

DIVERSITY 101 FACILITATOR'S GUIDE

OUTLINE

Module 1: INTRODUCTION TO GOVERNOR'S DIVERSITY INITIATIVE

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MODULE 1: INTRODUCTION TO GOVERNOR'S DIVERSITY INITIATIVE

Total time: 45 minutes - 1 hour

Learning Objectives:

1. To create a safe space in which participants are able to reflect and share their learning experience today.
2. To establish Multicultural Guidelines to guide our dialogue.
3. To understand shared definitions of diversity for the purpose of raising awareness and having a conversation.

Materials needed:

1. Handouts
2. Bingo prizes for first 3 winners, e.g. candy
3. Flip chart paper/markers/masking tape
4. Name tags &/or table tents
5. Sign-in sheet

Handouts:

- Multicultural Guidelines Handouts p. 1 & 2
- Multicultural Process of Change Handout p.3
- Shared Definitions Handout p. 4
- Multicultural Bingo Handout p.5 & 6

Outline of Activities:

1. Review Governor's Mandate
2. DCF Core Values - #5 Committed to Cultural Competence and Diversity
3. Multicultural Guidelines
4. Shared Definitions
5. Ice Breaker Activity – Multicultural Bingo

Trainers' Instructions:

1. Rationale for training (5 min.)

- a. Why are we here? There is an Executive Order in place by the Governor that requires all state employees to participate in Diversity training.
- b. What does it mean for us both personally & professionally?

Share for yourself what it means and ask group what value it provides for them. Take a few responses and move on to core values discussion.

- c. Relate to **DCF Core Practice Values**, in particular, # 5 Committed to Cultural Competence and Diversity. High priority to mitigate

disproportionality and disparate outcomes. It all begins with the parallel process in house...

2. Develop Multicultural Guidelines (20 min.)

- a. Explain that the purpose of having Multicultural Guidelines is to hold the group discussion in this room. It is the first tool we are offering specifically to support effective communication across difference.

We often engage in communication across difference without this safety net to prevent the conversation from going south. We often fall prey to the **P.C. Plague** and the reality is we live in an ever changing diverse environment therefore we can not be expected to always “get it right.” This moves us away from the potential of a shame & blame atmosphere to one where mistakes are opportunities for growth and learning.

Explanation of how “P.C. (Political Correctness) Plague” is being used:

At times political correctness can minimize or over simplify the complexities of one’s cultural identity(s). Therefore, it treats individuals as members of a larger identity group and not as individuals who share the same cultural identity(s). It often unconsciously silences people and prohibits authentic contact with people across their differences, for fear of being labeled “not inclusive” or “not culturally competent.”

- b. Begin with an organic development of **Multicultural Guidelines** by listing the group’s ideas on newsprint. Introduce the topic and value of norms.

Whenever trainers try to engage people around sensitive and/or emotional material, it is important to establish some parameters of safety and respect. It is particularly helpful to have the group identify the ground rules themselves as opposed to imposing them. None-the-less, there are certain rules that trainers should be sure are incorporated.

We recommend that trainers:

1. Ask the group what rules they would like to establish at the onset. You may need to remind people that rules are intended to facilitate discussion, not impede it.
2. Record their statements on a flipchart as precisely as possible.
3. Save your list until the end. It is possible that the group will mention them all. Any that are not already included can easily be added to the list.

4. If possible, post the final list in the training room for the duration of the training.
 - c. Refer to power point slides or posters (if using) on Multicultural Guidelines and refer to **HANDOUTS p. 1 & 2** to support a dialogue particular to communication across differences.
 - d. Reach group agreement to hold each other accountable to these norms.
- 3. Diversity, Vision, and Work – The Salad Bowl (5 min.)**
- a. **Diversity** n. , pl. -ties. The fact or quality of being diverse; difference. A point or respect in which things differ.
 - b. The concept of diversity encompasses acceptance and respect. It means understanding that each individual is unique, and recognizing our individual differences. These can be along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. Today we'd like to explore these differences in a safe, positive, and nurturing environment and encourage you to do the same in your workplace. It is about understanding each other and moving beyond simple tolerance to embracing and celebrating the rich dimensions of diversity contained within each individual.
 - c. The work of diversity as relationship building centers first on recognizing the connections that exist or that should exist and actively building relational strength in at least three ways.
 - By making connections where they do not exist but are needed,
 - By repairing those connections that have become frayed and are in need of repair, and
 - By strengthening those that are functioning.
 - d. Moving from the well-intended concept of seeing our society in America as the “Melting Pot” to understanding it more as a “Salad Bowl.” This is about an evolution of thinking over the past 30 years.

HANDOUT p. 3: Talk about the **Multicultural Process of Change** and the well-intended concept of the melting pot (colorblindness) that came about in the 1960s and include: – *this country loses diversity if we become a “melting pot” (assumes all people become like the dominant culture). It’s better to view ourselves as a “salad bowl” – you can still see the differences between the lettuce, tomatoes, cucumbers, and croutons.*

- e. Share the two definitions to illustrate the concepts of assimilation vs. acculturation:

Acculturation is a process in which members of one cultural group adopt the beliefs and behaviors of another group without losing aspects of their own culture, e.g., learning to speak the language or drive on the right side of the road.

(Individuals or groups adjust their behavior to fit the rules and expectations of the dominant culture without giving up their own ways entirely.)

Assimilation is the process by which one cultural group is absorbed by another. The terminology could also mean complete disappearance into the mainstream without being recognized, i.e. complete cultural loss or *cultural genocide*. The process whereby a minority group gradually adopts all of the customs and attitudes of the prevailing culture.

(Individuals or groups adapt to a new culture by taking on that culture's identity and abandoning their own culture.)

MAKING A POINT:

Linear v. Circular Culture – In the dominant culture in the United States we have a very linear way of thinking and doing things, i.e. we have an agenda that begins at 9 a.m. sharp and ends promptly with a focus on all business. In most other countries in the world there is a circular culture that values relationships between people above the business and many meetings begin with an informal check-in with one another regarding their families, etc. It can be very challenging for people from circular backgrounds to integrate into linear cultures without feeling that they've lost part of their values along the way.

The Flower Illustration: When we cut flowers from a garden and put them in a vase what happens in about a week? They die. When we cut people off from their roots and don't respect and incorporate their values in the workplace they often feel dissatisfied and move on. This creates a great deal of turnover in human services agencies.

- f. **Cultural competence** is the ability to learn from and relate respectfully with people of your own culture as well as those from other cultures. It includes adjusting your own and your organization's behaviors based on what you learn. It is not something you master once and then forget. It is a lifelong journey.

4. Role Contracting: trainers are facilitators (5 min.)

- a. Explain that our role is to facilitate a discussion and the word **facilitate** means to make easy or easier. *As facilitators it is our job to look at both content and process. Your job is to participate at your own comfort level and engage in the discussion.*
- b. Say in your own words: *We all have a great deal of experience with diversity and everyone here is an expert on the subject, not just the facilitators.*
- c. **TRAINER'S NOTE:** This is for your reference, not to be said aloud.

Deal with Attitudes or Behaviors?

Generic Practice:

Diversity programs tend to be value driven. The reality is that most current diversity programs are designed to change people's attitudes about other people, and while this may seem like a good strategy, it frequently creates more problems than it cures. It is one thing to advocate a set of humanistic values—respect, critical consciousness, listening, seeing the other, etc. It is quite another to suggest that people see things in a certain way if they want to succeed or be well thought of in the program. It may also conflict with an ingrained institutionalized way of seeing things, if they want to succeed or be well thought of in their organization. Anyone who doubts this conflict might ask, "If this is not true, why are we training on this subject in the first place?"

An Alternative Practice:

An effective program can certainly start with a clear statement of values but also must include an explicitly stated second step: All participants have an absolute right to state how they see things, in complete safety, so long as the boundaries for good taste are reasonably observed. The critical question is, "How can we begin to deal with our differences if it isn't even safe to openly state them?" A more realistic approach is to validate people's values, whatever they are, and then get on with looking at the specific behaviors that cause pain and problems.

What Is Being Said vs. How It Is Being Said?

Generic Practice:

Many programs put major emphasis on language, or how things are said. What are thought to be correct terms are insisted upon. The list is endless. Before insisting on this kind of language norm, or allowing it, be aware that there are pitfalls associated with good intentions.

First, beyond notable terms that are generally known, it is possible that there will not to be agreement on any language. Simply, you can be concerned, and you can still be wrong. People are diverse in their development and thinking. If ever there were any monolithic groups, few are left. For example, people who can trace their lineage to the Caribbean or Cape Verdian Islands may prefer "people of color" to "black" or "black" to "African American". Your obligation is to be open to the possibility that

terms you are unaware of have the capacity to cause pain. Your openness to the possibility, your vulnerability and capacity to be humble and to recover are more important than focusing on being “politically correct.”

Second, while the intention is to be respectful of the other person's difference, the effect can be that the other person feels patronized. An over-concentration on “cleaned up language” can be more insulting than any plain reference to a characteristic.

Third, if the concern over language is not consistent with the rest of the trainer's demeanor, it can be understood as false. Even subtle inconsistencies will be noticed.

An Alternative Practice:

At the start, trainer states: This is a “learning laboratory” and we are asking individuals to be open to the idea that even with the best of intentions one may offend someone else with their word choice or response. Next, an agreement is made that if anyone, at anytime, is offended by something that someone has said or did, that s/he raises their hand, in the moment, and says to the person who just made the comment or gesture *“Are you open to hearing the impact your comment/gesture has on me?”* If the person says YES, then proceed to explain the impact. If the person states NO, not in this moment, then ask if you can agree on a date/time to follow-up with the discussion. This allows for new learning to happen in the moment. Individuals have an opportunity to stay engaged throughout our day together and not harbor hurt feelings that often get in the way of taking in new information.

Guilt vs. Empathy

A Generic Practice:

Diversity training can have an over-focus on how the dominant power group has oppressed the female and minority organization members. This may not be a productive strategy.

Particularly in a relatively brief time frame, it may be difficult to sufficiently move people to feel personally guilty or responsible for something in which they have had long standing feelings that they had no hand. Even if successful, the best you may achieve is an unfocused apology. Also, imposing a feeling of guilt may not succeed in generating a commitment to change.

An Alternative Practice:

Go for empathy. Try to focus everyone on a time when they came into contact with their own sense of their difference from others. Were they not invited to an event that others were? Do they remember an odd, perhaps, frightening look from someone that indicated they were not welcome? Were they told they lived in the wrong neighborhood to be allowed to participate with friends? Remember that most of us have had some negative memory concerning our own exclusion. Empathy is not constructed simply, but you can begin a thought process.

Victim vs. Survivor/Oppressor vs. Oppressed

Generic Practice:

The more emphasis that is placed on how wrong and unfair past practices have been, the more the female and minority members may see themselves as victims or see their suffering as greater than that of another minority's suffering. For example, the question has arisen before, which was worse the Shoah or Slavery. The longer this goes on, the more entrenched becomes each group's perception. This frequently turns in to a "suffering contest" pitting each group against the other in terms of who has been mistreated the most, which generally becomes circular.

An Alternative Practice:

There is no question that injustice and pain has occurred and still occurs. This needs to be acknowledged by all persons, fully and honestly, and then allowed to recede. Rather than ask victims of discrimination to describe their pain and suffering in detail, it may be more functional and strengthening to ask them to describe how they survived it, what they learned from it, and how it made them stronger. This is not only educational for all participants, but to the person speaking, it can be reaffirming.

5. Creating Shared Definitions (10 min.)

Use Shared Definitions/Comparison **HANDOUT p. 4** for this brief exploration of these definitions.

Affirmative Action, Equal Employment Opportunity, and Cultural Competency and their Relationship to Diversity

Our first step is to define terms. The term "Affirmative Action" refers to laws, regulations, or policies that seek to redress past discrimination, particularly in employment, education and government contracts. In employment, this is accomplished by taking specific steps to identify, recruit, hire and/or develop for advancement persons who are identified as part of specific protected classes. Thus, an employer demonstrates its willingness to remedy past acts of discrimination against specific groups by developing goals and timetables, and mechanisms through which success is measured, with an ultimate goal of achieving a diverse workforce. To withstand legal scrutiny, Affirmative Action Plans must meet very specific criteria.

Equal Employment Opportunity refers to laws that require all personnel programs, policies and practices to be formulated and conducted in ways which ensure equal access for all people and prevent discrimination. Under these laws, employment decisions must be based on the individual eligibility, merit or fitness of applicants and employees without regard to age, color,

criminal records (applications only), disability, genetics, national origin, ancestry, race, religion, sex, sexual orientation and gender expression.

The laws apply to the range of employment decisions including: selection and promotion, salary, leave and other benefits, training and professional development, discipline and appraisal, and termination. They also require an environment free of harassment and retaliation.

In the Commonwealth, Equal Employment Opportunity is governed by Mass General Law 151B and various federal laws, such as Title VII, the Civil Rights Act of 1964; the Age Discrimination in Employment Act; and the Americans with Disabilities Act. The Massachusetts Commission Against Discrimination (MCAD) and the federal Equal Employment Opportunity Commission (EEOC) enforce these laws.

There also are state and federal laws that require non-discrimination in the provision of services, education, housing and public accommodations, including stores, restaurants and hospitals.

Diversity for us means, in addition to differences based on ethnicity, gender, age, religion, disability, national origin and sexual orientation, an infinite range of individuals' unique characteristics and experiences, such as communication styles, career, work, life experience, educational backgrounds and other variables.

Diversity awareness works to create an environment that recognizes values and utilizes the unique skills and abilities of everyone.

The goal of diversity awareness is to create an inclusive, respectful and equitable work environment and community.

In the Commonwealth, the Office of Diversity & Equal Opportunity (ODEO) is the regulatory agency responsible for the implementation of Affirmative Action, Equal Employment Opportunity, and Diversity within the executive branch of government. ODEO works with state agencies to ensure compliance with the state and federal laws described above and with related Executive Orders issued by the Governor, including Executive Order #478 Regarding Non-Discrimination, Diversity, Equal Opportunity, and Affirmative Action, which was issued on January 30, 2007. ODEO also ensures that agencies develop and implement both Affirmative Action and Diversity Plans every two years.

Cultural competency is a set of behaviors and attitudes integrated into the practices and policies of agencies or individuals that enable them to understand and work effectively in multicultural situations.

While each of these terms – Affirmative Action, Equal Employment Opportunity, Cultural Competence, and Diversity - may have a complicated history, all have been a response to issues of group differences and all enhance our ability to better resolve and bridge those differences.

Any further questions on Affirmative Action, Equal Employment Opportunity, and Diversity can be directed toward the agency Diversity/Civil Rights Officer.

6. Multicultural Bingo (20 min.) - ACTIVITY

- a. Refer to activity instructions with squares in **HANDOUT p. 5 & 6** Packet. Review instructions and encourage people to mingle about the room.
- b. Give prize to first three people to complete Bingo.

Transition words... ***We are now going to move from looking at diversity within this room to looking at diversity in society.***

MODULE 2: BREADTH AND DEPTH OF DIVERSITY ASSESSMENT

Total time: 30 minutes

Learning Objectives:

1. Develop personal awareness of one's range and perspective of diversity.
2. Begin self assessment re: diversity knowledge and areas of need.
3. Establish the reality that all groups contribute to the well being and quality of life of society.

Materials needed:

1. Breadth & Depth Assessment Handout
2. Breadth & Depth Answers for Facilitator

Handouts:

- Breadth & Depth Assessment Handout p. 7 & 8

Outline of Activities:

1. Breadth & Depth Assessment Exercise
2. Process/debrief activity

Trainers' Instructions:

Start with this quote:

"Be the change that you want to see in the world". Mohandas Gandhi

1. Breadth & Depth Assessment Exercise (small group)

- a. Introduce activity by saying, *"A significant aspect of valuing diversity is knowing and appreciating how people from various backgrounds have contributed to the well being of our society."*
- b. Have groups of 4-6 at a table fill out the **HANDOUT p. 7 & 8** together.

2. Process Questions:

- a. Reactions to the list?
- b. How much did people know independently?
- c. Did your knowledge reflect any particular perspective (e.g., sports, the arts, political, celebrity, etc.)?
- d. Are there areas in which you could expand your knowledge?

3. Tie back to Learning Objectives 1 & 2

Transition words...

In order to get the most understanding of our diversity here and in the community we have to understand the power of our words and conversation.

BREADTH AND DEPTH EXERCISE
ANSWERS

The following list, although not exhaustive, represents categories of diversity. Name two people in each category (living or dead) and identify a contribution he/she has made or his/her significant role in the United States or the world. Also state how you know about these individuals.

Young People (under the age of 18)

- Ryan White, Aids Activist
- Anne Frank, Holocaust Survivor
- Mattie Stepanic, Muscular Dystrophy Champion
- Illian Gonzalez
- Charlotte Church, Opera Singer
- King Tut, Pharaoh of Egypt—died at 18

Elderly People (over the age of 65)

- Rosa Parks
- Jimmy Carter
- Jessie Helms, former Senator

African Americans

- Colin Powell
- Maya Angelou
- Carol Channing
- Threse Hinez Kerry
- Charlize Theron (S. African)
- Oprah

Asian Americans

- Elaine Chao, Secretary of Labor
- Bruce Lee, Actor
- Seji Ozawi
- Margaret Cho, Comedian
- Michelle Kwan
- Yo-Yo-Mau, Cellist
- Tiger Woods
- Jackie Chan

People with Disabilities

- Chris Reeves
- Lance Armstrong
- Richard Pryor
- Michael J. Fox
- Ray Charles
- Andre Botticelli, Singer

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- Carrie Fisher, Cognitive Disability
- Audre Lorde, Sight Impairment

European Americans

- Bill Gates

People of Middle Eastern Heritage

- Paula Abdul, Singer/Dancer
- Spencer Abraham, U.S. Secretary of Energy
- Elias Corey, 1960 Nobel Prize Winner
- Shannon Elizabeth, Actress in "American Pie"
- Doug Flutie, 1984 Heisman Trophy Winner
- Jeff George, Football Player
- Dr. Michael DeBakey, Pioneer Heart Surgeon
- George Mitchell, former Senate Majority Leader
- Danny and Marlo Thomas, Actors
- John Sununu, former White House Chief of Staff
- John Sununu, Jr., current State Governor
- Donna Shalala, Ex-Secretary of HHS
- Helen Thomas, former Dean of White House Press Corps
- Bobby Rahal, Indy 500 Race Car Champion
- Current Congressmen, Darrell Issa and Nick Rahall
- Casey Kasem, Radio Personality
- Lucie Salhany, First Woman to Head a TV Network (FOX)
- Jaime Farr, Actor from M*A*S*H
- Kathy Najimy, Award Winning Actress
- Ralph Nader, Consumer Advocate
- Christa McAuliffe, Teacher and Space Shuttle Astronaut
- Joseph Abboud, Designer
- F. Murray Abraham, Oscar Winning Actor
- Michael Nouri, Actor in Flashdance

People of Latino Heritage

- Cesar Chavez
- Rita Hayworth
- Carlos Santana
- Jared Barrios
- Felix Arroyo
- Selena
- James Edward Olmos, Actor

Females

- Hillary Clinton
- Condi Rice
- Barbara Jordan

Males

- Bill Clinton
- Bill Cosby
- Colin Powell

Native Americans

- Cher

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- Chuck Norris
- Steven Segal
- Graham Greene, Actor Dances with Wolves
- Wilma Mankiller, First Female Chief of the Cherokee Nation, Civil Rights Activist
- Maria Tallchief, Internationally Renowned Ballerina
- Geronimo
- Sacajawea, Interpreter for Lewis and Clark
- Crazy Horse

GBLTI (Gay, Lesbian, Bisexual, Transgender, Intersex – Try to think of two of each.)

NOTE: Intersex is a more socially acceptable word for “hermaphrodite” or someone who is born with male and female organs. This happens one in 2,000 births.

Gay

- James Baldwin
- Jarriet Barrios
- Barney Frank
- Randy Price, Boston News Anchor
- Roy Simmons, NFL NY Giants 1980's
- Harry Hay – founder of Gay Liberation

Lesbian

- Ellen Degeneris
- Rosie O'Donnell
- Tracy Chapman
- Liz Malia, State Rep
- Kip Ternan, Founder of Rosie's Place

Bisexual

- David Bowie
- Oscar Wilde
- Sandra Bernhard, Comedian

Transgender

- Brenden Teenna -- The movie, *Boy's Don't Cry*, was based on his life.
- Dr. Renee Richards, Professional Tennis Player (1st transsexual)
- Bill Tipton, Jazz Musician
- Ru Paul
- J Edgar Hoover, cross-dresser

Intersex

- Jamie Lee Curtis -- It has been rumored, and she has not denied (she has an XY chromosomal type).
- Eli Clare, Actress and Author

Religious Leader

- Pope Paul, II
- Jessie Jackson
- Cardinal Law
- Gandhi

MODULE 3: THE POWER OF CONVERSATION

Total Time: 75 Minutes

Learning Objectives:

1. To understand how effective dialogue can strengthen workplace relationships
2. To practice the discipline of effective dialogue
3. To use effective dialogue to recognize similarities in differences and to bridge those differences

Materials Needed: Flipchart/markers

Handout:

- Tools of the Trade for Conversation Handout p.9

Outline of Activities:

1. Definitions
2. Participant Dialogue Activity

1. Definition of Dialogue – Group (15 minutes)

Trainer's Instructions:

A. Introduction:

Acknowledge that any training, especially diversity training, generates thoughts and emotions and that those thoughts and emotions often spark conversations among co-workers – that is an intended effect. Emphasize that **how** those conversations occur can further the training's learning objectives or hinder them. Explain that before ending today's session, the group will focus on the **Power of Conversation** and the transformative nature of effective dialogue.

B. Activity – Definition of Dialogue: (OPTIONAL SECTION)

1. Ask the group to define the word "dialogue." Write the responses on flip chart paper and place it on the wall.
2. Now ask the group to think of a time when they engaged in an effective dialogue with someone who had a different perspective or opinion from them. Have them name one thing that made the dialogue effective. Write the responses on another paper and place it on the wall next to the definition of dialogue.

3. Ask the group to think of a time when a dialogue was not effective. Have them identify one thing that negatively affected the dialogue and one thing they could have done differently to improve the dialogue. Write the responses on a third paper and place it on the wall beside the other two sets of responses.
4. Ask the group to review all three sets of responses and identify one word that best describes an effective dialogue. If the words already appear on one of the pads, circle them with a different color marker; if they don't, write them on a separate paper.

2. Participant Dialogue – Pairs (30 - 35 minutes)

Trainer's Instructions:

A. Introduction:

Ask each member of the group to pair up with someone that they don't know very well or who is different from them in some way. If there is an uneven number, one of the trainers can participate in a pair or there can be one group of three.

B. Activity – Participant Dialogue:

1. After the pairs are chosen and sitting together, ask everyone to take a few minutes to remember the first time they felt different from other people. Then ask the pairs to share that experience with each other (5 min.).

Each person should:

- **describe what happened,**
- **how he or she felt about the experience then, and**
- **how they feel about it now.**

2. After the pairs have shared their experiences, explain that each person should ask two or three other questions about what was shared. The questions should be authentic - in other words, about something you didn't understand or would like to know more about, either about the experience itself or the person's reaction to it then or now.
3. When everyone is finished with their dialogue, ask the group:
 - a. With a show of hands, how many people remember that first experience of difference as 1) positive or 2) negative?
 - b. Was sharing your experience easy or difficult? Why?
 - c. Did your partner do anything that made it easier? What?
 - d. What did you learn from this dialogue that was unexpected?
 - e. Has your view of what a dialogue is changed from the initial definition? If so, how?

TRAINER’S NOTE: You do not need to record the answers to these questions, although you can, if you choose. One option is to record what partners did to make the dialogue and sharing easier, either by writing those down on a separate paper or by circling where those strategies/skills already are listed.

3. The Continued Practice of Dialogue – Group (10 - 15 minutes)

Trainer’s Instructions:

A. Activity – Encouraging the Continued Practice of Dialogue:

Return to the theme of the module introduction: that our goal for this training is to spark continued dialogue. Remind the group that dialogue and discussion are a regular part of our work – with families, with providers, with our supervisors and managers, with our co-workers.

Introduce the concept of balancing inquiry and advocacy. Refer to the **HANDOUT p. 9** and ask for any feedback or questions. Ask for ideas on ways to encourage the continued practice of dialogue in this office. What opportunities exist now? What opportunities will exist in the future?

Acknowledge that dialogue sometimes leads to difficult conversations, which can challenge relationships. Ask the group to brainstorm strategies for nurturing relationships through these challenges. *How can you rebuild trust and repair relationships that are broken or damaged?*

Glossary of Terms:

Dialogue: at its core, a seeking to understand the perspective of others; derived from the Greek words, dia (“through”) and logos (“word”, “reason”, “in relationship”); a communication discipline through which we can work effectively to build relationships. A communication process that is distinct from discussion and debate, which emphasize persuasion and advocacy over building common ground through insight. In an effective dialogue, both parties listen externally and internally, accept differences, and build mutual trust.

Transition words...

Think about how tricky it was to have this orchestrated dialogue. Now imagine yourself in the workplace setting with all of the compounding factors at DCF, e.g., pressure of child welfare work, stress of caseload, compliance deadlines, etc. Can you see how that magnifies the challenge of effective communication across difference?

MODULE 4: ORIENTING TO DIVERSITY

Total Time: 60 minutes

Learning Objectives:

1. Develop a clear consciousness that diversity goes far beyond race and culture.
2. Develop awareness that diversity should and can be valued within the workplace.
3. Develop a clear consciousness of the impact of words.
4. Develop an understanding of the impact of the –isms in the workplace.

Materials Needed:

1. Flip charts and markers
2. Ladder of inference handouts and drawing on a flipchart
3. Blank paper and pencils
4. Scenario exercise

Handouts:

- Ladder of Inference Handout p.10
- Work Scenarios (see p. 18) cut into strips

Outline of Activities:

1. Introduce purpose of this module:
2. Group agreement on definition of communication, ladder of inference, reflexive loops
3. Small group exercise – Brainstorm word list
4. Small group exercise – work place scenarios

Trainer's Instructions:

Check in w/group re: content so far and ask if there are any issues or questions.
We now turn to our interactions and communications with each other and the impact of diversity on these systems. What do we mean by communications?

NOTE: It is important to capture the breadth of communications – including unconscious communications.

For today: the definition of communication is a dynamic process whereby human behavior, both verbal and nonverbal, is perceived and responded to.

Communication is so complex with so many dimensions that a great many factors can enhance or interferes with our intended purpose and message.

Introduce the **Ladder of Inference and reflexive loop HANDOUT p. 10**. Check for understanding. Elicit participants' reactions to this as it relates to diversity issues; interactions with our children and families.

Summarize by emphasizing our awareness of the impact of our words, use of language; the goal in any conversation is to strive for shared understanding.

This is especially important in sensitive topics such as diversity. An important first step is shared understanding of the –isms.

Small Group Exercise 1:

Break the group up into small groups. Pass out blank paper and pencils.

Instructions: We've already talked about the concept of filters (assumptions) when discussing the Ladder of Inference. The language we use often reflect these filters (assumptions) often without our realizing it. Example: Chinese water torture

I'd like you to develop a list of phrases and words in common usage while not intended to cause offense, may do just that. When each group is done, we will come back together and talk about why someone might be offended when this word or that phrase is used.

Reconvene and have each group report back. Write on flip chart each word or phrase identified. Use checks to identify how many times a particular word or phrase is duplicated.

Discussion: *Why might someone take offense with these words or phrase? What might the impact be?*

Important point: intentional in our use of words, tone, and body language. Now we will add another layer of complexity as we bring this more into a typical work situation.

Small Group Exercise 2:

Ask people to pair up with a person they do not normally work with. Pass out the work scenarios and have pairs take on the roles with each other.

Important point: *Label the ethnocentric nature of the scenarios.*

Suggested process questions:

- Have you ever seen this or a similar exchange? How did it make you feel? What was the aftermath?
- Would there be another way to have a conversation which would maintain a respectful relationship?

What, if anything, do you think needs to happen in the workplace to eliminate troublesome situations like this?

Small group exercise 2 scenarios:

#1

Worker 1: “These people are all the same. They don’t want to do anything for themselves. They think they can just come in here and put their problems on us and walk away.”

Worker 2: “I am so tired of hearing you talk about the clients the way you do. Everyone has not had the opportunities you have had, so they don’t know they have other options. You should examine your attitudes. “

#2

Male worker: “You have not followed through on a single recommendation that I have given you regarding finding work. I don’t think that you are serious about finding a job. Don’t come back here until you can show me that you have made five serious job applications.”

Female client: “Who are you to talk to me like that? It’s easy for you to follow through on things. You should deal with what I go through everyday with housekeeping and taking care of three children and then you wouldn’t be so smug. You are such a sexist.”

#3

Workers are complaining because Latino workers are choosing to speak Spanish to each other. Non Spanish-speaking workers feel uncomfortable because they do not understand what the workers are saying to each other. Some feel that these workers are using Spanish to say negative things about them.

#4

Accommodations have been made in the workplace for several workers with disabilities. Some workers have been expressing their sense of reverse discrimination because they have not been able to justify their requests for special chairs or other equipment.

Transition words... ***We set the stage with the Multicultural Guidelines as the first tool to support communication across difference. We'd like to now give you the next tool to bridge the gap of differences. Cultural Sharing dates back to ancient times in many cultures.***

Conocimiento is based on an old pre-Columbian Toltec/Aztec tradition of educating the future leadership. A group of young men would be identified from the warrior, priestly, merchant, noble family castes. Those of the peasant or artisan caste could be included if they showed promise.

In the teocalli, similar to the ancient Greek Academy these young men would be trained in the arts and skills of a leader. One of the key assumptions of the teocalli was the belief that your family's history has a great impact on who you would become. In the teocalli the young men would go through ritual learning and sharing their family history; this practice also helped to strengthen community by building cross-societal relationships.

MODULE 5: DIVERSITY, AN EXPANDED VIEW

Total Time: 45min

Learning Objectives:

1. To establish acceptance of the Difference=Difference paradigm.
2. To overcome the “conspiracy of silence” that hinders people’s understanding of perceived differences

Materials needed:

1. Flipchart - brainstorm colorblindness theory

Handouts:

- Cultural Sharing Activity Questions p. 11

Outline of Activities:

1. Concentric Circle/Conocimiento methodology –
2. Report-out on experience

Trainers’ Instructions: Cono-ci-mientos

Explain Concentric Circles (Conocimientos style)

Conocimiento now is a psycho-social historical process where one develops insight into who a person is, in a holistic way. This exercise is useful for teambuilding, identifying and honoring both commonalities and differences, and clarifying a key cultural component - values. This helps you build bonds with others by creating a greater understanding.

Conocimiento is also useful in repairing relationships because it helps people understand where others come from.

Share the Ground Rules for Cultural Sharing Activity:

- Participants don’t have to answer all questions
- Participants don’t have to tell us why
- Everything is confidential
- The responses are accepted for what they are; there is no pre-determined quality of the work.

Cultural Sharing Activity: *(In small groups or 4/5 or concentric circle style)*

Ask each person to share in whatever words are true for them, HANDOUT p. 11

1. How do you identify Racially,
2. Ethnically and

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3. Culturally (ex: middle child, child of a deaf adult, GLBTQ, Southerner, etc or ANY other significant aspect of your identity that shapes the way the see and interface with the world.)
4. What class background you grew up and your class identity today?
5. Describe an experience you had when someone stood up for you because you were different.
6. Describe an experience you had when you stood up for someone because they were different.
7. How might/does your cultural background help you in your work?
8. How might/does your cultural background hinder you in your work?

Large Group De-brief (*In pairs or Popcorn style - depending on time*)

1. *Anyone willing to share any thoughts or learning from the activity?*
2. *Anyone willing to share a moment when they stood up for someone else who was different?*

Transition words...

As you think about your multiple identities, some come with power and privilege and some don't. As a result of that you may be born into categories and some of your experiences in those will be "better than" and others "less than."

MODULE 6: LEVELS OF POWER AND CHANGE

Total Time: 1 hour - 75min

Learning Objectives:

1. To introduce a non-traditional view of four critical organizational forces.
2. To link these views to diversity as supports to deeper organizational change that may be necessary to embed diversity as a value in the organization.
3. To engage participants with the ideas so that they become sufficiently comfortable with them to return to their organizations willing to consider acting on the implications these ideas suggest.

Materials needed:

- Flipchart
- 10 Markers

Handouts:

- **4 Levels of Power and Change p. 12**
- **Small Group Activity Questions p. 13**

Outline of Activities:

- Present Theory on Levels of Power and Change
- Small Group Work
- Large Group De-Brief
- Closing

Start off with Nelson Mandela, in his book, *Long Walk to Freedom*, states:

“I knew as well as I knew anything that the oppressor must be liberated just as surely as the oppressed. A man who takes away another man’s freedom is a prisoner of hatred, locked behind the bars of prejudice and narrow mindedness. I am not truly free if I am taking a way someone else’s freedom, just as surely as I am not free when my freedom is taken away from me. The oppressed and the oppressor alike are robbed of their humanity.”

- Have you ever been told that you are/were “better than” or “less than” other people simply because of the cultural groups you belong to?” (get some responses)
- We believe that that comparing of groups of people as better than and less than is because of oppression.
- Please try on the idea that at least some of those judgments of who is better and less, based on who you are and the groups you belong to, is LEARNED, not innate. Or as I like to say, “caught and NOT often taught”

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(NOTE: Mention that there are several definitions/thoughts out there AND for the purpose of us working together today this is the way we are defining it.)

Oppression occurs when power and authority are intentionally AND unintentionally used to perpetuate or subjugate individuals or groups. Regardless of the intent, the impact is still the same.

PRESENT LEVELS THEORY:

□ Personal

- attitudes, beliefs, values and feelings, regarding the inferiority of certain groups
- involve both misinformation and emotional misunderstanding
- have been learned either directly (taught) or indirectly (caught)
- can be conscious or unconscious
- “What do I think and feel about others who are different?”

TRAINER’S NOTE:

At this level, oppression is prejudice or bias. It is the maintenance of conscious or unconscious attitudes and feelings that some people are superior and that others are inferior or that these groups’ differences are not acceptable in some way.

Personal level oppression includes cognitive or affective misinformation or both. The misinformation may be learned directly, as through overt messages, or indirectly as through observation.

□ Interpersonal

- behavior, interactions with others
- how we behave in light of the assumptions we hold about the inferiority of others
- deals with our acts or behaviors, that are based on our attitudes, beliefs, values and feelings]
- “How do I act/ behave toward others who are different?”

TRAINER’S NOTE:

Behaviors based on conscious or unconscious biased assumptions about self and other are interpersonal manifestations of oppression. It is often through uncomfortable or tense cross-cultural interactions that individuals discover subtle oppressive behaviors within themselves or others.

□ Institutional

- rules, policies (written and unwritten), practice, procedures
- established laws, customs, traditions and practices which systematically result in inequalities in a society (organization)

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- institutional “isms” are occurring to the extent that a particular institution or its laws and practices support the power of the dominant groups
- “How does my institution favor the dominant groups? What are examples of policies, procedures or customs that result in inequalities?”

TRAINER’S NOTE:

An examination of power relationships reveals institutional oppression. The question to be asked is, to what extent does the intended and unintended consequences of policies, practices, laws, styles, rules, and procedures function to the advantage of the dominant group and to the disadvantage others? To the extent that the dominant groups in this society have the political, economic, educational, social, and historical power and access to institutionalize prejudices against groups who have historically been oppressed.

□ **Cultural**

- standards of beauty, truth, right
- both the individual and the institutional expression of the superiority of one group’s culture, heritage and values over that of another
- it exists if people outside of the status quo experience a void
- “How do I or how does our organization practice cultural ‘isms’?”

TRAINER’S NOTE:

The ability to define European-American, Western, Heterosexual, Christian English-Language Speaking cultural preferences, as “right and beautiful” is the consequence of having institutional power and access in this country. When the standards of appropriate action, thought, and expression of a particular group are perceived either overtly or subtly as negative or less than, cultural oppression has occurred. Conformity to the dominant culture is then viewed as “normal” when in fact the myth of the inherent superiority of the group setting the standards is operating. If such is the case, it is likely that a given individual will need to change her behavior to fit those of the dominant group just to be accepted as competent, attractive, or talented.

LEVELS ACTIVITY:

- Break into 4 groups based on these categories:
 - race,
 - class,
 - sexual orientation and gender identity/expression,
 - language/ linguistic differences
- Have Participants self select a group they want to spend time examining.
- Come up with an example of bias, inequity, oppression according to that variable and use levels to understand what is happening

- **Guided Questions for each Category are as follows: HANDOUT p. 13**
 - **1) Inter-Personal**
 - How do I or have you seen others here at DCF act/ behave toward others who are different?”
 - What is an action that you would like to see happen regarding this issue?
 - What are you willing to commit to ensure it happens?
 - **2) Institutional**
 - How does DCF favor the dominant groups? What are examples of policies, procedures or customs that result in inequalities?
 - What is an action that you would like to see happen regarding this issue?
 - What are you willing to commit to ensure it happens?
 - **3) Cultural**
 - How do I or how do we here at DCF practice cultural ‘isms’?”
 - What is an action that you would like to see happen regarding this issue?
 - What are you willing to commit to ensure it happens?

TRAINER’S NOTE: We are **NOT using Personal level oppression** because only the individual knows what their beliefs, values, thoughts and feelings are. We are not here to label individual people oppressors. This is merely an exercise to have us start thinking about:

- a. how we identify and explore the impact of oppression on us collectively and most importantly on our families and youth
- b. recognize the presence of institutional barriers that prevent members of certain groups from having equal access to power and authority

DEBRIEF: Come back together as a large group and BRIEFLY share the examples they came up with. (Depending on time, you may want to allow folks to ask follow up questions to the groups examples and responses.)

Close this by saying: Our work at DCF is to strive to eliminate guilt and blame and to encourage acceptance of responsibility and understanding of personal and systemic dysfunctional consequences of practicing (conscious and unconscious) modern day oppression.

MODULE 7: REFLECTION (15 Minutes)

Total Time: 15 Minutes

Learning Objectives:

1. To apply and integrate concepts introduced in Modules 1 through 6
2. To commit to one action step based on the concepts discussed in Modules 1 through 6
3. To complete evaluation forms

Materials needed:

- Butcher Block Paper (sticky or, if not, masking tape)
- Magic Markers of Various Colors

Handouts: **Feedback Forms (separate from Handout Packet)**

Trainer's Instructions:

A. Activity – Commitments to Change:

Explain to the group that we will end the day with reflection and commitments to change. Commitment is an agreement to stay engaged in relationship; being able to admit mistakes is a necessary component to commitment.

Thank the group for their participation today and for their dedication to working with families and children. Ask them to reflect on that work and what we've experienced together today. Did anyone have an "a-ha moment"? You may want to very briefly remind them of some of the module themes or activities.

Emphasize that our goal for this training is that it strengthens their work with families and their relationships with co-workers.

Ask them to please think about one thing they each can start doing and one thing they each can stop doing to put what they learned today in action. Anyone who is willing can share his or her commitments to change. You do not need to record the answers to these questions, although you can, if you choose.

B. Activity – Complete Feedback Forms

Distribute the evaluation forms – or ask the group to take them out of their packets. Ask the group to complete the forms and return them to a box already set up in the room. Thank the group again for their participation.

"No problem can be solved by the same consciousness that created it. We must learn to see the world anew." (Albert Einstein)

(Power Point Presentations are available for each Module for trainer's use if preferred)