NEW VOICES IN THE MEDIA:
The INTER-RACE Race & Media Guidebook

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The directory listing is extensive but not comprehensive. Please use the back page to send information on a group or person which you believe should be considered for a directory listing. All of the directory listings in this guidebook will be updated periodically. To those people and organizations not listed who believe you should have been included, we apologize. THE LISTING OF ORGANIZATIONS IN THE DIRECTORY IS NOT AN ENDORSEMENT BY INTER-RACE OF THEIR CAUSE OR BUSINESS.
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FOREWORD

Death is not a stranger to our neighborhood. Crack raids are familiar. The news that two innocent African American senior citizens had been killed in a police crack raid was extraordinary. Each newscast brought worse news, Lloyd Smalley and Lillian Weiss, a blind woman, died in her bed—the victims of a tear gas grenade that caught fire. There were meetings, press conferences, lawsuits.

A group of community members, police officials and journalists began meeting in our home. What began in a North Minneapolis living room on a cold night in January, 1989, has grown into a Twin Cities-wide effort to improve racial coverage in the media.

More than 30 members from all Twin Cities daily media, as well as Mpls/St. Paul Magazine, Twin Cities Black Journalists, Minnesota Minority Media Coalition, The Jewish Community Relations Council/ADL, St. Paul Pioneer Press, Star Tribune, WCCO-TV, KSTP-TV, and KARE-TV began meeting. The group began holding critique sessions with the staff of the daily media with the goal of providing more accurate coverage and healing misunderstanding and mistrust between the community and the media. Doug Stone, served as the project's first coordinator.

Major issues that emerged from the discussions included: media stereotyping of people of color in the selective use of photographs and video tapes; failure to include people of color in stories about everyday life, and using loaded words to describe people of color. Journalists also discovered that they had limited knowledge of news sources in communities of color.

This booklet is one of two guidebooks designed by the media working group. We offer here suggested guidelines on coverage of racial issues and lists of sources from all communities of color. The second guidebook provides information to the community on how to access the media and provides lists of media contacts and "how to" articles on press releases, opinion writing and effective critiquing.

A member of the working group, Dan Olson of Minnesota Public Radio (MPR), has provided the leadership, vision and hardwork necessary to bring this guidebook to fruition. Minnesota Public Radio has been a wonderful partner in this venture. The project has been assisted by six interns through the financial assistance of CURA (The Center for Urban and Regional Affairs, University of Minnesota), INTER-RACE and the School of Journalism, University of Minnesota.

We are grateful for the support of the working group, our funders, and most of all, our supporters in the community.

Vivian Jenkins Nelsen
President and CEO, INTER-RACE
March 27, 1994
Purpose

It is through the media that most of us learn about our communities and those beyond our own. NEW VOICES IN THE MEDIA: The INTER-RACE Race and Media Guidebook can be used to quickly locate people of color in the Twin Cities. Their voices are an essential part of any media account where issues affecting people of color are addressed. More than that, they should routinely be part of media coverage of any event which affects the lives of people in Minnesota. Use of this directory will bring balance, accuracy and enrichment to your report. Media professionals who cultivate a wider range of contacts among people of color will help correct misleading media stereotypes.

How to use this directory

The directory section is an alphabetical listing of organizations followed by a list of individuals. They are current as of March 1994. The directory will be updated periodically. In many cases the organizations are rather small and have only one or two names of people who speak for the group. More names are listed for larger organizations.

The directory is available electronically on the UNITED WAY BULLETIN BOARD. Call INTER-RACE for the telephone number to gain access.

A word about facts, statistics, points of history and other information in this directory:

All of the factual information has come from official sources:

- The Minnesota Planning Office
- The Metropolitan Council
- The City of Minneapolis
- The City of St. Paul

Analysis of the factual information is drawn from the publication produced by The Urban Coalition and the Wilder Foundation, PROFILES OF CHANGE: COMMUNITIES OF COLOR IN THE TWIN CITIES AREA.

Points of history have been drawn from the Minnesota Historical Society's, THEY CHOSE MINNESOTA - A Survey of the State's Ethnic Groups.

The guidelines for coverage have been drawn from:

COVERING THE COMMUNITY, by the American Society of Newspaper Editors,

COVERING L.A.'s MAJORITY, by the County of Los Angeles Commission on Human Relations,


THE AMERICAN INDIAN AND THE MEDIA, by the National Conference of Christians and Jews, Minnesota-Dakotas Region.
Thanks...

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MMEP, the Minnesota Minority Education Project, at Augsburg College in Minneapolis.
The American Indian Learning Resource Center, at the University of Minnesota, Minneapolis.
The Minnesota African American, the Minnesota American Indian and the Minnesota Hispanic Chambers of Commerce directories.
Why We Need to Use the Racial Diversity Handbook

by Don Shelby

One day, in 1991, I was asked to speak to a group of students at St. Paul’s Central High School. I had been asked to speak on the subject of the negative images of African Americans so often seen on broadcast news. I came prepared with my defense. I was prepared to tell these students, most of whom were African American, that to sugar-coat the facts of minority crime and poverty would be treason against truth.

After all, I was prepared to say, by continually holding up these images, we would all eventually benefit. Society, I was going to tell them, historically reacts with curative measures when daily confronted with its dirty laundry. I was going to tell them that they shouldn’t be offended by the negative images of African American criminals on TV, because, while painful to watch, these are growing pains.

I wanted them to know that I would never be a part of a racist endeavor. I was going to tell them how Martin Luther King, Jr. was my hero. I wanted them to know that I chose journalism because I wanted to help tell the story of injustice. In order to understand where I was coming from, they needed to know that the seminal image that drove me to this career was the sight, on television, of dogs being sent to attack African Americans in Mississippi who merely wanted to vote.

I was going to tell them all of that. Set them back on their heels a bit. I just wanted them to know who they were dealing with.

But, before I could get any of that out, a young man held up his hand, and I called on him. This is what I remember him saying: “People watch your newscast, Mr. Shelby, and they are afraid of me. They are afraid to get on an elevator with me. They walk to the other side of the street. I can see it in their eyes. They think I’m a criminal. I can tell that they are afraid of me. They feel that way, Mr. Shelby, because they don’t know me. They don’t know me because you never talk about me. The only black people you ever talk about are criminals and gang bangers.”

A young woman raised her hand, then spoke: “I think there is a lot more racial prejudice and hatred today than there used to be. And, I think it is your fault. I thought journalists were always supposed to tell both sides of a story. You don’t do that with us. Why?”

Then another student: “Every time St. Paul Central is on the news, it’s about some fight or crime. Why don’t you ever tell the people that we got more Merit Scholars in this school than any other school in Minnesota? We are an inner city school, with some problems and some bad people. And we’ve got some great students and smart ones, too. And, nobody in this room has ever been in trouble with the law. Don’t ever hear you say that. Why? How’s that make you feel, Mr. Shelby?”

That is why they call it school.

From that day forward, the idea of racial diversity in news coverage, of mainstreaming minority images and reaching out for more balance became more than an intellectual enterprise. We had talked about doing something for years. But, there was always that notion that such an effort might result in tampering with reality, or manipulating the message. It kept a lot of us from taking the necessary steps.

We held to custom and tradition that said it was not the role of a free press to become the press agent for any group. If the press — print and electronic — ruthlessly reports the facts, society will take the steps necessary to correct the problems, eventually.
What we were failing to see, however, was that the press had been creating one of the problems it was urging society to solve. It came as shocking news to us. It was humiliating to realize that we were not the crusaders, but the perpetrators.

A few became convinced. The convinced proselytized. The word spread and conviction followed. There is still no consensus. There are enough believers, however, to get this book published and in the hands of the people who will make a difference.

In order to properly use this document, you must first believe that the free press cannot assist in the strengthening of the civilization until it confronts and corrects its own weaknesses. I had help. I am indebted to some St. Paul Central students. Some young folks who'd love an even chance if we'd give it to them.

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Don Shelby is a news anchor at WCCO Television in Minneapolis.
Nelsen’s Axioms on Race and Coverage

by Vivian Jenkins Nelsen

During the last five years I have visited newsrooms, held critiquing sessions with media professionals, and spoken on community panels about racial coverage. A number of issues continue to resurface and so, I offer the following observations on improving coverage.

NELSEN’S 1st RULE: Never believe your own propaganda.

Most of us grew up believing the notion that the press is objective. We were told this many times by the press—one person’s PR is another’s propaganda. Many media professionals still believe that they are “objectively reporting” news events. In these cynical times, almost no one outside the press believes this. Most of us believe that it is impossible to be truly objective or impartial, since our experiences, beliefs, and fears color our view of the world. Objectivity is certainly a laudable goal, but it is not yet the national operating standard for reporting across cultures. Recognizing latent biases and lack of knowledge is the first step toward fair coverage.

AXIOM #1. All stories that include persons of color have a “racial artifact.”

You cannot avoid the issue of race in American life. Even stories that are not particularly about race are seen through the lens of each reader, viewer or listener’s cultural experience. Studs Terkel calls race, “The American Obsession.” It is critical to look at the story and ask, “What is the story about, and how many ways can it be racially misinterpreted?”

COROLLARY #1: Race is a conundrum, just when you’ve got it figured out—it changes.

We have developed some bad habits—we use race when it doesn’t matter and ignore it when it does. For example, persons of color are usually “over-identified” as “African American writers” or “African American dentists,” when they would rather be identified as a dentist or writer who is an African American. White people are “under-identified” because most stories assume whiteness as the norm. The proof of this is a simple test: pick a story and write “white” in front of every reference to a person who is not identified as a person of color, and you will see how artificial it feels.

Another complexity is how to use reporters of color. Can white reporters report on all of life, while their colleagues of color can only cover the inner city or the barrios?

When we write and talk about cultures different from our own we tend to describe the differences rather than the similarities between cultures, with the frequent result that the differences are negative. According to Dr. Orlando Taylor, School of Communications, Howard University, “What seems to be logical, sensible, important and reasonable to a person in one culture may seem stupid, irrational and unimportant to an outsider.”

The concept of race is always changing and it is important to work at understanding the new ways in which groups are identifying themselves. The words “Afro-American” and “colored” have been used for more than a 100 years. In the interim, the word “colored” has become generally repellent but is still used in the title of the NAACP for historic reasons. These nuances can be puzzling but critical to accurate reporting.

According to Dr. Taylor, understanding another culture is a “continuous and not a discrete process” and “stereotyping is probably inevitable in the absence of frequent contact or study.”

COROLLARY #2: Everybody wants to know about race when we shouldn’t tell them.

Inevitably, when a high profile crime has been committed, newsrooms are flooded with calls about the race of the perpetrator. When descriptions consist of, “black male, average height, medium skin color; no other identifying characteristics,” the race of the person should...
not be broadcast or discussed since this useless information can lead to racial misidentification and hysteria.

**COROLLARY #3: We all use code words and shouldn't.**

"Activist" is code for busy-body, trouble-maker, radical—someone who courts media attention. The word "activist" becomes that person's occupation and he or she loses the credibility of being three-dimensional. "Gang-related" now means young, male and African American. "Teen mom" has come to mean young, poor, promiscuous and African American.

**AXIOM #2. The more the media denies its power the more power it is perceived to have.**

While it is true that the reader, viewer or listener has the power to reject the media by turning off the television or radio, or canceling the newspaper, it begs the question because the media is a primary source of information about what's happening in the world. Media professionals have to examine the power that they wield and their capacity for doing both mischief and good. By using the same persons over and over again, a powerful reality can be created that a person is a leader and should be listened to.

Since many European American readers, viewers and listeners have little experience with persons of color and obtain their opinions through the media, it is imperative that persons of color be used as spokespersons on issues unrelated to color.

**AXIOM #3. None of us knows enough about the rest of us.**

If asked to name the Native American and African American who served as vice-presidents, most of us couldn't answer the question. All of us, for the most part have been "under-educated" about the history, lifestyles and contributions of groups different from our own. Even European Americans have been short-changed. It has been aptly said, "The winners write history," so, white children have not learned much about women, pacifists, labor leaders, etc. in their own group.

**AXIOM #4. Each ethnic group is different.**

All too often the assumption is made that all people of color have the same views, and concerns. We assume that "they" know each other and speak with a common voice. Many groups are ignored as "race relations" has become synonymous with black/white relations. Conversely, "the press" is often seen as a conspiracy aligned against racial groups. Community members have often been surprised to learn that people in various media outlets don't know each other.

**AXIOM #5. Don't assume that any group is monolithic.**

There is a wide variety of experience, personalities and points of view in every group. Look for it, search it out. When seeking balance, don't pit two people of color against each other but seek a continuum of views. Likewise, it is not helpful to seek the opinions of uninformed whites about communities of color.

**AXIOM #6. Every ethnic group and media organization has an "ox to be gored."**

Everyone has their blind spots, stereotypes and sensitivities. Goring another person's ox, e.g. poking their cow with a sharp, pointy stick—can bring howls of distress from both the cow and it's owner—that's justice. When it is our cow, it's an outrage! We are all thin-skinned in this era of so-called "political correctness." Get over it, and get on with it.

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*Vivian Jenkins Nelsen is President and CEO of INTER-RACE, a Minneapolis-based think tank and research organization.*
Picturing the Alternatives

by Leola Johnson

It was 6 a.m., and I was doing what I usually do: Lurching toward the front door, half asleep, headed for my morning fix of news. I stuck my hand out the door into the spring chill and picked up the morning papers: For my morning news fix, I require both the Strib and the Pioneer Press, with a little “Morning Edition” on the side.

By the time I had drawn my arm back inside, I had been shocked into full consciousness by the chill. I unrolled the papers, and the first thing I saw was the picture of a Black child, a ninth grader, sprawled out dead on a street in south Minneapolis. The Minnesota cold still shocks me in the morning, but these pictures do not. I’ve gotten too used to them. They are as normal as coffee for breakfast.

I’m sorry I’ve gotten used to them. At the beginning of the crack wars, during the Reagan administration, I spent a lot of time in Philadelphia, working at the Inquirer on the copy desk, and I was in a constant state of shock at the daily images of Black death and destruction in the news. The destruction of Black youth was particularly shocking to me. Every picture of an innocent Black child killed in the crack wars reminded me of the vulnerabilities of my own two sons. In every image of a Black male child who had succumbed to the culture of crack, I saw what could lie ahead for my own children.

The abuse and neglect that Black children faced in Philadelphia was heart wrenching to me. I remember a particularly shocking set of pictures, pictures which made me physically ill, of a female child’s smiling face. The picture went with a story about how the girl had been left to starve in an apartment by her mother who had moved out and locked the child in. The police found the child’s body several months later, mummified and in a kneeling position at the foot of the bed.

But today, nearly a decade later, I am no longer shocked. I have seen too many of these pictures. They have become so normal that I have come to accept them as a regular part of a normal life. Pictures — both still photography and video — are especially powerful because viewers assume that they show “reality.” And, in an important sense, they do. The 15-year-old Black youth in South Minneapolis is really dead. The little girl in North Philadelphia is really dead. But that isn’t the whole picture of Black American life in the 1990s, although one might think it were if one only knew that life through the mass media.

When I was working on the copy desk, during the days when I was in the greatest danger of giving in to despair, I used to pull myself back to balance by using what I called the “police radio reminder.” I would remind myself that working on the metro desk of a major daily is a lot like confining your media use to the police radio. If all you hear about is the death and destruction in a city, you are likely to overestimate how much death and destruction there is. Millions of people live in this city, and most of them are not caught up in pathology, I told myself. I need to go out and see the city in another way. And I did. And it brought me some comfort.

But here I am, ten years later, no longer even shocked enough to use the “police radio” reminder. The images no longer automatically fill me with despair. There have now been so many of them, that I no longer even think about them deeply. I simply consume them, like some people consume movies. And that is, I think, the danger of the unrelenting parade of Black pathology that has filled our news pictures over the past ten years.

I think this has happened to a lot of news consumers in our society. They've gotten so used to Black pathology that its images no longer shock them. They no longer think about these images, they simply consume them. Indeed, other news consumers may be even more
unmoved by these images than I am these days, because at least I still question the assumption that what we see in pictures and videos is “real.”

What keeps me questioning the “reality” of the visual is an emerging line of academic research pointing out how a set of social conventions and choices shapes what we take to be “reality” based on the pictures we see. For example, the convention in most newsrooms that news consist of the “unusual” or that it must involve “conflict” or something “bad” dictates that most of what we see in the media is pathological. But that doesn’t mean that the society the media pictures is mostly pathological.

And the question I think I need to ask myself, the question that will serve as my “police radio” reminder in these times, is what reality about Black life and culture, and about race in general, do the pictures of Black pathology ignore or exclude? How do they, in fact, distort the nature of life in White America as well? I can think of a few of these missing or distorted images right off the top of my head. Current conventions of racial representation in news photography and videography exclude pictures of White people victimizing Blacks (and other Whites) in White-collar (as opposed to street) crimes. Current conventions of racial representation in news photography excluded pictures of White people (and especially middle class White people) engaging in illegal behavior, because they usually do so behind closed doors and not in “public.” People using cocaine in a middle class living room in the suburbs are not considered photogenic, while pictures of people using crack on a street corner are considered photogenic.

Pictures of Black people engaged in nonpathological behavior that fits the U.S. norm, but that do not lead to economic mobility (such as long form photo projects on Black people in minimum wage jobs) are not considered photogenic. They have no “news peg”. Nothing is happening but the “usual.”

These are only a few of the “realities” that current news pictures and videos exclude. I think that news photographers and videographers need a “police radio reminder” now, and they need to give their audiences one as well. If we don’t get a glimpse of the whole “reality” we may all soon fall into despair. As “photogenic” as Black pathology might seem, it is not the whole truth, and putting it out there as though it were is quite dangerous.

Dr. Leola Johnson is a professor at the University of Minnesota’s School of Journalism and Mass Communication in Minneapolis.
General Guidelines for Covering People of Color:

The views of people of color should be reported as part of regular daily coverage. Include voices and faces of color in reporting not only on issues which may affect their racial or ethnic group, but also on broader issues which affect us all.

Avoid use of the term, “inner city”; it is a perjorative description for a place where poor people of color live and where crime is high. It is inaccurate and not descriptive. There are neighborhoods in both Minneapolis and St. Paul with concentrations of poor people and higher than average crime rates. But the populations of the neighborhoods are diverse in race, ethnicity and economic status.

Covering African Americans

by Ron Wade

I so long to be judged as an individual in daily transactions.
— If I’m stopped by a police officer, I’d like it to be because I’m speeding or weaving or violating traffic laws.
— If clerks at all-night gas stations and grocery stores are frightened of me, I’d like it to be because I act furtively, belligerently, aggressively, threateningly.
— If I’m warned that “this (parking lot, apartment swimming pool, suburban park, row of seats) is for members only,” I’d like it to be because I’m trespassing.
— If I’m standing in the lobby of a hotel and asked to take a resident’s bags to a guestroom, I want it to be because I work there as a bellman.

I don’t want it to be because my skin is black.

But all of those things and more have happened to me. Why? Because of stereotypes, of a perception about black people, what they are, what they should be. Because of America’s history of racial conflict — from slavery, to segregation laws, to openly voiced prejudices to whispered biases that have become embedded in our cultural subconscious.

Those stereotypes have an awesome power, based as they are on shards of truth. And my profession, journalism, has a lot to do with keeping alive those stereotypes that constantly affect how minorities are treated by the majority. Even in how we perceive ourselves, our own self worth and our value to society.

Here’s my view: Most black people are hard-working, decent, law-abiding, God-fearing citizens who want decent places to live, decent consumer and creature comforts, challenging work, satisfying leisure, want our children to get good educations and become productive adults.

We cut our grass, buy groceries, do laundry, shovel snow, endure rush hour, go to zoos, buy cars and clothes, worry about taxes and medical care, celebrate holidays, believe in capitalism, believe in the democratic promise of America.

We have disproportionate problems with crime, poverty, lack of education. Of course, some of it is our own doing, but a lot of it is the result of our history on these shores.

Here’s the view I see in the media: Blacks mostly commit crimes, leech off society through welfare and other government freebies, are at our natural best as athletes and entertainers, but generally are the poor, urban masses to be pitied or feared by whites. There are the occasional successful black citizens, but they are exceptions.
It is a devastatingly simple formula, based on a belief or acceptance of a belief about the races: the good things are the achievement of whites, and the bad things the fault of people of color.

Examples:

- A newspaper article wonders whether the Twin Cities is a strong market for book sales because of "our Scandinavian heritage of love for the written word."
- A magazine article wonders whether the longevity of Minnesota women is due to a large extent to their northern European heritage and whether, as "our Germanic and Scandinavian heritages blend with other nationalities and colors, we someday may be stripped of our longevity title."
- A TV broadcast about a murder in a neighborhood says there are three salient points about the community. The first one: It's predominantly black. It is also noted that the community has a high percentage of low incomes and a growing transient population. But race becomes the visible and easy answer to an issue of much greater complexity. And another small bit of evidence is given to the premise that you can identify the quality and safety of a community by the race of its residents.

White readers look to the media to feed their fears. It is routine for the Star Tribune to receive calls demanding to know if a criminal suspect was black. Or to berate the paper because they know the suspect is black, and we're trying to be apologists for blacks by not reporting what they view as a most salient fact. I note with interest the paucity of calls complaining that we did not say the suspect is white.

The media are doing a disservice, a frightening one, with horrible implications for our society if the impression they leave is that the good things about this community are the result of hard work by white people and that the threats to the vaunted "quality of life" in this community is represented by people of color, particularly black people.

The issue is so much more complex. Crime, poverty, lack of education, lack of ambition, lack of hope, lack of regard for others is not the proprietary control of any given racial group.

To the extent that the news media do not reflect that — that they focus only on pathologies and show no balance — they have failed. For sanity's sake, I have to believe that they have good intentions and their failure is in the execution, not in the motive.

I do not ask for what many of my white colleagues consider an effort to skew reality — presenting a bunch of "positive" stories to balance out the reality of the negative. But I challenge all who come across this guide, journalist and non-journalist alike, to make it their goal to accurately reflect the whole of life in your community. And understand that an accurate reflection will show that blacks as a group are fundamentally not unlike whites in their perception of themselves: Most of us are good, some of us are bad, all of us must accept individual responsibility and are entitled to individual freedom.

I challenge you to struggle to make sure that the disparate and isolated presentation of facts still adds up to the truth.

Ron Wade, assistant managing editor/news production, has been at the Star Tribune 10 years, and a professional journalist for 18.
Reporting on African Americans:

The description, African American, is not universally used. Ask the preference of the person being interviewed.

Use of “articulate” or “qualified” to describe a Black person when not used for anyone else is an example of subtle bias.

Don’t use “ghetto” to describe an area where poor black people live - use the neighborhood’s name or the street name.

Don’t use “North Side”, and, “Selby-Dale”, to describe all northside Minneapolis or central St. Paul neighborhoods. Both areas have a significant but not a majority population of African American residents. Use either the correct neighborhood name, or a street reference such as, “the 3800 block of Colfax Avenue South.”

There are groups of organized black people who often speak as a single voice for their cause or their organization, but “the black community” is larger and more diverse than the opinion of a handful of frequently quoted sources. Cultivate new sources.

Rapists, drug dealers, and gang members come from all ethnic and racial groups. If the crime is important enough to report, it should be reported without regard to skin color unless race or ethnicity is a mitigating factor.

Avoid consistent use of a white “expert” or specialist to comment on or to analyze issues which affect African Americans. Cultivate sources in the black community, find black experts here or elsewhere.

A police description of a crime suspect as a “black male,” is not acceptable. It unfairly includes all black males unless it contains more descriptive information such as clothes, skin tone, weight, height, hair and so on.

Challenge your belief or anyone else’s belief that African American’s are in competition with other racial groups on an issue. The reporting of competition can create problems that didn’t previously exist. Media coverage claiming inter-racial competition must be verified by more than one voice.

Coverage of gang violence must be reported, but in the context of covering all other issues in a large metropolitan area such as housing, the environment, politics, the schools, etc. Media accounts which focus on gang activity among African Americans is objectionable if it predominates and other issues are excluded.

Be sure to use African Americans, as well as Asian Pacific Americans, Latinos and American Indians as sources in everyday stories and photos, and not just in stories about ethnic or racial groups.

A few points of history about African Americans in Minnesota:

- A few free blacks who were fur traders arrived in Minnesota in the late 1700s.
- Slaves, including Dred Scott and his wife Harriet Scott, came with white officers assigned to Fort Snelling after 1820.
- Local abolitionists helped secure the freedom of several African Americans who came to Minnesota with their masters in the early 1800s.
- James Thompson, who came as a slave to Fort Snelling in 1827, remained to become the only black member of the St. Paul Old Settlers Association.
• The first black church in St. Paul, Pilgrim Baptist, was founded in 1849.
• Blacks won the right to vote in Minnesota in 1868 after failed proposals earlier in the decade.
• 76 black people adrift on a raft in the Mississippi near Jefferson, Missouri and led by the slave preacher Robert Hickman were towed to St. Paul in 1863 by a steamboat captain assigned by the Minnesota governor to find workers during a Twin Cities labor shortage.
• In 1887, the WESTERN APPEAL newspaper in St. Paul became a voice for the concerns of many black residents.
• In the 1920s, restrictive housing covenants were common in Minneapolis-St. Paul neighborhoods as a way of segregating the population leading to concentrations of African American residents in a handful of neighborhoods including Ronde in St. Paul.
African American Artists Collective
593 Montrose Lane
St. Paul, MN 55116
(612) 736-4815
William Gosa, contact person
The collective aims at giving prominence to African American artists working in all mediums, including organizing of exhibitions.

(Minnesota) African American Chamber of Commerce
1219 Marquette Avenue, Suite 200
Minneapolis, MN 55403
(612) 371-0022
Robb Randle, president
Mike Glapion, chair of board 922-3202
The chamber seeks to build and strengthen the African community by networking in various forms.

African American Learning Resource Center
323 Walter Library
University of Minnesota, Minneapolis
(612) 625-1363
Sue Hancock, director
Tony Diggs, counselor
The center offers guidance, counseling and academic support for undergraduate African American students at the U of M.

African Student Cultural Center
University of Minnesota
Coffman Union 150
300 Washington Ave, S.E.
Minneapolis, MN 55455
(612) 626-2370
Erik Long
Horatio Butler, president
The center supports and organizes activities which promote political and cultural education for students and community residents.

Asili—Institute of African Women in the Diaspora (IOAWITD)
P.O. Box 11126
Minneapolis, MN 55411
(612) 593-5916
M. Anita Gay, co-director
Halisi Staten, 521-4914
Asili brings together women of African American ancestry to meet and offer encouragement to one another.

Aurora St. Anthony Area Block Clubs, Inc
770 University Ave. W.
St. Paul, MN 55104
(612) 222-0399
Ron Pauline, organizer
This club represents a center city neighborhood which includes an area Frogtown. Its members organize block watch and crime prevention activities. The club is an advocacy group seeking community development and is also a service agency sponsoring activities for young people.

Black Achievers, North Community YMCA
1711 Broadway Ave. N.
Minneapolis, MN 55441
(612) 588-9484
Doug Carter, executive director
Chuck Holmes, public relations 371-8709
Black Achievers is one of numerous Twin Cities “Y” youth programs at different “Y” locations serving Black youth. These programs offer before and after school care, self esteem counseling and activities, recreation.

Black Achievers, YMCA of Greater St. Paul
194 East 6th St., Box 44
St. Paul, MN 55101-1999
(612) 292-4126
Stacey Williams, program director
Teri Glick Anderson, director of communications
This St. Paul program offers educational career development to students grade 7-12 in St. Paul and its surrounding areas, with an African American perspective.

Black Caucus, American Library Association
East Lake Community Library
2727 East Lake Street
Minneapolis, MN
(612) 724-4561
Jerry Blue, delegate

Black Data Processing Association
Twin Cities Chapter
P.O. Box 40204
St. Paul, MN 55404
(612) 340-5432
Richard Erikson, president
Donna Rackard, administrative assistant
The group organizes activities to educate the public on public policies; it sponsors 36 different programs and services within the justice system and its members come from all walks of life.
Black Fire Fighters Association
Fire Station #4, 1101 N. 6th St.
Minneapolis, MN 55411
(612) 375-1830
Alex Jackson, president
The association is a support group for black firefighters and has evolved into an volunteer organization helping the public schools with Head Start programs.

Blacks in Government
(612) 293-0363
K. D. Steward, president
Barbara Dunbar, corresponding secretary 861-3954,
This group of employees advocates for people of color who work for the federal government. This is the Twin Cities chapter. The organization does recruitment and counseling.

Black Music Educators
165 River Edge Way
Fridley, MN 55432
(612) 571-0597
Donald Washington, president
Black Music Educators is the Twin Cities chapter of The National Association of Negro Musicians founded in 1918. BME offers performance and scholarship assistance to young people of color in the Twin Cities.

Black Relocation Association, Inc.
P. O. Box 582201
Minneapolis, MN 55458
(612) 623-4362
Imogene Koehler, president
This company helps African Americans relocating from other cities because of job changes find homes and make connections.

Black Storytellers Alliance
1112 Newton Ave. N.
Minneapolis, MN 55411
(612) 522-6559 FAX: 529-5951
Nothando Zulu, director
Jerry Blue, 724-4561
This group uses story telling to inform, promote culture, and transmit values of the African American community.

Black Teen Advancement, BTA
(The Collaborative Movement for Improvement, Inc.)
919 Lafond Ave
St. Paul, MN 55104
(612) 642-2000 (Wilder Foundation)
The Rev. Devin Miller, executive director
Mary K. Boyd, chair of the BTA board
BTA is a youth development organization serving African American young people with after school programs at seven sites, most in St. Paul public schools.

Camphor Memorial United Methodist/Project Spirit
585 Fuller Ave.
St. Paul, MN 55103
(612) 224-0341
The Reverend Rufus Campbell, pastor
Camphor is one of a number of predominantly African American churches in St. Paul.

Central Neighborhood Improvement Association
310 E. 38th St.
Minneapolis, MN 55409
(612) 822-3302
Jana Metge, director
Kari Kennotsu, assistant director
CNIA is a private, non-profit economic development organization. Its work includes redevelopment of Lake Street, and neighborhood housing. CNIA's area includes city neighborhoods with significant populations of people of color and the organization's staff and board representatives from the groups.

(The) City, Inc.
1545 East Lake Street,
Mpls, MN 55407
(612) 724-3689
(612) 377-7559
Clarence Hightower, president
Jane Blanch, board chair
Tom Helgeson, communications director
Deborah King, vice president administration
Richard Garland, V. P., programs
Brad Kinder, grants and program administrator,
Bobby Hickman, director of The City School, north side
Patricia Karsko, director of The City School, south side.
Spike Moss, counselor
The City, Inc. is a non profit agency that serves at-risk young people and families with a range of programs: schools, daycare and parenting, employment, a day treatment program, a chemical and HIV counseling program and youth outreach.

State Council on Black Minnesotans
2233 University Avenue, Suite 426
St. Paul, MN 55114
(612) 642-0811
Lester Collins, executive director
The Rev. Ian Bethel, board chair, 870-0114
The Council is the state chartered group which does research on and planning for issues affecting African Americans in Minnesota.
Education is Our Goal, Inc.
Zion Baptist Church
621 Elmwood Ave. N.
Minneapolis, MN 55411
(612) 377-5436
Major Topps, director
A youth development program located in a north Minneapolis church which offers transportation and a youth development program for young people.

Ethiopians in Minnesota, Inc.
1821 University Ave., #330S
St. Paul, MN 55104
(612) 645-4633
Bezabeh Assefa, executive director
Daniel Abeba, president of the board
The group offers human services for Ethiopian immigrants and refugees in Minnesota including employment services.

Glendale Resident Management Corporation
90 St. Mary's Ave. S.E.
Minneapolis, MN 55414
(612) 342-1986
Kathleen Patton, executive director
Keri Poorpe, 342-1986
This group serves the Glendale Public Housing community with community and economic services. The group manages the 180 dwellings for people on welfare.

Greater Friendship Baptist Church
3805 3rd Ave. S.
Minneapolis, MN 55408
(612) 827-7928
Rev. Dr. James Porter
GFBC is one of several Minneapolis churches with a predominantly African American membership.

Hallie Q. Brown Community Center, Inc.
270 N. Kent St.
St. Paul, MN 55102
(612) 224-4601
Fred Williams, executive director
Dorothea Burns, assistant director, building coordinator
A human service agency, a United Way affiliate providing day care through senior services. Also, the center is administrator for the Martin Luther King multi-service center which is eleven agencies, public and private.

Hospitality House, Boys and Girls Clubs
1220 Logan Ave. N.
Minneapolis, MN 55411
(612) 522-4485
Jon Kramka, program director
Donnie Latimer, youth advocate at North and Henry High Schools in Minneapolis 522-4485
Efron Smith, youth advocate at the south Minneapolis Boys and Girls Club 823-5040
The club offers education, school attendance and social programs along with support groups and physical activities.

Institute on Black Chemical Abuse
2614 Nicollet Ave. S.
Minneapolis, MN 55408
(612) 871-7878
Ms. Salimah Majeed, director
Jeffrey Hunsberger, deputy director
IBCA offers family health and family preservation services and is 20 years old. Chemical dependency assessment, referral, treatment and aftercare is offered as well as individual and family counseling. IBCA also offers home based case managers.

Inter-Faith Mt. Olivet Church (Baptist)
451 W. Central Ave.
St. Paul, MN 55103
(612) 227-4444
The Rev. James W. Battle, pastor
Dave Conover, administrative assistant, deacon
Mt. Olivet is a longstanding, mainly African American center city church, involved in youth service activities, including a laboratory school program, and Wednesday family night.

Johnny Baker Post #291
3010 Fourth Ave. S.
Minneapolis, MN 55408
(612) 825-3581
Commander James Williams
The Post is an American Legion veterans group organized in 1919, with about 199 members. It gives scholarships and other financial support to community causes.

KOFI
Wilder Foundation, Ramsey County, St. Paul Schools,
(612) 293-5408
Rudy Rousseau, director
Lester Bentley, counselor
Menji Riley-Batiste, counselor
KOFI is a self-esteem counseling and education project for African American grade schoolers in St. Paul.

New Voices in the Media
KMOJ Radio
501 Bryant Ave. N.
Minneapolis, MN 55405
(612) 377-0594
Leon Williams, interim director
Ora Hokes, chair, Board of Directors
KMOJ is a Minneapolis radio station whose music and personalities appeal to an African American audience. It is an 18 year old community service, news and entertainment radio service.

Many Voices/ Playwright Center
2301 Franklin Ave. E.
Minneapolis, MN 55406
(612) 332-7481
Sally Sand, outreach director
David Moore, executive director
Many Voices hosts culturally focused discussions for playwrights of color and gives them financial support.

Minneapolis Black Police Officers Association
Sargent Donald Banham Jr., president
Minneapolis 4th Precinct Station
(612) 673-5704

Minneapolis NAACP
P.O. Box 8237
Minneapolis, MN 55408
(612) 822-8205
Reynaud Harp, president
William Davis, first vice president, 348-8858
Roger Clarke, director, Back to School/Stay In School program, 822-4168
Dorothy Woolfork, spokesperson 823-1795
The Minneapolis NAACP chapter is an advocacy and service group for African Americans. It is a local chapter of The National Association for the Advancement of Colored People, one of the country's largest and oldest groups serving Black people.

Minneapolis Urban League
2000 Plymouth Ave. N.
Minneapolis, MN 55411
(612) 521-1099
Gary Sudduth, president, CEO
Willie Adams, chair, Board of Directors 673-5066
Stella Whitney-West, vice president Community Outreach 827 5673.
The Urban League is an African American advocacy organization which also offers services ranging from early childhood education to employment counseling. This is the Minneapolis chapter of the National Urban League, a major advocacy group for the interests of African American people.

Minnesota Alliance of Black School Educators
4548 5th Ave. S.
Minneapolis, MN 55409
(612) 529-1712
Kathleen Gulley, president
Cattrell Cooper, member 822-5221
This is the Minnesota chapter of a national organization. Alliance is a support group for newly hired Black school teachers.

U.S. Alliance of Telecommunications Professionals-Minnesota Chapter.
P.O. Box 580335
Minneapolis, MN 55458-0335
(612) 663-2190
Mikki M. Murray, president
Tamera Irwin, member 663-4478
The alliance members are mainly Black employees who are U. S. West workers. The chapter is a service organization and a network for helping African Americans find jobs.

Minnesota Black Nurses Association
217 Birnamwood Drive
Burnsville, MN 55337
(612) 529-2825
Arletha Blanks, President
The association offers mentoring and recruiting of African Americans in the health care professions, as well as community service such as working at the health tents for JuneTeenth and Rondo Days.

Minnesota Suburban NAACP
P.O. Box 24388
Edina, MN 55424
(612) 920-8371
Frank Taylor, president
This group is the suburban counterpart to the Minneapolis and St. Paul chapters of the NAACP and keeps track of the concerns of Black people in Twin cities suburbs.

Minority Education Recruiters and Counselors
450 North Syndicate, #116
St. Paul, MN 55104
(612) 647-1142
Jewelean Davison, director
A resource for minorities to use for education and job placement. The group holds an education fair once a year, and two job fairs a year. In addition to their education and employment programs, they also have an awards program.
Miss Black Minnesota Pageant Inc.  
P.O. Box 580147  
Minneapolis, MN 55458-0147  
(612) 588-9602 or (612) 228-1795  
Jewelean Jackson

Model Cities Family Development Center  
580 Fuller Ave.  
St. Paul, MN 55103  
(612) 222-6090  
Cynthia Curry, executive director  
Gloria Thomas, director of social support services  
Jamie Cooper, director of early childhood services  
An affiliate of Model Cities of St. Paul, provides social services to those in the Summit/University area of St. Paul.

Model Cities Health Center  
430 N. Dale St.  
St. Paul, MN 55103  
(612) 222-6029  
(position of director vacant as of 4/1/94)  
The Health Center offers pediatric and adult medical and dental care to low income residents of the area.

Model Cities of St. Paul, Inc.  
430 N. Dale St.  
St. Paul, MN 55103  
(612) 290-9210  
Beverley Oliver Hawkins, CEO  
Model Cities is the administrative arm of both the Model Cities Family Development Center and the Model Cities Health Center. It Aids these organization in operations, PR, and funding.

National Association of Black MBA's—Twin Cities Chapter  
P.O. Box 2709  
Minneapolis, MN 55402  
(612) 649-4545  
Dawn Harris, president  
Jeanne McGee, vice president  
The chapter is a network for MBA degree holders. The association has 2500 members in 25 chapters across the United States.

New Beginnings Baptist Tabernacle  
4301 1st Ave. S.  
P.O. Box 50712  
Minneapolis, MN 55405-0712  
(612) 870-0114  
Rev. Ian D. Bethel, pastor  
The church is one of a number of predominantly African American groups which sponsors programs to help feed the hungry and give out clothing along with promoting community organizing.

New Life Family Services Oasis Crisis Intervention Center  
9920 Zilla St. NW  
Coon Rapids, MN 55433  
(612) 755-3035  
Jodie Frick-Formciller, PR coordinator  
Palmer Yuglsdal, executive director  
A pregnancy center, offers pregnancy testing, counseling, a maternity closet, and support groups for abortion and infertility.

New Salem Missionary Baptist Church  
2309 Plymouth Ave. N.  
Minneapolis, MN 55411-4497  
(612) 522-2951  
Rev. Jerry McAfee, pastor

Nidra King Center (Save the Children)  
1702 Glenwood Ave. N.  
Minneapolis, MN 55405  
(612) 374-5047  
Bobbi Coleman, director  
The center offers help to children; it operates a clothing closet and food shelf. It offers counseling for both children and adults and after-school activities for children.

Northside Child Development Center  
1011 14th Ave. N.  
Minneapolis, MN 55411  
(612) 529-9107  
Helen Jirak, director  
The center offers help to low income families of the near north side of Minneapolis. Serves children from 6 weeks to 12 years of age.

Operation Outreach  
2418 Plymouth Ave. N.  
Minneapolis, MN 55411  
(612) 588-5891  
Jackie Starr, director  
The group is a computer-based literacy program to help kids learn to read.

Penumbra Theater Company  
270 N. Kent St.  
St. Paul, MN 55102  
(612) 224-4601, ext 249  
Lou Bellamy, artistic director  
Daniel Alexander Jones, artistic associate  
Kathryn Gagnon, company member  
This is the only Black professional theatre company in Minnesota. In operation for 17 years, Penumbra features plays by, by, and about the African American experience.
Pepo Alfajiri Dance Theater
711 Elwood Ave. N.
Minneapolis, MN 55411
(612) 374-4244
Busara Whitaker, director
Micheal Whitaker, director of music
The theatre offers dance performance and instruction for all, including visits to schools, also teaches and sponsors traditional African dance.

Phyllis Wheatley Community Center, Inc.
919 Fremont Ave. N.
Minneapolis, MN 55411
(612) 374-4342
Angela Carter, director
The center helps low-income families, provides hot meals at the end of each month, offers sports, has a child advocate for child abuse, has a day care center, and is involved with the HeadStart program.

Pillsbury Black Network
Pillsbury Ct. MS 35X9
Minneapolis, MN 55402
(612) 330-4005
Monica Harmon, Pillsbury employee
This Pillsbury group is made up of Black employees who meet regularly for support and information.

Project Spirit (St. Paul Council of Churches)
1671 Summit Avenue
St. Paul, MN 55105
(612) 646-8805
Rev. Marchelle Hallman, director
Rev. Rufus Campbell, board chair 224-0341
Project Spirit is a program of the Congress of National Black Churches. The St. Paul project is in 12 churches and offers children tutoring, after school activities, crafts and counseling at different locations.

Ramsey County Opportunities Industrialization Center, Inc.
215 E. 9th St.
St. Paul, MN 55101
(612) 228-3285
Cindy Nelson-Fischer, director
The center teaches computer and clerical skills and provides job placement. It also provides training for GED.

Sabathani Community Center
310 E. 38th St.
Minneapolis, MN 55409
(612) 827-5981
James Cook, executive director
Veronica Chatterton, Elder Connection
Ora Hokes, Powderhorn Family Network
Ethel Norwood, Smart Start
Sabathani is a multi-service agency which provides space for 42 different nonprofit organizations under one roof. Services include emergency food, clothing, shelter, and furniture to those in need. Programs include a tutoring program called Elders Connection, a senior independent living program, Smart Start, an early childhood intervention program for kindergartners and parents, and the Powderhorn Family Network, a school readiness program.

SEED Academy/Harvest Preparatory School
2508 Golden Valley Road
Minneapolis, MN 55411
(612) 529-3693
Ella Mahmoud/Eric Mahmoud, owners/teachers
SEED is a private educational facility for preschool to third grade which uses an Afro-centric approach.

Selby Area Community Development Corp.
741 Selby Ave.
St. Paul, MN 55104
(612) 225-9452
Bob Porter, director
The corporation works in the Selby area, and provides help in economic and housing problems.

St. Paul NAACP
1060 West Central Street
St. Paul, MN 55104
Nick Davis, president
(612) 649-0520
This is the St. Paul chapter of the national organization. The local chapter serves as an advocacy group for African Americans in St. Paul.

St. Paul Urban League
401 Selby Ave.
St. Paul, MN 55102
(612) 224-5771
Willie Mae Wilson, director
Odell Johnson, program director for housing
Thomas Cotroneo, director of employment
Bonnie Raleigh, community outreach
This is the St. Paul chapter of the national organization. It helps with housing and employment problems, and helps senior citizens find jobs that don't interfere with social security.

African American / African Organizations
St. Peter Claver Catholic Church
375 N. Oxford
St. Paul, MN 55104
(612) 646-1797
Fr. Kevin McDonough, parish priest
Bill Foley, director, WORN A BIT shop.
This Summit University neighborhood church has a large African American membership and operates the WORN A BIT shop — a clothing and furniture collection and distribution program for low-income people.

St. Peter's African Methodist Episcopal Church
401 E. 41st St.
Minneapolis, MN 55409
(612) 825-9750
The Rev. Richard H. Coleman, pastor
The church sponsors a pre-school, has child care, offers tutorials for school-age kids and youth missionary work.

Street Academy
1911 Nicollet Ave. S.
Minneapolis, MN 55403
(612) 874-9667
Perry Price, director
This is an alternative high school where many of the students have been referred by the public schools in order to help them complete graduation.

Summit University Education Consortium
586 Central Ave.
St. Paul, MN 55103
(612) 227-5199
Ora Lee Patterson, director
The consortium helps African American kids in the St. Paul school district, offers tutorials, made up of parents, teachers, and residents of the community.

Summit University Teen Center, Inc.
The Loft
1063 Iglehart Ave.
St. Paul, MN 55104
(612) 644-3311
Jim Robinson, director
The center is a place for teenagers to hang out, use the gym, game rooms, provides leadership training for teenagers, does community service, plans activities for teenagers.

Survival Skills Institute, Inc.
1501 Xerxes Ave. N.
Minneapolis, MN 55411
(612) 522-6525
Dr. Geraldine Carter, president
Charlene Crittenden, executive director (612) 522-6654
Ann Gurley, associate director
The institute offers programs and care for primarily African American infants to preschoolers who are at-risk. Classes are offered to parents and the Institute has a daycare program.

Turning Point, Inc.
1015 Olson Memorial Highway
Minneapolis, MN 55405
(612) 374-2272
Peter Hayden, director
A chemical health service agency for African American men and women, offers residential and outpatient service, including a halfway house.

Twin Cities Black Journalists
#275—355 N. Wabasha
St. Paul, MN 55102
(612) 298-1540, 298-1541
Tatsha Robertson, president
This is the Twin Cities chapter of the National Association of Black Journalists, the NABJ. The Twin Cities chapter holds monthly meetings and sponsors seminars on media coverage of people of color and on hiring and jobs.

Twin Cities Black Women's Health Collaborative
P. O. Box 580249
Minneapolis, MN 55458
Stacy Mills, Wilder Foundation (612) 659-6031
Bev Propes, United Way (612) 340-7485
Rosemary Barnes, City of Minneapolis (612) 673-3852
The collaborative is an interest and advocacy group studying the health concerns of African American women.

Twin Cities Opportunities Industrialization Center, Inc.
935 Olson Memorial Highway
Minneapolis, MN 55405
(612) 377-0150
Duke Hamilton, director
The center provides vocational training and job programs, produces a news show. It is part of the OIC network founded by the Rev. Dr. Leon Sullivan in Philadelphia in 1964 which now includes more than 70 OIC's in this country.
UMOJA—Parents Anonymous
1061 Rice Street
St. Paul, MN 55117
(612) 487-2111
Penny Kallis, director
The program offers support groups for parents and kids, serves as a child abuse prevention agency, offers chemical dependency counseling for African American women, and other multi-cultural programs.

United Negro College Fund
401 2nd Ave. S., #532
Minneapolis, MN 55401
(612) 338-5742
Toni Green, director
The fund provides general operating funds for 41 historical black colleges and universities, and provides financial aid for students to attend one of the 41 institutions.

W. Harry Davis Leadership Institute
1015 Olson Highway
Minneapolis, MN 55405
(612) 377-2227
Keith Baker, director
The institute fosters leadership in the African American community, holds the African American Youth Leadership Conference once a year, along with other symposiums throughout the year.

Willa Grant Battle Center
1816 4th Ave. S.
Minneapolis, MN 55404
(612) 870-4320 FAX: 870-4044
The Rev. Willa Grant Battle, president
A religious social service center.

Women Helping Offenders
310 E. 38th St.
Minneapolis, MN 55409
(612) 521-7422
Farris Bell, director
The group offers transition services to over 200 women a year who come out of jail and who need educational counseling and help finding housing and a job.

Zion Baptist Church
621 Elwood Ave. N.
Minneapolis, MN 55411
(612) 377-5436
The Rev. Curtis Herron, pastor
The church provides outreach programs for youth, rents space to an educational organization.

AFRICAN AMERICAN INDIVIDUALS

Earcie Allen
Photographer, Minneapolis
522-6351

Alfred Babington-Johnson
Businessman, Minneapolis
642-4051

Donald Banham, Jr.
Minneapolis Police sargeant
673-3455

Willarene Beaseley
Director, Minneapolis Afro-Centric Academy
627-2261

Dr. Jacquelin Belcher
President, Minneapolis Community College
341-7000

Peter Bell
Banking, Minneapolis
661-6581

Dr. Steven Bell
Chiropractor, Minneapolis
332-8488

Lou Bellamy
Actor, director
224-4601

Sharon Sayles Belton
Mayor of Minneapolis
673-2100

Steven Belton
Attorney, Minneapolis
335-1784

Dr. Geraldine Carter
President, Survival Skills Institute
522-6525

Cherilyn Castleman
Financial planner
628-2442

Melvin Carter
St. Paul police sargeant
292-3613

Dr. Norman Coates
Dentist, St. Paul
698-5543
Lester Collins  
Director, Council on Black Minnesotans,  
civil rights  
643-3015

James Cook  
Executive director, Sabathani Community Center  
824-2669

Dr. Charles Crutchfield  
Medical Doctor, St. Paul  
292-1939

Nick Davis  
President, St. Paul NAACP  
227-5199

William Davis  
Minneapolis Community Action Agency, also  
NAACP  
348-8858.

Ron Edwards  
Writer and commentator, Minneapolis  
330-6192

Keith Ellison  
Attorney, legal defense center, Minneapolis  
871-4886

Mahmoud El Kati  
Professor, Macalaster College  
696-6292

Dr. John Flack  
Professor, M.D., University of  
Minnesota-Minneapolis  
625-4650, 626-4798

Steven Floyd  
Counselor, youth outreach, Minneapolis  
825-8833

Louis Freeman  
NAACP

Albert Goins Sr.  
Attorney, Minneapolis  
374-5858

Phillip Gray  
Insurance agent, Brooklyn Park  
535-8231

Bill Green  
Professor, Augsburg College,  
Minneapolis School board  
330-1544

Dawn Harris  
President, Nat'l. Assn. of Black MBA's —  
T.C. chapter  
649-4545

Jeffrey Hassan  
Attorney, Minneapolis  
374-5858

Orlando Hayes  
Attorney and CPA, Minneapolis  
349-9290

Brian Herron  
Minneapolis City Council member  
673-2208

Clarence Hightower  
Youth program executive  
724-3689

William Hogan  
Regent, University of Minnesota  
470-7457

Beckwith Horton  
Business owner, Minneapolis  
755-5110

Sister Sharon Howell  
St. Thomas University, religion  
962-6461

Mannie Jackson  
Vice-president, Honeywell, owner of Harlem  
Globetrotters  
951-0124

Richard Jefferson  
State Representative, Minneapolis  
296-8659

Dr. Josie Johnson  
Associate V.P. for Academic Affairs and  
Associate Provost with responsibility for  
majority affairs, U of M  
624-0594

Kamau Kambui  
Social worker, St. Paul  
625-0139

Lee Kemp  
Auto dealership owner, Forest Lake  
464-4600

Dr. Andre Lewis  
Principal, Minneapolis Washburn High School  
627-2323

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New Voices in the Media  25
Ms. Salimah Majeed  
Chemical dependency expert  
871-7878

Al McFarlane  
INSIGHT NEWS, business, media  
227-8968

Yusef Mgeni  
President, Urban Coalition  
348-8550

Ben Merriewether  
Insurance, St. Paul  
225-4433

The Rev. Earl Miller  
Pilgrim Baptist Church  
227-3220

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Youth worker, Minneapolis  
377-7559

David C. Myers Jr.  
Real estate broker, St. Paul/Minneapolis  
869-7379

Dr. Sam Myers III  
Humphrey Institute, civil rights  
626-8734

Launa Newman  
Minneapolis Spokesman/St. Paul Recorder  
827-4021

Flowrean Orange  
Real estate agent, Minneapolis  
920-5605

Alexs Pate  
Author, Minneapolis  
824-3208

Bev Propes  
Non-profit executive  
340-7485

Robb Randle  
President, MN African American Chamber of Commerce  
374-5787

Larry Reed  
Minneapolis, attorney  
374-5858

Sam Richardson  
Minnesota Dept of Education, NAACP  
296-8245.

Darryl Savage  
Insurance agent, Minneapolis  
823-4111

Dr. Joy Snowden  
Dentist, Minneapolis  
827-1777

Randy Staten  
Commentator, consultant  
521-4914

Gary Sudduth  
President, Minneapolis Urban League  
African American advocacy executive  
521-1099

Dr. John Taborn  
U of M African, and African American studies  
624-0297

Dr. David Taylor  
Dean, U of M/Mpls General College  
625-6885

Jim Thomas  
Auto dealership owner, Coon Rapids  
323-3333

Leon Wallace Jr.  
Real estate broker, Minneapolis  
521-5570

Frank White  
Counselor, St. Paul Central High school  
293-8700

Dr. Charles Williams  
U of M Extension, minority recruiting  
625-4703.

Willa Mae Wilson  
President, St. Paul Urban League  
224-5771

Stephen Zachary  
Diversity director, state of Minnesota  
296-8272

Nothando Zulu  
Storyteller, Minneapolis  
529-5864

26 African American / African Organizations
Covering American Indians

by Laura Waterman Wittstock

From 1970 to 1973, I served two stints in the Washington, D. C. "Oz" of print reporting: one as editor of the Legislative Review, a publication reporting on national legislation affecting American Indians, and the other as executive director of the American Indian Press Association, a copy service to Indian newspapers and other print publications nationwide.

The first noticeable trouble began when the Senate and House press tables were filled with "mainstream" press people who sometimes politely, sometimes not, advised our reporters that the tables were reserved for the press. After a while, it became routine to flash our press cards and a disdainful look at the hacks at the table. They would rather be covering the White House, and we were rubbing that in with our presence. There were, after all, no Indians in the White House press corps in the early 1970s.

If daring to share a press table with our betters was not insult enough to them, they were forced from time to time to call us up and ask background questions to get them into some story on Indians that was just too big to keep out of the paper or media.

It is now twenty years since the "occupation" of Wounded Knee, South Dakota. But shortly after February 27, 1973 when Federal military forces were called to the closest thing to a war inside the U. S. borders, the telephones at the press association and my publication began ringing off their hooks. All of the national newspapers, dozens of locals, all of the networks and many news services and local stations called. It was jokingly estimated that the staff spent more time answering the questions of the "majority" press during the early days of the siege than doing the work of turning out the news.

Careful not to become newsmakers, the staff worked hard to educate the laughably ignorant press and media, while directing them to sources for quotes. It was the most clear and compelling argument the staff had ever experienced — the white press had not a clue about American Indians — and up to that point had neither an interest nor any experience in reporting on the one segment of the population that has a legal, historical, treaty-based relationship with the United States government.

Even journalists of color had the impression that because Indians are U. S. citizens — conferred by the U. S. without being asked in 1924 — we were just another minority. That made Wounded Knee doubly hard for them to understand. Some even said, "You guys lost the war; what's the beef now?"

Least of all, could they understand why some Indians would not want to be U. S. citizens.

Twenty years later, is anything different? Yes and no. Since the 1974 report of the U. S. Commission on Civil Rights, "Window Dressing On the Set," which found virtually no Indians working in the mainstream media, there has been progress. But some problems remain. Because Indians lack the numbers of other people of color, statistical information is more difficult to come by. Stories on people of color tend to discuss blacks, Asians and Latinos. Political figures seldom mention Indians. Other people of color seldom mention Indians. The appearance of invisibility is an issue.

On the other hand, most people in the country have heard of Indian casinos. And the press is paying more attention. It used to be common to look for Minneapolis Indian stories next to the obituaries. It was a joke in the Indian community. "Our section was opposite the 'obits.'" Now, casinos have forced newspapers to cover Indian related stories in the more respectable business sections and, occasionally, the front of the newspaper.

But with casino clout has come journalistic and society "high sticking" to borrow a
hockey term. Everyone from Minnesota legislators to foundation staff to reporters think they can hard-ball Indian questions without race-checking themselves, in the name of tough but honest coverage.

The questions always come down to, "Why don't the casinos fund the Indian programs?" The variations are, "Why don't they fund them more?" And, "don't you think the casinos should fund the Indian programs?"

Because casinos are Indian owned, and more significantly, owned by sovereign tribal governments, other questions vary from, "Why won't they reveal their profits?" to, "Is this wealth increasing Indian alcoholism?"

Some might say this is just part of what comes with success and the spotlight. But as little children from the Prairie Island reservation have experienced, they are no longer called "dirty little Indians" in the school yards. They are now taunted as "dirty little rich Indians."

To the credit of the press, there is not nearly the level of malevolence of others, nor the outright racism of the trunk-stuffing Minneapolis cops who tucked two intoxicated Indians in the far back of their police car before driving them around, eventually getting them help. But ignorance and misunderstanding still prevail. The days are probably over when the news director at Minnesota Public Radio would slough off a proposed Indian story on the basis that it did not affect many people. But the dual negative image of Indians as the lurching drunk or the money grubbing entrepreneur prevails in a press that plays to the suburban peanut gallery.

Numbers will never be the coverage attention-getter for the Indian population. The Indian strategy has always been to produce a home grown press. There is a thriving radio station affiliate group around the country. However, coverage in the majority press and media is still vitally important. The danger, many feel, is more that of press silence and inattention than of blithering sensationalism. Except for casinos and Indian fishing rights, the stories come few and far between. But when they do come, they should be from an educated press.

Laura Waterman Wittstock, a member of the Seneca Nation, is president of MiGiZi Communications in Minneapolis and a regular contributor to "The Alley" newspaper.
Reporting on American Indians:

Many people object to the description, “American Indian.” Indigenous, aboriginal and native are other terms that have been tried. “Indian” is not accurate or descriptive, so, ask the person being interviewed for a preference.

The Twin Cities area has one of the largest, and fastest growing, urban populations of American Indians in the country. They are Seneca, Navajo, Hopi, Oneida, Potowatami and many others. Ojibwe, and Dakota account for the largest number. All of the groups have distinct cultural traits from each other. Don’t assume a member of one group will have knowledge of the culture of another group.

Drumming and pipe smoking are part of the rituals of some but not all American Indian groups. Images and sound of both activities have become media cliche’s and do little to tell the story of the people.

Many American Indians are members of extended families and may spend time at a home on a reservation where they are enrolled members besides their home in the city. Frequent movement and travel does not mean they are homeless or rootless.

The relationship of American Indians with the United States government is complex - there is an Indian Health Service, there are Bureau of Indian Affairs funded schools, but there are also independent, tribal operated clinics and schools. Be clear on the affiliation of the person being interviewed - do they speak for themselves, the tribe or the government?

Who is an American Indian is a sensitive issue. Most enrolled tribal members carry identification from their group. Many others claim the heritage, but may not qualify for tribal membership. Clarify tribal membership.

Be sensitive to and flexible about the culture: some American Indians reject being tied to the clock. Some American Indians do not make much eye contact because of cultural beliefs. Don’t interpret long silences as rudeness - some American Indians use the pauses to construct their response.

Treaty rights are complicated. Many American Indians take literally the terms of the agreements. Litigation over the rights is a continuing and ever-changing process. Take seriously claims to land and other rights which you have never heard about.

Tribal governments on reservations represent sovereign nations. The governments have the power to tax, zone, police, etc. Visitors to reservations are under the jurisdiction of the tribal government. Tribal governments merit news coverage in the way reporters would cover any level of government outside the reservation.

A few points of history about American Indians in Minnesota:

● The Dakota, called Sioux by traders, lived in the region before the arrival of white settlers in 1837.
● The Ojibwe (Chippewa) moved into the region in the late 1600s.
● When the Pond brothers, Bible translating missionaries, arrived in what is now Minneapolis, they found native people living on the west shore of Lake Calhoun.
● What is now the West Side of St. Paul, along the Mississippi River, was home to groups of indigenous people before the arrival of white people.
● Disease killed hundreds of mostly old men and women with children who were forced to live on the river bank below Fort Snelling in 1863 as the government prepared to ship them on barges to Nebraska for resettlement after the war between Dakota people and white settlers.
• The largest mass execution in American history was the hanging of 38 Dakota men in Mankato on the day after Christmas, 1863, for their alleged role in the Dakota uprising.
• In 1870, American Indians in Minnesota were allowed to become citizens of the United States if they were self sufficient for five years and had met a government definition of adopting a "civilized" life.
• In 1924, U. S. citizenship was granted to all American Indians.
• Migration of American Indians to Minneapolis and St. Paul reached a peak after World War II.
• In the 1970s, the federal government repealed most laws prohibiting American Indian religious observances.
Ain Dah Yung (Our Home)
1089 Portland Ave.
St. Paul, MN 55104
(612) 227-4184
Yvonne Jacobson, shelter manager
Gabrielle Strong, executive director
Lary Parker, president of the board
Ain Dah Yung is a licensed emergency shelter for American Indian youth between the ages of 5-17.

All Nations Indian Church
1515 E. 23rd St.
Minneapolis, MN 55404
(612) 721-4393
The Rev. Marlene Helgemo, pastor
Jim Rock, congregation officer 946-1006
This is a United Church of Christ congregation, primarily serving the Native American community: it has advocacy programs for the Native community.

American Indian Business Development Corporation
1433 E. Franklin Ave.
Minneapolis, MN 55404
(612) 870-7555
Brenda St. Germain, executive director
Theresa Carr, assistant director
The group is an incubator for the development of new, small businesses. It offers office space and clerical support.

American Indian Family and Children’s Services
27 Empire Drive
St. Paul, MN 55103
(612) 223-8526
Susan Lawrence, director
Barbara Denny, licensing worker
The service recruits, trains and assists families in foster care for Native American children.

American Indian Firefighters Association
3401 Pleasant Ave So
Minneapolis, MN 55408
or Fire Station Number 17
(612) 822-4942
Michel Beaulieu, president

American Indian Health Care Association
245 E. Sixth St., #499
St. Paul, MN 55101
(612) 293-0233 FAX: 293-9148
Carol Marquez-Baines, director
The association offers administrative support for the Urban Indian Health Program, 34 national health care programs. Deals with grants, proposals and general information to improve health care for urban Native Americans.

American Indian Health Clinic
947 Payne Avenue
St. Paul, MN 55101
Michael Arifes, director
(612) 776-9519
Stephanie Graves, R.N.
The clinic provides walk-in medical and dental service for the Native American community.

American Indian Magnet - Mounds Park All-Nations School
St. Paul Public Schools
3rd and Earl Streets
St. Paul, MN
(612) 293-5938
Dr. Cornell Pewewardy, principal
This St. Paul public school enrolls students of all races and cultures. The American Indian Magnet attempts to preserve the tradition and languages of American Indians.

American Indian Opportunities
Industrialization Center, Inc.
1845 E. Franklin Ave.
Minneapolis, MN 55404
(612) 341-3358
William Means, executive director
Peer Nyberg, education director
AIOIC offers job training and placement, counseling, adult education, high school and youth program, among other services.

American Indian Research and Policy Institute
Hamline University
1536 Hewitt Avenue
St. Paul, MN 55105
(612) 644-1728
John Poupard, director
Julie Moynihan, assistant
The institute researches any issue which has an impact on American Indians and supplies the information to state and local governments for background in setting policy.

American Indian Services, Inc.
735 E. Franklin Ave.
Minneapolis, MN 55404
(612) 871-2175
Deb Cavanaugh, director
Charlene Crowghost, counselor
AIS operates a rehabilitation program for drug addicts. The program includes a halfway house and serves primarily American Indian men.
American Indian Theatre Project
3122 22nd Ave. S. #203
Minneapolis, MN 55407
(612) 722-7027
Graydon Kouri, coordinator
The project is designed to develop an American Indian owned and operated theatre company. Provides training, employment and entertainment for Native Americans and education for all.

American Indian Student Association
104 Jones Hall—U of M
27 Pleasant St. S.E.
Minneapolis, MN 55455
(612) 624-0243
Dean Birdbills, director
The association is a learning, recreation and cultural space on the University of Minnesota Minneapolis campus, for use by American Indian students.

Anishinabe Council of Job Developers, Inc.
2309 Nicollet Ave. S.
Minneapolis, MN 55404
(612) 870-7281 FAX: 870-0017
Wilma Mason, director
Juanita Tukrok, adult services
The council offers youth and adult job placement in building and construction trades apprenticeship programs along with counseling.

Center School
2421 Bloomington Avenue South
Minneapolis, MN
(612) 721-1655
Carol Brieschke, executive director
Rosalie Clark, president of the board
Paul Hegre, lead teacher
The Center School is a private, alternative high school serving mostly American Indian students. Most of the students have been referred to the program from Minneapolis Public Schools.

Eagle's Nest Shelter
P.O. Box 40309
St. Paul, MN 55104
(612) 222-5830
Joan Myrick-Lewis, executive director
Janet Hammida, administrative assistant
Eagle's Nest gives shelter to battered American Indian women and their children, as well as serving as an advocate for them.

Elaine Stately Peacemaker Center
2300 Cedar Ave. S.
Minneapolis, MN 55404
(612) 724-3129
Clyde Bellecourt, director
Kathy Pewewardy, assistant
The center offers recreation and education programs for American Indian youth, including tutoring and a drum group. It offers help to young mothers to stay in school and emergency services to families in need.

Four Winds - Minneapolis Public Schools (K-8)
2300 Chicago Avenue South
Minneapolis, MN
(612) 627-7160
Donna Grant, principal
This public school enrolls children of all races and cultures, but the program is designed to help preserve American Indian languages and traditions.

Greater Minneapolis Council of Churches
Division of Indian Work
3045 Park Ave. S.
Minneapolis, MN 55407
(612) 827-1795
Mary Ellen Dumas, director
George McCauley, director, emergency programs,
Margaret Thunder, youth development
Noya Woodrich, teen program
Don Bibeau, family counseling
The division is a private, non-profit, social service agency which operates four programs - emergency help, youth development, Indian teenagers program, and family violence prevention.

Heart of the Earth Survival School
1209 4th St. S.E.
Minneapolis, MN 55414
(612) 331-8862
Eddie Benton Banai, director
Mark Aquash, assistant director
Clyde Bellecourt, board president
Heart of the Earth is a private American Indian survival school with a program for young people in kindergarten through 12th grade. Along with Red School House in St. Paul, another survival school, HOTESS attempts to preserve native culture and languages.

Indian Family Services, Inc.
1305 E. 24th St.
Minneapolis, MN 55404
(612) 348-5788
Doreen Day, director
The group provides transportation for disabled and elderly Native Americans and others, advocacy and case management, information, referral, cultural, social, and recreational services.
Indian Family Services - Minority Elders Coalition
1305 E. 24th St.
Minneapolis, MN 55404
(612) 348-5788
Jerry Northrup, director
Doreen Day, administrator
Mary Manning, 673-3009
The coalition is an advocacy organization for older American Indians. They research what services are needed and work to acquire the services.

Indian Health Board of Minneapolis, Inc.
1315 E. 24th St.
Minneapolis, MN 55404
(612) 721-9800
Norine Smith, director
Virginia Shuster, clinic manager
Provides medical, dental, and mental health services to primarily Native Americans.

Indian Neighborhood Club on Alcohol and Drugs, Inc.
1805 Portland Ave. S.
Minneapolis, MN 55404
(612) 871-7412
Greg LaFontaine, director
The club offers a chemical free shelter for Native people, 18 and older who are homeless. The shelter can accommodate 14 people and has been in existence since the mid 1970s.

Kateri House
2408 4th Ave. S.
Minneapolis, MN 55404
(612) 871-0477
Kathleen Messinger, director
A temporary housing program for American Indian women, chemical dependency based.

Little Earth Resident Association, Inc.
2501 Cedar Ave. S.
Minneapolis, MN 55404
(612) 724-0023
Lesli Kerkhoff, president
The association represents residents of Little Earth in housing issues, and offers social development programs for residents of Little Earth.

Little Earth of the United Tribes, Inc.
2501 Cedar Ave.
Minneapolis, MN 55404
(612) 729-9361
Linda Strong, director
Provides 212 housing units, apartments, townhomes, ranging from efficiencies to 5 bedrooms, primarily serving the Indian community.

MazaKute Memorial Church
838 Stellar Place
St. Paul, MN 55117
(612) 488-957
Father John Robertson, pastor
Jon Robertson, member
Bob Leebin, member
An Episcopal Church with mainly American Indian members and a congregate dining program for elders daily through the Ramsey Action Program.

MiGiZi Communications, Inc.
3123 E. Lake St. #200
Minneapolis, MN 55406
(612) 721-6631
Laura Waterman Wittstock, president
Mike Poolaw, director
The group is committed to the accurate portrayal of Native Americans in the media. They use the media to educate, and they offer educational and cultural programs to young Native American students.

Minneapolis American Indian Center
1530 E. Franklin Ave.
Minneapolis, MN 55404
(612) 871-4555
Frances Fairbanks, director
Audrey Mitchell, director job training, 871-5736
Harriet Denhomie, director seniors program, 871-4555
Mary White, director, Indian Child Welfare Act programs, 348-6676
Raina McKenzie, interim editor, The Circle newspaper, 879-1759
A social service agency providing adult basic education, chemical dependency programs, child welfare, host the Golden Eagles after-school recreational program, operates an art gallery, publishes a monthly paper.

Minnesota American Indian Chamber of Commerce
289 E. 5th St. #104
St. Paul, MN 55101-1946
(612) 222-8623
Phyllis Wolf, director
The group helps Native Americans compete in a global business world, provides educational and training programs for Native Americans.
Minnesota Community College Indian Support Program
1501 Hennepin Ave.
Minneapolis, MN 55403
(612) 341-7064
Carolyn Bordeaux, director
The program helps American Indian students with the necessary paperwork to attend college, a support office for students to be with other Native American students.

Minnesota Indian AIDS Task Force
1433 E. Franklin Ave.
Minneapolis, MN 55404
(612) 870-1723
Sharon Day, director
The Task Force educates American Indians about HIV/AIDS, and manages the cases of American Indians with HIV/AIDS.

Minnesota Indian Women's Resource Center
2300 15th Ave. S.
Minneapolis, MN 55404
(612) 728-2000
Margaret Peake-Raymond, director
Jeanette Bowles, director, child care, 728-2010
The center provides an outpatient chemical dependency program for Native American women, offers community child care and family programs.

Minnesota Indian Women's Resource Center Grandmothers' Society
2300 15th Ave. S.
Minneapolis, MN 55404
(507) 697-6923
Iola Columbus, president
A group of older Native American women who are knowledgeable about their culture and heritage, and speak about it in an effort to preserve the heritage.

Native American Journalists Association
1433 E. Franklin Ave. #11
Minneapolis, MN 55404
(612) 874-8833
Gordon Riguetti, president
The association offers scholarships to Native American journalism students, holds an annual conference.

Native American Press/Ojibwe News
422 University Avenue West, Room 203
St. Paul, MN 55103
(612) 224-1510, FAX: 224-0098
William Lawrence, publisher
Gary Blair, writer
Delvin Cree, writer
The newspaper is a privately owned business published weekly in Bemidji with news by and for the Native American community.

Native Arts Circle
1433 E. Franklin
Minneapolis, MN 55404
(612) 870-7173
Juanita Espinosa, director
A state-wide Native arts agency serving over 600 Native American artists, offers educational programs on Native arts.

New Visions Treatment Center
2605-2nd Ave. S.
Minneapolis, MN 55408
(612) 870-0441
Vicki Abraham, director
The center is a residential chemical dependency treatment center, offers primary short-term care. Consultants for the U of M, Hazelden, Episcopal Church and Cook Christian School in Temple, Arizona. Trains clergy and counselors to work with Native Americans.

Red School House, Inc.
471 E. Magnolia
St. Paul, MN 55101
(612) 774-0030
LeeAnn Tallbear, director
Anne Mitchell, principal
David Hampton, lead teacher, secondary
Dorene Johnson, lead teacher, elementary
Red School House is a private, non profit K - 12 alternative school. Most of the students are American Indian. Along with Heart of the Earth in Minneapolis, it is one of a handful of "survival" schools designed to preserve the culture and languages of American Indian children.

Upper Midwest American Indian Center
1113 W. Broadway
Minneapolis, MN 55411
(612) 522-4436
Gertrude Buckanaga, director
The center provides an educational program for youth, court advocacy, information and referral, summer nutrition programs for kids, independent living skills for 16-18 year olds.

Women of Nations
P.O. Box 40309
St. Paul, MN 55104
(612) 222-5830
Joan Myrick-Lewis, director
A battered women's shelter, it offers a community advocacy program to help with legal issues, and a shelter program called Eagle's Nest.
AMERICAN INDIAN ORGANIZATIONS

MINNESOTA CHIPPEWA TRIBE
Tribal Executive Committee
Box 217
Cass Lake, MN 56633
(218) 335-8581
Darrel (Chip) Wadena, president

Nett Lake (Bois Forte)-Tribal Office
P.O. Box 16
Nett Lake, MN 55772
(218) 757-3261
Gary Donald, chair

Red Lake-Tribal Council
P.O. Box 550
Red Lake, MN 56671
(218) 679-3341
Gerald Brun, chair

Fond du Lac Band of Ojibwe
105 University Road
Cloquet, MN 55720
(218) 879-4593
Fax (218) 879-4146
Robert Peacock, chair

Grand Portage Band of Ojibwe
P.O. Box 428
Grand Portage, MN 55605
(218) 475-2277
Fax (218) 475-2279
Norman Deschampe, chair

Leech Lake Band of Ojibwe
Rt. 3 Box 100
Cass Lake, MN 56633
(218) 335-8300
Fax (218) 335-8309
Alfred Pemberton, chair

Mille Lacs Band of Ojibwe
HCR 67 Box 194
Onamia, MN 56359
(612) 532-4181
Fax (612) 532-4209
Marjorie Anderson, chair

White Earth Band of Ojibwe
P.O. Box 418
White Earth, MN 56591
(218) 983-3285
Darrel (Chip) Wadena, chair

LOWER SIOUX INDIAN COMMUNITY
RR 1, Box 308
Morton, MN 56270
(507) 697-6185
Joseph Goodthunder, chair

Prairie Island Dakota Community
115B Island Blvd
Welch, MN 55809
(612) 385-2554
Fax (612) 388-1576
Curtis Campbell Sr., chair

Shakopee Mdewakanton Dakota Community
2330 Sioux Trail N.W.
Prior Lake, MN 55372
(612) 445-8900
Fax (612) 445-8906
Stanley Crooks, chair

UPPER SIOUX BOARD OF TRUSTEES
P.O. Box 147
Granite Falls, MN 56241
(612) 564-2360
Juanita Echowhak, chair

AMERICAN INDIAN INDIVIDUALS

David Anderson
Businessman, Grand Casino
449-9092

Virginia Allery
Professor, Augsburg College, Minneapolis, Ojibwe
330-1385

Dr. Lee Antell
Affirmative Action Counselor, St Paul
297-5759

Harold Bassett
businessman
241-0299

Dr. David Beaulieu, PhD
Commissioner, Minnesota Department of Human Rights, Ojibwe
296-5663

Mary Beaulieu
St. Paul American Indian Center
222-0690

Tom Beaver
Business, communications, Minneapolis
822-2856

Pat Belanger
Minneapolis, Legal Aid of Minnesota
827-3774

Anita Bellant
Affirmative Action department, Metropolitan Airport Commission
726-8196

Clyde Bellecourt
Recreation center executive, school board member
724-3129

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Mpls Public Schools
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Steve Couture
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Minneapolis, American Indian Business Development Corporation
870-7555

Odessa Flores
Consultant, Family and Children's Services
728-2041

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American Indian education, St. Paul Schools
293-5191

Lori Haskell-Houdek
Business, Ordway Music Theatre
282-3000

Rev. Marlene Helgemo
Pastor, All Nations Indian Church
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Lesli Kerkhoff
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Publisher
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Minneapolis, Minnesota Minority Education Project
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644-1728

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Chairman and CEO, Mystic Lake Casino
445-9000

Sharon Romano
422-3470

Terrence R. Roy, Sr.
780-3251

Frank Schneider
488-3122

Virginia Shuster
Health clinic manager
721-9800

Ray Skinaway
St. Paul, Indian Affairs Council
296-3611

James Townsend
Attorney, Minneapolis
340-2627

Sharon Vizenor-Oker
Consultant, University of Minnesota
624-6910.

Bonnie Wallace
Director, American Indian Program, Augsburg College, Minneapolis
330-1138

Laura Waterman Wittstock
Director, MiGiZi Communications
721-6631.

Richard Weber
951-0083

Flo Wiger (prefers lowercase letters for name)
Professor, St. Cloud State University
822-8238

Phyllis Wolf
Business development executive
222-8623
Covering Asian Pacific Islanders

by Nghi Huynh

Americans have struggled with issues of race, ethnicity and religious differences since the beginning days of the nation. The problems are decreasing in recent years, but are still of great concern to many people. Coverage of Asian Americans in mainstream media accounts is often unfair because many of us are new to the country, and we have varying social backgrounds.

Child rearing is an example of the clash of cultures some Asian Americans, especially the newcomers, have encountered. The traditions and home cultures of many Asian countries include stern physical and verbal treatment of children. The intention is to teach the children, but the parents behavior is judged as violence or child abuse in this country. Media accounts convey an unbalanced message if reporters neglect to point out that many Asian Americans change familiar habits as we learn the standards of this culture.

Another example is homebuying. The rate of homeownership among Asian Americans is high because homeownership, or owning a piece of property, is a common value in many Asian cultures. What is not widely understood, is that Asian Americans contribute to help family members collect enough money for the downpayment. The money does not come from secret or illegal activity. Both examples — childrearing and homeownership — illustrate the need for mutual understanding. Asian Americans are constantly learning about the cultural values of this country and need time to adjust. Reporters need to take time to learn the cultural values of the Asian people to avoid stereotyping in their media accounts.

Part of the challenge in learning about Asian American cultural values is the diversity of the people. Our religious traditions include Buddhism, Islam, Hindu and Christianity. The term Asian American includes newly relocated refugees as well as people who have been in this country for a long time. Political unrest in their homeland and the lure of the West Coast gold rush brought some of the first people from China to United States in the 1840s. In the late 1800s, railroads, farmers and other businesses recruited workers from China, Japan, and the Philippines. Racist sentiment effectively ended most Asian immigration until 1965 when restrictions were liberalized. The end of the war in Vietnam brought two new waves of immigrants and refugees, mainly from Southeast Asia. Now we are the country’s fastest growing minority group.

One of the most harmful stereotypes perpetuated by the media has been the image of Asian Americans as an “invading force.” The characterization appears to have its roots in wars — World War II, the Korean War and the war in Vietnam. The image of war-like people who place a low value on human life is a striking example of stereotyping when, in fact, a feature of life in Asian nations is long spans of peaceful existence and families who cherish each member.

The other side of the coin is the stereotype of Asian Americans as “model minority.” Many of us are like other Americans; we work hard and try to save money. We place a high value on education. But the stereotype of model minority perpetuates the myth that we are immune to social problems in our communities. The myth also can cause misunderstandings between Asian Americans and other minority groups.

Americans who are Asian Pacific Islanders come from 17 distinct cultures and eight different islands. We are the victims of stereotypes that are widely held among the general public because the mainstream media have the power to influence public perceptions, attitudes and opinions about us. Our diversity means that the media must go an extra mile to avoid prejudicial treatment and to offer balanced, in-depth coverage of the sensitive issues affecting Asian Americans. If the responsibility of building a better society is shared by the media, it is essential that people in the media accord fair treatment to all segments of our diverse society.

Nghi Si Huynh is founder, editor and publisher of the St. Paul-based Asian American Press, a weekly newspaper.

New Voices in the Media
Reporting on Asian Pacific Islanders

Minnesota, and especially the Twin Cities, are noted for diversity of the Asian and Pacific Islander population. Always be clear on the ethnicity of the person being interviewed if the fact is pertinent to the story.

People from Southeast Asia, such as the Hmong, constitute a newer and rapidly growing segment of the Asian Pacific Islander population in the Twin Cities with most of them intent on becoming American citizens. Others are Asian Americans who have been in the Twin Cities for years if not decades. The term “refugee” should be used only for those who have been forced to leave their home country.

“Oriental,” “China doll”, and references including “inscrutable” are loaded terms and to be avoided when describing Asian Americans. Reporters should immediately challenge the motives of people who use ethnic slurs including “Jap” and “Chink”.

War metaphors such as an, “invading force” when used to describe business activity by Asians perpetuate the inaccurate belief that outsiders are taking over America. Press accounts of educational attainment or business success have contributed to the image of Asian Americans as a “model minority.” The image is misleading and obscures the discrimination most Asian Pacific Islanders face in life.

Avoid the double standard of using “exotic” to describe a Chinese American New Year’s dance if you would not use the word to describe a Scandinavian festival.

A few points of history about Asian Pacific Islanders in Minnesota:

- Chinese business owners arrived in Minnesota in 1870, some escaping West Coast race violence and anti-Chinese sentiment.
- Federal law prohibiting immigration of Chinese to the United States was enacted in 1882.
- In the late 1920s, Westminister Presbyterian Church in Minneapolis hosted Chinese language services.
- The first students from China enrolled at the University of Minnesota in Minneapolis in 1914.
- Among the U of M foreign students were two dozen Filipino students — also, Filipino laborers were recruited for field work on Minnesota farms. in the 1920s.
- Federal law in 1934 nearly eliminated Philippine immigration to the United States — quota system was replaced in 1965.
- Contract labor on railroads led to the arrival of the first Japanese in Minnesota in 1893.
- A military language school near the Twin Cities and a less harsh anti-Japanese atmosphere attracted ethnic Japanese people during the World War II years of the early 1940s
- Tens of thousands of Vietnamese, Cambodian, Hmong, Laotian and ethnic Chinese refugees who fought for or supported the United States were resettled in Minnesota as the war in Vietnam ended in 1975.
American Refugee Committee
2344 Nicollet Ave., #350
Minneapolis, MN 55404
(612) 872-7060
Karen Johnson El Shably, director of international programs
Al Holmsten, director of finance
ARC works overseas, primarily in Pacific Rim refugee camps offering primary health care to people, many of them from Southeast Asia.

Asian American Heritage Advisory Council
422 University Ave., Suite 1
St. Paul, MN 55103
(612) 224-6570
Nghi Huynh, president
The council supports publication of a newspaper, a phonebook, a guide, and publishes books for the Asian community in the Twin Cities.

Asian American Renaissance
1564 Lafond Avenue
St. Paul, MN 55104
(612) 641-4040
Valerie Lee, executive director
Dave Mura, artist
AAR presents Asian American arts in exhibit and performance, offers services to artists, conducts classes and sponsors forums.

Asian American Student Cultural Center
University of Minnesota
159 Coffman
300 Washington Ave. S.E.
Minneapolis, MN 55455
(612) 626-7001
Hen To or Tung Nguyen, president
The center is a place for study and recreation for primarily Asian students at the University of Minnesota.

Asian Business and Community News
Asian American Press
422 University Ave. Suite #1
St. Paul, MN 55103
(612) 224-6570
Nghi Huynh, publisher
This is an Asian American newspaper and business directory publishing business.

Asian Media Access
3028 Oregon Ave. S.
Minneapolis, MN 55426
(612) 223-5493
Ange Hwang, director
Marcus Young
The programs include educational workshops and training regarding media awareness and participation to the Asian American community.
Two TV programs — one is a weekly cable series, East Meets West, and a comedy variety show, Color Aberration.

Association for the Advancement of Hmong Women in Minnesota
1518 East Lake Street
Suite 209
Minneapolis, MN 55407
(612) 724-3066
Ly Vang, director
Chou Xiong, president
The association offers a youth program for girls, traditional dance instruction, English language training, and self reliance training for young girls.

Association of Cambodian Refugees
P.O. Box 6603
St. Paul, MN 55106
(612) 699-6860
Chan Keo, president
The association was begun to help Cambodians find housing and services in Minnesota after arriving from refugee camps. Now that the flow of refugees has subsided, the Association has become a political action group supporting the war against Communist forces in Cambodia.

Bui Chu Association
478 University Ave. W.
St. Paul, MN 55103
(612) 222-3795
Tuan Joseph Pham, president,
This is a cultural and social support organization orginally formed by people from Vietnam who come mainly from the northern part of that country, or the former North Vietnam. But now, about half of their members are from the former South Vietnam.

Caam Dance Theater
P.O. Box 19676
St. Paul, MN 55119
(612) 221-7417
Jocelyn Kuo, executive director
The theater offers classes and holds performances of Chinese classical and folk dances and promotes diversity through dance media.

Cambodian American Association of Minnesota
10957 Morris Ave.
Bloomington, MN 55437
(612) 340-2403
Yanat H. Chhith, president
The association was started to assist Cambodian refugees arriving in this area. With the decline in new arrivals, the association focuses on preserving Cambodian traditions.

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New Voices in the Media
United Cambodian Association of Minnesota
1821 University Avenue, Suite 325 South
St. Paul, MN 55104
(612) 645-7077
Ms. Lar Mundstock, executive director
Lynda Halbert, administrative assistant
The Association offers legal help to Cambodian Americans who want to re-unite families, seek immigration assistance or get help finding housing, jobs, etc. The Association also operates the Khmer Youth Leadership Program for boys and young men — it is a crime and youth gang diversion program. There is a program for girls called the Girls Achieving Leadership Skills.

Cambodian Children’s Education Fund, Inc.
8324 Ewing Rd.
Bloomington, MN 55431
(612) 646-8617
Steve Dickenson, acting chair
Geraldine Kozberg, 228-3631
The fund was started to help Cambodian refugees arriving in Minnesota and now works for the education of all Cambodians, especially women, here and in their home country.

Cambodian Student Association of Minnesota
University of Minnesota
159 Coffman Memorial Union
300 Washington Ave. S.E.
Minneapolis, MN 55455
(612) 789-9038 or 626-7001
Sarah Eam, president
A support and social group of Cambodian students at the University of Minnesota.

Cantonese Cultural Center
1424 Rebecca Lane
Eagan, MN 55122
(612) 688-6721
Wisdom Cheong, director
The cultural center is based in an Eagan church where they offer Cantonese language classes to about 90 students.

Centre for Asian and Pacific Islanders
2200 E. Franklin
Minneapolis, MN 55404
(612) 672-0123
Giles Kobylka, director
Tan Cheu, program coordinator
The center runs five projects: an emergency food shelf for the Phillips neighborhood in Minneapolis, a job service program, a Stride program for preschool children and two youth programs.

Chinese American Association of Minnesota
P.O. Box 582583
Mpls, MN 55458
(612) 642-4047
Vicki Gee, president
Elinor Hsu, vice president
The association teaches Chinese culture and history through education and social programs. It operates a Chinese language school and helps run a dance theatre. It also sponsors the Joyous Harmony chorus.

Chinese American Dance Theater
1568 Tamberwood Trail
Woodbury, MN 55125
(612) 687-7608
Elinor Cheung, director
This is a professional folk and classical dance troupe which performs throughout the region.

Council of Asian-Pacific Minnesotans
205 Aurora Avenue, suite 100
St. Paul, MN 55103
(612) 296-0538
Dr. Albert V. de Leon, executive director
Marisi Stromquist, council member, 546-3800
Ophelia Balcos, council member 377-8745
The council is a state agency chartered by the Minnesota Legislature to advocate for Asian Pacific people in Minnesota. It collects and disseminates information about Asian people in Minnesota and publishes a directory.

Fil-Minnesotan Association
7415 5th Ave. S.
Richfield, MN 55423
(612) 627-2658 or 861-2397
Lita V. Malicsi, member
Hamilton Flores, member 733-1847
The association promotes the culture of the Philippines through sponsorship of events.

Filipino American Women’s Network (FAWN)
1689 Charles Ave.
St. Paul, MN 55104
(612) 333-4220 or 642-5494
Jocelyn Ancheta, president
The network deals with issues of concern to Filipino women, has a quarterly newsletter, holds monthly meetings, holds forums in participation in cultural identity.

40 Asian Pacific American Organizations
Hindu Society of Minnesota
1835 Polk Street N.E.
Minneapolis, MN 55418
(612) 788-1751
Narendra Vekanta, president
The Hindu Society is one of sixteen religious and cultural organizations in Minnesota which serves the nearly 5000 people in the state who have ties to India. Their meeting place is India Lodge in Minneapolis at 781-2900.

Hmong American Partnership
450 N. Syndicate, #35
St. Paul, MN 55104
(612) 642-9601
Lee Pao Xiong, director
May Kai Vang, youth program director
The group advocates for the interests of Hmong residents in the Twin Cities. It counsels at-risk youth among its other programs.

Hmong Folk Art Center
1439 Hemlock Circle
Eagan, MN 55122
(612) 681-9122
Sy Yang Lo, coordinator
The center preserves traditional Hmong folk traditions including dance, music, embroidery and other expressions.

Hmong Mutual Assistance Association, Inc.
1501 Glenwood Ave. N.
Minneapolis, MN 55405
(612) 374-2694
James Vue, director
The association has elected and advisory representatives, mostly people who are Hmong, and offers youth programs, tutoring, advocacy for refugees, interpreter services and more.

Hmong Radio
2529 13th Ave. S.
Minneapolis, MN 55404
(612) 721-1681
Chao Yang, broadcaster
This is a private, non-profit, community radio station broadcasting items of interest to the Twin Cities Hmong American community.

Hmong Student Association
University of Minnesota
159 Coffman Memorial Union
300 Washington Ave. S.E.
Minneapolis, MN 55455
(612) 626-7001
The leadership of the association changes annually or more frequently. This is one of several student groups at the University whose members are students who trace their roots to Southeast Asian countries.

India Club
P.O. Box 130158
St. Paul, MN 55113
(612) 894-1273
Niru Misra, president
Pranab Lahiri, 781-2900.
The India Club is a social organization promoting the culture of India by sponsoring regular events.

India Lodge
1429 2nd Street N. E.
Minneapolis, MN 55413
(612) 781-2900
This is the temple and meeting place for India Club and The Hindu Society.

India Literacy Project
1227 Adams St. N.E.
Minneapolis, MN 55413
(612) 379-1886
K.P.S. Minon, director
The project works to send money, books and other resources to promote literacy, especially among women, in India.

Japan America Society of Minnesota
43 Main St. S.E., #EH401
Minneapolis, MN 55414
(612) 627-9357
Paul Sherburne, executive director
Mirja Hanson, board president
The society tries to build mutual understanding between Japan and the United States by offering exchange programs and other activities.

Khmer Association of Minnesota, Inc.
1821 University Ave. #325S
St. Paul, MN 55104
(612) 645-7841
Lar Mundstock, president
The association's purpose is to support Cambodians as they adjust to life in America, to strengthen Cambodian families, and maintain ethnic heritage.

Korean American Today and Tomorrow Center
1549 Lois Drive
St. Paul, MN 55126
(612) 786-5170
Byong Moon Kim, Ph.D., director
John Louden, volunteer
The center sponsors monthly forums, publishes a newsletter and sponsors events which promote Korean culture and Korean — American relations.
**Korean Association of Minnesota**
5/o Shilla Korean Restaurant
694 N. Snelling Ave.
St. Paul, MN 55104
(612) 649-0430
Wayne Cho, director
A cultural and social organization promoting the preservation of Korean culture in Minnesota.

**Korean Chamber of Commerce of Minnesota**
6043 Hudson Road, #375
Woodbury, MN 55125
(612) 649-0430
Jinmahn Kim, president
The chamber supports and promotes the advancement of Korean businesses in Minnesota.

**Korean Service Center**
620 Cedar Ave South #1
Mpls, MN 55454
(612) 342-1344 or 342-1345
Yun Ho Lee, president
Grace Lee, executive director,
Kyung Hee Lee, program coordinator
Young Nam Song, English as Second Language (ESL) instructor,
The center offers English classes, counseling, cultural activities, senior dining and referral services.

**Lao Family Community of Minnesota, Inc.**
976 W. Minnehaha Ave.
St. Paul, MN 55104
(612) 487-3466
Ying Yang, director
Catherine Koen, assistant director
Chong Bee Yang, chair of the LFC board
LFC is a bilingual program which offers legal aid, English education, social services and employment counseling to Hmong refugees.

**Lao Parent-Teachers Association**
430 Bryant Ave. N.
Minneapolis, MN 55405-1306
(612) 339-5032
Khoa Inxiengmay, president
The association works with parents and students to preserve Lao culture, offer tutorial assistance, workshops on parenting skills, Lao Mothers and Girls Alliance falls under the Lao PTA.

**Lao Students’ Association**
University of Minnesota
159 Coffman Union
300 Washington Ave. S.E.
Minneapolis, MN 55455
(612) 626-7001
Vanpheng Khambounny, president
A support and social group of Lao students at the University of Minnesota.

**Minnesota Chinese Music Ensemble**
12801 Eustis Street
St. Paul, MN 55113
(612) 644-7117
Carlton Macy, artistic director
Charlotte King, executive director
The ensemble offers performances of Chinese instrumental music.

**Minnesota Cultural Diversity Center**
9633 Lyndale Ave. S.
Bloomington, MN 55420
(612) 881-6090
Dr. Ghafan Lakanwal, director
The center promotes cultural understanding for a range of groups and its activities are directed at elected and business people.

**Ngay Nay Minnesota**
c/o Saigon Bookstore
2750 Nicollet Ave. S.
Minneapolis, MN 55408
(612) 872-7847
Zu Quang, publisher
This is a Vietnamese affairs newspaper serving the Twin Cities.

**Organization of Chinese Americans of Minnesota**
P.O. Box 11146
St. Paul, MN 55111
(612) 874-1000 FAX: 870-9615
Paul Gun, president
The organization educates and advocates civil rights of Asians in Minnesota.

**Pacific Asian American Network (PAN)**
2800 Wayzata Blvd #210
Minneapolis, MN 55405
(612) 663-2190
Miki Murray, president
PAN is a networking group mainly for Asian Pacific Islander Americans employed by U.S. West.
Philippine-Minnesota Chamber of Commerce
4863 Hamilton Road
Minnetonka, MN 55345
(612) 844-5248
Ramon D. Montemayor, president
The chamber promotes business ties between the U.S. and the Philippines.

Preah Vihear Dance Group
1821 University Avenue, Ste. 325
St. Paul, MN 55104
(612) 645-7841
Punnary Koy, artistic director
Lar Mundstock, executive director
The dance group, made up of Cambodian youth, offers performances from a Southeast Asian culture.

Sikh Society of Minnesota
5831 University Avenue N.E.
Fridley, MN
(612) 574-0886
Kehar Singh, president, 947-0799
The society promotes the Sikh religion through cultural, religious and educational programs.

Southeast Asian Community Council, Inc.
684 Emerson Ave. N.
Minneapolis, MN 55411
(612) 377-0778
Kao Lee, director
A community-based organization that responds to the needs of Southeast Asian refugees in North Minneapolis.

Tibetan-American Foundation of Minnesota
687 2nd Ave. NW
New Brighton, MN 55112
(612) 633-8020
Thubten and Tara Dadak
The Foundation helps with the relocation and settlement of Tibetans in Minnesota.

Vietnamese Cultural Association of Minnesota
2985 Northview St.
Roseville, MN 55113
(612) 296-1879
Cung Tien, president
The association is focused on preserving and promoting Vietnamese culture and tradition, and promotes the rapid integration of Vietnamese refugees into mainstream society.

Vietnamese Mutual Assistance
2750 Nicollet Avenue South, Suite 102
Minneapolis, MN 55408
(612) 871-2801
Tien Tran, president,
Azit Abraham, vice president
The center offers emergency food assistance to any Asian Pacific Islander, translation service and referrals.

Vietnamese Parent Teacher Student Association
414 1/2 Cedar Ave. S.
Minneapolis, MN 55454
(612) 879-5306
Kim Pham, president
Chieu Dao, 872-7847
This is the liaison organization working with teachers to help Vietnamese young people get along in school.

Vietnamese Social Services of Minnesota
1821 University Ave., #S-210
St. Paul, MN 55104
(612) 644-1317
Chi Lu, executive director
Nita Truitner, board president
VSS helps Vietnamese emigrants find shelter and work when they arrive in Minnesota. It offers social services to elderly Vietnamese and has expanded its services to include help for families seeking health care, along with referrals to other services.

Vietnamese Women’s Association
9450 Van Buren St. N. E.
Blaine, MN 55434
(612) 783-9575
Linda Nguyen, coordinator
The association encourages preservation of the Vietnamese culture and offers support to Vietnamese American women.

Asian Pacific Islander Individuals

Belen Andrada
Filipina American
Counselor, Richfield
866-5206

Shoua Cha
Hmong American
Minneapolis Police Department
348-2904

Carol Chang
Chinese American
Consultant, Bethel College
638-6161 (481-9181)
Leann Chin  
Chinese American  
President, Leann Chin, Inc.  
896-3606

Paul Gam  
Education / Advocacy organization executive  
874-1000

Alisa Jarin Gardner  
Thai American  
Consultant, Carleton College  
663-4016 (663-7183)

Dr. Ramon B. Gustillo  
Filipino American  
Orthopaedic surgeon

Mary Hayano  
Japanese American  
Attorney  
449-8683

Thai A. Hong  
Vietnamese American  
Consultant, St. Paul Companies  
893-5839 (884-8164)

Nghi Huynh  
Vietnamese American  
Businessman-publisher  
224-6570

Ange Hwang  
Chinese American  
Consultant, St. Louis Park  
223-5493

Kong Khieu  
President, Technifax Business Systems, Inc.  
291-8847

H.T. Kim  
Chair Committee, Asian Chamber of Commerce  
296-0583

Jinmah Kim  
Korean American  
Salesman, Farmers Insurance Group  
482-1180

Kathleen Kim Letourneau  
Korean American businesswoman  
639-0720

Gloria Kumagai, PhD.  
japanese American principal  
293-8845

Choua Lee  
Hmong American  
St. Paul School Board member  
225-8229

Valerie Lee  
Arts executive  
641-4040

Chi Lu  
Social service executive  
644-1317

Sean Nguyen  
Vietnamese American  
NEI Electronics, president  
785-9717

Loren Omoto  
Japanese American  
News director  
Minnesota Public Radio  
290-1407

Darina Siv  
Cambodian American  
Counselor, St. Paul  
488-0990

Young Nam Song  
English as Second Language (ESL) instructor  
487-3466

Georgina Y. Stephens  
Korean American  
Treasurer, Cowles Media Company  
673-7100

Les Suzukamo  
Editor  
Japanese American  
St. Paul Pioneer Press  
224-5491

Wendy Tai  
Chinese American  
Reporter  
Minneapolis Star Tribune  
673-4414

Christopher Thao  
Hmong American  
Attorney  
536-8094

Hoang Tran  
President, SE Asian Refugee Community Home  
673-9388

Lo Vang  
President, Hmong Federal Credit Union  
646-0943

Ly Vang  
Youth development executive  
724-3066

Hoa Young  
Consultant, St. Paul  
296-0538

Chou Xiong  
Youth development executive  
724-3066

Lee Pao Xiong  
Advocacy executive  
642-9601
Covering Hispanics / Latinos / Chicanos

by Julio Ojeda-Zapata

ewspaper reporters are routinely accused of being “out of touch” with the people and institutions they cover. This criticism often comes from communities of color for one obvious reason: the notebook-toting reporters who burst from posh Twin Cities newsrooms are usually white. Many African-Americans, Asian-Americans, American Indians and Hispanics find it difficult to trust journalists who are not grounded in their customs and traditions.

As a Puerto Rican, I’m quick to defend my “Anglo” colleagues because I believe they make up in curiosity and empathy what they lack in minority “street smarts.” My colleagues at the St. Paul Pioneer Press love to plunge into unfamiliar waters and emerge, soggy and dripping, with a story clenched in their teeth. In 1986, a city reporter won a Pulitzer prize for his reporting on a farm family. In 1988, a female reporter won another Pulitzer for her series on two gay men with AIDS. And in February 1994, a white reporter published a superb package of articles on Hmong youth.

I believe the people who populate Twin Cities newsrooms are broad-minded professionals who want to avoid even the appearance of offensive or discriminatory behavior. After writing so many stories about so many kinds of people, how can they help but be sensitive?

But they aren’t perfect. For some reason, several of my Pioneer Press co-workers began calling me “Ruben” soon after another reporter of Puerto-Rican ancestry joined the staff. If I didn’t correct them, they apparently were unaware of their mistake. If I did set them straight — with a firm “Julio!” or a snappy comeback like, “Yeah, all us Puerto Ricans look alike” — they expressed intense embarrassment but repeated their mistake weeks or months later. This has been annoying and demoralizing. At times, I feel very much alone when I look across a mostly white newsroom, and only a quick Spanish-language call to my Colombian-born wife perks me up.

My minority co-workers have shared their own horror stories. A black colleague once failed to receive a piece of inter-office mail because the sender absent-mindedly placed the correspondence in another black employee’s mailbox. I’m not immune to these lapses. When stepping onto elevators with African-American colleagues, I have been known to start babbling about the first black topic that springs to mind instead of sensibly bringing up a subject unrelated to race, as I would do with any white or Hispanic co-worker. And on a couple of occasions, I’ve offended African-Americans outside the Pioneer Press by sloppily mistaking them for other blacks. One of my victims called me a “jackass.”

Today’s journalists are a new breed — they have master’s degrees and even divinity degrees and licenses to practice medicine — but they still struggle with basic issues of racial and cultural sensitivity. Their fancy degrees may be part of the problem. Higher salaries have allowed them to move into comfy suburban homes and downtown condos far from predominantly Hispanic, African-American and Asian-American neighborhoods.

As a result, coverage of minority communities is not always what it should be. Reporters rely too much on minority “leaders” and “spokesmen” to give them quick quotes and easy answers to racial conundrums. Editors come up with unimaginative assignments, such as a quick-and-superficial series during Black History Month or Hispanic Heritage Month. And here’s my wife’s number-one gripe: newspaper writers and copy editors keep calling her home country “Columbia.”

The best way to improve minority coverage is to hire minority journalists who will approach such stories with sophistication. The Pioneer Press is adept at recruiting minority talent — but keeping it is another matter. In one short time span in late 1993 and early 1994, it lost an American Indian business reporter, an African-American news reporter, an
Asian-American feature writer, and Hispanic and Asian-American copy editors. In today's job market, talented minorities are hot commodities who are easily lured to bigger newspapers.

There is no good substitute for a skilled cadre of non-white reporters. Papers around the country have tried a variety of tactics to improve their minority coverage, such as compiling source lists and scolding staff members for quoting too few minorities and showing too few non-white faces in photographs. But the crack-the-whip approach to minority coverage is unlikely to produce anything but cosmetic results from less-than-enthusiastic staff members. Even the time-honored tactic of assigning a reporter to a "minority affairs" beat will not suffice without plenty of backup from colleagues in other beats.

In the Twin Cities, there have been some steps in the right direction. A program called the Urban Journalism Workshop, co-sponsored by the Pioneer Press and the Star Tribune, gives minority high-school students hands-on journalistic training during one intensive summer session. One graduate of that program is now a Pioneer Press editorial writer. The dailies also have offered internships to dozens of minorities — including yours truly in 1987 — and have sent emissaries to the annual conventions of the various minority journalism associations.

My idea of journalistic paradise — in which newspapers brim with people of all races and ethnic persuasions — is still far in the distance, but the Pioneer Press and other papers appear committed to getting there. They've got my support — as long as they don't call me "Ruben."

Julio Ojeda-Zapata is a staff reporter for the St. Paul Pioneer Press newspaper. Thanks to Dan Olson and Amy Des Bles for transcription assistance.
Reporting on Hispanics and Latinos

If pertinent to the coverage, be clear on the source's preference for ethnic identity, whether "Mexican American," or "Guatemalan", or "Hispanic", or "Latino".

"Illegal aliens" has become code for people who come across the border from Mexico to find work in the United States without government approval. A person's appearance is not a satisfactory way of determining their immigration status. Avoid use of the term. Illegal immigrant or undocumented worker are better terms.

Calling a person "Spanish" because they are Spanish-speaking is not correct if they are not from Spain.

"Hispanic" is a term created by the government and is rejected by many people.

Some of the people in the Twin Cities who are Hispanic or Latino have arrived relatively recently, but others have been here for generations. Almost all are American citizens. Treating them as foreigners is a sign of ignorance.

Reporting "Hispanics believe..." is inaccurate in the same way it would be inaccurate to generalize about Swedish Americans. Latino's, like others, have varied political opinions.

Accurate reporting on issues affecting Hispanic people is complicated by two factors: until relatively recently, Census data on Hispanics has not been collected. Also, many Hispanics in Minnesota believe the 1990 Census of about 49,000 missed as many as 20,000 Spanish speaking residents. The result is a lack of coverage of Latino people.

A few points of history about Hispanics / Latinos / Chicanos in Minnesota:

- The Mexican National Band arrive in Minneapolis for an 1886 performance and bandmember Luis Garzon decides to settle in the city.
- In 1907, owners of a St. Louis Park factory for processing sugar from sugar beets recruited Mexicans and Mexican-Americans for field work.
- Neighborhood House, founded in St. Paul in 1897, started language and citizenship classes in 1914 for Mexican workers.
- In the 1920s, the west side of St. Paul, a first home for many immigrant groups, also attracted Spanish speaking people leaving migrant work for a settled life.
- In 1933, the effects of the Depression curtailed sugar plant hiring stranding hundreds of workers in the state with no money to move on.
- In 1934, 328 persons, mostly Mexicans but also some children born in this country and thus citizens, were deported from Ramsey county as unemployed whites were given preference for scarce jobs.
- The International Institute, founded in 1919 in St. Paul to help immigrants reported in 1934 that race prejudice was a threat to the employment of Mexican young people.
Amigos de las Americas
Twin Cities chapter
17825 Sixth Ave. N.
Minneapolis, MN 55447
(612) 473-5959
Joanna Robles, director
Karla Larson, president, 922 3905,
The group promotes community service in the Twin Cities and public health services in Latin American nations.

Casa de Esperanza
P.O. Box 75177
St. Paul, MN 55175
(612) 772-1723
Patricia Tototzintle, director
A shelter for women, it offers programs on children, AIDS, outreach and empowerment. Primarily serves minority women.

Centro Cultural Chicano
2201 Nicollet Ave South
Minneapolis, MN 55404
(612) 874-1412 FAX 874 8149
Willie Dominguez, director
Lee Bowman, community services director
The center has a wide range of social programs for children through old people including English as a second language instruction, chemical dependency treatment, counseling, early childhood education and more.

Centro Legal, Inc.
15 S. 5th Street, Suite 1134
Minneapolis, MN 55402
(612) 338-4503
Luz Maria Frias, family law and consumer services attorney
Lolita Ulloa, family law attorney

Centro Legal in St. Paul
179 East Robie
St. Paul, MN 55107
(612) 291-0110
George Perez, immigration attorney
Paula Dutfoy, immigration attorney
Centro Legal is a private, non profit, legal service for primarily the Latino community in the Twin Cities. Its attorneys offer a wide range of legal services for Spanish speaking people.

Chicano/Latino Learning Resource Center
University of Minnesota
328 Walter Library
Minneapolis, MN 55455
Manuel Guerrero, director
Jean Strommer, office administrator
The center is a tutoring and academic support center for Spanish speaking students at the University.

Chicanos Latinos Unidos En Servicio
220 S. Robert St., #103
St. Paul, MN 55107
(612) 292-0117
Rafael Ortega, executive director
Sophia Highland, executive secretary
CLUES is a large referral agency for Spanish speaking people in the Twin Cities. It also offers a range of services including family and chemical dependency counseling.

Concord Street Business Association
176 Concord Street
St. Paul, MN 55107
(612) 222-6347
Anne Briseno, executive director
The association is located in an area with a significant Spanish speaking population. The CSBA offers business advice, seminars and technical assistance to people interested in starting or expanding businesses in the area.

Ex Machina
230 Crestway Lane
West St. Paul, MN 55118
(612) 455-8086
James Middleton, artistic director
Mark Ellenberger, executive director
The group performs historically-based stagings of baroque opera and other antique music theater, primarily a repertoire from Latin America.

Guadalupe Area Project
381 E. Robie St.
St. Paul, MN 55107
(612) 222-0757
Allen Selinski and Carol Markham-Cousins, directors
This is an alternative education program for Spanish speaking young people. The project also offers early childhood education and adult literacy courses.

Hispanic Ministry Office
Archdiocese of St. Paul/Minneapolis
328 W. 6th Street
St. Paul, MN 55102
(612) 962-6898
Jose' Carrera, director
This is the liaison between the archdiocese, agencies and the Hispanic/Latino community in the Twin Cities.
Hispanic Pre-College Project
University of St. Thomas—Mail 03G
2115 Summit Ave.
St. Paul, MN 55105-1096
(612) 962-6340 FAX: 962-5169
Ramona A. DeRosales, director
Ann M. Buesgenes, program coordinator
*Student, parent mentoring program which promotes the progress of Hispanic youth in higher education.*

Hispanos en Minnesota
155 S. Wabasha
St. Paul, MN 55107
(612) 227-0831
Jerry Guevara, director
*The group is a chemical awareness and dependency organization that serves the Hispanic community, educates about drugs and HIV/AIDS.*

Mex - U.S. Interinvestment, Inc.
1345 Summit Avenue
St. Paul, MN 55105
(612) 646-1820
Hector Garcia, president
*A private, for-profit company which offers its consulting service to people interested in doing business in Latin America.*

Midwest Farm Worker Training Program
220 South Robert Street Room 104
St. Paul, MN
(612) 222-2121
Adan Acosta, employment training counselor
Elena Thomas, employment training counselor
*The program helps migrant farm workers learn new job skills.*

Minnesota Cultural Media
4937 Aldrich Ave. N.
Minneapolis, MN 55430-3532
(612) 827-3250
Raymond Roybal

Minnesota Hispanic Chamber of Commerce
209 W. Page St., Suite 211
St. Paul, MN 55107
(612) 222-0569, 292-9574
Richard Aguilar, president
*The chamber is an organization of Hispanic business owners and managers, corporations and individuals whose interests lie in building and promoting the Hispanic community.*

Minnesota Hispanic Education Program
245 E. Sixth St., #472
St. Paul, MN 55101
(612) 222-6014
Elsa Vega-Perez, director
*The program promotes continuing education for Hispanic students who would like to attend post-secondary institutions.*

Morning Star Asamblea de Dios
2229 W. Broadway
Minneapolis, MN 55411
(612) 521-1148
The Rev. Frank Correa, pastor
*This is a multicultural church. Spanish language available.*

Neighborhood Justice Center
West Side Office
464 South Robert Street
St. Paul, MN 55107
(612) 227-8497
Miguel Garza, director/attorney
*The center serves low income and minority group members with criminal defense, juvenile defense and community legal education.*

Our Lady of Guadalupe Church
401 Concord Street
St. Paul, MN 55107
(612) 228-0506
Father Jerome Hackenmüller, parish pastor
*This is one of several churches whose members include Spanish-speaking people. It refers people to social services as well as offering Spanish language Mass.*

La Oportunidad, Inc.
523 7th Street
Minneapolis, MN 55415
(612) 341-3474
Camilo Castellon, director
*The group provides transitional homes, correctional facilities, and case management on a multi-cultural level.*

Spanish Speaking Affairs Council
506 Rice St.
St. Paul, MN 55103
(612) 296-9587
Roy Garza, director
*The council is the official state advocacy program for Spanish speaking people in Minnesota. It is chartered by the state to advise the Governor and Legislature on matters affecting Hispanic/Latino people.*
Teatro Del Pueblo  
P.O. Box 7156  
St. Paul, MN 55107-7156  
(612) 673-0036  
Alfredo Panelli, artistic director  
Alberto Justiniano, executive director  
The group is comprised of Latino artists and community members to strengthen and develop cultural awareness through works which reflect the experiences of those in the Latino community.

Teatro Latino de Minnesota  
3501 Chicago Ave.  
Minneapolis, MN 55408  
(612) 331-2257  
Ana Maria Mendez, director  
Lizz Peterson, 432-2314,  
The bi-lingual theatre group puts on two performances a year at the Pillsbury Center in south Minneapolis and spends most of its time touring the five state region putting on productions at college campuses to increase awareness of the Latino culture.

TTNY—Tout Timoun Nou Yo  
(All Our Children)  
1615 W. 84th Street  
Bloomington, MN 55431  
(612) 881-0577  
Julie Leon, president  
TTNY is a group of families who have adopted children from Haiti and others with an interest in adopting kids from Haiti.

West Side Health Center - La Clinica  
153 Concord Street  
St. Paul, MN 55107  
(612) 222-1816  
Minnie Cardenas, director  
This clinic is located in an area with a significant Spanish-speaking population and offers medical services to adults and children.

West Side Neighborhood Housing Services  
127 West Winifred  
St. Paul, MN 55107  
(612) 292-8710  
Sharon Flores, director  
This service offers low, or no-interest home improvement loans and advice on resources for neighborhood improvement on St. Paul's West Side.

Zorongo Flamenco Dance Theatre  
235 Bedford Street S.E.  
Minneapolis, MN 55414  
(612) 379-0087  
Susana D'Palma-Hauser, director  
The Theatre promotes Flamenco music and the cultural heritage of Spain.

LISTING OF HISPANIC INDIVIDUALS

Rick Aguilar  
President, Aguilar Productions  
292-9574

Armando Alonzo  
President, Northern Computer Systems  
934-8856

Fermin Aragon  
President, Impact  
633-8335

Manuel Capiz  
President, The Design Partners  
292-0829

Mona Capiz  
President, Capiz World Travel  
224-0022

Stephen Capiz  
Director, Capiz Galleries, Ltd.  
439-5670

Joseph deLeón  
President, El Studio Typeshop  
738-2853

Susana Escalante Carpenter  
Senior financial analyst, Carlson Companies  
941-3717

Steve Castillo  
President, Empire Security Incorporated  
378-9342

John Castro  
President, St. Paul Collision Center  
224-0285

Rev. Frank Correa  
Pastor, Morning Star Assemblea de Dios  
521-1148

Robert Cox  
President, World Travel and Incentives, Inc.  
333-9681

Willie Dominguez  
Director, Centro Cultural Chicano  
874-1412

Susana D'Palma-Hauser  
Artistic executive  
379-0087

Lynda Rangel Fjerstad  
President, Lynco Advertising Specialties  
755-7493

Lola Franco  
Annuity representative, Norwest Bank Woodbury  
738-8927
Rudy Garcia
President, Food Products, Inc.
227-4650

Lupe Gonzalez
Director, Radio Rey
386-7400

William Gonzalez
Engineer, Barrientos and Associates
473-1676

Manuel Guerrero
Attorney
291-8044

Esperanza Guerrero-Anderson
President and CEO, Milestone Growth Fund, Inc.
378-9363

Sam Hernandez
Multi-cultural consultant, Stillwater
439-3461

Chris Juarez
President, Electronic Office Environments
224-0345

Pearl Levin
GRI, The Relocation Center Realtors
449-4100

L. Fernando Mazoleny
President, Saber, Inc. Educational Consultants
472-4718

Ana Maria Mendez
Theatre executive
331-2257

Joe Minjares
President, Pepitos Restaurant
822-2104

Sal Miranda
Community Development
Minneapolis
870-8846

Doug Munoz
President, Cornus Design
457-0928

Rafael Ortega
Referral agency executive
292-0117

Jorge Restrepo
President, Spectrum Custom Design, Inc.
546-4437

Joseph Romero de Velasco
Publisher, Minnesota Today
293-0914

Doug Ruiz
President, D.P. Ruiz Electric
455-3451

Jose' Trejo
President, Mexim International
293-1178

Dennis Valdes
University of Minnesota, Chicano Studies
624-4530

Bob Velasquez Jr.
President, American Heritage Supplies, Ltd.
1-800-837-2475

Samuel Verdeja
President, Multicultural Initiatives Alliance
224-2303
TWIN CITIES 
PRIVATE COLLEGES 
AND UNIVERSITIES:

Augsburg College, Minneapolis, 330-1000

American Indian Support Program
Bonnie Wallace, director
330-1138

Asian Support Group
Lee-Hoon Wong Benson, director
330-1530

Black Student Affairs
Anita Gay, director
330-1022

Multi-cultural and Hispanic Student Support Group
Eloisa Èchavez-Lee, director
330-1610

Bethel College and Seminary, Arden Hills, 638-6400

Multi-cultural Student Affairs Office
Terry Coffee director
638-6384

Asian Christian Fellowship
Carol Chang
638-6161

College of St. Catherine, St. Paul, 690-6000

Multi-cultural Affairs Office
June Noronha, director
690-6784

Asian Student Organization
Jennette Lee, Sheng Thao
690-6784

Concordia College, St. Paul, 641-8278

Multi-cultural Relations Office
Kelly Chapman, director
641-8220

Hamline University, St. Paul, 641-2800

Multi-cultural Affairs
Aaron Stroinsky, director
641-2423

HAASU - Hamline Asian American Student Union
PRIDE - Promoting Racial Identity - Dignity
HOOD - Hamline Open Organization for Diversity

Macalaster College, St. Paul, 696-6000

Adelante Latino
Jessica Rio, president 696-7448

Asian Student Alliance
Nhieu Nguyen, president 696-7240

BLAC - Black Liberation Affairs Committee
Ivora Baker, chair
659-9880

Pipe - Native American
Shannon Douma, president

University of St. Thomas, St. Paul, 962-5000

Multi-cultural student services
Melissa Silva, director
962-6467

Peer Support Group to Student and Staff of Color
Paula Sanchez
962-6464

HANA—for Hispanic, African American, Native American and Asian American students
962-6460

TWIN CITIES PUBLIC COLLEGES AND UNIVERSITIES

University of Minnesota, Minneapolis

Office for Minority and Special Student Affairs
John Nobuya Tsuchida, director
625-9556

African American Learning Resource Center
Sue Hancock, director
625-1363

American Indian Learning Resource Center
Bruce Meyers, director
624-2555
Asian/Pacific American Learning Resource Center
Carolyn Nayematsu, director
624-2317

Chicano/Latino Learning Resource Center
Manuel Guerrero, director
625-6013

Metropolitan State University, Minneapolis

AHANA, (African American, American Indian, Asian and Hispanic)
Santos Martinez, director
341-7394

Asian Pacific Islander student group
Pin Wang, president
722-7664

Other Metro U minority student groups being formed.

Minneapolis Community College

African American student support group
Elka Stevens, director
341-7065

American Indian student support group
Carolyn Boudreau, director
341-7561

Asian American student support group
Duyen Hong, director
341-7040

MULTI-CULTURAL ORGANIZATIONS

A Better Chance Foundation of Edina
6304 France Ave. S.
Edina, MN 55410
(612) 944-2110, ext 277
Gardner Gay, president
This foundation takes highly qualified minority students from around the country and places them in more challenging academic segments.

Alliance for Cultural Democracy
P.O. Box 7591
Minneapolis, MN 55407
(612) 721-2273
Ricardo LeVins-Morales, director
Juanita Espinosa, 870-7173
The alliance is a network of artists and others trying to involve people in artistic activities.

Anderson School of Many Voices
2727 10th Ave. S.
Minneapolis, MN 55407
(612) 627-2287
Dr. Barbara Shin, administrator
The school promotes culture-fair and gender-fair schooling.

Arts Midwest
528 Hennepin Avenue
Minneapolis, MN
(612) 341-0755
Scott Staup, director
Sandra LeBlanc-Boland, administrator
This is a non-profit grant making organization which has a grant program for people of color.

BIHA Women in Action
122 W. Franklin Ave., #306
Minneapolis, MN 55404
(612) 870-1193
Alice Lynch, executive director
Keyah Davis-Bellamy, project coordinator
Black, Indian, Hispanic, and Asian Women in Action provides education, information, and advocacy for and by communities of color, serves as a forum for concerns of communities of color, such as racism, ageism, AIDS, chemical abuse, family violence.

Center for Victims of Torture
717 E. River Road
Minneapolis, MN 55455
(612) 626-1400
Doug Johnson, director
Linda Valerian, spokeswoman
The center counsels people who have been victims of torture from other countries.

Colors
2608 Blaisdell Avenue S.
Minneapolis, MN 55408-1505
(612) 874-0494
Jeanne Lee, artistic director
Anthony J. Morley, publisher
Colors is a magazine that is published six times a year. It reflects the diversity of viewpoints and wisdom among Minnesota’s people of color.

East Side Arts Council
1000 Payne Ave.
St. Paul, MN 55101
(612) 774-5422
Romi Slowik, director
Sarah Fehr, director of programing
The council enables exhibits, arranges classes and offers support to community based groups.
Ethnic Dance Theatre
1940 Hennepin Ave. S.
Minneapolis, MN 55403
(612) 870-0024
D. Lacourse, artistic director
J. Frey, artistic director
Cindy Geiger, executive director
A theater is a performing arts ensemble dedicated to celebrating and preserving the traditions of various world cultures through dance and music.

Harmonia Mundi
1844 Rome Avenue
St. Paul, MN 55116
(612) 699-1077
J. Michele Edwards, artistic director
The group offers wind ensemble performances through a varied repertoire, focusing on twentieth century music that reflects a variety of cultures.

Health and Sciences Minority Program
University of Minnesota
W61 Centennial Hall
614 Delaware Street
Minneapolis, MN 55455
(612) 624-9400
Jaki Cottingham-Zierbt, director
This minority recruitment office works with minority high school seniors and juniors to encourage interest in health sciences by placing students in volunteer positions in hospitals. Includes some scholarship programs.

Hennepin County Bar Association
Legal Advice Clinics, Ltd.
514 Nicollet Mall, #350A
Minneapolis, MN 55402-1021
(612) 339-8777

INROADS/Minneapolis-St. Paul, Inc.
450 N. Syndicate St., #122
St. Paul, MN 55104-4127
(612) 644-4406 FAX: 649-3032
Celeste Miller, president
Jackie Looney
Reva Chamblis
INROADS is a Twin Cities office of a national organization which offers counseling and career placement services to high school and college students of color.

INTER-RACE
The International Institute for Interracial Interaction
600 21st Ave. S., Box 212
Augsburg College
Minneapolis, MN 55454
(612) 339-0820
Vivian Jenkins Nielsen, president and CEO
Inter Race is a diversity think-tank that provides research, publications and education to facilitate understanding between groups. INTER-RACE works with public and private organizations, businesses, educational institutions, policy-makers and non-profits.

International Institute of Minnesota
1694 Como Ave.
St. Paul, MN 55108
(612) 647-0191
Robert Hoyle, director
Shirley Anderson, office manager
The institute is a large social service agency which offers career, legal, education and other programs, including sponsorship of the annual Festival of Nations event.

La Creche Early Childhood Center
1800 Olson Memorial Hwy.
Minneapolis, MN 55411
(612) 377-1786
Ruby Hughes, director
A child care center for 6 week to 4th grade children.

Legal Rights Center, Inc.
808 E. Franklin Ave.
Minneapolis, MN 55404
(612) 871-4886
Keith Ellison, director
Robyn Noyed, administrator
The center offers legal services to low income people.

Masjid An-Nur/Baitul Nasr
1810 Bryant Ave. N., #507
Minneapolis, MN 55411
(612) 521-0245
Matthew Ramadan, director
“The Mosque of Light” is an Islamic organization founded in 1955 and is now the Islamic Centers of Minneapolis and St. Paul. The group includes a cooperative buying club, a trust fund, Islamic Studies, and an audio visual center.

McDonough Organization with Respect and Equality for People
1560 Timberlake Rd., #B
St. Paul, MN 55117
(612) 487-2728
Nancy Christianson, coordinator
Sister Kathleen Spencer, organizer
MORE is a community organizing group located in a neighborhood with a large refugee population.
MELD
123 N. 3rd St., Suite 507
Minneapolis, MN 55401
(612) 332-7563
Ann Ellwood, president and founder
Joyce Hoelting
David Littlefield
MELD trains volunteers to help parents of young children learn how to be parents.

Metro State AHANA Multicultural Center
730 Hennepin Ave.
Minneapolis, MN 55403-1897
(612) 341-7398
Santos Martinez, director
Linda Fancher-White, special assistant
AHANA offers students of color career counseling, tutoring, computer lab facilities and other services.

Metropolitan Economic Development Association
2021 E. Hennepin, #370
Minneapolis, MN 55413
(612) 378-0361
Warren McLean, president
Aida Mori, vice president
The association offers management and technical assistance to minority businesses.

Church of the Living Christ
2917 15th Ave. S.
Minneapolis, MN 55407
(612) 721-8788
Gus Tidlund
The church provides emergency food and clothing, has a youth group, supports the community.

Minneapolis Initiative Against Racism
210 City Hall
350 South 5th Street
Minneapolis, MN 55415-1385
(612) 673-2297
Tara Leigh Buckner, co-director
Cathy Polanski, co-director 222-0311,
MIAR works with local government, business and media to combat racism. Its' task forces include employment, education and housing, among others.

Minneapolis Youth Diversion Program
1905 3rd Ave. S.
Minneapolis, MN 55404
(612) 871-3613
Lisa Simer, executive director
Stephen Robinson, associate director
MYDP is a short-term counseling intervention program, works with troubled youth and families on crime prevention, AIDS prevention, adolescent male sexuality counseling and more.

Minnesota Clergy and Laity Concerned
122 W. Franklin Ave., #302
Minneapolis, MN 55404
(612) 871-8033
Margaret Adamek

Minnesota International Health Volunteers
122 W. Franklin Ave., #621
Minneapolis, MN 55404
(612) 871-3759
Angie Nelson, executive director
This non-profit organization works with the federal government's AID, or international development program in several African nations on health care projects.

Minnesota Minority Education Partnership
731 21st Ave. S.
Minneapolis, MN 55454
(612) 330-1645
Ron McKinley, executive director
The MMEP is a private, non-profit organization affiliated with Augsburg College in Minneapolis which promotes the interests of students of color in higher education.

Minnesota Minority Lawyers Association
Loring Station
P.O. Box 1576
Minneapolis, MN 55405
(612) 649-4450
Sredilyn Sison, president
The association is an interest group for attorneys who are people of color, and among other activities it operates a telephone job listing service.

Minnesota Minority Suppliers Development Council
2021 E. Hennepin Ave.
Minneapolis, MN 55413
(612) 378-0361
Yvonne Kwok, executive director
Kay Kuba, board chair
The council helps its member companies make business contacts and has education and promotion activities.

Mixed Blood Theater Company
1501 S. Fourth St.
Minneapolis, MN 55404
(612) 338-6835 or 338-2155
Jack Reuler or Regina Williams
Mixed Blood is a professional, multi-racial company promoting cultural pluralism through theatre and educational programs.
Multi-Cultural Initiatives Alliance
P.O. Box 2907
St. Paul, MN 55102
(612) 224-2303
Samuel O. Verdeja, president
The group promotes multi-cultural initiatives and alliances between artists and art institutions, neighborhoods, communities of color and businesses. Involved with the revitalization of Seventh Place Plaza.

National Association of Minority Contractors of Minnesota Foundation
1121 Glenwood Ave. N.
Minneapolis, MN 55405
(612) 374-5129
Carlo Lachmansingh, president
Dolores Yelequez, manager
The association helps minorities get construction jobs, provides training and seminars.

Neighborhood House Association
179 E. Robie St.
St. Paul, MN 55107
(612) 227-9291
Eustolio Benavides III, director
This is a referral and emergency services program for poor people.

Neighborhood Justice Center
500 Laurel Ave.
St. Paul, MN 55102
(612) 222-4703
Joy Bartscher, director
Nina Campos, administrator
The center offers a criminal defense service for low-income persons, has public defenders.

New Beginning Center
644 Selby Ave.
St. Paul, MN 55104
(612) 224-3835
Ron Smith, executive director
Donesther Morris, director - The Best Youth Program,
Kenneth Redding, director - The Self Youth Program,
This is a store-front emergency services and social services program offering food, clothing and programs for youth.

Northside Residence Redevelopment Council
1014 Plymouth Ave. N.
Minneapolis, MN 55411
(612) 348-6849
Matthew Ramadan, executive director
This is a community organizing agency which offers a mortgage foreclosure prevention program, economic development and housing program, crime prevention and more. The agency also manages low income housing and affordable rental properties.

Park Avenue Urban Program and Leadership Foundation
3400 Park Ave.
Minneapolis, MN 55407
(612) 822-3755
Joy Skjegstad, executive director
Diane Chenoweth, administrative assistant
Park Avenue Foundation offers year-long youth programs, more intensive in summer, has a computer learning center, a health clinic, and distributes food, clothing, and household items.

People of Phillips
1014 E. Franklin Ave.
Minneapolis, MN 55404
(612) 874-1711
Donn Vargas,
Joan Vanhala,
This is a community organizing and advocacy group

People Unlimited, Inc.
509 Washington Ave. S.
Minneapolis, MN 55415
(612) 332-0664
Richard Polanski, president
This is a company which contracts with other businesses to supply workers. The workers are selected based on their need for help in finding a job.

Phillips Community Development Corp. (also Phillips Job Bank)
1014 E. Franklin
Minneapolis, MN 55404
(612) 871-2122 or 871-2435
Mary Crowley, director
The corporation uses small business loan and referral programs to encourage community development. The Job Bank offers counseling for job seekers and assistance to employers to help them find workers.

Phillips Neighborhood Housing Trust
2714 Chicago Ave. S.
Minneapolis, MN 55407
(612) 872-6060
Ted Tulashie, assistant director
The trust develops and manages low to moderate-income housing.
Pilot City Regional Center
1315 Penn Ave. N.
Minneapolis, MN 55411
(612) 348-4700
Charlene Cole, executive director
Dr. Seymour Gross, director, mental health services 348-4622,
Lee Moua, director, Asian Services 348-4755
The center is a large social service agency which offers a range of programs from medical and mental health care to an emergency food and clothing service. It also offers translation service, counseling for teens, parent education, after school programs, to name a few. It has been in existence for 27 years.

Pro Bono Asylum Project
Minnesota Lawyers Human Rights Committee
400 2nd Ave South
Suite #1050
Minneapolis, MN 55401
Rich Thomas, attorney
This project offers legal help to anyone seeking asylum in the United States because of persecution in their homeland.

Ramsey Action Program
509 Sibley Street
St. Paul, MN 55101
(612) 291-7947
Olivia Mancha, community liaison
This is a social service agency which helps poor people get fuel assistance and referrals to many other programs. It includes a Spanish-speaking community liaison office.

Ramsey County Human Services Department
260 East Kellogg Blvd
St. Paul, MN 55101
(612) 298-4796
Joan Velasquez, director of research
This office evaluates the social and mental health services offered to people in Ramsey County.

Shared Ministries Tutorial
Greater Minneapolis Council of Churches
122 West Franklin Avenue
Minneapolis, MN 55404
(612) 870-3660
The Reverend Belinda Green, director
The program offers tutoring to young people from kindergarteners to highschoolers and the programs are located in Minneapolis-area churches.

Southside Family Nurturing Center
2448 18th Ave. S.
Minneapolis, MN 55404
(612) 721-2762
Sandy Heidemann, center base director
Jean Christie, executive director
The center provides service to families and young children at risk for abuse and neglect such as a parents groups, home visiting and counseling.

Southside Family School
2740 1st Ave. S.
Minneapolis, MN 55408
(612) 872-8322
Flo Golod, executive director
This is an alternative school offering programs for a multi-cultural student body with a social justice curriculum.

Success By Six
404 South 8th Street
Minneapolis, MN 55404
(612) 340-7666
Terry Barreiro, spokesperson
Bev Propes, spokesperson
Phyllis Sloan, director, Grant Park site, 377-1012
The Success By Six program is an early childhood program for children from birth to kindergarten and is operated at several sites including the Grant Park location.

Summit University Planning Council
627 Selby Ave.
St. Paul, MN 55104
(612) 228-1855
Gregg Deshon, executive director
Anna Petefish, community organizer
This organization is officially recognized by the city of St. Paul, helps them with planning and development issues, offers advocacy support for many neighborhood concerns, and crime prevention.

Sumner-Olson Resident Council
900 8th Ave. N.
Minneapolis, MN 55411
(612) 342-1523
Mona Moede, director
The council offers 26 different programs serving the Sumner-Olson, and the Glenwood-Lyndale area of Minneapolis, including emergency food aid and an annual Christmas party for children.
Twin Cities Coalition for Police Accountability
1321 1st Ave. S.
Minneapolis, MN 55403-2603
(612) 870-0529
Herb Frey or Joseph Wangerin
The coalition monitors the civilian review process and documents and researches charges of police brutality.

United Deliverance Temple
2119 Lyndale Ave. N.
Minneapolis, MN 55411
(612) 529-8012
Elder Alex Alexander, Cecil Nelson, 521-8684.
A Pentecostal church offering prison ministry, food shelf, services for homeless and a youth program.

Urban Coalition
2610 University Ave. W., #201
St. Paul, MN 55114
(612) 348-8550
Yusef Hijeni, president
Elaine Salinas, education program
Pete Rode, director of research
The coalition is a research and public policy advocacy organization representing the interests of people of color in housing, education, jobs and other areas.

Urban Entrepreneurs
Lyndale Neighborhood Association
303 West Lake Street
Minneapolis, MN
(612) 824-9402
Micheal Baker, director
This is a program of the LNA which finds work for young people who need help staying away from a life of crime.

Urban Ventures Leadership Foundation
3041 4th Avenue South
Minneapolis, MN 55408
(612) 823-1628
Ralph Bruins, executive director
This program is run by a Minneapolis church and offers help to youth and families by creating jobs in a south-central Minneapolis neighborhood where the poverty rate is high.

Women of Color Health Alternatives Network
P.O. Box 75613
St. Paul, MN 55175-0613
(612) 646-3775
Ruthie Dallas, president
Helen Doris Reed, 489-1540
The network studies the health needs of women of color who have problems with addiction.

YouthCare (Youth for Cultural Appreciation and Racial Equality)
15 S. 5th St., Rm. 750
Minneapolis, MN 55402
(612) 338-1233
Craig Luedemann
The group provides year-round programs for youth to encourage the development of respect for oneself and others. Targets 14-18-year-olds.
DEMOGRAPHY OF COLOR — "THE NUMBERS"

from POPULATION NOTES, published by the Minnesota State Planning Agency, and from PROFILES OF CHANGE: COMMUNITIES OF COLOR IN THE TWIN CITIES AREA, published by The Urban Coalition.

People of Color

- Minnesota's population of people of color is 6.3% of the general population.
- Minnesota's total minority population is 273,833 in a state population of 4,375,099.
- Overall, Minnesota's minority population grew over 70 percent during the 1980's. By comparison, the white population growth was 4.7 percent.
- Northern Minnesota and the Twin Cities have the highest population of people of color: 50% of the state's 87 counties have fewer than 500 minority residents.
- Mahnomen County in northern Minnesota has the state's highest minority population at 24% attributable mainly to American Indian residents.
- Minnesota's minority population is projected to be 15% of the state population by the year 2020.
- Minnesota's minority population growth of 7.2% from 1980 to 1990 was the fourth highest rate of increase in the country.
- Minneapolis and St. Paul, the state's two largest cities, contain about half of the state's total minority population.
- People of color are 21.3% of the population of Minneapolis and St. Paul.
- The suburban Twin Cities population of people of color more than doubled from 1980 to 1990.
- In 1990 the minority population accounted for 4.6% of the suburban total.

African Americans

- African-Americans are Minnesota's largest minority group.
- The African-American population in the suburbs grew at a faster rate than in Minneapolis and St. Paul, though still a small fraction of the total population.
- By 1990, about a fourth of the metro area's African Americans lived in suburbs compared to only 3 percent in 1960.

Asian and Pacific Islanders

- Asian and Pacific Islanders are the second largest and the fastest growing minority group.
- Hennepin and Ramsey Counties have the largest numbers of minority residents.
- Communities of color make up 9.2 percent of the total Twin Cities metro area population of about 2.2 million people.
- Between 1980 and 1990, the combined minority population in the Twin Cities area nearly doubled.
- About 83 percent of Minnesota's Asian and Pacific Islanders live in the seven county Twin Cities area.
- St. Paul has the largest Asian population in the state.
- The Hmong account for a fourth of all Asian and Pacific Islanders in the Twin Cities area.

Children and Youth of Color

- Communities of color in the Twin Cities area have much younger populations than the white community.
- Between 39 and 45 percent of each community of color are children compared to 24% of whites who are children under 18.

Latino / Hispanic Americans

- Minnesota's Hispanic origin population grew at a faster rate than the national average in the decade of the '80's.
- The largest Hispanic population growth in the decade of the '80's was in the Twin Cities suburbs.

American Indian / Native American

- Minnesota's American Indian population grew slightly faster than the national rate of 38% between 1980 and 1990.
- Minnesota ranks twelfth in total American Indian population.
- Over half of Minnesota's American Indian population lives outside the Twin Cities.
- About one in four American Indians in Minnesota live on reservations.
- About a third of Minnesota's American Indians live in the cities of Minneapolis and St. Paul.
- More than half of the American Indians living in the Twin Cities identify themselves as Ojibwe, and another 15 percent identify themselves as Dakota.

ECONOMIC STATUS OF PEOPLE OF COLOR IN THE TWIN CITIES

facts from The Urban Coalition's PROFILES OF CHANGE: COMMUNITIES OF COLOR IN THE TWIN CITIES AREA

"Poverty", using the federal government's definition in 1992, is $13,950 for a family of four, $9,190 for a family of two.

Poverty

- The poverty rates for people of color increased from 1979 to 1989, rising from 26 to 37
percent among African Americans.

- The poverty rate among American Indians increased from 30 to 41 percent during the same decade.
- The poverty rate among Asian-Pacific Islanders rose from 24 to 32 percent.
- The Chicano-Latino-Hispanic poverty rate rose from 17 to 19 percent.
- The poverty rate for whites in the Twin Cities area from 1979 to 1989 remained unchanged at just under 6 percent.
- The poverty rate for African American and American Indian children in the Twin Cities was eight times as high as the poverty rate for white children.
- Per capita income in the white community was roughly twice as high as per capita income in each of the four communities of color.

**Employment**

- Men from the African American and American Indian communities are three times as likely as white men to be officially unemployed.
- Women who are African American or American Indian are four times as likely as white women to be unemployed.

**Education**

- The percentage of people over 25 who have completed high school rose substantially in all racial/ethnic groups in the Twin Cities except among Asians, reflecting the arrival of Southeast Asian refugees to the area.
- Asians had the highest college graduation rate of all racial/ethnic groups.

**Households**

- Fewer than one of every three African American and American Indian households in the metro region, and fewer than half of Asian and Chicano/Latino households, own their own homes.
- More than one third of African American and American Indian households in the metro region have no family vehicle.
- One of every nine African American households and one of every six American Indian households in the Twin Cities do not have a telephone in their home.

**FAMILIES OF COLOR WITH CHILDREN**

Just over a third of the African American and American Indian families with related children are headed by married couples.

About 81 percent of Asian families, 80 percent of white families and 65 percent of Chicano/Latino families with children were married-couple families.

In each racial/ethnic group, in central cities and suburbs, the percentage of families with children that were headed by married couples dropped between 1980 and 1990.

Over half of all African American and American Indian children in the entire Twin Cities area were living below the poverty level in 1989 (last year for which figures are available).

Sixty-six percent of all American Indian children in Minneapolis, and 69 percent of all Asian children in St. Paul were living in poverty.

In the entire Twin Cities region, over two thirds of people over the age of 25 in each racial/ethnic group have either a high school diploma or a GED.

**PEOPLE OF COLOR IN THE PUBLIC SECTOR**

The number of state government jobs held by minorities from 1983 to 1993 doubled, from 1,174 to 2,218 as the overall number of state government jobs increased from about 33,600 to about 40,500.

In St. Paul, the minority enrollment in public schools is about 45% of the total, but the number of minority teachers and other staff is about 14.5% of total staff.

Taken together, Minnesota school districts employ people of color at a rate far below their representation in the labor force and in the student population.

**PEOPLE OF COLOR IN THE PRIVATE SECTOR**

People of color in Minnesota are disproportionately concentrated in low paid service and semi-skilled jobs — the number of minorities employed in those areas is nearly 8% of the workforce compared to less than 4% in executive or managerial jobs.

In the 1980s, in both Minnesota and the nation, the number of businesses owned by minorities increased more rapidly than the number owned by white males. The increase for minority owned businesses in Minnesota was 35% during the decade.
A Diversity Dictionary

"Words are all we have."
Samuel Beckett

"If thought corrupts language, language can also corrupt thought."
George Orwell

"Our native language is like a second skin, so much a part of us we resist the idea that it is constantly changing, constantly being renewed."
Casey Miller and Kate Swift

"Every language reflects the prejudices of the society in which it evolved."
Casey Miller and Kate Swift

The following is a checklist of words, many objectionable, that we should be aware of in order to avoid offending and perpetuating stereotypes. This guide defines word usage and clarifies words that may be used as substitutes. Derogatory or objectionable terms also are listed and are cross-referenced to preferred word usage.

When the use of offensive words is unavoidable—as in a direct quote—there should be sufficient context so the reader is never in doubt as to why the language was used.

Many of the words in this list will offend. The list is not intended to be a guide for the bigot, but to explain why certain words and phrases are offensive. The list is just a starting point—an appetizer. This is a condensed list, for a more complete list with expanded definitions, see *The Bias-Free Word Finder* by Rosalie Maggio. As social attitudes change and definitions are refined the dictionary is continually updated.

A

**African:** Refers to people or language of a continent, not a country. Of or pertaining to Africa or its people or languages. Do not use as a synonym for African American.

**African American:** Also used for black. Preferred by some, but not universally accepted. May be objectionable to those persons preferring black.

**American Indian:** Interchangeable with Native American. Ask person to determine usage if possible. Use proper tribal name if possible. Such words as "wampum," "warpath," "powwow," "tepee," "brave," "squaw," etc. can be disparaging and offensive. Avoid them.

**Anglo:** Used interchangeably with white in parts of the country, in others white is preferred. Always capitalized. No hyphen when the word that follows is in lowercase, such as Anglomania, Anglophile or Anglophobe. Use a hyphen when the word that follows is capitalized: Anglo-American, Anglo-Catholic, Anglo-Indian or Anglo-Saxon.

**Arabs:** Not interchangeable with Arab American or Muslim. Also, Iranians are not Arabs.

**Articulate:** Can be considered offensive when referring to a minority, particularly a African American person, and his or her ability to handle the English language. The usage suggests that "those people" are not considered well-educated, articulate and the like.

**Asian American:** The preferred generic term for Americans of Asian descent. Be specific when referring to particular Asian American groups, i.e. Filipino Americans, Japanese Americans and Chinese Americans.

**Asian:** Not interchangeable with Asian American. Refers specifically to things or people of or from Asia. Some Asians regard "Asiatic" as offensive when applied to people.

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**SOURCES:**
The Anti-Defamation League
The Nonsense Word Finder: A Dictionary of Gender-Free Usage by Rosalie Maggio
The Bias-Free Word Finder: A Dictionary of Nondiscriminatory Language by Rosalie Maggio
B

Banana: An offensive term referring to Asian Americans who allegedly have abandoned their culture. Objectionable because no person or group can appropriately attach judgmental terms to others. Just as objectionable: “Coconut” for Mexican Americans and “Oreo” for African American Americans.

Bandido: Use advisedly. A Mexican bandit, but often applied derisively.

Black: Refers to Americans of African descent. African American or black also are being used. Do not use “colored” as a synonym. See “colored” entry. Current style generally lower cases “black.” Some prefer it capitalized.

Boy: Insulting when applied to adult males, especially men of color.

Brave: See “American Indian.”

Buck: Derogatory word describing a African American or American Indian male: Do not use. See: “American Indian” and “black.”

C

Canuck: A derisive term for Canadians.

Caucasian: Defines a race of people rather than a specific ethnic group or nationality. For instance, Mexican Americans are Caucasian. Always capitalized.


Chicano: A term popular in the ’60s and ’70s to refer to Mexican Americans. Could be offensive to older Mexican Americans.

Chief: Offensive when used generically to describe an American Indian. Should be used only when title is applicable.

Chinaman: Unacceptable racial epithet for Asian American or Chinese person.

Chink: Unacceptable racial epithet for Asian American or Chinese person.

Coconut: An offensive term referring to Mexican Americans who allegedly have abandoned their culture. Objectionable because no person or group can appropriately attach judgmental terms to others. Just as objectionable: “Banana” for Asian Americans and “Oreo” for African American Americans.

Colored: In some societies, including the United States, the word is considered derogatory and should not be used. Exception: when used as part of a title, as in The National Association for the Advancement of Colored People. In some African countries, it is used to denote individuals of mixed racial ancestry. Whenever the word is used, place it in quotation marks and provide an explanation of its meaning. Colored is not the same as “people of color.”

Coolies: Refers specifically to Chinese laborers in the 19th-Century United States. Objectionable then, objectionable now.

Coon: Highly objectionable reference to African American people. Do not use.

Cracker: Offensive term used to refer to some whites.

Credit to his/her race: An objectionable phrase when used to identify a person of color. Do not use.

D

Dago: Highly offensive to Italians. Do not use.

Dragon Lady: A stereotypical and highly objectionable characterization of Asian women depicting them as scheming and treacherous.

Dutch treat: To share the cost, as in a date. Implies that Dutch people are cheap.

F

Flip: A derogatory term of Filipinos or Filipino-Americans. Should be avoided. Use proper description: Filipino or Filipino-American.

Fried chicken: A loaded phrase when used carelessly and as a stereotype referring to the cuisine of African American people. Also applies to watermelon.

**G**

**Gabacho:** A derogatory Spanish term applied to whites.

**Gaijin:** An exclusionary Japanese term referring to foreigners.

**Gang:** Gang member or gang-related has been used carelessly and as a synonym for African Americans. Use only when appropriate.

**Geisha:** A young Japanese woman trained to provide entertainment, especially for men. Offensively stereotypical when used as a blank term or caricature.

**Ghetto:** Avoid use. Has become a stereotype for poor minority community.

**Ghetto blaster:** A large portable stereo popular with all youth. Offensive because it is culture specific and stereotypical. Use portable stereo or boombox.

**Gook:** Unacceptable term for Vietnamese and other Asian-Americans.

**Greaser:** A term used in the ’50s for those with a specific hair style and dress. Derogatory when applied to Hispanics.

**Gringo:** A derogatory Spanish term applied to whites.

**Guido:** An Italian first name offensive when used to denote membership in the Mafia. Also used as a description of street punks.

**H**

**Heap big:** Stereotypical phrase denoting size. Offensive to American Indians. See “American Indian.”

**Hiawatha:** Character popularized in Longfellow work. As in chief, papoose or Geronimo: offensive when applied generically to describe or characterize American Indians. See “American Indian.”

**High yellow:** Objectionable when referring to lighter-colored African American persons. Avoid any description of skin color or degrees of color. Also avoid mulatto and half-breed.

**Hillbilly:** Offensive term applied to people generally from Appalachia or the deep South. Do not use.

**Hispanic:** A term referring generically to those with Latin American or Spanish roots. It is rarely used by the community it purports to identify; this term is primarily a government invention and often renders invisible specific groups within it: people of Mexican origin make up 62% of the total “Hispanic” population; of Puerto Rican origin, 13%; of Central and South American origin, 12%; of Cuban origin, 5%. The remaining 8% are either from Spain or are people who have been in the United States so long that they no longer claim a specific country of origin. Whenever possible, replace “Hispanic” with a specific designation. Hispanic is not necessarily interchangeable with Latino, Mexican American or other references to specific Hispanic groups. Ask people or groups which term they prefer.

**Hot-blooded Latin:** A derisive term that stereotypes Latinos as hot-tempered and violent.

**Hymie:** A derogatory term for those of the Jewish faith. Avoid this and any other derogatory term for Jews.

**I**

**Illegal Alien:** Often used to refer to Mexicans and Latin Americans believed to be in the United States without visas; the preferred term is undocumented worker or undocumented resident.

**Indian:** American Indian preferred unless specifically referring to residents or natives of India. See American Indian.

**Indian giver:** Refers to one who reneges or takes something back once given. Highly objectionable.

**Indochina:** Formerly French Indochina, now divided into Cambodia, Laos and Vietnam. Use “Southeast Asia.”

**Injun:** A derisive term for American Indian.

**Inscrutable:** An adjective often carelessly applied to Asian-Americans. Avoid all terms that stereotype entire groups.

**Islam:** A religion based on the revelations given to the Prophet Mohammed known as
the Q'uran. See also “Muslim.”

**Ivan:** A common and offensive substitute for a Russian person.

**J**

**Jap:** Derogatory term. Do not use to describe a Japanese person or Japanese-American.

**JAP:** Jewish American Princess, a stereotype-perpetuating acronym for a young Jewish woman. Do not use.

**Jew:** Refers to people of the Jewish faith. Some people find use of Jew alone offensive and prefer Jewish person. Not a synonym for stingy. Always used as a noun, never a verb.

**Jew boy:** Highly offensive to male Jews of all ages. Do not use.

**Jew down:** The act of negotiating a lower price for services or goods. An offensive and stereotypical phrase, do not use.

**Jive:** Derisively applied to African American slang or speech.

**Julio:** A first name inappropriately applied to an entire group: Mexicans. Also, Chico and Pancho.

**K**

**Kunta:** Refers to Kunta Kinte, a character in Alex Haley’s book, “Roots.” Derogatory as a blanket characterization of African American males.

**L**

**Latin lover:** A stereotype alluding to Latino sexual prowess. Avoid use.

**Latina/Latino:** Refers specifically to those of Latin American ancestry. Use these words correctly (“Latina”, female, “Latino,” male); they are the terms of choice (greatly preferred to “Hispanic” and “Spanish”). Avoid using “Latino” or “Latinos” as generics; use instead “Latinas and Latinos,” for example, to make clear the presence of both women and men.

**Lazy:** Use advisedly, especially when describing persons of color. Can be objectionable.

**Leader:** Use with caution. Be more specific, e.g. African American politician, African American activist. Leader implies person has approval of an entire group of people.

**Leroy:** A first name sometimes carelessly used to refer to all African American males. Insulting.

**Lily-white:** Any characterization of skin color should be avoided. Same with paleface, redskin.

**Low riders:** Offensive reference to Hispanics. Do not use.

**M**

**Mafia, Mafioso:** A secret society of criminals and its members. Do not use as a synonym for “organized crime” or the “underworld.”

**Mammy:** An antiquated term from the Old South, referring to older African American women. Highly objectionable.

**Man, The:** A reference to the establishment, mainly white. Could be offensive.

**Mexican:** From or of Mexico, not a substitute for Mexican-American.

**Mexican-American/Mexicanos:** The preferred terms for Americans of Mexican origin.

**Mick:** Derogatory term for Irish Americans.

**“The Myth”:** Avoid any word, description or phrase that contributes to the stereotype of African American males as strictly athletic, well-proportioned or having high sexual drives and exaggerated sex organs.

**N**

**Native American:** Synonym for American Indian, check with subject for preference. See “American Indian.”

**Negress:** An antiquated term for a African American woman. Now objectionable.

**Negro:** Archaic. Use African American, Black or Afro-American. Check for preferred local usage.

**Nigger:** Highly offensive term for African American person. Use only in direct quotes when essential.
Nip: A derogatory term for a Japanese or Japanese-American person.

Okie: Derogatory slang for whites.

Oreo: An offensive term referring to a African American person who allegedly has abandoned his/her culture. See "Black."

Oriental: Unacceptable to some Asian-Americans. Use Asian-American or Asian(s), the specific term.

Paleface: Objectionable term generally used when whites are described by American Indians. Do not use. See "American Indian."

Pancho: A first name inappropriately applied to an entire group, Mexicans. Also Julio or Chico.

Papist: Derogatory term for Catholics.

Peon: A Latin American peasant, sometimes derisively applied to entire groups of Hispanics or others. Avoid.

Pickaniny: Unacceptable, offensive term for African American child.

Pimp: As a stereotype or characterization of African American men, highly objectionable.

Powwow: See "American Indian."

PR: An acronym for Puerto Rican. Do not use.

Project: As in public housing project, has come to denote race. Use public housing development or subsidized housing.

Proper names: Do not make word plays on people's given names. See "Ivan," "Johns," "Pancho," "Chico" and "Julio."

Qualified minorities: Do not use in reference to affirmative action. Unnecessary description that indicates people of color are generally unqualified.

Redneck: Offensive term describing some white people. Do not use.

Redskin: Objectionable description of an American Indian. Avoid any reference to skin color or shade. See "American Indian."

Refugee: Do not use for people who are already settled in the United States and no longer have refugee status. Use this term to describe people who flee to find refuge from oppression or persecution while they have refugee status.

Rubbing noses: Allegedly an Eskimo kiss. However, Eskimos don't rub noses and object to the characterization. Do not use.

Samurai: As a term or caricature, can be offensively stereotypical. Avoid unless referring specifically to the historical Japanese warrior class.

Savages: Offensive when carelessly applied to American Indians or other native cultures. Also avoid heathen when used in the same context. See "American Indian."

Shiftless: As a description for African Americans, highly offensive.

Shine: An objectionable reference to a African American person. Do not use.

Siesta: A Latin tradition of a midday nap. Use advisedly, do not use to denote laziness.

Some of my best friends: A hackneyed phrase used usually by someone just accused of racial bias. As in, "Some of my best friends are Hispanic."

Soulful: Can be an objectionable adjective when applied strictly to African Americans. Another potentially objectionable adjective: articulate.

Spade: A garden tool or card suit. Be careful of usage. Highly insulting when referring to African Americans, a popular pejorative years ago.

Spanish: A language, or something or someone, from Spain. Not interchangeable with Mexican, Latino or Hispanic.

Spic: Unacceptable term for Hispanic. Use correct nationality.

Squaw: Offensive term for an American Indian woman. See "American Indian."

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New Voices in the Media 65
Swarthy: Refers to darkened skin color. Avoid all unnecessary references to skin color, such as yellow. Other objectionable terms are paleface, redskin and lily-white.

T

Tepee: See “American Indian.”

Those people: A phrase used by one group to refer to an outside group. Objectionable. See “You People.”

Timber nigger: Highly offensive language used to describe American Indians involved in the fishing/hunting rights debate. See “American Indian.”

Token: Use advisedly. Refers to someone hired solely because of race, ethnicity or gender. Implies that the person was not qualified for the job.


U

Ugh: A guttural sound used to mimic American Indian speech. Highly offensive. See “American Indian.”

Uncle Tom: refers to a African American person who allegedly has abandoned his/her culture. Objectionable because no person or group can appropriately attach judgmental terms to others. Just as objectionable: “Banana” when referring to Asian Americans who have allegedly abandoned their culture, “Coconut” for Mexican Americans and “Oreo” for African Americans.

V

W

Wampum: See “American Indian.”

Wannabe: Refers to those who mimic a style or behavior of another group or want to be a member of another group. Use advisedly. For instance, a person dressed in red or blue isn’t necessarily a wannabe Blood or Crip gang member. Nor is the person necessarily a gang member. Also use the term gang member advisedly for the same reasons.

WASP: An acronym for white Anglo-Saxon Protestant. May be offensive to some. See “Anglo.”

Warpath: See “American Indian.”

Watermelon: See “Fried chicken.”

Wetbacks: A derisive term for undocumented workers, specifically Hispanic.

White bread: A term denoting blandness. Could have racial connotation.

White trash: A derogatory term directed at whites, especially poor whites.

Wild Indian: Denoting unruly behavior. Offensive to American Indians.

Without rhythm: A stereotype about whites. Implies that others have rhythm, also a stereotype.

Wop: Highly offensive to Italians. Do not use.

Y


Yellow: Offensive term when referring to skin color. Also, derogatory slang meaning coward. Avoid usage.

Yellow peril: A term used in the 19th century and early 20th century United States to elicit fear of Chinese or Asian immigration.

You people: Along with “those people,” this phrase is used by one group to refer to an outside group. Objectionable, do not use.
A Diversity Primer—Recommended Reading

Books


*Forgotten Founders: Benjamin Franklin, the Iroquois, and the Rationale for the American Revolution*, Bruce E. Johansen, Gambit Inc., Publishers, Ofipswich, Massachusetts:1982


*The Vietnamese in America*, Paul Rutledge, Lerner Publication Co., Minneapolis:1987


Articles


“Oh No, I'm PC.” Helen Cordes et al, *The Utne Reader*, July/August 1991


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We are sorry if we missed you or your organization in our directory listing.

If you would like to be considered for listing in the directory, please use this sheet to fill out some information and mail or fax it to:

INTER-RACE
The International Institute for Interracial Interaction
600 21st Avenue South, Box 212
Augsburg College
Minneapolis, MN  55454
(612) 339-0820
FAX (612) 339-3288

Name of organization or individual and title:

____________________________________________________________________

Name of contact person/spokesperson of organization:

____________________________________________________________________

Any additional names associated with the organization:

____________________________________________________________________

____________________________________________________________________

Address of organization:

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

Phone number and FAX number:

____________________________________________________________________

FAX:

____________________________________________________________________

Brief description about what the organization does, who it serves, what it stands for:

____________________________________________________________________

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