



PRACTICING *Human Rights*

MULTICULTURAL READING PACKET

A collection of articles intended to challenge and inspire AIUSA activists to examine issues of oppression and bias within the human rights movement and the AIUSA community.

AIUSA's Multicultural Assessment & Advisory
Subcommittee on Training



Introduction

Is it possible for a human rights organization not to practice human rights? Is it possible for social justice activists to perpetuate the very kinds of injustice they rail against or to miss the connections between one form of oppression and another? Sure – it happens all the time! Among sophisticated people of goodwill, who volunteer their time and money? Yes, even among us!

So what is MCOB? Multicultural Organizational Development (MCOB) is about diversity and making Amnesty a place where people of various backgrounds and identities are welcome, valued, and able to participate at all levels – from writing letters to participating in leadership. There’s so much diversity in this country, we’d be foolish to miss out on the rich gifts people from various backgrounds can and do bring to Amnesty.

But MCOB is not just about looking like a rainbow. It’s also about being accountable to the values in the Universal Declaration of Human Rights, which calls on “every individual and every organ of society” to respect human rights. We are activists, but we are also members of a society that’s full of prejudices to which we are not immune. How do we treat people from socially marginalized groups? Do young people have representation on our board of directors anywhere close to their numbers in our activist ranks? Do we see dominating behavior in meetings where women get consistently interrupted or edged out of the “air time”? Are meetings held in accessible places? Do we alienate people with our academic jargon? There is room for improvement at Amnesty. The good news is that, as people with good intentions, we are not doomed to the prejudices of our society and we have some good practices in AI to draw on.

Just as we live in a social context and have aspects of identity that shape how we view the world and how the world treats us, the human rights issues on which we campaign also have a social context. You can’t understand the death penalty in the United States, for example, without understanding racism and classism. You can’t address violence against women anywhere in the world without understanding its sexist roots. MCOB is about understanding the roots and patterns of human rights violations – systematic oppression (or the “isms”), so that we can design strategies that will ultimately make us more effective in our human rights work. It is about honoring the leadership of people from marginalized groups, who understand the systems of oppression best. We certainly wouldn’t fight a campaign against police brutality that targets transgender people without bringing the voices and experiences of transgender people to the forefront of the movement (e.g. our Stonewalled report), nor would we embark on a multi-year, international campaign to stop violence against women without listening and working hand-in-hand with women.

So, what’s this packet about? It’s a resource for learning and consciousness-raising. Because MCOB is not so much a finish line as an ongoing, dynamic process – it requires us all to be engaged. Until we are able to live in everyone else’s shoes, we all have something to learn. This packet is not exhaustive, nor does it cover all identity groups and “isms” equally. It’s not perfect, but we hope it’s a good start. Included are two pieces on Hurricane Katrina. Perhaps one of the largest human rights disasters in recent US history, much can be learned about systematic oppression, privilege and the results of ignoring economic and social rights. The “Invisible Knapsack” concretely explores the concept of privilege and challenges readers to think about how their social identities impact their experience of the world. The reading list includes websites and print resources to consult for further information – just a small sample of what’s out there. As we continue to collect and develop materials and trainings for AIUSA, we welcome your feedback and ideas. We’re very excited to engage in this dynamic process with you!

Yours,
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How the Poor Got Trapped, Posted on AlterNet Sept 6, 2005

By Will Bunch

Why was the issue of getting the poor and the car-less out of New Orleans treated like there was no solution, when there was so much that could have been done?

Last week, you learned how locals and New Orleans-based Army Corps of Engineers begged the Bush administration to spend more money on shoring up the city's levees, to no avail. But as the hellish situation in the city slides deeper into anarchy, there is clearly another failure of equal importance — and this time there's blame for everybody.

In the months leading up to Hurricane Katrina, it became increasingly clear to local officials that in the event of a killer storm, the No. 1 problem in a city with a 30-percent poverty rate was some 134,000 resi-

dents who did not have a car. They knew these people had no way to get out of town — and that a Category 3 hurricane or stronger would likely bring a flood of Biblical proportions.

And so the plan was...to do nothing.

Well, almost nothing. This summer, as local officials were streamlining the counter-flow interstate traffic plan so that better-off New Orleans residents could leave more quickly, they also prepared a DVD for local churches and civil groups urging the poor to find a ride out of town.

They didn't say who from. They only said who it wouldn't

be: the government. Even more amazing, the mayor of New Orleans took the city's buses — the most viable means for getting poor residents out of town — and used them to bring people to the Superdome, even as he was acknowledging that conditions there were bound to deteriorate.

This is from a story I filed last week for Philadelphia's Daily News.

"You're responsible for your safety, and you should be responsible for the person next to you," local Red Cross executive director Kay Wilkins explained to the Times-Picayune just six weeks ago. "If you have some room to get that person out of town, the Red Cross will have a space for that person outside the area. We can help you. But we don't have the transportation."

Ironically, the Red Cross has run a network of shelters in New Orleans in the event of hurricane warnings. But it decided several years ago not to open them for a Category 3 or stronger storm that it was more important to get people out of the below-sea-level area — despite the lack of any organ-

ized system for transporting them.

Indeed, as Katrina bore down on New Orleans last weekend, Mayor Ray Nagin marshalled a fleet of city buses — not to take the city's poor out of town but to the large shelter at the Superdome, where civil order would fall apart as the week progressed.

“Keep in mind, a hurricane, a Cat 5, with high winds, most likely will knock out all electricity in the city, and, therefore, the Superdome is not going to be a very comfortable place at some point in time,” Nagin warned on Sunday. “So we’re encouraging everyone to leave.” “It’s almost as if the planning stopped at the flooding,” said Craig E. Colton, a geography professor at Louisiana State University, wondering as many have at the lack of foresight.

By the way, here is more of the Times-Picayune story from July 24 this year about the city’s DVD warning. The story begins: “City, state and federal emergency officials are preparing to give the poorest of New Orleans’ poor a historically blunt message: In the event of a major hurricane, you’re on your own.”

Their message will be distributed on hundreds of DVDs across the city. The DVDs’ basic get-out-of-town message applies to all audiences, but it is especially targeted to scores of churches and other groups heavily concentrated in Central City and other vulnerable, low-income neighborhoods, said the Rev. Marshall Truehill, head of Total Community Action.

“The primary message is that each person is primarily responsible for themselves, for their

own family and friends,” Truehill said.

In addition to the plea from Nagin, Thomas and Wilkins, video exhortations to make evacuation plans come from representatives of State Police and the National Weather Service, and from local officials such as Sen. Ann Duplessis, D-New Orleans, and State Rep. Arthur Morrell, D-New Orleans, said Allan Katz, whose advertising company is coordinating officials’ scripts and doing the recording.

The speakers explain what to bring and what to leave behind. They advise viewers to bring personal medicines and critical legal documents, and tell them how to create a family communication plan. Even a representative of the Society for the Prevention of Cruelty to Animals weighs in with a message on how to make the best arrangements for pets left behind.

The Bush-run federal government is far from blameless. The Federal Emergency Management Agency, or FEMA, which has botched the Katrina operation from Day One, was also well aware of the problems of evacuating the poor. Its response:

Last year, FEMA spent \$250,000 to conduct an eight-day hurricane drill for a mock killer storm hitting New Orleans. Some 250 emergency officials attended. Many scenarios now playing out, including a helicopter evacuation of the Superdome, were discussed in that drill for a fictional storm named Pam.

This year, the group was to design a plan to fix such unresolved problems as evacuating

sick and injured people from the Superdome and housing tens of thousands of stranded citizens. But funding for that planning was cut, said Tolbert, who also was disaster chief for North Carolina.

Why did this have to happen? Why was the issue of getting the poor and the car-less out of New Orleans treated like there was no solution, when there was so much that could have been done?

Why were the municipal buses, as well as the hundreds of school buses that transport children in the Greater New Orleans area, not used to take the most helpless to those out-of-town Red Cross shelters, especially when the Red Cross had pretty much acknowledged that a hurricane would make the city uninhabitable?

Why was there no thought given to using the city’s rail lines (there really is a train they call The City of New Orleans, you know), to ferry the poverty-stricken to higher ground? With a problem on the scale that a federal role was clearly needed, why did FEMA suddenly punt?

The most disgusting part of all of this is now that the poor have once again been failed by their government leaders, local and federal, we see that the head of FEMA is now blaming the victims:

“I think the death toll may go into the thousands and, unfortunately, that’s going to be attributable a lot to people who did not heed the advance warnings,” Michael Brown told CNN.

Actually, he’s right. But those people who did not heed the advance warnings were our political leaders. ■



Faith in the Face of Disaster: UU Response to Hurricane Katrina

*A Gentle, Angry People
(Tuesday afternoon, September 6, 2005)*

I am so angry. I've had to stop watching coverage of the disaster along our Gulf Coast. The statements from our political and military leaders that we have "turned the corner," that we have a unified disaster command with "perfect coordination," in response to this "natural disaster" are more than I can bear. I cannot watch one more press conference with congratulations for the "heck of a job" FEMA and the military have done.

Natural disaster? Katrina was certainly a force of nature, although there is substantial evidence that the global warming so many deny increased the fury of the storm. But we cannot lay responsibility for our response at the feet of Mother Nature.

Perfect coordination? I shud-

der to think that our nation's delayed and inadequate response to the suffering left in Katrina's wake might be proudly claimed as a plan.

I am fighting not to sink into paranoia, though as a person of color I have a lifetime of experience which would provide ample justification.

These last days have provided a picture of what racism and classism and privilege look like. Racism is not about individual prejudice. Classism is not about individual poverty. And privilege is so often allowed to be invisible.

I am so angry. Look at New Orleans.

Tens of thousands of American citizens, almost all of them poor and Black, living in unimaginable conditions with no food and water, waited for days while evacuation buses

passed them by to pick up tourists from luxury hotels.

Citizens in devastated small towns on the Gulf Coast are still without evacuation or adequate supplies.

New Orleans was too "dangerous" for the small number of National Guard troops available to enter the city. How much of that perceived "danger" had to do with the color of the citizen's skins? Why were food and water not brought in by helicopter? Did relief have to wait 5 days? How long would it have taken the people in the Superdome and the Convention Center to receive assistance if they had been middle-class White Americans?

Isn't it deception to say that this disaster was a surprise when government reports have predicted it for decades? These reports predicted that the poor, Black neighborhoods in the lowest lying areas of the city would be the most devastated. Funds for the Iraq occupation took precedence.

Why were there so few National Guard or regular Army troops available for the relief effort? Can we believe that the deployment of Guard units to

contain resistance to our occupation of Iraq had no impact on our response? Our national priorities are clear.

The media is far from blameless. Why were Blacks described as looters and Whites described as “searching for food.” Where were the images of white New Orleans police officers “searching for food” as they carried off wide-screen TV’s.

Local leaders share the blame as well. What was the meaning of “mandatory evacuation” from New Orleans when so many Black and low income citizens had no means to leave the city? At the end of the month, people living from pay-check to pay-check do not have money for gas, if they have a car, nor money to stay in a hotel for days. Where were the school buses to take these citizens to relative safety?

Racism and classism mean that the concerns, even the very lives of people of color and poor people, remain invisible.

As a member of the Congressional Black Caucus said: “God would not be pleased with our response.”

I am so angry. But we are a gentle and a generous people. In response to the disaster, Unitarian Universalists and so many American citizens have opened their wallets, and many have opened their homes and their hearts to the hundreds of thousands of now homeless New Orleansians. Donating to the UUA/UUSC Gulf Coast Relief Fund is an excellent way to express compassion. Opportunities for hands on congregational effort will multiply as the diaspora of the evacuees from the Gulf Coast continues. Public and private sup-

port for reconstruction will need to continue for months and even years.

But even our generosity has been tinged with the racism and classism that sullies the soul of our nation. One Unitarian Universalist wrote to me of “a disturbing message from a member of our congregation speaking from the pulpit this morning, regarding social action plans to help evacuees who reached [our town]: ‘These are people who left town in their cars before the hurricane hit. They’re good families. You don’t have to be afraid of them.’ I listened in shock and horror but could not find words to respond. I know you can and will. And must.”

We are told that now is not the time for criticism of how the disaster response has been managed, that there will be time for commissions and committees to conduct investigations. We know that now is the time to provide relief and support for the citizens of the Gulf, and we are working as hard as we can to do our part.

But it is not too early to begin learning from this disaster. New Orleans will most certainly be rebuilt; the economic engine of this nation requires a thriving port at the mouth of the Mississippi. But will New Orleans be rebuilt in the image of the past, which marginalized so many of its citizens? Can we not craft a vision grounded in the search for justice, equity and compassion?

We are a gentle and generous people. But let us not forget our anger. May it fuel not only our commitment to compassion but also our commitment to make fundamental changes. Our

vision of the Beloved Community must stand against a vision that would allow the privilege of the few to be accepted as just and even holy. Our religious vision must again and again ask the Gospel question “Who is my neighbor” and strive always to include more and more of us as we intone the words that gave birth to this nation, “We the people...”

We are, and we should be, both a gentle, and an angry people ■

In faith,

Rev. William Sinkford

The Reverend William Sinkford is the President of the Unitarian Universalist Association

White Privilege: Unpacking the Invisible Knapsack

By Peggy McIntosh

I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group.



Through work to bring materials from women's studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are overprivileged, even though they may grant that women are disadvantaged. They may say they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials that amount to taboos surround the subject of advantages that men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened, or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that, since hierarchies in our society are interlocking, there are most likely a phenomenon of white privilege that was similarly denied and protected. As a white person, I realized I had been taught about racism as something that puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was "meant" to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools, and blank checks.

Describing white privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women

whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us".

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have

chosen those conditions which I think in my case attach somewhat more to skin color privilege than to class, religion, ethnic status, or geographical location, though of course all these other factors are intricately intertwined. As far as I can see, my African American coworkers, friends and acquaintances with whom I come into daily or frequent contact in this particular time, place, and line of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.
3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
4. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
5. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
6. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
7. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
8. I can be sure that my children will be given curricular materials that testify to the existence of their race.
9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.
11. I can be casual about whether or not to listen to another person's voice in a group in which s/he is the only member of his/her race.
12. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
13. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of financial reliability.
14. I can arrange to protect my children most of the time from people who might not like them.
15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.
16. I can talk with my mouth full and not have people put this down to my color.
17. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty or the illiteracy of my race.
18. I can speak in public to a powerful male group without putting my race on trial.
19. I can do well in a challenging situation without being called a credit to my race.
20. I am never asked to speak for all the people of my racial group.
21. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
22. I can be pretty sure that if I ask to talk to the "person in charge", I will be facing a person of my race.
23. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
24. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
25. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance or feared.
26. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.
27. I can take a job with an affirmative action employer without having coworkers on the job suspect that I got it because of race.
28. I can choose public accommodation without fearing that people of my race cannot get in or will be

- mistreated in the places I have chosen.
29. I can be sure that if I need legal or medical help, my race will not work against me.
 30. If I have low credibility as a leader I can be sure that my race is not the problem.
 31. I can easily find academic courses and institutions which give attention only to people of my race.
 32. I can chose blemish cover or bandages in "flesh" color and have them more or less match my skin.

I repeatedly forgot each of the realizations on this list until I wrote it down. For me white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own.

In unpacking this invisible knapsack of white privilege, I have listed conditions of daily experience which I once took for granted. Nor did I think of any of these prerequisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant.

I see a pattern running through the matrix of white privilege, a pattern of assumptions which were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was

among those who could control the turf. My skin color was an asset for any move I was educated to want to make. I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being made confident, comfortable, and oblivious, other groups were likely being made unconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color. For this reason, the word "privilege" now seems to me misleading. We want, then, to distinguish between earned strength and unearned power conferred systematically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages which we can work to spread, and negative types of advantages which unless rejected will always reinforce our present hierarchies. For exam-

ple, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as privilege for a few. Ideally it is an unearned entitlement. At present, since only a few have it, it is an unearned advantage for them. This paper results from a process of coming to see that some of the power which I originally saw as attendant on being a human being in the U.S. consisted in unearned advantage and conferred dominance.

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them, or whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance and if so, what we will do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most, of our white students in the U.S. think that racism doesn't affect them because they are not people of color; they do not see "whiteness" as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantaging associated with them should not be seen as the same. In addition, it is hard to disentangle

AIUSA – Multicultural Organizational Development 1999-2009 and Beyond

Why We Need To Be A Multicultural Organization

- A membership that welcomes people of diverse communities, approaches and ideas is the key to the sustainability of Amnesty International and the broader human rights movement. Therefore, promoting multiculturalism, which includes dismantling all forms of oppression, is fundamental to eliminating human rights violations and promoting human dignity.
- Human rights are about equitable relationships between people. We cannot credibly demand adherence to human rights standards from governments and others if we ourselves cannot model equitable relationships within our own organization;
- In a diverse world, and an increasingly diverse section, of Amnesty International we can only sustain and grow a global grassroots movement by embracing diversity and drawing upon the rich gifts from people of various backgrounds.

What A Multicultural Organization Looks Like

Multiculturalism includes, but is not limited to diversity of age, ability, class (social and economic), ethnicity, race, gender, sexual identity, religious affiliation and nationality.

A multicultural organization includes the following:

1. A membership that is drawn from a wide diversity of communities;
2. An organizational commitment to addressing issues of critical concern to diverse communities within the context of its mandate;
3. An organizational commitment to ensuring the full participation of diverse communities in the leadership structure and decision-making processes of the organization.

aspects of unearned advantage which rest more on social class, economic class, race, religion, sex and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective State-ment of 1977 continues to remind us eloquently.

One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is taught not to see. In my class and place, I did not see myself as a racist because I was

taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth.

Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. But a white skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems to be now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculturated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same groups that have most of it already.

Though systemic change takes many decades, there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage, and whether we will use any of our arbitrarily awarded power to try to reconstruct power systems on a broader base. ■

Reading List

WEB RESOURCES

www.adc.org – American-Arab Anti Discrimination Committee
www.adl.org/education – Anti-Defamation League’s educational resources
www.afsc.org - American Friends Service Committee
www.americas.org - Resource Center of the Americas
www.arc.org - Applied Research Center, *ColorLines* magazine
www.communitychangeinc.org - Community Change, Inc.
www.euroamerican.org - Center for the Study of White American Culture – A Multiracial Organization
www.facinghistory.org - Facing History and Ourselves - education about racism, prejudice, anti-Semitism
www.mcreview.com - *Multicultural Review* magazine
www.newint.org - *New Internationalist* magazine
www.rethinkingschools.org – Rethinking Schools magazine and other educational resources
www.shine.com – Helps teens create social change, embrace diversity, promote tolerance & harmony
www.studyircles.org - Study Circles Resource Center
www.teachingforchange.org - Teaching for Change catalog
www.tolerance.org - Southern Poverty Law Center’s Teaching Tolerance magazine, Ten Ways to Fight Hate on Campus, and more
www.zmag.org - Z Net and Z magazine

PRINT RESOURCES

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PHOTO CREDITS

Front Cover

Demonstrators shout slogans, hold up their fists and make peace signs during a Save Darfur Coalition rally in New York's Central Park, Sunday, Sept. 17, 2006.

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PAGE 1

Residents wait to be rescued from the floodwaters of Hurricane Katrina in New Orleans. c. Reuters

PAGE 3

US National Guards watch as Hurricane Katrina evacuees leave the Superdome in New Orleans.

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Inside Back Cover

Family waits to be rescued in flooded New Orleans. c. Reuters



