Connecting Banks and Communities Through Cultural Agility

Workshop Facilitation & Discussion Guide

Presented By:

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David B. Hunt, President
Critical Measures, LLC

David Hunt is the President and Chief Executive Officer of Critical Measures. Critical Measures is a management consulting firm that assists employers to harness the power of diversity to create more productive, profitable and inclusive workforces.

Over time, David has developed national expertise on diversity-related matters in law, business and medicine:

HealthCare: Two thirds of Critical Measures work is in the area of cross-cultural healthcare. David is a sought-after national speaker on issues of racial and ethnic disparities in health care, the law of language access and medical disparities that result from globally mobile populations. Within the last year, he has conducted nationwide webinars on such topics as The New Science of Unconscious Bias for the American Hospital Association and The Law of Language Access for the American Bar Association. Together with physician partners from Harvard and the University of Minnesota Medical School, David has created, licensed and sold some of the nation's first e-learning programs on cross-cultural medicine for doctors and nurses. The national Blue Cross Blue Shield Association of America recently selected Critical Measures as its primary vendor for products and services related to cultural competence in healthcare.

Business: Over the last eight years, David has worked with leading American corporations such as Microsoft, American Family Insurance and 3M on diversity matters. For six years, Critical Measures had an exclusive national contract to provide diversity training to the National Collegiate Athletic Association (NCAA) and its member institutions.

Law: David has worked with the Minnesota Supreme Court, the Minnesota Court of Appeals, the Minnesota Attorney General's Office, area law schools and the Minnesota State Bar Association to provide training programs for judges and attorneys on diversity and the elimination of bias in the legal system.

Prior to working in the diversity field, David worked as an attorney, specializing in employment and civil rights law. A former adjunct professor at the William Mitchell College of Law, David has mediated employment law matters for the EEOC and the Minnesota Office of Dispute Resolution as part of the Minnesota Human Rights Mediation Program.

A writer, speaker and current events commentator, David has appeared on the McNeill-Lehrer News Hour and published numerous articles. He received his B.A. from Carleton College and his J.D. from the William Mitchell College of Law.

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Tony Orange
Senior Consultant

Tony Orange is a master facilitator with over 25 years of experience supporting private and public organizations with dynamic and engaging customized curriculum. He has successfully facilitated hundreds of training throughout the United States, Europe and Canada.

As a licensed Social Worker, Tony has developed and implemented several unique programs including the first Teenage Fathers Program in the Minneapolis area, a cultural enhancement program for children, and a creative dramatics program designed to help teens improve their self-esteem and reading skills.

Tony brings a genuine understanding of people and community to his work. Drawing on his background in theater and video production, Tony has played a key role in designing introspective, participant-centered trainings emphasizing diversity and inclusion.

He is dedicated to promoting healthy communication skills among diverse groups of people and specializes in the areas of intercultural communication and conflict resolution. Tony is a Qualified Administrator of the Intercultural Development Inventory (IDI), a powerful tool for assessing and developing intercultural competence.

He is an engaging and passionate facilitator who creates a powerful and exciting learning process while maintaining a safe and nonthreatening environment. On several occasions, he has served to facilitate and mediate community meetings regarding racially sensitive issues.

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A Message from David and Tony

Welcome to the online website for "Making Money Work."

We are David Hunt and Tony Orange, two long-time friends and diversity professionals who partnered to facilitate a series of live training sessions for the "Making Money Work" project.

David is an attorney and the President and CEO of Critical Measures, LLC., a management consulting and training firm that specializes in diversity and inclusion. His website and contact information can be found here: www.criticalmeasures.net or www.cmelearning.com.

Tony has a bachelors' degree in social work with a minor in psychology. He frequently partners with others to deliver outstanding training programs on diversity and inclusion. You can learn more about Tony and his work at: http://www.wow4results.com/

Together, we have partnered for over 20 years to bring our passion for diversity and inclusion to leading organizations across multiple industries throughout the U.S.

More recently, we conducted a series of successful workshops on unconscious bias and cultural agility for Twin Cities Public Television (TPT), ECHO and Wells Fargo. In order to assure that the diversity dialogue between Twin Cities' bankers and multicultural communities continues, we are contributing the training tools and resources which we developed or referenced in the live training programs to this website. Here you will find a wide variety of video and online tools to continue to develop your own cultural agility skills – both as individuals and as organizations.

Best wishes to you as you explore and utilize these resources.

Tony and David

Tony Orange

David Hunt

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Session Objectives

1. To continue to extend the work of the "Make Money Work" Project by:

    - Leveraging multi-media content to foster meaningful dialogue between bankers and cultural communities.
    - Providing bankers with new skills for cultural agility.
    - Furthering financial literacy efforts within culturally and linguistically diverse communities

2. To enhance participants' knowledge of the new science of unconscious bias and the emerging field of cultural agility.

3. To provide participants with a framework for understanding cultural agility and possible tools to enhance it.

4. To encourage increased dialogue between representatives of the banking community and culturally and linguistically diverse communities and to discuss concrete steps that both communities can take to further increase relationship and ongoing dialogue.

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Agenda

1. Welcome and Introductions
2. Objectives
3. Know/Don't Know Model
4. Connections Exercise and 6 "C" Model
5. Understanding Unconscious Bias
6. Video: The Danger of a Single Story
7. From Attitudes to Action: The Workplace Attitude Scale
8. BARNGA Exercise and Debrief
9. Understanding Cross-Cultural Differences
10. Framework and Skills for Increased Cultural Agility
11. Becoming a Diversity Change Agent
12. Next Steps for Continued Dialogue and Action
13. Adjourn/Evaluation

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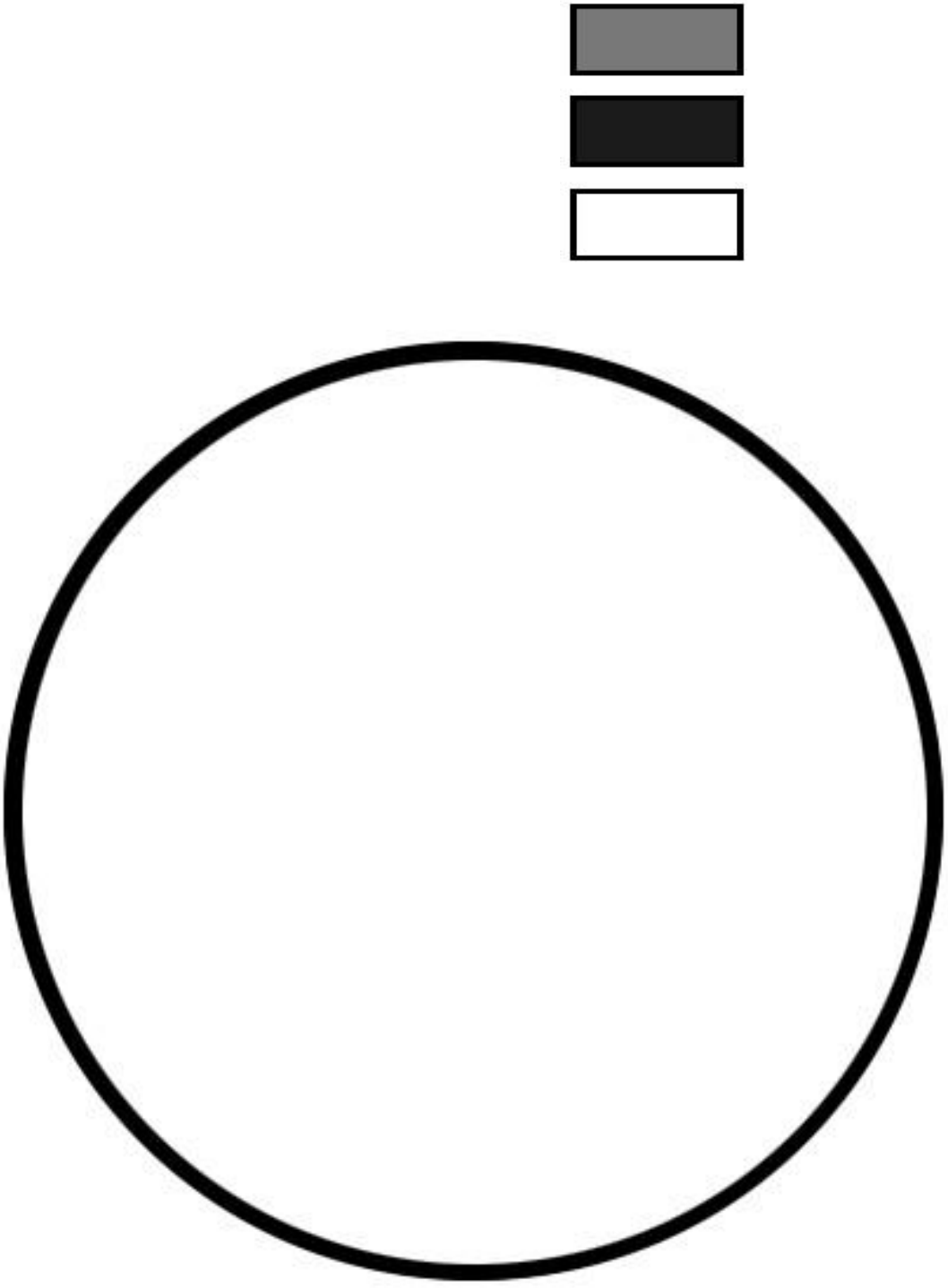
The Know/Don't Know Model



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Facilitating the Know/Don't Know Exercise

Set Up: On a large piece of news print, write "Know/Don't Know" at the top of the sheet then draw a large to very large circle beneath the words.

Explain the Model: Tell the class that this circle represents all of the differences for all the people all over the world. Verbally list some of those differences to get people thinking about diversity topics.

Ask: How much of all of that diversity do you know, sitting here today?

Explain the Five Pieces of the Model:

> **Know:** Draw a small sliver of the pie that represents what you know about diversity. Tell the group that this is what we know with certainty. It represents those aspects of diversity that we are intimately acquainted with or that we have experienced in our own lives. Typically, we are very comfortable in this area and are, in fact, **consciously competent** here. Optional: ask the class to sign their names. Pick a class member and ask how they felt while signing their name.
>
> **Don't Know**: Draw a bigger piece of the pie that represents what we don't know about diversity. Tell the group that this is what we don't know but at least we know that we don't know it. This area represents those aspects of diversity that are outside of our own personal experience. They are unfamiliar, uncomfortable and strange. This is the area where we are **consciously incompetent**. Optional: ask the class to sign their name with their non-dominant hand. Pick a class member and ask how they felt while signing their name. Typically they will say that they felt strange or uncomfortable, the task was harder etc. Ask the class whether they've ever traveled internationally. Draw analogies to how strange and uncomfortable it was to be in a foreign country where people did not speak English and played by different cultural rules. Ask the class to consider the lot of new immigrants to the U.S. and how strange and unfamiliar our language customs and norms must appear to them – particularly in healthcare. Not knowing the hidden cultural rules by which we play the game slows them down. Simple tasks take on added complexity.
>
> **Think I Know:** Draw a third piece of the pie that represents what we think we know about diversity. This is the area where we house our assumptions about people who are different from ourselves. Give examples of times in your life when you have made assumptions about others or when they have made assumptions about you. Distinguish between the concepts of **intent** and **impact**. Often, we don't intend to offend someone by our words or actions but that is the impact that we have despite our good intentions. Tell the class that with respect to diversity, we are responsible not only for our good intent but for our impact on the

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other person. Significantly, in determining the impact of our actions what matters is not our perspective but that of the other person because they are the one most directly affected or impacted by our actions.

Know But Don't Know We Know: This piece of the pie represents our **culture**. An analogy to culture would be a fish swimming in water. The fish rarely thinks about its environment. We're like that fish. We rarely think about our culture or the hidden rules about how to do things right because we are **subconsciously competent** in this area. We already know the right cultural rules even though we may not be fully conscious of them. Ask the audience to think about the many cultures that they participate in. There are national cultures (U.S. vs China for example) and regional cultures (East, West, North and South). There are racial cultures and gender cultures (Men are From Mars, Women from Venus & Deborah Tannen's work). There are differences in Gay and Straight cultures just as there are differences between the able-bodied and the differently-abled. Every religion has its own culture just as every organization does. Think for a moment about the culture here at Boston Medical Center …

Don't Know/Don't Know: Make sure that this final piece of the pie is the largest one in size. It represents what we don't know we don't know. This is an area where we are **unconsciously incompetent**. My daughter's favorite movie is "Clueless." This is an area where we are clueless about diversity. We are flying blind. Once while delivering a seminar, I had a blind member of the audience come up to me following my use of that phrase. "I may be physically disabled," she said, "but I am not cognitively impaired." "Please stop using blindness as a metaphor for ignorance." A recent news story told us of the plight of a well-intentioned British school teacher named Gillian Gibbons who was arrested in the Sudan, a heavily Muslim country, for naming a teddy bear Mohammed, the name of Islam's greatest prophet. Under Islamic law, this practice is considered *haram*, blasphemous and could earn the offender jail time as well as 40 lashes. Gibbons got off lightly but the consequences could easily have been more severe without international intervention. As our world and country becomes more and more multicultural, the greater the likelihood becomes that you and I will have "Don't Know/Don't Know moments, moments that we couldn't possibly have anticipated or prepared for.

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Significantly, our **biases** can be found in the Don't Know/Don't Know area of the chart. Our understanding of bias has changed and changed radically in the last 20 years. We used to think of bias as conscious and intentional. Now, we understand that our biases are largely unconscious and unintentional. If our biases are largely unconscious, then they are much more dangerous than we have ever imagined them to be. Our biases are analogous to computer viruses – they operate even when we are wide awake and they can get beyond our best intellectual firewalls to do a great deal of damage despite our best intentions. If participants doubt that our biases are unconscious, suggest that they Google the phrase: Implicit Association Test. The Implicit Association Test is the leading international test for measuring unconscious bias in at least three areas: race, gender and age. Visit the IAT website: http://implicit.harvard.edu (sponsored by Harvard University) and will allow participants the opportunity to take three different tests to measure their personal level of unconscious bias in the areas of race, gender and age. Why those three? Sociologists would tell you in a heartbeat that those are the areas of our most intractable biases.

Note: Don't Know /Don't Know is also the area of majoritarian ignorance or blindness. Whenever we are in the majority – on the basis of race, gender, ability, religion, language, sexual orientation etc. the experience of the minority is "off of our radar" so to speak. Our job is to find out what it's like to be a person with a difference at work or, put another way, to find out what difference a particular difference makes.

Summarize: So, the purpose of this class is to increase what we know (draw an arrow moving upward from Know), decrease what we don't know (draw an arrow moving downward into Don't Know), increase our capacity to ask questions about people's differences rather than making assumptions about them (cross out the word assumptions) – because it is our assumptions that get us in so much trouble. This class is also designed to make us more conscious of our culture and raise our biases – what we Don't Know we Don't Know – into our conscious minds where we can manage them. We will never get rid of our biases. The best that we can do is to acknowledge that we all have them and work to actively and consciously manage them.

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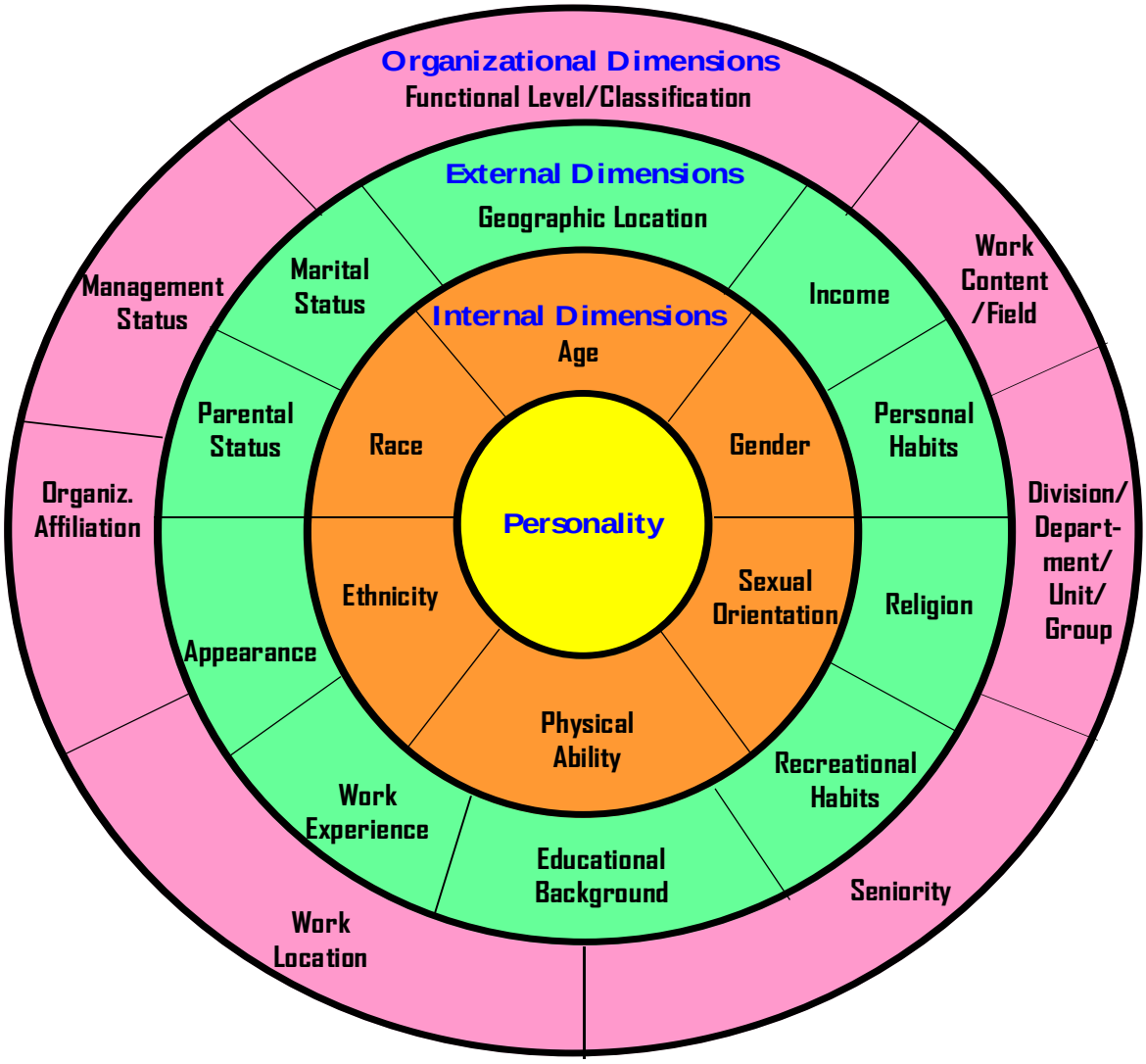
Defining Diversity

- **Diversity is <u>all</u> of our human differences.**
- **Diversity training is about how our human differences *may* affect our work and employment relationships.**

Layers of Diversity



- *Internal Dimensions & External Dimensions are adapted from Marilyn Loden and Judy Rosener, Workforce America! (Business One Irwin, 1991)*

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Definition of Diversity

Read the definition of diversity: "Diversity is all of our human differences."
Comment: Another useful definition is: "any difference that can make a difference in workplace interactions at my organization."

Ask the class/teaching points:
What do you notice about this definition? (Answer: it is broad and inclusive; it includes both similarities and differences; the term difference goes beyond just race and gender; it suggests that diversity is not a "code word" for race…)

Layers of Diversity Model

Have the class look at the Layers of Diversity Model.

Note: at the heart of the model is our own unique personality and experiences. Each one of us is made up of a unique combination of many of the factors in this model.

Have the class look at the internal dimensions of diversity.

Ask the class what those characteristics (age, race, gender, sexual orientation, physical ability, race and ethnicity) have in common.

The two key points that you want to come out in the discussion are:

- We don't have any choice over these characteristics; and
- Employment law generally precludes discrimination in the workplace on the basis of these characteristics.

Have the class look at the secondary dimensions of diversity.

Ask the class what those characteristics have in common.

Answer: These are characteristics over which we have some choice or things about ourselves that may change over time.

Finally, have the class look at the organizational dimensions of diversity. Ask someone in the class to give an example of how one of these dimensions of diversity could become an issue at work.

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Instructions for the Layers of Diversity Exercise:

1. Tell the class to list 5 characteristics from the Layers of Diversity Model that apply to them as individuals.
2. Then have each person rank order the five characteristics that they have listed in order of importance to them personally. (1 = most important, 5 = least important).
3. Tell the group not to think too hard about the exercise. Note that it's not a trick question and that there are no right and wrong answers. Whatever characteristics they list will be the "right" ones for them.
4. Give the group a total of 10 minutes to produce their individual rankings and to share those rankings with their tablemates.
5. Pick a facilitator to encourage group discussion and to see to it that every member of the group has a chance to participate and share their insights. Options for picking a facilitator include:
   - Person who got up the earliest that morning.
   - Person with a birthday closest to today.
   - The last person to stand up (right now).
   - The point method. (Have participants point their pointer fingers skyward and at the count of three, point to the person at their table that they would like to be the facilitator.)
   - Double-point method. (Same as above except have the person with the most "points" stand and point to the person that ***they*** would like to be the facilitator.)

Debriefing the Layers of Diversity Exercise:

1. **Ask the class what they noticed or learned while doing the exercise**. This should produce a number of points such as: "My table noticed the differences between us." "My table focused on the similarities between us." "I have never thought about how I would rank or order these characteristics before." "I notice that my rankings change depending upon my age/stage in life/priorities etc."

2. **Ask the class how many of them listed any characteristic that had anything to do with work.** (Have them raise their hands.) Note that some societies are very **task-oriented** while others are very **relationship oriented**. It's a matter of emphasis. It's not that task oriented countries don't care about relationships or that relationship oriented countries don't care about getting things done. It's simply a matter of emphasis. Here in the U.S., most Americans tend to be very task or work oriented. On the other hand, many of our newest immigrants tend to be more relationship oriented. As a result, many new immigrants experience Americans as cold and impersonal.

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3. **Ask the class how many of them listed gender as one of their top five in terms of personal importance.** Ask the class to raise their hands. If more women have raised their hands than men, call attention to that fact. If not, tell the class that when we do this exercise around the country, typically there will be more women than men who will raise their hands in response to that question than men. Ask the class why they think that might be. (Be careful to call on women to answer this question.) Typical answers from women around the country include: "Because I am frequently reminded of my gender during the workday.", "Because it's still a man's world." Call attention to the fact that women are typically more conscious of their gender than men. Ask the men in the room when was the last time they had a conversation with their male friends about what it was like to be a man. The point is that men, particularly where they constitute the majority, do not have to be as conscious of their gender as women do. This lack of consciousness or concern about gender is called male or gender privilege.

4. **Ask the class how many of them listed their race as one of their top five attributes in terms of personal importance**. Ask the class to raise their hands. People of color are more likely than whites to raise their hands in response to this question. Ask people of color who raised their hands to comment on their reasons for doing so or (so as not to single anyone out or put them on the spot) simply observe that like women, people of color frequently experience circumstances during the course of each day that will remind them of their race, thus pushing it into the forefront of their conscious minds. While that can happen for whites too, it occurs much less frequently. Not having to think about race is called white privilege. Note that, just as for men with gender, so also with white people or Caucasians with race. White people often believe that "race" is only something that people of color have. Frequently, there is no white race consciousness and no concept of "groupness" for white people around the subject of race. Often too, white people have been socialized not to discuss race. When whites bring those internalized racial messages to work with them, they create workplace cultures where the subject of race becomes an impermissible topic for discussion. This can be counterproductive today when we have much more racially diverse workplaces. In fact, managers who cannot talk about race or manage a racially diverse workplace are not qualified to manage!

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5. **Wrap-up the Layers of Diversity Model by asking the class how often they have these kinds of diversity discussions at work?** If the answer is not very often, ask this follow-up question: "What kinds of business benefits might there be here in our workplace if we made time, periodically, to discuss these kinds of diversity-related differences?" Typical answers might include:

    - We would know each other better; reduce levels of Don't Know/Don't Know.
    - We would be better able to avoid hurting people's feelings if we had a better idea of their diversity-related sensitivities.
    - We could build trust and improve team-work.
    - We would know who to go to for answers or who to go to for certain areas of expertise.
    - We could reduce conflict and misunderstandings at work.
    - We could gain new ideas/perspectives by seeing the world through the eyes of other people/groups.

6. **So why don't we have these discussions more often? Fear! Our next exercise will show you how to get over diversity-related fears and make "Connections".**

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Connections Exercise

Directions:

1. Look at the people in the room. Select the person who you know least well or perceive to have the least in common with you.
2. Your goal is to find connections. Some areas to explore:

Childhood	Hobbies/leisure activities
Hometown	Education and classes
Family situation	Jobs/work experience
Family memories	Books you've read
Music	Movies you've seen
Era when you grew up	Vacations
Marital status	Life's challenges
Children	Pet peeves
Volunteer work	Accomplishments
Values	Failures
Beliefs	Sports
Hopes and dreams	Others…

3. List your connections below.

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The 6 "C" Model

1. **Courage**
2. **Conditions**
3. **Connections**
4. **Communication**
5. **Commitment**
6. **Continuation**

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Facilitating the Connections Exercise & "6 C Model

Transition: Ask the class: "Why don't we talk about these diversity differences more often at work?" If people are honest, they will usually say: "Because we are afraid of being insensitive, causing conflict, getting in over our heads, saying something wrong, etc. During our next exercise, we will show you how to have these difficult conversations more safely and effectively.

Set Up: Ask the class to stand up and look around the room. Tell them to select a person to be their partner who they know least well or with whom they appear to be most different. Tell the group that you will give them five minutes to try find five areas of "connection" or similarity from the list of topics on the previous page. Encourage people not to pick the person that they are sitting next to or who is sitting at their table. Instead, urge them to walk around, mingle and find a partner that way.

Group Debrief: Ask the group:

1. How many of you enjoyed this exercise?
2. How many of you found five areas of connection?
3. How many of you found some connections that surprised you or that you found to be unusual?
4. What did you learn from this exercise?

Introduce the "6 C" Model

1. **Courage –** We're sure that this exercise made some of you nervous when we first introduced it. It takes courage to walk up to someone new and start a conversation – particularly if there is some difference that might inhibit the interaction. But moving out of our "comfort zone" is often what's required to establish connections across diversity-related differences.

2. **Conditions –** To establish connections it takes the right conditions. Your chances of having a successful conversation with someone visually different than yourself would dwindle to nothingness if you approached the first such person you saw on the street and said: "Can we talk?"

3. **Connections –** The American business culture is often so task-oriented that we don't think about creating connections with diverse others. We get in relationship "ruts" with those who are most like ourselves because it is easy, convenient and comfortable. But, as the exercise shows, wonderful things can happen when we

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screw up our nerve and look beyond differences to establish connections. Note that in this exercise establishing "relationship" became your "task". There's a lesson in that as more and more New Americans or immigrants are coming from relationship-oriented countries and cultures.

4. **Communication –** Has to be mutual. Both parties have to be engaged, take turns, listen carefully and work at building trust and relationship – especially where diversity-related differences exist. Finding connections can be easy at first. But over time, communication must also address areas of possible difference or disagreement. Knowing that you can talk through differences effectively builds trust and confidence. Particularly where diversity-related differences exist, it becomes essential to discuss what difference a given difference makes in the work life and day to day life of our colleagues.

5. **Commitment –** is the key. Both parties need to commit to building and maintaining the relationship especially when disagreements arise or where times get tough. This requires a commitment of time, energy and other resources.

6. **Continuation–** is also essential. If making a new connection is going to grow into a lasting relationship, the conversation can't just be a one-time event at a corporate training function. It must be continued through the efforts of both parties.

Take-away Points: Diversity-related differences can inhibit us from making deep connections with those that we perceive as different. But when we remember the 6 C's: courage, conditions, connections, communication, commitment and continuation we can find meaningful connections that can pave the way for lasting friendships. Failing to establish meaningful connections and relationships gives us no basis of trust or commitment to work through our differences or disagreements in the workplace. Conversely, when mutual trust, honesty and sincerity are present people can work through their differences in ways that can bring them closer together rather than further apart.

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Understanding Unconscious Bias - Resources

1. In the past, bias was regarded as aberrant, conscious and intentional.

2. Today, we understand that bias is normative (we all have them), unconscious and largely unintentional.

3. This new understanding comes from new research from the fields of biology (neuroscience – the study of the human brain) and from sociology (specifically social cognition theory).

4. We also understand that our biases are most likely to be activated by four key conditions. They are:

    - Stress
    - Time constraints
    - Multi-tasking
    - Need for closure or decision-making

5. Here are some online resources to help you learn more about unconscious bias:

    - Watch the Discovery Channel video: "How Biased Are You?: https://www.youtube.com/watch?v=n5Q5FQfXZag

    - Take an Implicit Association Test to learn more about your own, unconscious biases: https://implicit.harvard.edu/implicit/

    - Watch Malcolm Gladwell discuss "Blink" his best-selling book on unconscious bias: https://www.youtube.com/watch?v=OY0WFdk44pc

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6. To learn more about the ongoing research from the field of implicit or unconscious bias, read or download these online resources:

    - Kirwan Institute for the Study of Race and Ethnicity: Understanding Implicit Bias (An Overview): http://kirwaninstitute.osu.edu/research/understanding-implicit-bias/

      Download Kirwan Institute's State of the Science Review 2014: (bias research in the fields of employment and housing) http://kirwaninstitute.osu.edu/wp-content/uploads/2014/03/2014-implicit-bias.pdf

      Download Kirway Institute's State of the Science Review 2013: (bias research in the fields of education, criminal justice and health and healthcare) http://kirwaninstitute.osu.edu/docs/SOTS-Implicit_Bias.pdf

    - Newsweek article: "See Baby Discriminate" by Po Bronson and Ashley Merryman, September 4, 2009 (discusses findings on unconscious bias from Bronson's book entitled "Nurture Shock"): http://www.newsweek.com/even-babies-discriminate-nurtureshock-excerpt-79233

    - The Law of Implicit Bias by Christine Jolls and Cass R. Sunstein, California Law Review, 2006: http://www.law.yale.edu/documents/pdf/The_Law_of_Implicit_Bias.pdf

    - Atlantic Monthly article: "The Brain on Trial" by David Eagleman, July/August 2011 issue. Excellent article about how the concept of unconscious bias is revolutionizing criminal law. http://www.theatlantic.com/magazine/archive/2011/07/the-brain-on-trial/308520/

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What is the Implicit Association Test?

- The recent development of the Implicit Association Test (IAT) has accelerated research on implicit bias. The IAT's general method can be adapted to measure a wide variety of group-trait associations that underlie attitudes and stereotypes.

- The IAT is an implicit measure because it infers group-trait associations from performances that are influenced by those associations in a manner that is not discerned by respondents.

- For example, the Implicit Association Test asks individuals to perform the seemingly straightforward task of categorizing a series of words or pictures into groups. Two of the groups are related to particular social groups (old and young, male and female, black and white, homosexual and heterosexual) and two of the groups are the categories “pleasant” and “unpleasant.”

- The IAT is rooted in the very simple hypothesis that people will find it easier to associate pleasant words with groups with which they have social membership and harder to associate pleasant words with groups with which they are not associated. Similarly, individuals would likely have more difficulty associating unpleasant words with social groups to which they belong. In either case, the speed of associating these concepts suggests the strength or weakness of the underlying association.

How Does the Implicit Association Test Work?

- Psychologists understand that people may not say what's on their minds either because they are ***unwilling*** or because they are ***unable*** to do so.

- For example, if asked "How much do you smoke?" a smoker who smokes 4 packs a day may purposely report smoking only 2 packs a day because they are embarrassed to admit the correct number. Or, the smoker may simply not answer the question, regarding it as a private matter. (These are examples of being *unwilling* to report a known answer.) But it is also possible that a smoker who smokes 4 packs a day may report smoking only 2 packs because they honestly believe they only smoke about 2 packs a day. (Unknowingly giving an incorrect answer is sometimes called self-deception; this illustrates being *unable* to give the desired answer).

- The unwilling-unable distinction is like the difference between purposely hiding something from others and unconsciously hiding something from yourself. The authors of the Implicit Association Test claim that the test makes it possible to penetrate both of these types of hiding. The IAT measures *implicit* attitudes and beliefs that people are either unwilling or unable to report.

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How Pervasive is Implicit Bias?

A public website associated with Harvard University administers the implicit association test (IAT). (See: https://implicit.harvard.edu.) The website has accumulated a large database of well over 4.5 million tests since 1998. Key findings indicate that:

- **Age**: Around ninety percent of Americans mentally associate negative concepts with the social group "elderly"; only about ten percent show the opposite effect associating elderly with positive concepts. Older people do not, on average, show an automatic preference for their own group, the elderly. Remarkably, the preference for Young is just as strong in those in the over-60 age group as it is among 20-year-olds.

- **Gender**: Seventy-five percent of men and women do not associate female with career as easily as they associate female with family. (Women show an implicit attitudinal preference for females over males, but they nonetheless show an implicit stereotype linking females closer to family than career.)

- **Race**: The most controversial of the IAT tests is the race test.

  A. **White participants consistently show a preference for White over Black on the IAT –** a substantial majority of White IAT respondents (75% to 80%) show an automatic preference for White over Black.

  B. **Is the preference for White over Black in the Black-White IAT a simple 'in-group' preference -- for example, the same as liking members of one's family or one's hometown?** Answer: For White respondents, the automatic White preference may be an in-group preference. However, the automatic White preference is more than that -- it is not observed with similar strength among Asian Americans, for whom Black nor White is an in-group. In this sense, the IAT may reflect an attitude that is learned through experience in a culture that does not regard Black Americans highly. Moreover, if the IAT result only represented an in-group preference, then Black Americans should show the same level of automatic preference for Blacks. But that is not the case.

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C. **Do Black participants show a preference for Black over White on the race attitude IAT?** Answer: Although the majority of White respondents show a preference for White over Black, the responses from Black respondents are more varied. Although some Black participants show a preference for White over Black, others show no preference, and yet others show a preference for Black over White. Data collected from this website consistently reveal approximately even numbers of Black respondents showing a pro-White bias as show a pro-Black bias. Part of this might be understood as Black respondents experiencing the similar negative associations about their group from experience in their cultural environments, and also experiencing competing positive associations about their group based on their own group membership and that of close relations.

D. **Do young children show automatic preference for White over Black?**

1. Children are not born with preferences for one group or another.

2. But a 2006 study by Harvard psychologist Mahzarin R. Benaji and Harvard graduate student Andrew S. Baron shows that full-fledged implicit racial bias emerges by the age of 6 – and never retreats.

3. IAT research also shows that 6 year old, 10 year old and adult Whites show the same level of automatic preference for their in-group. What changes over time is the lowering of explicitly expressed preferences, with 6 year olds reporting the strongest in-group preference, 10 year olds more moderate preference, and adults reporting the least of all.

E. **To what extent do other key demographic variables such as age, gender and education impact one's IAT race results?** The percentage of respondents who display implicit race bias varies relatively little across groups categorized by varied age, sex, and educational attainment. In other words, younger people are just as likely to display an implicit race bias as older adults, women are as likely to display an implicit race bias as men and educational attainment appears to make no difference with respect to implicit race bias.

F. **Do automatic racial or ethnic preferences occur in other countries, in regard to other groups?** Answer: Yes. These have already been demonstrated, using the IAT, in various Asian, European, and Australian groups. IAT researchers strongly suspect that these automatic preferences are a universal phenomenon.

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Evaluating the Implicit Association Test

1. **Contention - IAT data come from a self-selected sample which is not generalizable to the U.S. population as a whole**. This argument derives from the fact that IAT data come from voluntary visitors to the IAT website—a *self-selected sample, which is different from a representative* sample that can be obtained by selecting and recruiting respondents randomly from a defined population. As a result, detractors suggest that IAT data cannot be interpreted as representing the attitude distribution of some specific population of interest, such as adult residents of the United States.

   Response - Even so, the greater favoritism to advantaged groups found in IAT measures than in explicit measures would almost certainly be found with representative samples. Strong evidence for this assertion comes from examination of the Race IAT data which shows that, with one notable exception, the percentage of respondents who display implicit race bias varies relatively little across groups categorized by varied age, sex, and educational attainment. African Americans constitute the *only subgroup of respondents who do not show* substantial implicit pro-European American race bias on the Race IAT. Approximately equal percentages of African Americans displayed implicit bias in the pro-African American and pro-European American directions.

2. **Sharp dispute exists over what psychological processes the IAT actually measures**.

   IAT proponents claim that the IAT taps into hidden reservoirs of unconscious positive and negative affect toward different social groups, but many studies question this interpretation and indicate that the IAT measures a host of alternative processes that do not involve implicit negative bias toward social groups.

   For example, some researchers have argued that the IAT does not measure positive or negative affect toward different social groups but rather:

   a. variations in the mere familiarity with particular group categories

   b. egalitarian empathy for disadvantaged social groups; (are members of certain groups perceived as “bad” or “badly off”?)

   c. performance anxiety linked to the fear of being labeled a bigot

   See: Antidiscrimination Law and the Perils of Mindreading, Gregory Mitchell and Phillip Tetlock, 67 Ohio State Law Journal 1023 at 1031 (2006)

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3. **Contention - The IAT is an arbitrary metric that sorts people along a dimension—reaction time—that looks objective but lacks any objective connection to legally actionable behavior.** Thus, detractors say, even if we grant that the IAT is a valid measure of implicit associations between group categories and evaluative attitudes, IAT scores remain meaningless until empirical studies link specific ranges of scores to specific acts that objectively (or consensually) represent discrimination. In other words, the IAT measures attitudes but lacks the capacity to predict how or whether those attitudes will affect real world behavior toward others.

Response: Implicit bias measures correlate with real-world behavior. In one study, the researchers analyzed a total of 224 IAT behavior correlations, generated from sixty-nine statistically independent samples, drawn from twenty-one peer-reviewed published studies and thirty-one unpublished studies. They found that implicit biases correlated with real-world behaviors like being friendly toward a target, allocating resources to minority organizations, and evaluating job candidates." In other words, those who show a larger bias on the IAT also discriminate more in their behavior. “

Research studies suggest that implicit attitudes impact behavior.

A. **White people who exhibited greater implicit bias toward black people also reported a stronger tendency to engage in a variety of discriminatory acts in their everyday lives** according to a 2007 study by Rutgers University psychologists Laurie Rudman and Richard Ashmore. These acts included avoiding or excluding blacks socially, uttering racial slurs and jokes, and insulting, threatening or physically harming black people.

B. **Implicit biases against minority groups found to correlate with a propensity to discriminate against these groups in budget allocations**. A second study by the same authors examined the link between implicit bias against Jews, Asians and Blacks and discriminatory behavior toward each of these groups. They asked research participants to examine a budget proposal ostensibly under consideration at their university and to make recommendations for allocating funding to student organizations. Students who exhibited greater implicit bias toward a given minority group tended to suggest budgets that discriminated more against organizations devoted to that group’s interests.

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CAMPAIGN '08 | RACE

Race and the Brain. We're hardwired to react suspiciously to other races. But we also have the tools to overcome it

BY JEFFREY KLUGER

THE HUMAN BRAIN IS SURELY THE MOST sophisticated data-processing machine in the world, except when it's not. In fact, in some ways our brains can be flat-out crude—like when they're dealing with matters of race.

Like all other animals, our species emerged in a world where there was critical value in distinguishing between members of your own tribe—who nurture you and protect you—and members of other tribes, who see you as a competitor for food and mates. Your very survival can turn on making this distinction quickly and reliably; as a result, the primal wiring that makes such discrimination possible is not very easy to disconnect. And in a culture like ours, in which race is an issue we grapple with nearly every day, the impulse may have heightened over time.

In the 1990s, psychologist and social scientist Mahzarin Banaji of Harvard University co-created what's known as the implicit-association test (IAT), a way of exploring the instant connections the brain draws between races and traits. Previously administered only in the lab but now available online (at *implicit.harvard.edu*), the IAT asks people to pair pictures of white or black faces with positive words like *joy, love, peace* and *happy* or negative ones like *agony, evil, hurt* and *failure*. Speed is everything, since the survey tests automatic associations. When respondents are told to link the desirable traits to whites

What happens when racism isn't an unconscious bias that you wish you didn't have but a hatred you embrace?

and the undesirable ones to blacks, their fingers fairly fly on the keys. When the task is switched, with whites being labeled failures and blacks called glorious, fingers slow considerably, a sure sign the brain is struggling.

When Banaji, along with cognitive neuroscientist Liz Phelps of New York University, conducted brain scans of subjects using functional magnetic resonance imaging, they uncovered the reasons for the results. White subjects respond with greater activation of the amygdala—a region that processes alarm—when shown images of black faces than when shown images of white faces. "One of the amygdala's critical functions is fear-conditioning," says Phelps. "You attend to things that are scary because that's essential for survival." Later studies have shown similar results when black subjects look at white faces.

The brain, of course, is not all amygdala, and there are higher regions that can talk sense to the lower ones. Phelps cites studies showing that when blacks and whites are flashed pictures of faces from the other race so quickly that the subjects weren't consciously aware of seeing them, their amygdalae reacted predictably. When the images were flashed more slowly so that subjects could process them consciously, the anterior cingulate cortex and the dorsolateral prefrontal cortex—regions that temper automatic responses—kicked in.

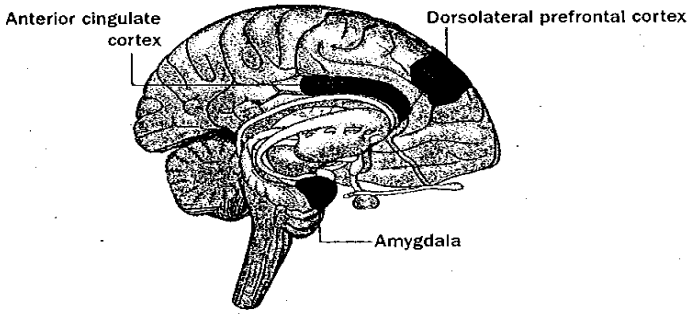
Phelps conducted other studies in which the images included such friendly faces as Will Smith's and Harrison Ford's and found that this helped control the amygdala too. "The more you think about people as individuals," she says, "the more the brain calms down."

But what about when the brain goes the other way? What about when racism isn't an unconscious bias you wish you didn't have but a hatred you embrace? It's hard to know how ordinary human brains become so twisted, but the problem may begin with our ability to fathom time.

Animal brains operate mostly in the present and past; they know what's happening now, and they recall things that occurred before. When animals encounter an unwelcome outsider, simply driving away the interloper is thus sufficient, since they don't give much thought to whether the intrusion will happen again. Humans, however, operate with awareness of the future, which means we seek to extinguish not only a current threat but also future ones—and that can mean trying to eradicate the entire group that poses the perceived danger.

Worse, as our ability to develop weapons has progressed, our ability to carry out our murderous plans advanced along with it. "For the same aggressive impulse, we can do a lot more killing," says psychologist John Dovodio of Yale University. The bad news is that wisdom, the human faculty that trumps all this, can be very slow to arrive. The good news is that with enough time, both individuals and the species as a whole do acquire it. ■

Sounding (and Silencing) the Alarm



The brain's lowermost parts are its most primitive. Racism begins in the basement

REFLEXIVE FEAR
When people see a member of a different race, the first part of the brain to react is the amygdala, which processes alarm and fear

THE ALL-CLEAR
Magnetic resonance imaging reveals that two higher brain regions may kick in after the amygdala, sensing no danger and canceling the alert

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Cultural Competence As A Framework for Connecting With Immigrant Learners

Video: “The Danger of a Single Story”

Novelist/Speaker: Chimamanda Ngozi Adichie

Learning to understand what assumptions we may hold about others and considering what assumptions others’ may have about us is a big part of cultural agility work. It is important to consciously check our assumptions at the door and treat each person with dignity and respect as a unique individual.

A well-known TED talk entitled “The Danger of a Single Story” helps to explore these points in an interesting and humorous way. In the video, novelist Chimamanda Ngozi Adichie warns us that “the single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story.”

You can find and watch this outstanding video here:
http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story

An interactive transcript of the presentation can be found here:
http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story/transcript?language=en

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Discussion: "The Danger of a Single Story"

1. **What reactions or insights did you have to this video?**

2. **Who might you have a 'single story' about? What is the content of that story?**

3. **What might be others' 'single story' about you?**

4. **What other kinds of diversity stories do you need to understand?**

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The Workplace Attitudes Scale

5. Appreciation:

This rating means that you admire or look up to these people. While they may be different than you in some ways, you see these differences as positives that contribute to the team or organization. You feel very comfortable with these people and choose to spend time with them as co-workers or customers – largely because they possess traits, skills, or attitudes that you appreciate.

4. Acceptance:

This rating indicates that you find these people easy to accept as co-workers or customers. While they may be different than you in some ways, those differences are not significant and you find that you share many of the same values or attributes as they do. You are comfortable around these people, enjoy having them as coworkers or customers and find them easy to work with.

3. Ambivalence:

This rating means that you are uncertain about how you feel about these people. Something about them makes you feel less than fully comfortable. While you try to work with them, you minimize personal interactions and the amount of time that you spend together. If you could choose, you would prefer not have them as co-workers or customers.

2. Avoidance:

These people are different in ways that make you feel uncomfortable. You regard their differences as negatives that detract from the team or organization. You prefer to avoid them and do not want to work with them as colleagues or customers.

1. Animosity:

To you, these people are simply repugnant. They hold views or have attributes that you find offensive and which violate your core values. You believe they do not belong in your workplace, and you do not want them as customers. Working or coming in contact with them causes you a lot of discomfort.

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Facilitating the Workplace Attitudes Scale & Behaviors Exercise

Review the Workplace Attitude Scale categories and definitions with the class.

Set-Up: before the class begins, you and your co-facilitator should prepare five sheets of newsprint. On each piece of flip-chart paper, list one of the five Workplace Attitude Scale categories (Appreciation, Acceptance, Ambivalence, Avoidance and Animosity) at the top as a heading. Then number the page from 1 to 5 down the left-side of the page leaving plenty of room between each numeral for the group to record their answers.

During the class: after reviewing the Workplace Attitude Scale, divide the class into five groups. Assign each of the five groups to one of the five categories on the Workplace Attitude Scale. Post or tape the pages on a wall in the training room. Have each group leave their seats and come stand in front of their category.

Instructions for Completing the Exercise: Tell the class that in the next few minutes you and your co-facilitator will take turns and will give them five scenarios. For each scenario, each group is supposed to discuss what behaviors might be exhibited towards a person in their category based on the given example. For example, if the first hypothetical example was that a new employee had just joined your organization in your department, what **verbal and non-verbal behaviors** might people exhibit towards this new employee – based on the Workplace Attitude Scale category that your group has been given? (Note: we're not asking people how they ***personally*** would treat a person in their Workplace Attitude Scale category, rather how would most people behave towards a person in that category …)

Here are the five scenarios: (After each scenario, give the class a few minutes to discuss and record their responses. Compare and contrast the answers of each group for all five Workplace Attitude Scale categories before moving on to the next scenario…)

1. It's a new employee's first day at your workplace (or in your department)…
2. The new employee has just had an incredible success…
3. The new employee has just made a major mistake…
4. The new employee has come to you for help or a favor…
5. Now, look at all of the answers and behaviors on your sheet. If a new employee was consistently treated this way each and every day, by everyone, how likely would they be to succeed at work (expressed in percentage terms…)?

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Debriefing this Exercise… Questions to Ask, Points to Make

1. Ask the group what they learned or what insights they gained from this exercise.

2. Make the point that our attitudes towards peoples' differences show up in our behaviors. (Each of the five categories represents an attitude…)

3. **Ask the group which attitudes and behaviors should be acceptable in your workplace and which should be "out of bounds"**. For example, we could all readily agree that the categories of Appreciation and Acceptance should definitely be acceptable. On the other hand, the categories of avoidance and animosity should definitely be out of bounds or unacceptable. **The real question is: where does the category of Ambivalence belong? Should it and the behaviors associated with it be acceptable or unacceptable in your workplace?**

4. Before providing the answer to this question, ask the class if there is one factor that should be decisive or determinative in how we answer this question. (Hint: it's already listed on the participant's pieces of newsprint…) That's right. It's the likelihood of succeeding in your workplace (expressed in percentage terms). Notice that when employees are treated with Appreciation and Acceptance, their likelihood of success is likely to be 80 to 90 percent or better. But typically, most groups say that that the likelihood of success decreases to just 50 percent when people are treated with Ambivalence…

5. **So, the key point from this exercise is that your workforce should create workforce and patient care environments characterized by Appreciation and Acceptance of diversity rather than a culture of Ambivalence…**

6. **Note: there is also another important diversity point to this exercise**. If we Ask ourselves who we are most likely to treat with Appreciation and Acceptance, the answer, if we are really honest, is people who look like us. People who look likes us, dress like us, speak English like we do. The behaviors that we exhibit towards these people represent our positive biases, unconscious perhaps but definitely welcoming and inclusive. Similarly, the people who we are most likely to treat with Ambivalence and the behaviors associated with it are those people who are likely to be least like us. They may not look like us, dress like us, speak English like we do. These Behaviors represent our negative biases. **The task then, for all of us, is to move those that we have in Ambivalence up into Appreciation and Acceptance**.

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7. **How do we do that? How do we move people that we have in Ambivalence into Appreciation or Acceptance?** There's at least two ways. One way is to think your way into a new way of behaving. The other way is to behave your way into a new way of thinking. Either way, we as humans do not like cognitive dissonance. We will either change our behavior to accord with new beliefs or change our beliefs to accord with our behaviors. But here's a critical point. People do not have to give up their most cherished beliefs or values in order to move people from Ambivalence to Acceptance – they only need change their behaviors. Employers have no right to require people to adopt a given set of beliefs. But employers have every right to insist upon a common set of respectful behaviors in the workplace.

8. Finally, there's a word for these subtle differences in treatment that either create a working environment characterized by welcomeness and inclusion or unwelcomeness and exclusion. That word is **microinequities.** First discussed by MIT professor Mary Rowe, microinequities are subtle differences in behavior or treatment that does not rise to the level of formal or legal discrimination but may, nevertheless, make all the difference between whether someone feels valued and accepted at work. Microinequities may also give rise to DRI's – diversity related incidents of disrespect that negatively impact employee productivity and engagement.

   For a White Paper by Professor Mary Rowe on "Microinequities and Microaffirmations" click here:
   http://www.wholecommunities.org/pdf/privilege/9_Micro-affirm-ineq_MaryRowe.pdf

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Thinking about Culture – BARNGA Exercise

At this point in the program, we want to introduce the concept of culture and encourage the participants to think hard about their own cultures and about the culture that exists in their workplace.

According to Geert Hofstede, the noted cultural anthropologist, **"Culture consists of the unwritten rules of the social game. It is the collective programming of the mind that distinguishes members of one group or category of people from others."** Hofstede notes that culture should be distinguished from human nature on one side and from an individual's personality on the other. But culture is always a collective phenomenon, because it is at least partly shared with people who live within the same social environment, which is where it was learned.

To start thinking about culture, we ask participants to play a game with us. The name of the game is BARNGA and it was created by Dr. Sivasailam "Thiagi" Thiagarajan.

BARNGA is a well-known simulation game on cultural clashes. Participants experience the shock of realizing that despite their good intentions and the many similarities among them, people interpret things differently from one another in profound ways, especially people from differing cultures. Players learn that they must understand and reconcile these differences if they want to function effectively in a cross-cultural group. This game can be used in many organization settings in order to provide Training & Education on cultural differences.

You can purchase a copy of the facilitation guide to BARNGA online at:
http://www.nicholasbrealey.com/boston/barnga.html

Otherwise, for a brief overview of the game and its rules, you can download a .pdf that describes the game and how it is played here:
http://www.acphd.org/media/271383/barnga_instructions.pdf

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BARNGA

BARNGA is a simulation game about cultural differences. It is an experiential exercise. Players will play a new card game called "Five Tricks" and then answer the following questions:

1. What feelings did you experience while playing this game?

2. What did you observe about others' behavior or your own behavior during this game?

3. What diversity issues can you identify through this simulation?

4. In what ways does this game reflect what is happening at between banks and culturally diverse communities?

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Understanding Cultural Differences

1. The BARNGA exercise makes us aware that the common assumption that "everyone is playing by the same rules" is often untrue. In fact, genders, races and cultures often play by very different rules.

2. The study of cross-cultural differences is relatively new. Largely it began with the 1980 publication of a book by Geert Hofstede entitled "Culture's Consequences." Hofstede is a Dutch social psychologist who conducted a pioneering study of cultural differences across modern nations while working for IBM.

3. Hofstede discovered 6, fundamentally different, cross-cultural value differences that divide national cultures from each other. This discovery was made by utilizing factor analysis techniques on samples drawn from an extensive multinational database. These value differences have consequences for how people in different cultures behave, and how they will potentially behave in a work related context.

4. To learn more about Geert Hofstede's 6 dimensions of national cultures you can:

    - Visit his website online at: http://geert-hofstede.com/national-culture.html

    - Compare countries according to Hofstede's 6 dimensions of national culture model: http://geert-hofstede.com/countries.html

    - Read his book: Cultures and Organizations – Software of the Mind: Intercultural Cooperation and Its Importance for Survival, Geert Hofstede and Hert Jan Hofstede, McGraw-Hill, 2010. Available at: http://www.amazon.com/dp/0071664181/?tag=mh0b-20&hvadid=3486102408&hvqmt=p&hvbmt=bp&hvdev=c&ref=pd_sl_8i4hdc52ek_p

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5. Later scholars took many of the academic concepts behind Hofstede's work and translated them into a more lay and business-friendly format. One excellent book that has won numerous international business awards is "Riding the Waves of Culture: Understanding Diversity in Global Business" by Fons Trompenaars and Charles Hampden-Turner (3rd edition 2012).

   You can:

   - Buy the book at: http://www.amazon.com/Riding-Waves-Culture-Understanding-Diversity/dp/0071773088/ref=sr_1_1?s=books&ie=UTF8&qid=1431634248&sr=1-1&keywords=riding+the+waves+of+culture

   - Listen to Fons Trompenaars discuss some of his ideas for working effectively across cultures here: http://www.bing.com/videos/search?q=youtube+and+fons+trompenaars&FORM=VIRE2#view=detail&mid=44AE3F036DF928204ABA44AE3F036DF928204ABA

   - Gain a quick understanding of Trompenaars' Seven Dimensions of Culture Model by visiting this website: http://www.mindtools.com/pages/article/seven-dimensions.htm

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6. Other outstanding books on cross-cultural differences include:

   - The Geography of Thought: How Asians and Westerners Think Differently …. And Why, Richard E. Nisbett, Free Press, 2003

   - Cultural Intelligence: People Skills for Global Business, David C. Thomas and Kerr Inkson, Berrett Koehler publishers, 2003

   - Working GlobeSmart – 12 People Skills for Doing Business Across Borders, Ernest Gundling. Davies-Black Publishing, 2003.

     Read or download a free, summary of Gundling's book in an article by the same name at: http://www.aperianglobal.com/pdf/12%20People%20Skills%20for%20Doing%20Business%20-%20Pre-Print%20Version.pdf

     Listen to author/consultant Ernest Gundling discuss the attributes of the culturally agile global leader at: https://www.youtube.com/watch?v=ZjJx67-55Rk

     Aperian Global website: http://corp.aperianglobal.com/ (featuring the innovative online GlobeSmart tool). You can also access individual and team-based cultural assessment tools at: http://corp.aperianglobal.com/tools_assessments

7. Finally, for fascinating, ongoing global research on cross-cultural differences, visit the World Values Survey at: http://www.worldvaluessurvey.org/wvs.jsp . Be sure to click on the Inglehart-Welzel Cultural Map at: http://www.worldvaluessurvey.org/WVSContents.jsp (Analysis of World Value Survey data made by political scientists Ronald Inglehart and Christian Welzel asserts that there are two major dimensions of cross-cultural variation in the world. These dimensions can be characterized as: a) Traditional values versus Secular-rational values and b) Survival values versus Self-Expression values.)

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Key Cultural Variables

Some key cultural variables are:

1. Time orientation: Monochronic vs. Polychronic
2. Communication: High Context vs. Low Context
3. Orientation: Individual vs. Group
4. Status: Being vs. Doing
5. Focus: Relationship vs. Task
6. Power: Egalitarian vs. Hierarchical
7. Conflict Style: Harmony vs. Confrontation
8. Values: Tradition vs. Change
9. Mental Processes: Linear vs. Lateral

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Key Cultural Variables Defined

1. Time Orientation: How an individual uses and manages time.

Monochronic: Monochronic time is tangible, linear and exact. People do one thing at a time. Time is tightly compartmentalized: schedules are almost sacred. Monochronic people value promptness and tend to sequence communications as well as tasks. Because "time is money", there is never enough time.

Polychronic: Polychronic time is elastic, circular and relative: it allows many things to happen simultaneously, with no particular end in sight. Polychronic time is open-ended: completing the task or communication is more important than adhering to a schedule. Polychronic people value relationships and can do many tasks and carry on multiple conversations at once. As time is circular, there is always enough time.

2. Communication: High context vs. low context cultures.

High-Context Cultures: Communication is implicit and indirect. Body language counts as much or more than a speaker's actual words. In fact, in high context cultures, verbal messages have little meaning without the surrounding context, which includes the overall relationship between all the people engaged in communication. As a result, people from high-context societies rely on their history, their status, their relationships and a plethora of other information, including religion, to assign meaning to an event.

Low-Context Cultures: Communication is explicit and direct. People from low-context cultures focus more on content – the actual words themselves, whether they are in oral or written form, than on the context in which the words are spoken. People in low-context cultures tend to compartmentalize their lives and relationships and use language with great precision and economy.

3. Orientation: Whether the interests of the individual or the group are primary.

Individual: The emphasis is on the individual. Self-expression and self-actualization are primary. People are expected to look out for themselves and their immediate family. Independence is valued and it is believed that individuals control their own destiny. Individual rights trump social responsibilities.

Group: The emphasis is on group cohesion. Conformity is valued as individuals are expected to put the good of the whole above individual self-interest. Emphasis is on group cohesion. Individuals are expected to accept their destiny. Responsibility to the family or society trumps individual rights.

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4. Status: Being vs. Doing.

Doing: Who one "is" culturally and largely defined by what one does by way of employment. Status is earned by what the individual achieves in life. Individuals "live to work".

Being: Social status is ascribed by who one "is" in relationship to others as a function of one's age, gender, social class and family background and heritage. Individuals "work to live" What one does occupationally is secondary to one's identity within the family or group.

5. Focus: Task or Relationship.

Task: One's top priority is "getting ahead" or "getting down to business." Time is compartmentalized with task completion and orientation taking precedence over personal relationships.

Relationship: One's top priority is "getting along" with others. Time is circular and flexible with building and maintaining personal relationships taking priority over specific tasks.

6. Power: Egalitarian vs. Hierarchical.

Egalitarian: societies question authority and emphasize equal status for all. It is assumed that all individuals have a right to participate in collective matters and make their own decisions. Gender equity is valued.

Hierarchical: societies respect authority, age, position in the family, chain of command and other measures of social status. Only those with the requisite status have a right to participate in collective matters. Decisions typically emanate from the top-down via a chain of command. Gender roles are valued.

7. Conflict Style: Harmony vs. Confrontation.

Harmony: Tension and conflict tends to be avoided in the interests of group harmony. Interpersonal problems are ignored or smoothed over in the interests of saving face. Discussing differences is seen as disruptive and counterproductive.

Confrontation: Interpersonal problems are dealt with directly and openly. Ignoring differences is seen as counter-productive, whereas discussing differences is seen as productive. Personal assertiveness is valued above group harmony.

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8. Values: Tradition vs. Change.

Tradition: Order and stability is valued whereas change is seen as disruptive. Societal emphasis is on the individual adapting to the status quo for the sake of the greater good.

Change: is valued as bringing about innovation, progress and improvement. Societal emphasis is on continuous improvement as a means of achieving the greatest good for the greatest number. The status quo is seen as social and economic stagnation and a form of inefficiency.

9. Mental Processes: Linear vs. Lateral.

Linear: mental processes emphasize a logical, sequential ordering of thoughts in which each stage of an argument's rationale is carefully and methodically delineated. Main points are clearly stated. Objectivity is valued over intuition. Problem solving is done by following an organized, step-by-step method.

Lateral: mental processes are allowed to be more circular and meandering in order to allow the listener to infer the main point from the context of the story. Intuition is valued over rationality. Problem solving is done in a more spontaneous, less-ordered fashion.

Sources: Mary O'Hara-Devereaux & Robert Johansen, "Global Work: Bridging Distance, Culture and Time." Institute for the Future. 1994. Jossey-Bass Publishers. pp. 49-69.

Lee Gardenswartz and Anita Rowe, "Managing Diversity in Health Care." 1998. Jossey-Bass Publishers. pp. 38-60.

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Cultural Variables Continuum

Instructions: Place an X on the continuum which represents your personal cultural preference at home/with family. Place an O on the continuum which represents your perception of your organizational culture at work. Place a Y on the continuum which represents your perception of the culture of the banking industry.

Orientation
Individualistic _____ Collectivistic

Focus
Task _____ Relationship

Communication
Low Context _____ High Context

Time
Monochronic_____ Polychronic

Conflict
Direct _____ Indirect

Affect
Neutral _____ Emotional

Mental Processes
Linear _____ Lateral

Status
Achievement _____Ascribed

Power
Egalitarian _____ Hierarchical

Locus of Control
Internal _____ External

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Examples of Work-Based Cultural Conflicts

Cross-Cultural Communication

a) Culturally diverse employees may not ask for help or clarification when they don't understand. In some cultures, asking for clarification is avoided because it is considered impolite, especially when talking to a supervisor or elder.

b) Apparent displays of understanding (head nodding) may mean, "I hear you" not "I understand you." Among many limited English speakers, respect for authority, fear or the inability to express the need for clarification results in a show of understanding, when, in fact, the employee does not understand.

New Employee Orientations

a) New employee orientations are frequently overwhelming for native English speakers because of the large amount of important information that is conveyed. Imagine then, how confusing these sessions can be for limited English speakers.

b) Limited English fluency exaggerates the gaps in understanding for culturally diverse employees. These employees are often reluctant to "bother" co-workers or "offend" managers during the first week of work by asking for information a second time.

c) Misunderstandings stemming from new employee orientations can result in poor job performance, safety concerns and a lack of workplace cohesion.

Evaluations

a) Other societies often have different systems of evaluating employees, and some have none at all. In many countries evaluations are not an opportunity for dialogue. Supervisors give instructions that usually are not challenged or even discussed.

b) Where employers have not taken the time to fully explain the nature and purpose of the evaluation to an employee, substantial misunderstandings can result.

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c) American "directness" or "frankness" in addressing perceived problems with an employee's work performance can be perceived as personal criticism or threatening, especially by people from cultures more reserved or subtle than ours.

d) American values, expectations and cultural norms can frequently cloud evaluations for culturally diverse employees. Requiring employees to be a "go-getter" or criticizing employees for being "passive" can be unfair to individuals who come from cultures where individual decision-making is rare or where individuals are encouraged to put the needs of others ahead of themselves.

e) Confusion about roles and expectations can create misunderstandings. For example requesting that culturally diverse employees "decide for themselves" may result in blank stares where employees have traditionally viewed the supervisor's role as making decisions and their role as executing them.

Age: Authority Figures and Hierarchy

a) Many cultures have rules and strict standards for approaching a superior or interacting with an elder. However, elders may feel displaced and discounted in American culture which values, youth, innovation and "the latest information." This may especially be the case where younger members of the same cultural community receive promotions due to their faster rate of language acquisition and assimilation.

b) Some culturally diverse employees may refuse a promotion if it would place them in a position of authority over an elder - even if the senior employee were an American. Women from cultures with highly defined gender roles and identities may be particularly reluctant to assume positions of authority over men.

c) American managers or supervisors who are younger than some of their culturally diverse employees should be careful that overly familiar or "friendly" behavior is not interpreted as a lack of respect.

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Body Language and Personal Space

a) Body language considered appropriate by Americans may be inappropriate or be offensive to people from other cultures. For example, using a crooked finger to summon an employee may be appropriate to Americans but utterly impolite and rude to Africans, Asians and Latinos for whom it could suggest a way to call a dog. Similarly, an offered handshake from an American man may be offensive to Muslim women because it would violate established gender norms of sexual modesty.

b) A culturally diverse employee may look away from a supervisor because in some Asian countries it is disrespectful to look superiors in the eye. Culturally diverse women may avoid eye contact with men because they were taught that establishing eye contact is immodest, impolite and unacceptable.

c) Norms regarding personal space vary from country to country. Americans typically stand between 12 to 15 inches apart. Members of Asian cultures may stand further away while members of Latin or Middle Eastern cultures may stand closer than Americans are accustomed to. As always, one should not assume that a given employee has adopted or adheres to a given culture.

Dress and Personal Hygiene

a) Dress and personal attire means different things in different things in different cultures. In America, dress is often a reflection of personal taste or fashion trends. In many other cultures, dress reflects status, wealth, religious beliefs, gender roles and traditional sensibilities.

b) For example, many Muslim women cover their heads and also wear loose fitting clothing that does not describe the shape of their bodies. This practice, called Hijab, meaning, "to hide from view", refers both to the custom and to the head covering itself. The purpose of this type of dress is to display their Muslim identity with a dignified sense of modesty that does not draw attention from men.

c) Employees from different cultural backgrounds may not share the same personal hygiene standards. While employers may establish standards of personal hygiene and cleanliness, these standards should be sensitively communicated to culturally diverse employees.

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Gender Issues

a) American cultural norms encourage men and women to operate as peers in the workplace. In many other societies, however, culturally dictated gender roles may require that men be in positions of power and authority over women.

b) Cross-cultural gender issues can create a variety of workplace conflicts. Men from traditional societies may have difficulty adjusting to female co-workers or supervisors. Similarly, it may be strange for women who have never been employed outside the home to have a male, other than her husband or father, giving her instructions. Indeed, women from certain cultures are very shy or ashamed to talk to a man not from their immediate family – even if he is the boss.

c) When dealing with male employees who resent women in positions of authority, female supervisors can avoid potential confrontations by not making the giving of instructions a matter of personal authority. Communicating "the company's" instructions clearly, consistently and explicitly can prove to be more successful and less threatening.

Religion

a) While respect for religious practices is deeply rooted in American culture and law, frequently that respect may only extend as far as Christian beliefs and practices are concerned. Given the growing religious diversity of the American workplace, that can pose problems. Management should understand the cultural significance of an employee's faith while employees should respect the employer's need for productivity.

b) Employment practices and religious beliefs can conflict in any number of ways including: the wearing of religious apparel or symbols, requests for time-off for religious holidays or holy days or accommodation for prayer during the workday itself. (Muslims, for example, must pray five times per day.) Dietary practices and religiously based bodily cleansings may also be issues.

c) Employers should understand basic employment law principles pertaining to religion in the workplace in order to avoid discriminatory practices. In particular, employers should understand their rights and obligations with respect to requests for religious accommodation and their affirmative duty to stop and prevent religious-based harassment.

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Time and Punctuality

a) Time is a culturally determined concept. Accordingly, many cultures have a different understanding of time and being "on time" than Americans do.

b) Cultural conflicts over time tend to show up in two different ways in the American workplace. Americans notion of time is exact and linear whereas other cultures' concept of time is more elastic. For example, in some Latin American cultures, arranging to meet at 7:00 p.m. may mean that anytime between 7:30 and 9:00 p.m. is acceptable. Second, Americans place more emphasis on productivity at work ("time is money") while other cultures may place more value on the social interactions that take place at work. Consequently, Americans can see culturally diverse employees as lazy and inefficient while such employees view Americans as cold and rude.

Confusion re: Company Policies and Procedures

a) America is a very legalistic society and that value is reflected in organizations employment policies and procedures. Many culturally diverse employees come from countries where the emphasis is less on legal rules than on personal relationships. As a result, these employees may not appreciate the importance that companies and H.R. personnel place on the policies contained in employee handbooks.

b) Digesting ideas is a slower process in a second language. Employees with limited English abilities may need more than one presentation of the information or additional assistance to completely understand. It is always a good idea to:

* Provide a written summary of any important information, with key points highlighted.
* Tour the facilities and demonstrate equipment as well as safety procedures.
* Conduct periodic safety drills, role-playing different situations to help employees gain confidence with procedures.
* Use peers or more senior employees with the same cultural background as the employee to mentor them and serve as "cultural brokers."
* Develop feedback mechanisms for culturally diverse employees that allow them to demonstrate their understanding of the communicated information.

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What Is Cultural Agility?

People use a variety of terms to describe the knowledge and skills necessary to successfully navigate cultural differences. Common terms include: cultural intelligence, cultural competence, cultural responsiveness, etc. In the field of health care, Melanie Tervalon has observed that what is needed is less a sense of cultural competence than a sense of cultural humility.

We prefer the term cultural agility because it implicitly recognizes and honors the fact that there are cultural differences and that, in order to navigate those differences successfully, one must be open to a wide variety of human differences and agile or flexible in dealing with them. This requires a kind of dual consciousness that understands one's own culture and cultural assumptions as well as a basic understanding of cross-cultural differences and the ability to adapt or modify one's behavior to effectively relate to culturally diverse others. Minority groups readily understand the need to "code switch" (decipher the "code" of the majority culture and adapt their behavior accordingly when necessary while remaining true to their own culture and cultural identity). Cultural agility might be considered to be the process whereby people in the majority acquire and employ these same skills to build trust and relationship in an increasingly diverse world.

Cultural Agility Defined

Cultural agility may be defined as an ongoing process by which individuals and organizations respond respectfully and effectively to people of all cultures, languages, classes, races, sexes, ethnic backgrounds, religions, sexual orientations, abilities and other diversity factors "in a manner that recognizes, affirms and values the worth of individuals, families and communities and protects and preserves the dignity of each.: (National Association of Social Workers, 2001)

Operationally speaking, culturally agile organizations and individuals are able to integrate and transform knowledge about diverse groups of people into "specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of services; thereby producing better outcomes." (Davis & Donald, 1997)

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The Cross Model of Cultural Competence or Cultural Agility

There are many developmental models of cultural competence in the multi-disciplinary field of diversity. However, a commonly used and referenced model has been the Cross Model. The Cross Model of Cultural Competence by Terry Cross (1988) offers both an institutional and individual framework to help gauge progress on various diversity initiatives. It describes cultural competency as a movement along a continuum that is based on the premise of respect and appreciation of individuals and cultural differences. It is important to note that institutions and individuals can be a different stages of development simultaneously on the Cross continuum. For example, an institution or an individual may be at the Basic Culturally Competent stage with regard to gender issues but be at the Cultural Incapacity stage with regard to race or sexual orientation issues.

The Cross Model consists of six stages:

1. Cultural Destructiveness
2. Cultural Incapacity
3. Cultural Blindness
4. Cultural Pre-Competence or Agility
5. Basic Cultural Competence or Agility; and
6. Advanced Cultural Competence

Cultural Destructiveness- Individuals in this phase: a) view cultures other than their own as a problem; b) assume that their culture is superior and all others are inferior; c) believe that other cultures should behave more like the majority or mainstream. The most negative end of the continuum, cultural destructiveness is represented by attitudes, policies and practices which are destructive to other cultures and consequently to individuals within those cultures. The most extreme example of this orientation are programs which actively participate in cultural genocide--the purposeful destruction of a culture. Examples would include the boarding schools mandated in the late nineteenth and early twentieth centuries by the Bureau of Indian Affairs in the United States which attempted to destroy the language, culture and traditions of many Native American tribes.

Cultural Incapacity- Individuals in this phase: a) lack cultural awareness and skills; b) may have been brought up in a homogenous society and taught to behave in certain ways that were never questioned; c) believe in the superiority of their own culture and adopt a paternalistic attitude toward all others; d) act towards culturally diverse others largely on the basis of stereotypes as opposed to experience with culturally diverse members of other groups. Institutionally, organizations at this position on the continuum do not intentionally seek to be culturally destructive but rather lack the capacity to help minority clients or communities. The characteristics of cultural incapacity include: discriminatory hiring practices, subtle messages to people of color that they are not valued or welcome, and generally lower expectations of minority clients.

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Cultural Blindness- Individuals in this phase: a) recognize that people are different but fail to appreciate what difference those differences make in others day to day experience of the world or the workforce; b) prefer to believe that all people are basically the same and play by the same rules; and c) believe that all people should be treated in same way regardless of race, gender or other language, culture, or religious differences. Culturally blind institutions or agencies are characterized by the belief that helping approaches traditionally used by the dominant culture are universally applicable; if the system worked as it should, all people--regardless of race or culture--would be serviced with equal effectiveness. This view reflects a well-intended liberal philosophy; however, the consequences of such a belief is to make services so ethnocentric as to render them virtually useless to all but the most assimilated people of color.

Such services ignore cultural strengths, encourage assimilation and blame the victims for their problems. Members of minority communities are viewed from the cultural deprivation model which asserts that problems are the result of inadequate cultural resources. Outcomes are usually measured by how closely the client approximates a middle class non-minority existence. Institutional racism restricts minority access to professional training, staff positions and services.

Eligibility for services is often ethnocentric. For example, foster care licensing standards in many states restrict licensure of extended family systems occupying one home. These agencies may participate in special projects with minority populations when monies are specifically available or with the intent of "rescuing" people of color. Unfortunately, such minority projects are often conducted without community guidance and are the first casualties when funds run short. Culturally blind organizations suffer from a deficit of information about culturally diverse communities and often lack the avenues through which they can obtain needed information. While these organizations often view themselves as unbiased and responsive to minority needs, their ethnocentrism is reflected in attitude, policy and practice.

Cultural Pre-Competence- Individuals in this phase: a) recognize that important cultural differences exist; b) are open to learning about other cultures and c) realize their shortcomings in interacting with culturally diverse others. However, these individuals are not open to critically reflecting on their own culture and rely on culturally diverse others to educate them about their experiences rather than seeking to educate themselves about these differences. At the organizational level, this phase may lead institutions to address diversity issues by hiring diverse staff, offering diversity or cultural sensitivity training, and adding people of color or cultural diversity to the organization's board of directors. In short, diversity is present but real inclusion and appreciation of differences is not.

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Basic Cultural Competence or Agility- Individuals in this phase: a) accept and appreciate cultural differences; b) are willing to engage in personal introspection about their own biases and culture; c) understand the need to adapt their behavior (including communication, behavior and conflict styles) when dealing with culturally diverse others. However, they are unclear about exactly how to modify their behavior to interact effectively with culturally diverse others.

Culturally agile organizations are characterized by acceptance and respect for difference, continuing self-assessment regarding culture, careful attention to the dynamics of difference, continuous expansion of cultural knowledge and resources, and a variety of adaptations to service models in order to better meet the needs of minority populations. The culturally agile organization works to increase the cultural agility of its employees and particularly its managers and senior leaders, seeks advice and consultation from minority and historically disadvantaged communities and actively decides what it is and is not capable of providing to diverse clients.

Advanced Cultural Competence or Agility- The most positive end of the scale is advanced cultural agility or proficiency. Individuals at this phase not only accept and appreciate cultural differences but know how to accommodate these differences by modifying their communication, behavior and conflict styles. They may well have integrated positive attributes from other cultures into their own personal cultural framework and have well-developed skills for successful multicultural interactions. They advocate for and act as allies for other culturally diverse individuals at work.

The culturally agile or proficient organization adapts their systems, policies and practices to the needs of multicultural employees and clients. Executives and management come from a variety of cultural backgrounds and perspectives and understand how to manage a culturally diverse workforce and adapt products and services to diverse segments of multicultural markets. The organization hires staffs who are specialists in culturally competent practice but makes clear that cultural agility is everyone's responsibility. Finally, the culturally agile organization not only seeks to continuously improve its own cultural agility but works in the broader societal and political spheres to improve relations between all people and cultures.

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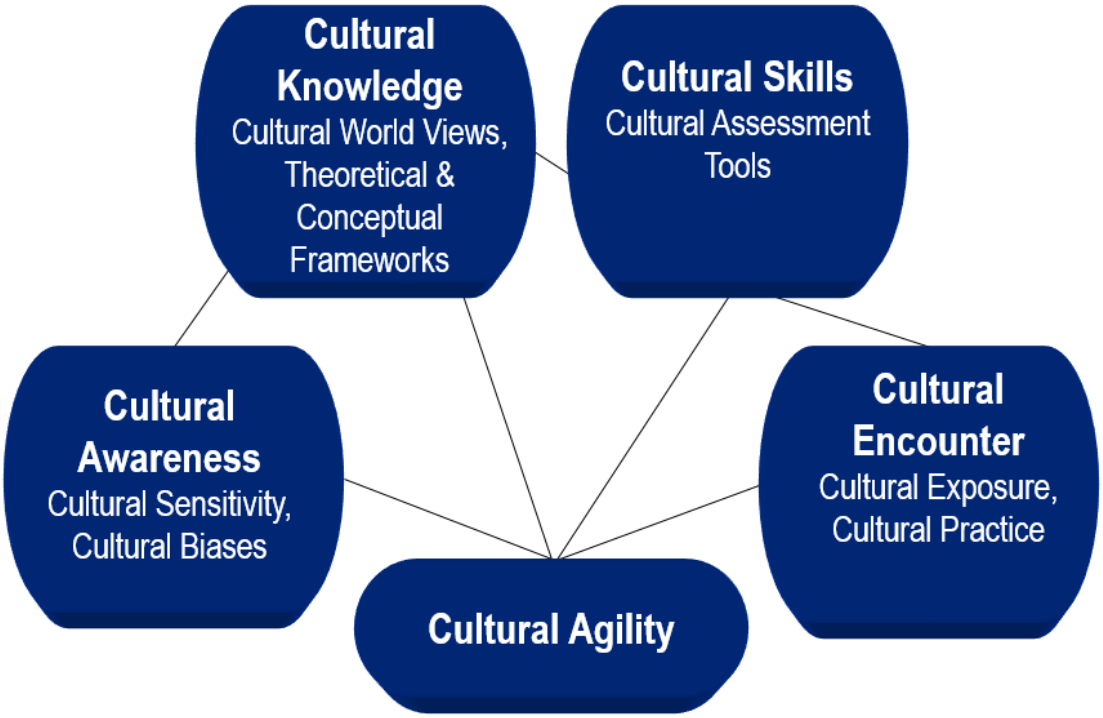
Cultural Agility – Leadership Skills

1. How does one become a culturally agile leader? While there are many ideas, models and theories, one of the best comes from Dr. Josepha Campinha-Bacote. To Campinha-Bacote, cultural agility "is *a process of becoming* culturally agile, not *being* culturally agile."

2. To Campinha-Bacote, cultural agility is comprised of four key components: cultural awareness, cultural knowledge, cultural skills and putting those skills to work through cross-cultural encounters. Visually, her model could be depicted like this:



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3. Each of the four elements of the Campinha-Bacote model is explained below:

Cultural awareness is defined as the process of conducting a self-examination of one's own personal cultural assumptions, stereotypes and biases towards other cultures. It includes an in-depth exploration of one's professional culture and assumptions.

Cultural knowledge is defined as the process by which the leader or professional acquires a general understanding or framework of cross-cultural value differences (culture general) as well as culture-specific knowledge of specific cultural characteristics, behaviors and traditions that could affect relationships with a particular cultural group of workers or clients.

Cultural skill is the ability to show demonstrated mastery of a variety of diversity-related or cross-cultural skills directly related to working effectively across cultures. While experts differ on the contents of this skill set, it is likely to contain skills on three different levels: intrapersonal, interpersonal or group-based and organizational.

Cultural encounters is the process by which the culturally agile leader or professional directly engages in face-to-face cultural interactions with culturally diverse workers and clients in order to improve organizational effectiveness, customer service and satisfaction and the greater social good.

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Specific Cultural Agility Skills (Critical Measures)

1. Culturally inquisitive, manages own biases
2. Capable of perspective shifting
3. Hire, retain, manage and mentor a diverse workforce
4. Trust-building with diverse employees, clients
5. Cross-cultural communication
6. Diversity-related team-building
7. Inter-racial and cross-cultural conflict resolution
8. Issue-spots diversity-related employment law matters that could create liability
9. Masters the art of diversity-related complaint handling

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Global Leadership Skills
(Adapted From Ernest Gundling)

Interpersonal

- Establishing credibility (across genders, races and cultures)
- Giving and receiving feedback in ways that account for cultural differences
- Obtaining information
- Evaluating people/performance (talent management)
- Managing interpersonal/cross-cultural conflict

Group

- Cross-cultural negotiation
- Cross-cultural sales and marketing
- Training and development
- Building and managing effective global teams

Organizational

- Change Management
- Product/Service Innovation
- Knowledge Transfer
- Strategic Planning
- Succession Planning
- Mergers and Acquisitions (Cultural Implications)

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Managing Cross-Cultural Conflict

1. Among the most important of the cultural agility skills is the ability to manage and resolve diversity-related or cross-cultural conflict.

2. This skill is so central because, despite the many advantages of culturally diverse workplaces, one of the central disadvantages is that culturally diverse workplaces experience more conflict and people use different conflict styles to deal with that conflict.

3. For a bibliography of articles relating to gender-based conflict style differences, click here: http://www.mediationworks.com/mti/certconf/bib-gender.htm

4. For an excellent discussion of the differences between American-born African Americans and White (Anglo-Saxon Protestant) conflict styles, see:

    - Black and White: Styles in Conflict, Thomas Kochman, 1983. (Maintaining that whites' conflict style can be characterized as "Peace Before Truth" while Blacks' conflict style can be characterized as "Truth Before Peace.") Buy the book at: http://www.amazon.com/Black-Styles-Conflict-Thomas-Kochman/dp/0226449556

    - Visit Thomas Kochman's website at Talking Cultural Diversity (Kochman Mavrelis, Associates, Inc.): http://www.talkingculturaldiversity.com/

    - For a free download from Kochman on the differences between Black and White Communication and Conflict Styles, click here: http://www.kmadiversity.com/shop/wp-content/uploads/2012/09/AfricanAmerican_CommunicationStyle_v1.pdf

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6. The problem with many American-based conflict resolution models is that they don't account for diversity-related and especially cultural differences in conflict styles. (See, e.g. the Thomas Kilmann Conflict Mode Instrument) American conflict resolution models focus on the need for directness but fail to appreciate that many other cultures (China, India for example) have indirect conflict styles.

7. In our view, the best intercultural conflict style model and assessment instrument that we have seen is the Intercultural Conflict Style Inventory created by Mitchell Hammer of Hammer Consulting. The ICS has been internationally normed to address both direct and indirect conflict styles and is being used by leading corporations the world over to address conflict style differences in the workforce and with culturally diverse customers and patients. The ICS is a proprietary instrument of Mitchell R. Hammer, Ph.D. and is licensed and distributed by Hammer Consulting.

    - For the website of Hammer Consulting click here: http://www.icsinventory.com/index.php

    - For information on licensing the Intercultural Conflict Style Inventory, click here: http://www.icsinventory.com/ics_inv.php

    - For a more detailed description of the ICS inventory, prepared by Mitch Hammer, click here: http://www.icsinventory.com/pdf/detailed-framework.pdf

8. For an excellent book on resolving intercultural conflict in the Workplace, read "Managing Intercultural Conflict Effectively by Stella Ting-Toomey and John G. Oetzel. Copy right 2001. Sage Publications

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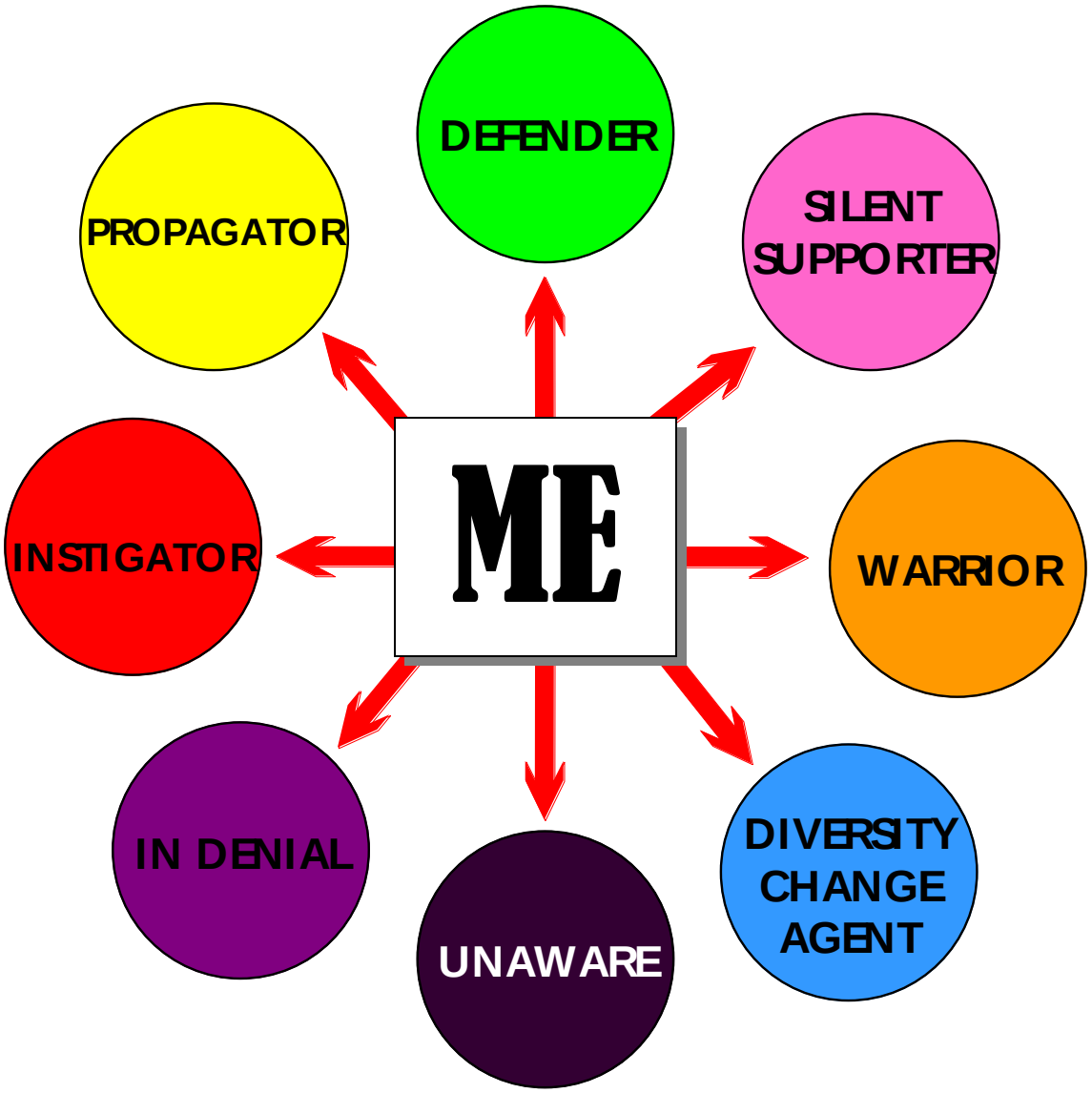
Behavior Awareness Model



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Behavior Awareness Model - Explained

UNAWARE

You are not aware of your blind spots ("Don't Know, Don't Know") and act without being conscious of the impact your behaviors have on other people. You cannot expect to know all things about all people, so there may be times when you will insult others unintentionally. The learning is that once someone brings this to your attention, you can no longer claim to be unaware of the impact of your behavior.

IN DENIAL (The Ostrich Syndrome)

Those in denial are living life with their heads in the sand. Statements made by those in denial include: "That's not true. That can't be the case because I haven't experienced it. That happens to everybody. You're over-reacting or being too sensitive. That's unfounded. It can't be *real* if it's not *my* experience."

INSTIGATOR

Inappropriate behaviors often originate from these individuals. Jokes, derogatory emails, and the like are shared by these persons first and then carried by others within the organization. They are clearly aware that their behavior is inappropriate, but do not think about the impact of their behavior.

PROPAGATOR

This is a behavior level where you understand very clearly the impact that your inappropriate behavior and stereotypes have on other people, yet you continue to act that way. You may feel you need to tell jokes or collude with "-ism" behavior in order to fit in with the group by carrying the inappropriate behavior forward. You may feel your behavior is justified because you do not really mean any harm and are joking.

DEFENDER

Rather than challenging inappropriate behavior, defenders make excuses for the behaviors of another person or group. Although they may not directly engage in the incident, they often collude by supporting the actions of the others. Defenders often come to the rescue of the offender, making excuses and/or rationalizations for the inappropriate behavior.

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SILENT SUPPORTER

This behavior level understands that the behavior is inappropriate and has a negative impact on others, yet the choice to avoid conflict may be interpreted as agreeing with the inappropriate behavior. People in this category are by nature, good people, yet because of work circumstances (e.g., boss is the offender, fear of being labeled a troublemaker, been reprimanded in the past for speaking up) they choose not to speak up. The impact is people who are impacted may interpret the silence as agreement.

DIVERSITY CHANGE AGENT

Remember this behavior level represents a person who takes risks to address inappropriate behavior, a person who is a role model, and uses "I" statements rather than blaming others. A Diversity Change Agent picks the appropriate time and place so people can hear their message as respectful and supportive to identify inappropriate behavior.

WARRIOR

The warrior behavior level may exhibit Diversity Change Agent behavior with excessive emotions linked in so their message may be lost or diluted. While the intent is to address inequities within the system, the impact can deter people from supporting the individual because of the perceived hostility. This behavior style may include getting out a soapbox to tell people what they are doing wrong, thus collecting on all the social injustices or looking for prejudices (e.g., you are picking on me because of my race, gender, or level of education). The impact is while you may have an important message; people will shut down around the warrior to avoid conflict.

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Becoming a Change Agent

Intrapersonal

- Be aware of and respect any differences between yourself and the other person.
- Ask yourself what difference those differences may make.
- Be aware of your emotions, behavior and body language and the subtle interpersonal signals that you are sending to the other person.
- Be aware of your assumptions, cultural norms and hot buttons.
- What are the benefits in them talking with you?

Interpersonal

- Asking questions to clarify the other person's point of view.
- Listening carefully to their responses. Pay attention to the feelings and behaviors being expressed or communicated by the other person as well as their spoken words.
- Repeating back what you heard them say and ask if your understanding is correct.
- Empathizing with the other person's position and feelings without necessarily agreeing with them.
- Identifying issues clearly and concisely. Remaining flexible.
- Trying to agree on what the problem is.
- Trying to negotiate a win –win solution.

Organizational

- Develop an understanding of different perspectives of diverse communities.
- Pinpoint and respond to organizational barriers.
- Build a diverse and inclusive culture.

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Personal Development Plan

1. What do I need to start doing?

2. What do I need to continue doing?

3. What do I need to stop doing?

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EVALUATION

Instructor(s) _____ Title: _____

Organization: _____ Date: _____

1. How valuable did you expect this seminar to be at the start of the day? (Put an X through the number.)

Excellent				Poor
5	4	3	2	1

Comments:_____

_____

_____

2. Having completed the seminar, how valuable do you think it was? (Circle the number.)

Excellent				Poor
5	4	3	2	1

Comments:_____

_____

_____

3. The instructors were:

Excellent				Poor
5	4	3	2	1

Comments:_____

_____

_____

4. What was most effective about the training session?

Comments:_____

_____

_____

5. What was least effective about the training session?

Comments:_____

_____

_____

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