

A Time to Heal: Race Relations in Dubuque, Iowa

**Iowa Advisory Committee to the
U.S. Commission on Civil Rights**

June 1993

A report of the Iowa Advisory Committee to the United States Commission on Civil Rights prepared for the information and consideration of the Commission. This report will be considered by the Commission and the Commission will make public its reaction. The findings and recommendations of the report should not be attributed to the Commission but only to the Iowa Advisory Committee.

The United States Commission on Civil Rights

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Letter of Transmittal

Iowa Advisory Committee to the
U.S. Commission on Civil Rights

Members of the Commission

Arthur A. Fletcher, *Chairperson*
Charles Pei Wang, *Vice Chairperson*
Carl A. Anderson
Mary Frances Berry
Robert George
Constance Horner
Russell G. Redenbaugh
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Bobby D. Doctor, *Acting Staff Director*

The Iowa Advisory Committee submits this report of its review of race relations in Dubuque, Iowa, as part of its responsibility to advise the Commission on civil rights issues within the State of Iowa. This report includes findings and recommendations. The report was adopted unanimously.

The Advisory Committee and staff of the Central Regional Office held a factfinding meeting on April 30 and May 1, 1992, to collect information on the status of race relations in Dubuque. Over 33 persons appeared before the Advisory Committee, including 5 persons at the open session. Those invited to participate included city, county, State, and Federal officials, educators, private citizens, community organization representatives, community activists, the media, the business leaders, the clergy, and law enforcement personnel. These persons provided information and various points of view related to race relations in Dubuque.

During the course of the Advisory Committee's background investigation and factfinding meeting, it became clear that the rise in racial tensions in Dubuque was due to a lack of communications between various groups regarding the Constructive Integration Plan. It also became evident that racial tensions increased during periods of economic downturns in Dubuque.

Since the city's economy was not able to expand and absorb those who were underemployed or unemployed, this caused some of its citizens to vent their anger on the most available scapegoat, minority groups.

The Advisory Committee agrees with several of the observations made by some of the factfinding meeting participants. These observations noted that the battle against racism and civil rights violations in Dubuque should be fought on two fronts: first, against racial hatred and human rights violations and second, to strive for economic and political justice in order to reduce poverty and unemployment which breed ethnic conflict and racism. It was also observed that, on the whole, there was and still is little opportunity for interaction between minority and white citizens of Dubuque in social and professional settings. It seemed that the most interaction occurred during racial crisis.

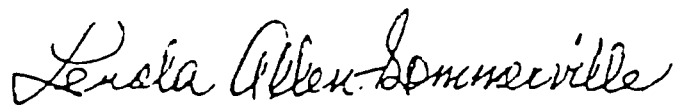
The Advisory Committee recommends that the Dubuque Human Rights Commission, in concert with the Council for Diversity, use a network of volunteers who are reflective of the diversity of the city's population to develop and implement a comprehensive plan to achieve racial harmony. The Committee also recommends, because of a lack of interaction between

minority and white citizens, that the Dubuque Human Rights Commission, working with the Council for Diversity, be a clearinghouse for coordinating sensitivity training and multicultural events to maximize resources that will benefit the total community.

Finally, it is the Advisory Committee's hope that a constructive dialogue be held concerning race relations in Dubuque. Such a dialogue, through the Dubuque Human Rights Commission and the Council for Diversity, will allow citizens an opportunity to discuss differences, while establishing and preserving harmony among the races, religions, and other groups of the city's social structure. Hopefully this dialogue will allow those in Dubuque to better remove the walls of separation and form bridges of understanding.

The Advisory Committee urges the Commission to assist it in followup activities to this report.

Respectfully,

A handwritten signature in cursive script that reads "Lenola Allen-Sommerville". The signature is written in black ink and is positioned below the word "Respectfully,".

Lenola Allen-Sommerville, *Chairperson*
Iowa Advisory Committee

Iowa Advisory Committee

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Acknowledgments

The Iowa Advisory Committee wishes to thank the staff of the Commission's Central Regional Office for its help in the preparation of this report. The project was the principal assignment of Ascension Hernandez with support from Corrine Sanders. The report was written by Ascension Hernandez and Melvin L. Jenkins. Editorial assistance and preparation of the report for publication were provided by Gloria Hong Izumi. The project was carried out under the overall supervision of Melvin L. Jenkins, Director, Central Regional Office.

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Introduction

Historical Background

Dubuque, Iowa, was named after Julien Dubuque, a French Canadian fur trader, who received permission in 1788 from the Fox Indians to work the lead mines in the area. According to the Iowa Historical Society, “the lead mines were the El Dorado of ambitious nations.”¹

After the creation of the territory of Iowa in 1838, Dubuque, the town, operated under four special charters awarded by the Territorial or State legislature. Dubuque also has flown five separate sovereign flags over the city: England, Spain, the United States, and twice under the flag of France.² The local government was organized in 1837. In 1841, a city charter provided for a mayor and six aldermen. The immigrants who settled in Dubuque were mostly Irish and German.³

Roger Osborne, curator of the Dubuque County Historical Society, added some census data to the historical sketch of Dubuque. Shortly after the boomtown effect caused by the lead mining activities in Dubuque, the 1840 population numbered 2,987, including 72 blacks (4.1 percent).⁴ Statistically, since that high point, the black population has dwindled to its present day count, where it is less than 1 percent. Historical records prior to the 1840s indicated that there were black property owners in Dubuque. There were also a number of blacks who were instru-

mental in the founding and purchase of the First Methodist Church in Dubuque.⁵ In contrast, there were some southern slaveholders who followed the Mississippi River north to the Dubuque area to mine lead.

A case of significance in race relations involved Ralph, a slave from Missouri, who made an agreement in 1834 to pay his master \$550 if he could go to Dubuque to strike it rich in the lead mines. When Ralph did not strike it rich, bounty hunters were sent to Dubuque to bring him back to Missouri. However, the matter of Ralph’s return ended up in court. Ralph’s case in 1838 was the first Iowa Territorial Supreme Court decision handed down. The finding of the Supreme Court noted that Ralph was in free territory with the consent of his owner and was a free person. He was given his liberty by the court ruling.⁶ This case predated the *Dred Scott* decision by about 25 years.

In 1864 black residents of Dubuque petitioned for a “colored” school, but the petition was not successful. However, in 1866, a second petition was successful. The school for blacks was started in a church basement by the local board of education.⁷

According to Mr. Osborne, in the Reconstruction Period, Dubuque had already gained a reputation as being inhospitable to blacks, particularly with respect to jobs at the entry level in the steamboat trade.⁸ This reputation carried

1 Dubuque Area Chamber of Commerce, *Brief History of Dubuque*, (1991).

2 Ibid.

3 Ibid.

4 *Factfinding Meeting Before the Iowa Advisory Committee to the U.S. Commission on Civil Rights*, Dubuque, Iowa, April 30 to May 1, 1992, p. 10 (hereafter cited as *Transcript*).

5 Ibid.

6 Ibid., pp. 11–12.

7 Ibid., p. 15.

8 Ibid., p. 17.

forward to 1906, when there was a newspaper account of a visit by a Savannah, Illinois, high school football team which had a black student as a team member. The black student was not allowed to eat his meals in the dining room of the Merchant Hotel. The meals were served on a carry-out basis.⁹ In 1907, a touring group of southern gospel singers, who performed at St. Joseph's College in Dubuque, could not get a room or a meal at the local hotel so the group slept in a college dorm. The local press indicated there was no race equality for the colored Dixie Jubilee singers in Dubuque.¹⁰

Historical Update

In modern terms, Dubuque is an isolated city in the northeastern area of Iowa. It is situated along the Mississippi River and is about 60 miles from the nearest interstate highway. The city has a population of 57,546 with a 1.6 percent minority population that includes 331 blacks, 370 Hispanics, 368 Asian Americans, and 69 Native Americans.¹¹ The city council consists of a mayor and six councilpersons. The city manager is the chief administrative officer. The city's largest employers are John Deere (3,125 employees) and FDL Foods, Inc. (1,903 employees).¹² Dubuque is mostly white, largely Catholic (66 percent), and is considered a blue-collar worker and a labor union community. It is also viewed as a Democratic Party stronghold.¹³

On October 23, 1989, the quiet charm of Dubuque was marred when a charred cross inscribed with a racial slur, "KKK Lives," was found in the debris of a burned garage owned by Raymond and Cynthia Sanders, both black, and members of the NAACP, Dubuque branch.¹⁴

The FBI investigated the crossburning and arrested two suspects who were later convicted of the crime.¹⁵

After the October 23, 1989, crossburning, the Dubuque Human Rights Commission wanted to take some type of action to deal with race relations in the city. By a commission resolution, through community input and committee work, a Constructive Integration Plan (CIP) was developed with the objective of recruiting and helping minority families relocate to Dubuque. According to the *Telegraph-Herald* editor:

The nine-page plan conceived to create racial diversity was the concept that businesses in Dubuque could improve the community if they hired minorities from the outside. The idea became a lightning rod for protest. Some even said it prompted them to burn crosses. At issue, there are a lot of people without jobs¹⁶ who should be considered first, most of them white.

When the "Plan" was communicated to the community, it created a backlash of opposition from unemployed and underemployed persons. In this small community that remembers a 25 percent unemployment rate in the early eighties, to labor union workers who were threatened by an alleged removal of seniority clauses and job security, the blue-collar and lower income neighborhood voices were raised in a fashion that did not see minority families, but black families migrating to Main Street, Dubuque, from Chicago and Milwaukee. The controversial aspect of the voices attracted an endless stream of articles and letters to the editor supporting both sides of the issue and many persons offering solutions.¹⁷

9 Ibid., p. 19.

10 Ibid., p. 20.

11 Bureau of the Census, 1990, CB91-60.

12 Community Quick Reference, Iowa Department of Economic Development.

13 "Dubuque Strives to Overcome Racial Tensions," *Kansas City Star*, Dec. 22, 1991.

14 "Crossburning Probed," *Telegraph-Herald*, Oct. 24, 1989.

15 "Chronology," *Telegraph-Herald*, Mar. 28, 1990.

16 "Tri-State's Job Environment Requires Stream of New Faces," *Telegraph-Herald*, Mar. 1, 1992.

The notoriety of Dubuque attracted CNN, Phil Donahue, Larry King Live, NBC, and others.¹⁸ The Guardian Angels from Chicago visited Dubuque to patrol the streets and to talk of racial harmony.¹⁹ One of the fallouts of the controversy was that sales of Dubuque meat products fell and tourism showed a decline.²⁰

Socioeconomic View of Dubuque

According to Dr. Mohammed Chaichian, a sociologist at the University of Dubuque, cross-burnings and racially motivated incidents were not new to the city of Dubuque. However, the frequency of occurrence during specific periods of time correlates with certain economic and political developments in the area. The most important aspect of any community's economic health is the extent to which good-paying, secure jobs are provided for its citizens. The 1980s experienced a nationwide process termed "economic restructuring" that adversely affected many communities, including Dubuque. Organized labor suffered massive layoffs.²¹

Dr. Chiachian noted that the community endured a process of economic transformation which negatively affected Dubuque's residents. First, between 1982 and 1989, the manufacturing firms employing 100 or more laid off 4,970 workers, 4,840 of them by two major employers alone. During the same period, the ancillary services and related industries employing 100 or more workers created only 105 new jobs. Dubuque workers in production, manufacturing,

and services and clerical/sales were earning less in 1988 than in 1981.²²

Economic restructuring in the 12-year period beginning in 1980 changed the female to male employment ratio. More women were employed in the three areas mentioned above.²³

The service sector has had the most drastic changes in terms of the female-male ratio. In 1980, about 34 percent of workers employed in the service industry were female. By 1990, this ratio changed to about 67 percent. Dr. Chaichian said that these jobs were mostly nonunion, part-time, seasonal, and lower paying positions with few or no benefits. This change of reduced earnings for female workers became known as the "feminization of poverty" in Dubuque.²⁴

In Dubuque, the construction of two new highways, which cut through an old and working-class neighborhood in the "Flats," has serious social and economic implications. A Dubuque Housing Commission study, *Housing Impact Study of the Freeway Corridor Plan*, indicates that 75 to 89 percent of residential units or 590 housing units out of a total of 664 units in five neighborhoods would be lost from residential use. The land would probably be converted for commercial or industrial redevelopment. The stock of affordable housing (under \$30,000) would affect 95 percent of the residents in the five neighborhoods in the "Flats."²⁵

Dr. Chiachian also reported that racial incidents in the last 10 years have targeted Asian American and black families. During the height of massive layoffs at two major plants and other

17 "Seeking a Racial Mix, Dubuque Finds Tension," *The New York Times*, Nov. 3, 1991.

18 "National Focus Harm or Help?" *Telegraph-Herald*, Nov. 6, 1991.

19 "Angels Chapters in Dubuque?" *Telegraph-Herald*, Nov. 25, 1991.

20 "Racist Image Sparks Iowa Publicity Efforts," *Des Moines Register*, Dec. 21, 1991.

21 *Transcript*, pp. 27-28.

22 *Ibid.*

23 *Ibid.*, p. 29.

24 *Ibid.*

25 *Ibid.*, pp. 29-30; Dubuque Housing Commission, *Housing Impact Study of Freeway Corridor Plan*, (1989).

workplaces in 1982, another racial incident was viewed as a warning to black citizens that there would be trouble if they were employed in city factories.²⁶ He suggested that because of racism, black persons were targets of discrimination because they were a visible minority group and were a handy scapegoat during times of economic hardship.²⁷

Dr. Chiachian further noted that there is a tendency for racial tensions to increase during periods of economic downswing. An economic system that is not able to create jobs and provide for the basic needs of the people causes unemployed and insecure workers to vie for the few vacancies available and to vent their anger on the most available scapegoat, minority groups. This misplaced anger was displayed by some white workers who were unable to understand the dynamics of the national economic and political forces, thus they used racism as an outlet for their frustrations. The overt racism is in sharp contrast with a more subtle yet deeply rooted racist attitude among the middle and upper class persons.²⁸

Dr. Chiachian also makes the important observation that Dubuque is divided not only along the line of racial prejudice but also along the lines of social class and economic opportunity. The poor live in the "Flats" and the well-to-do live in the hills or in the better neighborhoods where, he alleged, the city spent more money to improve the quality of life.²⁹

Dr. Chiachian noted the reaction of various community leaders to recent racial incidents. He said that:

The leaders of the business community, church, religious organizations, city hall, organized labor, political parties, and the Iowa legislative body all deplored racism, asked citizens to shun the racists, posted rewards for the arrest of racist criminals and supported cultural diversity in Dubuque. Except for a few voices from organized labor, although a bit late, and the leaders of some grassroots neighborhood organizations, no one else understood and acknowledged the existence of a link between a resurgence in racism and Dubuque's uncertain economic future in terms of the provision of adequate jobs and affordable housing.³⁰

Dr. Chiachian indicated that the battle against racism and civil rights violations in Dubuque should be fought on two fronts: first, against racial hatred and human rights violations, and, second, to strive for economic and political justice in order to reduce poverty and unemployment, which breed ethnic conflict and racism. He said that efforts toward harmonious relations among the racial groups in Dubuque can develop if they are organized among various fronts. The size of the community can permit interactions and communications between the power brokers, the decisionmakers in the private and public sectors, and the citizens at large, particularly the poor and working class.³¹

26 *Transcript*, pp. 29-30.

27 *Ibid.*, p. 31.

28 *Ibid.*, p. 32.

29 *Ibid.*, p. 33.

30 *Ibid.*, p. 34.

31 *Ibid.*, pp. 34-35.

General Race Relations

Past and Present

"The unfolding history of our world and of our United States assures us that we humans are at our best when we are open to diversity in the cultural, spiritual, economic, political, educational, interpersonal and communal realms of our existence."¹ The above opening line in the *We Want to Change* document did in fact become the catalyst for creating a new awareness of race relations in Dubuque, Iowa.

Constructive Integration Plan (CIP)

Jack Hanson, a member of the executive committee of the Constructive Integration Task Force, told the Advisory Committee that the Dubuque Human Rights Commission released a policy statement, "Strategies to Improve Race Relations in Dubuque," in mid-1989.² This statement was in response to several racial incidents in 1989 and several individuals encouraging the Dubuque Human Rights Commission to initiate some community action to deal with racial prejudice in the city. After several months of discussions the local commission developed a statement that embodied:

- (1) Attitude changes, not more civil rights laws;
- (2) Educating persons as to the need to change attitudes;
- (3) Increased exposure to different races and cultures;
- (4) No particular race or culture should be given any special preference; and
- (5) The need for broad-based community participation to insure success of any program developed by the city in response to race relations.

The commission sent out 240 letters to Dubuque residents to attend a meeting to discuss implementation of its policy on race relations. Only 20 persons attended the meeting and they formed and became the nucleus of the Construction Integration Task Force. Armed only with a policy statement, the task force was to develop a plan that would help produce improved racial and cultural harmony in the city.⁴

After the task force was formed, the group was organized into two subgroups that carefully discussed and crafted position statements and recommendations for discussion by the entire group at each meeting. By the fifth meeting in December 1990 (all of the meetings were publicized), a preliminary draft of the document, *We Want to Change*, was presented to the task force for discussion at the January 1991 meeting. Revisions to the document were made at three successive public meetings. The document was presented to the Dubuque Human Rights Commission for approval on April 8, 1991.⁵

On May 20, 1991, the Dubuque City Council endorsed the plan in concept on a 6-1 vote, and thus, ended the planning phase of the Constructive Integration Plan (CIP). Mr. Hanson made it clear that contrary to complaints, the task force was a representative broad-based community group and that adequate opportunity for citizen input was allowed.

The heart of the CIP is the mission statement which states:

Our Human Rights Commission has been a catalyst to initiate a planned program for constructive integration

1 *We Want to Change*, Statement of Case, Constructive Integration Task Forces, Apr. 8, 1991.

2 *Factfinding Meeting Before the Iowa Advisory Committee to the U.S. Commission on Civil Rights*, Dubuque, Iowa, April 30 to May 1, 1992, p. 42 (hereafter cited as *Transcript*).

3 *Transcript*, pp. 435-36.

4 *Ibid.*

5 *Ibid.*, pp. 42-46 and 436.

to make Dubuque better. They were assisted by a task force of concerned citizens who directed the development of this plan, beginning in 1991, to recruit, relocate, incorporate, and retain twenty new minority families of diverse colors in Dubuque each year until our community is enriched and enhanced with 100 new minority families by 1995. Their long range goal is that we citizens will provide such a hospitable environment that these minority families will enjoy their permanent homes in Dubuque. The ultimate measure of success will be realized when other cities say, "Look what Dubuque has accomplished; let's find out what its secret has been!"

The implementation of this plan truly begins in the hearts of Dubuque citizens as one after another admits: "I need to change. We need to change. *We want to change!*"⁶

After the conceptual approval by the Dubuque City Council, there was almost immediate negative reaction to the plan. Roger Maiers, chairman of the Dubuque Human Rights Commission, told the Advisory Committee that, "false rumors started feeding on one another and people were reaching all kinds of hearsay, without having read the plan."⁷ Some of the concerns raised by citizens included:

- (1) How did such an unacceptable plan get cooked up in the first place?
- (2) I am not opposed to minorities, but why stir up the pot? If they do not want to come here, why push it? We are getting along just fine the way we are, are we not?
- (3) Let us get all Dubuquers back to work first. Why hire outsiders before our own local people?
- (4) I get tired of being called racist. I never hurt anyone. What makes Dubuquers worse than any other city our size?⁸

6 *We Want to Change*, document developed by the Constructive Integration Task Force, approved by the Dubuque City Council on May 21, 1991 (See app. A).

7 *Transcript*, p. 438.

8 "Constructive Integration—A Dialogue," *Telegraph-Herald*, n.d., on file at the Central Regional Office, U.S. Commission on Civil Rights.

9 *Transcript*, p. 440.

10 *Ibid.*, p. 49; "Seeking a Racial Mix, Dubuque Finds Tension," *The New York Times*, Nov. 3, 1991.

11 *Transcript*, p. 49.

In an attempt to combat the misinformation and negative reaction to the plan, the task force and commission members decided to respond in a series of articles in the *Telegraph-Herald*. In addition to this, commission and task force members participated in other media forums such as local radio and television call-in programs.⁹

On November 3, 1991, the *New York Times* published a story on the plan and accompanied the article with a picture of four Dubuque youths wearing white supremacist t-shirts.¹⁰ This was the flashpoint for an onslaught of newspaper and television coverage of the plan to integrate the city.

Mr. Hansen, the task force spokesperson, said that the city received nationwide publicity, because he received over 80 phone calls from the media and from individuals in at least 24 States. Some calls were supportive, but local calls were negative and nasty.¹¹

Council for Diversity

Prominent and knowledgeable persons involved in the Dubuque business sector and in employment were invited to share information with the Advisory Committee. J. Bruce Meriwether, chairperson of the Council for Diversity, and the CEO of the First National Bank of Dubuque, recognized the excellent work of the Constructive Integration Task Force and explained its transition to, and the evolution of, the new organization that would implement the mission of the original task force. The new Council for Diversity is comprised of 12 persons representing a cross section of the community. The continuity of the Constructive Integration Task Force will be represented through members who

will be carried over to the new board of directors for the Council.¹² The mission statement announced by the Council for Diversity made no mention of quotas or plans to attract 100 minority families to the city. The document discusses cultural diversity instead of racial diversity.¹³ Monsignor Neil Tobin characterized the mission statement as an equal opportunity statement, not an affirmative action plan. He continued:

I also think that our history of the past demands a focus on affirmative action or makeup. The document has a nonthreatening beginning, but only the future will judge how many hearts of Dubuque have been changed for the better.¹⁴

In response to a question regarding Monsignor Tobin's assertion that the mission statement of the Council for Diversity is an equal opportunity statement, Mr. Meriwether replied:

I can tell you that the efforts to get enough community endorsement of this mission statement perhaps lent itself to the verbiage change that you identified between the two documents. But, the intention, as I understand it, as I feel it, as I believe I know; for example, recruiting is not mentioned in here. The awareness of the business community is it must recruit, it must put programs together to monitor whether we have a growing population of people of color in this community. If they are employed, then housing is being made available and all of those things. So, I think it would be addressed by the council in an affirmative action process, whether those words are in there or not.¹⁵

Community Perspectives on Race Relations In Dubuque

Matt Lorenz, president of Matt Lorenz and Associates and the former director of the Dubuque Human Rights Commission, gave the Committee the benefit of an insider's view of the community, based on 18 years of service in human relations. In preparing his remark, Mr. Lorenz said that he conducted an informal assessment of nonminority persons to get the pulse of the community attitudes from people on the street. The results of his survey indicated that people were "mad as hell" at the events that have occurred over the past 15 months. The people are hurt, disappointed, and confused and they want the issue resolved.¹⁶ Mr. Lorenz was optimistic that despite the downside, the city's leadership now has an opportunity to make something positive out of the negative publicity. The positive message is that the city of Dubuque has the capacity to be a model of a successfully integrated city and a safe place to live.¹⁷ Before the positive can occur, Mr. Lorenz believes that new leadership must be identified and have knowledge of the problems and the capacity to resolve them.

Ernestine Moss, a social worker with the Iowa Department of Social Services and president of the Dubuque branch of the NAACP, spoke to the Advisory Committee. She remarked that the NAACP has worked with the city government to remove the barriers that have made black persons feel unwelcome in Dubuque. However, Ms. Moss felt that the Constructive Integration Plan made some persons feel uneasy.¹⁸ She further related:

12 *Transcript*, pp. 229-31.

13 "Cultural Diversity Without Quotas, Tax Dollars," *Telegraph-Herald*, n.d., (on file with Central Regional Office, USCCR). (See app. A for Mission Statement).

14 *Transcript*, p. 224.

15 *Ibid.*, p. 239.

16 *Ibid.*, p. 103.

17 *Ibid.*, p. 104.

18 *Ibid.*, p. 129.

But, because the national media has been brought to the forefront [the issue of race relations] people are seeing that maybe there are problems within our community. Lot of persons have said it is a terrible thing! I do agree it was a terrible thing that has happened, but it was something that needed to take place in order for growth to take place.¹⁹

Dr. Jerome Greer, the principal at Irving Elementary School and a victim of a crossburning incident, provided the Advisory Committee with a unique community perspective as a relatively new resident of Dubuque. He was recruited by the school district from St. Louis, Missouri. Dr. Greer was the first black principal hired by the Dubuque school district. After he made an official commitment to employment in the district, he heard of the crossburnings. On October 15, 1991, a crossburning took place at Flora Park, across the street in view of Dr. Greer's office at the Irving School. He did not see the cross while it was burning but he understood that the incident was intended for him.²⁰ Dr. Greer found it distasteful that perpetrators had the freedom to commit these crimes. He eloquently described the sins of silence committed by the leaders who indirectly condone the crossburnings by a failure to speak out.²¹ Dr. Greer suggested that if we are going to eat from the horn of plenty, we need the talents and contributions of all people. It was his judgment that the Constructive Integration Plan was a very honest document, with good intentions and would have been good for the city. The plan had a purpose and was inclusive. It said it was going to do something. The new replacement plan says, "we are looking at, we wish we could and we hope that we will."²²

Media Perspective

Brian Cooper, the executive editor of the *Dubuque Telegraph-Herald*, gave the Committee an idea of how much coverage the paper gave the issue of race relations. The *Telegraph-Herald* newspaper has dealt with the issue of racial attitudes as early as 1969 and has reported it even earlier, but never on the scale of the Constructive Integration Plan, the crossburnings, and related activities. More than 300 articles, pictures, editorials, letters, and columns were devoted to the controversy.²³ The experience of supervising and working with a tremendous volume of information regarding the delicate subject of race relations has given the newspaper a new experience about human nature that the editor wanted to share with the Committee.

In Dubuque, things are not as bad as the national newspapers reported, but they are not as good as when people say that Dubuque's problems are no worse than anywhere else.²⁴ The city received nationwide publicity because a group of citizens wanted to change, wanted to improve the status of minority group persons in Dubuque. Because of extensive reporting on both sides of the race issue, the *Telegraph-Herald* received criticism from all corners. Mr. Cooper offered eight suggestions to newspaper editors regarding coverage of race relations issues. These included:

- 1) Do not assume that it [controversy] cannot happen in your community;
- 2) Recognize that *all* parties have an interest in using the media;
- 3) Do not ignore the racists;
- 4) Maintain journalistic balance in the news columns, particularly on the editorial page;
- 5) Use your newspaper's position as a major employer and as an institution;
- 6) Be ready for the national media with a packet of the

19 Ibid., pp. 133-34.

20 "Racial Problems Won't Deter Principal Greer," *Telegraph-Herald*, Nov. 22, 1991.

21 *Transcript*, pp. 206-07.

22 Ibid., pp. 208-09.

23 Ibid., pp. 161-62.

24 Ibid.

newspaper's coverage of the issue;

7) Affirm the positive but do not close your eyes to the negative; and

8) Do not expect a lot of fan mail.²⁵

Although the experience of covering the Dubuque racial controversy has been a meaningful journalistic accomplishment, the reality of the daily task of writing and reporting critical issues, including race relations, relies on judgment calls that are attached to the pressures of deadlines and responsibilities to accurately inform the readers with facts. Mr. Cooper was confident that his newspaper provided the proper balance of reporting during a very crucial period of controversy in a city burdened with integration issues and hate crimes.²⁶

Religious Perspective

A religious perspective on race relations provided a unique angle for describing the basis for harmony in Dubuque. Monsignor Neil Tobin, the dean of the Dubuque Catholic Diocese, stated that racism and discrimination are clearly documented in police and court records and in the local media. He suggested that the cross and garage burnings in 1989 pointed out the distinc-

tion, that the hate incidents in Dubuque predated the recent antagonism brought on by the *We Want to Change* document. This act of commission was connected to the pervasive sin of omission that has kept many minorities away from the city throughout the years.²⁷

The Monsignor provided the Catholic community's position on race relations that was transmitted to the parishes through a letter written on November 15, 1991, by the Archbishop of Dubuque, Daniel W. Kucera. The letter stated that "[r]acism is a pervasive evil in American culture embedded. . . in the very fabric of society, . . . nourished by attitudes, speech, and action." Further, "racism is a sin."²⁸ On the subject of diversity, the Bishop suggested to the congregations that there should be an "openness to all races and cultures [as] an essential characteristic of the truly Catholic soul," and Catholics should be the "first to oppose those narrow habits of mind that divide human beings from one another."²⁹ The Catholic church in Dubuque is going to review its programs and initiatives in order to more clearly define its objectives to achieve peace and harmony.

²⁵ Ibid., pp. 164-69.

²⁶ Ibid., p. 170.

²⁷ Ibid., pp. 217-18.

²⁸ Letter from Archbishop Daniel W. Kucera, to the Archdiocese of Dubuque, Nov. 15, 1991.

²⁹ Ibid.

Government and Race Relations

Federal Perspective

William Whitcomb, a senior conciliation specialist with the U.S. Department of Justice, Community Relations Service (CRS), Kansas City, Missouri, told the Advisory Committee that between November 1988 and July 1990, 14 racial incidents were reported to his agency by community residents. In an attempt to respond to the incidents Mr. Whitcomb met with representatives from the NAACP, community residents, and city officials.¹ The discussions resulted in persons understanding that those incidents negatively impacted the community.²

Mr. Whitcomb noted that CRS also received complaints from the NAACP against the Dubuque School District on educational issues involving race, curriculum content, and staffing patterns.³ In response to the complaints, CRS, along with the NAACP and the school district, developed a *Memorandum of Understanding* (MOU) that identified the specific issues and set goals and timetables for the resolution of the issues. The local school board adopted the substance of the MOU at its April 20, 1992, meeting.⁴ The MOU called for the school district to adopt a policy and develop procedures to deal with racial harassment. The district also agreed to a comprehensive, ongoing cultural diversity curriculum and training program.⁵

State Perspective

The Iowa attorney general's office provided a statewide perspective on hate crimes. Roxann Ryan, deputy attorney general, made it clear that the attorney general's jurisdiction is limited with respect to criminal prosecution. The county attorneys are responsible for bringing criminal charges; thus, the focus of prosecution is at the local level. The State's interest in hate crimes predates the 1991 crossburnings in Dubuque. At least 4 years ago, at one of the regular county attorneys' training conference, the subject was hate crimes.⁶

More recently, in January 1991, the State's uniform crime reporting form was changed to specifically provide for the reporting of hate crimes that occur in Iowa. Ms. Ryan believed that the process would take a couple of years to be fully implemented. Since the reporting form and process is new, some victims are reluctant to specify hate crimes. Further, some law enforcement officials are not attuned to the new form or the system of reporting hate crimes. Anecdotal information has been gathered through calls to various city attorneys by the attorney general's office. The fact remains that there are hate crime activities in Iowa which include crossburnings, assaults, and graffiti. Bias-motivated incidents have been reported across the State in Sioux City, Waterloo, Des Moines, Indianola, Cedar Rapids, Council Bluffs, and in Dubuque.⁷ In

1 *Factfinding Meeting Before the Iowa Advisory Committee to the U.S. Commission on Civil Rights*, Dubuque, Iowa, April 30 to May 1, 1992, pp. 68-69 (hereafter cited as *Transcript*).

2 *Transcript*, p. 70.

3 *Ibid.*

4 *Ibid.*, p. 71.

5 *Ibid.*, p. 72.

6 *Ibid.*, pp. 86-87.

7 *Ibid.*, pp. 85-89.

Iowa,⁸ there were 103 reported hate crimes in 1991.

Legislation passed in the 1992 Iowa General Assembly mandated inservice training regarding hate crimes for law enforcement officers and prosecutors throughout the State. However, no funds were appropriated to conduct such training. But the attorney general's office is committed to conducting hate crime training sessions. The office wants to send a clear message through its prosecution efforts that hate-motivated violence will not be acceptable in Iowa.⁹

State Senator Mike Connolly, from Dubuque, was unable to attend the factfinding meeting due to his legislative obligations in Des Moines. He sent a letter for the record and a copy of the hate crime legislation that was signed by the Governor. The incidents of crossburnings around the State prompted the Iowa legislature to strengthen the Iowa hate crime law. Although there was controversy over the provision relating to sexual orientation, after much hard work and debate, the bill was passed and signed into law. The legislation included hate crimes in the definition of intimidation, and the penalty for such intimidation was increased to 10 years in prison and a \$10,000 fine.¹⁰

County Prosecution

Christine Corken, an assistant Dubuque County attorney assigned to the felony division, provided the Advisory Committee with a law enforcement perspective on hate crimes. She spoke about the recent local history of crossburnings that started in 1986 and of the small group of persons associated with the hate-motivated incidents. Additionally, her information on prosecution gave insight into reasons why the true number of hate crimes do not and will not show in the new reporting system. The hate crime law

used previous to the 1992 statute was well-meaning, but from a prosecutor's standpoint, it did not allow, and was not written to prosecute the crime.¹¹

The problem was that it required an indication of an act which violated a protected right which was in the statute. But one of the two crimes had to also have been committed and that was an assault or criminal mischief, which was some kind of damage to property. Those were the only two underlying crimes that were addressed in that hate law. So if you did not have an assault or if you did not have a criminal mischief, regardless of whether you have a violation of a civil rights, you did not have a hate crime violation.¹²

Some perpetrators of the hate crimes circumvented the law because they knew what the law was and what was needed for a conviction. Ms. Corken also indicated that because of the nature of the activity, and because the police force was all white males, the law violators felt that the judicial system would side with them. The county attorney's strategy was to use a statute that covered the law violation, possession of an incendiary device, a felony offense. The idea was to send the message that the county attorney was serious and meant business on hate crimes and wanted to set a substantial bond to get the crossburners off the streets.¹³

City Enforcement

The Dubuque Police Department has authority for 77 sworn officers and 7 nonsworn civilians. Currently there are 75 sworn officers of whom 3 are women. There are no minorities, but according to Chief John Mauss, the department is aggressively recruiting for minorities. Officers must complete 440 hours of basic training at the Iowa Law Enforcement Academy or its equivalent. Only 2 hours are devoted to training on

8 Telephone call, Iowa Department of Public Safety, Nov. 1, 1992.

9 Ibid., p. 93.

10 Iowa Code, Sec. 80B.11 (1991).

11 *Transcript*, p. 397.

12 Ibid.

13 Ibid., p. 398.

racial minorities. Inservice training averages 60 hours per officer, per year, and recent training included a session on hate crimes.¹⁴

Chief Mauss reported that, in 1988, there were three crossburnings in public places. The perpetrators were charged in two of the incidents with other crimes, but not hate crimes. In October 1989, there was a crossburning that was discovered after a garage fire was more closely investigated. Two juveniles were charged as adults and convicted. In 1991 the city of Dubuque had 12 crossburnings and 2 additional burnings just outside the city limits. Nine persons were arrested and charged in nine different incidents. The department also investigated eight cases of graffiti. Due to computer software problems, the police department was unable to submit the data on bias crimes in 1991 to the FBI.¹⁵

City Hall Perspective

The input from Dubuque City Council member Dirk Voetburg, who is also a college professor, provided observations and information from his constituents and from his students. Minority students experienced a great deal of fear when they heard of the crossburnings and racial incidents, but their fears slowly began to disappear. As a councilperson, Mr. Voetburg received angry calls from persons on both sides of the integration plan.¹⁶

Mr. Voetburg observed that the external nationwide media blitz lit a fire under many citizens, and they realized that they had to get off their couches and become active in their city, look for the truth, and solve the problems. He mentioned Vision 2000 and the reactivation of

the neighborhood councils as worthwhile examples.¹⁷

The fear of losing jobs to outsiders because of the integration plan was a perception of many citizens who reacted negatively, but the reality was that the plan called for recruitment for positions that were hard to fill by native Dubuquers. Mr. Voetberg agreed with this approach. However, most citizens misunderstood the plan and became frustrated and fearful.¹⁸

Mayor James Brady described Dubuque as a city in transition with its heart and attitude in the right place. He further noted that Dubuque is a city in the north that had known only one race and a city that has not come in contact, in a large degree, with minority groups. Mayor Brady remembered his boyhood fears in the 1950s when walking through the small black neighborhood wondering what would happen to him when he went by those strange people, in those strange houses. The 1950s were years when black people tried on clothes in downtown stores only in their imagination. He also heard local union members brag that they had no black people in their union and never would have them as members. Dubuque, the mayor stated, knew about the civil rights movement but never really experienced it. Yet the city established a human rights commission with staff, funding, a strong ordinance, and a strong charge.¹⁹

The mayor said that Dubuque is no different than any other city in America, where the (Federal Government) administration, for three terms, has allowed civil rights enforcement to backslide. Dubuque is the tip of the iceberg in race relations, but the city is on the fast track, on the side that honors all people with dignity.²⁰

14 Ibid., pp. 413-16.

15 Ibid., p. 421

16 Ibid., pp. 454-55.

17 Ibid., p. 456.

18 Ibid., pp. 456-61.

19 Ibid., pp. 478-80.

20 Ibid., pp. 486-87.

There has been positive change in Dubuque because the uninformed have gotten involved.²¹

Labor Union Perspective

Dubuque has been known as a labor union town with membership that remains twice as high as the national average of 16 percent. Francis Guinta, president of the Dubuque Federation of Labor, AFL-CIO, and the president of the Communications Workers of America, Local 7110, AFL-CIO, provided information on labor union status and employment in the city of Dubuque. The Dubuque Federation is the local central body of the National AFL-CIO representing approximately 3,000 men and women from 28 local unions, working in the public and private sectors. There are approximately 50 local unions in Dubuque representing 12,000 working women and men.²²

Mr. Guinta remarked that organized labor has a role to play in supporting civil rights because civil rights cannot be separated from human rights, and human rights cannot be separated from unionism. He said that the federation denounced all incidents of bigotry and reiterated its commitment to programs to create jobs, to promote fair housing, equal employment opportunity, and affirmative action.²³ Mr. Guinta's personal view was that the recent reaction of Dubuque citizens was purely and simply racist.²⁴ He also felt that people of good will allowed their personal and family economic experience of the 1980s and their misunderstandings of the *We Want to Change* plan to cloud their judgment. The people saw a threat to their economic well-being.²⁵

According to figures cited by Mr. Guinta, Dubuque County lost 7,500 jobs between 1979 and 1982.²⁶ Through the 1980s, the sluggish economy and inflation had a negative effect on employment. There was a loss in main income for households; young adults were unable to find employment and become independent; and two and three members of families worked full and part-time jobs. People lost their homes and their motor vehicles. Mr. Guinta noted that tourism, riverboat gambling, and the dog track have provided mainly part-time and low wage jobs not equal to the job losses of the 1980s.²⁷ The loss of union membership and jobs, while employers use cost cutting management, brought on major strikes by unions. Economic insecurity and high unemployment served to heighten fear and anxiety and created social strains among families. Stress caused increased incidents of domestic abuse, marital discord, divorce, substance abuse, physical violence, and suicide. Mr. Guinta said that observing this phenomena among friends, an outsider's threat to available jobs in Dubuque was seen as a negative.²⁸ In addition, when the Constructive Integration Plan was announced to union members and others, major segments of the community were not on the task force to really check the document before it was released to the public. He also said that nine pages was too long for a vast majority of the population to read and process. The rumor mill won out and the backlash occurred.²⁹

Originally the labor unions were against the integration plan because it suggested that the seniority clause should be disregarded. The new mission statement was revised, the seniority

21 Ibid., p. 489.

22 Ibid., pp. 194-96.

23 Ibid.

24 Ibid., p. 196.

25 Ibid.

26 Ibid., p. 197.

27 Ibid., p. 198.

28 Ibid., p. 199.

29 Ibid., pp. 199-200.

clause issue deleted, and the statement met with approval and endorsement of the Dubuque Federation of Labor.³⁰

Vision 2000

The chairperson of the Tri-State Community 2000 Steering Committee, David W. Rusk, shared information with the Advisory Committee regarding *Vision 2000*, a document intended to capture and record a consensus vision for the future of the Dubuque area. The visioning process used community meetings, a reactor group session, a citizen input questionnaire, and a community validation and assessment survey. The document explored eight dimensions of community living, including economic development, education, transportation, environment, cultural and recreational opportunities, leadership, community attitudes, and racial/ethnic diversity.³¹ The study was funded by the city government.³² The process captured, through a visionary framework of data collection, the values, the ideals, and the wishes for an emerging community.

Mr. Rusk, in prefacing his remarks, urged the Advisory Committee to recognize the *Vision 2000* document information as the only available valid assessment of local community sentiments regarding ethnic diversity issues in Dubuque. He claimed that although other participants at the Advisory Committee's factfinding meeting provided anecdotal and other sources of input, there is no substitute for a scientific opinion poll sampling³³ to get at the true sentiments of the community.

The Vision 2000 Steering Committee, reacting to a rash of racially motivated violence in Dubuque, felt compelled to release ahead of schedule results from one of eight components in the

Vision 2000 document. The collected data on racial and ethnic diversity showed that 88 percent of the citizens polled indicated citizen attitudes that valued, accepted, and promoted racial and ethnic diversity as being very important for the future of the community.³⁴

There were eight sections in the *Vision 2000* document with a total of 154 questions of which only two directly related to racial and ethnic diversity. There were three additional questions regarding information on gender, the level of education, and age range of the participants. The survey did not ask for racial or ethnic identification.³⁵ The visioning process was considered to be inclusive and scientific in its approach and methodology. But the reality of balance in the type of information sought and information received by the survey vis-a-vis race relations in the Dubuque area, particularly in light of the early release and extrapolation of data, raised questions regarding the purpose of the document.³⁶

Mr. Rusk opposed the idea of the Advisory Committee's factfinding meeting. The following exchange occurred during the Advisory Committee's meeting.

MR. RUSK: I was reluctant to concur that this was the right thing to do in this community at this time because of the very reasons I just stated. I believe that the community understands they are attempting, they are facing a crisis. I believe that institutions and individuals in the community are beginning to work together to try to overcome it. The evolution of what was once the Constructive Integration Task Force, as I now understand it, into the Council for Diversity, reflects sensitivity to these issues. The awareness of issues has been enhanced and my reaction to your initial visits, which were unannounced, and frankly now that you brought it up, suggested to me that inaccurate

30 Ibid., pp. 202-03.

31 *Vision 2000*, Tri-State Community Steering Committee Brochure, February 1992.

32 *Transcript*, p. 276.

33 Ibid., pp. 267-68.

34 "Survey: Most in Favor of Diversity," *Telegraph-Herald*, Nov. 19, 1992.

35 *Vision 2000*, Notebook, Survey Instrument, app. A.

36 *Transcript*, pp. 286-90.

presentations as to other people's participation, was being done. As a result of that, my initial reaction was I am not sure this is helpful to the community right now because I believe the community is finding among itself the mechanisms to overcome these problems.

MR. JENKINS: Did you consult with any minority members to formulate your opinion?

MR. RUSK: No, I did not. No, I did not.

MR. FURGERSON: Did you consult with any people from the flats area, the near northside, to get their opinion?

MR. RUSK: No, I did not. I consulted with people who I felt were in leadership roles.

MR. JENKINS: Were they predominantly white males?

MR. RUSK: Yes, they were.³⁷

³⁷ Ibid., pp. 290-91.

Conclusion

Although the Iowa Advisory Committee was committed to conducting a major factfinding study on the effectiveness of State and local civil rights agencies in Iowa, racial incidents in the city of Dubuque caused the Committee to change its course of action and use its resources to conduct a factfinding meeting in Dubuque.

The incidents of crossburnings and episodes of racial insensitivity moved the Dubuque Human Rights Commission to develop a policy statement "Strategies to Improve Race Relations in Dubuque." This working document caused some citizens to organize the Constructive Integration Task Force. After many months and countless meetings the task force developed a

plan for constructive integration to make Dubuque a better city. The plan was to recruit, relocate, incorporate, and retain 20 new minority families of diverse colors in Dubuque each year until the city was enhanced with 100 new minority families. However, the plan led to more racial unrest and crossburnings. These incidents placed the city of Dubuque in the middle of a media blitz.

The Advisory Committee received historical information that in the 1800s blacks were property owners and made positive contributions in civic and religious affairs, while at the same time they encountered inhospitable situations because of their color.

Finding and Recommendations

The following finding and recommendations are submitted under the provision of section 703.2(e) of the Commission's regulations, empowering the Advisory Committee to initiate and forward advice and recommendations to the Commission upon matters studied by the State Advisory Committee.

Finding 1

The Advisory Committee found that the rise in racial tension in Dubuque was due, in part, to a lack of communication between various groups regarding the Constructive Integration Plan. Further, there was very little interaction between minority and white citizens of Dubuque in social or professional settings.

Recommendation 1

The Dubuque Human Rights Commission, in concert with the Council for Diversity, should use a network of interested volunteers, who are

reflective of the diversity of the city's population, to develop and implement a comprehensive plan to achieve racial harmony.

Recommendation 1–A

The Dubuque Human Rights Commission and the Council for Diversity should develop an avenue for constructive dialogue on matters of race relations. Such dialogue should allow citizens an opportunity to discuss differences, while establishing and preserving harmony among the races, religions, and other groups of the city's social structure.

Recommendation 1–B

In an attempt to bridge the communication gap, the Dubuque Human Rights Commission, working with the Council for Diversity, should be a clearinghouse for coordinating sensitivity training, and multicultural events to maximize resources that will benefit the total community.

Appendix A

WE WANT TO CHANGE

STATEMENT OF CASE

1 The unfolding history of our world and of our United States assures us
2 that we humans are at our best when we are open to diversity in the cultural,
3 spiritual, economic, political, educational, interpersonal and communal realms
4 of our existence. Diversity calls us outside the comfortable world of
5 ourselves and our own kind into a world that focuses on the many splended
6 beauty of others and on the challenges that come from the moral and ethical
7 concepts of the dignity, equality and harmony of peoples, especially people of
8 other colors and their cultures. As we learn that diverse can be beautiful,
9 we challenge ourselves to continuing growth and development that result in the
10 full realization of our personal and communal potential.

11 Today to outsiders Dubuque has the image of a closed, intolerant, and
12 even racist community; that image has restricted our growth and development.
13 Fortunately for us a minority community of various colors has sustained its
14 courage and creativity in our midst despite the negative image of our city.
15 Their long suffering has kept the torch of diversity flickering in our midst.

16 Even that flickering was threatened in the last couple of years by
17 racially motivated hate crimes in our community and by explosive incidents in
18 our public and private schools. We began to see the effect of our "innocent"
19 racism upon youths in this community. Those jolts have mobilized a growing
20 number of concerned citizens who want to change the environment in which we
21 live and in which we are raising our families. These citizens want to
22 rediscover in our midst the benefit that people of diverse colors and cultures
23 have been in our history. They know that legislation and affirmative action
24 plans do not change the hearts of people. They know they must welcome people
25 of color as their brothers and sisters and children of God. They know they
26 must focus again on the moral and ethical concepts of the dignity, equality
27 and harmony of peoples of all colors and cultures. They want to restore to us
28 Dubuquers an appreciation for multi-cultural diversity. They envision the
29 economic gain, growth and efficiency that comes from interracial harmony. But
30 they also know that none of this is possible until the racial and ethnic face
31 of Dubuque changes.

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MISSION

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Our Human Rights Commission has been a catalyst to initiate a planned program for constructive integration to make Dubuque better. They were assisted by a task force of concerned citizens who directed the development of this plan, beginning in 1991, to recruit, relocate, incorporate, and retain twenty new minority families of diverse colors in Dubuque each year until our community is enriched and enhanced with 100 new minority families by 1995. Their long range goal is that we citizens will provide such a hospitable environment that these minority families will enjoy their permanent homes in Dubuque. The ultimate measure of success will be realized when other cities say, "Look what Dubuque has accomplished; let's find out what its secret has been!"

The implementation of this plan truly begins in the hearts of Dubuque citizens as one after another admits: "I need to change. We need to change. We want to change!"

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RECRUITMENT

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Foundational components in our plan are: the recruitment of present employers who will commit to hiring minorities in this timeframe, the recruitment of new businesses to broaden the base for minority employment, and the recruitment and relocation of families of color.

The challenge that this plan offers to current employers in the economic and educational community of Dubuque is not the fine tuning of an existing affirmative action plan; it is not the preferential employment of incompetent candidates or applicants of inferior quality, but it is the aggressive recruitment and employment of highly qualified and productive applicants of color for new positions or for openings in existing positions. In this way we will be alleviating the unnecessary fear of employees that they will lose their present jobs to people of color. This plan envisions recruitment of employees of color on the full spectrum of employment, not just entry level positions but also all the professional positions in our community; this plan also emphasizes recruitment of the applicant's total family to our Dubuque community. All of this will require new and creative approaches to recruitment. We recommend that the following civic support be offered to the employers in our community:

- 66 1. That a core group of Dubuque employers be organized to solicit their
67 peers to commit to hiring a specified number of employees of color
68 within a specific timeline, from 1991-1995.
- 69 2. That a resource network of people, including persons of various
70 colors, locally, regionally and nationally be established to help
71 employers in recruiting people of color for all levels of employment
72 and specializations. This network would include our local colleges,
73 university and seminaries to track potential employees from their
74 graduates.
- 75 3. That this resource network aggressively assist our public and
76 private schools on the elementary, secondary, collegiate and
77 professional level to recruit employees of color who have the
78 potential to positively affect the youth of our community.
- 79 4. That professional assistance be given to the health care providers
80 to recruit professionals and employees of color, in order to meet
81 specialized and highly technical needs.
- 82 5. That a network be established to catalogue open positions in the
83 community and that this catalogue of positions be available to those
84 who further minority employment.
- 85 6. That financial assistance from the City's general fund and special
86 grants be available as an incentive for local employers to recruit,
87 train and employ people of color.
- 88 7. That the Chamber of Commerce include among its annual awards
89 recognition for employers who have been successful in the
90 recruitment of families of color.
- 91 8. That the City Manager solicit the assistance of City administrators
92 in recruiting persons of color to fill new and open positions in
93 City administration.
- 94 9. That the responsibility for implementing this plan of Constructive
95 Integration be assigned to an appropriate person by the City
96 Manager, preferably to a minority person. This person would
97 coordinate the efforts of the Human Rights Commission, its task
98 force for Constructive Integration and the many community volunteers
99 this plan envisions.

100 At the present time our City is welcoming new businesses and employers
101 into our community. Through our Chamber of Commerce these new businesses and
102 employers should be enlisted into this plan and should be made aware of our
103 City's desire to bring more families of various colors into this community.
104 They should be solicited to make the same commitment to hire families of color
105 within the timeline that we are requesting from existing employers.

106 This plan also challenges the Greater Dubuque Development Corporation to
107 recruit to our community businesses owned by minorities or businesses that
108 have a high percentage of minority employees. The presence of larger numbers
109 of persons of color will increase the demand for businesses that serve the
110 special needs of these new Dubuquers.

111 The greatest challenge that awaits us in the implementation of this plan
112 is the actual recruitment and relocation of families of color in Dubuque. A
113 partnership between the City and the employers will need to be forged to
114 undertake this task. Its first hurdle will be to counter the negative image
115 minorities have of Iowa, this tri-state area and specifically Dubuque.
116 Professional marketing consultation will be needed to present the many
117 strengths of this community, to show how we are dealing with our weaknesses
118 and to use methods and techniques that have a successful track record with
119 minorities; it is obvious that a multi-lingual and multi-cultural process will
120 be essential. The local media will be invaluable in presenting a Dubuque that
121 is attractive to outsiders and to families of color, emphasizing Dubuque's
122 assets.

123 Potential new residents of Dubuque will need the assurance of long term
124 employment on which they can build their family's stability; this will require
125 secure employment for the primary provider and in many cases for a secondary
126 provider. Such an assurance is often compromised by a seniority system that
127 requires that the last hired be the first fired; labor and management together
128 will be challenged to address and resolve this issue. Advisory groups will
129 need to be formed to assist in recruiting minorities.

130 Economic incentives are often a key factor in recruiting candidates of
131 competence, quality and experience. These would include interview expenses,
132 relocation expenses and housing incentives with interest buy down or rent
133 subsidy.

168 facilitate cross-cultural learning, to identify and observe common needs, to
169 share information of mutual interest, and to air and constructively to resolve
170 grievances as they occur.

171 The relocated family, upon arriving in Dubuque, will have available a
172 broad range of opportunities for active community involvement, which should be
173 encouraged. To this end, our efforts should be linked to existing service and
174 community groups and activities. We must enlist all interest groups of the
175 community including: service clubs, churches, civic boards and commissions,
176 school groups, recreation, sports and leisure services, Chamber of Commerce
177 and economic development organizations and existing minority representative
178 groups.

179 The spread of information is essential to the development and maintenance
180 of community identity. To this end, a Constructive Integration Newsletter
181 must be established and maintained presenting a calendar of events, housing
182 information, employment information and news and comments of general interest.
183 This newsletter should be distributed to all those in the directory.

184 The retail and service economy must adapt to serve and benefit from the
185 growing minority community. Families of color must be surveyed to identify
186 service and product needs that are not presently met; service and product
187 providers must be encouraged to meet those needs and must be advised of the
188 economic opportunity presented by a new or expanded market. To decrease the
189 sense of isolation for a person of color, minority visibility must increase in
190 advertising and in direct sales and service positions.

191 With stable employment and growing families, housing changes from rental
192 to ownership, or from smaller to larger rental housing, will be desired or
193 necessary. To assist families of color, a housing referral system should be
194 developed and linked with lenders, realtors and landlords. A system of
195 procedural assistance should be developed and realtors, landlords and lenders
196 must be sensitized to the diverse needs and interests of families of color
197 with respect to housing.

198 Occasional friction or dispute will occur in the process of incorporation
199 and retention of families of color in the Dubuque community. Anticipating
200 such events, we must establish a structure for constructive dispute resolution
201 and intervention - an initial opportunity for resolution without the
202 adversarial aspects of involvement by other agencies. Many disputes reach

203 these levels only after they have been allowed to accumulate and grow beyond
204 an initial, more easily manageable size. An alternative dispute resolution
205 system should become a function of the minority forum described above; it
206 should be facilitated by trained volunteers and distinguished by multi-
207 cultural representation. This system must function actively, recognizing
208 needs and initiating resolutions without dependence solely upon complaints or
209 requests for mediation. The goal of this system should be to function
210 pragmatically and constructively to foresee and dissipate the friction which
211 is expected from the interaction of diverse cultures.

212 The success of our efforts in incorporation and retention of families of
213 color in the Dubuque community should be measured in the following terms:

- 214 A. Stable employment;
- 215 B. Stable housing, unrestricted by race or color;
- 216 C. A desire to remain; and
- 217 D. A subjective, reciprocal sense of connectedness with the
218 community.

219 Continued attention to these criteria must be given throughout a five
220 year period after relocation.

221 Ultimately, the success of our efforts should be measured and marked by
222 increased numbers of resident families of color and by significant attitudinal
223 changes.

224 EDUCATION

225 Racism is one of the most crippling diseases from which this country
226 suffers. It affects each of us, whether we are white, red, yellow or brown,
227 oppressor or oppressed. Education is a powerful force in the struggle to
228 eliminate Racism. Both adults and children must be involved.

229 Multi-cultural, non-sexist education is one of the tools for the
230 elimination of divisive forms of discrimination. Our educational systems and
231 institutions, public and private, have expressly adopted multi-cultural, non-
232 sexist policies. Our efforts must support, assist and expand the
233 implementation of those policies.

234 Education is a living, growing, changing concept responding to a living,
235 growing, changing world. The core of multi-cultural, non-sexist education is
236 respect for all people. The main goals are:

- 237 A. To respect individuals of all cultures;
238 B. To recognize and prize diversity;
239 C. To develop greater understanding of other cultures; and
240 D. To develop positive and productive interaction among people and
241 diverse cultures.

242 This core must be firmly implanted not only in our school systems but in
243 the community at large.

244 Another function of the previously described minority forum will be to
245 develop and furnish to the educational institutions level-appropriate
246 programs, materials and presenters. This forum will serve as a liaison
247 between the schools and people of color and will provide critical assistance
248 to the schools. We believe it will be necessary for both public and private
249 systems and for each post-secondary institution to designate a coordinator of
250 multi-cultural, non-sexist issues with the primary responsibility of
251 implementation of the multi-cultural, non-sexist policies and curriculum in
252 his/her system or institution and to incorporate the resources provided by the
253 minority forum.

254 The response of educational leaders will be crucial. We want them to
255 explore their own racial attitudes so that they can better recognize and
256 address injustices and inequalities in our schools and in our community. This
257 recognition should facilitate the hiring of people of color at all levels of
258 our schools and institutions. Pure and simple, young people who are taught by
259 people of color more readily accept and value racial and cultural diversity.

260 We recognize that treatment of education as a separate section of this
261 plan, though necessary for our writing, is artificial and potentially
262 misleading. This same learning process must take place in every segment of
263 our community. Education of employers and co-workers inheres in the
264 recruitment and continued employment of people of color, starting with an
265 accurate understanding of the concept of affirmative action and continuing to
266 the development of an appreciation and acceptance of the talents and value of
267 each individual, regardless of color. The incorporation of newcomers into our
268 community is dependent upon the contact among people and learning will occur
269 upon each contact. The structure which will implement the plan must include
270 community-wide programs to anticipate and initiate such contact. These
271 programs must make ready those social, religious and economic sub-communities

272 in which contact will occur. Readiness will require the active participation
273 of the leaders of each sub-community. Once religious leaders have confronted
274 their own racial attitudes they will be ideally positioned within the
275 community to inform their congregations and call them to a new acceptance of
276 people of color in the Dubuque community. Likewise, business leaders will be
277 challenged to recognize and remove the incidence of racism from the commercial
278 world. Only then will all of Dubuque appreciate multi-cultural diversity and
279 enjoy the economic gain, growth and efficiency that comes from interracial
280 harmony.

281 In creating this plan, we recognize that the expansion of our community
282 will truly become effective and meaningful only when accompanied by an
283 openness to change, a willingness to educate ourselves and an eagerness to
284 expand our multi-cultural horizons. Our real choice is between change which
285 will benefit many and could upset a few and the status quo which benefits a
286 few at the expense of many. Today, more people from different races are
287 trying to understand each other but willingness is not enough. Proactive,
288 visionary and sustained commitment to make each day a teachable moment for our
289 community will be required. It will take careful attention and concern but
290 the process has begun. **WE WANT TO CHANGE!**

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292

Respectfully submitted,
Constructive Integration Task Force

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