalition-Building Institute

1835 K Street NW, Suite 715

Washington, DC 20006

(202)785-9400

FAX (202)785-3385

ncbiinc@aol.com

Trains community leaders from every field in the skills of prejudice reduction, intergroup conflict resolution and coalition-building. NCBI trained leaders work together in multicultural teams and empower others to eliminate the harmful effects of institutionalized racism.

National Civic League

1445 Market Street, Suite 300

Denver, CO 80202-1728

(303)571-4343

FAX: (303)571-4404

ncl@csn.net

A nonprofit, non-partisan organization that advocates a new civic agenda to create communities that work for everyone.

National Conference

71 Fifth Avenue

New York, NY 10003

(212)206-0006

FAX (212)255-6177

<http://members.aol.com/natlconf>

A human relations organization dedicated to fighting bias, bigotry and racism in America. Promotes understanding and respect among all races, religions and cultures through advocacy, conflict resolution and education.

National Council of La Raza

1111 19th Street, NW, Suite 1000

Washington, DC 20036

(202)785-1670

(202)785-0851

A constituency based national civil rights organization founded in 1968 dedicated to reducing poverty and discrimination and improve life opportunities for Hispanic Americans.

National Urban League

120 Wall Street, 8th Floor

New York, NY 10005

(212)588-5300

The National Urban League is the premier social service and civil rights organization in American. The League assists African Americans and others in the achievement of social and economic equality through advocacy, bridge-building and program services.

Project Victory

1322 18th Street, N.W. #26

Washington, D.C. 20036

(202) 822-8700

An educational organization that teaches conflict resolution and dialogue. Project Victory also organizes facilitated dialogues on a range of important issues including the environment, health care and race relations.

Society for Professionals in Dispute Resolution

815 15th Street N.W. Suite 530

Washington, D.C. 20005

(202) 783-7277

A professional organization for individuals across the country who work in various aspects of conflict resolution.

Study Circles Resource Center

697 Pomfret Street

P.O. Box 203

Pomfret, CT 06258

(860)928-2626

FAX (860)928-3713

arc@neca.com

A study circle is a simple process for small group deliberation. In them participants recognize that there can be a connection between personal experiences and public policies, and gain a deeper understanding of their own and others' perspectives. As a result, they work collaboratively to solve local problems. The center provides technical assistance and distributes organizing and discussion materials free of charge to organizers of community study circle programs.