ONE AMERICA

In The 21st Century:

The President's Initiative on Race

ONE AMERICA DIALOGUE GUIDE

Conducting a Discussion on Race

March 1998

THE WHITE HOUSE
WASHINGTON

March 13, 1998

Dear Friend:

Our nation was founded on the principle that we are all created equal. We haven't always lived up to that ideal, but it has guided our way for more than two centuries. As we enter the 21st century, we know that one of the greatest challenges we still face is learning how we can come together as One America.

Over the coming decades, our country's ethnic and racial diversity will continue to expand dramatically. Will those differences divide us, or will they be our greatest strength? The answer depends upon what we are willing to do together. While we confront our differences in honest dialogue, we must also talk about the common dreams and the values we share. We must fight discrimination in our communities and in our hearts. And we must close the opportunity gaps that deprive too many Americans of the chance to realize their full potential.

I hope that you find the information contained in this kit helpful for conducting dialogues in your neighborhoods, your schools, and your places of worship. Your views and ideas are very important to me, and I urge you to help me continue the national dialogue on race by taking a leadership role in your community. Together, we can build a stronger America for the 21st century.

Thank you for helping us to meet this most important challenge.

Sincerely,

Bill Clinton [unofficial signature]

Foreword

The President has asked Americans to join in open and honest discussions about race. People from all across America have responded to the President's call and are talking about race more than ever. While these discussions may not be easy, they are necessary if we are to better understand each other, live together, and build united communities.

The attached One America Dialogue Guide will help you conduct a discussion on race. Whether you are a school teacher, police officer, student, businessperson, elected official, community leader, PTA member, or a concerned citizen, this guide is designed for you.

This manual was developed through a collaborative process led by the President's Initiative on Race and the Community Relations Service, U.S. Department of Justice, which consulted with national organizations that specialize in race dialogues. The result is a manual which represents a consolidation of thinking and practice from around the country on community dialogues on race.

We cannot underestimate the power of dialogues. When people can explore perspectives and ideas, they discover how much they share in common and learn to appreciate their differences. Dialogue is an opportunity for growth and change. Dialogue can help open our minds. Dialogue can help each of us listen better. And dialogue can bring us closer together.

Thank you for your interest in conducting a community dialogue. We hope you find our guide useful and instructive.

Sincerely,

Judith A. Winston, Executive Director
President's Initiative on Race

Rose M. Ochi, Director
Community Relations Service
U.S. Department of Justice

Contents

1. Characteristics of Community Dialogues on Race 1

2. Getting Started-Steps in Organizing a Dialogue 3

3. Conducting an Effective Community Dialogue on Race 11

4. The Role of the Dialogue Leader 15

Appendices

A. Additional Resources
   1.A Sample Small Group Dialogue 23
   2.The Dif ference Between Debate and Dialogue 25
   3.Examples of Racial Reconciliation fr om Across the Nation 27
   4.Quotes on Race Relations 29

B. Additional Questions for the Four Phases of Dialogue 31

C. Directory of Resource Organizations 35

1. Characteristics of Community Dialogues on Race

What do we mean by dialogue?

A dialogue is a forum that draws participants from as many parts of the community as possible to exchange information face-to-face, share personal stories and experiences, honestly express perspectives, clarify viewpoints, and develop solutions to community concerns.

Unlike debate, dialogue emphasizes listening to deepen understanding (see Appendix A, "The Difference Between Debate and and Dialogue"). Dialogue invites discovery. It develops common values and allows participants to express their own interests. It expects that participants will grow in understanding and may decide to act together with common goals. In dialogue, participants can question and re-evaluate their assumptions. Through this process, people are learning to work together to improve race relations.

What makes for successful interracial dialogue?

The nature of the dialogue process can motivate people to work towards change (see Appendix A, "Examples of Race Reconciliation from Across the Nation"). Effective dialogues do the following:

- ***Move towards solutions rather than continue to express or analyze the problem.*** An emphasis on personal responsibility moves the discussion away from finger-pointing or naming enemies and towards constructive common action.

- ***Reach beyond the usual boundaries.*** When fully developed, dialogues can involve the entire community, offering opportunities for new, unexpected partnerships. New partnerships can develop when participants listen carefully and respectfully to each other. A search for solutions focuses on the common good as participants are encouraged to broaden their horizons and build relationships outside their comfort zones.

- ***Unite divided communities through a respectful, informed sharing of local racial history and its consequences for different people in today's society.*** The experience of "walking through history" together can lead to healing.

- ***Aim for a change of heart, not just a change of mind.*** Dialogues go beyond sharing and understanding to transforming participants. While the process begins with the individual, it eventually involves groups and institutions. Ultimately, dialogues can affect how policies are made.

2. Getting Started—Steps in Organizing a Dialogue

Below are some basic questions and possible answers to help you think about organizing a dialogue on race. They are meant to be a starting place. Answering these questions will help you better understand the purpose and potential of your effort. You may wish to use the worksheet following these lists to sketch a profile of your own community. More detailed steps follow these "brainstorming" questions.

Think about your community.

What's going on in our community that a dialogue on race could address?
Some possibilities—

- ☐ There are people of different racial groups in my neighborhood that I would like to know better.
- ☐ There is a race-related issue in my community that people need to talk about.
- ☐ People of different races live and work on opposite sides of town.
- ☐ There are young people from diverse racial and ethnic groups who could benefit from sharing their experiences.
- ☐ I would like to get the community to come together to tackle a common problem.
- ☐ The time is ripe for change-people are ready to do something positive.
- ☐ The "face" of the community is changing, and people need to acknowledge and understand the changes in a more constructive light.

Think about your goals.

If there were a dialogue on race here, what would be its goals?

Some possibilities—

- ☐ To improve our neighborhood by building bridges across racial lines.
- ☐ To build new relationships.
- ☐ To bring people together who do not typically talk to one another.
- ☐ To bring our kids together to reduce the chance of violence.
- ☐ To influence attitudes of local law enforcement.
- ☐ To better understand other cultures.
- ☐ To open up new economic possibilities.
- ☐ To create bonds between organizations that do not usually work together.
- ☐ To work on a community project together, such as building a playground.
- ☐ To build partnerships across jurisdictional lines.

Think about who should be included.

Who should be in the dialogue?
Some possibilities—

- ☐ My neighbors.
- ☐ Members of my and other religious communities.
- ☐ The school community-parents, teachers, administrators, and students.
- ☐ Police and community members.
- ☐ Business owners.
- ☐ Elected officials and community leaders.

Think about what format to use.

What type of discussion should we have?
Some possibilities—

- ☐ A few small groups meeting once or twice.
- ☐ A large public meeting with panelists and questions from the audience.

- ☐ A series of small groups from across the community meeting for six weeks or more, concluding with a large meeting.
- ☐ A year-long commitment among a group of key community leaders to study, reflect on, and discuss race relations.
- ☐ School projects aimed at understanding cultural differences, concluding with a multicultural potluck dinner.
- ☐ Study groups meeting from racially diverse congregations, concluding with a joint worship service.

Worksheet to Create Your Own Community Profile

1. What's going on in our community that a dialogue on race would address?

2. If there were a dialogue on race here, what would be its goals?

3. Who should be in the dialogue?

4. What format should we use?

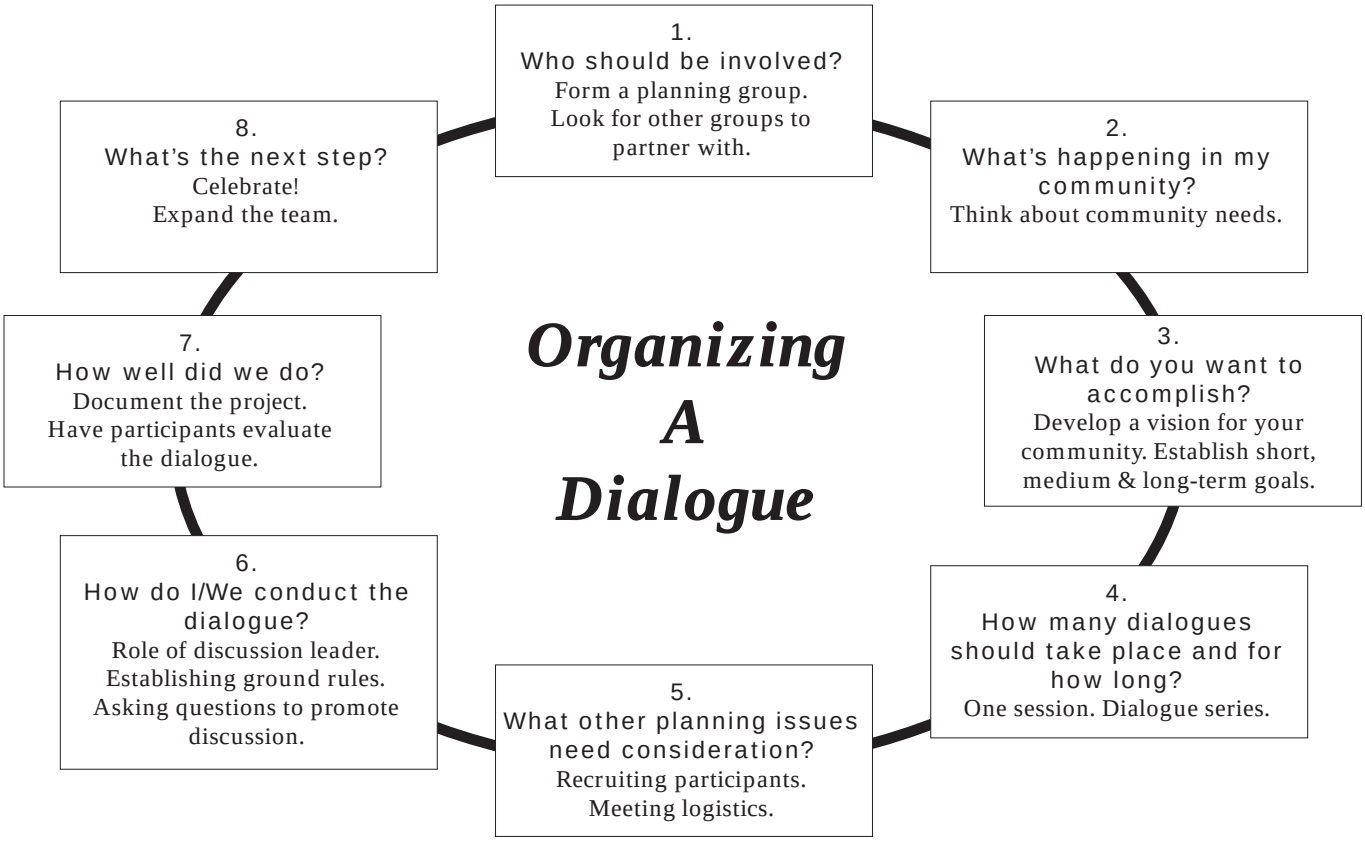
Now make some choices.

You don't have to be an expert to have an honest conversation about race. But as someone who is considering organizing a dialogue, you do have several choices ranging from the very simple to the somewhat complex. At the simple end, you can gather together a small group of friends, neighbors, or schoolmates to talk informally about race. This approach can be a constructive beginning, but will likely not produce much long-term community or institutional change. Another option is to pair existing community groups for a dialogue on race. This approach can have a larger effect on the community, depending on the groups involved. You could also create new groups from your community and bring them together for conversations on race aimed at community change. Whatever your approach, for a lasting impact on the larger community, it is a good idea to think about how you will sustain the project before you begin.

Dialogue may start at many levels and in many ways. While the guidance provided below can be adapted for the small "ad-hoc" gathering, it is generally intended for a larger effort (see figure below). The resource directory in Appendix C is a good place to locate help in organizing a dialogue on race. You should now be ready to tackle the following questions.

1. Who should be involved?

Form a planning group. If you are organizing an informal dialogue with friends, neighbors, or co-workers, for example, then the



Eight Steps for Beginning and Sustaining a Race Dialogue

planning group may consist of just you and one or two others. However, if you are planning a more ambitious effort, then you will want to have a planning group of six or eight people who represent different backgrounds, professions, and viewpoints. Once you've assembled the group together, discuss your approach. You will need to spend enough time together to build a level of trust. This group will be the nucleus that drives the process and should "model" the kind of relationships and openness that you hope to see in the overall effort. Meeting in each other's homes can be a great way to get to know one another.

Look for other groups with which to partner. Having good partners is important for long-term success. Look for people who are already working to improve race relations and who have experiences to share. Good partners may be able to provide useful information and organizational resources. You will greatly increase your outreach to the community as well. Groups from different racial, ethnic, or religious communities can make good partners and offer networking possibilities. Such groups may include religious leaders, law enforcement, small business owners, elected officials, and various nonprofit organizations.

2. What's Happening in My Community?

Think about the needs of your community. Take an inventory. What problems do you see in the community that are related to race and ethnicity? What are the critical issues? If things are really going to change, who needs to be part of the dialogue? Who are the individuals or groups not talking to each other? What role do language barriers play in groups not talking to each other? Are there people who should be allies, who may be doing similar work, but who are competing rather than working together? What are some of the consequences of racial divisions?

3. What do you want to accomplish?

Develop a vision for your community. What is special about your community? What do the different neighborhoods or groups offer that is unique? Are there particular issues that need to be heard? Remember, difficulties faced honestly can become assets. And the most unlikely people may hold the key to far-reaching success.

Establish short-, medium-, and long-term goals. Racial reconciliation may not happen overnight, but it is important to set some attainable goals that the group can work towards together. Look for "hinge issues" around which coalitions may form-education, housing, public transportation, and safety, for example. Where possible, create task forces to study specific needs and to work on concrete action plans. This approach will keep key business and civic leaders at the table.

4. How many dialogues should take place and for how long?

Again, the answer to this question depends on what you want to accomplish. Dialogues can go from one session of two hours to a series of sessions lasting indefinitely. For example, if your goal is simply to get people you know to come together and have a conversation about race, you may only want to do one session, perhaps in your home following a social event or community function. At the other end of the spectrum, if your goal is to create institutional change in your community, you may want to launch a series of dialogues involving broad community representation. Such an effort will require partnering with other groups in the community and seeking out support services.

5. What additional planning issues might you consider?

Recruit participants. To ensure the right balance for your group(s), you may need to consider the following: First, "Which voices need to be included?" Answering that question will ensure the racial, ethnic, and religious diversity necessary for successful dialogues. Then, "Who is missing?" That answer will steer you towards others who need to be involved. Other people to contact are those in uninvolved or unaffiliated groups who, while a visible part of the community, may be harder to reach through traditional means. Generate interest by doing the following:

- ask civic leaders and other influential members of the community to help rally the public;
- identify the appropriate media for the audience you are trying to reach-consider placing an announcement in a small local weekly or monthly newspaper, on a community bulletin board, or even on an electronic community bulletin board;
- use bilingual communications;
- post an announcement in grocery stores in the community;
- invite yourself to various group meetings in the community to get the word out; and
- approach local chapters of national organizations.

Consider logistics issues. These may include:

- where to have the dialogue;
- whether any funds need to be raised; and
- mailing lists-often obtainable from other groups.

6. How do I/we conduct the dialogue?

The critical components include welcoming participants and having them introduce themselves; setting out the dialogue's purpose; establishing ground rules; promoting discussion through thoughtful questions, visual media, or other materials; and periodically summarizing and evaluating the dialogue (see Section 3, "Conducting an Effective Community Dialogue on Race").

7. How well did we do?

Document and evaluate the project. Keep a record of the individuals and groups who take part in the dialogues and of how well the discussions go. Include such things as number of participants, group composition (multiracial, youth, church, community, etc.), main topics discussed, how productive the discussions were, how they might have been improved, and other thoughts. This will allow you to see how attitudes and perceptions have changed and whether changes need to be made in the dialogue format. Emphasize that what participants share during the dialogue will not be attributed to them in any official record or document.

Have participants evaluate the dialogue. Depending on their goals, each group will evaluate the dialogue, whether a single session or a series, after it is over. Evaluations can be written and / or expressed verbally. You may wish to distribute a short evaluation form to elicit participant feedback and to measure the impact of the dialogue. Such a form might include questions such as the following:

- Why did you join the group?
- What were your expectations?
- Were you comfortable participating in the discussion?
- Did the dialogue give you new insights about how to improve race relations?
- Was the dialogue climate positive and respectful?
- Did you find the dialogue to be a valuable experience overall?
- How might it have been improved?

- Would you like to participate in a future session?
- Did the experience motivate you to act differently?
- What additional comments do you have?

8. What's the next step?

Hold an annual public event to celebrate achievements, evaluate effectiveness, and invite new participants.

Expand the team. As the dialogues develop, include representatives of all major areas (politics, different faiths, education, business, media, etc.). With them, you may want to create a statement about your community, its history, the challenges it faces today, and your collective vision for the future.

3. Conducting an Effective Community Dialogue on Race

The racial dialogue has four phases.

The dialogue design presented here contains four phases that have proven useful in moving participants through a natural process-from sharing individual experiences to gaining a deeper understanding of those experiences to committing to collective action. Whether meeting for one dialogue session or a series of sessions, participants move through all four phases, exploring and building on shared experiences. The first phase sets the tone and explores the question ***Who Are We?*** through the sharing of personal stories. The second phase helps participants understand ***Where Are We?*** through a deeper exploration of personal and shared racial history in the community. During the third phase, participants develop a vision for the community, in response to the question ***Where Do We Want To Be?*** In the fourth phase, participants answer the question, ***What Will We Do As Individuals and With Others To Make A Difference?*** Often, they discover shared interests and start working together on specific projects.

> **Note:** Throughout this section, a sample script for the dialogue leader is noted in *italics.* A one-page overview of a sample small group dialogue is offered in Appendix A. Many dialogue leaders will want to read through the suggested questions in this section, then develop questions tailored to the needs of their particular groups. If your group is composed of people who are experienced discussing complex racial issues with each other, the quotes in Appendix A may be useful to quickly articulate a range of perspectives about race and to stimulate discussion. A set of additional questions for each of the four dialogue phases can be found in Appendix B.

You are ready to begin the dialogue.

Phase I: Who Are We?

This phase sets the tone and context for the dialogue, which begins with the sharing of personal stories and experiences. In addition to serving an ice-breaking function, this kind of personal sharing helps to level the playing field among participants and improve their understanding by hearing each others' experiences.

Welcome, Introduction and Overview
(Suggested time—15 minutes)

It's not always easy to talk about race relations. A commitment to the dialogue process—open, thoughtful, focused—will help us make progress. Your presence here shows you want to help improve race relations in this community, and just being here is an important step.

- Explain the purpose of the dialogue and the several phases involved.
- Discuss, clarify, and set ground rules (see page 15).
- Ask people to briefly introduce themselves.
- Give an overview of the session.
- Describe your role as dialogue leader (see page 15).

Starting the Dialogue

Often the most difficult part of talking about race is getting started. People may feel uncomfortable at first and hesitant about expressing their personal beliefs. To get people talking, it may help to relate personal stories or anecdotes, or to bring up a race-related incident that has occurred within the community.

Let's begin by looking at the first question: ***Who Are We?*** *By listening to one another's personal stories, we can gain insights into our own beliefs and those of others, and come to new understandings of the issues we face. By sharing our personal experiences, we can learn more about each other as individuals and about how we have been influenced by our racial and/or ethnic origins. We can also shed light on our different perceptions and understandings of race relations.*

- ❖ Begin with questions that allow people to talk about their own lives and what is important to them. Don't focus on race at first. Give people a chance just to get to know each other as individuals and to find out what they have in common. Examples of questions to use include-
  - How long have you lived in this community?
  - Where did you live before moving here?
  - What are some of your personal interests?
  - What things in life are most important to you?

Note to dialogue leader: For groups of 15 people or fewer, keep everyone together. Groups of more than 15 people should be separated into smaller groups (3 to 5 people) for a few minutes, then brought back together.

- ❖ Explore how race affects us on a day-to-day basis. Examples of questions to use include—
  - What is your racial, ethnic and / or cultural background?
  - Did you grow up mostly around people similar to you?
  - What are some of your earliest memories of coming in contact with people different from you?

- ❖ Summarize the session at meeting's end.

- ❖ Evaluate the meeting. Ask such questions as—
  - How did you feel about this meeting?
  - Is there anything you would like to change?

- ❖ Bring the meeting to an end and defuse any tensions. You might say, Tha*nk you for coming. Any final thoughts? Next week, we will…*

Transition to Phase II: In preparation for the next meeting, think about the following questions: When it comes to race, what problems are we facing? What are the most serious challenges facing our community, and what are the community's greatest strengths for dealing with those challenges?

Phase II: Where Are We?

This phase explores questions that highlight our different experiences and different perceptions about the kinds of problems our society is facing with regard to race. This phase is about people expressing their different understandings about race, then exploring the underlying conditions producing them. It centers on the idea that it makes sense to talk about what we are facing before we talk about solutions. By the end of this phase, participants should have identified the themes, issues, and problems in their community.

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. Since this is the part where we really get down to business as far as identifying the underlying causes of any racial issues in our community, the discussion may get a little heated at times. It is okay to feel uncomfortable, as that is part of the difficult process of making change.*

❖ Begin with questions that get people to talk about their current experiences with race relations. Examples include—
  - How much and what type of contact do you have with people of other races or groups?
  - Is it easier or harder than it was a few years ago to make friends of other races? Why is that so?

Note to dialogue leader: Be prepared for the level of the conversation to intensify during this phase. Remember to reassure participants that it is okay to feel agitated or uncomfortable, reminding them of the ground rules when necessary (see Section 4, "The Role of the Dialogue Leader," for more tips).

❖ Focus the dialogue on the state of race relations in the community. Questions to help get started include—
  - How would you describe the overall state of race relations in our community?
  - What are some of the underlying conditions affecting race relations in our community?
  - In what ways do we agree and / or disagree about the nature of our racial problems, what caused them, and how serious they are?

❖ Summarize the session, evaluate it, and bring the meeting to an end.

Transition to Phase III: In preparation for the next session, think about the following questions: What can we do to make progress in our community? When it comes to strategies to improve race relations and to eliminate racism, what sorts of proposals do you know about? Try to identify a broad range of possibilities. What are the pros and cons of the various approaches? When it comes to race, what direction should our public policies take? What goals and values should shape our policies?

Phase III: Where Do We Want To Go?

The goal of this phase is to move away from the "me" and get people to think and talk about possible directions for change. In this segment, participants begin to build their collective vision. They first identify what would be a part of that vision and then "brainstorm" about how they could all help to build it (suggest "we" statements be used). By the end of this session, participants should have identified accomplishments, barriers to overcome, and opportunities for further action.

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.*

❖ Have participants talk about their vision of what they would like to see in the community. You could ask questions such as-
  - How would you answer the question of where we want to go in race relations?
  - If we had excellent race relations, what kinds of things would we see in the community? Hear in the community? Feel?

❖ Help participants to build their future vision. Ask questions like-
  - What are the main changes that need to happen to increase understanding and cooperative action across racial lines?
  - What are some of the helping / hindering forces in our community?

Note to dialogue leader: The heart of the session is generating a range of viewpoints on how our society and community might address and make progress on race relations. As you sift through the views, remember to give a fair hearing to the ideas that come up.

- ❖ Turn the dialogue to the question of what individuals can do towards improving race relations. Ask questions like-
  - What things have you seen that give you hope for improved race relations?
  - What are some steps we could take to improve race relations in our neighborhood?In our workplace? In our organizations? In our schools? In our community?

- ❖ Explore the roles that the community's institutions and government play in helping race relations. How could they do a better job?

- ❖ Summarize the session, evaluate it, and bring the meeting to an end.

Transition to Phase IV: I hope that you all have begun to have a vision of what this community could look like if the positive changes we've discussed were to actually take place. When we come back together next session, we will be talking about what we can do as individuals and with others to really make a difference. For the next session, think about these questions: What kinds of concrete steps can you take in your everyday life-by yourself and with others-to improve race relations in the community? What do you think is most needed in this community?

Phase IV: What Will We Do, As Individuals and With Others, To Make a Difference?

The purpose of this session is to begin a productive conversation on specific actions that individuals will take, by themselves or with others, to make a difference in their communities. This session presents a range of concrete actions for change.

While the racial issues we are facing in our communities sometimes seem overwhelming, it is possible to make a difference. By participating in this dialogue, you have already crossed the racial divide looking for better understanding and strategies that work. The purpose of this session is to draw out ideas for steps we can take-as individuals, in groups, and as a whole community-to face the challenge of race-related issues.

- ❖ Try to get participants to move from words to actions. Ask questions like—
  - What is each of us personally willing to do to make a difference?
  - How can you connect with others who share your concerns?
  - Should we continue and expand this dialogue, get more people involved? How could we do that?
  - Are there other issues and concerns that we should address using dialogues?
  - What will we do to ensure follow-up?

- ❖ Brainstorm action ideas with participants, recording their responses on a flip chart. Share any follow-up plans.

- ❖ Summarize the session, evaluate it, and bring the meeting to an end.

- ❖ Pass out an evaluation form (see Section 2, page 9, for possible questions).

4. The Role of the Dialogue Leader

The dialogue leader's role is an important one that requires especially good listening skills and knowledge of when not to talk. The dialogue leader must also help set and follow ground rules for participation in the dialogue. Establishing rules helps to create a safe environment for openness and sharing. The dialogue leader's basic responsibility is to the group as a whole, while also considering each person's individuality and level of comfort.

Leading a dialogue is an intensive activity requiring a high level of alertness and awareness. That is why dialogues are often conducted by two or more leaders. It may be particularly valuable to have co-leaders who are of a different race or ethnic background and gender. Co-leadership can help to balance the dialogue and "model" the type of collaboration you hope to encourage.

Discussion leaders are critical to making the dialogue work.

While the leader of a dialogue does not need to be an "expert" or even the most knowledgeable person in the group on the topic being discussed, he or she should be the best prepared for the discussion. It is up to the dialogue leader to keep the group moving forward, using phrases that enhance conversations and encourage discussion. This means understanding the goals of the dialogue, thinking ahead of time about the directions in which the discussion might go, and preparing questions to help the group tackle their subject. The dialogue leader guides the process to ensure that it stays on track and avoids obstacles that could derail it. While the discussion leader guides the dialogue, he or she is also impartial in it, that is, not favoring one person or point of view and not adding personal opinion. The dialogue leader lets the participants dictate the flow of the discussion. Solid preparation will enable you to give your full attention to how the participants are relating to each other and to what they are saying.

The dialogue leader plays several roles.

At the start of the session, remind everyone that the purpose is to have an open, honest, and cooperative dialogue, and that your role as leader is to remain neutral, keep the discussion focused, and follow the ground rules. Before the discussion begins, help the participants establish ground rules and ensure that all participants are willing to follow them. Ground rules must emphasize respect, listening, honesty, and the importance of sharing time equitably. Stress the importance of respecting different opinions and perspectives. You might post the following sample ground rules on a flip chart, or give one sample ground rule and ask the group to come up

Suggested Basic Ground Rules for Dialogues

Some basic ground rules for dialogues might include the following:

- We will respect confidentiality.
- We will share time equitably to ensure the participation of all.
- We will listen carefully and not interrupt.
- We will keep an open mind and be open to learning.
- We will not be disrespectful of the speaker even when we do not respect the views.

with more. You could then ask, "Are there any questions about these ground rules? Can we all agree to them before we continue?

The following tips describe what a good dialogue leader should strive to do:

- ***Set a relaxed and open tone.*** Welcome everyone and create a friendly and relaxed atmosphere. Well-placed humor is usually appreciated.

- ***Stay neutral.*** This may be the most important point to remember as the leader of a dialogue. You should not share your personal views or try to advance your agenda on the issue. You are there to serve the discussion, not to join it.

- ***Stress the importance of confidentiality.*** Make sure participants understand that what they say during the dialogue session is to be kept completely confidential. Define for them what confidential means. For instance, it is not all right to speak outside of the dialogue about what someone else said or did. It is all right to share one's own personal insights about the issue of race and racism as a result of the process.

- ***Encourage openness about language.*** Dialogue leaders should encourage participants to offer preferred terms if a biased or offensive word or phrase should come up during the dialogue.

- ***Provide bilingual translation, if necessary.*** Also, ensure that provided material is translated into the participant's first language, or recruit bilingual discussion leaders.

- ***Keep track of who is contributing and who is not.*** Always use your "third eye." You are not only helping to keep the group focused on the content of the discussion, but you are monitoring how well the participants are communicating with each other-who has spoken, who has not, and whose points have not yet received a fair hearing. A dialogue leader must constantly weigh group needs against the requirements of individual members.

- ***Follow and focus the conversation flow.*** A dialogue leader who listens carefully will select topics raised in the initial sharing. To help keep the group on the topic, it is helpful to occasionally restate the key question or insight under discussion. It is important to guide gently, yet persistently. You might ask, "*How does your point relate to the topic?*" or state, "*That's an interesting point, but let's return to the central issue*." Keep careful track of time.

- ***Do not fear silence.*** It is 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.

- ***Accept and summarize expressed opinions.*** "Accepting" shows respect for each participant in the group. It is important for the dialogue leader to make it clear that dialogue discussions involve no right or wrong responses. One way to show acceptance and respect is to briefly summarize what is heard and to convey the feeling with which it was shared. Reflecting both the content and the feeling lets the person know that she or he has been heard. For example, you might say: "*It sounds like you felt hurt when you were slighted by someone of a different race.*" Once in a while, ask participants to sum up the most important points that have come out

in the discussion. This gives the group a sense of accomplishment and a point of reference for more sharing.

- ***Anticipate conflict and tend to the ground rules.*** When conflict arises, explain that disagreement over ideas is to be expected. Remind participants that conflict must stay on the issue. Do not allow it to become personal. Appeal to the group to help resolve the conflict and abide by the ground rules. You may have to stop and reference the ground rules several times throughout the discussion.

- ***Close the dialogue.*** Give participants a chance to talk about the most important thing they gained from the discussion. You may ask them to share any new ideas or thoughts they've had as a result of the discussion. Ask them to think about what worked and what didn't. You may want to encourage the group to design a closing activity for use at each session. Provide some time for the group to evaluate the process in writing. A brief evaluation allows participants the chance to comment on the process and to give feedback to the dialogue leader. Remember to thank everyone for their participation.

Here's how to handle some challenging situations.

The best method for handling challenging situations is to anticipate them and be prepared. Each interracial dialogue is a unique experience, providing new opportunities for the discussion leader. Even those who have been facilitators for many years are often faced with new problems requiring on-the-spot creative action. There are no certain answers; sometimes groups just do not go well, and other times all participants seem engaged and satisfied. The following scenarios present some possible challenges to the dialogue leader and offer some guidelines for handling them.

THE CHALLENGE

The group is slow to respond to the process.

How to Handle It: Check to determine whether your directions have been understood. You may need to restate the purpose of the process and how it should be carried out. You may also have people who resist participating because of "power" issues in the group. If so, invite them to participate to the degree they feel comfortable. Assure them that the purpose of the process is to share different insights, experiences, and personal reflections on the topic. However the members choose to participate is valuable. It is also important to make sure members are physically comfortable.

THE CHALLENGE

One or a few members dominate the dialogue.

How to Handle It: The instructions you give to participants about respecting time limits are helpful. Invite participants to be conscious of each person having time to share his or her reflections, ideas, and insights. It may be helpful to invoke the ground rule "It is important to share time equitably" when a few individuals dominate the discussion. Another solution is to tell the group you want to hear from those who have not said much. Participants will look to you to restrain domineering members. Sometimes, this situation happens when those dominating the dialogue feel they have not been heard. Restating the essence of what they've expressed can show that you have understood their point of view.

THE CHALLENGE

The dialogue leader feels strongly about an issue and has trouble staying unbiased.

How to Handle It: The dialogue leader needs to remain on task, which is to guide the process and to elicit and respect all members' thoughts. If leaders really respect the views of others, show interest and curiosity for other experiences and viewpoints, it will not be difficult to keep personal ideas from over-influencing the dialogue. This is not to say that the dialogue leader never shares with the members in the process. However, you must guard against moving from a discussion leader into a "teacher/lecturer" mode.

THE CHALLENGE

A participant walks out of a group following a heated conflict.

How to Handle It: Sometimes the conversation may become heated. Other times, people may seem to be on the verge of fighting; and sometimes they may even walk out. 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 dialogue leader should always stop name-calling, personal attacks, and threats. This is one situation where you should readily appeal to the group for support. If they accepted the ground rules, they will support you.

Acknowledgment

The President's Initiative on Race (PIR) and the Community Relations Service (CRS), U.S. Department of Justice, wish to thank the following organizations for their assistance in developing this document: Days of Dialogue, Hope in the Cities, National Conference, National Multicultural Institute, Study Circles Resource Center, and the YWCA. These organizations made significant contributions and lent their considerable expertise to the drafting of this manual. PIR and CRS thank and acknowledge them for their tireless efforts in promoting race dialogues across America.

Appendices

A. Additional Resources
   1.A Sample Small Group Dialogue
   2.The Dif ference Between Debate and Dialogue
   3.Examples of Racial Reconciliation fr om Across the Nation
   4. Quotes on Race Relations

B. Additional Questions for the Four Phases of Dialogue

C. Directory of Resource Organizations

Appendix A1.
A Sample Small Group Dialogue

The following is an overview of a generic small group dialogue. This format is based on a group of 8 to 15 participants, guided by an impartial leader using discussion materials or questions. As a rule, adults meet for two hours at a time; young people for an hour to an hour and a half.

1. Introductions, roles, and intentions of the dialogue. The session begins with group members briefly introducing themselves after the dialogue leader has welcomed everyone. The dialogue leader explains his or her role as "neutral," one of guiding the discussion without adding personal opinions. It is important to include an overview of the dialogue effort, the number of meetings planned, the organizers, the goals of the program, and any other relevant information.

2. Ground rules. Central to the opening dialogue is establishing ground rules for the group's behavior and discussion. Start with a basic list and add any others the group wants to include. Post the ground rules where everyone can see them, and remember that you can add more to the list as needed. The group should be sure to discuss how to handle conflict and disagreement, as well as the need for confidentiality.

3. Discussion. Begin by asking participants what attracted them to this dialogue, perhaps asking, "Why are you concerned about issues of race?" or "How have your experiences or concerns influenced your opinions about race?" The heart of the discussion follows. Members can answer a series of questions, use prepared discussion materials with various viewpoints, read newspaper articles or editorials, look at television clips, or review information on the state of race relations in their community. Whatever method is selected, it is important to structure the discussion so that it goes somewhere, is grounded in concrete examples, and offers participants a chance to take action on the issues. Dialogue participants may get frustrated if they feel the conversation is too abstract, too vague, or "going around in circles."

The dialogue leader will keep track of how the discussion is going. Is it time for a clarifying question or a summary of key points? Are all members fully engaged, or are some people dominating? Is the discussion wandering and calling for a change in direction? The participants can summarize the most important results of their discussion and consider what action they might take individually or together.

4. Evaluation and conclusion. In the final minutes, participants can offer their thoughts on the experience. If meeting again, this is the time to look ahead to the next meeting. If this is the last dialogue, thank the participants and ask for any final thoughts for staying involved in the effort. Participant evaluations of the dialogue can be expressed verbally and/or in writing. It may also be helpful for dialogues to be loosely recorded, if possible. Such documentation could help to measure the success of the dialogue and identify any needed improvements.

Appendix A2.
The Difference Between Debate and Dialogue

Debate...	**Dialogue...**
is oppositional: two sides oppose each other and attempt to prove each other wrong.	is collaborative: two or more sides work together towards common understanding.
has winning as the goal.	has finding common ground as the goal.
lets one side listen to the other side in order to find flaws and to counter its arguments.	lets one side listen to the other side in order to understand.
defends assumptions as the truth.	reveals assumptions for reevaluation.
causes critique of the other position.	causes introspection of one's own position.
defends one's own positions as the best solution and excludes other solutions.	opens the possibility of reaching a better solution than any of the original solutions.
creates a closed-minded attitude, a determination to be right.	creates an open-minded attitude, an openness to being wrong and an openness to change.
prompts a search for glaring differences.	prompts a search for basic agreements.
involves a countering of the other position without focusing on feelings or relationship and often belittles or deprecates the other person.	involves a real concern for the other person and does not seek to alienate or offend.

Appendix A3.
Examples of Racial Reconciliation From Across the Nation

Many positive efforts are taking place around our country to promote good race relations. Dialogue is one powerful tool to this end. Below are several examples of positive results achieved through dialogue and other efforts.

In Lima, Ohio… a mayor concerned about racial tensions in his community brought together area ministers to talk about organizing a dialogue. Two churches agreed to start a unifying process by holding a study circle, with help from the local college in training discussion leaders. Four years later, more than 100 organizations, including 62 religious congregations and over 3,000 people, are involved. Results range from volunteer efforts, like a multiracial unity choir, to community-wide collaborations on violence prevention and a city-wide plan for hiring people of color.

In Buffalo, New York… a series of highly publicized dialogues took place with students and educators from a wide band of cultural, racial, and ethnic communities. The dialogues involved students from six city schools and six suburban schools. Over the course of a school year, representatives from each of the 12 schools came together to discuss issues related to race, ethnicity, faith, and culture. Students now function as peer trainers, taking the lessons learned to their respective peers and recruiting the next round of participants. The dialogue and action plan focus on understanding and valuing differences within schools, and on identifying and teaching strategies for understanding and valuing diversity across school and community boundaries.

In Richmond, Virginia…a citizens group inspired its political and business leaders to host "an honest conversation on race, reconciliation and responsibility." At this event, residents came together to "walk through" their different racial histories. . . . High school teachers and counselors responded to their students' request for dialogue and offered their support as discussion leaders. Students from public and private schools, the inner city, and affluent suburbs signed up. These young people-normally separated by race, income, and geography-would meet once a week for six weeks at different locations in and around the city. . . . A couple invited a diverse group of friends to a pot-luck dinner at their home to talk about racial healing. More than 40 people showed up. It was so successful that the group decided to meet monthly, each time in a different home. They invited the police chief, a county supervisor, a newspaper editor, and other local leaders to take part as informal guest speakers.

In Orlando, Florida…a town meeting, telecast live by a PBS affiliate, focused on questions of immigration and community-a volatile issue causing deep divisions among people there. It was attended by business leaders and average citizens of all ethnic, gender, age, religious, cultural, and political groups in Central Florida. The meeting prompted more than 200 Central Floridians to participate in concurrent "home dialogues," where groups of 5–10 individuals meet face-to-face on the same day to discuss the challenges of race, culture, and ethnicity in their lives. The number of people wishing to participate in home dialogues has increased to more than 300.

In Des Moines, Iowa…leaders from various communities and faiths gathered for serious discussion and debate on issues of concern to residents. Subsequent conversations explored

these and other issues, such as the effect of corporate downsizing on race relations in Des Moines. Each of the conversations involved community residents, students, and other civic leaders. The dialogues prompted specific actions-participants are exploring potential projects on which a coalition of individuals and organizations could work. Building on the interest and excitement generated by the dialogue series, ongoing, more clearly focused dialogues identified common ground, common concerns, common values, and resulted in a redefinition of community.

Appendix A4.
Quotes on Race Relations

The questions for each of the four phases in the text and Appendix B have been designed to provide guidance for groups of people who do not know each other well and who do not necessarily have a great deal of experience talking about racial issues. However, if your group is composed of people who are experienced in discussing complex racial issues with each other, the following quotes (taken from actual race dialogues) may be useful to quickly articulate a range of perspectives about race and to stimulate discussion.

"I'm for equality, but people have to take responsibility for their own lives.
You can't blame everything on racism."

"It's not racism at all. It's just fear of crime. I think people are afraid.
I know I am. Does that make me a racist?"

"Native people are an afterthought in the dialogue on race in this country.
It's as if everybody has decided we just don't matter. Well, we do matter."

"I don't see color, I just see the person."

"Colorblindness is not the answer, it just means you can't deal with my race
so you want to blot it out and say I am exactly like you."

"When people look at me, they assume I don't speak English,
but my family has lived in Texas for five generations. In fact, I don't speak Spanish."

"I'm not entirely comfortable about being here,
but if I'm not willing to be here nothing is going to change."

"We need to realize that people within each race are individuals
who don't necessarily share the same views or interests."

Appendix B.
Additional Questions for the Four Dialogue Phases

The following questions may be used to guide participants through each phase of a dialogue. Whether meeting for one session or a series of sessions, participants should progress through all four dialogue phases. The questions are organized under each phase according to how many sessions are planned. For each dialogue phase, select the question set(s) to fit your format.

Phase I —Who Are We?

For 1 Session:

- What are your first memories of learning that there was something called race?
- Have you ever felt different because of your race. If so, what was your first experience of feeling different?
- How much contact do you have now with people from other races? What type of contact is that?

For 2-3 Sessions (consider these):

- What was your first exposure to messages that concern racial stereotypes? Who told you about them?
- When did you first discover that some people thought about race very differently than you?
- What experiences have shaped your feelings and attitudes about race and ethnicity?

For 4 or More Sessions (consider these):

- What did you believe about race relations in your community growing up?
- What is your family history concerning race? Did racial issues affect your parents and grandparents?
- What early experiences have shaped your feelings and attitudes about race?

Phase II—Where Are We?

For 1 Session:

- What experience have you had in the past year that made you feel differently about race relations?
- If you had such an experience, what are the conditions that made that experience possible? If you did not have an experience, what makes such experiences rare? What do we make of our answers?
- Is race something you think about daily?
- How much contact do you have now with people from other races? What type of contact is that?
- What are the underlying conditions that influence the quality and quantity of our contact with people from other races?

For 2-3 Sessions (consider these):

- Can you think of a recent experience when you benefited or suffered from people having a stereotype about you?
- What are the underlying conditions that create the various ways we answer that question?
- Can you think of a recent time when someone's understanding of race made your action or statement have a different impact than you intended?
- Can you think of a time when you wondered whether your behavior towards others was affected by a racial stereotype, or by other racial issues?

For 4 or More Sessions (consider these):

- How would you describe the overall state of race relations in our community?
- What do you tell young people about the racial situation in our community?

- Is it important to share our perspective, or let them find out for themselves?
- What are the underlying conditions or barriers that hinder better race relations?
- In what ways do we agree or disagree about the nature of racial problems, what caused them, and how serious they are?
- What are the underlying conditions that might make us have different approaches to talking to youth about race?
- Which is the bigger problem in people understanding today's community challenges: people overemphasizing race or under-emphasizing race?
- Is it a little easier to relate to people from your same race than to relate to people from other races? Why?
- What are the barriers (in you, others, or in society) that sometimes make it difficult to relate to people of other races and cultures?

Phase III—Where Do We Want To Go?

For 1 Session:

- What needs to happen for people to have more positive experiences with race relations?
- What would have to happen so that people were not made to feel different because of race?
- What would have to happen for people to have more frequent and more meaningful contact with people from other races?

For 2-3 Sessions (consider these):

- What would have to happen for our society to have fewer racial stereotypes?
- What would have to happen so that people from different backgrounds could more easily work through their understandings of how race affects day-to-day situations?
- What are we, either independently or with others, willing to do so that we have more interactions that contribute to better race relations?

For 4 or More Sessions (consider these):

- In what specific ways do you wish race relations were different in our community? What would have to happen so that race relations would improve?
- What would have to happen so that youth had an informed and optimistic understanding of race relations?
- What can we agree needs to happen to improve race relations, even if we have different ways of understanding history?

Phase IV—What Will We Do, As Individuals and With Others, To Make A Difference?

For 1 Session:

- What are we, either independently or with others, willing to do so that we have more interactions that contribute to better race relations?
- What are we, either independently or with others, willing to do so that people have more frequent and meaningful contact with people from other races?
- What are some actions we might encourage community, business, or government organizations to take?

For 2-3 Sessions (consider these):

- What are we, either independently or with others, willing to do to reduce the affect of racial stereotypes in our lives and community?
- What are we, either independently or with others, willing to do to lessen misunderstandings about race?

For 4 or More Sessions (consider these):

- What are we, either individually or in groups, willing to do to improve race relations?
- What are we going to do, either independently or with others, to make it easier for people to relate to those in other groups?

Appendix C.
Directory of Resource Organizations

The descriptions below were written by the respective organizations, which are grouped as either "Partnering Organizations"-those with whom one might put on a dialogue-or "Educational Resource Organizations"-those offering additional information that may be helpful to organizing and conducting an effective dialogue. The Directory is not intended to capture every organization engaged in this type of work, but to serve as a starting point for those seeking dialogue and related resources.

Partnering Organizations

Anti-Defamation League
823 United Nations Plaza
New York, NY 10017
Tel: 212 / 490-2525. Fax: 212 / 867-0779.
Webpage: www.adl.org

The Anti-Defamation League (ADL), founded in 1913, is the world's leading organization fighting anti-Semitism through programs and services that counteract prejudice, bigotry, and all forms of bias-motivated hatred. The ADL Materials Resource Center offers extensive materials on prejudice, discrimination, ethnicity, stereotyping, and scapegoating. It also offers other tools designed to help schools and communities teach and learn about diversity and enhance understanding of different groups. The ADL Education Division and its A World of Difference Institute offer prejudice-reduction training for schools, colleges and universities, the workplace, and the community.

Hope in the Cities
1103 Sunset Avenue
Richmond, VA 23221
Tel: 804 / 358-1764. Fax: 804 / 358-1769.
E-mail: Hopecities@aol.com

Hope in the Cities is an interracial, multifaith national network which seeks to encourage a process of healing through honest conversations on race, reconciliation, and responsibility. It focuses specifically on the acknowledgment and healing of racial history, the sustaining of dialogues involving people of all races and viewpoints, and the acceptance of personal responsibility for the process of change. Hope in the Cities assists communities in building diverse coalitions with people in business, government, media, education, and religious and community organizations. Resources include a video, Healing the Heart of America, and a dialogue series based on A Call to Community, which has been endorsed by more than 100 national and local leaders as a basis for conversation. A recently produced Community Resource Manual documents process steps and case studies.

National MultiCultural Institute
3000 Connecticut Avenue, NW
Suite 438
Washington, DC 20007
Tel: 202 / 483-0700. Fax: 202 / 483-5233.
E-mail: nmci@nmci.org
Webpage: www.nmci.org

The National MultiCultural Institute (NMCI) is a private, non-profit organization founded in 1983 to promote understanding and respect

among people of different racial, ethnic, and cultural backgrounds. NMCI provides a forum for discussing the critical issues of multiculturalism through biannual conferences, diversity training and consulting, special projects, resource materials, and a multilingual mental health referral network. NMCI provides training and technical assistance on all aspects of organizing and facilitating dialogue groups.

Study Circles Resource Center
697A Pomfret Street
P.O. Box 203
Pomfret, CT 06258
Tel: 860 / 928-2616. Fax: 860 / 928-3713.
E-mail: <scrc@neca.com>.

The goal of the Study Circles Resource Center (SCRC) is to advance deliberative democracy and improve the quality of public life in the United States. SCRC helps communities use study circles—small, democratic, highly participatory discussions—to involve large numbers of citizens in public dialogue and problem solving on critical issues such as race, crime, education, youth issues, and American diversity. Through dialogue on matters of public concern, citizens gain ownership of issues and see themselves as people who can effect change at the local level. In the area of race relations, SCRC works with community leaders at every stage of creating community-wide study circle programs-helping organizers network between communities, working to develop strong coalitions within communities, and providing free discussion materials and comprehensive technical assistance at no cost. More than 50 communities across the nation are currently involved in planning and implementing study circle programs on race relations. SCRC is a project of Topsfield Foundation.

Project Victory
1322 18th Street, NW #26
Washington, DC 20036
Tel: 202 / 822-8700.

Project Victory is an educational organization that provides training on dialogue and conflict resolution for a wide variety of groups. Project Victory has also helped to organize dialogues on race relations in many locations around the country and was one of the main organizations that helped to create National Days of Dialogue on Race Relations, which took place in January 1998.

National Conference for Community and Justice
71 Fifth Avenue, Suite 1100
New York, NY 10003
Tel: 212 / 206-0006. Fax: 212 / 255-6177.
Contact Person: Scott Marshall, Director of Program Services

The National Conference for Community and Justice (NCCJ), founded as The National Conference of Christians and Jews in 1927, is a human relations organization dedicated to fighting bias, bigotry, and racism in America. NCCJ promotes understanding and respect among all races, religions, and cultures through advocacy, conflict resolution, and education. NCCJ has 65 regional offices in 35 states and the District of Columbia. NCCJ works to accomplish its mission through four program areas: Community, Workplace, Youth and Emerging Leadership, and Interfaith. Sample NCCJ programs include Community Dialogues-forums taking place at the local and regional level that create a space for honest and open exchange of ideas on critical issues related to race and ethnicity. These are targeted at a cross section of leadership and grassroots community members. Youth residential programs provide a set of experien-

tial activities for high school age youth aimed at reducing prejudice and developing leadership skills.

YWCA of the U.S.A.
Office of Racial Justice and Human Rights
350 Fifth Avenue
Suite 301
New York, NY 10116
Tel: 212 / 273-7827. Fax: 212 / 273-7849.

The YWCA of the U.S.A. represents a chapter in women's history, the history of the civil rights movement, and the history of the United States itself. It operates in more than 4,000 locations throughout the country in 400 associations in all 50 states. Its outreach extends internationally through its membership in the World YWCA, at work in more than 90 countries. For decades, the YWCA has pioneered efforts to eliminate racism through programs and advocacy. The organization's vision of empowering women through the elimination of racism and sexism remains its driving force. The Office of Racial Justice and Human Rights at the YWCA of the U.S.A. provides resources, training, and technical assistance to the local community and student YWCA associations to develop collaborative programs and strategies with other organizations to eliminate institutional racism at the local level in education, law enforcement, housing, health care, finance, and other institutions. This office also plays a key advocacy role at the federal level through its nationwide events such as the "National Day of Commitment to Eliminate Racism" and the "YWCA Week Without Violence."

Educational Resource Organizations

U.S. Department of Justice
Community Relations Service
600 E Street, NW
Suite 2000
Washington, DC 20530
Tel: 202 / 305-2935. Fax: 202 / 305-3009.

The Community Relations Service (CRS), an arm of the U.S. Department of Justice, is a specialized federal conciliation service available to state and local officials to help resolve and prevent racial and ethnic conflict, violence, and civil disorder. When governors, mayors, police chiefs, and school superintendents need help to defuse racial or ethnic crises, they turn to CRS. For more than 30 years, CRS has been asked to provide its experienced mediators to help local communities settle destructive conflicts and disturbances relating to race, color, or national origin. CRS relies solely on impartial mediation practices and established conflict resolution procedures to help local leaders resolve problems and restore community stability. It has no law enforcement authority and does not impose solutions, investigate or prosecute cases, or assign blame or fault. CRS mediators are required by law to conduct their activities in confidence, without publicity, and are prohibited from disclosing confidential information.

Center for Living Democracy
289 Fox Farm Road
Brattleboro, VT 05301
Tel: 802 / 254-1234. Fax: 802 / 254-1227.
Webpage: www.livingdemocracy.org

The Center for Living Democracy (CLD) is a nonprofit organization that seeks to strengthen our democracy by encouraging

Americans to engage in solving society's toughest problems. A national center through which citizens learn from each other's trials and triumphs, CLD reaches millions of Americans with compelling lessons to make their engagement effective. CLD gathers and shares materials produced from direct experience in communities across the nation and presents seminars and workshops for organizations seeking to create more effective democratic cultures. In October 1997, CLD published Bridging the Racial Divide: A Report on Interracial Dialogue in America, the results of a year-long survey of interracial dialogues occurring in more than 30 states. CLD researchers interviewed more than 60 groups that use sustained, community-based dialogue across the racial divide.

Educators for Social Responsibility
23 Garden Street
Cambridge, MA 02138
Tel: 1-800 / 370-2515. Fax: 617 / 864-5164.
E-mail: esrmain@igc.apc.org
Webpage: www.benjerry.com / esr

Educators for Social Responsibility's (ESR) primary mission is to help young people develop the convictions and skills to shape a safe, sustainable, and just world. ESR is a leading national center for staff development, school improvement, curricular resources, and support for schools, families, and children. ESR works with adults to advance teaching social responsibility as a core practice in the schooling and upbringing of children. ESR is recognized nationally for its leadership in conflict resolution, violence prevention, intergroup relations, and character education. The Resolving Conflict Creatively Program, an initiative of ESR, is one of the largest and longest-running programs in conflict resolution and intergroup relations in the country.

Project Change
Tides Center
P.O. Box 29907
San Francisco, CA 94129
Tel: 415 / 561-6400.

Project Change is a funding initiative aimed at helping communities reduce racial prejudice and improve race relations. Working closely with community-based coalitions in selected communities, Project Change seeks to develop locally driven strategies to reduce the incidence of racism as well as to dismantle the institutional structures that sustain its effects. In each community, the project begins with a planning stage, bringing together a task force comprised of local citizens from the public, private, and nonprofit sectors, reflective of the demographics of the community. Then, the project moves into a three-year action phase, followed by a two-year transition phase, if warranted.

National Coalition Building Institute
1835 K Street, NW Suite 201
Washington, DC 20006
Tel: 202 / 296-3610.
E-mail: ncbidc@aol.com

This organization engages mostly in doing workshops on prejudice reduction and training in conflict resolution. It has expanded its repertoire by using a system called controversial issue process to help reduce differences by helping combatants "reframe the issue in a way that builds bridges."

Teaching Tolerance
400 Washington Ave.
Montgomery, AL 36104
Tel: 334 / 264-0286. Fax: 334 / 264-3121.
Web site: www.splcenter.org

Teaching Tolerance, a project of the Southern Poverty Law Center, produces a semi-annual magazine (free to teachers) and multimedia resource materials (free to schools) to help educators address racial narrow-mindedness. Recent titles include Starting Small: Teaching Tolerance in Preschool and the Early Grades and The Shadow of Hate: A History of Intolerance in America.

The Green Circle Program
1300 Spruce Street
Philadelphia, PA 19107
Tel: 215 / 893-8400. Fax: 215 / 735-9718.

The Green Circle Program, a national organization since 1957, promotes respect, understanding, and acceptance of ethnic and racial diversity through an intergroup education program that contributes to communication skills, self-esteem, and responsibility. Workshops are based on the premise that recognizing and utilizing individual differences strengthens the whole. The program works with all age groups and with anyone interested in building skills for living effectively with human differences. Green Circle uses interactive strategies that are structured for elementary school-aged children and develops education programs, workshops, and conferences for others who wish to address the issue of living with human differences.

California Association of Human Relations Organizations
965 Market Street
Suite 540
San Francisco, CA 94103
Tel: 415 / 543-9741. Fax: 415 / 543-9743.

The California Association of Human Relations Organizations (CAHRO), founded in 1973, promotes full acceptance of all persons by conducting activities to create a climate of respect and inclusion. CAHRO builds and supports collaboration to reduce community tension and to build intergroup relations. CAHRO is providing support and technical assistance to enable communities to build organizational networks to address bigotry and hate violence in California and beyond.

Public Dialogue Consortium
1522 Wells Drive
Albuquerque, NM 87112
Tel: 505 / 298-6616.

The Public Dialogue Consortium (PDC) is a nonprofit organization whose purpose is to help individuals and groups find new and better ways of communicating in a complex, dynamic, and diverse society. PDC's special interest is in developing better ways for the public to be involved in dialogue with each other and with government officials about public issues. For more than two years, PDC has led a public dialogue process about "cultural richness" and "community safety" in Cupertino, California. In addition, PDC members have facilitated and taught facilitation skills for public dialogue throughout the United States and in other countries.