

MANY RELIGIONS, ONE COMMUNITY:
Lessons from Islamic Spain for Today's World



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I. How to Use this Guide

Thank you for facilitating a community dialogue on “Many Religions, One Community: Lessons from Islamic Spain for Today’s World.” This guide is part of a joint project by 20,000 DIALOGUES and PUBLIC AGENDA to help citizens across the country engage in meaningful dialogue about the past, present and future of interfaith relations. We have designed this guide to help you organize and facilitate a single dialogue or series of dialogues in conjunction with the screening of the Unity Productions Foundation film, Cities of Light: The Rise and Fall of Islamic Spain.

Here are two possible ways you can structure your dialogue event(s). Of course, every community is different and every dialogue is unique. As a facilitator, you will need to determine how to approach your dialogue in a way that makes the most sense for your community and the participants in your dialogue. The options outlined here are just suggestions; feel free to be creative!

1. ONE-SESSION FILM SCREENING and DIALOGUE (3 – 3.5 hours)

Hold a single session to show the film and lead a dialogue. Use the Facilitator’s Guide and Choicework Discussion Starter to discuss what the film means for interfaith relations today and ways participants can work together to take action in the community to increase tolerance and understanding between people of different faiths.

This format is great for a large event (30 people or more), especially if dinner is being served, or if multiple sponsoring organizations are coordinating a joint event.

2. TWO-SESSION FILM SCREENING and DIALOGUE (1.5 – 2 hours for each session)

Hold two sessions: In the first session, show the film and use the first portion of the dialogue materials to lead a discussion about the film’s meaning and relevance for modern times. In the second session, use the Choicework Discussion Starter to discuss the film’s lessons for interfaith relations in today’s world. End the second session with a discussion of ways participants can work together to take action in their community to increase tolerance and understanding between people of different faiths.

This format is good for small events (fewer than 30 people) or for use in study groups already meeting regularly.

II. About 20,000 Dialogues and Public Agenda

ABOUT 20,000 DIALOGUES

20,000 Dialogues is a nationwide grassroots dialogue project designed to bring people of different faiths together using films about Muslims to stimulate discussion and promote understanding. It brings the concept of interfaith dialogue into the hands of ordinary people who want to make a positive difference. 20,000 Dialogues is guided by participant-directed dialogues, equipping everyday citizens with the tools and resources to turn dialogue into action. In addition to facilitating dialogue, 20,000 Dialogues partners with national and community-based organizations to offer leadership facilitation training, a national network for service projects, and opportunities to continue the dialogue.

WHY DIALOGUE?

Dialogue is a new approach to an age-old challenge. It is the meeting of minds and hearts in candid discussion. Its goal is as simple as it is challenging: to enable participants to see the “other” in a new way and to learn and grow from the experience. Dialogue is inherently risky, because it opens us up to the possibility of change and transformation.

TO TALK...

The 20,000 Dialogues process gets people talking about major issues of our time: the perceived clash between Islam and the West, and coexistence between Muslims and people of different faiths. Confronting stereotypes that abound in popular culture about faith, violence and extremism, 20,000 Dialogues brings everyday people to the same table in candid dialogue to promote greater understanding.

20,000 Dialogues operates on the assumption that dialogue about faith and culture between participants from different backgrounds succeeds when it strengthens the participants' religious and cultural identities. We also believe that dialogue works best when it occurs between a religious and cultural “other” in a safe space, and when it is well facilitated.

...THEN TAKE ACTION

The shared experience of watching a film and engaging in small, grassroots-generated discussions enables participants to create an ongoing forum for taking action together. The dialogue process is designed to promote sustained interaction between participants. After participating in dialogue, participants can go out in the world with more curiosity and a bigger mental box into which to fit more complex, sometimes conflicting, information about their own faith and culture and a more informed understanding of Muslims and Islam.

ABOUT PUBLIC AGENDA

Public Agenda is a nonprofit, nonpartisan public opinion research and civic engagement organization with a mission to help citizens better understand critical public issues and to help American leaders better understand the public's values, concerns and views. Since its beginnings in 1975, Public Agenda has been a pioneer in the practice of public engagement, with hands-on experience in hundreds of communities and on dozens of tough issues.

USING CHOICEWORK DISCUSSION STARTERS TO FRAME ISSUES FOR DELIBERATION

Public Agenda produces Choicework Discussion Starters to help create the right conditions for respectful, productive dialogue. These discussion starters present three or four different perspectives on an issue, each presented in clear, jargon-free language. Choicework Discussion Starters get conversations rolling in a way that help citizens from a wide range of backgrounds think deeply about an issue together. While there are sometimes clear tensions between the choices, they are not mutually exclusive categories or self-contained "solutions" to the problem at hand. Rather, the choices help people sort through the competing values, trade-offs and practical challenges inherent in any approach to tough issues.

III. How to Organize your Dialogue

There are six steps to organizing your dialogue: invite, prepare, show, facilitate, evaluate and ask us!

1. INVITE

Aim for a minimum of 15 participants. A community dialogue can be much larger, from 30 to 100 participants. If you have more than 15, watch the DVD together, but split the group into smaller groups (8-10 people per group) for the dialogue and discussion. Aim to have 2-3 different faith traditions represented in each group.

2. PREPARE

- ◇ Prepare materials: Each participant should receive a Participant's Guide, a Pre-Viewing Questionnaire and a Post-Dialogue Questionnaire. **You can request printed copies of these materials for your event by emailing mroc@publicagenda.org.**
- ◇ Provide snacks and drinks if you can. Offering food is a great way to set a relaxed and friendly tone for the dialogue.
- ◇ Provide a flip chart and markers or some other way of recording notes during the dialogue. If you will be breaking up into small groups for the dialogue portion, make sure that each group has a separate room or area that will be quiet and comfortable. Each dialogue group should be provided with its own paper and markers for note taking.
- ◇ Ask participants to fill in the Pre-Viewing Participant Questionnaire (Section VIII) before the movie.
- ◇ Seat people in an open circle after watching the DVD and before starting the dialogue.

3. SHOW THE FILM

The directors of CITIES OF LIGHT have created a 46-minute version of the film, specifically designed for community dialogue screenings and classroom use.

Ask your friends/guests to arrive early in order to begin on time. Have the TV and DVD set up and ready to go before the first guest arrives.

4. FACILITATE DIALOGUES

Use the questions and process outlined in the "How to Facilitate" section (Section IV) and the Choicework Discussions Starter (Section VI) to get the conversation going. You will need one facilitator for each dialogue group. See the "How to Facilitate" section below for detailed instructions on facilitating.

5. EVALUATE

Ask each participant to fill out the Participant Post-Dialogue Questionnaire (Section IX) after the end of the discussion and fill out the Facilitator Evaluation Form (Section X) yourself. Send these, along with the Participant Pre-Viewing Questionnaire to: Daniel Tutt, Outreach Coordinator; 20,000 Dialogues & Unity Productions Foundation; 1200 29th St. NW; Washington, DC 20007

6. ASK US

If you have any questions or comments, please contact Public Agenda at mroc@publicagenda.org.

IV. How to Facilitate your Dialogue

Whether you choose a one-session or two-session format, there are 4 main steps to facilitating your dialogue: pre-viewing, showing, dialoguing and evaluating!

1. PRE-VIEWING (14–45 minutes)

[Optional] Registration and Dinner (30 minutes)

If you're serving dinner, it is best to give people some time to eat and mingle in advance of the event's official beginning.

If you are expecting more than 30 participants, it is a good idea to require pre-registration and to assign registered participants to small discussion groups in advance of the event to ensure diversity within each group and to expedite the group break-out process following the film screening.

When participants arrive, they should receive a Participant's Guide, Pre-Viewing and Post-Dialogue Questionnaires. Participants should also receive a nametag. If small groups have been pre-assigned, the nametag can include a number or some other notation corresponding to participant's assigned small group.

Welcome and Brief Overview of the Event (10 minutes)

Begin by welcoming people to the event, introducing the host or sponsoring organizations, and explaining briefly the purpose and schedule of the event. If there will be multiple small groups with different facilitators, take a few minutes to explain the process of breaking into small groups and introduce the facilitators for each group.

Sample language for the overview:

"We're going to start by watching a 45-minute film called Cities of Light about the history of Islamic Spain, and then we'll have a discussion on what the film means for interfaith relations today. We should be finished by [time a.m./p.m]."

Have participants fill out the Pre-Viewing Questionnaire (5 minutes)

Participants should return completed questionnaires to their facilitators at the end of the dialogue portion of the event.

2. SHOW FILM (45 MINUTES)

3. SMALL GROUP DIALOGUE: PART I (30 minutes)

Small Group Introductions (8 minutes)

Once the film has ended and people have regrouped for the small group dialogue, begin with a round of introductions. Use an “ice-breaker” activity to help the group get comfortable with sharing, such as asking people to share their reasons for wanting to attend this film and dialogue event. You can develop your own ice-breaker to match the needs and context of your group or event.

Set ground rules for the conversation (2 minutes)

Let people read over the “Guidelines for Intefaitth Dialogue” (Section VII) and ask if anyone has any questions or comments about them before getting started. Remind people to turn off their cell phones for the duration of the dialogue.

Cities of Light Discussion (20 minutes)

This dialogue portion will help people share their thoughts about the film and reflect on the film's lessons for today. It will also provide a transition from the film to the dialogue portion using the Choicework Discussion Starter to address the state of, and possibilities for, interfaith relations today.

We recommend that you ask at least two of these questions, spending no more than 10 minutes on each question:

- ◇ What are your initial thoughts about the film?
- ◇ Was there anything surprising about the film? Did you learn anything new from the film, something you hadn't heard about before?
- ◇ The film depicted various examples of tolerance and intolerance. Do you think examples of tolerance and intolerance in the film have any parallels within American society today, especially regarding religion?
- ◇ What common core values were depicted among people of different faiths in the film? Do you think people of these faiths share these same values today?
- ◇ What relevance do you think the film's themes have to life in the United States today? To your life?

4. SMALL GROUP DIALOGUE: PART 2 (75 minutes)

Part 2 can be done with the Summary and Evaluation section as a separate session if you are choosing a two-session format.

Introduce the Choicework Discussion Starter (2 minutes)

Sample language:

"For the next 45 minutes we're going to use this Choicework Discussion Starter to talk about what Cities of Light means for interfaith relations today. We're going to begin by reading through the Choicework, which presents three perspectives on the issue. There might be a mix of ideas from each perspective that you like, but just to get the discussion going, I'm going to ask you to vote on which perspective comes closest to your own view."

Read the Choicework Discussion Starter, take a vote and discuss (43 minutes)

Read the Choicework (Section VI) out loud (or ask different people in the group to take turns reading aloud) and take a preliminary vote on which choices people most identify with.

Sample language:

"Having read all the approaches, let's begin by taking a quick vote. Just to get us going, choose one approach that comes closest to your own view. There are probably a mix of ideas you like and don't like in all the choices, and you might even have some opinions that aren't included in any of the approaches — that's great and we'll definitely get to talking about all those things. But just to start, choose the perspective closest to your view. After we take an initial vote, we'll discuss the different ideas."

Ask people to explain why they voted the way they did. Then, ask people which of the choices they liked the least and why. And make sure to probe people's most and least favorite ideas, push people to explain more about their views, make sure everyone gets a chance to be heard.

It's ok if the conversation strays from the Choicework as long as people are talking about the main themes and issues and are engaging in respectful, productive dialogue.

Discuss Bridging from Dialogue to Action (30 minutes)

It is important to conclude with a focus on what participants can take away from the conversation by probing how the dialogue might affect how they think or motivate them to take action to address the issues discussed. In this final dialogue section, ask the group to discuss and brainstorm around the following questions:

- ◇ What would you like to see happen to follow up on today's conversation?
- ◇ Is there anything that you might do, or do differently, as a result of this conversation?
- ◇ How can we work together to increase understanding between people of different faiths? In particular, between Muslims and people of other faiths?

5. SUMMARY and EVALUATION (15 minutes)

If the group has made any decisions about wanting to meet again to continue the dialogue or to plan ways of reaching out and engaging others in dialogue, take some time to finalize these plans.

When the discussion concludes:

- ◇ Ask participants to complete the Participant Post-Dialogue Questionnaire (Section IX)
- ◇ Fill out the Facilitator Evaluation Form (Section X) yourself

Tips for Facilitating

Starting a dialogue is a challenging activity. It may involve bringing friends or strangers into your home, breaking down stereotypes, and confronting your own and others' assumptions about the tough questions concerning faith, race and culture. Here are some tips for successful facilitation.

◇ LISTEN.

When someone is speaking, give them your full attention. Encourage whoever is sharing by looking at them to show that you're listening. Be an active listener: Reflect back the most important thing that you heard the person say, or repeat the question they are asking but in your own words to be clear and to clarify.

◇ INVOLVE.

Try to make sure everyone has an opportunity to participate in the conversation. Invite all participants to express their opinions with the group, whatever their similar or different experiences, thoughts or questions.

◇ SHARE.

When you do share, use "I" statements and perhaps brief stories of personal experience, and encourage others to do the same, such as "I think...", "I feel...", "My experience is..."

◇ RE-ASSURE.

This is an interfaith and cross-cultural dialogue, so we do want people to talk about their faith and culture, but remember: Diversity exists amongst members within faith groups, too. Remind everyone that no one is expected to be "the expert" or the "spokesperson" representing all people from their own faith. Each is a representative of him/herself and of his/her personal experience, and is encouraged to speak from his/her own personal understanding, experience and practice. Remind everyone that this is not the place for proselytizing, attempts at conversion, or pushing one's beliefs on anyone else.

◇ MOST IMPORTANT: DO THE BEST YOU CAN.

It's ok to say "I don't know" or "I'm not sure." As a volunteer, you already are conveying sincerity and commitment. Remember the aim is to get to know each other, learn something about the history of Islamic Spain and its impact on and implications for contemporary society, and have fun doing it!

V. Example Dialogue Agenda and Timeline

5:30 – 6:00PM

Registration, Dinner

6:00 – 6:10PM

Welcome, Outline of Evening

6:10 – 6:15PM

Pre-Viewing Questionnaire

6:15 – 7:00PM

Film Screening

7:00 – 7:30PM

Small Group Dialogue: Part 1

7:00 – 7:10PM Introductions, Ground Rules

7:10 – 7:30PM CITIES OF LIGHT Discussion

7:30 – 8:45PM

Small Group Dialogue: Part 2

*7:30 – 8:15PM Introduce Choicework;
Read, Vote, and Discuss*

*8:15 – 8:45PM Discuss Bridging from
Dialogue to Action*

8:45 – 9:00PM

Summary and Evaluation

VI. Choicework Discussion Starter

Many Religions, One Community: Lessons from Islamic Spain for Today's World

A CHOICEWORK DISCUSSION STARTER FROM PUBLIC AGENDA

We live today in an increasingly globalized society where different cultures and faiths are brought into closer contact than ever before. This situation presents both extraordinary possibilities for cross-cultural understanding and profound challenges. While greater opportunities exist for the blending and sharing of cultures, longstanding tensions across cultures and faiths remain. In some cases these tensions may be more intense precisely because the boundaries between cultures and faiths are thinner and more porous than ever before.

Our contemporary situation raises many serious questions: How can and do different cultures and faith groups find ways to live together in peace and prosperity in a shared society? To what extent are tensions between different faith groups and cultures inevitable? How should these tensions be understood and handled? History provides us with a number of resources for thinking about these questions and about how we might answer them today.

The documentary film *CITIES OF LIGHT: THE RISE AND FALL OF ISLAMIC SPAIN* highlights a period in history when Christians, Muslims and Jews lived together and flourished. At the height of this era, people of these different faiths and cultures learned each other's languages, translated each other's great works of literature, philosophy and science, and benefited from a time of peace and prosperity. But this period of peace and prosperity was brought to an end by interfaith conflict, misunderstanding and intolerance.

What implications do this historical period and its decline have for interfaith and cross-cultural relations in our community, our nation and in the world today? The following pages contain three different ways of thinking about this question. Which one do you think is the most useful approach and why? And are there other ways of approaching interfaith and cross-cultural relations that are not covered in these scenarios that we should also consider?

Approach A

SHARING AND BLENDING ARE THE KEYS TO THE FUTURE

This period in history is an example of how we can and should live together. With instant worldwide communication and a global economy, people are more connected than ever. When we are open to sharing our traditions and adopting pieces of other people's cultures and faiths, we are able to work together and learn from each other in ways that make us better off than any of us would be if we just stayed to ourselves and our own kind. Being able to share and blend our cultures and faiths is more important than being able to hold on to a single, self-contained tradition. If we don't adopt this approach, history teaches us that our civilization may be in danger of collapsing under the weight of conflict and strife.

Those who agree say things like:

We should encourage as much sharing, mingling, blending and borrowing among cultures as possible and work towards building a peaceful global society in which no culture or faith is more concerned with maintaining its own individual "purity" than with getting along with and learning from others.

Those who disagree say things like:

The idea of an integrated society and world is a thin veil covering a kind of forced assimilation that devalues some people's cultures and faiths.

Questions to consider about this approach:

- ◇ Some people might say that wanting to be part of all cultures and faiths is the same as having no culture or faith, and that we need to commit to something if we're going to lead a meaningful life. What do you think of that argument?
- ◇ Some people might say that cultures and faiths clash because they carry fundamentally opposing values? How can we be expected to be open to and tolerant of cultures and faiths that have elements that strike us as morally wrong?

Additional questions for discussion:

- ◇ Can you think of an example of this approach in action in our world today?
- ◇ Do you know someone who holds views similar to this approach?
What do you think they would say if they were here today?

Approach B

LET ALL FAITH TRADITIONS COMPETE IN THE MARKETPLACE OF IDEAS

This historical period was just a fluke. In reality, people from vastly different faiths and cultures rarely get along so well, and the eventual decline and dissolution of Islamic Spain is evidence of how difficult it is to successfully blend competing cultures and faiths. We need to recognize that conflict is part of life and we should let the marketplace of ideas determine which faith and culture offers the greatest benefit to the greatest number of people.

Those who agree say things like:

The case of Islamic Spain shows us that trying to blend cultures and faiths, in the end, only leads to violence because it is unreasonable to expect that people are able to compromise when it comes to matters as deep as religious faith. Therefore, we should welcome and encourage debate across cultures and faiths and let history determine which one prevails.

Those who disagree say things like:

It may be true that conflicts often arise between people from different faiths and cultures but that doesn't mean one must triumph over all others. As the violent decline of Islamic Spain shows, conflicts between faiths rarely lead to one side winning but rather lead to the overall decline of civilization. If we "live and let live" we can keep the peace without having to come into conflict with each other and threatening our shared prosperity.

Questions to consider about this approach:

- ◇ Some people might say that a "marketplace of ideas" approach is fine for cultural traditions like food and music, but that faith should be handed down to us and preserved for future generations and not subject to the whims of a "marketplace." What do you think?
- ◇ Some people might say that a "marketplace of ideas" approach can't work because different cultures and faiths don't have an equal chance of being heard and appreciated. What do you think?

Additional questions for discussion:

- ◇ Can you think of an example of this approach in action in our world today?
- ◇ Do you know someone who holds views similar to this approach?
What do you think they would say if they were here today?

Approach C

TO EACH THEIR OWN

Perhaps this period of cultural sharing and integration was a fluke, but that doesn't mean we should be thinking about one or another culture or faith "prevailing." That's a recipe for endless conflict. And we don't need to blend cultures and adopt pieces of other people's faiths, either. Rather, we should be thinking about how people with vastly different worldviews can live together in peace without having to lose their own traditions. And the best way to do that is for people to be free to practice their own faith and live out their different cultural customs as they see fit in the privacy of their own homes, schools and communities. The rise and fall of Islamic Spain teaches us that any other approach (be it one aimed at blending of cultures or one aimed at competition between faiths) is doomed to end in conflict and destruction.

Those who agree say things like:

We should encourage people to practice their religions and cultures privately, while fostering a "live and let live" attitude among diverse groups.

Those who disagree say things like:

Creating isolated faith communities is not a workable approach in our diverse 21st century world. Not only is it unrealistic to think that we can all just keep to ourselves, it's also undesirable because isolation breeds intolerance and hostility, not respect. Respect is built through mutual understanding and interaction.

Questions to consider about this approach:

- ◇ Some people might say that those who are exposed only to one set of values and ideas are more likely to become intolerant extremists, unable to "live and let live." Is that a valid concern?
- ◇ Some people might say that the rise and fall of Islamic Spain teaches us that it is not realistic to think people can simply privatize things like culture and faith because those things shape our beliefs and how we think about public life. What do you think?

Additional questions for discussion:

- ◇ Can you think of an example of this approach in action in our world today?
- ◇ Do you know someone who holds views similar to this approach?
What do you think they would say if they were here today?

VII. Guidelines for Interfaith Dialogues

Remember the goals of this kind of interfaith dialogue:

- ◇ Understand each other better
- ◇ Learn from one another
- ◇ Build relationships of mutual trust and respect

Remember the opportunities of interfaith dialogue:

- ◇ The chance to ask any questions you may have (in a respectful manner)
- ◇ The chance to answer these questions
- ◇ The chance to talk about religion and beliefs in a comfortable environment free from combative arguments, proselytizing, or pressure

Other tips for a successful dialogue:

- ◇ Be as open and curious as you can
- ◇ Ask honest questions; remain sensitive to others' feelings
- ◇ Use your wonderful mind and still come from the heart
- ◇ Suspend judgment — seek first, second, and third to understand
- ◇ Talk just enough; leave space for others to talk
- ◇ Encourage others to listen to each other without interrupting
- ◇ Let each person define their own faith; don't define it for them
- ◇ Be prepared to be pleasantly surprised by something someone says
- ◇ Be sincere and have fun in the process

VIII. Participant Pre-Viewing Questionnaire

1. **What are some characteristics of Muslims?**
(Mark all that apply)
 - ☐ Muslim men tend to oppress women and require them to cover their heads.
 - ☐ Muslims are mostly Arab.
 - ☐ Muslims share similar beliefs with Christians and Jews.
 - ☐ Muslims tend not to participate in community events.
 - ☐ The basic teachings of Islam say Muslims should be tolerant of other religions.
 - ☐ I don't know.
2. **To what extent have Muslims had an impact on society?** (Mark all that apply)
 - ☐ Knowledge about science and technology.
 - ☐ Creation of music and art.
 - ☐ Conquering and converting peoples.
 - ☐ Translation and preservation of ancient philosophy.
 - ☐ Dedicated public service.
 - ☐ I don't know.
3. **Which statement comes closer to your views, even if neither is exactly right?**
 - ☐ The Islamic religion is more likely than others to encourage violence among its believers.
 - ☐ The Islamic religion does not encourage violence more than other religions.
4. **How much do you think Muslim values have in common with American values?**
 - ☐ A lot
 - ☐ Some things
 - ☐ Not many things
 - ☐ Nothing
5. **How much do you think Muslims, Christians and Jews have in common today?**
 - ☐ A lot
 - ☐ Some things
 - ☐ Not many things
 - ☐ Nothing
6. **Have you had an interaction with a Muslim within the last month?**
 - ☐ Yes ☐ No ☐ I don't know

If yes, how would you characterize it?

 - ☐ Very friendly
 - ☐ Friendly
 - ☐ Neutral
 - ☐ Not friendly

PARTICIPANT: Please give completed questionnaires to the facilitator

IX. Participant Post-Dialogue Questionnaire

QUESTIONS ABOUT THE CHOICEWORK DISCUSSION STARTER

If you did not use the Choicework Discussion Starter, skip to Question 6.

1. **The Choicework Discussion Starter prepared me well to discuss a wide range of viewpoints about the relationship between different faith traditions.**
 - ☐ Strongly agree
 - ☐ Agree
 - ☐ Neither agree/disagree
 - ☐ Disagree
 - ☐ Strongly disagree
2. **The Choicework Discussion Starter was biased in favor of one faith or viewpoint.**
 - ☐ Strongly agree
 - ☐ Agree
 - ☐ Neither agree/disagree
 - ☐ Disagree
 - ☐ Strongly disagree
3. **During the dialogue, I learned new things from other participants.**
 - ☐ Strongly agree
 - ☐ Agree
 - ☐ Neither agree/disagree
 - ☐ Disagree
 - ☐ Strongly disagree
4. **During the dialogue, I understood others' perspectives even when I disagreed with their opinions.**
 - ☐ Strongly agree
 - ☐ Agree
 - ☐ Neither agree/disagree
 - ☐ Disagree
 - ☐ Strongly disagree
5. **The dialogue made me more curious about people of different cultures and faiths.**
 - ☐ Strongly agree
 - ☐ Agree
 - ☐ Neither agree/disagree
 - ☐ Disagree
 - ☐ Strongly disagree

GENERAL QUESTIONS

6. **What are some characteristics of Muslims?**
(Mark all that apply)
 - ☐ Muslim men tend to oppress women and require them to cover their heads.
 - ☐ Muslims are mostly Arab.
 - ☐ Muslims share similar beliefs with Christians and Jews.
 - ☐ Muslims tend not to participate in community events.
 - ☐ The basic teachings of Islam say Muslims should be tolerant of other religions.
 - ☐ I don't know.

7. **To what extent have Muslims had an impact on society?** (*Mark all that apply*)
- ☐ Knowledge about science and technology.
 - ☐ Creation of music and art.
 - ☐ Conquering and converting peoples.
 - ☐ Translation and preservation of ancient philosophy.
 - ☐ Dedicated public service.
8. **Which statement comes closer to your views, even if neither is exactly right?**
- ☐ The Islamic religion is more likely than others to encourage violence among its believers.
 - ☐ The Islamic religion does not encourage violence more than other religions.
9. **How much do you think Muslim values have in common with American values?**
- ☐ A lot
 - ☐ Some things
 - ☐ Not many things
 - ☐ Nothing
10. **How much do you think Muslims, Christians and Jews have in common today?**
- ☐ A lot
 - ☐ Some things
 - ☐ Not many things
 - ☐ Nothing
11. **How helpful was the film or film clips in stimulating dialogue?**
- ☐ Very helpful
 - ☐ Helpful
 - ☐ Slightly helpful
 - ☐ Not helpful
12. **How would you characterize your experience participating in the dialogue portion of today's program?** (*Mark all that apply*)
- ☐ Helped me understand the movie better
 - ☐ Helped me clarify my own views
 - ☐ Helped me understand Muslims
 - ☐ Was a waste of time
 - ☐ Would not have been as good without the movie
 - ☐ Other (please specify)
-
-
13. **What improvements do you think would make the dialogues better?** (*Mark all that apply*)
- ☐ Better facilitator
 - ☐ Different discussion questions
 - ☐ More time to talk
 - ☐ More people in our group
 - ☐ Shorter speeches
 - ☐ Different speakers
 - ☐ Better food
 - ☐ Better venue
 - ☐ Different movie
 - ☐ No improvements necessary
 - ☐ Other (Please specify)
-
-

14. In the coming month, do you think you'll do any of the following?

(Mark all that apply)

- ☐ Talk to people of different faiths
- ☐ Recommend to friends or family that they participate in this kind of dialogue
- ☐ Read or look at the news about Muslims differently
- ☐ Think differently about the role of Muslims in world history
- ☐ Not do anything different or new
- ☐ Other *(Please specify)*

15. What would you tell your friends and family is the most important thing they should know about Muslims and Islam?

16. Would you like to join the 20,000 Dialogues network? *Joining the network gives you access to dialogue facilitation training, access to service projects and organizational opportunities.*

- ☐ Yes ☐ No

17. If so, may we contact you? Please provide your contact information below:

NAME

EMAIL

PHONE

ORGANIZATION

18. Would you like to organize a dialogue?

- ☐ Yes ☐ No

19. Is there anything else you'd like us to know about your dialogue experience?

20. Please tell us how you found out about 20,000 Dialogues.

- ☐ In a newsletter or newspaper
- ☐ At a 20,000 Dialogues event
- ☐ From an email
- ☐ At my place of worship
- ☐ In an Op-ed
- ☐ Through a 20,000 Dialogues partner organization
- ☐ On a blog
- ☐ From a teacher
- ☐ On a Website
- ☐ From a friend
- ☐ Other *(please specify)*:

21. Please let us know if you are affiliated with any of the 20,000 Dialogue partnering organizations listed below.

(Mark all that apply.)

- ☐ Americans for Informed Democracy
- ☐ Islamic Society North America
- ☐ Partnering for Prevention and Community Safety
- ☐ AYUSA International
- ☐ Muslim Student Association National
- ☐ Religions for Peace U.S.A.
- ☐ Common Tables
- ☐ Muhammad Ali Center
- ☐ Tanenbaum Center for Interreligious Understanding
- ☐ Council on American Islamic Relations
- ☐ Meridian International
- ☐ The Public Conversations Project
- ☐ First Freedom Forum
- ☐ National Coalition for Dialogue and Deliberation
- ☐ The Buxton Initiative
- ☐ Interfaith Youth Core
- ☐ Our Voices Together
- ☐ The Center for Muslim-Christian Understanding
- ☐ Unity Productions Foundation
- ☐ World Faith
- ☐ I am not affiliated with any organization listed above
- ☐ Another organization not listed above *(please specify):*

22. What is your age range?

- ☐ Under 18
- ☐ 18-24
- ☐ 25-39
- ☐ 40-55
- ☐ 55+

23. What is your gender?

- ☐ Male
- ☐ Female

24. What is your highest level of educational achievement?

- ☐ High school
- ☐ Associates
- ☐ Bachelor's degree
- ☐ Graduate degree

25. Which religious tradition/background do you follow or identify with?

- ☐ Baha'i
- ☐ Buddhist
- ☐ Christian
- ☐ Hindu
- ☐ Humanist/Ethical Culture
- ☐ Jain
- ☐ Jewish
- ☐ LDS/Mormon
- ☐ Muslim
- ☐ New Thought
- ☐ Protestant
- ☐ Roman Catholic
- ☐ Sikh
- ☐ Unitarian Universalist
- ☐ Zoroastrian
- ☐ Secular/Agnostic
- ☐ Atheist
- ☐ None
- ☐ Other *(please specify):*

THANK YOU for your participation. Your responses are important for planning of dialogue activities in the future.

PARTICIPANT: Please give completed questionnaires to the facilitator

X. Facilitator Evaluation Form

Thank you for facilitating a dialogue session! In order to continually improve the process, we need your feedback.

1. **I used the Choicework Discussion starter. I found it:**
 - ☐ Very helpful
 - ☐ Helpful
 - ☐ Slightly helpful
 - ☐ Not helpful
2. **I used the 20,000 Dialogues questions. I found them:**
 - ☐ Very helpful
 - ☐ Helpful
 - ☐ Slightly helpful
 - ☐ Not helpful
3. **I used resources on the 20,000 Dialogues Website and found them**
 - ☐ Very helpful
 - ☐ Helpful
 - ☐ Slightly helpful
 - ☐ Not helpful
4. **I watched the film before I facilitated the dialogue. I found doing that**
 - ☐ Very helpful
 - ☐ Helpful
 - ☐ Slightly helpful
 - ☐ Not helpful
5. **To facilitate the dialogue, I found other resources helpful, including:**

6. **What was the total number of people that participated in your dialogue?**
 - ☐ Under 5
 - ☐ 5-10
 - ☐ Over 10
 - ☐ I don't know
7. **Of this number, how many were Muslim?**

8. **Did you provide food?**
 - ☐ Yes
 - ☐ No
9. **How many minutes did the dialogue portion of your event go?**
 - ☐ Under 30 minutes
 - ☐ 30-60 minutes
 - ☐ 60-90 minutes
 - ☐ Over 90 minutes
 - ☐ I don't know

- 10. Please list any questions or comments that you or any of the participants asked which had a postivie impact on the dialogue.**

QUESTION

QUESTION

QUESTION

- 11. Did you notice a change in tone at any point in your discussion? What happened?**

- 12. Did any negative incidents occur during your dialogue?**

☐ Yes

☐ No

- 13. If yes, what happened?**

- 14. What improvements do you think would make the dialogue experience better?**

- 15. Would you facilitate a dialogue like this again?**

☐ Yes

☐ No

16. If this dialogue was held under the auspices of an organization, please select it from the list below. If not, please tell us which organizations, if any, were involved with the planning.

- ☐ Americans for Informed Democracy
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- ☐ I am not affiliated with any organization listed above
- ☐ Another organization not listed above (*please specify*):

17. Location of dialogue session:

CITY/TOWN

STATE

18. Date of dialogue session

MM/DD/YYYY

19. What is your name?

20. Please tell us how you found out about 20,000 Dialogues.

- ☐ In a newsletter or newspaper
- ☐ At a 20,000 Dialogues event
- ☐ From an email
- ☐ At my place of worship
- ☐ In an Op-ed
- ☐ Through a 20,000 Dialogues partner organization
- ☐ On a blog
- ☐ From a teacher
- ☐ On a Wbsite
- ☐ From a friend
- ☐ Other (*please specify*):

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(Mark all that apply.)

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- ☐ Protestant
- ☐ Roman Catholic
- ☐ Sikh
- ☐ Unitarian Universalist
- ☐ Zoroastrian
- ☐ Secular/Agnostic
- ☐ Atheist
- ☐ None
- ☐ Other (please specify):

FACILITATOR, Please mail all completed questionnaires and evaluations to:

DANIEL TUTT, 20K Dialogues · Unity Production Foundation · 1200 29th St. NW · Washington, DC 20007



Make Peace Happen
www.dialoguesforpeace.org

1200 29th Street, NW
Washington, DC 20007



Unity Productions Foundation

UPF



PUBLIC AGENDA

www.PublicAgenda.org

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For more information or to request a copy of "Cities of Light," contact Public Agenda at mroc@publicagenda.org

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