



Mindful Facilitation Training for the Educational Community

HANDOUTS & EXERCISES

By Lee Mun Wah



“We are really only one question away from being connected; from learning about one another’s journey. And that one question only comes about when we are willing to be open to hearing another truth outside our own.”

Lee Mun Wah

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21 Ways to Stop a Conversation about Diversity

(Circle the ones you've said and put an X by the ones you can't understand why they would stop a conversation on diversity.)

1. I don't see color. We're all just human beings.
2. We have more similarities than differences.
3. I think deep down we're all the same.
4. Racism/sexism happens all over the world.
5. I think some people use diversity as an excuse.
6. I think identifying into groups only further divides us.
7. There are lots of other diversity issues besides race and gender.
8. I've never seen that happen before. Are you sure it happened?
9. Why does everything have to be so politically correct?
10. I was just joking.
11. Things are a lot better than they used to be. Don't you agree?
12. We'd hire more women and people of color, but are they qualified?
13. I love everyone.
14. Do you really think it's that bad?
15. I'm so glad you're not like one of them.
16. You know, you're a credit to your people.
17. You don't see other races complaining.
18. I think it's reverse racism/sexism.
19. America is the best place to live.
20. Some of my best friends are colored.
21. You speak such good English, where did you learn it from?

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When Someone is Offended by Your Comments

1. What I heard you say was that...
2. Tell me more what you meant by...
3. What angered you about...?
4. What hurt you about...?
5. What's familiar about...?
6. What do you need or want from...?

Be patient, listen and don't rush to an apology or solution.

Stay with the relationship and the process.

Empathy and sincerity are the gateways to understanding and compassion.

Process with the Group:

1. Tell _____ one thing you heard. Use his/her exact words.
2. What did you appreciate about what happened?
3. What did you notice was the turning point?
4. What came up for you in watching this? What's familiar?
5. What's good and what's hard about what happened?
6. What did you learn today about listening and responding?

Unhealthy Ways of Communicating

1. Saying nothing and appearing emotionally detached
2. Taking it personally, rather than being curious and empathetic
3. Statements/questions that cause the speaker to become defensive
4. Questioning the validity of what is being shared and the veracity of the speaker
5. Lacking compassion
6. Not responding by changing the subject
7. Interrupting the speaker by talking over them and/or yelling
8. Not acknowledging/validating what has been shared
9. Being defensive, blaming or adversarial; not willing to take responsibility
10. Threatening to leave or staying, but unwilling to listen
11. Searching for the exception
12. Demanding a solution or defined outcome before they are willing to listen or participate
13. Needing proof
14. Generalizing to trivialize the importance or relevance of what is being shared

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February 2014

HOW WE HAVE FAILED OUR WHITE STUDENTS

As has happened in classrooms all across this country, when racism is brought up, often white students become defensive, adversarial and in many cases, in denial that racism even exists. I would like to propose that rather than labeling them as racist, that we look at how educators and society as a whole have failed our white students. A society that is too often ready to blame others, rather than to look at ourselves and how we might be a part of the problem. Here are some of my thoughts on how I believe we have failed our white students:

A society preoccupied with our similarities and not our differences

When I have asked audiences to define what 'diversity' means to them, they almost always say 'honoring our differences'. Yet, when I pair everyone into dyads as a way for them to get to know each other, in the debrief they only mention what they had in common, never about their differences. Why? Because as a society, we have never really integrated our cultural, social and economic differences into our workplaces, our schools, or even into our business practices. We are better at honoring and celebrating our differences than putting them into practice. That's why I believe we are more multi-holidayed than multi-cultural, because there is more emphasis on our commonalities. However, in the United States, that 'commonality' often means adopting a 'white, male, Christian, English-speaking (without an accent), heterosexual, upper class model' to be fully accepted as an American. The consequence of that model is that many white students are unconsciously taught to see themselves as the 'norm' (real Americans) and all others who are different as 'those people' or immigrants or non-whites.

By not identifying with their European heritage

Often, when the issues of whiteness and white privilege come up in classrooms, many white students often become defensive and nervous, even irritated and angry. Why? Because most of their lives, having lived in predominantly white communities, they have not seen themselves or been seen by their parents or friends as being 'white' or EuroAmerican, let alone had prolonged and intimate discussions about their white privileges or whiteness. What has compounded this 'bubble' is that most of their instructors and role models are also white and have rarely had these experiences and discussions, either. So, when they enter into new environments, like college or a diverse neighborhood or workplace, they lack the wider perspective, experience and words to relate to others who are different from themselves. They do not know what they don't know. Like a fish doesn't know it's in water, thinks this is the whole world. And so, to hide their fear of not knowing and no longer feeling in control, they are taught by other whites to be defensive, adversarial and in denial. Hence, a vicious circle of wanting to know, but not wanting to know too much.

This is a four part series on how we have failed our white students and our students of color. Included in each article will be suggestions on how to create a culturally responsive classroom.

Lee Mun Wah

Looking for ways to begin diversity conversations in your classrooms and workplaces? Join our mailing list today to receive free handouts.

<http://www.stirfryseminars.com/resources/handouts.php>

StirFry Seminars & Consulting

MARCH 2014

HOW WE HAVE FAILED OUR WHITE STUDENTS (PART 2)

As has happened in classrooms all across this country, when racism is brought up, often white students become defensive, adversarial and in many cases, in denial that racism even exists. Faculties of color and even white instructors have often talked about being accused of 'reverse racism' and creating 'divisiveness' for even bringing up the issue of race or racism. I would like to propose that rather than labeling these white students as racist, that we look at how as educators and society as a whole have been a part of the problem. Here are some of my thoughts on how I believe we have failed our white students:

We only talk about inclusion and not exclusion

As a society we are constantly talking about inclusion—that we are “one people” and “one nation”. We have been trained and rewarded not to talk about exclusion—what divides us and how our schools, neighborhoods, workplaces and government play a part in that daily exclusion. So, when white students are faced with the discussion of slavery and the institution of white privilege and racism, their first reaction is that this is ‘dividing us’ or a ‘thing of the past’. Many white students become defensive and adversarial, as they have been taught to see themselves as having earned their privileges as individuals and not because of their skin color or as the result of a white-dominated society. Someone once said, “When the truth becomes too hard to bear, we make up another.” The work here is to help our white students see that even though they didn’t actually create these inequities of privilege, they benefit from them everyday and so will their children, simply by virtue of the color of their skin, their gender, their religion, their sexuality and their class status. As Virginia Wolf once wrote, “We are all different. It is the value we place on those differences that divides and separates us.”

White students have not been taught how to emotionally connect or to be aware when they are disconnected

Many white students are often not taught how to emotionally connect or to notice when they are disconnected from their feelings in moments of grief, anger or hurt. As a consequence they often do not understand the relevance in their own lives of empathy, self-reflection, and taking responsibility. They haven’t learned how to authentically apologize, to notice the intent and impact of their communications, or to be curious about how they have been dipped into their ‘whiteness’ by society, their families and teachers. This lack of knowledge keeps them from fully participating in diversity conversations and relationships because they have often been taught to be defensive, in denial or adversarial when confronted with what is missing in their relationships, especially with those who are different from themselves. Will Amado Syldor-Severino has labeled this the ‘privilege of numbness’: the ability to objectify and detach from the emotional trauma of racism by simply going ‘emotionally numb’ or by saying, “I don’t know.”

This is a four part series on how we have failed our white students and our students of color. Included in each article will be suggestions on how to create a culturally responsive classroom.



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MAY 2014

HOW WE HAVE FAILED OUR STUDENTS OF COLOR (PART 3)

A growing number of students of color drop out of college every year, not just because of finances or grades, but because of a lack of 'connection' with other students, faculty and the community around them. I believe that before we can 'remedy' this situation, we must first explore the ways we have failed our students of color:

A lack of color on campus

One of the major ways we've failed our students of color is that they often can't 'see themselves' in the student population or within the faculty or administration. When students of color can't see professionals looking like them, they lose in many ways. First, they are taught that leadership is a 'white privilege' and that few professionals of color qualify. Secondly, they come to realize that white administrators and faculty rarely 'understand' what it is like to be a minority in a sea of whites nor are they willing to bring the issue up. When students of color attempt to breach this veil of silence, they are often trivialized and told that there just aren't enough qualified faculty of color to choose from or that as whites, they too, are 'concerned'. However, that 'concern' seldom leads to any change or sense of responsibility. The third loss is that in not seeing and experiencing faculty of color, students of color often emulate whites in terms of their ways of being 'professional', their speech, dress, and ways of seeing the world, including folks of color. This 'loss of self' is profoundly sad because folks of color can never be 'white' enough or lose themselves. There is no PhD that can shield a person of color from the inevitable pain of racism.

Not knowing how to create a 'safe container'

Most white faculty do not know how to create a 'safe container' to talk about diversity because they have not been trained on how to mediate conflicts or how create a sense of community amongst diverse groups. Students relate about how when white students become defensive and adversarial with students of color who try to talk about their experiences, their instructors often change the topic or end the discussion because it's becoming too emotional and appearing 'out of control'. Another failure is that most white faculty are unprepared to talk about white privilege as it affects people of color on a daily basis because they have seldom had to look at their own white privilege. They often relate to diversity through a 'white lens', which is often about celebrating, eating, or dancing. Another 'blind spot' occurs when white faculty often view discrimination as an individual rather than as a group or institutional experience. Much like a student of color once observed- when talking to another white student about racism, the white student demanded that he see him as an individual, but insisted on seeing, the student of color, as a group. This disconnect often goes unnoticed and leaves both groups feeling frustrated and incomplete.

Lee Mun Wah

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StirFry Seminars & Consulting

May 2013

The Privilege of Numbness

Recently, I led a workshop in which I shared a very personal life experience as a Chinese American child growing up in Oakland, California. After I finished sharing, a European American man, Michael, in the front row, raised his hand and declared that he had a story he wanted to share. I was surprised and shocked. Like so many other minorities in a predominantly white audience, I hesitated. Why? Because at that one moment I had to decide: Do I tell him truthfully how I felt about what he said or do I play it safe and listen to *his* story? Each of these scenarios carries a price to be paid both personally and professionally for someone who is a minority. If I tell the truth, I might be labeled as overly-sensitive or, at the very worst, invalidated, trivialized, or not invited to return. If I listen to his story, I leave feeling not heard and angry at myself for not telling him the truth. The latter experience is not my first reaction, but rather one that has been ingrained in me as a means of survival from my family and the history of being a minority in this country. There is a price to be paid if a white male is made to feel uncomfortable, out of control, irritated or angry.

For those of you who know me, you know that I chose to tell him the truth. I told him that before he share his own story, I needed to hear how he felt about my story. He was obviously surprised and explained that his story would illuminate how he felt. Once again, I felt unheard. But, I also felt he was being evasive. I could also feel the discomfort of the group and the sense that we were entering uncharted ground. But I persisted. "No, I want to hear how you felt about my story as a child." He paused and looked upward trying to 'think' about how he felt. After what seemed like forever, he said, "I don't know how I feel about what you said." I shared with him that not knowing how he felt was a white privilege. That perhaps his not knowing revealed a white history of being able to go "numb" whenever the pain or experiences of minorities are shared. And then just as I finished, a white woman blurted out, "I still want to hear his story." Once again, I was at a crossroads and it took all my courage to tell her that before I could hear his story, something was missing for me as a person of color--how did she feel about what he said or what I had shared? How did the rest of the group feel about what either of us shared?

It was at this point that Michael interjected and thanked me. He shared that he had never thought about how he, as a white man, had often bypassed how he felt. And that perhaps what he was really hiding was that he had difficulty sharing his emotions and maybe even hearing someone become emotional. That this numbness was something he seriously needed to look at. He also thanked me for my courageousness in confronting him. His admission was the turning point of the discussion, because soon afterwards, two women from South America shared that they had similar experiences to mine when Michael wanted to share his story and how often they, too, had been 'talked over.'

This 'disconnect' is something I have often experienced time and time again whenever whites are confronted with reflecting upon their own racism. There is either a long silence, a change of subject, questioning the integrity of the speaker, or wanting to interject with their own story.

What is needed from whites is an authentic emotional response to what they've heard from people of color, an acknowledgement of what has been shared, a sense of genuine curiosity, taking responsibility and a willingness to reflect and to change. Maya Angelou once said, "Some may never remember what you said or did, but they will always remember how you made them feel." The truth is always there. Saying it out loud...that's the hard part.

Lee Mun Wah

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The Art of Mindful Inquiry

“What I heard you say was....”

“Tell me more about what you meant by...”

“What angered you about what happened?”

“What hurt you about what happened?”

“What’s familiar about what happened?”

(How did that affect you?

How does it affect you now?)

“What do you need/want?”

*Excerpts from *The Art of Mindful Facilitation* by Lee Mun Wah
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9 Healthy Ways to Communicate

1. Reflect back what is being said. Use their words, not yours.
2. Begin where they are, not where you want them to be.
3. Be curious and open to what they are trying to say.
4. Notice what they are saying and what they are not.
5. Emotionally relate to how they are feeling. Nurture the relationship.
6. Notice how you are feeling. Be honest and authentic.
7. Take responsibility for your part in the conflict or misunderstanding.
8. Try to understand how their past affects who they are and how those experiences affect their relationship with you.
9. Stay with the process and the relationship, not just the solution.

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The Art of Listening

*"To die, but not to perish, is to be eternally present."
~Buddhist Proverb*

1. Listen to what is being said and what is not.
2. Observe the language of the body.
3. Notice *how* something is being expressed and what *words* are used.
4. What you *feel* is as important as what you hear and see.
5. Be willing to adapt and to adjust to the moment.
6. Notice how your body and words express your projections.
7. Notice when you are asleep and why.
8. Keep breathing. Allow space for humor, warmth, and grief.
9. Compassion is one of the highest forms of being present.
10. Acknowledge and utilize the wisdom that is in each person.
11. Accept and validate the truthfulness of each person's perception.
12. Notice where someone begins and ends.
13. Notice what is in the middle of the room.
14. Model the acceptance and openness to conflict, anger, and pain.
15. Acknowledge the courage and intimacy of being vulnerable.
16. Be kind to yourself and others.

StirFry Seminars & Consulting

July 2013

In Search of a Real Apology

Recently, Senator Jeff Flake's [R-AZ] fifteen year old son, Tanner, tweeted that a "faggot" stole his bike. He also used the moniker of 'niggerkiller' in an online game and tweeted that Mexicans were the "scum of the earth." Senator Flake issued an apology that he was disappointed at his son's insensitivity. The Senator also went on to say, "I've spoken to him about this, he has apologized, and I apologize as well. This language is unacceptable, anywhere."

At first glance, everything seems quite sincere and upfront. We might even be urged by our friends and colleagues to move on since they both apologized and took responsibility. *But, there are real issues here that remain unanswered and questions that still need to be asked.* For example, from whom and where did Tanner 'learn' about these groups? Is this simply Tanner's personal opinion or is it symptomatic of his community, school and/or family? What is the extent of his exposure to Mexicans, African Americans and gays? Is it simply Tanner's 'insensitivity' or rather that he is racist towards African Americans and Mexicans and heterosexist towards gays? What is Tanner actually apologizing for? That he got 'caught' and embarrassed his father (who happens to be a senator) or that he truly understands how painful and derogatory his remarks are to each of these groups? And while we're at it, to whom is he apologizing? Why was it just to his father? Additionally, if these types of remarks are 'unacceptable anywhere,' then why did Tanner feel safe enough to send them to his friends and classmates? And how long has this been going on without anyone even noticing or feeling that something was morally and socially wrong?

What is needed from Tanner is a 'meaningful apology' that has long-term significance, takes responsibility and demonstrates learning and application for him, his family and his community. I would like to propose that Tanner is merely reflecting a nation that lacks the training and the modeling of what makes an 'apology' truly sincere and heartfelt. So, here are some useful pointers for Senator Flake and Tanner, as well as for Paula Deen:

9 MEANINGFUL WAYS TO APOLOGIZE

1. Communicate what you are apologizing for and what you've learned.
2. Reflect on your stereotypes/biases *prior* to the incident.
3. Take responsibility for the 'impact' of your actions, words and perceptions. Avoid defending your good intentions or past history.
4. Be curious about the 'impact' of your actions and remain *open* to hearing reactions from others.
5. Feel and express sincere remorse, empathy and compassion.
6. Follow through by changing your behavior/attitudes at home, in your community and at work.
7. Share what you've learned with your family, colleagues, and community.
8. If possible, apologize to that particular group you've offended and enter into on-going conversations with them.
9. Be willing to hear from those groups that were targeted by validating their concerns, experiences, hurt and anguish.

"If you acknowledge and accept your mistakes, what I see are not your faults, but your goodness. If you make excuses for your mistakes by claiming your goodness and good intentions, then all I see are your faults." (Author Unknown)



StirFry Seminars & Consulting

FEBRUARY 2015

HOW TO HAVE A SUCCESSFUL TOWN HALL MEETING

(Now that we've, hopefully, learned how *not* to have one!)

Part One

When the mayor of Ferguson declared that there was no race problem in their town, despite the killing of Michael Brown by Deputy Darren Wilson, as well as deep racial divisions between the city government, law enforcement and black residents, I knew it was going to be all downhill from that moment on. Sadly, I was right. Weeks later, after continuous protests and daily confrontations with police and residents, the mayor finally declared that there would be a town hall meeting to find a way to calm things down and to allow residents to voice their concerns. He set up some guidelines that would eventually be his downfall and further polarize the city. Here are some of the reasons why the town hall meeting failed and also some ways it could have succeeded:

Panels are distancing and often not representative of the community. In the case of Ferguson, the panel was comprised of almost all white men. The use of tables immediately gave the impression of "them versus us." Get rid of all the tables. Have everyone sitting together in the audience. Request that there be no uniforms and invite everyone to bring their families. In short, make the main objective equal voices and provide the opportunity for all involved to speak. Now, how do you assure that hundreds of people have equal time to speak? Simple-everyone pairs up with someone they don't know and who is different from themselves. Now what? Read on....

Hire a professional Diversity Facilitator/Mediator who understands diversity issues, can create a safe container for community discussions, and has mediation experience to deal with any conflicts that might arise. Once everyone is paired up, have them share their real name, what it means and where it came from, their ethnicity and their favorite ice cream. After both have shared, allow time for the pairs to talk to each other.

Before you begin the next exercise, provide questions on a card that encourage curiosity and caring instead of adversarial and defensive statements, as they are discouraging and create distrust. StirFry Seminars has created "The Art of Mindful Inquiry" cards, which are available for purchase, with the following questions and statements: 1) "What I heard you say was..." 2) "Tell me more about..." 3) "What angered you about what happened?" 4) "What hurt you about what happened?" 5) "What's familiar about what happened?" 6) "What do you need/want?"

Now, you can have the pairs play the Assumptions Game. Each participant thinks of three assumptions that they've made about the person in front of them. Then each person shares one of their assumptions and checks to see if it is true or not. Each person only shares one assumption at a time until they have both finished their lists. The listener can respond or ask any questions that might come up, such as, "Tell me why you thought that." Or, "I can't believe you said that!" The objective is to have everyone 'check out' their assumptions instead of holding them in and making judgments that 'stereotype' someone or keeps them from getting to know who someone really is.

This is Part One of a two-part series on how to have a successful town hall meeting. In the coming months, StirFry Seminars will be conducting Town Hall Community Gatherings all over the country in an effort to create a national conversation on race. Don't you think it's time we have this conversation, not just because someone has been shot, but because we need to find a way to generate a more authentic and honest relationship, to face our fears of each other and to embrace our differences as a community and as a nation? James Baldwin once said

"If I love you, I have to make you conscious of the things you don't see."


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StirFry Seminars & Consulting

APRIL 2015

HOW TO HAVE A SUCCESSFUL TOWN HALL MEETING

(Now that we've, hopefully, learned how *not* to have one!)

Part Two

One of the most glaring mistakes that the Mayor of Ferguson made during his famous Town Hall Meeting debut was telling the audience that he and the rest of the panel would only listen and not respond. I remember a CEO of a top oil company telling me that communicating across cultures was easy – all you had to do was listen. That is one of the most popular misguided myths in diversity work: that all it takes is active listening. My sense is that this one-sided perspective allows white males and well-meaning new age groups to avoid having to deal with the deep emotions and rage that talking about diversity issues can often engender. It also silences any conflicts or anyone having to take responsibility or to have to self-reflect about any of their actions/comments. Here are some suggestions that might help:

Curiosity is the Gateway to Empathy

What this Buddhist saying conveys is that curiosity helps us to have more compassion once we learn more about the context of another's life and experiences. The only way that can happen is to notice two very important aspects of curiosity: learning about the person in front of us and how that enhances our learning about ourselves in the process. Being curious about another person requires asking questions and being open to hearing the answers. It also means noticing if we are trying to understand from their perspective rather than trying to make sense of their world through our own biases and cultural lens.

What can help in this process is noticing the impact of our words and actions as well as our intentions. When we enter into this relationship, is it an equal one? Do we value their perspectives in the same way as we value our own? And if we do not, then are we willing to explore why and how that might affect our level of trust and intimacy with each other?

Some of the ways to 'open up' a conversation from the perspective of curiosity:

- a. Tell me more about what happened....
- b. What makes it unsafe for you to tell the truth to....?
- c. What would you have liked to have said?
- d. What do you leave at the door when you come to work/school?

Or maybe even using empathetic responses such as:

- a. That must have been so painful to see...
- b. You were so young to have gone through all that....
- c. As you were sharing, I couldn't help but feel for you as a parent myself, how hard that must have been to see your child...
- d. How frustrating that must have felt to see that no one did anything or said anything....

Perhaps the secret to all good communication and relationships is to begin with ourselves. As I wrote many years ago...

"To become connected with each other, we need to be truly alive to what is happening around us - to notice what lies before us, within us and in the moment. The clues are all around us, in the words that are spoken and in the silences that deafen a room."

Lee Mun Wah

StirFry Seminars & Consulting

February 2016

What If A Crisis Was Really An Opportunity?

As we embark upon the **Lunar Year of the Monkey**, I am reminded of the Chinese saying that a crisis is both *danger* and *opportunity*. All over this country in our colleges, workplaces and communities there are confrontations and protests over the discriminatory treatment towards those that are poor, women, members of the LGBTQ community, people of color, immigrants, Jews, Muslims, and countless other groups. Often, the reactions of those in our institutions only escalate and polarize the situation because their responses are often defensive, adversarial or dismissive. It is our belief, here at StirFry Seminars & Consulting, that these poor responses occur because there is often a lack of training and understanding of how to work with the issues and the people affected whenever issues concerning diversity and discrimination occur.

For the past three decades, StirFry Seminars & Consulting has conducted workshops and trainings across college campuses, corporations, governmental and social service agencies. Our award winning diversity training films have been viewed all over the world and our Mindful Facilitation workshops have helped individuals and groups promote authentic, healthy and compassionate cross-cultural relationships and dialogues on diversity issues. You can learn more about the work we do by visiting our website at: www.stirfryseminars.com.

Below is a list of a few of the many ways we can help your agency or institution. In our workshops, participants will learn:

1. How to respond when a discriminatory incident occurs in your community where appropriate action is taken and where all parties feel acknowledged, heard and supported.
2. How to create a safe space and opportunity for all concerned to share their feelings and experiences without feeling dismissed or trivialized.
3. Mindful Communication Techniques that will help to facilitate discussions and create an atmosphere of caring and curiosity, compassion and understanding.
4. How to de-escalate and de-polarize a conflict within minutes so that everyone feels heard and acknowledged, rather than defensive and adversarial.
5. How to organize and develop a community-wide town hall meeting where students, faculty and staff and members of the community can discuss a crisis in a way where everyone is open to hearing a different perspective, is curious, takes responsibility and is working towards authentic change and long-term understanding.
6. How to create a sense of community when a crisis occurs, instead of reacting and becoming defensive and polarized.
7. Ways to respond to diversity issues from a culturally-responsive and cross-cultural lens.
8. 21 ways that **stop** a diversity conversation as well as 21 ways to kick start a conversation on diversity with your employees, administrators, and students.

In addition to offering private workshops on-site at your location, we also provide trainings at our Berkeley Training Center here in California throughout the year to keep you updated on our latest cross-cultural communication techniques, diversity training films and materials that focus on a wide range of diversity issues. You can register for our Berkeley coursework online by visiting: www.stirfryseminars.com/BTC.

We also offer online training programs and online coaching/consultation sessions that will help support you throughout the year whenever a crisis or situation occurs so that you can get the on-call support, advice and training that you need.

Please call **Melissa Sweeney**, StirFry Seminars' Director, at 510.204.8840 ext. 101, or email her at: Melissa@stirfryseminars.com for more information. Melissa will work with you to customize a training/workshop that will meet both your needs and your budget.



StirFry Seminars & Consulting

April 2017

IF YOUR HALLS COULD TALK

By Lee Mun Wah

Recently, in a neighboring city near my home, a group of concerned families held a school rally in response to a racial incident at their mostly white, affluent high school. Several students of color had been targeted on Instagram by someone posting their photos in a highly derogatory and racially offensive manner. In response, parents and students declared the need for tolerance and a stance against discrimination. Many parents were in shock that racism was even taking place at their school, because they felt their school practiced inclusiveness and had made social justice one of its core tenets. One parent shared with the reporters that the rally served as a way of healing for the school. However, some parents of the targeted students spoke, and demanded further support in making sure this incident didn't happen again. One parent whose daughter's picture had been posted said (of the photos), "...they were horrible, horrible graphic pictures of racism. Not just racially charged, but shocking." The superintendent called the incident horrifying and the images disgusting. She said, "Some students have been disciplined based on their level of involvement."

One of the students shared with a reporter, "...our school has been touted as a safe place, and we've been told there is no place for this, but we don't feel the administration is projecting that." Another student shared that they wanted more openness and clarity. Others also expressed concerns over an anti-Semitic incident that also had occurred. "I had no idea this kind of hateful stuff was going on here, I really didn't," a parent said. "It's taken me aback. It's also given me an opportunity to talk to my kids."

In reality, this same scenario is happening at alarming rates all around this country. We often feel that if we immediately punish the offenders, the problem will go away. While in reality, perhaps our greatest fear is that this may only be the tip of the iceberg. I remember when the shooting happened in Littleton, Colorado, so many schools across the country rushed to have more police officers and gun detectors to curb future violence. Alternatively, at a school leadership meeting I attended, an American Indian principal took a much different stance. She said, "At our school, we are looking at how the environment at our school might be like the one in Littleton, Colorado." In other words, exploring and examining our part in this tragedy is something necessary for any in-depth solution and healing.

Following suit, here are some pertinent questions I believe we should ask of ourselves when reading about the discriminatory incident noted above:

- What does 'inclusion' mean to you? Do you think the answer might be different depending on your ethnicity, gender, class, sexual orientation, immigrant born etc.? If so, how?
- In what ways is there exclusion/racism etc. at this school? If there is racism, is it safe to talk about it? In what ways is it unsafe to talk about it? What would be the price if one told the truth?
- What did the students mean when they said, "...there needs to be more openness and clarity,"? If your halls could talk, what would they say? What would your teachers, staff and students say?

IF YOUR HALLS COULD TALK (con't)

- What did the students mean when they said, "...we don't feel the administration is projecting that"? Is it safe to bring up discrimination? In what ways does the administration not deal with racism, etc.? Does the administration talk about honoring and celebrating diversity, but not practice it?
- What "anti-Semitic incident" occurred? How was it dealt with or not dealt with?
- Why didn't the parents/teachers know "these kinds of hateful things" were going on?
- Are the students with the Instagram account the only offenders who think this way? What if there were more?
- As parents, what would they say if their kids were the offenders or those targeted? In other words, how would parents have that discussion with their kids; are they prepared? How were parents given that talk with their own parents or teachers when they were growing up?
- What did teachers say to their students about this incident? Were they prepared?
- What kinds of actions could be taken by administrators besides suspension/expulsion?
- Are parents of color surprised at what happened at their school? Are the students of color surprised? Why or why not?
- Is it safe to bring up racism in the classroom, at faculty and parent meetings? If not, why?
- How has the impact of the Trump presidency/executive orders impacted your students and their families and has this been discussed in the classrooms, faculty/staff and parent meetings?
- Have the students, faculty, staff, administrators, parents had any prior diversity training? How often and are they effective and who is held accountable for implementation?
- How many faculty, administrators and staff of color are there at the school? Do all faculty, administrators and staff understand and feel they are adequately trained to work with and deal with issues of diversity that affect and impact teachers, staff faculty and parents who are minorities?

To truly be "inclusive", there must be a willingness to...

1. have meaningful relationships based on trust, safety and authenticity and not just diverse representation.
2. share and implement a diversity of approaches other than a Eurocentric, Christian, middle class, heterosexual, male approach and perspective.
3. have a curiosity and desire to learn from different cultures, approaches and perspectives.
4. begin where someone is, rather than where they want them to be.
5. notice the intent and impact of all their communications with each other.
6. notice and take responsibility about how they might exclude others...
 - a. by the way they use certain familiar clichés.
 - b. by noticing and relating only to how other people are similar to them, but not valuing, embracing or finding their differences useful or important.
 - c. by not noticing the subtleties of exclusion because of their privilege.

7. discuss ways each person feels excluded and/or included on the basis of ethnicity, gender, sexual orientation, class, immigrant status, religion, etc.
8. ask of oneself, "In what ways do I contribute to others feeling excluded and/or included?"
9. demonstrate curiosity when someone brings up that they are feeling excluded by asking, "What angers/hurt you about that? In what ways is that familiar to you as a _____? Am I one of those people who excludes you?"
10. share their personal reactions if someone tells them that they are racist.
11. talk about what parts of other cultures they value and which parts they don't and why.
12. talk about what kinds of stereotypes/biases they carry and where they learned those from.
13. practice how you might respond if someone said, "I only feel safe with people who look like me." Would you be curious, defensive, adversarial? Why or why not?
14. truly embrace and value diversity, not just tolerate it or accept it.
15. have relationships with people who are different in an authentic and honest way, making room for anger and hurt.
16. notice and talk about who is missing in the room and in their lives and families.

As Maya Angelou once wrote:

*"I may not remember what you did or said,
but I will always remember how you made me feel."*

Lee Mun Wah



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10 Ways to Begin a Diversity Conversation in the Classroom

1. Have students introduce themselves by name and ethnicity and share one thing about themselves that isn't outwardly apparent to others.
2. Have students bring pictures of their family (including themselves) and say something about each picture. Then have the group share one thing that they remember about what they heard.
3. Request that everyone have lunch with someone who is different from themselves and who they don't know at least once a week. Then have each pair share what it was like for them and what they learned. Encourage the group to ask the pair questions.
4. Have students sit with someone new, so that different folks get to meet each other and break up old alliances.
5. Have students share in their native language how to say, "Good morning" and "Thank you". If they don't know, have them do some research or look around to find someone who might know. Have the group repeat each saying and have an oral quiz with prizes to reward those who remember.
6. Have students share three things that are special about their culture and why.
7. Have each student share about a famous writer, poet, artist, dancer, musician etc. from their culture and what this person means to them.
8. Have each student interview their parents/grandparents about what it has been like living and surviving in this culture. Ask the group to share what was similar and what was different about each story.
9. Ask the class to share the many ways ethnic groups are different and similar.
10. Ask students to share what is special about their neighborhoods.

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9 Ways to Begin A Diversity Conversation with Teachers & Staff

1. Have everyone share their ethnicity, when they first discovered they were different and how it affected them then and now.
2. Have each teacher and staff member share their ethnicity and one thing that is special about their culture and why.
3. Have everyone share what their definition of diversity is, how they actualize that in their classrooms/work settings, in specific and tangible everyday practices in their relationships with the students, and how they integrate diversity into teaching practices and curriculum.
4. Have each teacher/staff share what is good and what is hard in talking about race/racism with their students and peers.
5. Have each teacher/staff share their experiences and what they notice about how racism plays itself out in their school site amongst students/staff/teachers.
6. Have each teacher/staff share how racism has affected their lives and what it has taken for them to get to this room.
7. Have each teacher/staff share how race/racism affects a student's attitude, self-esteem, behavior, and classroom performance.
8. Have each teacher/staff share what they think are effective ways to talk about racism, to deal with the issues of racism and to unlearn it. Also, have them mention what kinds of trainings they would need to sharpen their skills and knowledge.
9. Fill each classroom and hallway with quotes/pictures from all cultures and discuss what they mean with students, teachers, and staff.

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Becoming Culturally Competent Is A Journey

by Lee Mun Wah

Cultural competency in the past few years has become a constant buzzword for workplaces, schools, and social agencies. There is not an easy answer or a quick solution to how to become culturally competent, but rather it is a process, or, more exactly, a journey that takes a lot of time, curiosity and a desire to widen the scope of one's experiences. The Buddhists say that we do not learn from experience, but rather by our willingness to experience. In the Western culture, which often boasts of being multicultural, there is still so much to learn about each other and so much that is taken for granted. And so, the journey that is needed begins with first acknowledging what we don't know and being open to what it is that we need to learn.

To me, cultural competency requires many facets of understanding. For many, awareness is often just the first level of cultural competency. Becoming more aware of the social issues and contexts surrounding another's cultural history and upbringing is also needed. For example, asking, "What's good about being Latino and what's hard about being Latino?" Or, "When did you first learn you were different? How did it affect you? How does it affect you today?" Though at first these may seem like very simple questions, they are seldom asked and inherently contain many layers of emotions and experiences that can have a profound effect on one's self-esteem and perception of the world.

Here are some important ways to become more culturally competent:

- a. Begin where they are, not where you want them to be.
- b. Learn to correctly pronounce the name of someone from another culture. Don't abbreviate or change their names. Their names are an important link to their past and family history. Honor their names and you honor their ancestors and their heritage.
- c. Learn about the important folks in someone's place of origin such as artists, musicians, dancers, philosophers, and writers, not just their foods or holidays.
- d. Share your culture, so folks from other cultures don't think they are the only ones who are different. If you don't know much about your culture ask your relatives, go the library or internet and discover more about yourself and your people. Many have a culture that they've abandoned or had erased because of historical events such as racism and genocide.
- e. Invite folks who do not look like your culture into your home for dinner or other occasions. In other words, widen your circle of friends. If your surroundings have few cultures represented, bring films, books, pictures, and television programs, music and artwork depicting other cultures into your home.
- f. Notice and appreciate the colors, rhythms and spirituality of other cultures.
- g. Let folks know that you see their color and acknowledge yours. Colorblindness is just

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- another form of denial and marginalizing.
- h. Talk about racism, sexism, and classism. Even though you may not believe it exists, that doesn't mean it doesn't happen. Be curious, empathetic and open to another reality outside of your own. Be prepared when someone brings up your ethnicity and what it means to them. Try not to take it personally if they say something negative; rather, listen and ask lots of questions. Be open to how they are feeling, even it takes the form of anger or hurt. They need to talk and trust that you will listen and be understanding.
 - i. When someone talks about racism or any of the other isms, believe them. Be curious, and be supportive, and not a part of the problem.
 - j. Avoid making fun of other cultures or telling ethnic jokes. All stereotypes, whether negative or positive, are simply generalizations and marginalizing.
 - k. When someone is upset, reflect back what it is they said. Use their words.
 - l. Notice what someone is saying and what they are not.
 - m. Try to understand how someone's past affects who they are and how those experiences might affect their relationship with you.
 - n. Stay with the process and the relationship, not just the solution.
 - o. Emotionally relate to how they are feeling. Nurture the relationship.
 - p. Be present, not too far back or too far ahead. Stay in the moment.
 - q. While communicating, notice the impact of your words and not just your good intentions.
 - r. When someone is angry, try asking, "What angered you about what happened? What hurt you about what happened? What's familiar about this? What do you need or want?" Listen without interrupting. Reflect back what you hear. Stay neutral and be empathetic.

Most folks are often afraid of discussing diversity issues for fear of saying something wrong that might hurt or offend someone. Good luck. This country has had five hundred years of a "don't ask, don't tell" policy when it comes to diversity issues. More than likely you will say something that will hurt or be painful to someone. The important thing is to take responsibility for your mistake and to be open to talking about it. Sincerity is far more forgiving when it comes out of love and caring.

Next, stay in the room. Developing a trusting and understanding relationship takes time, especially when multiple past hurts and hundreds of unfinished conversations have taken place long before your interactions. Yet, all relationships, like good gardens take a while to grow and to blossom. They can't be rushed. They grow and develop at their own time and place. There is an old Buddhist saying, "If you knew someday you were going to be very happy, would you be in such a rush?" Take your time and let go of your expectations. A good and trusting relationship with someone is something to treasure and to nurture. The time you take now to develop the friendship will be the foundation that they will rely on and remember in the years ahead when there is a misunderstanding or crisis. Enjoy the journey.



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Innovative Tools for Diversity Training

Staff Voices

Mindful Facilitation Reflection/Inquiry Practice

Instruction: Write Reflections and Inquiries for each statement.
Use your *The Art of Mindful Inquiry* cards. Vary your Inquiries.

When finished, read and receive group feedback on your answers.

1. Maria (Latina) says, "From day one I haven't had any kind of training. I've been asking for something for five years. So, I'm left to do what I'm doing."
2. Jeff (African American) says, "I'm going through problems with my supervisor. She doesn't supervise. A lot of it's cultural - I'm talked to; I'm subpoenaed."
3. Maiv Ntxhiav (Sia) (Hmong) says, "I work at two different schools. One principal doesn't care - she doesn't treat me well. She says, 'You come hourly, so you do what I want.' She doesn't say thank you. The other is always encouraging me. The principal treats me as an equal."
4. Miguel (Mexican American) says, "The district knows we're valuable, but they don't really acknowledge us and how important we are."
5. Mary (white) says, "We want to be included in their agendas, not just invited, but allowed to speak about our concerns and ideas for the betterment of the school."
6. Tina (Navajo) says, "We should have more independence in our jobs. We all have minds of our own and can be creative in our own ways. We're always following someone else's instructions or decisions."
7. Raja (Pakistani) says, "Basically, we're human beings; we want to be a part of a working team. We're people, too."

Student Voices

Mindful Facilitation Reflection/Inquiry Practice

Instruction: Write Reflections and Inquiries for each statement.
Use your *The Art of Mindful Inquiry* cards. Vary your Inquiries.

When finished, read and receive group feedback on your answers.

1. Tim (African American student) yells out in his mostly white class, "Why don't we ever talk about racism here at this school? What's the fear?"
2. Maria (Latina American student) gets mad at the white instructor and says, "I don't feel safe to talk about what it's like to be a person of color here in this classroom or anywhere on this campus!"
3. Tin Fook Lee (Chinese student from Hong Kong) laments to his mostly white classmates that, "I feel so marginalized here! Like only whites are capable of being strong leaders."
4. "Here on this campus no one says hello to us. It's like we're invisible!", says Talib (student born in Pakistan).
5. Jerod (white male gay student) says in class, "When race comes up, it's like gay issues take the back seat! Why is that?"
6. Michelle (Palestinian student) yells out at the white instructor, "Mr. Harrison, you're a racist and you don't even know it!"
7. Michael (Peruvian student) makes an observation, "Why are there so few teachers of color here? Most of the white teachers have no idea where we're coming from much less care."
8. Sharon (Puerto Rican student) says, "When I graduate, I am never coming back and would never recommend anyone to come here."



ADVANCED MINDFUL INTERVENTIONS

1. He/she said some really important things just now. What is one thing you heard him/her say?
2. What is the *statement* behind your question?
3. How many of you think he/she is talking about himself/herself?
4. If your tears could talk, what would they say?
5. I can see that you have some *strong reactions* to what he/she said, and we'll get to those. But if you wanted to find out why he/she said that, what would be a good question to ask him/her?
6. What I heard is that you *can't understand* why he/she feels this way. Would you like to find out why? What would be a good question to ask her/him?
7. What I heard you say was that this was *not important* to you, but it might be important to him/her. What would be a good question to ask him/her if you wanted to find out why?
8. So, what I hear is that you *don't know* how you feel about _____. If you did know how you felt, what would you say?
9. Tell _____ more about why you don't believe him/her. (when the speaker is finished) So, what if everything she/he was talking about was *really* true and you didn't know about it; what would that mean to you?



ADVANCED MINDFUL INTERVENTIONS PRACTICE QUIZ

1. Maxine: "The way they stared at me, as an African American woman, was.... who do you think you are to question me?"

Tom: "Maxine...oh, come on.... I've been stared at, too, for being so tall. I think you need to stop being so overly sensitive."
2. Terri: "I can't talk about it...." (starts crying)
3. Jeremy: "I don't know how I feel about having a woman manager."
4. Mark: "When they all go to lunch, I'm not even invited. No one even notices I'm missing. Was it because I was Mexican? I'll never know and they won't say and I won't ask."

Scott: "Mark, I can't understand why you would think that the other white managers not inviting you to lunch had anything to do with your being Mexican. They don't invite me, either."

5. Juan: “As a Mexican American, I feel my intelligence is questioned every day.”

Fred: “I don’t care if you’re red, black or blue. That’s not important to me. To me, you’re just Juan.”

6. Tonia: “My manager totally dismisses everything I have to say.”

Jack: “Tonia....did you ever think it had anything to do with your tone of voice?”

7. (Thinking to myself) I can’t remember what Tom said.

8. Mary, who has a Pakistani accent, says, “For many immigrants here....being seen as uneducated and a terrorist happens all the time.”



ADVANCED EMPATHETIC RESPONSES

1. I was really touched/moved by what you shared about...
2. You've gone through so much to get to this room...
3. I'm sure there were lots of times it was hard to just get up and face another day...
4. As you were sharing, it's like it happened yesterday...
5. As hard as it is to talk about what happened, I can also see a sense of relief...
6. Given what has happened to you, I can really see why you chose to...



EMPATHETIC PRACTICE QUIZ

1. _____ “I finally feel like I can have some closure now.”
2. _____ “My sweet grandfather was hung by the Ku Klux Klan when I was five years old.”
3. _____ “We were dirt poor. I had to work two jobs and also help raise my two brothers and sisters. I was the first to go to college.”
4. _____ I was so angry at the way he looked at me, as if to say, “What are you doing here? This department is for men only.”
5. _____ “My mom was always there for me.”
6. _____ “I think people have assumed that I was a troublemaker for speaking up all the time. I think that has a lot to do with why I’m so quiet now.”



MINDFUL FACILITATION PRACTICE (Fact Finding Inquiries)

Instructions: What are some **connective reflections**? What are some **connective inquiries**?

1. Jeri: My grandfather went through so much racism when he was younger because he was Navajo. I think it deeply affected him and his relationship with us.
2. Mary: I wish someone had asked me how it felt to be the only Latina in a room filled with all white students. I've lost so much of my true self.
3. Joaquim: It's hard to be Guatemalan and adopted into an all-white family living in Connecticut.
4. Siddhartha: As a Muslim, everyone thinks you're a terrorist. That's why I don't have any white friends. I wish they could see the real me.

My Child Will Not Be Taught By a White Teacher!

Mrs. Roosevelt (an African American mother) is coming into the third-grade classroom of Mrs. White (a Euro-American teacher) because she does not want a white person to teach her daughter, Tania. Tania is arriving at this new school in the month of December, having transferred from another school.

Mrs. White has been informed by the Taiwanese Principal, Mrs. Wong, about the nature of Mrs. Roosevelt's visit to her classroom after school. Mrs. Wong appears quite nervous about the meeting. She instructs Mrs. White to simply state school and district policy about non-discrimination guidelines and practices.

As Mrs. Roosevelt appears at the door of her classroom, Mrs. White is taken aback by how tall Mrs. Roosevelt is and the seriousness on her face. Mrs. Roosevelt notices her reaction, but says nothing. Mrs. White attempts to hide her nervousness by smiling and touching Mrs. Roosevelt's necklace and commenting, "Oh, what a beautiful necklace!" Mrs. Roosevelt is shocked and pulls back and says, "Excuse me..." As they proceed to sit down, Mrs. Roosevelt appears upset and looks down at the floor shaking her head. Mrs. White asks her why she is here today and prepares to write down Mrs. Roosevelt's comments on a clipboard. Mrs. Roosevelt is surprised and says, "I thought the Principal told you why I'm here." Mrs. White says nothing. There is a long, awkward silence.

Irritated, Mrs. Roosevelt asks, "I just want to know how many teachers of color are at this school?" Mrs. White fidgets and finally says, "Well, let me see...we have a negro janitor, a little Chinese girl from Taiwan who is a teacher assistant in the bilingual department, and oh yes... Miss Santiago in the cafeteria who is Hispanic or something..."

Mrs. Roosevelt is visibly angered by her comments. She shakes her head in disbelief and asks Mrs. White once again, "Do you have *any* teachers of color?" Mrs. White nervously responds that they don't, but that the administration is an equal opportunity employer. Mrs. White says, "Of course we would hire more of those people, but they just aren't available or don't apply."

At this point, Mrs. Roosevelt blurts out, "This is why I don't want my daughter being taught by a white teacher. How could any of you, as white people, possibly understand what a black child has to go through and the issues they have to face every day?" Mrs. White is shocked and says "I am a qualified teacher for over 20 years. I have taught all the children of the rainbow. You see, I don't see color. To me, even the Hispanics and Black kids can be taught. I don't understand why having a black teacher is so important."

Mrs. Roosevelt is beside herself and starts to raise her voice. Mrs. White starts to pull back her chair and starts to walk towards the telephone, saying, "If you don't control yourself, I will have to call the hall guards or possibly the Principal." The entire situation escalates.

GROUP DISCUSSION QUESTIONS

1. What does Mrs. Roosevelt want from Mrs. White?
2. What does Mrs. White want from Mrs. Roosevelt?
3. What would be some connective reflections and inquiries for Mrs. Roosevelt?
4. What would be some connective reflections and inquiries for Mrs. White?
5. What is the disconnect between Mrs. Roosevelt and Mrs. White?
6. What are some of the major issues dividing them?
7. How would you resolve their differences and who would you start with first, and why?



VIGNETTE #2 INTERMEDIATE LEVEL
How to Work with a Conflict in the Classroom
Creating Culturally Responsive Connections

Story: Jerome (young black student): "Here, we're surrounded by mostly white teachers and administrators. They don't know where we're coming from and they don't care! They think they're open to us, but they're not!"

Response: Jim (white faculty): "Why does everything have to be about color or being politically correct? To me, you're just Jerome. It's not important to me if you're red, blue, yellow or green!"

1. Underline the **Key Phrases**.
2. What and why was there a '*disconnect*' in Jim's response to Jerome?
3. What could have been some **Connective Reflections** for Jerome & Jim?
(Use key phrases in your reflections)
4. What could have been some **Connective Inquiries** for Jerome & Jim?
(Use their words)
5. What's *familiar* about this scenario for you personally and/or professionally?

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StirFry Seminars & Consulting

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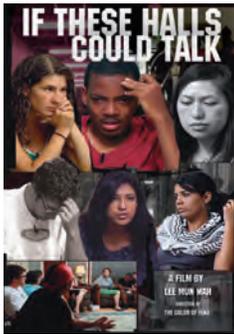
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Watch trailers and sample videos on YouTube: www.youtube.com/stirfryberkeley

StirFry Seminars & Consulting

DIVERSITY TRAINING FILMS (dvd format)

NEW!



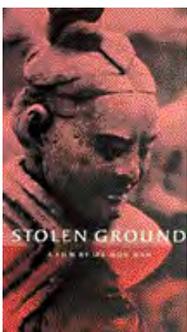
If These Halls Could Talk explores the myriad ways educators can learn how to develop authentic classroom environments where diversity issues can be discussed openly and safely. Through

stories and personal exchanges, eleven students from various colleges and personal backgrounds share what makes it unsafe for them in the classroom and what it is like to be a minority/immigrant on a predominantly white campus. They explore issues of trust and distrust amongst one another, with other students and college staff/faculty. Lee Mun Wah models, for the first time, how to facilitate interpersonal conflicts and diversity issues mindfully and transformatively in the classroom. (2014)

If These Halls Could Talk is a package DVD set that includes:

Disc 1: "The Director's Cut" (97 min)

Disc 2: "The Director's Cut: Film Vignettes & Guide" (95 min) **and**, the "Classroom Edition: Film Vignettes & Guide" (2 hrs/45 min)



Stolen Ground is an award-winning film about six Asian men who spend a weekend together in Berkeley, California dispelling the myth of the "model minority." They share the struggles that Asians experience because of racism and the

stereotypes that inhibit and diminish the importance of their heritage and cultural contributions. (1993 - 43 mins.)



The Color of Fear 1 is an internationally acclaimed film about eight men of various ethnicities engaging in an intimate and honest dialogue about race and the effects of racism on their lives and families. In 1995 Oprah Winfrey aired a one-hour special on Lee Mun Wah and *The Color of Fear* cast, which was viewed by over 15 million people around the world. (1994 - 90 mins.)



The Color of Fear 2: Walking Each Other Home reveals the unique and intimate relationship that eight men developed as they shared their experiences with racism. It shows what happened when the men came to an impasse during their weekend together, as well as who emerged to break the silence between them. (1995 - 56 mins.)



The Color of Fear 3 is an intimate conversation on what it means to be gay in this society and the impact it has on one's sense of safety and identity. Through personal stories and interactions, we have a glimpse into the fears, the stereotypes, and moral issues that are dividing and confronting us today. (1995/2005 - 43/20 mins.)



Last Chance for Eden 1 is about nine women and men who spend two weekends together talking about racism. On camera for 24 hours, they struggle to find a way to understand each other's differences. In the second half, they ask each other questions

they have always wanted answered. Their responses and reactions are compelling and revealing, but also intimate and honest. (2002 - 80 mins.)



Last Chance for Eden 2 is about nine women and men confronting the issues of sexism in their lives and relationships. The women discuss their experiences concerning safety, sexism, and sexual harassment in the workplace, as well as the role the media plays in perpetuating sexism and male privilege. (2003 - 69 mins.)



Last Chance for Eden 3 is for those of you who have viewed *Last Chance for Eden* Parts 1 &/ or 2. This film is a perfect follow-up to the whole series. It focuses on the biographies of the cast members as they struggle to understand what

had happened to them in their families and eventually, their journey towards finding healthy lives as adults. (2003 - 78 mins.)

Attention: Individuals and Students!

Now Announcing

On Demand Digital Streaming Rentals!

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Get access to StirFry films from the comfort of your home for a small fee; rentals provide online access for 24-hours.

StirFry Seminars & Consulting

DIVERSITY TRAINING MATERIALS



Book: *Let's Get Real*

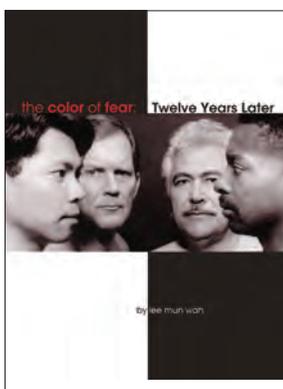
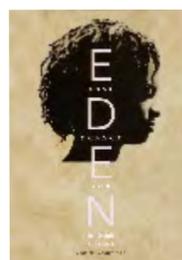
how denial erodes our willingness to trust, and the myriad of ways that we use to shield ourselves from being hurt or held accountable. (2011, 283 p.)

This new book by Lee Mun Wah explores the questions people of color and whites are afraid to ask of each other and the answers that we are afraid to hear. Over 150 folks from all over the country participated in 'breaking the silence' about what separates and divides us as a nation, in our workplaces, and as friends. The goal of this book is to initiate an environment that will support an open, intimate, and honest dialogue for all of us regarding the issues of racism—what makes it safe or unsafe to share our truths,



DVD/CD-Rom: *Film Guides for The Color of Fear-Part One and Last Chance for Eden-Part One*

The *Film Guides* were created by Lee Mun Wah and other diversity trainers to facilitate meaningful and insightful dialogues about our films. The films are separated into scenes which focus on specific cultural concepts. Available on DVD with corresponding sets of questions and exercises on CD, which can easily be printed for use with groups. Available for *The Color of Fear-Part One* (1997 - 64 vignettes) & *Last Chance for Eden-Part One* (2002, 85 vignettes) only.



Book: *The Color of Fear: Twelve Years Later*

Have you ever wondered how the cast was chosen for this award-winning documentary? For the first time, in the book, *The Color of Fear: Twelve Years Later*, Lee Mun Wah, the director, will share how the cast was chosen, what it was like being on the Oprah Winfrey Show, and all the many experiences that occurred during the filming, as well as the original transcripts and pictures of the cast. As an added bonus, transcripts that have never been on film are included in this beautiful account of how the film came about. This book is a wonderful, behind the scenes view that will bring you to laughter and awe, at what came to be known as the defining icon for race relations and diversity conversations throughout the United States. (2007 - 100p.)

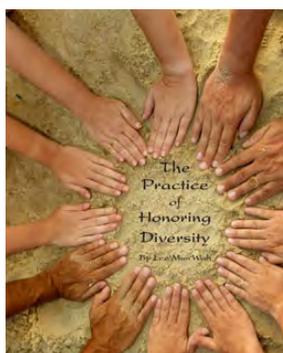
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Book: *The Art of Mindful Facilitation*

The Art of Mindful Facilitation was created by Lee Mun Wah to share his experiences and expertise with students, other diversity trainers, and anyone wishing to deepen their knowledge of race and group dynamics. The book describes his twenty years as a master diversity trainer and facilitator. He shares a variety of diversity experiences that actually occurred in his workshops, as well as his thoughts and the interventions he used to facilitate the issues that surfaced. Also, for the first

time, he shares all of the diversity exercises that he has used in his seminars to stimulate authentic dialogues on race, gender, and sexism issues. (2005, 158 p.)



Booklet: *The Practice of Honoring Diversity*

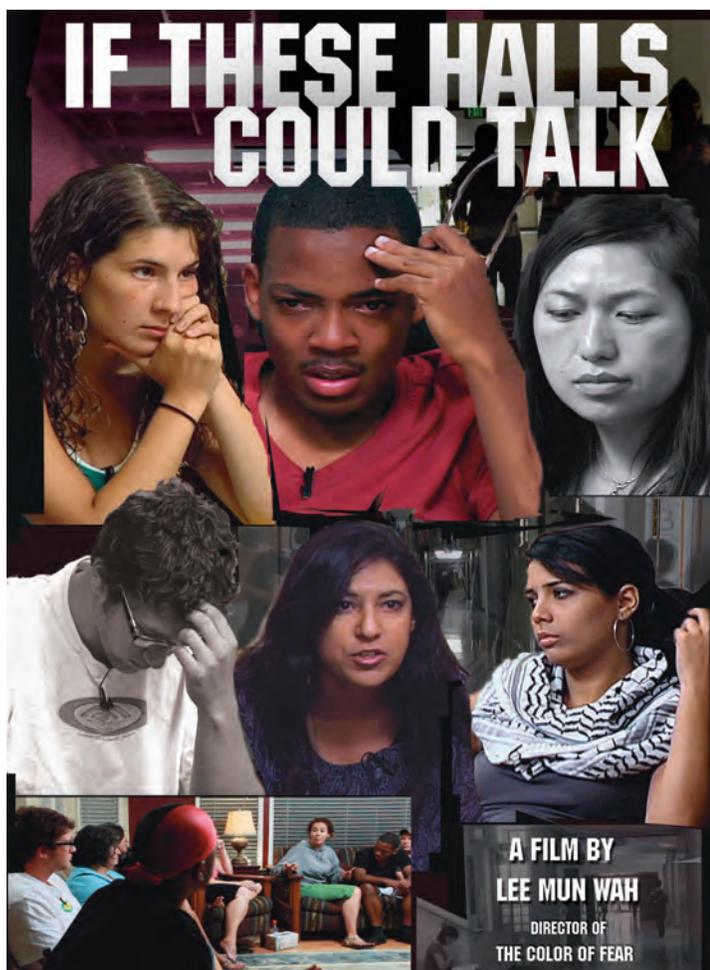
Written by Lee Mun Wah, a community therapist and diversity trainer, *The Practice of Honoring Diversity* is a booklet of techniques for how to help agencies and companies integrate diversity into their meetings and institutions. Each of these practices were developed to encourage a more open dialogue where different groups could feel acknowledged, validated, and valued for their diverse cultural and gender perspectives. (1997 - 28 p.)



What Stands Between Us
Racism Conversation Flashcards

So often we long to begin a conversation on race with someone who is different from ourselves, but hold back because we are fearful we might be rejected or say something inappropriate. Lee Mun Wah has collected over four hundred questions that People of Color and Euro Americans have always wanted to ask each other. A truly wonderful and educational opportunity for classrooms and groups who want to start a conversation on race, but don't know where to begin or what to ask. (400 cards)

HUGE SAVINGS: ORDER DIRECTOR LEE MUN WAH'S NEWEST FILM TODAY!



During the hot summer of 2010, Director Lee Mun Wah brought together eleven college students to discuss what it is like on campuses across the country today. The students shared the frustration and anguish of trying to be understood and acknowledged on campus where the faculty and students are predominantly white. Their stories are starkly emotional and raw, filled with incredible tenderness, courage and pain. The issues that they challenge us to look at are equally provocative, begging to be heard and confronted.

If you have ever wondered why our students and faculty of color are leaving our campuses, if you have difficulties understanding students from other cultures, if you don't know what to say or do when a conflict occurs as it relates to a diversity issue, then the film, *If These Halls Could Talk* will help model for you what it will take to have conversations on diversity that are both authentic and life-changing. This film will provide a glimpse into what is still missing and what is needed if we are ever going to come together in our classrooms, on our campuses and in our communities.

If These Halls Could Talk is a package DVD set that includes:
Disc 1: "The Director's Cut" (97 min)
Disc 2: "The Director's Cut: Film Vignettes & Guide" (95 min) and "The Classroom Edition: Film Vignettes & Guide" (2 hrs/45 min)

The Director's Cut was created as a short, fast-paced film and is filled with some of the most dynamic scenes. Its purpose is to get groups excited and invested in having much deeper and guided conversations on diversity. *The Classroom Edition* provides teachers and facilitators with extended, bonus footage to utilize over the course of a longer curriculum; this footage is divided, topically. The Vignettes include possibilities for conversations on the following topics: white privilege and numbness, international student issues and concerns, creating community in the classroom, how to foster trust and safety, the achievement gap, heterosexism, HIV/AIDS, conflict mediation techniques, "9 Healthy Ways to Communicate" and institutional racism. *The Film Vignettes & Guides* (Disc 2) were created as tools to support teachers and facilitators so that they can feel comfortable leading much-needed diversity dialogues.



\$550 (regular price \$1100)

A PREVIEW OF THIS NEW FILM CAN BE FOUND AT: WWW.STIRFRYSEMINARS.COM/STORE

STIRFRY SEMINARS

2018 Training Center Schedule

February 23-25, 2018 (Friday-Sunday):

Let's Get Real - Unlearning Racism and Internalized Racism

Facilitators: Lee Mun Wah & Rainbow Markell

Friday 2 pm-9 pm; Saturday 8 am-6 pm; Sunday 8 am-2 pm

April 20-22, 2018 (Friday-Sunday): Mastering Diversity Training & Facilitation

Facilitators: Lee Mun Wah & Rainbow Markell

Friday 2 pm-9 pm; Saturday 8 am-6 pm; Sunday 8 am-2 pm

June 20-24, 2018 (Wednesday-Sunday): Cross-Cultural Facilitation Skills for Diversity Trainers, Educators & Therapists: Five-Day Intensive

Facilitators: Lee Mun Wah & Rainbow Markell / *All Welcome!*

Wednesday 2 pm-9 pm; Thursday-Saturday 8 am-5 pm; Sunday 8 am-2 pm

July 25-29, 2018 (Wednesday-Sunday): Cross-Cultural Facilitation Skills for Diversity Trainers, Educators & Therapists: Five-Day Intensive

Facilitators: Lee Mun Wah & Rainbow Markell / *All Welcome!*

Wednesday 2 pm-9 pm; Thursday-Saturday 8 am-5 pm; Sunday 8 am-2 pm

Sept 28-30, 2018 (Friday-Sunday):

Let's Get Real - Unlearning Racism and Internalized Racism

Facilitators: Lee Mun Wah & Rainbow Markell

Friday 2 pm-9 pm; Saturday 8 am-6 pm; Sunday 8 am-2 pm

Registration information can be found at: www.stirfryseminars.com/BTC

Continuing Education Options*

- CEUs are available through St. Mary's College of California for all Berkeley, CA, workshops taught by Lee Mun Wah

* *Additional fees apply*

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ellen@stirfryseminars.com 510.204.8840 ext.103 Fax: 510.204.8572

For Immediate Release

**Appeal for Action in Marc Thompson's Murder Case
Seeking Community Support in Suspicious Death Investigation**

Berkeley—September 12, 2014—On Wednesday, September 3, 2014, StirFry Seminars & Consulting's beloved friend and colleague, Marc Thompson, was found dead in his burning car 25 miles northeast of Oroville, CA, in Butte County. His case is being treated as a homicide and the fire thought to be 'human caused'. (See http://www Oroville Mr.com/breakingnews/ci_26508412/authorities-foul-play-involved-death-man-found-burning). Marc, a respected and engaged Black community leader, activist and student at Cal State University- Chico, recently appeared in StirFry Seminars & Consulting's documentary film, *If These Halls Could Talk*, directed by Lee Mun Wah.

This case parallels several other local deaths, in particular the Butte County murder in 2013 of three Black victims: Colleen Lowe, her son Roland, and his friend Richard Jones, all found shot to death also in a burning car. (See <http://sacramento.cbslocal.com/2013/06/20/suspect-arrested-for-murder-of-3-people-found-in-burning-car/>). More recently, on May 24, 2014, the scorched remains of Russian-born Marat Magdeev were found in a walnut orchard south of Hamilton City. Detectives believe flammable liquid was poured over the body and ignited in an effort to destroy evidence (See http://www.chicoer.com/news/ci_25960892/glenn-butte-detectives-continue-homicide-investigations-after-two).

There are many unanswered questions in our friend Marc Thompson's case as well as the others, such as, "Are these possible hate crimes? Are the public and Marc's family being fully informed by the police? Are the multiple similar cases linked by a single killer or group?" We are invested in a thorough and transparent investigation and in justice being served for Marc. Although Marc had a strong community presence, we are concerned that, without community persistence, a murdered Black man will not get the attention his life (and death) deserve. As Lee Mun Wah said, "We will not let his life go unnoticed." We offer our true condolences to Marc's family and any support they could use.

StirFry Seminars & Consulting is a diversity training company, providing cross-cultural communication training for educational, government, corporate and social service agencies, in hopes of promoting authentic and healthy relationships. The company also makes diversity training materials such as documentary films (*The Color of Fear*) and books (*The Art of Mindful Facilitation*). We are creating a website (www.stirfryseminars.com/JusticeForMarc) that will provide updates about the case, contact information for the police (Detective Chris D'Amato: 530-538-7671 or 530-538-7544) to encourage witnesses to come forth and tip-sharing, will offer a space to share condolences with the family, encourage social media sharing and other information. Marc's family has also developed a fundraising site for his funeral that will be included. Please join us in this pursuit of justice for Marc.

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For more information, press only:

StirFry Seminars & Consulting
510-204-8840, support@stirfryseminars.com
www.stirfryseminars.com

Seeking Community Support in Suspicious Death Investigation

StirFry Seminars & Consulting mourns the loss of our friend and colleague, Marc Thompson. Our hearts are with his family and all who loved him.

**We need answers about Marc Thompson's murder and
to find the truth, we need your help!**

Ways to Get Involved Today

- 1) If you have a tip about this case or have a witness account to share, please call **Detective Chris D'Amato** at the Butte County, CA, Sheriff's Office right away: **(530) 538-7671** or **(530) 538-7544**.
- 2) Share this website (www.stirfryseminars.com/JusticeForMarc) as well as the **Press Release** on this site to get the word out about Marc's "suspicious" death/murder. Send it by email or via social media to your friends and family, to media/press contacts such as journalists, news reporters, politicians, activists, community and church leaders.... To anyone and everyone that might listen. Urge your contacts to continue to watch and research this case, push for a thorough investigation and see that justice is served.
- 3) Donate money, if you can, to help Marc Thompson's family pay for his funeral costs and the investigation via GoFundMe: <http://www.gofundme.com/e82i0c>

Please visit the webpage frequently for updates about the case and what you can do to help us get justice for Marc Thompson.