

**E M B R A C I N G
D I V E R S I T Y**

CREATING EQUITABLE SOCIETIES THROUGH PERSONAL TRANSFORMATION

PROGRAM FOR ADULTS TRAINING MANUAL

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CHAPTER 1

INTRODUCTION

A. OVERVIEW OF THE TRAINING MANUAL

This Manual presents background, theory, and activities needed to conduct “Embracing Diversity – creating Equitable Societies through Personal Transformation, training for adults”, specifically for those whose everyday work affects the lives of children directly or indirectly. In spite of the fact that the main target group for the training are professionals working in and for early childhood services, with small adaptations some activities can be used also with other target groups such as policy makers, activists, journalists, police officers and the others who may not affect children directly, but do influence environments they are growing in.

a. Purpose of the Manual

The **purpose** of the Manual is **to provide the theory, content, strategies, and materials trainers can use to deliver two modules of the training**. Each workshop or module is designed to be three days in length.

b. Structure of the Manual

In this Manual, you will find the following major sections:

Preface and Acknowledgements

Section I: Introduction

- purpose and use of the Manual
- trainer logistics

Section II: Conceptual Foundation

- areas of understanding
- overview of theoretical foundation
- definition of terms
- trainer’s agendas – Module 1 and Module 2

Section III: Module One – Building Critical Consciousness

- divided into three days of training

Section IV: Module Two – Reflection to Action

- divided into three days of training

Section V: Support Materials

- quotes
- additional training agendas
- web-sites and other references

c. Symbols used in the Manual

The following **symbols** are used throughout this Manual:



Activity flow/
process



Tips for
Trainers



Tips for
reflections



Connection with
other activities



Expected
Outcomes



Handout



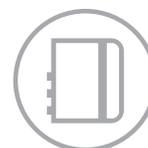
Materials
Required



Suggested
Time/duration



Organization
of the room

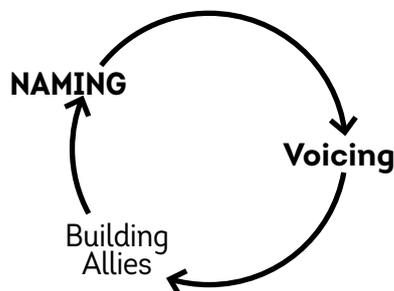


Reflection
journal

Other Symbols Related to Workshop Activities

Each major activity has a symbol which shows trainers the **FOCUS** of the activity, whether it be 'naming,' 'voicing,' or 'building allies.' Often activities have a major focus and a secondary focus.

For example, in this activity the primary focus would be 'naming,' with the secondary focus 'voicing.'



Other symbols which are found in this Manual identify the **LEVEL OF RISK** associated with particular sessions; that is, there are some activities which can - and do - elicit strong emotional reactions from participants. Those activities that are most likely to do so are designated 'high risk' activities. These symbols appear on the Trainer's Agenda that provides an overview of both Modules.



High Risk



Moderate Risk



Low Risk

The Trainer's Agenda (at the end of Section II) shows the major activities with the corresponding level of risk. However, **trainers should remember that it is sometimes difficult to predict how participants will react to certain activities.** For example, an activity that is designated as moderate risk, could be a high risk activity with some groups and a low risk activity with other groups. The risk indicators should be viewed by trainers as guidelines.

B. OVERVIEW OF THE TRAINING

Structure of the training

The whole training consists of two interconnected parts:

a. Enriching theoretical knowledge: Understanding of concepts such as culture, social/cultural differences, mechanisms of dealing with diversity, multiple identities development, social justice concepts (understanding the mechanisms which produce social inequality and support oppression, understanding of equity and equality and their manifestations in various aspects of life), as well as the idea of own role in changing the existing state of affairs (activism and alliances).

b. Improving skills necessary to work in and for diverse context (deconstruction of stereotypes and prejudices, development of intercultural sensitivity, intercultural communication, taking responsible actions, and making a commitment to the process of building capacity for personal, professional and institutional transformation.)

The training program is three folded: it is a **training program** because it is aiming to improve curricula and the way of working with children; it is **educational** because it increases the level of knowledge and understanding of social justice and diversity issues, and empowers and mobilizes educators and other participants to advocate for the rights of children and against any kind of discrimination and exclusion; and it is a **developmental program** because it influences changes in attitudes and behaviors in participants - new solutions for old problems are explored and created.

The training begins with a three day workshop (**Module 1 - Building Critical Consciousness**) which uses dialogue and problem-posing to help participants name and voice issues related to prejudices and oppression. Module 1 also introduces participants to the concept of alliance building (acting as allies).

The second three day workshop (**Module 2 - Reflection to Action**) not only builds on naming and voicing, it also emphasizes the strategies and personal commitment needed to take personal and institutional action.

Aims, goals and expected outcomes of the training

This training has the following **main aims**:

- a. To increase the level of sensitivity in participants for the issues of discrimination and its effects on young children and their prospect in life;
- b. To motivate participants to create a positive change in their own work and the culture of institutions and services they work in;
- c. To empower the whole institution/service to take a proactive stand, to actively address problems and become more inclusive and supportive to children, their families and also the workforce.

The **main objectives** of the training can vary depending on the target group, but usually they are the following:

- Getting theoretical overview and knowledge about most relevant concepts related to diversity, equity and social justice;
- Building critical consciousness through:
 - naming reality in clear and concrete way, identifying the real problems in society
 - Voicing, speaking out on issues, ideas and feelings that effect one's personal and professional life;
 - and building allies
- Acquiring skills necessary to work in and for diverse context; to promote respect for difference and diversity and to integrate equity principles in everyday work.
- Building better understanding between different stakeholders: exchanging ideas, perspectives, learning about differences and similarities between them and supporting each other in the process of personal transformation.

Outcomes of the training;

Participants will:

- increase their knowledge, understanding, and sensitivity of mechanisms which perpetuate and maintain systems of domination and inequality.
- Increase their capacity for change and make a commitment to the process of building capacity for personal, professional, and institutional transformation towards more inclusive and justice environments.

Outcomes for Module One – Building Critical Consciousness

Participants will:

- 1.1 develop their understanding of the role of 'naming' as a first step to dealing with injustices,
- 1.2 understand effects of discrimination and oppression,
- 1.3 recognize different levels of responsibility in the perpetuation of systems of discrimination and oppression,
- 1.4 gain a deeper understanding of the forms of oppression, and privileges
- 1.5 recognize strategies that will assist in transforming their personal and institutional environments.

Outcomes for Module Two – Reflection to Action

Participants will:

- 1.1 gain an increased understanding of stereotyping and will develop the skills to deconstruct stereotypes,
- 1.2 gain deeper understanding of mechanisms that support or interfere with opening to otherness,
- 1.3 learn how to voice problems and build allies,
- 1.4 learn how to apply strategies that will assist in transforming their personal and institutional environments.

Every session also has its specific outcomes which are listed in the Manual.

The whole training and sessions build up on the existing knowledge and expertise of participants, and follow the **„Point of Choice” model² and experiential learning supported by the segments of Transformative Dialogue Process** (Ada and Campoy, 1998).

² <http://theses.bham.ac.uk/3082/1/Lewis11PhD.pdf>

Trainer Roles and Skills

Roles of a Trainer

It can be said that trainers have three roles: planner, presenter, and facilitator.³ A trainer needs to be an expert in all of these roles.

Planners establish the desired outcomes before the workshop and then implement a plan of action to achieve those outcomes with the participants. Much of the planning has been done as is evidenced by this Manual. However, it is important to review this Manual and adapt the workshop sessions as required.

Presenters inform, motivate, entertain, and describe. Presenting is largely a one-way communication where the expert presenter transmits information to the audience. Presentations are supported by visual aids that assist in communicating theory and supporting information. Presenters usually answer questions, rather than ask them.



TIPS FOR TRAINERS

This Manual do not contain Power Point Presentations. However, mini lessons from the sessions can be used for developing PowerPoints.

Facilitators ask questions and elicit different points of view from the group. Rather than having predetermined outcomes, or perceiving oneself as the expert like the presenter, the facilitator provides the processes that support the participants as they process information about a particular problem or issue. Their visual aids, such as the flip-chart, are intended to record ideas, not to inform, or change behaviour. Facilitation is a way of providing leadership without dictating specific results. It includes listening closely to what is being said verbally and non-verbally, clarifying with the participants their intent, and keeping track of and recording the information generated by the group.

As stated by Jacquelyn Valerie Reza:

Facilitating is an art. It requires the individual to know the content (theory) intimately. The presenter must be able to intervene at any point in the workshop and be able to apply the theory. A facilitator must have as much "free energy" as possible to continually "feel" and "assess" the group. Where do they need to go within the context of the workshop being presented? Are they at the beginning of the journey? Have they already done other workshops? Are they resistant? How are they resistant? Are they angry? Open? Closed? Where are they "stuck?" How do you assess these points, process them, and also create an environment where people can feel safe enough to do some self evaluation? The process is continual and the success of the workshop depends on your ability to work the emotional component and deliver the theory to substantiate the emotional work done. In addition, the facilitator must be able to assess their own personal emotional level, keep it in check, and while at the same time assess the emotional level of the group and "work" the group.

Cross-Cultural Facilitation Skills⁴

The following skills and attributes have been identified by various trainer of trainers (Ruben, Bennett & Bloom) as being associated with effective and competent cross-cultural facilitator skills/characteristics.

Respect – The ability to express respect for others is an important part of effective communication. All people like to believe and feel that others respect them, their ideas, and their accomplishments. However, it is sometimes difficult to know **how** to communicate respect to persons from other cultures.

Tolerating Ambiguity – This refers to the ability to react to new, different, and at times unpredictable situations **with little visible discomfort or irritation**. Excessive discomfort often leads to frustration and hostility, which is not conducive to effective interpersonal relationships with persons from other cultures. Learning to manage the

³ - This section is adapted from J. Reza's Education For Social Justice: A Program for Adults which, in turn, references the work of Bloom and Bens.

⁴ - This section is taken from J. Reza's Education For Social Justice: A Program for Adults, with minor revisions.

feelings associated with ambiguity is a skill associated with adaptation to a new environment and relating effectively to people who have different sets of values.

Relating to People – Many Western people, concerned with “getting-the-job-done,” are overly concerned with the task side of their intent. In transferring skills and knowledge to persons in another culture, it is important to transfer the skills and knowledge in such a way that people feel a part of the completed project and have benefited from being involved. Too much concern for the task and neglect of the person can lead to their failure to learn the knowledge and skills you wish to transfer.

Being Non-judgmental – Most people like to feel that what they say and do is not being judged by others without having the opportunity of fully explaining themselves. The ability to withhold judgment and remain objective until one has enough information requires an understanding of the other’s point of view and is an important skill.

Personalizing One’s Observations – Different people explain the world around them in different terms. It is incumbent on each of us to realize that his or her knowledge and perceptions are valid only for self and not for the rest of the world. Thus, one should be able to personalize observations, be more tentative in conclusions, and demonstrate a communication competence with what is “right” or “true” in one culture is not “right” or “true” in another. As one author said, “This is my way. What is your way?” There is no “the” way.”

Empathy – This is the ability to “put yourself in another’s shoes.” Most people are attracted to and work well with facilitators who seem to be able to understand things from their point of view. The empathetic facilitator will have the capacity to sense how participants are doing and to respond appropriately. Such a facilitator will also appreciate the participants’ anxieties and difficulties as well as sense of accomplishment.

Persistence/Patience – This is an important skill for effective cross-cultural communication for a variety of reasons. In every program there will be delays, logistical problems, and other issues that challenge the facilitator. Be aware that you may not be able to get things done immediately; however, with patience and perseverance, the task can be accomplished. Most importantly, trainers must be patient with participants whose style and pace in acquiring key concepts and skills may not be congruent with the facilitator’s expectations. Encourage participants to be patient with the process!

Cognitive and Behavioral Flexibility – This is the ability to adjust your expectations and learning activities to the participants’ diverse needs, learning styles, and responses to activities. Certain activities may be effective with one group and not with another. Being flexible enough to respond effectively to the group dynamics and the learners’ experiences may require new conceptual explanations.

Personal Self-Awareness, Strong Personal Identity – Facilitators are often challenged by participants; therefore, it is important for them to be confident in their own identity and to possess a high level of self-awareness. This will allow them to serve as models for participants, be more open and honest in their relationships with them and be more effective.

Cultural Self-Awareness – This ability addresses the need to understand the role of culture in the formation of one’s own values, beliefs, patterns of behavior, and problem-solving orientation. It also means being aware of one’s own uniqueness as well as one’s similarity to the prevailing cultural norms. Competent facilitators will be aware of the influence of their own culture on who they are and will be able to teach this concept to others.

Enthusiasm and Commitment (Passion) – Facilitators inspire others through communicating their sense of enthusiasm and passion for their subject matter and a spirit of commitment to the pursuit of cross-cultural knowledge and skills.

Interpersonal Sensitivity/Relations – This is the skill of being adept at interpersonal relations and especially being sensitive to the needs and concerns of the participants. Facilitators must be able to relate well to the wide variety of individuals who comprise the workshop’s community. They must also be skilled at working with other facilitators.

tators, resource people, community volunteers, and administrators who are involved with the program.

Tolerance of Differences – The ability to tolerate differences (e.g., in values, beliefs, behavior) is one of the hallmarks of the effective sojourner. This quality also characterizes the competent facilitator. This trait will frequently be tested by participants who do not fit the norm, by colleagues with different perspectives regarding facilitating and training, or by the inevitable “petty bureaucrats” with whom facilitators must interact.

Openness to New Experiences (Risk Taking) and People – An authentic openness to new experiences and people is a quality that leads many into the cross-cultural field and is an important attribute for the development of cross-cultural learning. The competent facilitator will be motivated by this authenticity and will communicate that openness to participants in patterns of thought, feeling, and action.

Reflection – This is the ability to see oneself as a lifelong learner who regularly reflects on their own personal and professional growth. Through engaging in a personal debriefing, they will ask themselves and others, “What went well? What did not go well? What could one do differently next time?” They seek out candid feedback from participants and other facilitators on ways to improve the art of reflection.

Sense of Humility – This is the skill and ability to first acknowledge that there is much to learn about cross-cultural phenomena. This facilitator will also appreciate that facilitating is not a perfect science, that creativity in design and technique is still possible and desirable, and that future research and evaluation will have much to reveal about the cross-cultural experience. This sense of humility stems from the facilitator’s deep respect for the intricate and varied nature of cultures. They approach the learning process with this sense of humility.

Sense of Humor – This attribute can help facilitators and participants more effectively cope with the stresses and pressures of learning associated with doing this work. By being able to laugh at themselves (both facilitators and participants) and at the peculiarities of cross-cultural issues, the competent facilitator can help break the tension and maintain the participants’ enthusiasm.

General tips and Cautions for Trainers

This Manual has been developed as a starting point and it provides the content and processes you need to deliver the training. However, as you develop your own knowledge base and continue your own work, you will find ways to enrich the training. You will also fine-tune the training to suit the understanding, needs, and issues of each particular group of participants. These are general tips and cautions for trainers, but each session also has specific tips.

1. Adaptation

As we stated before, there may be times when some adaptation is needed and appropriate based on the historical context of the geographical area of the participants; in particular, the political, cultural, nationalistic, religious, class, gender, sexual, and other social issues/oppressions of the area. Adaptations should and could be made also depending on the profession of participants and also on the composition of the group. For example, if you work with social workers, or police officers or activists you will need to adapt content and examples in the training. Or if you work with mixed groups with participants representing target and non-target groups you will have to focus more on building alliances and introducing activities which will provide them with the opportunities to hear and understand each other in a constructive manner.

The best way to make adaptations is in consultation with your co-trainer and/or other peer trainers.

In the Manual in section V we are offering samples of different types of agendas.

2. Balancing Theory and Activities

In delivering the sessions, you will be using a combination of presenting theory (mini lessons), facilitating and processing activities, then linking the processing back to the theory. Overall, theory should comprise approximately 35% of the session, with activities and processing comprising approximately 65%. This combination of theory and activities balances the cognitive and affective aspects of the work. When presenting theory you always need to connect it with the real life examples as well as with examples from the session. Never present theory as an academic lecture.

NEVER, EVER

<p>DAY</p> <p>3</p>	<p>SESSION</p> <p>4</p>	<p>FOCUS</p>	<p>MODERATE RISK</p>	<p>DURATION</p>
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EXPECTED OUTCOMES



After this session participants will begin the process of alliance-building, whether they are members of the target or non-target group victimized by various forms of oppression.

PROCESS AND STEPS IN THE ACTIVITY (INCLUDING QUESTIONS FOR REFLECTION AND MINI LECTURES)



Never, Ever (50 mins)

- a. Before this session you and your co-trainer have to prepare the following.
 - Write the various forms of oppression on separate strips of paper (you can cut some A4 paper in half for a strip): Ageism, Sexism, Classism, Racism, Heterosexism, Religionism, Able-bodism, Sizeism, Linguicism, etc.
 - On chart paper, write a model sample of how an 'I' statement is put together. For example: 'As members of the target group for the Oppression of _____ I would like for you to Never, Ever say (or do) _____ again because it makes me feel _____ and I would like to be treated as an equal human being.'
 - On another piece of chart paper, write a model sample of an 'I' statement for someone in the non-target group who can be an ally. The ally 'I' statement can be said expressing mutual understanding of the other person's needs and feelings: 'As Allies to the oppression of _____, we promise to Never, Ever say (or do) _____ because we know that it makes you feel _____ and you would like to be treated as an equal human being.'
- b. Place the oppression sentence strips in a circle at the center of the room. Ask participants to go and stand next to a form of oppression sentence strip that they find themselves as members of the target group. Ask them to choose the one that seems to be the most significant for them. Let them form the group around each oppression.
- c. Tell each group to take 15 minutes to come up with a list of 10 actions or statements that you want your oppressors to 'Never, Ever' say or do again and to write them on flipchart paper.
- d. Put your flipchart papers on the wall and organize a gallery walk so that everybody can read what each group has to say.
- e. Ask participants to go back to their groups and take 10 minutes to come up with one 'I' statement they will ask the oppressors to 'Never, Ever' do again. (Note: the trainer shows and explains a model with chart paper on how to write 'I' statements.)
- f. Ask all the participants to stand to form a Circle of Alliance.
- g. Ask each group to come to the center of the circle and say out loud in a joint voice their 'I' statement.

PROCESS AND STEPS IN THE ACTIVITY (INCLUDING QUESTIONS FOR REFLECTION AND MINI LECTURES)



- h. After each statement, give a few minutes to the Circle of Alliance to think about the way they want to respond, following the template of the non-target group. When they are ready, they answer in a joint voice.
- i. Thank each group for their participation and close with any questions or answers participants may have. If you have time, you can do at least one game involving trust of others. The following may serve well: one player lets himself fall backwards and is caught by another player. Or, one player stands in the middle of a circle (about 1.5 meters wide) and falls in one direction and is caught by the others in the circle. They push that player back in a new direction, like a spinning top or pendulum. The goal would be to encourage trust, courtesy and gentle handling of the group's members.

GUIDELINES FOR THE REFLECTION PROCESS



- Reflect on how important it is to understand what makes a target group hurt.

TIPS FOR TRAINERS/FACILITATORS



- When participants are choosing their oppression strip, try to have them grouped as evenly as possible. There should be no more than three to six people per oppression if possible.
- If you have time, you can ask each group to say out loud their 'I' statement and then give the Circle of Alliance time to rehearsal their response. When everybody is ready, you can repeat the process. One group says the 'I' statement and the Circle responds.

ACTIVITY CONNECTION



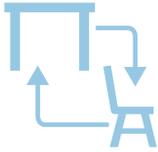
- Building allies

MATERIALS FOR THE SESSION



- Markers
- Chart paper
- Handouts

ORGANIZATION
OF THE SPACE



Make sure there is an open space for the participants to form a circle. Participants will also need tables to work on.

SUPPORTING
MATERIALS



Materials that you have prepared in advance:

- various forms of oppression written on separate sentence strips;
- chart paper, with a model sample of how an 'I' statement is put together;
- chart paper with a model sample of an 'I' statement for someone in the non-target group who can be an ally.