

FARMINGVILLE

DISCUSSION GUIDE



INTRODUCTION

The Film

In 2001, the shocking hate-based attempted murders of two Mexican day laborers, smack in the middle of Long Island, NY, catapulted the town of Farmingville into national headlines. Prospects for working with area contractors and landscapers had attracted more than 1500 day laborers to this small town, making suburban Farmingville a surprised and reluctant outpost on the new front line in the border wars. The film blends the stories of town leaders, residents, day laborers and activists on all sides of the debate. For nearly a year, filmmakers Carlos Sandoval and Catherine Tambini lived and worked in Farmingville in order to capture the turmoil. Their 78-minute documentary shows how U.S. laws and infrastructure are at odds with our increasingly globalized economy, and how communities can be transformed, not only by changing demographics, but also by polarizing responses to them.

Farmingville offers a “case study” of how a community in crisis dealt with its challenges and divisions. It provides an opportunity for communities to learn from Farmingville’s experience, to dissect how conflicts occur and to explore how to diffuse them without making neighbors into enemies or escalating rhetoric into violence. The film can help communities begin or deepen their own dialogues on immigration, racism, class privilege, national identity and the democratic process.

The Campaign

American Documentary, through its two divisions, Active Voice (AV) and P.O.V., is designing and implementing the Farmingville Campaign (the Campaign), a strategic effort to shine light on how demographically-changing communities are building bridges between long-term residents and newly arrived immigrant populations, in particular undocumented Latinos. The Campaign uses Farmingville to spark thoughtful conversations and innovative solutions, and to share successful strategies for dealing with some of the issues raised in the film.

The Campaign encourages communities to combine dialogue with a call to action. Depending on the specific circumstances in your community, you already may have addressed situations similar to those depicted in Farmingville, or you may need to initiate a conversation before tensions arise. Your screening can provide a safe place for solutions to be suggested, created, debated and pursued. Be sure your program allows time for participants to discuss action steps or to offer resources, such as networking information about local agencies and organizations, a calendar of related community events or a follow-up meeting to pursue agreed-upon decisions. Consider brainstorming some action steps with your screening partners in advance, so that when the audience calls for solutions your group is ready to offer some ideas.

- As part of the Campaign, you might use Farmingville to help your community:
- Explore issues related to immigration, particularly undocumented immigrants
- Develop strategies for addressing racial, ethnic, and cultural differences
- Evaluate expressions of patriotism and explore the meaning(s) of national identity
- Identify areas of common concern among residents across race, ethnicity and culture
- Improve understanding among individuals, learning more about both differences and similarities
- Build problem-solving skills and use them to confront and solve conflicts between segments of the community
- Identify needed follow-up support
- Access additional resources, special features and engage in an online discussion with viewers nationwide on the P.O.V. companion web site: www.pbs.org/pov.

TIPS FOR FACILITATING A DIALOGUE

Farmingville can provide an opportunity for individual reflection, serve as a springboard to increase and deepen communities' awareness, prompt dialogue and inspire action. A facilitator can play a key role in helping people move along that continuum. The facilitation strategies outlined below can help.

There are several ways to incorporate Farmingville into a public event. You can screen the whole film and then begin your dialogue, or you can view it in segments. Or you might ask that people view it at home or in smaller, affinity groups before they come to your event. Whatever you choose, know that spaces in which it is safe to discuss topics involving racism, class and privilege are rare. By providing such a space, you are giving your community a precious gift.

THE ROLE OF A FACILITATOR

In addition to providing a portrait of a community in conflict about immigration, Farmingville raises issues involving deeply held beliefs that can be difficult to discuss. An experienced facilitator can help ensure that the conversation is productive and rewarding without asking people to hide feelings of pain, discomfort or frustration.

The facilitator's primary job is to establish an encouraging tone that allows people to explore sensitive issues. The facilitator's ability to remain calm and neutral, keep people on track, help the group move towards action and model appropriate interaction will contribute significantly to the success of your event and the longevity of its impact.

It is important for a facilitator to be involved in the planning of an event, but it may be difficult to assume the role of host or teacher and also serve as facilitator. In the best circumstances, facilitators focus on helping others to be heard rather than sharing their own perspectives. Unlike a teacher, a facilitator enters the discussion only when needed to help move things forward. When facilitators don't remain neutral, people can feel defensive, isolated or marginalized.

If you cannot fulfill your responsibilities as a convener and also serve as a neutral facilitator, or if you are not trained to help people work through issues like class and race, we strongly recommend that you engage an experienced facilitator for your event. You might also consider teaming up with another person to co-facilitate, especially a person who is not from your racial, class or ethnic group. This provides diversity of perspective, eases the challenge of room management and ensures that you have support and back up, which can be especially important when raising the contentious issues, such as those in Farmingville.

BEFORE THE EVENT

Use the questions below as a planning checklist to help you create a space that encourages reflection and dialogue.

Have you defined your goals?

With your partner(s), set realistic goals. Will you host a single event or engage in an ongoing project? Will this be an introduction to the topic, or do you hope to reach some consensus by the end of the discussion? Is the main purpose of the event to gain publicity for a particular topic or point of view, to disseminate information, to provide an opportunity for all community members to be heard, etc.? Do you want to convene a discussion specifically on immigration and economic issues, or will your focus be on developing problem-solving skills? Being clear about your goals will make it much easier to structure an event, target publicity and evaluate results.

Does the way you are planning to structure the event fit your goals?

Do you need an outside facilitator, translator or sign language interpreter? If your goal is to share information, are there local experts who should be present? How large an audience do you want? Keep in mind that large groups work well for information exchanges, while small groups allow for more intensive dialogue. To whom will the event be open? Will members of the press be welcome? How will your choices on these questions influence which community members will and will not feel comfortable speaking frankly? Make sure to allow enough time for adequate discussion.

Is the event being held in a space where all participants will feel equally comfortable?

Is it wheelchair accessible? Does the physical configuration allow for the kind of discussion you hope to have? Is it in a part of town that is easy to reach by various kinds of transportation? If you are bringing together different constituencies, is it neutral territory? Sites such as your PBS station, a library, a place of worship or a community college auditorium may be able to serve as a neutral location.

Will the room set up help you meet your goals?

Is it comfortable? If you intend to have a discussion, can people see one another? Are there spaces to use for small breakout groups? Can everyone easily see the screen, read the subtitles and hear the film?

Have you scheduled time to plan for action?

For some people, just speaking publicly about issues like racism or class privilege is an important action step. But if everything stops at the walls of the room you're in, lasting impact will be limited. Planning next steps helps people leave the room feeling energized and optimistic, even when the discussion has been difficult.

PREPARING YOURSELF

Identify your own hot button issues.

Substantive discussions about issues like race, racism, class and national identity can trigger intense feelings in ourselves as well as others. As a facilitator, you may end up being a target or lightning rod for the feelings of people in the room, so give yourself some time to reflect on the issues in the film before your event. That way you are not processing your own emotions and trying to facilitate a discussion at the same time. Before your event, plan how you will respond to potentially offensive comments to avoid having the dialogue shut down or escalate into an argument. Preparation is the key to keeping discussions calm, respectful and productive.

Be knowledgeable.

You don't need to be an expert in immigration or labor issues to facilitate a discussion on Farmingville, but the more you know, the more effective you will be at helping the group delve deeper, and the easier it will be for you to keep a discussion on track and gently correct misstatements of fact. If you need background information, refer to the companion Farmingville Resource Guide.

Know your group.

Issues can play out very differently for different groups of people. Is your group new to the issue or have they dealt with it before? Factors like geography, age, race, religion and socioeconomic class can all have an impact on comfort levels, speaking styles and prior knowledge. If you are bringing together different segments of your community, we strongly recommend hiring an experienced facilitator.

AT THE EVENT

Controversial topics often make for excellent discussions. By their nature, those same topics also give rise to deep emotions and strongly held beliefs. As a facilitator, here's how you can create an atmosphere where people feel safe, encouraged and respected, making it more likely that they will be willing to share openly and honestly.

Preparing the Group

Consider how well group members know one another.

If you are bringing together people who have never met, devote some time at the beginning of the event for introductions. Asking people to reveal something about themselves besides their names (e.g., whether they have children or what their favorite dessert is) can help them get beyond group labels to see others as individuals.

Agree to ground rules about language.

Involve the group in establishing some basic rules to ensure respect, aid clarity and help them feel safe enough to participate openly. Develop guidelines for the way people express themselves, such as: No one may interrupt someone who is speaking; no one may use a "put down" or "slur"; yelling is off limits; people may speak for themselves ("I think...") but may not generalize for others ("Everyone agrees that...").

Ask participants to avoid generalizing about groups. Encourage them to pay special attention to the use of the word "they," as in "they just want cheap labor" or "they are trying to take over our country" or "they are racists." Instead, participants should identify specific individuals or at least provide hard evidence on what percentage of a group is covered by the statement. A speaker who cannot provide such specifics might be asked to rephrase to indicate that they are expressing personal perception rather than fact (e.g., "It feels to me like..."). Then participants can be encouraged to explore the reasons for those feelings (e.g., "When people use phrases like 'the men gather in a pack,' I hear that as describing men like animals, so I think the speaker is racist").

Create ground rules for protection and confidentiality.

If you anticipate that your topic may upset people, be prepared to refer them to local support agencies and/or have local professionals present. Be especially careful to protect anyone who might suffer from legal problems or retribution as a result of participating in your event. Establish ground rules about confidentiality in order to keep people safe.

Ensure that everyone has an opportunity to be heard.

Be clear about how people will take turns or indicate that they want to speak. Plan a strategy for preventing one or two people from dominating the discussion. If the group is large, are there plans to break into small groups or partners? Should attendance be limited? Also be sure that groups affected by topics under discussion are allowed to speak for themselves. For example, if your group is considering policies that will have an effect on the lives of day laborers, it is essential that day laborers be included in the discussion. If your event includes interpreters, make sure everyone knows how to work with them and how they will be used.

Talk about the difference between dialogue and debate.

In a debate, participants try to convince others that they are right. In a dialogue, participants try to understand each other and expand their thinking by sharing viewpoints and listening to each other actively. Remind people that they are engaged in a dialogue. This will be especially important if you are using the film to spark a discussion about an issue that has already polarized your community.

Encourage active listening.

Ask the group to think of the event as an opportunity to listen, as well as discuss. Participants can be encouraged to listen for things that challenge as well as reinforce their own ideas. You may also consider asking people to practice formal “active listening,” where participants listen without interrupting the speaker, then re-phrase what the speaker has said to see if they have heard correctly. For example, one speaker might say: “With all these changes I feel like soon I won’t recognize my own neighborhood.” The facilitator would then ask someone in the room to echo what they heard without adding a value or interpreting the statement, such as, “I heard you say that you’re afraid that your neighborhood may change beyond recognition, is that

what you meant?” As opposed to, “I think she’s afraid that her neighborhood will change, because she doesn’t want to live near immigrants.”

Another technique is to ask people to step into another’s shoes, suspending judgment just long enough to take an opponent’s position seriously, even if it seems extreme, and imagining what things might look like if the opposing position were true.

Remind participants that everyone sees through the lens of their own experience.

Who we are influences how we interpret what we see. So everyone in the group may have a different view about the content and meaning of film they have just seen, and all of them may be accurate. People can better understand

one another’s perspectives if they share the evidence on which they base their opinion, as well as the opinions themselves.

Be clear about the event’s purpose.

Discussions can veer off course for many reasons, including the participants’ desire to shift to more comfortable topics. For example, in discussing Farmingville, it would be easy to drift into a debate about upcoming elections. That might be appropriate, but it also might be a way to avoid discussing underlying issues, like racism or class privilege. To keep the group on track, make sure that everyone in the room understands the goals of the event.

During the Dialogue

Take care of yourself and group members.

Discussions that touch on sensitive issues, like racism or class privilege, can open deep wounds. When the intensity level rises, pause to let everyone take a deep breath. You might also consider providing a safe space to “vent,” perhaps with a partner or in a small group of familiar faces. Similarly, after viewing the film, you might set aside a few moments to allow participants to process what they’ve seen before beginning any discussion.

Providing a variety of ways for people to share can also increase comfort level. For those who feel uncomfortable speaking or sharing emotions in front of large groups, consider arranging time to pair and share or to break into small groups.

Another strategy for de-escalating a heated discussion is to re-focus on the experiences of people in the film rather than those in the room. You might pose a general question, such as, “If you could ask any person in the film a question, whom would you ask and what would you ask them.” Or ask the group to step back to look at what was done in Farmingville, and what the consequences were.

Humanize the “other.”

The film makes it clear that, in some respects, the Mexican day laborers and the mostly white residents of Farmingville live in very different worlds. Without dismissing or diminishing differences, you can help each participant identify something that they have in common with at least one other person from a group that they don’t normally interact with. Finding simple common ground can begin the process of breaking through stereotypes. Common interests might include having kids the same age, sharing a hobby, rooting for the same sports team or even something as simple as loving cats or chocolate ice cream.

Value people’s good intentions.

Encourage people to appreciate the efforts of others in the room to overcome barriers of race, class, national identity, ethnicity, etc., and gently challenge one another in areas where understanding could be deeper. Acknowledge that our understanding is always incomplete. Just think about the insights you now have that you lacked when younger. Waiting for individuals to prove that they hold all the “right” views before sharing them will stall the beginning of any conversation. All of us can learn by challenging our own “right” views.

Set realistic goals for your event based on your group's experience and ability.

For some people, a candid conversation about race or class is a major step. Others have engaged in the conversation so often that they are tired of talking. The first group might not be able to do more than engage in dialogue. The latter group can be challenged to action (e.g. "What does that next step look like to you?"). For both groups, it's important to applaud their willingness to deal with issues most people choose to avoid.

Extend the dialogue beyond Mexican / American.

Hispanics, or Latinos (i.e., people whose language of origin is Spanish), are not only the largest and fastest growing group of immigrants to the United States – they are also racially, culturally and economically diverse. Not all Spanish speakers are from Mexico, not all Mexican immigrants are day laborers, undocumented or poor, and not all immigrants come from Spanish-speaking countries. Not all day laborers are Mexican. For example, an English-speaking Mexican professional of German descent might receive a very different welcome than a recently arrived mother from the Dominican Republic working as a nanny. Use examples to help expand the discussion beyond race, class or ethnicity in isolation.

DISCUSSION QUESTIONS

Each section below contains questions that can help you prepare, provide sparks to get a dialogue started, or encourage people to deepen their thinking. However, keep in mind that this is not a textbook. No one is expected to cover all the material in these pages, nor do you need to use discussion prompts in any particular order. Questions are designed for varied audiences and situations. Skip over any that seem inappropriate for your event. Let the interests and concerns of your group dictate the flow of the discussion.

Thinking about Racism & Xenophobia

"Initially when you're called a racist it chills you... But then you understand that that name is a tool being used to try to silence you, to try and silence your legitimate concern."

– Margaret Bianculli

Each side accuses the other of introducing the race issue. What role does race and racism play in this conflict? Is using the label "racist" an important clarification or an obstacle to discussion?

Ms. Grande argues that the conflict is not about race: "If someone wants to purchase a home and pay the inflated property taxes Long Islanders pay and live the suburban dream, I would not care what race or religion they are." Is this conflict about class, not race? In the U.S. today, is it possible to completely separate class and race? Historically, how have class and race been related?

Tom says, "They feel like we're against Mexicans and that has absolutely nothing to do with it." Were people who had problems with the day laborers necessarily racist? What constitutes a racist act? How can people express their concerns without raising the specter of racism?

Ms. Gyscek says, "I'm scared to death of the trickle down of intolerance to our kids, and it's happening." What spurs people to cross the line from words, feelings or beliefs to violence? Was the arrest of four Sachem High School students for arson and hate crimes a predictable outcome? What was the primary cause of the violence, the presence of the day

laborers, community reaction to the presence of the day laborers, or something else? Were there things that people in Farmingville could have done to avoid the escalation to violence? Is there a strict line between "verbal violence" and "physical violence?"

Paul Tonna observes, "this situation that's being played out on a local level is really one of the defining things that America is going through.... Are we an immigrant nation or aren't we?... There is a browning of America. We're different than we were twenty years ago, we're different than we were fifty years ago."

If you had to define "America," what would you say? When people say that the United States is an "immigrant nation," what does that mean to you? What kinds of changes have you observed in your own community? Who has arrived in your community over the last decade, and what changes do you associate with them? How are these similar to or different from changes brought by immigrants who came at the turn of the twentieth century? In your mind, are current changes positive, negative or neutral?

Mike Casimiro observes, "...the younger generation, they see their parents' hatred, and they feel that they have to do it also.... They feel the need to go and hurt them and intimidate them. They don't think of who is on the other end." What are the logical consequences of seeing people as groups or stereotypes rather than as individuals? How might the community help humanize the day laborers so people see "who is on the other end"? How might the day laborers engage in this process?

The communities shown in the film are primarily white (Anglo) and Latino. How does the debate around day labor have an impact on the relations between communities of color? How might the debate cause tension and division? How might it support bridge building between communities? Are there parallels in this conflict with the experiences of established communities of color in the United States? What are the differences? How might new immigration have a different impact on a community that has been largely homogenous before, compared to one already diverse and potentially experienced in racial divides?

Clarifying the Problem

Margaret: “Why is this going on? Why are hundreds of men on our streets?”

Charles Funk: “What’s the threat you see, Margaret? What’s the threat?”

Ms. Gyscek says, “The issue is bigger than whether or not we should establish a center.” How would you describe “the issue” that Farmingville faced?

The first public meeting in Farmingville was described primarily as a speak-out. Did this method provide people with a clear identification of the problem(s) that needed to be addressed? Did people agree on what the problem was? What processes might have been put in place to help move people from expressing fear or frustration to being clear about the problems or identifying solutions?

Margaret says that the contractors want a profitable labor deal and “None of that has anything to do with what’s right for a community, what’s good for the children, what’s good for the quality of life in the community....” What responsibility do businesses have to the communities in which they and their employees reside? What should happen when business interests and community interests collide?

Some people in the film question whether or not there has been any measurable increase in crime. They see the problem as one of perception colored by racism. In your view, did people feel unsafe because day laborers actually committed more crimes than other residents, or because their own prejudices made them expect that the day laborers would commit crimes? As you think about this question, think about the examples of Pauline Hart, who expresses fear at sending her daughter to the 7-11 because, “I know she will have to walk past a pack of illegal day laborers wherever she goes,” and Margaret, who equates being whistled at as being “solicited for sex.” In your opinion, would these women have expressed similar fears if the group had been made up of white men? Women? English speakers? What influenced your interpretation of other people’s behavior? The race, eth-

nicity, or age of the men? The number in the group? Your mood? Your objectives? The way the men are dressed? The way the woman is dressed?

View the scene in the film of the day laborers playing soccer. If you walked by this scene without knowing who the players were, would you be concerned? In light of the scene, consider this statement in a letter to the Sachem school board opposing its decision to exchange use of the fields for care of the fields: “I find it distressing that these ‘illegals’ are being permitted to play soccer side-by-side with our children. We don’t know who these men are. They are ‘undocumented’.” If you had been on the school board, how would you have voted and how would you have explained that vote to your community?

What conditions existed in Farmingville that attracted day laborers? What would the elimination of these conditions mean for the day laborers? What would the elimination mean for the health of the local economy? Would it be, as Eduardo describes, “... like a little tiny screw in a very expensive watch – no one pays attention to the screw, but if suddenly after all the abuse, all the mistreatment the little screw wears out, the watch will break down.” What kinds of economic structures create situations such as that which Paul Tonna describes: “If we all of a sudden, let’s say tomorrow, could snap our fingers and every Mexican laborer was gone, you’d have no working restaurants, no working diners, no working landscapers, the people who take care of a lot of our children, the people who take care of our sick and elderly?”

Considering Solutions

“The police had no answers, the politicians had no answers...” – Edward Hernandez

Assessing Process

Compare and contrast the opinions of Margaret (the founder of Sachem Quality of Life), Paul (a county legislator who favors a creating hiring hall) and Louise (a homeowner who objects to changes she has seen in her neighborhood). How do their concerns or approaches differ? What common ground do they share? Can you make connections with these positions in your community?

Many people in the film make claims about day laborers. To find out facts about day laborers, who is it best to ask? The day laborers? Groups that serve day laborers, such as churches or social service agencies? Immigration reform groups like FAIR? Government statisticians? Contractors who employ day laborers?

Paul Tonna says, “Let’s stop demonizing each other, and let’s start working together. Let’s find common ground to build

bridges.” If you were a mediator helping these community members find common ground, where would you start? Where are the commonalities?

Listen carefully to what Louise says at the end of the film about what she wants and does not want (e.g., she does not want 25 people to a house, she wants hiring to be above board and for contractors to pay workers’ comp, so that county taxpayers don’t have to pay for emergency services or hospitalization). What do you think Louise and the day laborers might have in common? What might have happened in Farmingville if residents like Louise had spoken with instead of about the day laborers? What might have happened if those posing solutions worked cooperatively with the day laborers? What kinds of solutions could have satisfied Louise’s concerns? What were the barriers to their implementation?

Assessing Specific Suggestions

Some people believe that creating a hiring hall will solve many of Farmingville’s problems, while according to immigration reform groups like FAIR, “hiring sites had really nothing to do with helping the poor undocumented immigrant, nothing to do with the contractor, but have to do with circumventing the law and eventually opening up our borders.” In your view, is creating a hiring hall a good strategy? Why or why not?

Some people attempt to rid the town of day laborers through local legislation. Which problems could legislation address? For which problems was legislation not a viable strategy?

Protestors find ways to prevent day laborers from getting hired (e.g., protesting across from street corners, taking down license numbers of trucks that hire, photographing day laborers). What is the impact of these acts on the lives of the day laborers? What is the impact on the lives of the long-term residents of Farmingville?

Some people who oppose the presence of the day laborers engage in acts of intimidation (e.g., verbal harassment, rock throwing, tortilla wrapped feces in mailbox, etc.) and violence. Do these acts gain support for their cause or strengthen the opposition? Why might people use these kinds of tactics?

Legal Issues/Immigration Law & Policy

“They do not have the right to work here. They do not have the right to live here.” – Margaret Bianculli

Legislator D’Andrea says, “People pay taxes and they deserve to be protected.”

Legislator Paul Tonna says, “Everybody deserves to be protected.” Which do you think is true? What is the relationship between paying taxes and earning entitlements to certain benefits? Are there rights or benefits that should not be afforded to people who do not pay taxes? If so, can you list them?

Mr. Sandow challenges county legislators: “It’s your responsibility to help heal a community.” Is that the responsibility of legislators? If so, what kinds of options does a legislator have to fulfill that responsibility? Who else might bear responsibility for healing a community? What does a “healed” community look like?

Margaret says, “We are not opposed to immigrants but we are, however, opposed to illegal immigration and the disastrous effect it has on the community.” Other than simple legal status, what are the differences between documented and undocumented workers in terms of their impact on a community? How might an organization like Sachem Quality of Life (SQL) be sure that their actions are aimed only at those whose status is undocumented and not also at legal immigrants to the U.S.? In Farmingville, why might day laborers or their supporters feel that organizations like SQL are targeting everybody?

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Active Voice

Active Voice is a team of strategic communication specialists who put powerful film to work for personal and institutional change in communities, workplaces and campuses across America. Through practical guides, hands-on workshops, inspiring events and key partnerships nationwide, Active Voice moves people from thought to action. Since its inception in 1998, AV (formerly known as Television Race Initiative) has worked on over 25 films and series; their issues range from affirmative action to the digital divide to political asylum. Active Voice is a division of independent media innovator American Documentary, a nonprofit organization.

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POV

Now entering its 17th season on PBS, P.O.V. is the first and longest-running series on television to feature the work of America's most innovative documentary storytellers. Bringing over 200 award-winning films to millions nationwide, and now a new Web-only series, P.O.V.'s Borders, P.O.V. has pioneered the art of presentation and outreach using independent non-fiction media to build new communities in conversation about today's most pressing social issues. Farmingville is a co-production of P.O.V./American Documentary, Inc.

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ITVS

Independent Television Service (ITVS) funds and presents award-winning documentaries and dramas on public television, innovative new media projects on the Web and the weekly series Independent Lens on Tuesday nights at 10 P.M. on PBS. ITVS is a miracle of public policy created by media activists, citizens and politicians seeking to foster plurality and diversity in public television. ITVS was established by a historic mandate of Congress to champion independently produced programs that take creative risks, spark public dialogue and serve underserved audiences. Since its inception in 1991, ITVS programs have revitalized the relationship between the public and public television, bringing TV audiences face-to-face with the lives and concerns of their fellow Americans. More information about ITVS can be obtained by visiting www.itvs.org. ITVS is funded by the Corporation for Public Broadcasting, a private corporation funded by the American People.

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Latino Public Broadcasting (LPB)

Latino Public Broadcasting (LPB) supports the development, production, acquisition and distribution of non-commercial educational and cultural television that is representative of Latino people, or addresses issues of particular interest to Latino Americans. These programs are produced for dissemination to the public broadcasting stations, and other public telecommunication entities.

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Grantmakers Concerned with Immigrants and Refugees

www.gcir.org

National Conference of State Legislatures

www.ncsl.org

The Brookings Institution Center on Urban and Metropolitan Policy

www.brookings.edu/urban

Catholic Legal Immigration Network (CLINIC)

www.cliniclegal.org

Georgetown University Institute for the Study of International Migration

www.georgetown.edu/sfs/programs/isim

National Immigration Law Center

www.nilc.org

National Immigration Forum

www.immigrationforum.org

ADDITIONAL RESOURCES

Department of Justice Community Relations Service

Created by the Civil Rights Act of 1964, the Community Relations Service (CRS) is the only federal agency dedicated to assist state and local units of government, private and public organizations and community groups with preventing and resolving racial and ethnic tensions, incidents, and civil disorders, and in restoring racial stability and harmony. CRS deploys highly professional conciliators, who are able to assist people of diverse racial and cultural backgrounds. <http://www.usdoj.gov/crs/>

The National Conference for Community and Justice (NCCJ)

NCCJ founded in 1927 as The National Conference of Christians and Jews, is a human relations organization dedicated to fighting bias, bigotry, and racism in America. NCCJ promotes understanding and respect among all races, religions, and cultures through advocacy, conflict resolution, and education. Resources may be accessed through its web site at: www.nccj.org.

The Southern Poverty Law Center

SPLC has tolerance education programs with free resources for schools and communities. It also provides information on hate groups and community response to hate activities. www.SPLCenter.org and www.tolerance.org

Study Circles

The Study Circles Resource Center (SCRC) is dedicated to finding ways for all kinds of people to engage in dialogue and problem solving on critical social and political issues. SCRC helps communities by giving them the tools to organize productive dialogue, recruit diverse participants, find solutions, and work for action and change. Visit the website for information about how to start a study circles group in your community. www.studycircles.org.

Partners Against Hate

Partners Against Hate is a project of the Leadership Conference on Civil Rights which offers promising education and counteraction strategies for young people and the wide range of community-based professionals who work and interact with youth, including parents, law enforcement officials, educators, and community/business leaders. http://www.partnersagainsthate.org/about_pah/index.html

Community Building Institute

The Community Building Institute advances asset-based community development strategies for community building and neighborhood revitalization by facilitating collaborative action among residents, local organizations and institutions. The Institute offers professional assistance and research on successful models of asset-based community building from around the country. <http://www.xu.edu/cbi/index.htm>

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