

WOMEN, ORGANIZING AND DIVERSITY

A workbook and guide to the video

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How your organization could use this videotape and workbook

You could use this video, *Women, Organizing and Diversity*, and this accompanying workbook with a group of women or a group of women and men:

- ① to explore the implications of confronting economic, social, cultural and political bias, and to encourage the creation of diverse, multicultural organizations using feminist principles;
- ② to explore connections between the organizing that women do and their work to overcome oppression, especially racism, sexism and other "isms";
- ③ to help you think critically about your organizing processes -- goals, strategies, principles, style, values, commitments -- and how these may relate to diversity;
- ④ to help your organization and your organizing strategies and processes more completely embody our diverse and multi-cultural world.

Who this workbook and video is for:

This videotape and workbook was written primarily for women in grassroots, community service or activist organizations, but can also be used for classes addressing oppression and multiculturalism. The workbook and video can also be adapted for use by unions, neighborhood groups, social service agencies, non-profits and other organizations.

Such groups may be composed of staff, volunteers, clients, members, or students. While this videotape and workbook was developed by women organizers as a way of sharing strengths and struggles with women doing similar work, this process is not limited to women or feminists. The process of education, exploration, self-analysis and strategy is important for all of us.

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Author's note

I would like to thank all the members of the WOVP, including Consulting Editor Robin Ferguson, for giving me the opportunity to work with them. I have learned and grown from their knowledge, warmth and experience. I have appreciated their encouragement and support, especially when I felt overwhelmed by the scope of this project. I feel privileged to have worked for such a truly collaborative group of women, impressed by their lack of defensiveness, ability to be self-critical, eagerness to hear each other's views and willingness to go beyond disagreements to find consensus.

I would also like to thank Julia Andino, who was not able to join the project, but whose suggestions, criticisms and advice on early drafts were generous and perceptive. I would especially like to thank Terry Mizrahi for handling the flock of administrative "details," making sure we had everything from sufficient funding to office supplies, and also for her copious but always clarifying red pencil on each successive draft. I hope this workbook conveys the supportive and critical intelligence of this impressive group of women.

Women, Organizing and Diversity: Struggling with the Issues

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Preface

Racism and sexism are fundamental barriers to organizing for progressive social change. They, along with anti-Semitism, homophobia, and other oppressions cause critical divisions, not just in our organizations and our communities, but across the world. As this was being written in the fall of 1993, there was hopeful movement in the deadly stalemate between Israel and the Palestinians and apartheid is grudgingly being dismantled in South Africa. But an ethnic war still rages in Bosnia, people of the Amazon continue to be attacked, and religious and ethnic conflict continues in India, Ireland and other places.

Our local conflicts -- racist tensions in urban and suburban areas alike, discrimination in our criminal justice system, attacks on immigrants, violence against women in the home and in the street -- may seem every bit as overwhelming as these global issues. But we *can* address racism and sexism in our organizations, we *can* begin to create our rich multi-cultural vision of the world with the people with whom we work and organize.

Just by the fact that you have obtained this video and workbook, we know that you too are concerned with these issues. Your involvement and awareness is already part of the solution. Whether you have already analyzed the effects racism and sexism may have on your organization or are just beginning to become concerned about these problems, we welcome you. Everyone is needed to build a diverse society based on social and economic justice, democracy and peace.

The videotape that accompanies this workbook, *Women, Organizing and Diversity*, was made at a conference of women organizers held in 1989 called "*The Advance (Not A Retreat!)*." (We call this conference an "advance" because we want to emphasize moving forward.) The videotape documents some of the discussions and presentations of this diverse group of seasoned organizers. They talk about their experiences of combatting racism and sexism, and the successes and failures of building and transforming their organizations. This workbook extends their stories and inspiration by providing some activities and resources for groups to use to address these issues in their own organizations.

Why we made this video and workbook

The Women Organizers' Video Project is the group of women, affiliated with the Education Center for Community Organizing (at the Hunter College School of Social Work), who have edited this video and written this workbook. We have all been involved in anti-sexism and anti-racism work for some time. We have learned that it is impossible for us to work together to solve our common problems without dealing with issues that cause people to distrust each other, *and* also severely limit the lives and opportunities of millions of women, particularly women of color, around the world.

We believe that we must in some way deal with the ongoing effects of our history: the enslavement of Africans, the domination of women, the genocide and persecution of Native Americans, the oppression of Asians and of gays and lesbians. We must not tolerate anti-Semitism, homophobia, ageism, or ableism, and we must stop the growing attacks on immigrants. Unless we understand how the legacy and continuing operation of oppression works, we won't be able to support each other in our common goals of creating a better life for our communities and our society.

This is a huge task, but a necessary one, and one in which all of our different strengths, insights and perceptions are needed.

We believe that:

- ★ Diversity is critical; it enriches us all. It is our gift to each other for the future. Diversity is reality. The geographical and political entity that is the United States has always been the home of people with a broad variety of heritages and identities, and has always been part of a multi-cultural world. As the end of the 20th century approaches, we are finding that our economies and political systems and cultures are increasingly globally intertwined.
- ★ Racism is wrong. It is damaging and limiting to its targets *and* to its perpetrators.
- ★ Racism is a fundamental barrier to organizing. Groups cannot go forward unless they address this issue. Racism is not just between Black and white, but can involve oppression among and within different ethnic groups. If we do not confront racism, we are being unauthentic to feminist principles of social change.

- ★ Issues are interconnected, and diverse people need to work together to tackle common targets and create change. We also know that we must begin to confront these issues in our own organizations before we can work on them in coalitions with others.
- ★ Women have a lot in common. We tend to struggle to build and maintain relationships that cross many lines. We also have many differences: in our concerns and in the oppression we face, in our working styles, in our strengths, and in our histories and experiences. These differences have not always been respected by women's organizations. We seek to work together, affirming the strengths of our commonalities and our differences.
- ★ The perspectives and strategies that feminist organizers have developed provide fruitful tools for combatting oppression. The feminist organizing model is based on women's contributions, functions, roles and experiences. It is derived from our strengths, while recognizing the continuing effects of the disempowerment of women in our society. It recognizes that women can and should share leadership and that the organizing process must empower women and build community.
- ★ We must confront racism and sexism not only in our own organizations, and in our society's institutions, but also in "the piece of the oppressor within ourselves" that blocks our understandings and actions.

Combatting oppression and building diverse organizations and communities are life long endeavors. We hope that the insight and approaches of the women organizers presented in the video and workbook will help your group explore some of these issues, and provide some resources and strategies so your group can use to begin or continue this important work.

About this workbook

We have produced this workbook as part of a project that includes the accompanying videotape, *Women, Organizing and Diversity: Struggling With the Issues*, as well as a booklet, *Women on the Advance*, which documents the conference that was the source all three. The video and workbook focus on combatting what we call the "-isms," the oppressive practices within our organizations and communities. We made the videotape and workbook to be used by women as they think, talk, and act to confront racism and sexism. It is a resource to help make your organizations and organizing perspectives, strategies and processes embody our diverse and multi-cultural world.

This workbook is not a step by step guide for combatting racism or sexism in your organization. What we have to offer are the insights of some inspiring women who have been working on these issues, some ideas about how to think about diversity and anti-"ism" organizing, and some resources for further work. This project evolved over several years. As we worked, we disagreed, found consensus, and learned from each other. The Advance highlights and this video and workbook are all products of this evolving process.

Unlike many study guides, this workbook does not simply repeat material found in the video. Instead it extends it with discussion guides, exercises and background material. We recommend spending *six one and one-half to two hour sessions* exploring this material; however you may decide to chose which elements fit your organization's needs best.

About "The Advance"

The videotape was made at an event in 1989 which we called the "*A Woman Organizers' Advance (Not a Retreat!)*." This event was a rare opportunity for a diverse group of women to come together to re-examine their work as feminists and as organizers. The Advance grew out of a series of meetings and events beginning in 1985. At each event, the group was excited by the experiences they shared. They found they were frustrated both by a lack of support for women organizers, and their lack of time to reflect individually and collectively on their work. But they also reaffirmed their rich and diverse experiences as women organizers. They found that they shared as women activists a more participatory, collective style of organizing with roots in feminism and social work.

The Advance, organized by the Women Organizers Collective with the support of Education Center for Community Organizing (ECCO) at Hunter College School of

Social Work, brought together fifty women from diverse backgrounds and experiences in February, 1989 in Stoney Point, New York. One of the accomplishments of the Advance was the "Foundation for Feminist Organizing," a set of principles that underlay feminist approaches to working in groups for progressive social change. These principles were drafted by the Women Organizers Collective and refined at the conference. The document, *Women on the Advance*, includes these principles and highlights insights from the "Advance." It has been included along with this video and workbook package.

About the Video

Some of the most complex and emotional discussions at the Advance were about the struggle to build truly multi-cultural organizations. Some of these discussions were videotaped. The completed video includes excerpts from a formal presentation on building diverse organizations, and testimony of women activists who recognize that organizing takes years of sustained involvement. Organizing examples from women's groups, union organizing, a gay and lesbian center, neighborhood organizing on housing and homelessness are highlighted. The entire transcript of the videotape is also included in this packet. You may want to review it before viewing with your group.

This video focuses the energy, honesty and intellectual debate of the conference in a way we hope can inspire women in other organizations. The diversity of the women depicted in the video, together with their candor and willingness to struggle with these complex issues, mirrors the way diversity can be raised in forums to stimulate dialogue and involvement. It is not a training a tape, but can be used with this workbook for training purposes.

About the Women Organizers Video Project

After the Advance, a group of women, including some who had helped organize the Advance and others who had attended the Advance as participants and presenters, created a study group to continue their exchange of ideas. The members of the Women Organizers Video Project are:

Barbara Hunter Randall Joseph, D.S.W. is an Associate Professor of American Studies at the State University of New York at Old Westbury. She is a teacher, administrator, consultant, trainer, social worker, therapist, writer, lecturer, organizer and activist with thirty years experience working with public sector and private health, education and welfare agencies. Dr. Joseph speaks and consults widely in issues of "racesexism", empowerment, community and leadership development with special attention to women and communities of color.

Susan Lob, M.S. has been an organizer and trainer for over fifteen years, working in New York City's poor and working class communities, and developing curricula and training tenant and parent associations, community leaders and battered women's advocates. She has been a leader in the battered women's and housing movements and is currently Executive Director of a coalition fighting for quality prenatal care for all New York City women.

Terry Mizrahi, Ph.D. is a professor at the Hunter College School of Social Work and the Director of ECCO. She has written *Getting Rid of Patients: Contradictions in the Socialization of Physicians* (Rutgers, 1986) and co-edited *Community Organization and Social Administration: Advance, Trends and Emerging Principles* (Haworth, 1992). She is secretary to the National Association of Social Workers and the Association for Community Organization and Social Administration.

Beth E. Richie, Ph.D. has been an activist, consultant and trainer with domestic violence and sexual assault programs for the past ten years. The focus of her work has been on organizing with women of color, and she recently completed a study of incarcerated African American battered women. Dr. Richie is an Assistant Professor at Hunter College in the Masters in Public Health Program, where she teaches courses in women's health, human sexuality, community organizing, and violence as a public health problem.

Beth Rosenthal, M.S. is an independent consultant and trainer, specializing in organizational, community and coalition/collaboration development, and is co-director of the Women's Leadership Development Project, a training/action model. Her work has included anti-racism work and intergroup relations, feminist organizing, community development, social service advocacy and service coordination around housing, crime, substance abuse, and AIDS prevention and treatment.

About the author

Diana Agosta is currently studying for her doctorate in Anthropology at the Graduate Center of the City University of New York. She has been involved in developing community-based uses of video and television for grassroots groups, high school

youth and teachers, and in other community contexts. She edited *MEDIACTIVE*, a newsletter on the use of social issue film and video; and has written a study on the use of community television as well as study guides and articles on the use of social issue media.

About the consulting editor

Robin Ferguson is at the North Star Fund and ...

Administrative support

Robin Sirota received her M.S.W. in 1994 with an award for Excellence in Field Placement. She is currently working on a curriculum guide for Homeward Bound, a program to ease transition and foster leadership among formerly homeless families in their new communities.

Diane Williams, M.S.W. is a professional community organizer with a MSW and staff associate with ECCO. She has worked on community education and outreach with Manhattan Borough President Ruth Messenger, Assemblyman Vito Lopez and New York Public Interest Research Group. She spent two years as a Peace Corps volunteer in Cameroon in West Africa.

Before you begin

We have designed this workbook for women organizers. You may be an educator, staff member, trainer, leader, or simply an active member of your group. We assume that you, the facilitator will bring your own particular experience and style to this work, so we have designed this workbook to be useful in a variety of contexts. We urge you to view the video and read through this workbook before you begin working with your group, so you can use these materials more effectively.

A note on our terminology: "we" indicates the writers of this workbook, a shorthand for the Women Organizers Video Project; "you" means the facilitator or group leader; and by "your group" or "the group" we mean the people viewing the video and doing these exercises.

As you know, you will not solve the problems of racism and sexism with one discussion, one video, one evening session. We have designed this workbook ideally to include a *six session* program, with each session lasting about one and one-half hours (which won't solve the problem either, but it's a start!). We strongly recommend that your group hold all these sessions which include discussions, exercises and video screening. However, there is a great deal of flexibility within each session. We suggest that you first assess your group's motivation and goals, their level of knowledge and awareness of diversity, anti-racist and feminist issues, and then choose appropriate sessions and exercises.

How to use these training materials

We recommend that you don't show the video in the first session, but instead provide some preliminary information and help your group assess their current knowledge, motivations and goals. We have designed two sessions before showing the video:

Session 1. Why diversity is important. Here we have included three options: a discussion about your organizations motivations and goals for building multi-racial organizations, and two exercises exploring personal identity issues. A review of the Fact Sheet might also be useful here. You might also discuss the idea of an Organizational Analysis outlined in Session Five.

Session 2. The politics of language. This is an exercise that includes background information on basic concepts and definitions.

Session 3. provides a process for viewing the video, including a list of questions for discussion. We suggest that your group first watches the 30 minute video first in its entirety, then view it in sections to discuss each set of topics. Several case studies are included after this chapter in which several women explain the examples they mentioned in the video. Each vignette is followed by questions you can use to spark further discussion.

After showing the video, we have developed two sessions to help your group explore some options.

Session 4. Models for building anti-racist, anti-sexist organizations. Here we provide ways for your group to explore the model presented in the video as well as two other models, through a guided discussion. In addition, these models can be applied to the case studies introduced in the video.

Session 5. Planning for Action: applying the models to your organization. This is where your group can develop an action plan for your organization.

Ideas from **Session 6**, Celebrating our work, can be used in any of the preceding sessions as well as a wrap-up. This session describes some ways to acknowledge ourselves, our work, and our accomplishments, and explore the next steps in the process.

Materials you will need

In addition to a (1/2" VHS) VCR and TV or video monitor for the videotape, you will need:

- several large newsprint pads and colored markers
- or a blackboard and chalk
- photocopies of the several handouts

You may also want to assign some background readings found in the Resources section on pages.

Some suggestions for working with groups

You may be skilled or a novice at leading group discussion. If you are inexperienced, the following hints may prove helpful.

The ideal size for a group doing this kind of intensive discussion is 10-15 people: large enough for lively discussion but small enough for everyone to participate. If you are working in a larger group, you might try breaking it up into small discussion groups at various points during a session.

You may want to consider the feminist principle of shared leadership. (See page 16 of *Women on the Advance* for a discussion of women organizer's leadership styles.) For example, a different person or persons might lead each of the sessions.

Ground Rules

Before beginning, take a few moments to think of the group atmosphere. The discussion generated from the sessions may make people feel personally challenged, vulnerable and threatened. So it is important to create an atmosphere of safety so that everyone in the group knows that their feelings and thoughts are respected, if not shared.

Some facilitators feel it is a good idea to work with homogeneous groups, so that people can explore their fears and questions more freely. Other facilitator believe that these issues are best confronted directly in mixed groups. If you are working with a mixed group, it is important to establish that people of color are not expected to represent their entire group, or to take the responsibility for teaching the rest of the group; and that white people are made to feel personally guilty or defensive. If you are working in a group that shares the same ethnic background or gender, it is also important not to assume that they're all alike in other ways.

Here are some suggestions to help especially for groups that include both men and women, and people of diverse identities.

- ★ Set clear expectations and limitation: for example, no sexual innuendo or "racial" slurs permitted.
- ★ The facilitator should remain non-judgmental, especially careful not to put people on the defensive.
- ★ When possible, use volunteers; don't force people to talk.
- ★ Arrange seats in a circle; this creates a sense of a group working together.
- ★ Use small groups (3-5 people) to discuss personal or controversial issues.

- * Put closure on discussions: sum up each topic before moving on to the next one.
- * Don't expect an individual to represent an entire group.
- * Don't assume one person's views represent the group's views. Ask who agrees, who disagrees?
- * Don't assume that silence means agreement.
- * If the discussion becomes too abstract, ask for concrete examples.
- * If the discussion becomes too personal, ask for related examples, or ask, what can we all learn from this?

Here are some ground rules to post in front of the room or hand out:

- * Treat your own and other people's ideas and emotions with respect.
- * Don't interrupt: listening is as important as speaking.
- * Be as honest as possible.
- * Don't question other people's experiences.
- * Don't make fun of each other, or make sarcastic or cutting comments.
- * Treat the discussions with confidentiality
- * Don't over-generalize about groups; these can lead to stereotyping

Sources: Tips for Generating Safety in Discussions of Races, Class, Gender and Sexual Orientation, Panel of Americans and Helpful Tips for Groups, Dan Willis and Josh Meyer.

"Facts"

The complex realities of women's lives are not captured by facts and statistics, but they can give an indication of the conditions of women lives. Still, all statistics are political statements; to understand them, we need to read them as critically as any other source of information. To use these as a basis for discussion, you might ask, how were these numbers gathered? Who was counted, and who wasn't? How were the different categories defined? How do these conditions compare to your own experience?

For example, the percentage of the population who are gay or lesbian is highly contested. The most common estimate, 10%, came from comprehensive research on the sexual practices of people in the U.S. conducted in the 1950s. A recent study came up with a much smaller percentage, but these researchers simply knocked on people's doors; what would you tell a stranger in that situation?

Note: the terms "white" "Black" "Hispanic" "American Indian" are used by the US Census, the source of most of these statistics, so we have retained their use. Numbers in parentheses refer to sources, listed at the end of the fact sheets.

★Population percentages: White: 83.9%; African American 12.3%; Hispanic (of any color) 9.0%; Asian 3.0%; American Indian .08% Women with work disabilities represented 8.4% of all women 16 to 64 years of age in the U.S. in 1988. (1,5)

work and income

★By the year 2000, new entrants to the workforce will be 85% women, people of color and immigrants; only 15% will be white men. (10)

★Historically, Black women in the United States have continually had higher labor participation rates than white women or women of Hispanic origin. (4)

occupations

★Women's participation in occupations previously dominated by men has increased: for example, in 1990, about 20% of lawyers were women, compared to 5% in 1970, and 20% of doctors were women, compared to 10% in 1970. But more than 9 of 10 workers in occupations such as secretaries, nurses, bookkeepers, accounting clerks, and child care workers are women. (7)

★The glass ceiling: in 1991, only 6.6% of managers at the executive level were women, and less than 2.6% were women of color. (7)

wages and income

★Women who are lawyers earn 26% less than their counterparts who are men. Women who are nurses earn 10% less than male nurses, even though women still dominate the field. (7)

★Women of color experience the most severe pay inequities: Black women earned only 64 cents, Hispanic women only 55 cents, and white women 70 cents for each dollar a white man earned. (8)

*The median weekly earnings of families maintained by women in 1992 was \$385 compared to \$779 for married couple families and \$519 for families maintained by men. (3)

*Median weekly earnings for white families was \$409; for Black families was \$328 and for Hispanic families, \$341. (3)

*Black families with both spouses in the labor force had a median income of \$37,787 in 1989 while Black households headed by women had a median income of \$11,630. For a variety of reasons -- divorce, death of a spouse, or separation--Black women, on average, spend only 16 years of their expected lifetime of 74 years with a husband. (4)

*Disabled women workers earned 38% less than nondisabled women in 1987, compared to a 30% difference in 1980. (5)

unemployment

*In 1992, the official unemployment rate for Black women was 13.0 %; for Hispanic women it was 11.3%; and it was 6.0% for white women. Teenage unemployment averaged 18.5% for all women 16 - 19 years old in the U.S. (3)

poverty

*In 1992 there were 36.9 million poor persons in the United States: 24.5 million were white, 10.6 million were Black, 6.6 million were Hispanic of any color. (11)

*Over 2 million women work full-time in jobs that pay wages below the poverty line, which was \$11,186 for a family of three in 1992). (11)

*In 1991 women represented 63% of all adults who had incomes below the poverty level. Families supported by women made up 78% of poor Black families, 46% of poor families of Hispanic origin, and 44% of poor white families. (3)

*Child poverty rates are very high in households headed by women: 47% for whites and 72% for Blacks. (2)

*Older Black women are more likely than whites or Hispanics to be poor or near poor, and more than 5 times as likely to be poor as white males. Fifty percent of Black women over 65 are poor; 38% of Hispanic women and 21% of white women, compared to 10% of white men. (2)

education

*Only two-thirds of African Americans and Latinos over 15 completed high school, compared to nearly 90% of whites. By 1991, only 11.5 % of African American and about the same percentage of Latinas had completed four years of college compared to 25.2% of white women in the U.S. (1,6)

motherhood

*Two thirds of women with children under 18 and 55% of women with children under age 3 worked for pay outside the home in 1992. (3)

*In 1985, Black women died as a result of childbirth four times as often as white women; all non-white women had maternal mortality rates over three times that of white women. (9)

health and well-being

*Life expectancy of African Americans in the U.S. averages over six years less than white Americans: over seven years less for men and five years less for women. (1)

*Black death rates are higher for all but two of the 15 leading causes of death in the U.S. (12)

*A Black child is almost twice as likely to die before its first birthday, and is three times as likely to be left motherless. Poor pre-natal nutrition is considered the most significant factor in high infant mortality. (12)

women and violence

*Over 70% of pregnant or parenting teens are beaten by their boyfriends. (13)

*By the age of 18, one out of every eight young women has experienced physical violence while dating. (14)

*Every 15 seconds, a woman is battered by a husband or lover; 4 million women are battered each year.

*Women are 9 times more likely to be attacked in their homes than in the street.

*Ten women die each day due to domestic violence.

Sources:

- (1) Fast Facts: African Americans in the 1990s, Billy J. Tidwell, Monica B. Kuumba, Dionne J. Jones, Betty C. Watson, in State of Black America 1993, National Urban League, Inc.,
- (2) "Toward Economic Self-Sufficiency: Independence Without Poverty", Lynn C. Burbridge, in State of Black America 1993, National Urban League, Inc.,
- (3) "Facts on Working Women: 20 Facts on Women Worker" U.S. Department of Labor, Women's Bureau, No. 93-2, June 1993 [note that categories like "white" "Black" and "Hispanic" are based on U.S. census usage and definitions]
- (4) "Black Women in the Labor Force", No. 90-4, June, 1991, Facts on Working Women, U.S. Department of Labor, Women's Bureau.
- (5) "Women with Work Disabilities", No. 92.2, March, 1992, Facts on Working Women, U.S. Department of Labor, Women's Bureau.
- (6) "Women of Hispanic Origin in the Labor Force" No. 89-1, August, 1989, Facts on Working Women, U.S. Department of Labor, Women's Bureau.
- (7) "California Women Profile: Employment" California Commission on the Status of Women, 1993
- (8) "Face the Facts, About Wage Discrimination and Equal Pay", National Committee on Pay Equity, Newsnotes Winter 1993-94.
- (9) A Children's Defense Budget, FY 1989 An Analysis of Our Nation's Investment in Children. Children's Defense Fund, Washington, DC 1988
- (10) "Diversity: What Does it Really Mean" from Workforce 2000, Hudson Institute 1987, quoted in Community Jobs November 1993, 1,4-5
- (11) Poverty in the US, Series P60 #185, Table A3, Table B. US Bureau of the Census
- (12) "Being Black is Dangerous to Your Health" in Racism and Sexism, An Integrated Study, Paula S. Rothenberg, St. Martin's Press, Inc., New York, 1988
- (13) The Dating Intervention Project, Cambridge, MA
- (14) Westchester Coalition of Family Violence Agencies
- (15)

Notes to you, the facilitator, are in italics

Session one: Why diversity is important

- Goals:**
- ★ to welcome and introduce the group
 - ★ to clarify the schedule and ground rules
 - ★ to help the group reflect on the challenges and advantages of their organization's commitment to change (Exercise 1, Advantages and Challenges)
and/or
 - ★ to introduce the idea that everyone has ethnic or "racial" identities and that identity issues are complex (Exercise 2: Assessing Your Identity Profile)
and/or
 - ★ to explore the ways women are different and what we have in common across ethnic, "racial" and class divisions (Exercise 3: Affirming Ourselves and Our Differences)

Materials: see individual exercises

Time: Introductions: 35 minutes

Each exercise: approximately 45 minutes

Wrap-up: 10 minutes (total: 90 minutes if you select only one exercise)

Introductions:

① **Introduce the group to itself**

It's a good idea to begin with some sort of welcoming exercise, to help everyone feel part of the group, especially if it is new, and to help focus attention on the issues. You might begin by simply asking everyone to say their name and something about themselves, and, depending on the group, what kind of work they do, what they hope to learn about issues related to women, organizing and diversity, or the accomplishment they feel most proud of.

Another way to do a welcoming exercise is to split the group into pairs, and have each partner share information about themselves with each other. Then, bring the group together and have each member of the pair introduce the other to the full group. (See Session 6: Celebrating Ourselves and Our Work, for other ideas.)

② **Introduce the Women Organizers' Video Project (WOVP)** and how you have organized this series of discussions, exercises and screenings.

Briefly discuss why WOVP created this video and workshop project (highlighted below). You can also draw from the information about the Advance, the video, this workbook and the Women Organizer's Video Project in the Introduction to this workbook.

To emphasize the project's relevance to your group, you might choose a few facts from the Fact Sheet, pages __, review changes in your organization or describe a relevant incident that happened in your group or community.

Outline your plan or schedule: how many sessions, what days and times, and any ground rules you have decided to use.

Summary of WOVP Assumptions:

- ★ No one is unaffected by oppression, though we are often affected differently; there is no position of safety.
- ★ Our lives in the U.S. are increasingly inter-related with the peoples, economies, politics and cultures of the rest of the world.
- ★ The persistence of racism, anti-semitism, homophobia, able-ism, ageism, and other "-isms" damage not only its victims but also its perpetrators.
- ★ We all gain from embracing diversity and lose from racism, sexism and other oppressions.

Activities

Choose one of the following three exercises. These activities can help your group gain more from the video by reflecting on their own situation first, organizationally and/or personally.

Activity 1: Advantages and challenges

This exercise focuses on motivations: why is diversity important? What does diversity mean specifically to your organization?

Goals: * to help your group clarify their motivations, needs and goals for multicultural organizational development

Materials: large newsprint pad and markers, or blackboard and chalk

Time: approximately 45 minutes

This exercise is based on the article, "Building Multi-Racial Organizations," by Stephanie Roth and Robin Ferguson, reprinted on pages 53-__ . Please read the article before the session so you are familiar with its main points.

Follow their instructions for the brainstorming* exercise. They ask you to help your group list challenges and advantages of multi-racial and anti-sexist organizational development. First ask your group to take a few minutes to write down some ideas. Then share these thoughts by writing their ideas on a newsprint pad or blackboard. (20 minutes)

Then write the "premises and precepts" (from page __ of the article) on the board or pad, and again open the discussion to your group. Spark the discussion by using relevant information Roth and Ferguson provide in their article. (25 minutes)

* **Note:** "Brainstorming" means having the group list all possible answers to a question. The purpose of brainstorming is to quickly generate many ideas, without discussing, analyzing or rating them.

Activity 2: Assessing your personal identity profile

Goals: ★ To expand our thinking about identity:

- ★ we all have several kinds of identity;
- ★ since identities often represent shared experiences, we each may have several different ways we can relate to each other;
- ★ ethnic or "racial" identity is not a simple concept, and families are often "mixed" in one way or another.

Materials: A copy of the Identities handout (next page) for each person in the group

Time: Approximately 30 minutes

Hand out the Identities handout. First, ask each member of the group to, "circle all the words on the list that describes you." Reassure them that they only need to circle things they feel comfortable sharing with this group. Then ask them to check the words that are most relevant to them on this particular day, in this particular group.

The following questions may be useful in leading this discussion.

- ★ Identities often indicate areas of shared experience. What identities do we as a group have in common?
- ★ How many categories of identity have each of you circled?
- ★ How many people checked more than one word from each section? How many people have checked more than one ethnic, national or "racial" identity? Does anyone have more than one ethnic, national or "racial" identity in their family (parents, grandparents, aunts and uncles, in-laws, spouses or partners)?
- ★ Are there terms you find objectionable that are used in this identity list? Why? Do you prefer certain terms? (Note: if people from the same ethnic background prefer different terms, you might help the group discuss what each term means, and how these terms have political implications. Another approach is to discuss how identities and terms change, and that people may prefer different terms in different groups.)

- * What is your earliest memory of an ethnic or "racial" identity?
- * Did you feel like emphasizing or de-emphasizing any aspects of your identity here?

You might begin or end this exercise by reading selections from Barbara Joseph's thoughts on her own identity, on page __ of the Appendix.

Sources: Inspired by Panel of Americans, and Equity Institute activities.

IDENTITIES

gender

female
male

relationships

single
married
separated or divorced
in a relationship
lover
partnership
mother, father
wife, husband
stepparent, godparent
grandparent
aunt, uncle
niece, nephew
cousin
daughter, son, step-child,
adopted child
sister, brother, half or
step-sister or brother

age

child
young adult
adult
elder/senior

religion

Animist
Atheist
Agnostic
Buddhist
Yoruba
Christian
Hindu
Jewish
Muslim

Pagan/Wicca

ethnicity

European American
American
Anglo-Saxon
_____ American

White
African American
Black
Negro
Afro-American
African
Caribbean
Latino/a
Hispanic
Chicana/o
Puerto Rican
Borinqueno/a CHK
Asian American
Asian
Oriental
Chinese American
Native American
American Indian
Amerindian
First Native
_____ (nation)
Jewish
Pacific Islander

relation to U.S.

citizen
resident
visitor
immigrant
refugee

class

poor
working class
middle class
upper class

sexual orientation

gay
lesbian
heterosexual
bisexual

political affiliation

radical
liberal
moderate
conservative
right-wing
apolitical
Republican
Democrat
independent

geographic

urban
suburban
rural

job/career _____

Activity 3: Affirming ourselves and our differences

This exercise explores the different expectations and responsibilities that are placed on women and men. You may adapt the questions to reflect differences in color, class or nationality instead of gender.

- Goals:**
- ★ to clarify that women of different backgrounds have both similar and different ways of coping with the pressures and joys of family, work and community;
 - ★ to affirm that our differences are valuable and make us all culturally, politically and personally richer;
 - ★ to clarify that our families and society have different expectations for women and for men

Materials: For each person, a copy of "Expectations and Responsibilities" charts for BOYS and for GIRLS.

Newsprint pad and markers, or blackboard and chalk.

Time: Approximately 45 minutes.

Break into small groups and ask participants to fill out both sections of the handout. Explain to the groups that there are two versions, one for girls and one for boys. The first part lists expectations and responsibilities, and the second part asks about our feelings about these roles. Ask the groups to select a recorder and presenter. (This should take about 20 minutes.)

When the groups are finished, bring the whole group back together and ask the recorders from each group to present their findings.

Then present the following questions for discussion. You might give the group a few moments to write down their thoughts before you ask them to respond. Also, it may be helpful to summarize responses on a newsprint pad so the whole group can reflect on them.

- ★ Are there similar expectations and responsibilities placed on women as compared to men regardless of "race" or ethnic group? What are some things that are similar? What are differences?
- ★ What are some of the strengths of women and men in your particular ethnic group?

Source: Violence Against Women: A Curriculum for Empowerment. Sharon Szymanski, editor.

Affirming Ourselves and Our Differences Expectations and Responsibilities: For Girls/ For Boys

As a girl/boy in your "racial" or ethnic group, what were the expectations and responsibilities placed on you?

① Towards children:

② Towards men (fathers, brothers, future partners) (if you are taking the female perspective)
or Towards women (mothers, sisters, future partners)(if you are taking the male perspective):

③ In paid work:

④ At home:

⑤ In school:

Source: Violence Against Women: A Curriculum for Empowerment. Sharon Szymanski, editor.

Session two: The politics of language

- Goals:**
- anti-
 - * to clarify the terms and concepts related to organizing and oppression work that are used in this workbook.
 - * to understand and challenge these working definitions
 - * to raise consciousness about the complexity of concepts related to diversity
 - * to identify areas of consensus and disagreement about the terms that affect organizing against "isms"

Materials: WOVP Concepts handout (or write on pad or blackboard)

Time: approximately 1 hour

Some thoughts about concepts

The pages labeled "WOVP Concepts" (pages 28-31) summarize our collective thinking about some concepts related to diversity and the "isms." We think of these ideas as evolving concepts, not rigid definitions. They can serve to ground discussion and to provide context for the sessions in this workbook. The Notes to Facilitator, pages 32-35, provide some additional background information for those words followed by asterisks.

Why discuss concepts?

People often have strong feelings about the terms relating to ethnic and cultural groups in this society. In a group, the emotions that are brought up are sometimes expressed by silence or confusion, fear of saying the wrong thing, or sometimes by excited or angry disagreements. These emotions are themselves a sign that the issues are important. We believe it is imperative to confront this language to understand the implications of what we, and others, say. Discussing these definitions is an opportunity to clarify misunderstandings and to raise consciousness about the underlying issues, even if these discussions don't end in consensus and we still don't agree about the meanings of terms.

Many of these are not neutral words and phrases. These words have different histories and meanings depending on where and when and by whom they are used. They have been socially constructed, like swearing and namecalling, to hurt and control people. Sometimes groups of people reclaim "hurting" words to take control of them and transform their meanings. Remember also that definitions change and often relate to what is happening in the world, in your life, or in your organization. (For example, see the reprinted excerpt by Barbara Joseph on page 5_.) We need to be

aware of these word-histories so that we know what we are saying and how other people may interpret its meaning. Using words that have with more than one implication or ambiguous meanings can cause unintended misunderstandings and divisions.

Thinking about these words and their implications is also a way to continue to raise our consciousnesses, by making the words we use more of a reflection of the humanity we would like to express to one another.

Suggested exercises

Some members of WOVP believe that the main use of these concepts is to express our understanding of these terms to the users of this workbook. Other members believe that concepts could be explored in exercises to sensitize a group to the implications of the politics of language. You, the facilitator, will decide what approach is most relevant to your group. Here are some options:

A: Copy the pages labeled "WOVP Concepts" and ask the group to read them. (In the meanwhile, you might review the "Notes for Facilitators on Concepts" to bring up your own points.) Then read each term out loud, and discuss your group's questions, disagreements or comments.

B: Chose 5-10 words that are relevant to the issues or background of your group. Read the definitions to the group, and discuss any questions or disagreements they may have. Then break up into smaller groups, and ask each group to discuss:

- In what ways are you affected by these terms?
- How can you incorporate your new understanding into your work?
- What are some examples of the use of these terms in your organization or community?

C: Ask the group to read through all the concepts. Then ask if they found any definitions difficult to understand or if there were any they disagreed with. List these contentious or confusing terms on the board or pad. Choose about 10 words, and break up into small groups to discuss these disagreements. Present some of the information from your own knowledge and the facilitator's notes as you listen to the groups' discussions.

D: Some words that are similar have different and sometimes hurtful implications. In large or small groups, discuss examples like the ones below, referring to the facilitator's notes to explore what are the differences between:

- homophobia/heterosexism
- disabled/differently abled/...
- Black/Negro/African/African American...
- woman/girl/...

It is a good idea to review the group's understanding of the concepts again at the end of the training. Question to ask include:

- How have your ideas and understandings changed about these concepts?
- How will you use them differently in the future?
- How will or can you educate others about their usage and implications?

WOVP concepts

Because language changes and its use may vary depending on the cultural context, and can be controversial, we are providing a list of concepts that represent the thinking of the WOVP. Please note that these definitions are from the perspective of the United States. Definitions in other parts of the world may vary. (Astericks mean that more information can be found on the Notes for Facilitators.)

anti-racism work goes beyond multiculturalism or diversity to confront issues of power and causes of inequality in society. "This is where a person or group actively participates in eliminating racism on an individual, organizational and societal level"¹

anti-Semitism* is the prejudice and discrimination which has often led to violence against people and property based on their Jewish heritage. In its extreme forms, it led to the forced ghettoization of Jews in Europe for many centuries and the holocaust in Nazi Germany.

culture* has been defined in many ways. One definition is, a "way of viewing and practicing life" which is reflected in their common beliefs, values, interests, experiences, language or communication styles, dress, or other behavior."²

differently abled/physically challenged/disabled/handicapped are the terms used historically to describe people who have different physical or mental abilities. (Note: "handicapped" is not a preferred term among people with disabilities.)

ethnicity is the "distinction among people based on region or nation of origin, religion, and/or language." ² What people find important about their ethnic heritage may change, as may its importance in relation to other aspects of their identity.

ethno-violence* refers to violent acts against people based on assumed ethnicity and what people assume are related characteristics.

feminism* is an analysis of sexism, and an anti-sexist perspective that addresses the imbalance of power between men and women.¹ Feminism doesn't assume that all women are the same, but acknowledges the diversity of women's lives and supports a woman's right to define her own life.

feminist organizing The feminist organizing model is based on women's contributions, functions, roles and experiences and is derived from their strengths. It also recognizes the limitations of their socially ascribed roles and the nature of their oppression. A feminist perspective means that women can and should share leadership and that the organizing process must empower women and build community. (See Women on the Advance about feminism and organizing.)

gender refers to whether or not someone is male or female. (The terms gender and sex are often used interchangeably but gender is more accurate.)

heterosexism is the system of oppression of lesbians and gay men based on homophobia. (**Homophobia** is the irrational fear of homosexuality and the hatred, disgust and prejudice that fear brings.) Heterosexism is the institutional response which assumes that all people are heterosexual and therefore excludes the needs, concerns and life experience of lesbians and gay men.³

identity means the ways one defines oneself "based on race, national origin, language, religion, sexual orientation, professional association or union, politics, or any other voluntary or involuntary marker [characteristic]."²

identity politics* refers to the idea that a person's ethnic or other identities have political, social and economic implications. Organizing based on an identity may reflect pride in one's heritage or community, be a defense against oppression by institutions or other groups in society, and a way to gain control over one's own life. It can also be a way of emphasizing differences and divisions over shared conditions, concerns and characteristics.

multiculturalism/diversity* recognizes the existence of a variety of cultures or ways of living and seeing the world, which may be based on ethnicity, color, sexual orientation and other differences in people's experiences. A multicultural approach emphasizes that we, as individuals, and our organizations and communities benefit from including people with a diversity of perspectives and experiences.

oppression occurs when a dominant group has the power to impose its way on a less powerful group in society, or has the power to define the world in terms of its own interests and ignore the perspectives of those with less power.

people of color is a commonly-used term to define people of African, Arab, Asian/Pacific Islanders, Latina/Latino and Native American descent. (Note that not everyone from these cultures use this term to define themselves.)¹

prejudice is when an unfavorable opinion or feeling is formed about a group of people without adequate knowledge, or an irrational hostile attitude towards an individual or group because of assumed characteristics.⁴ Anyone from any "racial" or ethnic group can be prejudiced.

"race" is most commonly used to identify a person's skin color or ethnicity. Because of its use historically, "race" is a contentious and complicated term. For example, many people believe that racism exists but "race" does not; it is a social construction. This is why we always use quote marks around the word "race" in this workbook.

racesexism refers to the reality that racism and sexism together have been institutionalized in the United States, though their effects are not necessarily additive. For example, the experiences of Black women are not the same as the experiences of white women or Black men.

racism* is the institutionalized and systemic oppression of people of color. Institutional racism is enforced by the system of power in which "racial" inequality is embedded in government, the economic system, the legal system, the educational system, organized religion, and the media. Racism negatively affects the life-chances of people of color in every area including access to jobs, housing, education and health care. Institutional racism can be reinforced by individual acts of bigotry, prejudice and discrimination, but has many more far reaching consequences than simply "how people treat each other". Racism is prejudice coupled with the power to enforce the prejudice.⁵

sexism* refers to attitudes, action or institutional structure which makes a person or group subordinate because of their gender, and also occurs when people's social roles are defined by gender. It is also the exploitation of women, individually or as a group, by men.⁶ Sexism has had different characteristics and meanings in different cultures and time periods. A **sexist** is someone who uses ideas about the limits and implications of female reproductive anatomy to determine women's capacities, proper roles, and relationships to other people. To a sexist, men's perspectives of the work are "normal", while women's perspectives are considered unimportant or abnormal.

sexual orientation or identity* refers to whether a person is bisexual, gay, heterosexual, lesbian or transgender (?). Sexual orientation has also been referred to as sexual preference.

stereotype is a conventional and often oversimplified conception or belief about a person, group, event or issue which is considered conform to an unvarying pattern.⁷ Prejudices are often based on stereotypes.

white privilege* refers to the economic, political and societal benefits that white people [people of European descent] receive as a result of systemic oppression and discrimination of people of color, in housing, education, judicial system, in physical safety, and media images.¹

white supremacy* is the belief that "whites" are better than people of color.

Sources:

1. Ferguson, Roth and Walber, 1992.
2. Simons, 1989, in PCPS: 4
3. Homophobia and Heterosexism, M. Smith.
4. Webster's New Collegiate Dictionary, 1981.
5. Adapted by Barbara Smith
6. Fact Sheet on Institutional Sexism, compiled by the Council on Interracial Books for Children, quoted in Rothnberg; 20-1).
7. American Heritage Dictionary 1979.

Notes for the facilitator about concepts

Following are some additional ideas and thoughts on the concepts introduced above that may be useful to bring up in your group's discussions. Words people use to describe themselves often have moral, social and political implications, and consequently are the focus of debate. We encourage you to refer to the Resources at the end of the workbook and the Women Organizers resource collection for further reading on these issues.

anti-Semitism Not all anti-Semitism is as extreme or obvious as Nazism or neo-nazi vandalism that has increasingly occurred in Jewish synagogues and cemeteries in many parts of the United States. Stereotypes about Jews are part of anti-Semitism. Some people distinguish between anti-Semitism (discrimination against Jews), and opposition to Zionism (the idea and existence of Israel as a Jewish state), while other people do not accept this distinction.

culture refers to one or more of the following things: the ways people think, their beliefs and values, language or dialect; things people make or do, like food, dress, music, family relationships, or styles of problem-solving. Anthropologists consider the ways people organize their social lives (family, friend and work networks), economic survival, cultural expression and political involvement all part of culture. (see Session Six, Celebrating Ourselves and Our Work).

However, making the assumption that all members of a particular group like the same things, act the same way, etc. is stereotyping. People sharing the same culture can be as different from each other as people from different cultures. Also, people often share or participate in more than one culture at different times or in different contexts; for example with parents or relatives, at work, and with friends. Cultures change: we know that how we live in the United States today is different than even 20 years ago; the same is true for Nigerian, Japanese, and Native American cultures.

ethno-violence Nationalist violence is based on the belief in pure ethnic heritage that some ethnicities or nationalities are better than others, should be dominant, or must avenge recent or past wrongs by other ethnic or national groups. Recent examples of ethno-violence can be seen in attacks by German and French youth against North African and Turkish immigrant workers; by Serbs against Bosnians, in the former Yugoslavia; in several areas of the former Soviet Union and in Rwanda in Africa.

feminism has a long history, with many debates and changes in emphasis and understanding. The feminist women's movement since the 1960s (often referred to as "second wave feminism") has sought to obtain equal rights and treatment of women economically, politically, and socially: for example, the right to work in any job for which she is qualified, and receive equal pay for equal work, the right to choose

whether or not to have children. Using the slogan "the personal is political" feminists have raised issues such as child care, equitable divorce and child support payments, and spousal abuse. However, this primarily "white" feminism has been criticized for ignoring the experiences, knowledge, contributions and needs of women of color. In recent years white feminists have become more sensitive to their own racism and ethnocentrism.

identity politics There is a difference between being stereotyped by someone else, and self-identifying - labelling oneself with a group identity. What people choose to call themselves may differ at any one time, as well as historically. For example, today some people prefer to be called "African American" while others prefer to be called "Black." In the 1950s, "Negro" was considered by many to be more respectful than "Black" or "colored." The term one prefers may also depend on the particular context. For example, the same person may be alternatively identified as Latina, Puerto Rican, Hispanic, American Indian or Native American, or simply as a woman: one can't choose another person's identity for them.

multi-culturalism and diversity refer to the fact that there are a variety of cultures and ways of seeing the world, based on ethnicity, color, sexual orientation and other differences in people's experiences or backgrounds. A multi-cultural approach emphasizes that we as individuals, and our organizations, benefit from including people with this diversity of perspectives and experiences. Techniques using this perspective focus on prejudice reduction and ways of managing differences in organizational work and community life.

"race" has at least two different meanings today: it is used as a biological and genetic concept, and as a means to label and oppress people. As a biological concept, most anthropologists and biologists agree that "racial" categories are not clearly defined and that "race" as used in popular debate has little scientific basis, and little utility. In biology, the occurrence of traits that are said to distinguish "races" are less frequent than those that are shared. Also the word has had different meanings. Until the 1950s, "race" and "nation" were often used interchangeably (for example, people used to refer to the Irish "race.") In much of Latin America, a family might have children labelled with several "racial" classifications. So the word is neither scientifically or etymologically meaningful.

As a means of oppression, the concept of race has been used over several centuries to kill, enslave, shorten the life-spans, and limit the opportunities of people based on the color of their skin. There is no doubt that "race" is real in this sense.

At the same time, many people of African descent celebrate their heritage and shared culture, as African Americans, as Africans, and as members of an African diaspora. In this way, "race" is similar to ethnicity, with the crucial difference of the shared experience of racism.

racism is institutional while prejudice is individual. Institutions maintain racism by their

everyday policies and practices which provide resources and services and enforce their rules in ways that are unfair. "Most of this country's institutions were set up by privileged white men determined from the very beginning to maintain their privileges and benefits and profit from unpaid labor from and taking of land." 1

DiLapi, Gay and Mitchell provide a useful table showing the differences between individual and institutional racism:

individual	institutional
one on one	group on group
intentional	unintentional
overt	covert
observable	subtle
does harm or injury	"business as usual"
public condemnation	public sanction

sexism was institutionalized throughout much of the 19th century in laws and rulings that prevented women from owning property, serving on juries, holding office, or serves as legal guardians for own children.³ Today's effects can be seen both in the differences in access to and control of decision making and resources between men and women, and in attitudes about women's and men's proper roles in society.

stereotype Stereotypes function like filters or frames that prevent you from seeing what you don't want to see, especially things that might cause you to change your mind or make the world seem less predictable. To avoid stereotypes, look for details, accept other people's individuality and be willing to be change your mind based on new information. 4

white supremacy The roots of white supremacy are in the construction of the global division of power and resources that began with European exploration and conquest of the Americas as well India, Africa and East Asia in the 15th century. white supremacy was also part of the founding of the United States, a built-in contradiction to U.S. ideals of freedom, equality and self-representation. For example, it was institutionalized in the U.S. constitution with "three fifths compromise" that accepted slavery, and counted enslaved people as three fifths of free persons, for the purpose of allotting representatives and apportioning taxes. 5

The ideas and effects of white supremacy survive today not only in extreme racist organizations like the Ku Klux Klan or Aryan Resistance, but also in the institutional structures that are still controlled by whites. It can also be seen in the continuity of unequal opportunities and facilities for education, health care, employment, housing, and other social needs. White supremacy also persists in cultural assumptions such as in ways of speaking or in art forms, in defining what valued, or what is normal, what is valued what is exceptional versus what is typical behavior.

Sources:

1. Council on Interracial Books for Children, Understanding Institutional Racism filmstrip script, produced with the assistance of the Division of Life and Mission of the American Lutheran Church and the Institution for Education in Peace and Justice, quoted in Willis, p)
2. from "Challenging Racism and Misogyny" Elena di Lapi, Gloria Gay and Joann Mitchell in Third Women's Policy Research Conference Proceedings, 1992.
- 3 (Rothenberg: 9)
- 4 (Andre in Rothenberg,: 257-262)
- 5 (Article 1, Section, 2, changed by the 14th Amendment in 1868)

Session Three: Viewing and discussing the video:

Goals: ideas * to explore and understand the perspectives, experiences and presented in the videotape *

* to relate experiences and information in the video to their own lives and work.

Materials: 1/2" VCR and monitor, "Women and Diversity" videotape

Time: approximately 2 hours

Note: See transcript for the names of people who speak in the video.

Before playing the video, review "About this workbook..." on page 7. Explain how and why the video was made and what the Advance conference was.

The following questions were written for you the facilitator to ask your group, so "you" in the questions refers to your group. In order to focus the discussion and have enough time to complete this session, we suggest that you select the questions you think are most relevant, interesting, or controversial. You may not want or need to go through the whole list.

1) We suggest that your group first view the video, which lasts about 30 minutes, in its entirety and then discuss the general questions below.

- What did you like about the video?
- Were there any particular statements that you remember?
- Were there any ideas that seemed particularly relevant to our organization?
- Were there any statements that seemed confusing or wrong?

2) Then re-view the video in sequences, stopping the tape at the points marked in the video transcript. Briefly discuss the following questions for each sequence before going on to the next sequence. The questions are divided into themes, based on the sections and sequences of the videotape. (These sequences are indicated in the script.)

Main themes

As the video begins, the first three statements express its main themes.

- ★ What does it mean to have a sense of home, and to leave home? What might it mean in the context of helping your organization grow and change? Why does Beth say that she expects everybody to leave home, not just her?
- ★ How does your organization balance self-examination and getting things done?
- ★ What does Barbara mean, that there is no position of safety?
- ★ Who are we, and what are our visions for organizing?

In the next sequence, a number of women from the Advance conference introduce themselves. If your group is new to organizing, it might be useful to expand this discussion with the vignette of Yolanda Sanchez on page .

- ★ What are some of the different projects identified by the women from the Advance conference? What do these women, or their projects, have in common? What is "organizing"?

Here, you might bring out some of the differences in the issues and approaches of the women in the video. For example, the issues the women are working on include cultural, labor, sexual orientation, academic, and civil rights; some of them are paid staff members while others are volunteers.

- ★ What are you currently working on and what are you most proud of in your work? (For this question, you might go around the circle, asking each person in your group to respond. You might also ask, what is most difficult in your work? What do you need to do your job better, or to be more effective?)
- ★ Charlotte Dickson says she's proud of having good relationships with people and being able to organize across differences: what are some of the things that make good working or organizing relationships? Do you find this statement naive, inspiring, or offensive?
- ★ Karen Artichoker talks about her vision for her work in Sioux country. What are your visions for your work? (You might make a list of everyone's responses to this question, or do a group brainstorm posing this question.)

Confronting the "-isms": pros and cons, benefits and fears

In the next part of the videotape, women talk about some issues that are important

to consider in anti-racism work. Their main points are: the necessity of dealing with racism and sexism; the need to respect people's skills, gifts, and priorities; that we all gain from accepting diversity; that doing these things means changing how we work and how we think about our work; and that all of this is hard work.

★ Why might an organization self-destruct or be unable to move forward because of racism? Have you had this experience? How has this issue affected your group? (To pursue this topic further, discuss the vignette of Stephanie Roth on page .)

★ How is embracing diversity in an organization different from charity? Charity is based on the idea that others "need" something, while the idea behind diversity is that we have shared needs and we all can make contributions.)

★ Who gains from combatting racism and other "isms" in our organizations? How do we gain from diversity?

★ What does Stephanie Roth mean by saying, "it's really important that you don't bring women in [to your organization] saying, 'work on our issue.'"

★ If home is our organization and our way of doing things, how can we "leave home," or open our organization up to difference? (These ideas will be discussed in more detail by Beth Richie in the next section of the video.)

★ Does recognizing diversity mean losing boundaries and distinctions, or respecting and even heightening differences, or some combination?

★ Why is it important to "learn the things that pain us and to learn how to heal"? What are the dangers of expressing and not expressing anger or frustration? How can we grow from recognizing anger and frustration?

★ Why is it important to work against the "isms," even if we are in a homogeneous organizations?

One model for multi-cultural organizations

The next part of the videotape was based on a one-hour presentation by Beth Richie and Stephanie Roth. It is an introduction to a model for developing multi-cultural organizations, which was developed by Beth Richie. Session Four, explores this and other models further.

★ What are the three kinds of organizational action that Beth Richie recommends in this model? (She recommends: doing outreach, establishing a multi-cultural atmosphere, and acting against oppression in the larger society.)

- ★ What are some of the elements of outreach and why are they important? (acceptance -- changing the appearance of the organization to make it welcoming; real interest -- letting people know what the organization has to offer to them; curiosity -- getting the organization educated about the groups to whom you're reaching out.)
- ★ What kinds of outreach has our organization done? What are some ways our organization could do outreach in the future?
- ★ How can we create a multi-cultural atmosphere? (Possibilities range from changing the cultural environment, such as what the organization looks and sounds like; structural changes like affirmative action policies for hiring and promotion, and changes in decision making structures.)
- ★ How can our organization act against oppression in our community and the larger society?

Problems and solutions

The next part of the video presents excerpts of a discussion by Heather Booth and Charlotte Bunch, as they talk about the problem of conflicting goals: that of embodying a diverse, anti-racist society, and that of helping people with their immediate needs or the concrete tasks of an organization.

- ★ Why are each of these goals important?
- ★ How do they suggest balancing these goals? (Charlotte says to "constantly keep the vision and figure out what you can do to move toward it" and Heather says that even things that don't work might provide a base for future change.)
- ★ What are the pros and cons of the solution in the example Stephanie Roth gives about the organization that decided that their annual conference should be for women of color only? (For more information about this example, see the case study, pages__.)
- ★ How did the carefully constructed diverse slate that Laura Unger's union ran help address some of the divisions she talks about in her union? (Some of the divisions to overcome that she mentions are wage disparities between men and women, divisions between clerical vs. plant workers, "racial" issues, union members having often stronger ties with their community organizations, such as churches, than with the union.) (For more about this example, see the case study, pages__.)

Celebrating the work we do

The last section of the focuses on appreciating and celebrating the work we do, our long-term goals, and our perseverance.

- ★ What are the main things that the women recognize and celebrate in this last section of the video? (They celebrate that they are organizers; that they do share bridges and connections; that it is possible to persevere)

- ★ Why is it important to recognize our strengths and accomplishments?

- ★ Barbara Joseph says that envisioning and theorizing can help us understand the conflicts we are facing, help us confront them more efficiently, and help us see the larger context of our particular struggles. How can our organization give us the opportunity to come together to develop our understandings and plans for our work?

The video ends with a closing ceremony. The role of this and other group activities and celebrations are explored in Session 6, beginning on page .

Organizer's stories

These vignettes expand on the the issues and experiences that Yolanda Sanchez, Stephanie Roth and Laura Unger raised in the videotape. They are based on interviews conducted by Diane Williams. Questions for discussion follow each vignette.

What is organizing? How and why does someone become an organizer?

Yolanda Sanchez (Current President, National Latinas Caucus; Executive Director Puerto Rican Association for Community Affairs (PRACA))

In the 1950s, Yolanda Sanchez, a young Puerto Rican caseworker from East Harlem, first started organizing. There was never a day when a light bulb went off in her head, Yolanda explained. Instead becoming an organizer was a gradual process that started to make sense with time and through many experiences. Initially she was asked to join a group of fellow middle class, professional Puerto Ricans who had decided to work together on common issues and problems that affected them as a stateside community. Though unaware of it at the time, she was being drawn into a lifelong profession of organizing and advocacy. So while she had been doing organizing for years, it was not until the early 1960s that Yolanda began to get paid for doing organizing work. This was when her mentor, Dr. Antonia Bonita asked her to become the first social worker at ASPIRA ("aspire" in Spanish). Her first assignment was to organize leadership development programs for youth.

Defining her identity

For the first twenty years of her professional life, Yolanda identified herself as Puerto Rican. Out of this concern with nationalist issues, she helped create the Puerto Rican Association for Community Affairs (PRACA) and the New York City Chapter of the National Conference of Puerto Rican Women. But in the 1970s Yolanda redefined her sense of identity. "I've always operated as a Puerto Rican. I never applied race to myself, because I was a Puerto Rican and what I was up against was the general community versus Puerto Ricans. However, over the years, it became clear I was facing other things, too. With the consciousness of the Black movement also working on me, I began also to see race [as also affecting me]. I began to realize that another way I am defined is by my color. I am a Black woman within the community."

Gender issues

Yolanda was also involved in and greatly influenced by the women's movement of the 1970s. As her feminist consciousness was raised, her belief in the need to organize Puerto Rican and other Latina women grew stronger. When the National Puerto Rican Women's Caucus, which she helped to organize, didn't survive due to internal conflicts, Yolanda felt there was still a critical need for a viable feminist group of Latina.

In 1984, Yolanda decided to have a dinner party, but this was to be no ordinary dinner party. She sent out invitations to eleven women activists, not all of whom were Puerto Ricans. The invitation explicitly stated her intention to form a Latina women's caucus. Seven women showed up. The two question agenda began, "Do you think there is in existence a feminist, progressive women's organization for Latinas?" Most of the women answered no. The second question was, "Are you interested in helping me organize one?" Five of the seven women present decided to give it a try, and the organization they started became known as the National Latinas Caucus.

The group decided on a Latina as opposed to an exclusively Puerto Rican focus because it was clear to them that there was going to be increased immigration into the United States from other Latin American countries. They believed that strength comes with numbers. Their philosophy of inclusion meant that as long as someone believed in feminism and the need for economic and leadership development among Latina women, they could join. The National Latina Caucus has an activist agenda. It has been involved in issues such as housing development and youth empowerment that affect the Latino community. While it is a non-profit, the Caucus has created a Latinas Political Action Committee to fundraise and promote Latina political candidates.

Yolanda recently reflected that, "It was not the creation of the National Latinas Caucus which generated and sparked feminist ideology and thinking in me. It was years of being on the fringes of the women's political movement in Manhattan. I was living in East Harlem in those days and responding to women's organizations like NOW. You would be the only woman of color in the group -- or one of the few. But you're in the room and you're listening. You also begin to read and then you become much more knowledgeable on public issues. But being at those meetings, unless you just Black out completely, you do hear, you do absorb. Whether it has an impact on you at that moment or not, it's there somehow."

"I was working with other women, some that were real feminists, others that were not into the movement at all. All of that, the life experiences played a role in raising my consciousness: trying to grasp a greater understanding of feminism, trying to redefine for myself, trying to understand what makes feminism in the Latina community slightly different from feminism in the general community"

Questions for discussion

- ★ What do you think it means to have your feminist consciousness raised? Through what life experiences has your consciousness been raised?
- ★ Are there times when an exclusive or separatist group is necessary? What are some specific examples?
- ★ What could make feminism in the Latino community (or African American, Asian, etc.) different from feminism in European American communities?
- ★ How do you currently identify yourself? How have you identified yourself in the past? Has your identity been redefined in the past?

Why might organizations self-destruct because of racism?

Stephanie Roth (Consultant and trainer with nonprofit development organization on fundraising, organizational development, and racism and multiculturalism. Activist in women's and lesbian organizations.)

In the late 70's at a Reproductive Rights National Network (R2N2) Conference, the Women of Color Caucus decided to leave R2N2 in mass because they felt that the organization was too racist. Shortly after this incident R2N2 folded. This was very upsetting to the remaining members of R2N2, including Stephanie Roth, then a paid staff member of the Committee for Abortion Rights and Sterilization Abuse (CARASA) one of the members of the Reproductive Rights National Network (R2N2). They wondered how this could happen in an organization that explicitly focused on a race and class analysis of these issues. For example, they fought against sterilization abuse and worked diligently to keep abortion legal and accessible to women who couldn't afford to pay for them.

Stephanie and other woman from R2N2 began to reflect on what went wrong. How did R2N2 fail? One explanation for the network's self-destruction lies in who started it and why. R2N2 was founded by white, progressive, politically left women who were interested in a class-based analysis of reproductive rights. The founding members, who set the organization's agenda, decided that in addition to working on abortion rights issues they would also concentrate on sterilization, child care and women's health issues.

R2N2 made sincere efforts to diversify their organization through outreach, such as trying to hook up with reproductive rights organizations that were made up of mainly women of color. These efforts worked on a small scale. The network grew from a predominately white organization to one that included a few women of color. These women began to feel unified and strong enough to begin to challenge organizational issues, such as the lack of leadership of women of color within the

organization and R2N2's resistance to exploring different perspectives of their issues.

Issues came to a head at one of their conferences in which there was a session where women of color and white women met separately. The task for each group was to talk about "racial" issues within the organization. The two groups reported back very differently. The white women's report was vague. They were unsure about how to begin to address the issues and seemed resistant to taking responsibility for "racial" tensions within R2N2. In contrast, the women of color came back with a list, saying, "These are the problems that we've experienced with R2N2, and this is what we need to have happen."

Like many predominately white organizations the white women weren't prepared to deal with this kind of crisis. The majority of the women of color decided that it would be too time consuming and frustrating to continue to work to change the organization, so they decided to leave.

Stephanie says of the incident:

"I think this was a historical period in the women's movement where there was a lot more organizing going on separately among women of color, and a lot more challenging of white women. And white women clearly didn't have a sense of what to do. ... The women of color leaving was the first step in the demise of R2N2. Their leaving was not a vote to destroy the organization. I don't think they even had an idea one way or the other whether R2N2 would continue to survive or not. The white women felt so devastated and so clearly overwhelmed by what it would mean to have a network made up of all white women at that point that they just decided to close down."

What were the pros and cons of organizing an annual conference for women of color only?

In 1983, Stephanie Roth joined New York Women Against Rape (NYWAR) as one of two paid staff. NYWAR was the only citywide Rape Crisis Center in New York. When she arrived it was a very white organization in terms of staff, board and volunteers. Being aware of racism and the problems of white dominated organizations from her past experiences, Stephanie felt concerned about NYWAR's commitment to anti-racism. She raised her concerns to the other members and they agreed that action must be taken on this issue.

The first thing they did was to make a commitment to hire a woman of color for a co-coordinator position. This meant that the two staff people would have equal power and responsibility in the organization. About six months after Stephanie arrived on staff, NYWAR hired a Latina woman who was committed to developing leadership of women of color within the organization. She and Stephanie served as co-coordinators and worked closely together.

Later, Stephanie and another Latina colleague worked together to organize the NYWAR's annual conference. The focus was on issues of race and class and how they were linked to violence against women. This conference turned out to be one of the most diverse conferences NYWAR ever had. Their organizing efforts were successful, Stephanie believes, because they did a great deal of outreach and tried to get women of color involved in every step of planning and implementing the conference. For example, a large number of women of color ran workshop sessions. As a result of the conference, a women of color caucus was formed. NYWAR seemed to be entering a new era regarding diversity within the organization.

But Stephanie and her colleague felt a stronger commitment needed to be made to women of color and proposed that the next conference be organized by and for women of color only. Their arguments were that NYWAR had a long history and reputation of being predominately white and that not enough resources in the organization had been devoted to issues of women of color.

The board approved the proposal, but the conference plan also caused some tension in the organization because the white women felt excluded. It became apparent that NYWAR had to grapple with helping the white women in the organization deal with this change. NYWAR began, during the period that the conference was being organized, with two day-long consciousness-raising discussions with the white women regarding racism. The purpose was to help them deal with any concerns they might have regarding the conference and to talk about responsibilities that white people have to address racism in an organization. There were a few disgruntled women who left the organization but the majority of the women stayed.

This conference was an important step for NYWAR in honoring its commitment to women of color and to anti-racism. It displayed the organization's serious commitment, and began a period of organizational growth concerning multicultural issues. Within a few years, NYWAR had a diverse board and staff. A critical mass of women of color started to form who no longer felt isolated and who continued to challenge what they perceived to be racism within the organization.

Questions for discussion:

- ★ Do you know of any organizations that folded because of racism? What do you think caused them to fold? Do you think R2N2's decision to fold after the women of color left was a good one?
- ★ Members of R2N2 weren't prepared for racism's divisive effects. How can an organizations prepare organization themselves for "racial" conflicts?
- ★ What are the pros and cons of having a women of color only conference?
- ★ Why do you think that when the white women were challenged by the women of color on issues of racism, they felt hesitant to challenge these accusations?

Healing Divisions and working together

Laura Unger (Current President, Communications Workers of America (CWA), Local 1150, in New York. Activist and speaker on women's leadership in trade unions, ...)

Laura Unger is not the type of person who believes in working only for herself. So when she decided to run for President of CWA Local 1150, it was only natural that she run as part of a slate. The slate [for the Board of Directors of the union] turned out to be a very diverse one that reflected the membership of the union. The slate included a white women President, a Black man as Vice President, a white man for Secretary/Treasurer, a Black woman as NY Area Director and a white man as NJ area director. This board formed as a natural outgrowth of who the membership was and who had similar beliefs and principles.

Laura commented,

"I think by just going out and trying to find the best person it ended up being a diverse slate. I think had it not happened that way ...I would have noticed it. It wasn't like I said, 'Oh, I have to get a Black woman for a particular Local because that building is mostly Black.' What happened was that a Black woman ran (though she wound up getting laid off, so we replaced her with an Hispanic man). If people are allowed to use their skills and talents and there's a conscious effort to develop membership, then Black and Hispanic members will come forward. It's only in places where there's a conscious effort to keep them down, keep them out of the structure, that they're out of it. I think it's because we do things right, the natural things happened, that the board is going to be diverse."

One right thing that she did was to chose to run on the same slate as Ron, a former Chief Steward, who was running as the Vice Presidential candidate. Laura always

admired Ron's perseverance and integrity. He quickly moved up the ranks while earning the respect of those who worked with him. He was known as the kind of Chief Steward who would find out every detail of a grievance so that he could mediate in the best way possible. Laura knew that they would make a great team, pairing his attention to detail with her visionary approach to social change. She believes that within every individual there is the ability and strength to make change. Ron takes a more task-oriented approach, with the determination to see tasks through to completion and the ability to draw out people's strengths.

Laura, Ron, and Bob, the candidate for secretary/treasurer, all agreed that the best type of union membership is one that is educated, organized and empowered. They began to act on this belief even during the campaign; their first step as candidates was to educate union members on the history of the labor movement. This helped to raise consciousness about past struggles and victories and to motivate members to action.

Then, Laura, Ron and Bob wrote a militant program that encouraged people to stand up against their employer, AT&T. Solidarity and protection was emphasized. Their slate promised to stand behind anyone that decided to back them. These strategies worked; Laura and her slate won impressive victories. Laura won as President in a five way race against four men, winning on the first ballot with over 50% of the vote. Ron was challenged by a white man who ran a nasty campaign that tried to insult Ron's intelligence. Many believed that this man counted on what he thought was the racism of some members of the union; he was proven wrong by Ron's landslide victory. As Chief Steward, Ron had helped a broad range of people and his hard work and loyalty to union members was repaid on election day.

Winning was only the beginning

Winning the election was only the beginning. Maintaining a diverse slate takes a lot of hard work. One of the largest obstacles is dealing with a membership demoralized by huge lay-offs. Laura keeps people motivated by focusing on their strengths. Second, she knows that union members need to know what their elected officials are doing; they need to be kept up-to-date. Laura's board continues to stay in close contact with their membership by putting out a members newspaper, taping a bi-weekly news message on the Local's phone system; leafletting in front of the worksite; holding frequent meetings with shop stewards so stewards can report back to people they work with; organizing lunch-time information meetings, and making office visits. Though it is still difficult to get large numbers of people to membership meetings, the slate has been able "to get the committed to become more committed" for example by increasing the number of shop stewards.

Another way to keep morale up is to develop good relationships with other board members. While it is important to maintain professional boundaries, seeming aloof or unapproachable is not helpful. Going out to eat, inviting fellow organizers to your home, and just being a good friend all can be important to create harmony on the Board.

Don't avoid conflict!

One mistake the slate made was trying so hard to avoid internal conflict that they ignored problems that should have been addressed immediately. For example, one of the Chief Stewards had a drug problem. Instead of confronting this problem head on, other members were asked to take over some of her grievances. The leadership was criticized with the insinuation that white liberalism was protecting the women, who was African American.

The diverse group of officers then began to address some of the divisions in the union between clerical and plant workers. Before Laura and her slate took office, the union had a plant Vice President who dealt exclusively with plant workers and an administrative Vice President who dealt only with clerical workers. This system allowed a disparity of conditions between plant and clerical workers because the two vice presidents didn't communicate with each other enough. Laura's slate broke down the walls between the clerical and plant members of the union by changing the bylaws to divide local areas geographically. In this way, both Vice Presidents would be in charge of clerical *and* plant workers in a building. Now the greater awareness of conditions, and exchange of ideas has resulted in more equitable conditions and much less sense of division between the two kinds of workers. This makes organizing together much easier.

The union's officers continue to develop new leaders through giving constant support and encouragement to people who have decided to take on leadership responsibility. For example, a new shop steward is given training and backup: Ron has been known to go over to a building ten times in one day to help a shop steward who doesn't feel confident enough to talk to a boss on his or her own. Several once-hesitant shop stewards have begun thinking of running for office themselves.

Questions for discussion:

- * Think about who has influenced the development of your own leadership abilities. What did this person do to increase your leadership potential? (For example, did she or he offer encouragement, serve as a role model, etc.) How can you help to develop leadership in others?

- * How does the structure of your organization increase or decrease divisions in your members, staff or constituency?
- * How would you define white liberalism? What types of conflicts can it cause within an organization?
- * What mechanisms does your group use to address problems before they become crises?

Session four: part one

Approaches to multicultural organizational development

Goals: * to provide your group with some information about approaches to multicultural organizational development

* to see how different approaches to multicultural organizational development can be applied to your group

Materials: copies of the pages describing the two approaches (pages ___) for each person

Time: 1 - 1/2 hours

This session is not a comprehensive guide to changing your organization. We present some of the different ways that organizations go about this process, so that your group can discuss which may be most relevant to your situation. We outline three different conceptual frameworks for overcoming racism, sexism and other "isms" in your organization. The questions following each description are designed to help your group explore how you might use these approaches.

Divide your workshop into two work-groups. Give each group copies of the pages outlining *one* of the two approaches. Using the questions provided as a guide, ask each workgroup to see how they would apply the model to your organization (or if they come from several groups, they could pick one group as an example.) Remind them to designate a spokesperson to present their ideas to the whole group.

After about 1/2 hour, bring the groups together and ask them present their ideas. After these presentations, help the group discuss the differences and similarities in the approaches, and which might be best suited to your group's structure and present condition.

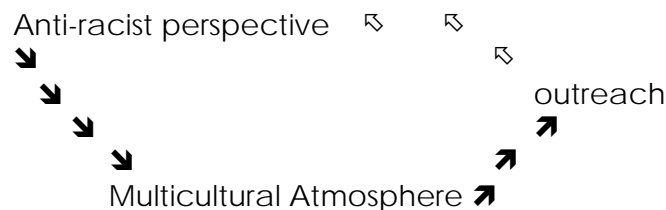
You might point out that each model seems to apply best to particular kinds of groups. Beth Richie's three part model could apply to a neighborhood group, a small human service agency or a not-for-profit organization; Jackson and Holvino's framework seems designed for larger organizations or agencies.

A model for multicultural organizational development

As developed and presented by Beth Richie in the video

"We need strategies and models. It's not enough for you to care about racism or care about [heterosexism] or for me to care about anti-Semitism. It is critical that we figure out what to do with the good intentions; what to do with the care." Beth Richie

The following is an expanded description of the model developed and presented by Beth Richie on the videotape that accompanies this workbook. This illustration of the model, written by Robin Ferguson, is based on a presentation of anti-racism and organizing made by Beth Richie and Stephanie Roth at the "Women on the Advance" conference.



Multicultural Atmosphere

This model outlines a set of organizational actions to begin or continue to address issues of diversity. It focuses on organizations that are predominantly white (European American). Although the presentation of this model highlights "racial" diversity, other issues of oppression such as sexism and heterosexism must also be addressed.

Outreach

Many organizations begin with outreach as a way to bring women of color into the organization. There are a variety of methods of outreach that organizations use to generate interest. For example, a group may decide to send flyers to organizations and groups of women of color or advertise in publications that reach women of color to ensure that they receive information on the organization's programs, conferences and other activities.

Outreach is not a final step to achieve diversity. Effective outreach can change the appearance of the organization. However, increasing the number of women of color is not the only work that needs to be done. There are many organizations where women of color have joined and then leave because of an oppressive working environment. Action on outreach needs to be supported by a multicultural atmosphere.

Multicultural Atmosphere

To maintain diversity, the atmosphere of the organization has to change. Your commitment to changing the organization must be upheld by concrete decisions to incorporate other cultures in the organizational structure. For example, some organizations adopt affirmative action policies, such as requiring that 50% of the board members are women of color.

In addition, the organizational environment has to include a variety of ethnic and "racial" cultures in the kind of events that are organized, the type of music played, poetry read, etc. All of these activities have much to do with whether or not people feel included and a part of organizational culture.

Anti-Racist Perspective

Anti-racism work is more of an external process where the organization takes on racism in the larger community. Building a diverse organization does not happen overnight. As you do your internal organizational work, it is important to also beware of and take a stance against oppression perpetrated by the courts, law enforcement, schools and other institutions.

Creating a diverse organization is a long term process. You do not have to wait until women of color join your organization to take such actions. Women of color may not join your organization for a variety of reasons. "Even if it is not possible for your organization to reflect the "racial" diversity of your community, actively working on racism with the white people in the organization is an important step in overcoming it."* (from "Building Multiracial Organizations" reprinted on page xx)

Conclusion

There is no required order in which to apply this three-part model. Your organization will need to do an organizational assessment and decide which action is appropriate to work on. (See Session 5 on how to do an organizational assessment.) At some points you may need to concentrate on outreach; at other times, work in the larger community. In either case, you must be consistent and continue to find strategies that fight racism and build diversity in your organization.

Some questions to discuss:

- * What are some of the elements of outreach and why are they important?
- * What kinds of outreach has your organization done?
- * What are some ways your organization could do outreach in the future? You can use the following categories as a guide.
 - acceptance: changing the appearance of the organization to make it welcoming;
 - real interest: letting people know what the organization has to offer to them;
 - curiosity: getting the organization educated about the groups to whom you're reaching out.
- * In what ways does your organization have a multi-cultural atmosphere?
- * Where could you make improvements? Two areas to start are:
 - changing the cultural environment, what the organization looks and sounds like;
 - structural changes like affirmative action hiring and promotion, or changes in decision making structures
- * How can your organization act against oppression in our neighborhood, community, city, region, or nation?
- * What groups in your community are already working against oppression?
- * How can your organization present alternatives to oppression in the larger society?

Multicultural Organization Development

Based on Bailey W. Jackson and Evangelina Holvino's Working Paper #11, Program on Conflict Management Alternatives at the University of Michigan, 1991.

Jackson and Holvino see the greater diversity in the U.S. population and the resurgence of racism as evidence of the need for more effective efforts towards social justice in our workplaces. They have found that individual consciousness-raising strategies have made only limited improvements in workplace environments. They conclude that organizational systems must be changed so that they "direct, manage, and provide support for efforts intended to enhance and capitalize on the social diversity in the workplace" (page 1). This is how they describe their vision of a multi-cultural organization:

A multicultural organization:

- * reflects the contributions and interests of diverse cultural and social groups in its mission, operations, and product or service," (page) and incorporates members of all groups throughout the organization, especially in decision-making;
- * is sensitive to all forms of social oppression, even if targeted towards groups are not represented in the organization;
- * acts to eliminate oppression within the organization, whether or not the particular oppressed group is represented in the organization.

But how do we get there? What are the steps?

Jackson and Holvino suggest that the first step is to understand the developmental stage your organization is at now. They describe a continuum of three levels and six stages from mono-cultural to multicultural development. These stages are:

Level One, Stage One - The Exclusionary Organization

This kind of organization's mission is to maintain the one group's domination over other groups, based on race, gender, culture or other social identity characteristics. It could be as extreme as the KKK or as common as civic and social clubs that exclude women, African-Americans, Jewish people, or gays.

Level One, Stage Two - The Club

This kind of organization holds on to traditional privileges. While not explicitly racist or sexist, it only accepts those women, people of color who accept and act according to accepted norms. Color and gender are seen as the primary divisions in society though members of other social groups such as seniors or Jews may also be targets of discrimination.

Level Two, Stage One: Compliance Organizations

The Compliance Organization recognizes discrimination but addresses it in limited ways: it may recruit and hire some women or people of color, but will not change the structure, mission, or culture of the organization. Previously excluded people often are hired at the bottom of the ladder or as "tokens" where they constantly have to prove themselves.

Level Two, Stage Two: Affirmative Action Organizations

At this stage, the organization actively supports the growth and development of employees of previously excluded groups with development programs, and racism and sexism are discouraged in the workplace. The definition of diversity may be more inclusive, but the organization itself still has not changed its ways of doing things or its mission.

Level Three, Stage One: Redefining Organization

This kind of organization questions how its cultural perspective is inherent in its mission, structure, management style, and relationships with customers or clients. It explores how the organization's policies and practices can be changed to take advantage of the benefits of a diverse, multicultural workforce.

Level Three, Stage Two: Multicultural Organization

In a multicultural organization, the contributions and interests of diverse cultural and social groups are incorporated in its mission, practices, and relationships with customers or clients. Members of diverse groups are influential in decision making at all levels. In addition, the organization is committed to "the eradication of social oppression in all forms within the organization" whether or not particular groups are represented in the organization.

Finally, Jackson and Holvino suggest that organizations move stage by stage. After assessing what stage the organization is at, and deciding on what stage it would like to achieve, the organization must create a strategy. This strategy will take account of the organizational broader goals and resources. Part of this process includes analyzing the risks and benefits of achieving the desired stage of multicultural development, in the short term and in the long term.

Different kinds of strategies and actions are useful for each stage. Some strategies focus on individual understanding, action or opportunities, while others target organizational systems like hiring, training and career development, reward systems, and conflict management.

Questions for Jackson-Holvino Model

- * Which stage is most similar to your organization? Why?
- * Which stage could your organization achieve within the next year? within the next 5 years?
- * What would the benefits of achieving this stage? What would be the drawbacks?
- * What kinds of actions or strategies could help you achieve your first year goals? your five year goals?
- * What are the barriers to change in your organization?
- * What strengths and advantages does your organization have that can help move it to the next stage?

Session Four: Part Two

From theory to practice

Here are two sets of practical suggestions. Using the same technique as in Part 1 of this session, make copies of these ideas and divide into groups to discuss them.

Bridging Differences: A practical model for grassroots community groups

Adapted from a manual for the Citizen's Committee for NYC by Susan Lob (1991)

Many groups find that the more diverse their membership is, the stronger they are. They become more responsive to the entire neighborhood, in a better position to fight for their rights, and more respected or feared by the powers that be. However, building consensus among people with diverse interests, cultures or backgrounds is extremely difficult.

Most community groups experience tensions among differing member factions. Older and younger adults may have different values and approaches. Women may feel that their work is not respected or that they can't rise to leadership positions. African American members of a group may feel uncomfortable because white or Latino members blame the neighborhood's problems on African American residents. There may be language barriers as well. Overcoming these differences takes time, commitment, and skill.

Some suggestions for handling differences in community based groups:

- ★ Create an atmosphere where everyone feels welcome and respected. Don't allow anyone to put down or blame another group.
- ★ Make genuine efforts to reach out to all segments of the community. Don't settle for token representation.
- ★ Make sure your leadership truly reflects your membership. Using co-chairpersons makes this more attainable. Don't exclude older people, women or people of color from leadership positions.
- ★ Make sure your meetings are accessible to everyone who wants to come. This means that meetings need to be held at a convenient time, in a safe location, accessible to the disabled, with childcare provided, etc.

- ★ Allow opportunities for people to share aspects of their culture: pot luck dinners, singing, celebrating holidays, etc. This builds bridges between people and enriches the group and its members.
- ★ Confront differences head on. Don't try to pretend tensions don't exist. They are real and members will not feel safe in the group, or trust it, until things are out in the open. At one tenants meeting in Brooklyn, an organizer said, "I notice that all the Black tenants sit of one side of the room and all the white tenants sit on the other." This was enough to get people talking about some of the tensions in the group. Once things are out in the open, members can decide if they can make the changes necessary or whether they need to call in outside consultants to help.
- ★ Allow disagreements at meetings. Members can disagree on some issues and still work together on others. Only take action when there is consensus.
- ★ Acknowledge how difficult and scary dealing with differences can be. Give yourselves credit for doing it. Enjoy the unity and diversity you have built so far. Publicize it, for example, announcing on a poster or at a meeting, "our group represents seven nationalities."
- ★ Pick your issues carefully so that there is support for them from as many factions as possible of the community. Look at who the issue affects. If it benefits only one segment of the community, try to combine several, related issues into one campaign. This builds a coalition of different neighborhood factions.
- ★ Try to use strategies that reflect the culture and values of your members.

Questions for applying these ideas:

- ★ How can your organization create a welcoming and respectful atmosphere?
- ★ How can you reach out to your community? What are the different kinds of groups in your community?
- ★ How can your leadership better reflect your membership or your constituencies?
- ★ How can your meeting places and times be more accessible?
- ★ What kinds of opportunities for culture-sharing can you create?
- ★ Are there any differences or disagreements that need to be dealt with in your organization? What are some ways you could deal with them?

- * What issues is your group actively working on? Which segments of your community do these issues affect?
- * How could your group's strategies better reflect the cultures and values of your members or constituencies?

Lessons from the field: Some common mistakes

Stephanie Roth

① Saying, "Our issues are pertinent to women of color, they're probably the main target group. So why wouldn't they want to get involved in our organization?" Even though these issues might be relevant to women of color in general, it doesn't mean that these particular women, at this particular point in time will choose this to mobilize on issue. Sometimes the problem is not your specific issues but how you organize. Organizations need to think about how their work styles may need to change when new people, who bring with them their own experiences, workstyles and points of view, enter the organization.

② Tokenism and not holding people of color up to the same standards that white people hold other white people to. For example, when an organization wants to diversify they will sometimes give hiring preference to a person of color even if that person doesn't have the right qualifications for the job. Tokenism often leads to setting people up to fail because they don't have the qualifications to succeed (or because they are not given the support or additional skills or training they need.)

③ The Managing Diversity Approach/Trap. This premise is that we are a multi-"racial" society and that there are people of all different ethnic groups in our society and we have to learn to work together [so we can continue to make more money, be productive and have fewer conflicts in the workplace]. This approach doesn't go far enough; it doesn't confront racism but instead looks at issues of sensitivity, i.e., that people come from different cultures and have different traditions and expectations of how they get work done or how they interact with each other. These are issues of style rather than power. The real key to achieving an anti-racist atmosphere is to look at who has the power within the organization (who is on the board, who is the executive director, who are in top-level supervisory positions, etc.) Only when a diverse mix of people hold powerful positions will the organization be truly anti-racist.

④ Commitment. White organizations need to be truly committed and ready for change, not just do a couple of things without any follow-through.

Questions for discussion:

- * Who has the power within your organization (who is on the board of directors, management positions, supervisors, etc.)? Is it a diverse mix of people? If not, how can you play a role in changing this?
- * Who sets the agenda for your organization? How can you ensure that it will be a multi-cultural agenda?
- * Have you been in an organization that gave hiring preference to persons of

color? How did this affect the organization

Session Five: Planning for change

Goals: ★ to assess and address your organization's racism or other
oppressive practices

★ to develop a plan for strengthening your organization's
multiculturalism

Materials: ★ problem assessment form
★ strategy planning form
★ action plan form
★ action plan form reproduced on newsprint sheets

Time: ★ problem analysis and strategy plan: 1-3 hours
★ action plan: 1-2 hours

In this session, we recommend that you take some time to do an organizational assessment -- to analyze your organization's practices, feelings about racism, strategic barriers and resources for addressing racism and building a strong multicultural foundation. (An outline and some suggestions for additional organizational assessment can be found following this chapter on pages __.)

In order to make meaningful changes in your organization, members need to commit themselves to the planning process and agree to carry out the plans that are made. The first step, therefore, is to develop consensus about the need to begin a planning process.

After arriving at some common understanding of these underlying factors, you will be in a position to develop an Action Plan to address racism and other oppressions your group wishes to tackle.

Recognize that this is a difficult and sometimes painful process. It may be a good idea to review the working rules on page , or to begin the session with some sort of cultural activity from Session 6.

Problem Analysis:

Using the Problem Analysis form, have people in small groups thoughtfully discuss what they consider to be the problems your organization faces, their characteristics, and how they are experienced.

Strategy Plan:

Bring the groups back together. Taking each problem or goal identified in the problem analysis, use the Strategy Plan form to discuss the forces operating for or

against what your group wants to do. Use this Strategy Plan to refine your goals and point you towards some specific action that you can take.

Action Plan:

① In the first step, the group clarifies "what" is to be done. In small groups or with the full group, take one of/each problem or goal identified in the problem analysis and developed in the Strategy plan. Have each person in the group identify at least one action step that they think would be needed to implement the goals you've chosen. You can either brainstorm, or have each person write down their own suggestions. Every person should have a chance to express their ideas.

It may be useful to have people write their ideas on large strips of paper, which can be pinned or taped up on a wall and moved around.

Have the group select and prioritize which action steps to follow, and the order in which they can be implemented. If there is disagreement on whether to include a particular step, ask the person proposing it and the person objecting to it to explain their views; then ask the group to decide whether to include the step. Number each one.

② Determine "how" each step will be done -- what process will be used. Be as specific as possible, in order to determine whether the action step is really do-able.

③ Determine "who" will be responsible for doing it. Make sure that the people involved understand what is entailed and how their part affects the whole plan.

④ Finally, determine the time frame by which each task should be completed. Sometimes it helps to work backwards in time from your deadline or designated date of completion.

⑤ Make sure everyone gets a copy of the group's proposed action plan. Set a date to get together again and review your progress. If the whole group agrees on this plan, it will be easier to hold each person accountable for their part on fulfilling it.

Possible ideas* to include in your action plan might be:

- * developing a process of collecting and using community feedback on your organization's cross-cultural effectiveness
- * holding training in prejudice awareness and reduction
- * holding training in cross-cultural problem-solving skills
- * work with organizational development consultants to develop and implement plans for organizational change

* some of these suggestions came from Facing Racial and Ethnic Conflict, pages 45-46 (see Resources).

(add 3 pages from WOVPform here)

Some themes for organizational assessment

It is often a good idea to work with a consultant to develop an organizational analysis and action plan: sometimes an experienced outside person can provide a fresh, critical perspective. Also, these evaluations can be sensitive and raise fears of criticism. But the questions below can be helpful for an initial discussion outline. One way to point discussion in a positive direction is to ask the group to consider how the organization currently deals with each question, and how it can be improved. Or discuss each questions below to see if there is consensus about the workings of your group and where there are disagreements or areas of tension.

Collecting information is just a first step: there's also development of a plan, implementing the plan, and periodically evaluating the plan's effectiveness and making changes as needed. In other words, this is not a one-time activity. (See Session 5: Developing Strategies for Change for suggestions on these next steps.)

- * Consider the diversity of the people involved in your group, organization, agency or class. What, for example, is the proportion of women, people of color, speakers of languages other than English in your staff, board of directors, membership, managers, public you interact with, clients, volunteers, faculty, students?

An additional exercise is to list the affiliations of your members, staff or especially board members (their jobs, other boards they sit on, organizations they are active in or belong to) and how these relate to the goals of your organization, the needs and interests of the community in which you work.

- * How is power, decision making and agenda setting distributed in your group organization? You might start by drawing an organizational chart showing who reports to whom in your organization. Even if yours is a loose grassroots group, you probably have a sense of who handles decisions and information on a more frequent basis and how other people in the group find out about those decisions and information. Then consider, how involved are women/people of color in making policy and program decisions, and how are they affected by these decisions? Who prioritizes tasks, or sets the agenda of your group?
- * Who has access to formal information, and informal information networks?

- ★ How much do men and women, whites and people of color work together or collaborate? How often do women and people of color have mentors? Do women and people serve as mentors for others?
- ★ What training and staff development methods does your organization have to develop consciousness about diversity within the organization, or to develop the skills and potential of women/people of color specifically? For example, does it support attendance at workshops and conferences, receive publications or organize internal programs?
- ★ How well does your organization support diversity in outreach, hiring and promotion? (You might consider areas such as recruitment, job descriptions, promotion criteria, benefits such as flextime and childcare, salaries, selection and treatment of suppliers, sub-contractors, freelancers and consultants, and union representation)
- ★ Does your organization support diversity in its cultural atmosphere through the feel and sound of workspace and meeting spaces, themes and languages of meetings, parties and outreach materials?
- ★ Do women and men and diverse staff, group or board members socialize outside of work, for example, celebrating birthdays & other staff celebrations, participating on sports teams, corporate challenges (or charitable efforts like AIDS walks)?
- ★ How well does the projection of your organization into the community of your organization reflect diversity? Think about press releases, advertising, printed/video/audio materials, statement of purpose or mission, feedback mechanisms from public/clients/volunteers/community, involvement in diverse coalitions. If there is a newsletter or other type of internal communications, how well does it reflect diversity or raise issues related to diversity and oppression?
- ★ Does the work of your group or organization benefit women and people of color in your community directly, and how are these benefits identified?

Session Six: Celebrating ourselves and our work

"No matter what our attempts to inform, it is our ability to inspire that will turn the tide."
Syracuse Cultural Workers

Goals: of ★ To provide your group with information about the importance of people's cultures.

★ To develop ways in which your group can discover and create ceremonies and rituals to celebrate themselves and their accomplishments

★ To bring a sense of closure: that your group has experienced something important together, that they understand how critical and complex these issues are, and that they have begun to acknowledge and address them.

Materials:

- ★ member's hands, bodies, voices, feet
- ★ music
- ★ food
- ★ symbols, objects (group to determine these)

Time: 1 to 1 1/2 hours

Culture is a critical dimension of organizing and activism, lending spirit to work which is often frustrating, crisis-laden, and brain-logged with strategies, tactics and little joy. In our efforts to build community, we find that cultural expression can help us experience the power of rich, redemptive, healing power, helping us to transcend the often tragic characteristics (racist, sexist, ageist, consumerist and heterosexist) of our contemporary culture. To heal ourselves and our communities requires we recognize our inherent value. What we value, we nurture and preserve (Starhawk, 1987). An empowering process unfolds with the recognition that our sense of self-worth is dependent in many ways on our ability to sustain our lives, on our capacity to create a sustainable culture, and our capacity to create a society which meets our needs.

Fundamental to the success of the Women's Advance was the integrate role of cultural exchange within the structure of the gathering. The sharing of rituals brought people together to work. Integrated throughout the three days were cultural exercises, rituals and presentations for those who wished to participate. The following paragraphs elaborate on a model by Susan Perlstein, director of Elders Share the Arts, of the cultural work -- both invented and traditional -- practiced at the Advance.

Opening warm-ups

The purpose of group warm-ups is to encourage trust, release tension, and establish supportive connections among participants. People arrive preoccupied, and these disparate energies need to be channeled in to a unifying direction. This process of centering -- of moving from the world of daily activities to creative exploration -- enables people to experience heightened states of receptivity, spontaneity and imagination. It awakens the senses and prepares the group for more involved forms of activity.

Warm-ups should be fun and playful and can bring people together on a physical and emotional level. Attention should be paid to the creation of a warm, open atmosphere in which people can learn from each other. We use non-verbal communication, including breathing exercises (yoga), songs, sound and motion, rhythm and gestures. For example, in the video we saw a clip of an activity called "movement pass around":

Rather than introducing yourselves with your work titles, each person contributes a movement (keeping it simple so others can follow) until everyone has taken a turn.

In the video, you see an energized group, affirming our collective presence, first clapping hands and then stomping feet. Joining together in these ways enhances our ability to work together on the Advance.

The ritual seen at the end of the video is actually an opening ceremony that was contributed by two Lakota Native American women from South Dakota, Madonna Beard and Karen Artichoker. It is a ceremony called "smudging" and its purpose is to help purify and cleanse participants so they can feel centered and open. In this ceremony, each woman in the circle stood and in turn had sage and cedar smoke waved over her with a feather. Eibun Adelona is doing this for the group. The sage takes away what is negative, the cedar brings what is positive. One again, we were brought together in ways which celebrated cultural expression and understanding.

Problem solving through culturally expressive ways

Often misunderstanding occurs because of lack of information and familiarity. Misinterpretations occur because what we say is only a fraction of what is conveyed in a conversation. The *way* we say it, show it, and tell it conveys meaning and is culturally interpreted.

Conveying commonalities and differences

Cultural expression such as song, dance, poetry, drama and art provide ways among many, of deeply appreciating and learning about difference. For example, we sang songs from the women's movement, such as, "We Are a Gentle, Angry People" by Holly Near. The lyrics exemplify a way of bridging cultural difference, bonding, building, and establishing a positive tone for the conference. Joining our voices in this

way provided an open door for the didactic, more formal information to be exchanged. We could, therefore, more easily understand and support the various presentations on how to establish multicultural organizations.

On the other hand, cultural values are expressed in many different ways -- sometimes directly or at times communicated by behavior. As well, cultures have developed ceremonies that have religious roots and in recent decades, alternative celebrations have developed as a replacement for traditional ceremonies. The important thing is that no one group imposes their cultural ways upon another. There is also a question of appropriating a group's ceremony in a trivializing way, thereby appearing to be disrespectful. An example would be the use of Native American regalia as a Halloween costume. Some aspects of a group's culture can be experienced as oppressive, especially by women. The group needs to address this issue as well.

Si Kahn suggests that we try out techniques in small group meetings which encourage people to talk about themselves, their histories, their hopes and dreams, their values, where they came from, where they're going. (see Organizing, page 284)

Closings

In closing, it is important to express what we experienced. How do we communicate what we will take with us as well as what we will leave with the gathering? Group poems are an effective way of collecting associations and giving them back to the community. In the videotape, Perlstein demonstrates a closing group poem called "goodbye and hello." Women expressed the values of sharing, cooperation, exchange of information and ideas. For example:

Each woman speaks to what she will leave and what she promises to take with her. "Goodbye to victimhood, hello to leadership"... "Goodbye to inspiration that encourages me to speak and hello to action."

Conclusion

Ceremonies help bring a sense of trust and openness to people in a group, and a sense of community and connection. Beginnings, endings, and transitions are good times for ceremonies, as are celebrations of group victories and holidays. Sometimes events that acknowledge personal or community tragedies or hardships can help mobilize the strength of the group.

"As people begin to organize together, they also begin to learn from each other's values. We are not simply building an organization, we are also re-establishing people's culture. We are creating a shared sense of history and democratic values, a common set of expectations within which to develop our strategies and tactics...that can help make more possible and powerful a real majority movement in our country." (Kahn, 1991, page)

Notes:

See Starhawk's *Truth or Dare: Encounters with Power, Authority and Mystery* (1987, New York: HarperCollins) for a rich discussion of ritual, myths, games and ceremonies which empower and create a new culture for positive change. Also see *Women's Rituals: A Source Book* by Barbara G. Walker (1987, New York: HarperCollins).

Si Kahn's 1991 book, *Organizing: A Guide for Grassroots Leaders* (revised edition, Maryland: NASW Press) is an excellent discussion of culture as an organizing tool and how to build peoples' cultures into our organizing.

This chapter was written by Barbara Joseph with the materials from Susan Perlstein, who coordinated cultural activities at the Advance conference.

Multiculturalism and Diversity: Necessary But Insufficient Challenges to Racesexism

Excerpts from a talk by Barbara Joseph

I come here not to praise multiculturalism (nor to bury it) but to talk about the dreaded "R" word -- racism -- (your garden variety racism) and the "S" word (sexism), combined as "racesexism," since for women of color, you can't have one without the other. I also come to talk about heterosexism and the "isms" in general, and our pressing need to undo these things directly and frontally. For until we do this, we may not know what true diversity is or how it enriches our lives, collectively and in a deeply personal way.

Talk about identity, I am a racism survivor: how else could I emerge from a process of naming designed to engender multipersonalities or schizophrenia. Today I say I'm an African, Native American woman; but once I was "Negro" -- never "African" (those folks who followed Tarzan with eyes popping fearful of a land and environment they have survived in for thousands of years) or "Black" (which was and is synonymous with "bad": black lies, black listed, black balled) but "Negro" was better than "Nigger" and "Nig row." Then I was "colored," as in (NAACP, National Association of Colored People) interesting; more universal than the assigned misnomer "Negro." Then also "Indian" (as in Columbus' mistake), then Afro-American, which was closer to basic origins, but still devoid of a geographic and ethnic sense of place and culture afforded most other groups. There are, after all, not Frencho-Americans, Italo-, Chino-, Japo-, etc., Americans. And where is "Afro"? Lately, I have been a woman or person of color, (dropping the "ed" of "colored"); and now, African American: a refinement and important step located in the reality of land, history and culture. I think, however, it isn't over yet -- the important thing may be the process of naming one's self and one's world, as part of a crucial act of empowerment. And I may be holding out for "person" or "human," able and determined to identify with all people in the richness of their differences and common needs.

Our challenge is to come to terms with cultural and class pain, inflicted by some groups upon others, in some cases intentionally, born of a consummate institutional ignorance of each other's reality, by learning to ask critical questions and putting them to people in power. What approach do we have for working through pain and injury, how do we help each other to assess their

relationships with self and others in the context of exploitation and domination expressed through racism, sexism, all the "isms"? Do people ask, "what are you?" Do we, in split second timing perceive a person's color, gender, age, sexual preference and conjure up responses that are time-honored stereotypical judgements and expectations? Can we acknowledge and recognize emerging identities of different groups of people based on:

- a: Current and transistional characteristics and principles -- understanding these as open-ended -- because much of it can only be understood or at least determined in the very language and practice of oppression. If there are no "races" as the scientists, anthropologists and sociologists concluded nearly 50 years ago at a United National conference and reaffirmed subsequently over decades, why are we still taught this myth and code of difference?
- b: Recognition that real identity is a process, one that has a universal core, grounded in human nature and human needs which are essentially positive and mutually reinforcing. Through problem-solving and mediated by experience, real identity changes as the reality and conditions offered afford more choices and opportunities to securely build upon that which creates community cooperation, intimacy and health-giving life chances; conditions which promote empowerment, self and group actualization.

Resources

Women on the Advance, Highlights of a National Conference on Women and Organizing. Solveig A. Wilder and The Women Organizers Collective. ECCO Center at Hunter College of Social Work, 1991.

Women Organizers: A Beginning Collection of References and Resources. The Women Organizers Collective. ECCO Center at Hunter College of Social Work, New York, 1989. This is a 33 page bibliography of print and video materials organized by the following topics:)

On building anti-racist, anti-sexist, multicultural organizations

Anti-Racist Work: An Examination and Assessment of Organizational Activity. Gary Delgado, Basil R. Brown, Madeleine Adamson. Applied Research Center, Oakland, 1992

Building Multicultural Alliances, A Practical Guide. Bisola Marignay, Illinois Pro-Choice Alliance Educational Fund, 1991

Differences: A Bridge Or A Wall? Dan Willis with Josh Meyer, Citizen Involvement Training Program, University of Massachusetts, Amherst, 1983

Facing Racial and Cultural Conflict, Tools for Rebuilding Community. Lester P. Schoene, Jr. and Marcelle E. DuPraw, Program for Community Problem Solving, Washington, DC. 1992

Multi-Cultural Organizational Development, Bailey Jackson and Evangelina Holvino, Working Paper #11, Ann Arbor Program on Conflict Management Alternatives. University of Michigan, 1988

White Awareness, Handbook for Anti-Racism Training. Judy H. Katz, University of Oklahoma Press, Norman, 1978

Women of Color, Sasha Hohri and Adisa Douglas, MS Foundation, New York,

Working Together: How to Become More Effective in a Multi-Cultural Organization. George Simon, Crisp Publications, Los Altos, CA, 1989

For further reading

Ain't I a Woman: Black Women and Feminism. bell hooks, South End Press, Boston, 1981

All American Women: Lines that Divide, Ties that Bind. Johnetta Cole, editor. Free Press, New York, 1986.

Anthropology and Race: a Teaching Guide. Evelyn Shanklin, Wadsworth Press, Belmont, 1994.

Black Popular Culture, A Michele Wallace Project, Gina Dent, Bay Press, Seattle, 1992

Encounters with Power, Authority and Mystery: Truth or Dare. Starhawk, HarperCollins Publisher, New York 1987.

Improving Intergroup Relations, A guide to action, Citizens Committee for New York City, Inc. 3 West 29th St. NY NY 10001

In Her Own Image, Films and Videos Empowering Women for the Future, Media Network, 1991. An annotated guide listing many films and videotapes.

The Neighborhood Women's Training Sourcebook, National Congress of Neighborhood Women, Brooklyn, NY 1993.

Organizing: A Guide for Grassroots Leaders (revised edition). Si Kahn, NASW Press, Silver Spring, MD, 1991.

Race, Class and Gender, Margaret Anderson, Patricia Hill Collins, Wadsworth Publishing, 1992

Racism and Sexism, An Integrated Study. Paula S. Rothenberg, St. Martin's Press, Inc., New York, 1988

Reconstruction, Eric Foner, Harper and Row, New York, 1988

Talk Back: Thinking Feminist, Thinking Black. bell hooks, South End Press, Boston, 1989

Uncertain Terms: Negotiating gender in American culture. Faye Ginsberg. Beacon Press, Boston, 1990.

Women, Race and Class, Angela Davis, Vintage, New York, 1983

Women's Rituals: A Sourcebook. Barbara Walker, HarperCollins Publishers, New York, 1990.

Evaluation form

1. How would you rate this workbook overall?
 excellent good fair poor

2. How would you rate this video overall?
 excellent good fair poor

Tell us about your use of the workbook and video:

3. How many times have you used this workbook with a group? _____

4. What is the total number of people with whom you have used this workbook and/or video? _____

5. With many groups have you used this workbook and video? _____

Tell about the group or groups with whom you have used these materials:

6. Purpose of group/s? _____

7. Size of group/s? _____

8. Kind of group/s?

- community group (describe: _____)
- women's organization
- social service agency
- non-profit organization (staff ____, board ____, volunteers __?)
- undergraduate class/students (course name _____)
- graduate class/students (course name _____)
- adult education class/students (course name _____)
- other _____

How did you use these materials?

9. Who acted as facilitator/s for the sessions?

- me
- someone from one of the groups attending the session
- a professional multicultural trainer from an outside group
- other _____

10. What kind of format did you use?

- one session per week for ____ weeks
- day long retreat
- one session of ____ hours

___ other _____

11. Why did you use this workbook and video?

- ___ to learn more about these topics
- ___ to help the group begin to become more multicultural
- ___ to find additional methods to use to work on multicultural issues
- ___ to deal with a problem that has arisen
- ___ other _____

Tell us about your experiences with the workbook and video:

12. Which sessions or parts of the workbook did you use, and how useful were they (on a scale of 1 - 5, 1 = excellent, 5 = poor) (check all that apply)

	rating
Facts about Women, Racism and Sexism	___
Session One: Introductions	
Advantages and challenges	___
Assessing your identity profile	___
Affirming ourselves and our differences	___
Session Two: The Politics of Language	___
Session Three: Viewing and Discussing the Video	___
Organizer's Stories:	
Stephanie Roth, Laura Unger, Yolanda Sanchez	___
Session Four:	
Models for Organizational Development	___
Session Five: Planning for Change	___
Session Six: Celebrating ourselves and our work	___
Reprints: "Building Multi-Racial Organizations"	___
"Multiculturalism and Diversity..."	___
Resources	___

12. Would you recommend showing only the video or using the workbook by itself?

___ Yes ___ No

Please explain: _____

13. What were the strengths of the video for your group?

14. What were the strengths of the workbook for your group?

15. What kinds of improvements would you suggest?

16. Are there other materials and resources you suggest for this kind of work?

Comments _____

NAME:	
ORGANIZATION/AGENCY:	
ADDRESS:	
CITY, STATE, ZIP:	
PHONE:	FAX:

ORDER FORM

Women, Organizing and Diversity: Struggling with the Issues

A video and workbook produced by the Women Organizers' Project of the Education Center for Community Organizing (ECCO)

This video documents the discussions of fifty women organizers from across the country who met in February, 1989 in New York to share their strengths, struggles and strategies for progressive social change in the 1990s. The central issue of the video is how to help our organizations become truly multicultural.

The workbook extends these discussions, with exercises, background concepts, discussion questions, models and strategies for organizational development, expanded vignettes from the video, ideas for cultural activities to bring diverse groups together, and a list of resources.

Cost: Video and Workbook together:	\$ 60
Video only:	\$ 45
Workbook only:	\$ 25

Women on the Advance, Highlights of a National Conference on Women and Organizing, by Solveig A. Wilder and The Women Organizers Collective. ECCO Center at Hunter College of Social Work, 1991. This 40-page booklet summarizes the most important discussions of the conference on which the video and workbook are based. It includes the Foundation for Feminist Organizing that the conferees developed as well as details of sessions on organizing, leadership, power, creating feminist organizations, and diversity. \$ 5.

Women Organizers: A Beginning Collection of References and Resources. The Women Organizers' Collective, ECCO at the Hunter College School of Social Work, New York, 1989. This is a 33 page bibliography of print and video materials organized by topics including feminist models of organizing, leadership development, power and empowerment, herstories of activism, dealing with difference, organizing techniques, community and economic development, new psychology of women, education and liberation theory, women as administrators, and film and video listings. \$ 5.

ORDER FORM

total	amount x number =
Women, Organizing and Diversity Package (Video, Workbook, Advance Highlights, References and Resources)	\$ 60
Women Organizing and Diversity Video and Workbook	\$ 60
Video only	\$ 45
Workbook	\$ 25
Women on the Advance	\$ 5
Women Organizers References and Resources	\$ 5

Subtotal:

I would like to contribute a tax deductible donation made payable to ECCO to help distribute these resources to grassroots groups.

Amount:

Total enclosed:

As a nonprofit grassroots collective ourselves, we understand that some groups may not have the resources to purchase these materials. Please call to discuss possible discounts or other arrangements.

The Education Center for Community Organizing (ECCO)
129 East 79th St., New York, NY 10021
phone 212-452-7112; fax 212-452-7150

The Education Center for Community Organizing

The Education Center for Community Organizing (ECCO) at Hunter College School of Social Work in New York City was founded in 1982 to strengthen the effectiveness of organizers in neighborhoods and human service agencies. ECCO has assisted over 5,00 human service workers and community organizers through workshops, conferences, festivals, forums, consultation, written materials, training and skills development. ECCO is a resource for organizers, a training center, and an initiator of new projects to build organizers' skills and knowledge.

We believe in a world based on peace, equality, social and economic justice, and provide forums that work toward those ends. We promote the concept and use of community organizing strategies, and create forums for self-awareness, strategy building and the exchange of information, resources and experiences. We identify and support the specific needs of organizers and community leaders via workshops, technical assistance, written and audiovisual materials, training and skills development, and informal gatherings.

The Education Center for Community Organizing (ECCO)
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