## Chapter 1 : Perceptions of Race in Three Generations of The Jungle Book

*By drawing upon a recent and wider empirical study into care leavers in England, this paper explores the sociological concept of social capital and the ways in which this may contribute to young people's understanding and negotiation of their own racial and ethnic identity.*

International Perspectives on Race and Ethnicity: Abstract This annotated bibliography includes an introductory essay exploring racial and ethnic issues in international contexts--excluding the U. The resources are organized by continent and type of the literature. Introductory Essay Issues of race and ethnicity dominate the academic discourse of many disciplines, including the field of multicultural education, and the socio-political arena. Heightened interest in these issues is in response to the demographic reality of increasing racial and ethnic diversity in the United States and other nations. This introductory essay explores the concepts of race and ethnicity, construction of racial and ethnic differences, and the connection between socially-constructed differences and conflicts in socio-political contexts. The essay will be followed by a limited annotated bibliography of 20 books and 13 journal articles organized by geographic division and type of the literature book or article. Most of the literature included in this essay is concerned with issues of race and ethnicity emerging within the last two centuries. Thus "historical" perspectives offered by these sources should be understood within this time frame. Definitions of Race and Ethnicity The use of the terms "race" and "ethnicity" is varied. The two terms are misused as if they are identical. The term "race" is based on the premise of biological and physical differences. Classification of humans into distinct racial groups claims to draw on scientific facts. First, racial classification assumes that pure phenotypes exist. This premise is difficult to prove, even if one accepts the conjecture that pure phenotypes had existed in the early stage of human existence. This is reflected in the popular ideology, "Money whitens," whereby a darker-skinned person may become "white" based on economic status Hanchard, ; Reichmann, ; Twine, Both of these problems are apparent in Mexican society where scholars have noted that it is often impossible to distinguish between Indians and Mestizos phenotypically. Instead, individuals of both groups are more commonly categorized according to social and cultural traits. Furthermore, the work of Nutini demonstrates that it is common for Indians to "become" Mestizo by mere acquisition of social and cultural traits regardless of phenotypic characteristics. Despite the impossibility of scientifically constructing racial classifications based on phenotypic attributes, claims of racial classifications based on pseudo-science and ideology have been used to promote notions of racial differences and superiority, justifying domination of certain "racial" groups over others. This is done despite the fact that genetic differences among groups with different phenotypic attributes are in fact minor and do not account for much difference in human behavior Unander, Distinguished from the concept of "race," "ethnicity" is a culturally-derived term. Aside from social constructs, ethnicity is innately more central to human experience and identity than race. In turn, ethnic distinctiveness is more likely to invoke an innate sense of peoplehood. Ethnic uniqueness thus provides an immediate identity marker both within a group and between groups. As is the case with racial categorization, ethnic categories are often perceived or discussed as though they are fixed and unchanging entities. Thus ethnic categorization should be viewed as somewhat subjective and dependent upon human perception and identity. In the milieu of fluidity ethnic consciousness and "way of life" may be created and reinforced to maintain the status quo at certain times and be transformed to embrace other social constructs at other times. Provided that choice, process, and change are all central to ethnic identity, consciousness, and categorization, ethnicity must not be viewed as entirely objective, permanent, or static Haug, Social Construction of Racial and Ethnic Differences and Hierarchy Differences among people, whether physical or cultural, exist as part of human experience. The recognition of differences may be intensified as contacts between different groups grow. Some of the differences may be absorbed into the innate fabric of a society. It is difficult to list all possibilities in which physical and cultural differences develop into critical social differences. In many cases some groups gain privileges over others on the basis of their racial or ethnic differences, perceived or actual. The construction of hierarchy or meaning regarding racial or ethnic differences may take place for many reasons, but a primary

stimulator is often economic, social, or political power. Competition for resources or the drive for greater privilege often underlies the social construction of racial or ethnic hierarchies. These hierarchical classifications are then utilized to establish, develop, or maintain dominance or hegemony of a group over others. Those on the lower end of opportunity, noting their losses to racial or ethnic classifications, may develop a heightened awareness of group identity in order to challenge the social constructions of privilege. Colonialism created the powerful rhetoric of racial superiority and inferiority that has a long lasting impact on the world Forster, ; Robb, The colonized, presumed to be inferior to the colonizer, have mustered their sense of peoplehood against the myth of inferiority. In the former Soviet Union, the central government sought to impose a Russian ethnic identity, including language and political beliefs, upon all Soviet citizens regardless of their ethnic identities. Viewing the current independent nations of the former Soviet Union, it is ironical that national division took place primarily along the ethnic lines which Russia once sought to denounce Dragunskii, In a dominance-subjugation dichotomy socially constructed differences framed into a hierarchy seem to be petrified as facts. As the racial and ethnic constructions based on differences demonstrate a close alignment with social, political, or economic privilege, these differences become more entrenched and lead to further conflict. Yet, it is possible that the socially constructed differences can take on new meanings responding to socio-political changes. Many have argued that Hutu-Tutsi ethnic differentiation in recent decades has more to do with social construction and political manipulation than any innate differences. Many international cases attest to the tenacity of racial and ethnic categories, and they have exercise enormous power as bases for discrimination and dominance. Social Constructions and Conflict As social constructions of racial and ethnic hierarchy are often generated to establish or perpetuate privilege for certain groups, a surge of group identity may lead to conflict. According to many popular perceptions, ethnic hierarchies and conflict are inevitable when contact occurs between different races or ethnicities. Ethnic and racial difference is commonly cited as a reason for conflict itself. In many cases, conflict along ethnic or racial lines is construed as age-old and eternal, without hope for relations to improve. Racial and ethnic conflicts are also dependent on the social construction of hierarchies and self-identification, thus adaptive to changing contexts, perspectives, and negotiation. Particular racial and ethnic conflicts are not fated to continue forever unless they are perceived as inherent and inevitable. This notion places the emphasis of racial and ethnic conflict on contexts, ideologies, marginalizing actions, group perceptions of race and ethnicity, and failed negotiations rather than a faulty belief in the inevitable incompatibility of groups from differing races or ethnicities. Racial and ethnic pluralism does not in all cases lead to conflict. The case of modern Somalia demonstrates that an ethnically and racially homogenous nation does not necessarily produce a nation devoid of conflict Deng, In this case, international discourse can not rely on the "ethnic war" paradigm commonly used in Africa to explain conflict. Instead, the conflict is referred to as "clan warfare," although even this concept fails to account for the complex social and political forces which define the conflict. This case demonstrates the need for a closer examination of the social contexts, ideologies, and perceptions, which underlie the constructions of differences rather than accepting the social constructions themselves as the root of the problem. Ghai notes that conflicts are often labeled as ethnic conflict, which switches the focus from underlying social, political, and economic problems to a mere competition of ethnic claims. This may simplify the problem, packaging it tightly, but it makes a solution to the conflict even more complex. Conclusion As we have reviewed the myriad literature on race and ethnicity in the international context, several themes emerged that take our understanding of race and ethnicity to a deeper level. First, racial differences are more in the mind than in the genes. Thus we conclude superiority and inferiority associated with racial differences are often socially constructed to satisfy the socio-political agenda of the dominant group. Second, racial and ethnic categories are neither fixed across societies nor within a society. Racial and ethnic categories are fluid and changing depending on the socio-political context of a society at any given time. Instead, these differences can take on a social meaning of hierarchy leading to conflict when divided groups fail to negotiate. In such cases, the imbalance of power, not the racial or ethnic differences per se, is the underlying cause of the conflict. In each of these cases, it is critical that the topic of race and ethnicity receives continual examination. The ideology and myth of racial and ethnic differences cannot be validated to support or legitimate superiority, privilege, or

conflict as has often been the case in both historical and global contexts. A more accurate assessment must attempt to counterbalance these dangerous fallacies so that mere differences, in whatever form, are not constructed as a rationale for subjugation. Race and ethnicity in East Africa. Examines race and ethnicity in East Africa from the period of earliest archaeological evidence to the present day. Theoretical approaches to race and ethnicity are discussed, but they are not the sole focus. Colonial history and policies towards race and ethnicity are examined as well as towards various culture traits such as religion and language. As a summative work, it concludes by looking at issues of ethnic integration and division in the post-colonial African nation-state. Articles Bowen, John R. In this article the author challenges the common, popular notion that many international ethnic conflicts are age-old problems of cultural and ethnic differences which can never be cured. Instead, Bowen focuses on examples in Yugoslavia and Rwanda to demonstrate how colonial and post-colonial states create ethnic categorization and division for economic and political purposes. American Behavioral Scientist, 40 1 , This articles explores various levels and paradigms of ethnic conflict in modern African states, focusing on ethnic identity, possible scenarios for ethnic conflict, and the manners in which these conflicts are managed or mismanaged. It demonstrates how it is not the actual differences of identities which cause conflict, but rather the differences of interests. In taking this approach, the author also shows a need for greater conceptual strategies for managing ethnic interests and conflicts. Brookings Review, 15 3 , This article provides an excellent framework for viewing the socio-political functioning of ethnicity in modern, African nation-states. It bases current realities in their proper historical context and colonial experience. The colonial development of social and political stratification in an attempt to gain control of economic resources is described, leading to the role African ethnicity would later develop in mirroring this paradigm. Linking the future to the past: Review of African Political Economy, 52, Extremely astute and insightful, this article examines ethnic relations in sub-Saharan Africa in the overall context of social structure and historical realities. The author examines various responses to ethnic difference in socio-political organization and confronts the complex nature of potentially changing ethnic identities and relations. Ethnicity and the politics of history in Rwanda. Africa Today, 45 1 , This article focuses on the various viewpoints of scholars about ethnicity and ethnic relations throughout Rwandan history. This is combined with a study of ethnic conflict and political process. Pre-colonial ethnic relations, as well as a comparison of ethnic conflict in the s and s, are examined. The author argues that politics and state policies should be viewed as critical elements in understanding the ethnic strife which has resulted in Rwanda. Ethnicity and power in Burundi and Rwanda: Different paths to mass violence.

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This past summer, an adaptation of the Disney classic The Jungle Book opened up for a stint on the theatrical stage. In an interview, Zimmerman was asked if the racial implications in The Jungle Book were a concern, which met with her flippant response: Mowgli goes to the man village and later is deemed a witch because of the skills he acquired from his time in the Jungle. As a result he is banished from human society as well. Mowgli is left to roam the jungle alone, recognizing that neither the animals nor the humans accept him. This hardly means Kipling was an unequivocal ally of colonized Indians, however. Aside from The Jungle Book, in fact, Kipling is most famous for his controversial views on colonialism. Thus, it is the duty of the more civilized, white man to educate and salvage these people. The poem can be interpreted ironically, but the popular consensus remains that Kipling was a firm supporter of British imperialism rooted in a sense of cultural supremacy. I have taught thee [Mowgli] all the Law of the Jungle for all the peoples of the jungleâ€"except the Monkey-Folk who live in the trees. They have no law. They have no speech of their own, but use the stolen words, which they overhear when they listen, and peep, and wait up above in the branches. Their way is not our way. They are without leaders. They have no remembrance. They boast and chatter and pretend that they are a great people about to do great affairs in the jungle, but the falling of a nut turns their minds to laughter and all is forgotten. We of the jungle have no dealings with them. We do not drink where the monkeys drink; we do not go where the monkeys go; we do not hunt where they hunt; we do not die where they die. Baheera accompanies Mowgli to the man village, along the way encountering a series of characters that deter them from their destination. By the end of the film, Mowgli uses fire to scare Shere Kahn away from the Jungle, and chooses of his own free will to go to the man village, following the romantic pursuits of a nameless Indian girl. The story becomes, then, a plot less about multiple identities or being caught between two cultures than a simple story about socialization as Mowgli matures from uncivilized childhood to appropriate adult participation in society. The character of King Louie proves historically inaccurate as well, as orangutans are nonexistent in India. In the Disney film, King Louie poses a minor threat to Mowgli: Perhaps this could be a commentary on how Europeans viewed native hierarchies and imperial systems as illegitimate. The conflation of monkeys and Africans has had a long-standing history within the United States, dating back at least to the antebellum period. Throughout the early twentieth century, Africans and African-Americans in illustrations and cartoons were often given primate-like characteristics. Similarly, in the postcards from the early s, the African-American caricature seems more primate than human. African-Americans originated swing music, which was rooted in the traditions of slave songs, ragtime, and blues. Disney creates a new racial dynamic situated within a uniquely American context: Essentially, a white man though Italians have faced their own racist challenges in America , who is imitating black jazz vocalists especially Louis Armstrong , sings a song in character as an orangutan king who wants to be human. To return to our modern day, when casting the role of King Louie, Zimmerman was placed in the same position as the Disney producers were in  Zimmerman recalls the audition process for casting Andre de Shields as King Louis: I asked him to come and actually audition for meâ€"a thing he rarely does â€" and to come prepared to audition for the role he most would like to play of the three we talked aboutâ€"and that turned out to be King Louie. Still, I debated with myself for eight days before offering him the role. That would have been the only reasonâ€"the fear of the past, of the historical discourse, of the stereotypes of the past. While Disney producers shied away from casting a black man as an orangutan in order to avoid controversy, Zimmerman recognized that type of behavior as overtly discriminatory. Zimmerman knew de Shields was the right man for the role, regardless of and completely separate from race. If anything, de Shields being African-American gave his performance even more depth, and an opportunity to confront these cultural stigmas in a creative, positive, and masterful way. When asked in an interview whether he would skat in his role as King Louie, de

Shields replied: Importantly, de Shields sees his actions as going even further in exploding old stereotypes. In an article in the New York Times, de Shields reveals his broader intentions as a performing artist: In some ways, de Shields has faced some of the same issues that African-American minstrels faced performing in blackface: Works Cited Du Bois, W. The Souls of Black Folk. Accessed December 19,

## Chapter 3 : "Racial Socialization, Stress, Climate And Coping: An Examination Of Ed" by Brian Tinsley

*"[x] Thus, through Mowgli, Kipling addresses complex issues of race, place, and identity that had at least some roots in personal experience. This hardly means Kipling was an unequivocal ally of colonized Indians, however.*

I am struck first by the difficulty in defining those terms, and how any such definitions are "loaded" by our own cultural preconceptions. In this discussion I will be focusing more on issues 1 and 5, as they relate particularly to "the female spectator. In this sense, all texts are "corrupted," and potentially unethical, depending on how that term gets defined. But what is the ethical system we should use? And is there no ground for us to construct space for ourselves within media texts? I became interested in exploring these issues for a number of reasons. One of them was a criticism I was doing of Thelma and Louise, a narrative both praised and condemned for its representation of women and men. It was considered by many women in particular as a "betrayal of feminism," a point of view that disturbed me, as it has implicit in it several assumptions about the nature of women and the universality of their responses, not only to texts but also to everyday 2 events in their lives. For example, some critics argued that Thelma would not pick up a hitchhiker for sex so soon after a near rape; others claimed that Louise would even should tell her secret to a close friend. I believe such responses and criticisms reflect an essentialism that says that there is really only one way to portray women ethically, and that is by valorizing "positive" "feminine" attributes. I think there is a real danger in reifying stereotyped beliefs about women in adopting such a position, which could serve to further domination rather than challenge it. But on the other hand, I would not want to support a relativistic or simplistic view that suggests that all interpretations of such texts are equally useful, and equally ethical. My own reading of Thelma and Louise observes that it is a complex text which both supports and subverts ideas about gender in this culture. I personally found some places for resistance, by using the theories of "cultural negotiation" and "positionality" as frames for reinterpreting the mythic discourse in the film. Instead of this restricted view, which leaves no place for female subjectivity, Christine Gledhill argued for the concept of "cultural negotiation" as a way to rethink "the relations between media products, ideologies and audiences--perhaps bridging the gap between textual and social subject" Gledhill asserts that ideologies including the "ideology of gender" are continually renegotiated in a symbolic "give and take" between the text and the audience: Language and cultural forms are sites in which different subjectivities struggle to impose or challenge, to confirm, negotiate or displace, definitions and identities. In this respect, the figure of a woman, the look of the camera, the gestures and signs of human interaction, are not given over once and for all to a particular ideology-- 3 unconscious or otherwise. They are cultural signs and therefore sites of struggle; struggle between male and female voices, between-class voices, ethnic voices, and so on As Grossberg argues, texts are a type of "contested terrain" Janice Radway argues that ideology is "the product of imperfectly joined practices; some are congruent, while others are contradictory and even mutually interactive" The "ideological field" is marked with conflict, struggle, and contradiction. The potential exists for resistance, since "the ideological control achieved by any particular mass culture form may not be complete" Such resistance might be created through imperfectly joined "ideological seams" which subvert or rupture the preferred interpretation, undermining images of gender. Because "textual negotiation" is ambivalent, it permits critics to focus on how different elements create pleasure, which we must do "if we are to appreciate what holds us back as well as what impels us forward, and if the cultural struggle is to take place at the centre of cultural production as well as on the margins" Gledhill I have used such ideas to examine how gendered and racist discourse functions in mediated popular culture texts to reaffirm, transform, or subvert social constructions of gender. I am interested in looking at fictive "symbolic enactments" as socially constructed strategies, created both by rhetor and audience. I believe it is ethically imperative to avoid essentialistic ideas about gender, while also rejecting the postmodern idea that gender has no significance. I agree with Linda Alcoff that gender is "a posit or construct, formalizable in a non-arbitrary way through a matrix of habits, practices, and discourse" which serves as a point of departure for both politics and identification , The symbolic positioning of woman "can be actively utilized rather than transcended " by

individual women, who can use it as "a place from where meaning is constructed, rather than simply the place where a meaning can be discovered the meaning of femaleness" , emphasis hers. Women "can use their positional perspective as a place from which values are interpreted and constructed rather than as a locus of an already determined set of values" There may be the possibility of applying such ideas to notions of race and ethnicity, though I am cautious about making monolithic statements. I am reminded that our "positions" always function "within the prevailing system of gender-power relations" Bordo Remembering that knowledge and culture are situated provide maps of consciousness for people who have been inscribed within the marked categories of race and sex that have been so exuberantly produced in the histories of masculinist, racist, and colonist dominations. Situated knowledges are always marked knowledges; they are re-markings, reorientations, of the great maps that globalized the heterogeneous body of the whole world in the history of masculinist capitalism and colonialism" Haraway , emphasis hers. By being so aware we can, I hope, be more ethical in the ways in which we respond to texts. But we cannot stop there. It is imperative not to rely solely on reinterpretations and repositionings of the individual spectator. Instead we must involve ourselves in political praxis through action in two arenas--teaching and media production. I believe it is imperative to raise ethical issues in the 5 classroom, and to encourage such consideration in those that create the texts that mass audiences consume. I do not have any final answers on how that might be accomplished, except through the continued exploration of the various questions surrounding the ideas of ethics, gender, race, and ethnicity. Journal of Women in Culture and Society Stuart Hall and Cultural Studies. Simians, Cyborgs, and Women: The Reinvention of Nature. Looking at Film and Television.

## Chapter 4 : Racial views of Donald Trump - Wikipedia

*Stern, of course, wants the race issue to go away immediately because he knows the union has jumped on the perception that bargaining talks have been racially tinged before.*

Shared interests goals or objectives. Satisfactory zone of possible agreement. Mutual trust comes from experience, either within the negotiation process or from previous contact. If it does not already exist, it must be built. Surprises can take many forms: In this sense, trust is a kind of conclusion about the credibility of the other side. As a negotiator, your goal is to have more influence on the other side than they have on you. Your goals and objectives must be seen to gain merit while the goals and objectives of the other side lose merit. This means your presentation of "facts" and other evidence must be convincing. A positive relationship with the other negotiator is essential if you are to have this kind of influence. This sounds difficult, especially in view of the fact that negotiation has the potential for conflict. However, experienced negotiators emphasize that it is both possible and required. A positive relationship makes possible the development of common ground; in principled negotiation the common ground can include similar goals and objectives. Instead of negotiating against each other, the negotiators form a team and negotiate "against" the problem. They now have shared interests. As a negotiator, you must know what your zone is. This may appear to apply more to positional than to principled bargaining because a ZOPA is the least favorable agreement you would accept, and the most favorable one you believe the other negotiator would accept. However, with a bigger pie, the ZOPA shifts for both in the positive direction. As part of the preparations prior to beginning negotiations, each negotiator must decide at what point it is best to cease negotiating and to be satisfied. With a BATNA a negotiator never feels cornered or under pressure to yield to pressure from the other side-- the predetermined goal has defined the point at which negotiations are no longer profitable and may be ended. Negotiators rarely have the authority to make final decisions. They are sent as representatives of those who do have that authority, who are the "closers. They are protected from the possibility that in a weak moment they will accept an impossibly poor agreement. In addition, if principled negotiation has not been possible, there may be times when the negotiator has no easy reply to a hard bargaining opponent. It may be useful to end a session with the need to go back and discuss options with your "closer. As with Consensus Team Decision Making, there is a process for principled negotiations. Each of these steps is discussed in detail below: Principled Negotiation Requirements People: Separate the people from the problem Interests: Focus on interests, not positions Options: It will unfailingly have negative outcomes in both decision making and bargaining. Experienced leaders and experienced negotiators separate the people from the problem. Some of the ways Fisher and Ury suggest are: Bargaining, even principled bargaining, may involve strong comments about the substantive issues. It is only human nature that these, on occasion, are taken as personal attacks, generating emotions that block communication. A good relationship can be a vaccine against communication blockages. But the relationship needs to be built early in the game, just as a vaccine works best before exposure to the disease. Some negotiators do this by chatting in a friendly way during the breaks. On more consequential issues, negotiators may ask for and get a "book" on the other side, that includes background and interests, to facilitate building a good relationship. In the heat of battle, it is easy to view the opponent as a personal enemy, as opposed to someone who is just doing a job. Effective negotiators must get inside the heads of their opponents so they can see the issues as they do. The primary goal of principled negotiation is to achieve rational outcomes in the best interest of both parties. Perceptions come in many ways. Colosi makes a point of the importance of body language and tone as communications channels that give information, sometimes information of crucial value, to the other side. Fisher and Ury emphasize such things as acting inconsistently with expectations. For example, they believe an important part of the peace process between Israel and Egypt was that Sadat upset Israeli-and Arab- expectations by flying to Jerusalem in November  The heat of battle is truly felt by all. And while a principled negotiator would not launch invective toward the other side, the other side might not be so principled. Experienced negotiators have long since learned how to manage their emotions. A part of this is understanding that there are going to be emotions. Skillful strategic leaders -- and

skillful negotiators -- can turn anger on and can turn it off for effect, while at the same time avoiding the blow and counterblow that gets out of control. This is not always easy, especially when the other side is trying to destabilize your side by personal attack. You might say, "These are personal attacks which are not relevant to the substantive issue, and for that reason they are unfair. If they continue, I am going to leave and return tomorrow. Perhaps we can make more substantive progress then. The essence of communication is the transmission of meaning. Fisher and Ury think much communication in positional bargaining fails because meaning is not clearly transmitted. Where the bargaining is positional, Colosi adds that one may want to be judicious about the direction of communication. The mandate is for active listening, getting the other person to talk more- and thus reveal more. These are only a few of the many ways to build a positive relationship. Your image as a negotiator must be that of someone who is credible, reliable, trustworthy, and principled. In many negotiations, this image can be used as a tool to move toward negotiating on the merits of the case, rather than on the relative hard-headedness of the negotiators. INTERESTS If a positive relationship can be established with the other negotiator, the only remaining ingredient for principled negotiation is finding shared interests that can serve as the common ground for generating creative options. Remember that the defining characteristic of principled negotiation is making a bigger pie. Interests are a key issue because interests are the factors underlying the decisions. Fisher and Ury provide an example of how an understanding of the underlying interests may lead to a win-win solution, a bigger pie. In the Camp David negotiations between Israel and Egypt in , the positions seemed to be non-negotiable. Israel occupied the Sinai and was not about to cede it back to Egypt. Egypt wanted it back and was not about to sign a peace agreement with Israel until that happened. Examination of the underlying interests, however, was revealing. Israel did not really want the Sinai; what it wanted was security. So the solution to the problem not the negotiated middle ground between two positions was to return the Sinai to Egypt, on the condition that it be de-militarized. Once the interests were properly framed, the solution was relatively easy. There is one final reason for an in-depth understanding of both sets of interests. Sometimes principled negotiation is not possible and harder positional bargaining must be used. When that is the case, it pays to know if there are divisions in the enemy camp. Colosi points out that there probably will be "stabilizers" who would bargain "soft," and "destabilizers" who would bargain very "hard" indeed, and might scuttle the negotiations if they could. It is also here that principled negotiation begins to look a lot like Consensus Team Decision Making. There are three strong points of similarity. The first is that neither can go forward without common ground. In CTDM, it is shared goals and objectives; here it is mutual interests. The second is that a divergent, or creative, thinking phase is required. The third is that creativity can be squelched, and by much the same thing: Fortunately, many of the tools that work for CTDM also work here. The primary obstacle to expansion of the pie is that convergent thinking takes place too early in the process. For example, taking a narrow view of what is possible, or focusing upon obstacles rather than on possibilities. As in CTDM, these obstacles can be avoided by leadership that keeps options open and deliberately challenges tendencies toward closure. To make this happen, the negotiator must concentrate on actually leading the process, as opposed to being a participant in it. Here we see another similarity to the CTDM process, where one or more interested parties must monitor a process while they are also participating in it. As long as options are kept open, many avenues for creative ideas may appear. One of the more interesting examples given by Fisher and Ury concerns dovetailed interests for mutual gain. These may result when the participants have different beliefs about possible outcomes and are willing to "bet" on their beliefs: An aging baseball player wants a salary increase and is confident he can perform well in the coming season. His manager does not agree. The player offers to bet on his belief. The manager agrees and a deal is struck. Each gets what he wants in the negotiation. A Salary Negotiation Buck: I had a good year last year and I know that I can win at least 20 games this year.

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Curiel who oversaw those two cases, alleging bias in his rulings because of his Mexican heritage. I think that should be absolutely disavowed. The mayor said Lewiston is safe and they all get along. Maine has benefited from people from Europe, the Middle East, Asia, and, increasingly, Africa â€" including our friends from Somalia. You go to places like Oakland. The crime numbers are worse. You walk down the street and you get shot. In a Morning Consult national poll in August , only five percent of black voters said they intend to vote for Trump. It is a disaster the way African-Americans are living S border indefinitely closed to Syrian refugees fleeing the civil war. He also abruptly temporarily halted for 90 days immigration from six other Muslim-majority nations: A religious test would give immigration priority to Christians over Muslims. Human rights activists described these actions as government-approved religious persecution. The order was stayed by Federal courts. Black Caucus In a February presidential press conference, White House press correspondent April Ryan asked Trump if he would involve the Congressional Black Caucus when making plans for executive orders affecting inner city areas. Trump replied, "Well, I would. I tell you what. Do you want to set up the meeting? Also, when a caucus member told Trump that cuts to welfare programs would hurt her constituents, "not all of whom are black", [86] the president replied, "Really? Then what are they? Cedric Richmond , later said the meeting was productive and that the goals of the caucus and the administration were more similar than different: Part of that is just education and life experiences. Trump responded with a series of tweets claiming that the Puerto Rican leadership were "not able to get their workers to help" because "They want everything to be done for them" while claiming that federal workers were doing a "fantastic job. Pardon of Joe Arpaio The U. Department of Justice concluded that Arizona sheriff Joe Arpaio oversaw the worst pattern of racial profiling in U. He ignored their orders and was subsequently convicted of contempt of court for continuing to racially profile Hispanics. Calling him "a great American patriot", President Trump pardoned him soon afterwards, even before sentencing took place. And, you know, maybe he should find a country that works better for him. It is about respect for our Country, Flag and National Anthem. NFL must respect this! In a player-owner meeting several owners expressed reluctance to continue allowing players to protest as they feared Trump. Lee from Emancipation Park. Some chanted racist and antisemitic slogans, and carried Nazi flags , Confederate battle flags , anti-Muslim and antisemitic banners, and semi-automatic rifles. His statement and his subsequent defenses of it, in which he also referred to "very fine people on both sides", suggested a moral equivalence between the white supremacist marchers and those who protested against them, leading some observers to state that he was sympathetic to white supremacy. And I have no doubt about it. You had a group on one side that was bad and you had a group on the other side that was also very violent. You had a group on the other side that came charging in without a permit and they were very, very violent. Rather, we are defined by our shared humanity, our citizenship in this magnificent nation and by the love that fills our hearts. We must come together as a nation. I condemn all types of racism and acts of violence. Peace to ALL Americans! This, quite frankly, is beyond that. I mean, this is racial. He pressed with the question until she finally told him that her parents were Korean. Trump then asked one of his advisers why "the pretty Korean lady" was not negotiating for him with North Korea. Immigration policy of Donald Trump On January 11, , during an Oval Office meeting about immigration reform, commenting on immigration figures from El Salvador, Haiti, Honduras, and African countries, Trump reportedly said: She said she did not "specifically remember a categorzation of countries from Africa. Later on during the questioning, Nielsen said, "I remember specific cuss words being used by a variety of members," without elaborating on what was said or by whom. Perdue said Trump "did not use that word Cotton elaborated that he "did not hear derogatory comments about individuals or persons", and went on to affirm with the interviewer that the "sentiment [attributed to Trump] is totally phony". The president should not denigrate other countries. She later stated they were "really difficult to hear, especially because my [Haitian immigrant] parents were such big supporters

of the president His hateful rhetoric has no place in the White House. My Republican colleagues need to call it that too. This is particularly surprising as the United States of America remains a global example of how migration gave birth to a nation built on strong values of diversity and opportunity. Developing countries experience difficulties. The US also faces difficulties. We would hope that the President would try to understand the facts and realities of the situation in South Africa, rather than repeat disturbing, racially divisive talking points used most frequently by white supremacists. They consider the actual number of incidents to be much higher because most hate crimes go unreported. In a statement he said:

*Racial topics in the United States tend to be "hot button" issues that cause people of color to become vocally angry and white people to become silent, defiant, or disconnected.*

South Africa under apartheid and Internal resistance to apartheid Apartheid was a system of racial discrimination and segregation in South African government. It was formalised in , forming a framework for political and economic dominance by the white population and severely restricting the political rights of the black majority. Between and , the African National Congress and other mainly black opposition political organisations were banned. As the National Party cracked down on black opposition to apartheid, most leaders of ANC and other opposition organisations were either killed, imprisoned or went into exile. However, increasing local and international pressure on the government, as well as the realisation that apartheid could neither be maintained by force forever nor overthrown by the opposition without considerable suffering, eventually led both sides to the negotiating table. The Battle of Cuito Cuanavale created a window of opportunity to create the enabling conditions for a negotiated settlement, recognized by Dr Niel Barnard of the National Intelligence Service. Mahlabatini Declaration On 4 January , Harry Schwarz , leader of the liberal-reformist wing of the United Party , met with Gatsha later Mangosuthu Buthelezi , Chief Executive Councillor of the black homeland of KwaZulu , and signed a five-point plan for racial peace in South Africa, which came to be known as the Mahlabatini Declaration of Faith. Signers of the Mahlabatini Declaration Harry Schwarz Gatsha Buthelezi The declaration stated that "the situation of South Africa in the world scene as well as internal community relations requires, in our view, an acceptance of certain fundamental concepts for the economic, social and constitutional development of our country". It called for negotiations involving all peoples, in order to draw up constitutional proposals stressing opportunity for all with a Bill of Rights to safeguard these rights. It suggested that the federal concept was the appropriate framework for such changes to take place. It also affirmed that political change must take place through non-violent means. The commitment to the peaceful pursuit of political change was declared at a time when neither the National Party nor the African National Congress were looking to peaceful solutions or dialogue. The declaration was heralded by the English speaking press as a breakthrough in race relations in South Africa. Shortly after it was issued, the declaration was endorsed by several chief ministers of the black homelands, including Cedric Phatudi Lebowa , Lucas Mangope Bophuthatswana and Hudson Nisanwisi Gazankulu. These meetings were secret in nature and were designed to develop an understanding about whether there were sufficient common grounds for future peace talks. As these meetings evolved, a level of trust developed between the key actors Barnard, Louw, and Mandela. This provided Mandela with more comfortable lodgings, but also gave easier access in a way that could not be compromised. Barnard therefore brokered an initial agreement in principle about what became known as "talks about talks". It was at this stage that the process was elevated from a secret engagement to a more public engagement. The first less-tentative meeting between Mandela and the National Party government came while P. Botha was State President. In November , Minister Kobie Coetsee met Mandela in the hospital while Mandela was being treated for prostate surgery. This new phase was designed to test public opinion about a negotiated solution. Central to this planning was an initiative that became known in Security Force circles as the Dakar Safari, which saw a number of prominent Afrikaner opinion-makers engage with the African National Congress in Dakar, Senegal and Leverkusen , Germany at events organized by the Institute for a Democratic Alternative for South Africa. The first significant steps towards formal negotiations took place in February when, in his speech at the opening of Parliament , de Klerk announced the repeal of the ban on the African National Congress ANC and other banned organisations, and the release of ANC leader Nelson Mandela after 27 years in prison. Initial negotiations[ edit ] Groote Schuur Minute[ edit ] The negotiations began with a meeting between the African National Congress and the South African government on 4 May at the presidential residence, Groote Schuur. This Pretoria Minute included the suspension of the armed struggle by the ANC and its military wing Umkhonto we Sizwe as well as bring the state of emergency to an end. It was signed by representatives of twenty-seven political organisations and

national and homeland governments, and prepared the way for the CODESA negotiations. The first session lasted a few days, and working groups were appointed to deal with specific issues. These working groups continued their negotiations over the next month. De Klerk announced that a "whites only" referendum would be held on the issue of reforms and negotiation. In June , the Boipatong massacre took place, with 45 residents of Boipatong killed by mainly-Zulu hostel dwellers. This brought a new urgency to the search for a political settlement. The ANC pushed instead for a transition in a single stage to majority rule. Other sticking points included minority rights, decisions on a unitary or federal state, property rights, and indemnity from prosecution for politically motivated crimes. Among those released in were convicts facing capital punishment such as Barend Strydom and Robert McBride from opposite ends of the political spectrum. This dealt with a constitutional assembly, an interim government, political prisoners, hostels, dangerous weapons and mass action and restarted the negotiation process after the failure of CODESA. This put considerable pressure on the other parties to agree with the consensus or be left behind. A period of brinkmanship followed, with the IFP remaining out of the negotiations until within days of the election on 27 April  This was managed with the help of a foreign team led by former U. On 10 April , the assassination of Chris Hani , leader of the SACP and a senior ANC leader, by white right-wingers again brought the country to the brink of disaster, but ultimately proved a turning point, after which the main parties pushed for a settlement with increased determination. The negotiations were dramatically interrupted in June when the right-wing Afrikaner Weerstandsbeweging stormed the World Trade Centre in Kempton Park, breaking through the glass front of the building with an armoured car and briefly taking over the negotiations chamber. Shaking Hands with Billy:

## Chapter 7 : Issues of race and security inflame two campuses

*Raising race issue again. Later in the hearing, two more speakers raised the issue of race again. Terrence Porter, pastor of Pilgrim Baptist Church and president of the Red Bank Affordable Housing.*

About people crowded two hearing rooms and some waited several hours for the opportunity to sound off to the Assembly Housing and Community Development Committee, which wanted to get a snapshot of affordable housing in the state that has the sixth-highest rents in the country. But several advocates said the real reason why many suburban municipalities are complaining about their housing obligations boils down to racism and economic segregation. Racism by any other name Kevin Walsh, right, of Fair Share Housing Center spoke of racial discrimination as factor in some housing decisions. We celebrate Martin Luther King Day and our policies too often, especially at the municipal level, result in racial and economic segregation Name calling by Fair Share? But Assemblywoman Holly Schepisi R-Bergen â€" a vocal critic of the process that has judges overseeing the establishment of housing quotas for municipalities, with Fair Share usually involved â€" complained that Walsh has refused to consider legislative alternatives. She also charged that he has called her names, including xenophobic. That is your prerogative. But I would submit that there are numbers of housing units that would be deemed overdevelopment, and these mayors who speak before this Legislature have the absolute right and have a legitimate basis in saying there are communities that do not have the infrastructure, land, or systems to support that kind of development. Not every decision, not every position of every mayor in this state is racist. Raising race issue again Later in the hearing, two more speakers raised the issue of race again. Recently named chair of the committee, he is looking to explore all sides of the contentious issue. Recently, local officials have complained about having to accept high-density developments combining affordable and market-priced units agreed upon through court settlements. After 16 years of inaction on state housing rules, the Supreme Court gave the Superior Courts the authority to oversee housing matters and approve local housing plans that include zoning. Mayors speak out against housing obligations One by one, mayors and other municipal officials from a number of towns came forward to complain that their individual housing obligations are too large to accommodate, particularly through the use of so-called inclusionary developments that typically include four market-priced units for every affordable unit. Walsh pointed out that as part of the process municipalities only have to zone for the affordable housing but they do not have to build it. And he said communities that work with a nonprofit developer or use state or affordable-housing trust fund money can fulfill their obligations without having to also include much, if any, market-rate housing to minimize any impact on the community. Among them are measures that seek to shift housing obligations from municipalities to the state, prohibit exclusionary zoning while not requiring municipalities to build homes, and set housing obligations for such cities as Newark that currently do not have them because they already have an ample stock of affordable housing. Suggested reforms Speakers proposed a host of suggested reforms. Several that were endorsed by multiple speakers included: Take the process away from the courts and put it back in the hands of the Council on Affordable Housing, the state body that used to set housing obligations and approve housing plans and was roundly hated by municipal officials throughout its three decades of existence. Increase the typical ratio of inclusionary projects from 20 percent affordable, with 80 percent market-rate, to 30 percent or more affordable to reduce the number of units that would have to be built. Put a moratorium on all obligations until the Legislature comes up with new state rules. Walsh termed these as efforts by municipalities to further delay the process. To date, since the first Mount Laurel decision in , 80, affordable housing units have been built across the state. Several advocates said it was heartening to hear all members of the committee say they support the construction of affordable housing, but Walsh questioned how committed they are to seeing homes get built.

## Chapter 8 : How to negotiate a job offer effectively (opinion)

*Apartheid was a system of racial discrimination and segregation in South African government. It was formalised in , forming a framework for political and economic dominance by the white population and severely restricting the political rights of the black majority.*

An unscientific observation I made is that, among graduate students and postdocs, negotiation is the most dreaded word that starts with N after networking, and it has a magical power to make people uneasy just thinking about it. Joking aside, negotiation takes some practice, but if you know and understand the basics, you can become much better at it. Here are six mistakes to avoid while preparing for your job negotiation. Negotiating at the wrong time. Even if the interviews are going well, or the interviewer tries to start a negotiation, the interview is the worse place to start negotiating. One of the key concepts in negotiation is that you should never make the first offer. That concept is key when it comes to job offers, and you should not start the negotiation until you have a written one in hand. Then you should ask for a few days up to a week is usually OK to think about it. Not negotiating at all. Several factors make trainees think they should accept an offer just as it is. Some people think that the company would be offended if they negotiated. In addition, some trainees transition into high-paying jobs where the offered salary can be three to four times their current one. Or they are so desperate to get out of the lab that they think they should take any offer that pays them more than what they are earning now. Even if you change roles within the company, your current salary is often the base for the new one. Approaching your job negotiation like buying a car. When most of us think about negotiation, a sleazy car salesperson often comes to mind. That is clearly not the case with job negotiations, which are about mixed interests. First, they can be oppositional: That is the reason you should leave the salary discussion to the very end. Second, they can be differential: Those interests are points of potential trade-offs that make both sides happy. And finally, they can be complementary: To get the best results, you should examine the whole job package and list in order the issues that are most important to you to negotiate. If you fear appearing greedy, be honest with yourself and differentiate your needs from wants. Just always be careful not to sell yourself short. As the customer, you will want to pay the lowest price possible, while the car salesperson will try to sell you the car for the highest price possible. Once you understand your BATNA, you should do your homework using online resources for example, Glassdoor or LinkedIn to find the salary range or your network friends with similar job offers or a contact within the company to determine your reservation price. Be sure to remember that the other side has a BATNA and a reservation price as well, and to revisit the three types of interests when you prepare for the negotiation. The company has already invested time and money in screening and interviewing candidates, and they probably needed someone yesterday to fill the position. Thinking salary is the only thing you can negotiate. You can negotiate many things besides salary, including: Other examples of things that trainees have negotiated successfully are vacation time, k contributions that start immediately or funds for professional development. This is a conversation you will most likely have over the phone, which, shall you need it, gives you the opportunity to have your list of talking points in front of you. You should be polite and start by showing your appreciation for the offer and excitement about the opportunity. Bio Gaia Vasiliver-Shamis is the former assistant director of the office of postdoctoral education at the Emory University School of Medicine and a member of the Graduate Career Consortium -- an organization providing a national voice for graduate-level career and professional development leaders.

## Chapter 9 : Charges of Racism Leveled at Assembly Hearing on Affordable Housing - NJ Spotlight

*Racial Aspects of a Hoax job package and list in order the issues that are most important to you to negotiate. the order of importance of the issues), you can.*

Protest meeting at St. Olaf Black students on many college campuses complain about attention they receive in the form of racial profiling from police officers -- and about what they consider insufficient attention to racist threats they receive. These issues have come to a head this week at Colgate University and St. Concerns About Profiling at Colgate At Colgate, in New York State, campus security sent an alert to all students Monday night saying that someone had been reported entering a campus building with a gun. Another alert followed, reporting an "active shooter" and ordering a lockdown. Word of the alerts spread, students were scared and social media featured "pray for Colgate" messages. There was no gun and no danger. There was a student -- a black student -- carrying a glue gun needed for an art project. The alerts angered many on the campus, black students and others as well. They held a rally on campus Tuesday, chanting, "Black lives matter. Many noted incidents around the country in which unarmed black men and children have been fatally shot by police officers who have said they believed the victims had weapons. He said that he believed profiling may have played a role in the response to the incident, and he asked the campus safety director, Bill Ferguson, to take an administrative leave during the review. Ferguson led the response Monday night. Casey also noted that the original report to the security office came from a Colgate student. I want to make sure we speak with those who made and received the initial report to understand the role this played. A Failure to Respond at St. Olaf, in Minnesota, hundreds of students held a sit-in over the weekend in the student center to demand that the college take steps to protect black students. The spark for the protest was the discovery of a racist note addressed to a black woman, the latest in a series of such notes received by black students at the college. Many students boycotted classes Monday and instead helped draft demands of a group called the Collective for Change on the Hill. The demands included that the college use "an honest and strict zero-tolerance policy on racial, sexual and homophobic epithets for faculty, staff and students. We demand that these hate crimes are held with the same sincerity that the college holds to its no-tolerance policy for drinking and smoking. This means that when incidents like those described occur, the college will impose real consequences from citations to even potential expulsions. This curriculum will be mandatory for all students, faculty, staff and administration as it should be enforced throughout all campus departments and units. That panel of at least seven will be led by two faculty members of color and will include three students and one alumnus of color and a lawyer familiar with discrimination issues. Within 30 days of the task force issuing its report, the administration will be required to respond to its findings, in a public document.