



PRE & POST SHOW QUESTIONNAIRE

OBJECTIVE

The primary objective of the document is to lay the foundation for engaging in a dialogue of Social Consciousness and Values Clarification. It is designed for those who are about to see "The Black-Jew Dialogues" to give teachers or group leaders a context for the type of issues that are brought up in the performance.

Part 1 is to be used prior to the performance to get your students thinking in terms of these two bigger themes:

Empathy:

The capability to share and understand another's emotions and feelings. It is often characterized as the ability to "put oneself into another's shoes."

Citizenship:

*-Citizenship is an act of being a citizen of one community
-*Citizenship status, under "social contract theory," carries with it both rights and responsibilities.*

One of the key components that we try to impart to our audience is that every racial, ethnic, religious, and social group in America has been oppressed and ostracized at some point in its history, either in the U.S. or elsewhere. This point often becomes a kind of "red herring" used by one group or another to distinguish their history and pain as unique and separate.

It is important to note that not every group has endured the same indignity, and the truth of anyone's individual history should not be minimized. Our point is that the damage done by colonialism, religious or cultural intolerance, slavery, military occupation, and genocide should never be pitted one against another; it is a zero sum fight.

It is also true, that if we look at our own cultural, national, or religious history, we have, at some point, been in the role of the oppressor in one way or another; so casting blame in the here and now towards the misdeeds of those in the past is mostly an exercise in misplaced responsibility. By and large, it is also a counterproductive course when it comes to moving forward from a posture of honest, open dialogue. We must all take responsibility for the whole of our human shortcomings.

Another point that we try to make is that, America, by part of its constitutional and declarative mandate, proclaimed that this would be the place where all people would be treated equally.

The whole of our American journey encompasses our pursuit of this “more perfect union,”; correcting the flaws and injustices of a less tolerant past as we move forward. The 1st, 8th, 19th, and 26th Amendments to the constitution are evidence of this. These are things we all share.

Finally, we hope that individuals will gain a heightened sense of the ongoing responsibility we all have, to ensure that the social and civil rights of each individual group, and in fact, the human dignity of each individual, is protected. We need to understand that, though we may not know or fully understand others from outside of our experience, our ability to stand up for their basic human rights is the first step to protecting our own. **For Dialogues On Diversity, this where Empathy and Citizenship meet.** This is where engaging the fullest part of the American idea lives.

Our hope is that through the pre-show preparation, our performance, and the post show discussion, we have provided you with the tools to have what will be an ongoing and transformative dialogue with your students/groups.

Key in having the kind of experience that we strive for is encouraging everyone involved to be as honest as possible about themselves and their biases. Part of moving toward this end is being willing to look at the whole of our cultural, religious and sexual selves, honestly. This is where empathy steps to the forefront.

Our objective is never to hurt, disrespect, or dishonor anyone in an effort to understand their position. We must start with the promise that every person’s reality is exactly that: **“Their Reality.”** If we are not oriented to it, then we have no basis for judgment. This is often where the breakdowns begin.

The vast majority of every cultural group, no matter what their major distinctions, aspires to many of the same things that you and most others do. There will always be exceptions within each group, but they are just that.

To come onto the field of difference, for the sake of understanding, we must encourage all to keep empathy in play, especially while the most difficult questions are being asked. Empathy also dictates that you give the asker the latitude to make a mistake in the, at times, awkward effort of getting to know you as a person. It is fear that usually keeps us from engaging the unknown. Every teacher knows that the fear of asking a “dumb question” makes most students ask no questions. The principle is the same. We, the teachers and leaders, must work to foster an environment of comfort, so as to reduce fear and maximize openness.

Part 2 is to be used after the performance. (We will speak more about that later.)

Expected Results:

It is our hope that, by using the outline and engaging your students in the activities and discussion, you can help them to address some of their own biases, prejudices, and miss-beliefs about other racial, ethnic, religious and social groups, and to gain a deeper sense of our commonality. For the college audiences, we hope that they will take the opportunity to investigate groups and organizations on campus that represent perspectives and orientations different than their own (ethnic, religious, sexual orientation, etc.).

PRE/POST QUESTIONS AND GAMES

The questions/statements we supply can be used as the teacher or group leader sees fit. We do not intend for you to use them all (This includes the “diversity bingo” questions). Please pick and choose the ones that you think will resonate most strongly with your group. We also give you license to use them before or after the performance. You can revisit some, if you think your group will have gained deeper insight after the performance. You know your students or group best.

GAMES

We know that just asking a series of questions may not work for every group, so we have supplied a couple of game models that we use in our more intensive workshops, to give you a chance to be playful with your group and get them moving. These games are just a frame that gives a more active structure for asking questions. What we often have done, is add questions that are less issue-oriented, for the sake of keeping the groups relaxed and engaged. There will be many examples on the following list, but first the games.

STAND UP/SIT DOWN

As you ask the questions, ask people to stand up if the question applies to them. If they are already standing, ask them to sit if the question does not apply to them

FOUR CORNERS

Mark out four corners in the room; or at least four places that are separate and distinct from one another in your space. You may want to number them or use colored paper to distinguish one from another. When you ask a question or make a statement, instruct students to move to the number or color that you assign to the question or statement. They can move around the space as the questions apply to them. For Example; One question/statement may be: ***“If your parents got divorced, move to the Red Corner” or “If your family owned a pet move to the Yellow Corner”***

WIND BLOWS/ALL MY NEIGHBORS

Have all the members of your group sit in a circle (in chairs). The leader will begin standing in the middle of the circle with a chair and a hat full of statements made from the list. The leader will read a statement prefaced with the phrase “The wind blows for.../ “All my neighbors who...” (it does not matter which of the two statements is used). The statement must apply to them as well as a few other people in the circle

(i.e. “the wind blows from everyone who grew up in a major city”, or “All my neighbor who have more than one sibling”). So, if the person in the middle picks a statement from the hat that does not apply to them, he/she continues to pick a statement until he/she finds one that applies. Once the question has been stated, those to whom the statement applies, must get up and move to a different chair. You **cannot** move to either chair directly next to your own. The next question gets asked by the person who finds themselves without a chair at the end of the round.

DIVERSITY BINGO (Bingo Cards not included in this document)

This game is played just like the standard bingo game with a couple of exceptions:

1. No one should be sitting, unless given individuals have physical limitations that make standing problematic.
2. The players do not fill out their own cards

Pass out a card to each player. The group leader calls out the letter and number, just like in standard Bingo. Once that letter/number is called, the players have to find someone in their group to whom the statement in that given box applies. They can do this by asking around, or, if that person knows the statement applies to them, they can volunteer the information. The players need to get this person to initial the square that applies (no one can initial their own card). The game continues until a few people have gotten BINGO. Then verify the winners. Prizes are always a bonus!

WRITTEN/HOMEWORK ASSIGNMENT

We encourage teachers/group leaders to give their groups a “pre-show research assignment” as a way to introduce them to the difficult outcomes of hate and bias.

For Colleges:

- *Can they find out the on campus statistics of acts of bias/hate/vandalism/assaults (sexual, racial, Religious, etc.)
- Do you have access to “Clery Act” or “Title IX” data?

For all groups and Schools:

- Can they find our local, regional, or national statistics of criminal acts of bias/hate/vandalism/assault (sexual, racial, religious, etc.)
- Can they find out the number of active extremist/hate base organizations operating in the U.S. Currently (recommended sites: Please see DOD social justice link*)
- Can they find any specific acts of bias or hate in the news.

Once they have compiled the information, ask them:

1. What did they learn that they did not realize before?
2. How has it affected them?
3. Has it changed the way that they view things?
4. If so, what will they do differently?

Essential Questions:

Our hope is that students will be able to answer the following essential questions about themselves and relationships between different ethnic, cultural and social groups:

1. What biases/prejudices do I have?
2. How much do I allow those prejudices to affect my behavior and decisions?
3. What motivates prejudice or bigotry?
4. Do I engage people who are different from me openly?

GENERAL QUESTIONS AND STATEMENTS

- What percent of your good friends come from a different background than you?
- How many (first generation) different nationalities do you engage with on a regular basis (look at you regular movements over a week and point out how many people are different than you by color accent or religion)? What is the nature of your relationship with them?
- Have you ever been in love?
- Are you in love right now?
- Have you ever felt lonely in a crowd of people?
- Have you ever witnessed a violent act?
- Have you ever been the victim of a violent act?
- Have you ever felt so bad that you didn't want to live?
- Can you communicate openly with your parents?
- Can you communicate openly with your teachers?
- Are you not sure of who you are sometimes?
- Are you an only child?
- Have you ever cheated?
- Do you know when your ancestors arrived in the U.S. (pre-slavery, post-slavery, post-WWII)?
- Do you know where your ancestors come from?
- How far back can you trace your ancestry?
- Do you think older people understand young people?
- Have you ever rushed to a friend's aid in a fight?
- Have you ever rushed to a stranger's aid in a fight?
- If I found a wallet with \$100.00 in it, I'd keep the money.
- If I could cheat on my partner and know I wouldn't get caught, I would.
- I have thought sexist thoughts about specific people.
- I have thought racist thoughts about specific people.
- I have done something, that if my parents found out they'd be pissed.
- I have broken a bone.
- I have been in the hospital for more than a night.
- I have lost a loved one.
- I have someone in my family who is gay.
- I have a good friend who is gay.
- I am uncomfortable around gay people.
- I have my own car.
- I know people who are racist.
- I know people who are sexist.
- People in my family are racist.
- I love pizza.
- My family would have a problem if I dated outside of my race.

- My family would have a problem if I dated outside of my religion.
- I have stood up to someone who made a sexist statement.
- I have stood up to someone who made a racist statement.
- I like to exercise.

POST-SHOW QUESTIONNAIRE

These questions are based on your students having seen “The Black-Jew Dialogues.” Some of the sketches are used as the heading to address a series of questions. Others are meant to stand alone, but are placed where they are brought up in the performance. We will address some of these questions in the post-show discussion, but given time constraints, this discussion will only scratch the surface. We hope that you will be committed to following-up with the issues and ideas raised. Some questions may not apply based on the content you see. The show is sometimes reduced in terms of time or content. We have chosen to keep all the questions because, even though they may not be covered in the show, they still have relevance.

THE BIG QUESTIONS (to be raised right after the show)

- What stuck out in the show for you?
- What did you agree/disagree with in the show?

SCENE BASED QUESTIONS

OPENING

- Have you ever told a _____ Joke?
- What are some of the ones that you have heard?
- How honest do you believe people are about their feelings toward other cultural groups?

SLAVERY SKETCH

- What role do you think slavery played in shaping America?
- What role do you think slavery played in shaping American life today?
- Do you believe people talk honestly about the role slavery played in America?
- What do you know about slavery on a worldwide scale?
- How much do you know about your own peoples' history both good and bad?
- (“Everybody’s dirty”)

MABEL AND ESTER (The Old Ladies)

- What stereotypes have you heard about any group? (“Why are you people so violent/cheap?”)
- Do/Have you challenged their credibility?
- Are there any stereotypes that you have ever believed?
- Have you challenged the people who have used them?

WHAT’S IT LIKE TO BE.....(Ron explains video)

- How much of your cultural story do you know?

RELIGION (The Bar-Mitzvah boys)

- What role does religion play in your life?
- What do you know about other faiths/faith in general?
- How well do you understand faith?

CULTURAL SENSITIVITY (How does it feel to be.....)

- What do you know about the _____ experience?
- What do you understand about the _____ experience?
- Do you believe America is biased? (If not, why? If so, how?)
- What biases do you think exist in America? (If any)
- What evidence do you have to prove this?
- What do you think it is like to be (a) _____?
- Do you believe you have a responsibility to/for other? (if so, how? If not, why?)

FEAR AND COMFORT (rednecks, O.N.E Program, Feareotypes)

FEAREOTYPES

- do you believe “feareotypes” exist? (If not why)
- What do your parents fear that you do not?
- Can you point out a policy, pattern, or behavior that you see in your daily life that seems to be fear-based?
- How does the media play into promoting/dispelling Feareotypes?

FEAR (“What do Jews/Blacks fear the most?”)

- How much do you know about the struggle of any groups in America? The World?
(For example: Muslims, Gays, People of a different color)
- What can you do about it?

We urge you, as educators to have your students visit our Dialogues On Diversity website: www.dialoguesondiversity.com and check out our Social Justice Page. You will find dozens of sites, broken down into Social/Cultural/Religious/Gender Identity Groups, as well as a range of Social Justice Groups and Organizations, and Statistical Data and Research sites as well

The best way to bring people together (outside of free food), is to give them knowledge and comfort to make them willing to engage others. We hope this workbook can help you start this journey.

www.dialoguesondiversity.com