Understanding Ourselves and Each Other

a handbook of activities to encourage discussion and discovery
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Our Intentions

This handbook is a logical next step in our continuing journey toward building a Community Standard. The activities in this handbook shift the important work that YouthALIVE! has been doing with teens and in our institutions to a more intentional level where we can build a better understanding of ourselves and each other. By making our work more intentional, we bring this work to the forefront of our collective and individual thinking. As we examine, discuss, and clarify our intentions we begin to understand the potential impact of our efforts and how to make them more inclusive and more effective.

This Handbook’s Layout

The first section focuses on strategies for enhancing our communication skills. There are handouts and exercises that are intended to help us, our young people, and our colleagues hone our listening skills. This section focuses on the intricacies of what it means to listen and how to listen to other people more effectively.

The second section focuses on diversity activities, which are divided into 4 levels (to give activity leaders a better idea of what sort of interaction they may expect when doing an activity). Nothing, however, can substitute for your judgment about what you and your participants are ready to talk and think about in a group setting.

<table>
<thead>
<tr>
<th>Level</th>
<th>Description</th>
</tr>
</thead>
</table>
| Level 1 | Appropriate for 10+ years old.  
| | Conversation level = self-awareness and introspection |
| Level 2 | Builds on previous skills.  
| | Appropriate for 13+ years old.  
| | Conversation level = more intense dialogue and exploration of other people’s perceptions, experiences, and beliefs |
| Level 3 | Builds on previous skills.  
| | Appropriate for 13+ years old.  
| | Conversation level = processing experiences becomes increasingly important. |
| Level 4 | Builds on previous skills.  
| | Appropriate for 13+ years old.  
| | Conversation level = examine a framework for understanding nuances of prejudices, how society reinforces them, interplay between society’s and individual beliefs, perceptions, and actions. |

The third section is a collection of articles and other useful resources for enhancing our background.
Before You Begin

Maximize everyone’s experience by taking the time to:

decide how and how frequently you’ll use the activities.
Will you use them as—part of ongoing training for work-based learning, one element of hands-on education, opening or warm-ups with subsequent discussion? You may decide to develop these activities into a full workshop, if so, be sure to read the page. However you decide to use these activities, we strongly encourage you to find a term to refer to all of the experiences. Keep in mind that the term “diversity training” may have negative connotations for many people.

Many of these activities are appropriate for adults and can provide a common experience that promotes rich discussion in a staff development session.

set time limits for each activity, but remain flexible.
This helps set the parameters for what happens during each activity by helping participants use time as an incentive to focus. The flexibility lets participants know that their work is valuable and worth pursuing despite time constraints. So, if time runs out during a particularly fruitful conversation, do not cut the conversation short. Create an environment so that those who have to leave can do so without disrupting the flow of the conversation and feeling bad about having to leave before closure.

establish the ground rules.
Each time you do one of these activities, begin with a review and discussion of the ground rules for our conduct: elicit additional rules from the participants, ask for consensus on accepting the ground rules, post the ground rules in a conspicuous place where everyone can see and refer to them.

allow time for debriefing and closure at the end of each session.
The power of many of these activities lies in the active processing of the participant’s experiences. Start each session with a review of the goals and objectives for the sessions and the ongoing work. Set aside time at the end of each session for debriefing (encourage the participants to share their thoughts and feelings about the session and evaluate its effectiveness) and closure (pull together the key lessons from the experience and before everyone leaves, pose a question, share an inspiring story, set a task, etc.).

Remember

“Diversity is effortful. It's not what comes naturally to us, because what comes naturally is the expression of our own culture. Our task is to create a future that welcomes the expression of all cultures within our communities.”

Eric Jolly
Acknowledgements

Many thanks to Kathy Owen, who created the core of this handbook. Her vision and dedication made this much-needed handbook a reality.

The evolution of this handbook was driven by a cadre of past and present YouthALIVE! Network members who have committed their time and energy to developing their skills as diversity trainers. In many senses, this is handbook is a milestone in their continuing efforts to help the museum field build a Community Standard.

Winston Berkel, Jr.  Darlene Librero
Dean Briere            Diane Miller
Draco Forte            Nina Nolan
Kathy France           Virginia Otts
Ron Fricke             David Penn
Juile Johnson          Janice Siska Hejlmgren
Teresa Gonzalez-White  Gaylyn Walker
Denise Howard          Bobby Welch

This handbook is dedicated in memory of Gwendolyn Greenwood.
Communication Skills
# Generic Workshop Design

These components are important elements of any successful interactive session. If you decide to incorporate some combination of the following activities into a full workshop (lasting several hours in length), try to include each of the components listed below.

<table>
<thead>
<tr>
<th>Component</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Needs Assessment</td>
<td>Should be conducted prior to the preparation of the design, but may be conducted with difficulty) at the beginning of the training.</td>
</tr>
<tr>
<td>Climate Setting</td>
<td>Introductory remarks and opening exercises should be carefully designed to build trust, encourage people to talk, and establish guidelines and a safe atmosphere for the workshop. It is here that you should also state your working assumptions about the topic and establish credibility as a session leader/facilitator by giving information about yourself that is relevant.</td>
</tr>
<tr>
<td>Information component</td>
<td>Should include historical, political, economic, and/or sociological information about the diversity topic and any related area. Definitions of important words/terms should be given. Handouts and materials are important to back up your didactics.</td>
</tr>
<tr>
<td>Experiential Component</td>
<td>This component should be included throughout the workshops in varied forms: role plays, small group discussions, working in pairs, etc.</td>
</tr>
<tr>
<td>Action Component</td>
<td>Develop something concrete that people can actually do when they leave the workshop. Preferably the “action plan” should be developed by the participant near the end of the workshop, e.g. network with others, conviction to speak out against hateful remarks/jokes, etc. It’s a good practice to ask the participant to write the plan down on paper or tell another person what he or she intends to do.</td>
</tr>
<tr>
<td>Discussion</td>
<td>This step helps participants process the experience in a safe environment where he or she can questions to understand.</td>
</tr>
<tr>
<td>Closure Component</td>
<td>Design a short, but precise, upbeat closing for the workshop. It is extremely important to send people away feeling “finished with the day” and hopeful.</td>
</tr>
<tr>
<td>Evaluation</td>
<td>It is crucial to get feedback (written or verbal) before participants leave the workshop. Be sure to explain that their feedback is important to you, and that you learn from it.</td>
</tr>
</tbody>
</table>

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It isn't necessary to include each component in every workshop (e.g. a needs assessment can probably be conducted once); however, you should try to include the experiential to evaluation components to make the experience well-rounded.

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Taken from The Equity Consulting Group's Training of Diversity Trainers curriculum
Begin each workshop or diversity-focused session with a review of the guidelines-for-getting-the-most-out-of-the-workshop. It is important to let the participants take ownership of the guidelines. Use the guidelines listed below, or, if you have time, elicit a set of guidelines from the participants (make sure that all the points below are covered).

* Confidentiality/Amnesty
* Respect
* No “zaps”
* Personalize knowledge
* Value risk-taking/the right to pass
* Permission to make mistakes
* Acknowledge emotion
* Assume the best intention

OR

* No Shaming
* No Blaming
* No Attacking

---

Establishing guidelines needs to be done at the beginning of each workshop—to add some variety to the process, ask the participants to establish the guidelines.
Check-In

Check-in is a specific time for participants to reflect on their own thoughts, insights, ideas, and feelings.

It is not a time for dialogue or response from the participants. However, the leader may refer back to check-in comments if they present a learning opportunity for the group and they fit into the curriculum for the day.

It is not a time for critique of the program.

Encourage inclusive participation and balanced air time. Remind participants that their thoughts, feelings, and insights are important to the group, but do not pressure anyone to speak.

Don’t be afraid of silence, it gives people the opportunity to reflect and form their thoughts into what they might want to share with the other participants.

Introduce the concept and explain the process of check-ins to the group as soon as possible. Use a check-in whenever group interaction seems to be getting a little tense.

Taken from The Equity Consulting Group’s Training of Diversity Trainers curriculum
Basic Rules for Leaders

These rules can help you center and prepare yourself.

1. Check-in — Reflect on your own thoughts, feelings, ideas and insights

2. Know who you are: class, ethnic, gender background. Know what you bring to the table: identify your name and claim your own background.

3. Listen with focused, undivided, loving attention.

4. Know the business case for inclusion. Do your homework on the group or organization. Know the culture, language, and unwritten rules of the organization. Translate it for each group or organization with whom you're working.

5. Stay objective. Stay out of polarization, politics, and gossip.


7. Drop the baggage accumulated from times when you have experienced discrimination or powerlessness. Do whatever it takes to get over it for yourself before you begin a workshop.

These are very important details to attend to before you actually meet with the workshop participants. For a more detailed description on developing your skills, see the competencies on pp. 52-54.

Taken from The Equity Consulting Group’s Training of Diversity Trainers curriculum
Listening Skills

Listening is the first learned, most used, and yet least taught skill. It is a fundamental skill in helping to de-escalate mounting conflict. It helps defuse the anger and hostility of people who are upset.

More likely than not, we spend more waking hours engaged in listening than any other activity and yet listening skills are rarely addressed in a curriculum. People tend to tell others to listen, but rarely instruct them how to listen.

The ability to listen effectively is essential. It affects the quality of friendships. It affects the closeness of a family. It affects the success of people at school and at work. How we listen is especially important when communicating with people from different cultural backgrounds.

**Techniques for active listening**

1. **Be attentive to the speaker.**
   Use body language—face the speaker, lean forward, nod—to show that you are listening. Do not offer advice, give suggestions, or interrupt. Do not bring up your own experiences.

2. **Encourage** the other person to keep talking. Show that you are interested in what they’re saying.

3. **Ask** questions to get more information or to better understand the problem.

4. **Reframe**, in your own words, the basic facts and feelings you have heard.

5. **Sum up** the key ideas and feelings you have heard from the speaker, making sure to include their basic interests or concerns but not all the details.

Remember how we communicate differs from culture to culture. Direct, sustained eye contact is a sign of attentive listening in one culture, but a sign of disrespect in another culture.
The Importance of Clearing Your Mind to Listen

A Japanese Zen master received a professor who wanted to know about Zen philosophy. As the Zen master served tea, he poured his visitor's cup full and kept pouring. The professor watched the tea overflow until he could no longer restrain himself. "It is overfull. No more will go in!"
"Like this cup," the Zen master said, "you are full of your opinions and ideas. How can you know Zen unless you empty your cup?"

Discuss this story.
What is it saying?
Why is it important?
Can you think of a time when this would be useful? Why or why not?
**Being Attentive Exercise**

**Purpose**
To examine and practice how body language impacts active listening.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Flip chart</td>
<td>• About 10 minutes per</td>
</tr>
<tr>
<td>• Markers</td>
<td>trio</td>
</tr>
</tbody>
</table>

**Procedure:**

Explain that an essential part of listening actively is showing that you are being attentive. Body language: posture, eye contact, gestures, and body positions all tell the speaker whether or not you are paying attention to him/her.

1. Ask the group to brainstorm a list of all the things you can do with your body to make someone wonder if you are paying attention. Write them so that everyone can see them.

2. Ask the group to brainstorm a list of all the things you can do with your body to reassure someone that you are paying attention. Write them on the board or a piece of paper that everyone can see.

3. Have the participants divide into groups of three, one will be the speaker, one, the listener, and one, the observer.

4. Instruct the speakers to talk about something that matters to them for two or three minutes. The listeners should say nothing, but practice their best attentive body “talk”.

5. Have the observers take notes of the ways the listener used his/her body to show he/she was paying attention, and also, the ways the listener’s body was inattentive. The observers should share their observations to the speaker and listener.

**Discuss**
the specific ways that attentive body “talk” is difficult and the ways in which it is easy.

*This is an excellent forum to discuss the concept of appropriate communication skills. Ask the participants to discuss if the listening skills that they use with friends are appropriate with an employer.*
Listening Triads Exercise

Purpose
To examine and practice specific strategies for active listening.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 role/participant</td>
<td>About 10 minutes per turn</td>
</tr>
<tr>
<td>Note pads</td>
<td></td>
</tr>
<tr>
<td>Pencils/pens</td>
<td></td>
</tr>
</tbody>
</table>

Procedure:
Have the group break into groups of three. Each group should have one speaker, one listener and one observer. If there is time, be sure that each person in each group has a chance to be speaker, listener and observer.

Speaker's Role
Talk about something that is important to you—something that has either upset you or excited you. You have two minutes.

Listener's Role
Your job is to listen in ways that show the speaker you are listening actively. Try to use all of the following skills.
1. Be attentive with your body
2. Don't interrupt the speaker
3. Encourage the speaker to talk
4. Ask tell-me-more questions
5. Reframe the facts and feelings. Be neutral if what you hear is negative.
6. Summarize the main points of what you have heard at the end.

Observer's Role
You are to note the specific ways that the listener used good listening skills.
1. What kind of "body talk", that is, non-verbal listening, did the listener use?
2. How did the listener encourage the speaker to continue talking?
3. How did the listener use questions to ask the speaker to give more detail?
4. How did the listener reframe the thoughts and feelings of the speaker?
5. How accurate was the listener's summary at the end?

Point out that the most important aspect of active listening is not to judge what the other person is saying—like the Zen master advises, one must clear one's mind of all one's own thoughts and focus on what the other person has to say. Even if you disagree with what is being said, it is possible to listen respectfully and still disagree with someone.
Close

Ask why the group thinks active listening is important, especially when talking about difficult subjects. Make sure that the following points are brought out:

✓ The way someone listens can dramatically affect the speaker’s attitude and behavior as well as the quantity and quality of information the listener receives.

✓ It is important to attend to a speaker’s non-verbal cues.

✓ What the speaker may not say in words will come across loudly through body language.

✓ When people are not listened to, they are likely to react in angry, upset ways.

✓ It is easy to lose someone’s trust when he or she feels they’re not being heard.
Communication Stoppers

Judging

* Criticizing
  Negative evaluation of other person's actions or attitudes. "Well you certainly brought that on yourself."

* Name Calling
  Putting down or stereotyping the other person. "Just like a woman." "What a dope!" "You eggheads."

* Diagnosing
  Playing amateur psychiatrist. "I know why you did that—you're just trying to irritate me."

* Praising evaluatively
  Positive judgement of another person. "You're such a good girl, much nicer than your sister."

Sending solutions

* Ordering
  Commanding what you want done. "You'll do your homework right now because I said so."

* Threatening
  Trying to control by warning of negative consequences. "You'll do it or else!"

* Moralizing
  Telling the other person what they should do. "You ought to tell her you're sorry."

* Excessive or Inappropriate questioning
  Sounding like an investigator or using close-ended questions. "Why did you do that?"

* Advising
  Giving the other person a solution to their problem. "If I were you I'd..." "That's an easy one to solve."

Avoiding the other's concerns

* Diverting
  Trying to distract the person from their problems. "Don't dwell on it." "You think you've got it bad?!? Let me tell you..."

* Logical argument
  Attempting to convince with facts or logic. "There's no reason to panic. Look at..."

* Reassuring
  Trying to stop the person from feeling negative emotions. "Don't worry, it'll work out in the end."

This list illustrates some of the many ways a conversation can be stopped cold. Consider copying it so the participants can use it with the preceding or the following exercises.
Listening Exercises

Purpose
To examine and practice specific strategies for active listening.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flip chart</td>
<td>About 5 minutes per activity</td>
</tr>
<tr>
<td>Markers</td>
<td></td>
</tr>
</tbody>
</table>

These exercises can be done at different times, in a different order.

Encouraging
Write the sentences below on a flip chart. Ask the participants to respond to each of the statements to encourage the speaker to keep talking. Ask the participants to share their responses with each other. Review responses as a group and use Listening Skills on page 1 to critique.

Example
Speaker: I'm not going to say anymore about it.
Listener: I'm interested, tell me a little more.

Speaker: She's always saying things. I don't really want to talk about it. It's too embarrassing.

Listener:

Speaker: I can't tell you much. He won't ever speak to me.
Listener:

Questioning
Write the sentences below on a flip chart. Ask the participants to respond to each of the statements so they can get more information and understand the speaker better. Repeat the steps listed above for discussion.

Example
Speaker: She's always putting me down.
Listener: Could you tell me more specifically what happens?

Speaker: My sister is always ratting on me. No matter what I do, good or bad, I get ratted on.
Listener:

Speaker: He's always so mean to me.
Listener:

Be sure to discuss the responses that the participants think are the best. Help them process the experience so they will recognize and understand the characteristics of good questions.
How to Listen for Feelings

Remind participants that active listening is also the ability to hear the underlying feelings or emotions that a speaker is expressing, not just the factual content.

Point out that feelings are different than thoughts—feelings are physical reactions one actually feels in your body. Sometimes feelings and thoughts come so closely together that it is difficult to separate them. Thoughts are the ideas your brain has about the physical sensations that you are feeling. Remember that:

- everyone has feelings.
- feelings are sensations in your body.
- feelings are a normal, natural part of being alive.
- feelings are neither right nor wrong.
- different people often have different feelings about the same thing.

Feelings usually cause other feelings. For example, anger usually comes after feeling hurt, rejected, embarrassed, afraid. Anger is a reaction to feeling vulnerable, in some senses it is the human equivalent of an animal's teeth and claws.

Often when someone is asked what he or she feels, he or she will state a thought instead. Thoughts are what we think about our feelings—our opinions and conclusions. For example, “I felt like punching Harry when he took my paper.” “Punching him” is not a feeling. The person might have felt frustrated, surprised, irritated, or all three, and these led to his or her feeling angry.

Think how much easier it is to tell someone you are angry with them than it is to say you are jealous of them or they hurt your feelings.

A statement that begins with “I feel that” or “I feel like” can often be a thought.

I feel that you don’t understand me. Thought
I feel lonely. Feeling
I feel like he should leave me alone. Thought
I feel embarrassed. Feeling

This is an important skill for a discussion leader. Be sure you’re comfortable with the differences between thoughts and feelings if you’re going to review this with your participants.
Open-ended and non-judgmental questions help people talk about difficult issues and not feel that they have to justify themselves.

An open-ended question cannot be answered with a “yes” or “no” answer. Instead of asking, “Did you start this argument?”, you would ask, “What happened?”

Closed-ended questions, which can be answered “yes” or “no”, do not help gather much information and do not encourage people to talk freely.

Non-judgmental questions or requests do not imply blame or guilt. Instead of asking, “Why do you believe that?”, you would say, “Tell me about ____.”

“Why” and “Did you” questions can sound as if you were reprimanding someone. It is important not to take anyone’s side, or to seem as if you are trying to determine who is right or wrong. People should feel that you are being fair and listening equally to all of them.

Open-ended, non-judgmental questions help you:

1. Get more information
2. Clarify – or better understand – the issues
3. Decide which issues are most important
4. See if everyone understand the points of view and feelings expressed.
5. Explore people’s needs and interests.

Like all skills, this one will take practice. See the exercise on p. 18.
A Riddle

Purpose
To show that pointed, close-ended questions do not help gather as much information as open-ended questions.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flip chart</td>
<td>About 10-15 minutes</td>
</tr>
<tr>
<td>Marker</td>
<td></td>
</tr>
</tbody>
</table>

Procedure:
1. Read the riddle below for the group. Tell them that they can only ask close-ended, yes/no questions to try to find the answer to the riddle.

   A man was headed home, when he saw a mask. so he turned around and went back the way he came.

2. After they have asked 20 or so questions, stop and ask them what they have learned from their questioning so far. It probably won’t be very much, so don’t be surprised.

3. Tell them to ask the most open-ended question they can think of.

Review the difference between close and open-ended questions (see p. 16) with participants before doing this exercise.

ANSWER
The man is a baseball player trying to score a home run.
Recognizing Open-Ended Questions

Open-ended questions will encourage the speaker to give more information and a longer answer. Key words are: How, When, What.

Why or Did you can sound blaming and should be avoided. Direct questions invite a 'yes' or 'no' or a one-word response and can guide the speaker toward making choices and clarifying issues. Circle the "O" if the question is open-ended or circle the "D" if the question is direct. Then rewrite the direct questions to open-ended questions.

0 D 1. Tell me about your problem.

0 D 2. What happened next?

0 D 3. Did you insult him first?

0 D 4. Did you go out of the building for lunch?

0 D 5. Why didn’t you speak more politely?

0 D 6. How would you like things to be resolved between you?

0 D 7. When did that happen?

0 D 8. Would you like to cooperate with each other?

0 D 9. Would it work if you both agreed to stop yelling?

0 D 10. Did you mean to say you were talking to someone else?

Discussion:
What are the advantages or disadvantages of the open-ended question? Discuss possible different responses to each form of questioning.

The correct answers are: 1-0; 2-0; 3-D; 4-D; 5-D; 6-0; 7-0; 8-D; 9-D; 10-D

Adapted from New Mexico Center for Dispute Resolution, 1992
Open-ended Neutral Questions

Open-ended neutral questions encourage the speaker to explain things more completely than pointed questions will. Open-ended neutral questions do not place blame and avoid putting the speaker on the defensive.

A. Open-ended neutral questions can be used to find the facts.
   Examples:
   “Tell me more about ____.”
   “When was it that you ____?”
   “How did that happen ____?”

B. Open-ended questions can be used to find out the speaker's real interests.
   Examples:
   “What bothers you the most about what happened?”
   “What are you most concerned about?”

C. Open-ended neutral questions can be used to help the listener understand exactly what is being said.
   Examples:
   “You said ____ , can you tell me what you meant?”
   “When you said ____ , what did you mean?”
   “You spoke of ____ , can you be more specific?”
   “Help me understand what you meant by ____ .”

D. Open-ended neutral questions can be used when people have said different things.
   Examples:
   “First you said ____ just now I heard you say ____ , can you explain?”
   “I heard you (person #1) say ____ and yet you (person #2) said ____ , could you help me understand?”

E. Open-ended neutral questions can be used to explore the consequences of a particular position or solution.
   Examples:
   “If you do ____ , what do you think will happen?”
   “How do you think ____ would change things?”

These are excellent strategies that can help keep the conversation on a positive focus. Use these as fall back until you've developed your own set of questions.
Open-ended Neutral Questions Exercise

After reading what each person said, write the best open-ended, neutral question to encourage that person to tell you more.

1. “I was just trying to do something and he wouldn’t let me.”

2. “I want her to mind her own business and never speak to me.”

3. “I’m upset about all the things they’ve done to me recently.”

4. “I’m tired of trying to explain things to him over and over.”

5. “You can’t believe her when she says I insulted her first. She started it.”

6. “I feel like punching him and getting it over with.”

Ask the participants to review their responses in pairs and choose the best one. Then, ask 2 pairs to work together and choose the best response. Continue until you have 1 group.
Reframing

Reframing is one of the most effective strategies that a listener can use to make a speaker feel understood. It fosters trust and the true sharing of experiences.

Reframing means saying back concisely what the speaker has said—both feelings and facts—trying to leave out negative words and not to blame anyone.

For example, if someone complains that “Sasha hit me first, so I had to hit her back”, you reframe, “You felt you had to defend yourself, because you were hit.”

<table>
<thead>
<tr>
<th>Reframing</th>
<th>What happened (you were hit)</th>
</tr>
</thead>
<tbody>
<tr>
<td>From</td>
<td>Who did it (Sasha)</td>
</tr>
<tr>
<td></td>
<td>is the basic skill of reframing.</td>
</tr>
</tbody>
</table>

More reframing techniques are discussed in Positions and Interests.

Important note:
Anger is a defensive feeling that appears when a person feels vulnerable. Usually, another feeling such as: embarrassment, frustration, fear, grief, comes first and then produces the anger as protection. Therefore, when reframing always use the basic emotion that caused the anger.
For example, if someone says, “I was so angry when Sam threatened me, I was ready to kill him”, you would reframe it by saying “You were upset when you were threatened”.

Practice basic reframing using the following statements:

1. I am furious with Delano. He’s always teasing me and pulling my hair.
2. She can’t keep her mouth shut. She talks about my business all the time.
3. They leave me out of everything. They make me mad, they’re so stupid.
4. Anna took my pencil without asking.
5. I want him to stop putting things in my hair. Tell him to leave me alone.
6. Toya smacked right into me. She made me so angry I wanted to steal her.
7. She got in my face and called my mother a name.

Reframing is a skill that requires practice. Make sure you’re comfortable with this concept before presenting it in a workshop.
Reframing Neutral Language Exercise

It is important to understand what needs to be left out when reframing a statement neutrally.

**Being neutral means not making judgments or giving suggestions.**

Read these non-neutral statements. Circle the “S” if the statement is a suggestion or the “J” if the statement is a judgment. Then rewrite the statements so they are neutral.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>S</td>
<td>J</td>
<td>1. It sounds as if you were being awfully mean to him.</td>
</tr>
<tr>
<td>S</td>
<td>J</td>
<td>2. That was a dumb thing to do. Why didn’t you stop?</td>
</tr>
<tr>
<td>S</td>
<td>J</td>
<td>3. I think the two of you ought to be friends again.</td>
</tr>
<tr>
<td>S</td>
<td>J</td>
<td>4. It seems one of you must be not telling the truth.</td>
</tr>
<tr>
<td>S</td>
<td>J</td>
<td>5. Do you think you could stop teasing her so much?</td>
</tr>
<tr>
<td>S</td>
<td>J</td>
<td>6. I’m not sure why you’re fighting over something so petty.</td>
</tr>
</tbody>
</table>

The correct answers are: 1-J; 2-J; 3-S; 4-S; 5-J; 6-J.
**Positions and Interests**

A position is a solution—a non-negotiable demand and can only be satisfied in one way—by having the demand met.  
*Mother to daughter:* “You are not leaving this house after dark”.

An interest is an underlying need. Human needs, concerns and values motivate each person in a disagreement.  
*Mother to daughter:* “I am worried about your safety when it’s dark on the streets.”

Looking at a person’s interests opens up a variety of ways to resolve an issue. In this case the mother might agree to let her daughter go out if she:

* had someone else with her,
* were going outside to specific safe places,
* were going to walk only on certain streets to get to a friend’s house.

Any of these solutions would meet the mother’s basic interest in her daughter’s safety.

Most conflicts begin because people are trying to meet their basic needs. We might think that people or situations cause us to act the way we do, but we act the way we do because we are trying to meet the basic need we have for:

* safety
* belonging
* self-respect and the respect of others
* self-fulfillment

Our need for safety is met by a sense of security, a stable environment, a feeling of protection, a sense of order, law, limits, freedom of choice, freedom from fear, anxiety or chaos.

Our need for belonging is met by having and maintaining relationships with others where we have the opportunity to love, share, and cooperate—to trust family, friends, neighbors, groups we belong to, city and country leaders.

Our need for self-respect and the respect of others is met by a sense of accomplishment, sense of adequacy, sense of competence, esteem of others, independence, reputation, recognition by others.

See “Maslow’s Hierarchy of Needs” on p. 62 for more background. Also look at the Models on pp. 59-60 to help build an understanding of where people may be coming from.
Our need for self-fulfillment is met and measured by achievement, by the fulfillment of abilities, talents, and self, by accomplishing what you set out to do.

According to psychologist, Abraham Maslow, we are all born with these same basic needs which start with basic safety needs and, if these needs are met, move through the needs for belonging, self-respect, respect from others toward self-fulfillment.

However, we may choose to meet these needs in different ways from other people and that may be a source of conflict.
**Identifying Interests and Needs Exercise**

In the following exercise, the position of one disputant is stated. Have the group try to identify the underlying interests.

Example:

<table>
<thead>
<tr>
<th>Position</th>
<th>Underlying needs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parent to daughter: I don’t want you to go out after dark.</td>
<td>Parent wants child to be safe from harm—safety needs. She may not want to get a reputation as an unconcerned mother—need for respect</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Position</th>
<th>Underlying needs</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Adolescent:</strong> I don’t want him to talk to me that way again</td>
<td></td>
</tr>
<tr>
<td><strong>2. Sister:</strong> I’m never lending you anything any more.</td>
<td></td>
</tr>
<tr>
<td><strong>3. Student:</strong> You never help when we have an assignment together. I won’t work with you from now on.</td>
<td></td>
</tr>
<tr>
<td><strong>4. Teacher:</strong> Class, you will stay in for recess if you don’t stop talking.</td>
<td></td>
</tr>
<tr>
<td>Position</td>
<td>Underlying needs</td>
</tr>
<tr>
<td>-------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>5. <strong>Principal</strong>: You are going to be suspended if you threaten anyone.</td>
<td></td>
</tr>
<tr>
<td>6. <strong>Teacher</strong>: I'm going to report you to the office if you don't get to class on time.</td>
<td></td>
</tr>
<tr>
<td>7. <strong>Security guard</strong>: I'm going to take that letter opener from you now.</td>
<td></td>
</tr>
<tr>
<td>8. <strong>Friend</strong>: I am never going to confide in you again.</td>
<td></td>
</tr>
<tr>
<td>9. <strong>Older brother</strong>: I don't want you on my team again. You don't do enough work.</td>
<td></td>
</tr>
<tr>
<td>10. <strong>Supervisor</strong>: I want him out of my group. All he does is disrupt the others who are trying to work.</td>
<td></td>
</tr>
</tbody>
</table>
**Sending Effective I-Messages**

When we have strong feelings especially in a disagreement, we often use “you-messages”. These statements start with “you” and have a high probability of:

- putting them down
- making them feel guilty
- making them feel their needs are unimportant
- putting them on the defensive
- making them resist change
- making anger grow instead of shrink

**Examples of You-Messages are:**

**A. Orders or commands**  
Examples:  
“Don’t eat in here.” “Get in the car.”

**B. Blaming or name-calling**  
Examples:  
“You act like a baby.” “You’re driving me crazy.”

**C. Solutions**  
Examples:  
“You should forget that idea.” “You’d better stop that now.”

**D. “If-then” threats**  
Examples:  
“If you don’t ___ then I will ___.”

You-Messages do not give responsibility for behavior change to the other person. They act as demands which are often resisted.

I-Messages, on the other hand, enable the speaker to express the impact that other people’s behavior has on them without making the listener feel criticized or defensive. They are a way of saying what the speaker does not like without making the listener feel terrible or incapable. I-Messages give the listener the option of deciding whether to change his or her behavior. The speaker is saying, “Here is how I feel about what you are doing and I am trusting you to decide what change you will make in your behavior.”

Strong feelings can be expressed without making the conflict worse by using “I-messages”. In using “I-messages” the speaker...
tells his or her feelings about the situation without accusing or blaming.

**A listener is more likely to listen if the speaker uses “I-messages”.

How to construct an I-Message

I feel _____ (use a feeling other than angry or mad—do not blame)

+ when _______ (neutral description of specific behavior)

+ because _______ (specific effect on you)

Instead of “You ☐ ☐ ☐ ☐, don’t you talk about my sister that way!”

Use an I-message. Begin with “I was hurt...”

The I-feel part should use a word or two that describes the feelings of the person speaking. Remind the class that anger is always caused by another feeling first—fear, embarrassment, hurt, and that they should use the precise underlying feeling, not the words angry, mad or furious.

The when part should be followed by a description of the event or person’s behavior which is specific and does not blame or try to shame the other person. Words that imply judgement may cause the person to be defensive or deny what happened.

“...when I heard you tell Latoya that my sister was stupid.”

The because part should tell what specific effect the event or behavior had on the speaker. It should tell why the speaker feels the way he/she does, and perhaps, what the speaker would like to see happen.

“I don’t expect that from you because you are my friend.”

How you construct an I-Message will depend on the situation. Sometimes you will change the order in which you give the parts of the messages and sometimes you will only say one or two of the parts. The important thing to remember is that the I-Message should focus on you, not on the listener.

It should state the impact the situation has on you, your feelings and what you want, rather than placing blame on the listener.
**I-Messages** get easier to use with practice. Once you are in the habit of using them, you will find that people are more willing to do what you want them to do. **I-Messages** work especially well if you are worried that the person you are asking for something might get angry. They are a good way of defusing tense situations.

<table>
<thead>
<tr>
<th>Ask</th>
<th>the group to imagine someone asking them to stop doing something in ways that would cause them to not want to stop. Make a list. Analyze what it is about these ways that does not work.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ask</td>
<td>them to think of all the ways a person might ask them to stop doing something that might work—that would make them feel like stopping. Make a list. Analyze what does work.</td>
</tr>
</tbody>
</table>

Have the group practice sending **I-Messages** in pairs or in groups with some people as observers. Use the I-Message Exercises on the next page.
I-Messages Role Play

This role play can be used to show the effectiveness of I-Messages.

Xerox the roles below and cut them apart.

1. Break the group into pairs and give each pair half the role play. Have them read their parts and first try to work the problem out using You-Messages, blaming the other person and calling names.

2. Stop the role play after 3 or so minutes, and ask if they were able to resolve the problem. Ask why not?

3. Then have them try to resolve the problem again, this time using I-Messages, talking about the impact the problem has on them and how it makes them feel.

4. Stop the role play and ask if they were able to resolve it this time. Ask what the difference was. Which kind of message made it easier to talk to one another and why?

YouthALIVE! Teen

You are very upset. Your supervisor at the museum does not understand that you have school work to get done and younger siblings to take care of. Your mother will often tell you at the last minute that you have to stay and baby-sit while she runs a quick errand. You love the YouthALIVE! program and want very much to be a part of it. Your up-tight supervisor won’t accept the fact that sometimes you have to be late and you are more than willing to stay late to make up lost time. You hope that all your bosses are not so rigid.

Supervisor

You have almost had it with one of the YouthALIVE! teens. He/she is never on time and is always full of excuses. You feel he/she does not care much about the program, has no sense of good work habits, and is not contributing. You have tried to point this out to him/her and always seem to get a lot of excuses and whining. You are not happy with his/her saying he/she will stay late, because, sometimes you have to leave and do not want him/her at the museum without your supervision. You just wish the he/she would take his/her schedule seriously.
Create an I-message you might use in each of these circumstances:

1. You overhear your friend, Tommy, saying you are a fool.

2. The person next to you is talking while you’re trying to listen to someone give directions.

3. Your brother allows your Giga-Pet to die.

4. Your supervisor yells at you for throwing paper, but you didn’t do it.

5. You and a good friend have made plans to do something, when you catch up with her, she says, “Oops, sorry, I’ve made plans to go to someone else’s house”.

6. Someone running down the hall bumps into you hard.

7. Your sister has borrowed one of your sweaters without asking and returns it with a big spot on it.

8. Your mother is about to lecture you about coming home from school on time before asking why you were late.


10. Your teacher seems never to call on you when you raise your hand, and always calls on you when you’re not ready.

11. Your father is yelling at you to clean up the kitchen and laundry. This is the third straight day you’ve had to clean both spaces and no one is helping.

12. You are in the library trying to complete an assignment for next period and a group of boys is talking very loudly. One of them bumps into you while horsing around with his buddies, and you are having a very hard time completing your assignment.

Ask the participants to use the criteria on p. 24 (How to Construct an I-Message) to critique each other’s I-Messages.
Interviews

Interviewing is a technique that promotes clear thinking. It allows the listener to gain tremendous insight into his or her colleague's mind frame, his or her own perspective, and even the process itself. The interview is an opportunity to ventilate emotion, which inevitably accompanies the change process. Very often, once feelings are released, individuals have a clearer perspective and can think and act more rationally.

Guidelines for Interviews

* Give complete and supportive attention to the person who is speaking.

* Interviewees can express any emotion. Continue to give undivided, supportive attention.

* Interviews are completely confidential. Not one single aspect of an interview may be brought up again. This also means that the second/third interviewee may not refer to something that was said previously.

* Do not inquire outside of the interview about any of the material interviewees discussed.

Procedure

1. Work in pairs (or triads) with one person at a time being interviewed.

2. Divide allocated time in half (or 3 ways for triads). Tell the participants that each person will have the designated amount of time to speak and that you will signal when their time is elapsed.

3. End the interviews with each person giving an appreciation of self or someone else.

CAVEAT

Be sure to explain that the term "interview" is not a precise description of what this process entails. The point of this technique is to allow the speaker to "vent"; the listener/s should not feel obligated to compel the speaker.
Appreciations

This technique helps participants keep a positive perspective on their peers and themselves. While explaining this technique to participants, be sure to point out that listening is an integral part of giving a legitimate appreciation.

Guidelines for Giving Appreciations

* Give an appreciation that is real and personal.

* Focus your appreciation on contributions, thinking, comments, actions, etc. rather than on appearances, clothing, etc.

* Make only positive statements.

Guidelines for Receiving Appreciations

* Do not make comments in response to the appreciation—just listen to it.

* Try to listen with openness and do not let yourself discount any of the appreciation.

Appreciations are a difficult technique because we are accustomed to responding to what people say to us. This is a very useful technique for keeping participants vested in the process.
Diversity Exercises
Four Discussion Forums

Purpose
To allow people to discuss a variety of questions with different partners using a variety of energizing forums.
Questions for these discussion forums might be:
* What do you like about being involved with a museum? What is hard for you?
* If you could give the museum a gift (never mind expense or impracticality) what would it be and why?
* Think of a Minimum Time you wanted to know someone because of their looks. Think of a Minimum Time you wanted to avoid someone because of their looks. Are there any similarities between the two situations? Looking back on it were your judgments correct?

Discussion Forum #1
Concentric Circles

<table>
<thead>
<tr>
<th>Materials</th>
<th>Minimum Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>• none</td>
<td>• 15 minutes</td>
</tr>
</tbody>
</table>

Procedure
1. Arrange the group in two circles, one inside the other, with the two circles facing one another. Each person should have someone facing them.
2. Ask each pair to answer the first question and then ask the inner circle to move one person to the right and answer the next question with a new partner and so forth until all questions are answered.

Close
Ask the group to share something they learned, relearned, been surprised by, or had given them new insights.

Discussion Forum #2
Mingle, Mingle, Mingle

<table>
<thead>
<tr>
<th>Materials</th>
<th>Minimum Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>• none</td>
<td>• 15 minutes</td>
</tr>
</tbody>
</table>

Procedure
1. Have the group stand in the middle of the space being used.
2. Start clapping and singing “mingle, mingle, mingle” to a catchy tune, encourage the group to you. Call out a number and ask the participants to form a group of that number with the people nearest them. Ask a question and allow enough time for each member of the group to answer the question and perhaps discuss the issue for a moment or two.
3. Start the clapping and singing again and call out a different number. Participants should then form a group of that number and answer your next question. Repeat the process as often as you have questions for the group to answer.

Close
Ask the participants to:
* describe how they formed their groups.
* share something they learned, relearned, found surprising, or gave them new insights.

Discussion Forum #3
Ideological Continuum
This is also a good way to get feedback on how a group is feeling at the moment. You could ask questions such as, “How do you feel about being here right now?” “Shall we take a break now or later”?

<table>
<thead>
<tr>
<th>Materials</th>
<th>Minimum Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tape or ribbon</td>
<td>15-20 minutes</td>
</tr>
</tbody>
</table>

Procedure
1. Place the tape or ribbon on the floor and ask the participants to array themselves along the line according to how each of them would answer the question being posed to them. The extremes would be at each end of the line. If there isn’t sufficient floor space, you can use wall space and have people put post-it notes with their names along the tape or ribbon.

   *For example, ask “which of you thinks cats make better pets than dogs?” The people who believe strongly that cats are best stand at one end of the line and those who believe strongly that dogs are best stand at the other end. Those people who felt both dogs and cats had their good points stand somewhere in the middle.*

2. Have people standing at the extreme ends share what they think about the issue. Have some people from the middle share. The power of the continuum is that people can stand where they believe. It promotes dialogue.

3. You can close in a variety of ways:
   a. You can count the numbers and use it to vote on an issue.
   b. You can allow everyone to express their opinion or you can ask representatives from various parts of the line to discuss the issue, after which you might ask people, after hearing the discussion, they would like to change their spot on the line.
   c. You can break the line into groups and continue the discussion and ask for recommendations from each group.
Discussion Forum #4
Descriptions
This exercise can be a creative, non-confrontational look at how the group sees itself or how it views the world. It can demonstrate the diversity of points of view and generate interesting discussions.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Minimum Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paper and pens</td>
<td>20 minutes</td>
</tr>
</tbody>
</table>

Procedure:

1. Depending on the size of the group, have the participants get into groups of two or three.

2. Ask each group to describe an institution or an abstraction as a person. You would ask them to flesh out the description with details of looks, family and cultural background, schooling, virtues and/or vices. Encourage creativity.

   Examples of things to ask them to describe might be:
   - The museum
   - The Youth Alive Program
   - Racism
   - Sexism
   - Their neighborhood
   - Their city

Close
Pull out the things that were common to the descriptions and the things that were divergent. It can help the group look at the ways they see things differently and perhaps enable them to put them in some perspective.
Join the Circle

Purpose
Participants experience and discuss how it feels to be part of the majority and/or someone who wants to join by specifically focusing on the act of excluding others and being excluded. This exercise helps people experience the fundamental impact of exclusion and begin to understand that people get excluded for invalid reasons, reasons not based on merit, reasons that they have no control over and which attack their basic identity.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Minimum Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>• None</td>
<td>• 30 minutes</td>
</tr>
</tbody>
</table>

Procedure
1. Have people divide into groups of 8 to 10. Pick two people from each group and ask them to leave the room.
2. Explain to the groups in the room that their goal is to keep the two people who left the room from becoming part of their group. Instruct them to pick a topic and talk in a jovial, fun-loving manner, e.g. planning a party or special event works well. Tell them they can use any means necessary, verbal or non-verbal, to accomplish the task of keeping them out.
3. Go out to the people outside the room and explain that when they return to the room, their goal is to become part of the group they left. Tell them they can use any non-violent means necessary, verbal or non-verbal, to accomplish this task.
4. Bring the outsiders into the room and allow 5 or so minutes for the interaction to take place.
5. Reconvene everyone for a discussion session.

Discuss
Ask the outsiders:
* How did you feel being excluded from the group?
* How hard did you try to become part of the group?
* What techniques did you use to try to get in?
* What did the group do to keep you out?
* Did you accomplish your goal?
* As Minimum Time went on, did you feel more like giving up or more like trying harder?
* What conclusion can you draw from this?
* What did your behavior tell you about yourself? Were you surprised by the way you acted?

Ask the groups:
* How did you feel about excluding the outsiders?

Tell everyone that although they acted this way because they were instructed to, exclusionary behavior often occurs naturally due to group pressure—in other words, it happens quite frequently and we may not do anything to combat it.
Would you personally have let the outsiders in?
Would you personally have let the outsiders in?
Would you personally have let the outsiders in?

How far were you willing to go in keeping the outsiders out?

What did your behavior tell you about yourself? Were you surprised by the way you acted?

Close
Note that most people at some point in their lives have either excluded others (intentionally or unintentionally) or have felt excluded themselves. Ask the participants to notice how exclusion occurs in their everyday lives and consider strategies for interrupting it.

Follow-up
Ask the participants to talk about the times they excluded others and why; and the times they were excluded and why they think they were excluded.

Adapted from Diversity Icebreakers by Selma Myers and Jonamay Lambert

Consider ending this activity by using the Action Plan on page 49.
My Identity Pie Chart

Purpose
Participants increase awareness of their own cultural background, gain insight on their peers' cultural backgrounds, and raise awareness of the importance of group identity by seeing how it applies to each of us.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Minimum Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paper and pens</td>
<td>30 minutes</td>
</tr>
</tbody>
</table>

Procedure:
1. Working individually, ask participants to draw a large pie chart to identify the group affiliations that are important to their self-concept. Ask them to indicate the approximate importance of each group affiliation by the size of the slice of the pie that it is given.

2. They are designing a pie chart of themselves, encourage creativity, e.g. use symbols instead of words. Ask them to label each section of their pie chart and tell them not to write their name on the paper.
3. Collect all the pie charts and tape them randomly to the wall.
4. Ask the participants to identify the person depicted by each pie chart.

Discuss
Ask the group to talk about how they decided who was who by looking at the pie charts. Were some pie charts easier to guess than others? Why? What made it hard to guess?

Close
* Ask the group what they had learned: a) about themselves b) about the others.
* Did anything surprise them?
* Were they touched by anything?
Point out that it is human nature to want to belong to identify with a group and these group identities influence what we think and do.

Make sure that the participants understand that they are identifying group affiliations not things they like. Point out that you can change what you like, but not necessarily your group.
Follow-up
This exercise can turn into an art project. For instance, you could have the participants design a personal flag (or shield, or tee shirt, or web page, etc) that reflect their pie charts.

Because certain identities are relatively unimportant to us, we may overlook them in other people. Conversely, because certain identities are important to us, we may mistakenly assume that they are important to (and are recognized by) other people.

Adapted from Developing Competency to Manage Diversity, by Taylor Cox, Jr. and Ruby L. Beale
What's In A Name?

Purpose
To learn more about each other's cultural background.

**NOTE**
This can be a powerful exercise. Make sure that participants feel comfortable enough to share freely and provide plenty of time for discussion.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Minimum Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Flip chart</td>
<td>• 10 minutes for intro and discussion</td>
</tr>
<tr>
<td>• Markers</td>
<td>• 2 minutes/person</td>
</tr>
</tbody>
</table>

Procedure

1. Have each member of the group, one at a time, write their entire name on a blackboard or flipchart.

2. Have each participant answer the following questions:
   * Who gave you your name? Why?
   * What are its origins?
   * What does it mean?
   * Are you comfortable with it?
   * Is there anything else about your name you want to share?

Discuss
Were there any themes or similarities that the group discovered?

Close
Ask what the group learned or found interesting or surprising.
Lemons

Purpose
To experience what it takes to know an individual beyond the superficial characteristics that can lead to stereotyping.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Minimum Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Flip chart</td>
<td>• 30 minutes</td>
</tr>
<tr>
<td>• Markers</td>
<td></td>
</tr>
<tr>
<td>• 1 lemon/2 persons</td>
<td></td>
</tr>
<tr>
<td>objects can also be apples,</td>
<td></td>
</tr>
<tr>
<td>etc., items should be similar,</td>
<td></td>
</tr>
<tr>
<td>but not the same</td>
<td></td>
</tr>
</tbody>
</table>

Procedure
1. Write the following statements on a flip chart and then discuss them briefly with the participants.
   “Don’t judge a book by its cover”
   “Don’t judge a gift by its wrapping”
   “Don’t judge an album by its jacket”
   “Don’t judge a person by their looks”

2. Ask the group to look at the pile of lemons and describe their general characteristics—yellow, bumpy-skinned, oval, etc.

3. Divide the group into pairs and have each pair pick a lemon. Give the pairs time to get to know their lemon, encourage them to develop a life story for the lemon—pick a name, invent a childhood, devise a history. How did the lemon get to this room and what has this lemon lived through?

4. Ask each pair to share their lemon’s history with the others.

5. Ask each pair to return their lemon to the original pile.

6. Then allow each pair to go back to the pile to pick out their own lemon.

Discuss
Was it easy to pick out your own lemon? Why, or why not?

Close
What was interesting about this lesson?

Stereotyping, whether positive or negative, is the basis of prejudice and is often based on misconceptions and a lack of information. Frequently these misconceptions are based on a confusion between fact and inference, see page 61.
Let's Go Swimming

Purpose
To experience generating information about a group different from your own.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Minimum Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flip chart</td>
<td>30 minutes</td>
</tr>
<tr>
<td>Markers</td>
<td></td>
</tr>
</tbody>
</table>

Procedure
1. Share the following with the participants.
   - When people go swimming there are three distinct ways they approach the water:
     - The testers stick in a toe, then maybe another toe and after about 5 or 10 minutes they totally immerse themselves.
     - The waders enter the water without undue deliberation at a steady rate.
     - The plungers jump in immediately.

2. Have participants identify the group, Testers, Waders, or Plungers, they are a member of and meet with their groups in different parts of the room.

3. Give the groups these questions to answer by consensus.
   - How would your group describe each of the other groups?
   - How does your group describe itself?
   - If your group was competing against the other groups for a job, how would you compare yourselves to the other groups in order to get the job?
   - How does your group think each of the other groups describe themselves?
   - How does your group think the other groups describe your group?

Discuss
Have each group read a report on their answers to the above questions.

Close
Discuss if there was anything similar about the reports and why that might be true. What were the differences in the reports. If the groups' descriptions of each other were negative, point out that the directions did not instruct them to use negativity. Ask:
   - What do you think leads to this negativity? Why?

This exercise can lead to an interesting discussion of group behavior (think of a rivalry between sports fans of different teams).
Choices

Purpose
To experience some of the ways people make choices about whom to associate with.

NOTE
The important step is to encourage the participants to deconstruct the thinking they used to make their groups during the discussion stage.

Materials Minimum Time
• 20 minutes

Procedure
1. Your goal is to form work groups of three people. To do that, your task is to find people you think you want in your group.
2. Give the following instructions.
   After you have chosen one or more participants, find out if they share something in common with you, and start to establish the criteria for others to join. As the criteria become fixed, only those who fit can join your group.

Discuss
Reconvene to discuss the activity, ask:
* How did you feel during this exercise?
* Was it easy or hard? Were there any surprises?
* What factors entered into your decisions about whom to talk to?
   About whom to ask to join your group?
* What happened to the group as people joined it?
* How did you feel when you were included? Excluded?

Close
Point out that when people have a choice, the tendency may be to find others who seem to be similar to us. Note that in the process we may exclude many others without realizing it.

Adapted from Diversity Icebreakers by Selma Myers and Jonamay Lambert

Affinity groups (groups of individuals with whom you share something in common) serve a very important purpose. Discuss the reasons for affinity groups with the participants. Ask if there are any drawbacks.
Who Do You Know?

Purpose
To explore what you know about people from groups different than your own and why.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Minimum Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paper</td>
<td>30 minutes</td>
</tr>
<tr>
<td>Pencils/pens</td>
<td></td>
</tr>
<tr>
<td>Flip chart &amp; markers</td>
<td></td>
</tr>
</tbody>
</table>

Procedure
1. Write four vocations or groups of people on a flipchart or blackboard, e.g. “Professional”, “Artist”, “Scientist”, “Politician” or think of others you think will work well with your participants.
2. Ask participants to write down five people (living or dead) that they are familiar with in each category.
3. Then ask them to put a star next to those names of the people who represent someone from their own ethnic, cultural, gender, or racial group.
4. Have participants get into groups of three and compare their lists, the names they wrote, and the number they starred. Ask them to discuss
   - What played a role in their choices.
   - How did they become familiar with these particular names?
   - Was it personal familiarity, or the familiarity of fame?
   - Did the peoples’ ethnic, cultural, or racial makeup play any part in their decision? How? Why?
5. Reconvene and ask for reports from the groups of three

Discuss
- To what extent were women and people of color listed? Who listed them?
- Did the categories themselves make a difference? Why or why not?
- Where did you learn/how do you know about these people?
- Did anyone list friends, family, i.e. people whom they know personally

Close
Point out that often we’re more comfortable with people of similar backgrounds and know more about those we been exposed to in our particular culture. Much of our comfort level is based on when and where we grew up, as well as other personal influences—parents, peers, schools, churches, the media.

Another interesting conversational thread to develop is to ask:
Which of the persons you listed influence you? Why? How?

Adapted from Diversity Icebreakers by Selma Myers and Jonamy Lambert
Who Do We Avoid?

**Purpose**
To explore some of the ways we learn to put others in negative categories—to create a sense of us and them in our lives.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Minimum Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paper</td>
<td>30 minutes</td>
</tr>
<tr>
<td>Pencils, crayons, pens</td>
<td></td>
</tr>
</tbody>
</table>

**Procedure**
1. Ask each participant to answer the following questions for themselves:
   * Thinking back on your childhood, who did you think you should avoid?
   * What were the characteristics that made this person someone to avoid?
   * How did you get the message that this person was to be avoided?
2. Draw a picture of how you felt about this person. Be sure to tell the participants that their pictures will be posted for everyone to see.

**Discuss**
Have participants tape their pictures in a convenient place and ask them to give a report on their answers to the above questions.
* If this image of the person has changed, what made it change?
  If it hasn’t changed, what prevented it from changing?

**Close**
When everyone has had a chance to speak, ask the group if there were any similarities they noticed in the reports. Ask if anything surprised them about what they or someone else said.

**Something to Think About**
"I have a dream, that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character."

-Martin Luther King, Jr.

Adapted from Pamela Moore and Annette Townley, February 1995
Are You Ready?

Purpose
To work on being ready to take responsibility for upholding the multi-cultural values of the community, even if you are not a member of a targeted group.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Minimum Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paper</td>
<td>45-60 minutes</td>
</tr>
<tr>
<td>Pencils, crayons, pens</td>
<td></td>
</tr>
</tbody>
</table>

Procedure
Review the following points with the participants before continuing to the next stage. Everyone should be comfortable and familiar with the following strategies.

Interrupting bias and prejudice is not a simple or finite process. It requires determination, courage, and commitment. It also helps to have the opportunity to practice the following strategies:

Here are four basic strategies:

*Active listening* is listening without making judgments or giving advice.

*Asking questions* that are open-ended, neutral questions give the speaker a sense that you want to know and are willing to listen.

*One goal is to have the speaker reexamine why he or she said what they said or did what they did.*

*I-Messages* communicate the impact of a situation is without blaming anyone for what happened.

*Discussion of an alternative* can begin with “This is a problem which concerns us all. Is there another way of handling the situation another Minimum Time?”

It’s important to review the Guidelines for Sessions on page 4 before beginning this exercise. There should be a high level of trust between all of the participants.
Are You Ready? cont.

Purpose
These role plays give participants the opportunity to practice getting ready to respond to inappropriate behavior or language.

NOTE
These role plays require a person to act out offensive behavior or language. It is very important to remind the entire group that this role is very important in helping us develop and practice strategies to interrupt offensive behavior and language. The person who is acting offensively would never use this behavior or language in real life.

Procedure
1. Ask participants to generate a list of offensive remarks, situations, and actions that they would like to be able to interrupt.
2. Select a couple of situations from the list that are relevant to the group and pose different kinds of problems.
3. Ask the person who listed one of the situations to repeat what happened in some detail. Be sure to ask this person if he or she would be willing to practice strategies to interrupt this language or behavior.
4. Ask for a volunteer who would be willing to play the role of the person who said or did the offensive thing—we’ll call this person the “meanie”. Ask the “meanie” to act out the offensive behavior or use the offensive language. Remind everyone that the person being the “meanie” would NEVER do such a thing in real life.
5. Explain that you want the person learning to intervene to try something that would be effective at making the “meanie” reconsider his or her actions and to think about what they had done. Ask the group to withhold comments until the role play is finished. Let the role play proceed for several minutes.

OR
Alternatively you can stop the role play immediately after the “meanie” has acted and ask the group to brainstorm intervention strategies to handle the situation. Allow the person to try what was suggested.

6. After stopping the role play, ask the whole group what the person trying to intervene did well. Let 4 or 5 people give positive feedback. Make sure at this point that the comments are exclusively positive.
7. Then ask what could have been done differently. Take 4 or 5 suggestions for improvement.
8. Let the intervener try the role play again. Again, have the group discuss what went well.

Notes
It may be difficult for less mature individuals to separate themselves from the situation being acted. Be prepared to troubleshoot volatile feelings.
Discuss

Make sure that following points are mentioned during this exercise. If they have not been mentioned, bring them up at the end:

* The tone of the intervention is important. Some tones increase defensiveness, some decrease it. An effective tone is one that is sincere and non-judgmental.

* Ask questions to encourage the group to examine what the "meanie" said or did. For example:

  "Why do we seem to think that when a Hispanic gets a job, it must be because of affirmative action and not because they are the most qualified?"

  "I've been trying to figure out why we consider Polish people stupid?"

  "Can you tell me more about that?"

  "What made you think that is true?"

* A "meanie" might be viewed as someone who is feeling bad about him or herself and is reaching out to be heard. If you listen first, he or she may listen to you afterward.

* Many offensive actions or words are the repetition of the things people have learned from the world around them: from family, school, media, etc. These have become "recordings" which go off in a person whether they know or want them to or not. It is very difficult to reason with a "recording". Instead, give the "recordings" a chance to be aired and considered dispassionately.

* Treat the person with respect. Do not preach or sound superior. We are not necessarily better than others simply because they express their prejudices openly.

* Do not confuse listening with agreement. Being listened to thoroughly and carefully is often the only way someone may become ready to change.
Pardon Me, Did I Offend You?

Purpose
To examine types of behavior which may be offensive to others and the difference between intent and impact.

NOTE
It is very important to remind the group that they should use non-judgmental listening skills in this exercise. The purpose is not to criticize what someone else has done or to justify what you may have done, but to listen to and share our experiences so we can begin to understand that each of us has a set of criteria for what we consider offensive.

Materials
- Paper
- Pencils, pens

Minimum Time
- 30 minutes

Procedure
1. Ask each participant to think of a time when he or she may have offended someone else.
2. After a few minutes, ask the participants to jot down the thing they think they may have said or done, or know they have said or done, which was offensive. Ask them to be specific in describing the situation.
3. Then ask them to jot down a second situation in which someone said or did something that was offensive to them personally.
4. Put the participants in small groups to share and discuss their situations.
5. Bring the group together and ask if anyone is willing to talk about what they intended when they made their statements or behaved the way they did, and if they felt misinterpreted. Ask if someone is willing to share a time they were the recipient of offensive behavior, and what they thought the offender’s intentions were. Did that make a difference?

Discuss
Ask the group if they saw any pattern or any similarities in the behaviors that offended people.

Adapted from Diversity Icebreakers by Selma Myers and Jonamay Lambert

Point out that there is a major difference between intent and impact. In reality, it does not seem to matter what a person’s intent is; it is the impact the behavior has on another person that causes the hurt.
**Same Group Groupings**

**Purpose**
To let participants explore the stereotypes they themselves, as well as other people, have of the groups they belong to. To allow them to be cultural informants.

**NOTE**
Sometimes people may begin to laugh at the reports. You need to decide if the amount of humor in the room is counterproductive to the purpose of the reports. If it is, you may consider pointing out—in a non-blaming way—that there are some groups we assume it is all right to laugh at, but that now is a time to listen with complete respect to all of the reports.

**Materials**
- Flipchart
- Marker

**Minimum Time**
- 30 minutes

**Procedure**

1. Put up a partial list of groups that people might belong to.
   Men, women, gay, adolescents, students, Black, White, Latino, Asian, Baptist, Jew, athletes, mixed race, Irish, able-bodied, etc.

2. Ask the group add to the list or combine groups already on the list, for example, black male student, until everyone is satisfied that there is a group they want to join on the list.

3. Have everyone decide which smaller group they want to join. Go down the list calling out each group and assigning them a place to meet in the room.

4. Ask the small groups to come up with a report answering the following questions:
   * What do you never ever want said, thought about or done to your group ever again. Make as long a list as possible.
   * What is one thing that others could do to reach out to your group?

5. Before the small groups give their reports in the discussion, be sure to point out that one of the most painful things about stereotyping is that people end up internalizing—absorbing and accepting—the negative things others say about them and taking it out on members of their own group.

Remember that stereotypes can be both positive and negative. In either case, a stereotype diminishes an individual to a set of attributes and compels us to judge people on false information.
Discuss
Have each group report out.

Close
After all the reports have been given, ask the group if there were any common themes. Ask if there was something that touched or surprised them and if they learned any new information.
Remind participants that all stereotypes are learned. No one is born knowing negative things about each other. Have the group discuss the ways in which they learned their stereotypes both about the groups they belong to and about the groups they don't belong to. Point out that while they may have had negative experiences with a member of some group, it does not mean that all members of that group share the same characteristics.
Pick Your Committee

Purpose
To experience the difficulty in putting together a diverse group to accomplish something.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Minimum Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Notebooks or paper on clipboards</td>
<td>• 30 minutes</td>
</tr>
<tr>
<td>• Pens, pencils</td>
<td></td>
</tr>
</tbody>
</table>

Procedure
1. Tell the participants that they are to form a line according to how they feel about a question or issue. Designate the ends of the line that will represent opposite views and the middle of line that represents impartiality.

2. Ask your question or use the following issue: a million dollar grant to combat the Drug War should be spent on education, rehabilitation, and job programs.

3. Choose one or two people from each extreme end of the line and ask them to pick 3 to 4 others from anywhere on the continuum to form a committee to decide how to spend the million dollar grant.

4. Persons not serving on a committee are observers of the committees’ decision-making process. Ask the observers to take detailed notes of committee member’s behavior. Give the committees 10 minutes to deliberate.

Discuss
Ask the observers, if there were any, what they observed about the variety of points of view, the differences of opinion in each group.

* Describe the decision-making process.
* Was there a minority voice or opinion on the committee you observed?
* Was it heeded and incorporated into the final decision?, Or was it essentially ignored?

If there are no observers, ask the above questions to the committees themselves.

Ask the persons who chose each committee how and why they chose each member of their committee. What was the game plan?

Ask if any members of any of the committees felt as if they were the minority point of view on their committee. Ask if they felt listened to and if they felt they had any influence on their committee’s decision.

Close
Ask the group to share what they learned, relearned, were surprised by or new insights.
## Action Plan

### My Action Plan

<table>
<thead>
<tr>
<th>Identify the behavior you want to change.</th>
<th>How will you know the behavior has changed?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who does this behavior impact?</td>
<td>How can this behavior change?</td>
</tr>
<tr>
<td>How does it impact them?</td>
<td></td>
</tr>
</tbody>
</table>

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51
Listening Competency: A Self-Assessment

This self assessment can help you become more aware of your listening skills, determine where your strengths are, and discover what aspects you could develop more fully. Circle the number that represents your how you listen for each competency.

<table>
<thead>
<tr>
<th>Listening Competency</th>
<th>Almost Always</th>
<th>Frequently</th>
<th>Sometimes</th>
<th>Almost Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pay full attention to the speaker’s message instead of what the speaker looks like.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>2. Assume you know what the speaker will say and quickly start thinking of other things.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>3. Listen carefully to others whose opinions are different than your own.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>4. Make extra effort when you hear an accent.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>5. Avoid listening if it will take extra effort to understand.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>6. Listen without making judgments.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>7. Let your emotions get in the way.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>8. Make the speaker think you’re giving your full attention even if you’re thinking of other things.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>9. Figure out and acknowledge the feelings that the speaker may be experiencing.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>10 Attempt to determine the purpose of the speaker’s real needs.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>11 Talk more than listen.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>12 Become distracted easily by external sounds, people, or events.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>13 Summarize in your own words what you heard the speaker say?</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>14 Turn your listening experience into a learning one, especially regarding differences in people, places and ideas.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
### Super Listener 59-72
Better than Average 46-58
Average 32-45
Needs Improvement 18-31

<table>
<thead>
<tr>
<th></th>
<th>Start thinking what you will say while the speaker is still talking.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Recognize your &quot;hot Buttons&quot; and not let them get in the way of your listening.</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Interrupt without giving the speaker the opportunity to finish the thought.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Check assumptions about the message, the messenger, and the means of communication before you respond.</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### SCORING
Total the numbers in each category.

**NOW ADD THE TOTALS FROM EACH COLUMN TOGETHER.**
Cross-Cultural Competencies
for Diversity Trainers

We may not have achieved all of the competencies listed below, but we should at least be actively working on them as part of our development as trainers.

The trainer is aware of his/her own cultural values and beliefs

A. Attitudes and Beliefs

- Culturally skilled trainers have moved from being culturally unaware to being aware and sensitive to the their own cultural heritage and to valuing and respecting differences.
- Culturally skilled trainers are aware of how their own cultural backgrounds, experiences, attitudes, values, and biases influence their thinking.
- Culturally skilled trainers are able to recognize the limits of their competencies and expertise.
- Culturally skilled trainers are comfortable with differences that exist between themselves and the workshop participants in terms of race, ethnicity, culture, and belief.

B. Knowledge

- Culturally skilled trainers have specific knowledge about their own racial and cultural heritage and how it personally and professionally affects their definitions of normal, acceptable, etc. and the process of diversity training.
- Culturally skilled trainers possess knowledge and understanding about how oppression, racism, discrimination, and stereotyping affect them personally and in their work. This allows them to acknowledge their own racist attitudes, beliefs, and feelings. Although this standard applies to all groups, for White trainers it may mean that they understand how they have directly or indirectly benefited from individual, institutional, and cultural racism.
- Culturally skilled trainers possess knowledge about their social impact on others. They are knowledgeable about communication style differences, how their style may clash or foster the diversity training process with people

C. Skills

- Culturally skilled trainers seek out educational, consultative, and training experience to improve their understanding and ef-
effectiveness in working with culturally different populations. Being able to recognize the limits of the competencies, they (a) seek consultation, (b) seek further training or education, (c) refer out to more qualified individuals or resources, (d) engage in a combination of these.

- Culturally skilled trainers are constantly seeking to understand themselves as racial and cultural beings, and are actively seeking a nonracist identity.

Cross-Cultural Competencies for Diversity Trainers

An important part of becoming an effective diversity trainer is developing a sense of.

The trainer is aware of the participants' world view

A. Attitudes and Beliefs

- Culturally skilled trainers are aware of their negative emotional reactions toward other racial ethnic groups that may prove detrimental to a workshop. They are willing to contrast their own beliefs and attitudes with those of their culturally different participants in a nonjudgmental fashion.

- Culturally skilled trainers are aware of their stereotypes and preconceived notions that they may hold toward other racial and ethnic groups.

B. Knowledge

- Culturally skilled trainers possess specific knowledge and information about the particular groups they are working with. They are aware of the life experiences, cultural heritages, and historical backgrounds of the culturally different participants.

- Culturally skilled trainers understand how race, culture, ethnicity, ability, age, etc. may affect the how appropriate or inappropriate certain training approaches are.

- Culturally skilled trainers understand and have knowledge of the negative ways that the status quo impacts the lives of different people. Immigration issues, poverty, racism, stereotyping, and powerlessness may leave scars that influence their participation in a diversity workshop.

C. Skills

- Culturally skilled trainers become actively involved with culturally different people outside of the work or workshop setting so that their perspective of culturally different people is more than an academic or helping exercise. Think about attending community events, social and political functions, celebrations, etc.

Confronting Prejudice Issues in Your Organization

1. Don’t ignore them! Don’t let an incident—ethnic slur or joke—pass without remark. To do so sends the message that you are in agreement with such behavior or attitudes. Intervention may not be best at the Minimum Time or place of the incident, but it must be brought up as soon as it is appropriate.

2. Explain and engage when raising an issue—try not to preach or be self-righteous.

3. Don’t be afraid of possible tension or conflict. In certain situations it may be unavoidable. These are sensitive and deep-seated issues that won’t change without some struggle. Ask people to talk about their experiences, not about their beliefs. Encourage everyone to listen openly and acknowledge people’s pain.

4. Be aware of your own attitudes, stereotypes, and expectations. Be open to discovering the limitations they place on your perspective. We are all victims of our misconceptions to some degree and none of us remain untouched by the discriminatory images and behaviors we have been socialized to believe.

5. Project a feeling of understanding, love and forgiveness when events occur. Don’t guilt trip; it hardens others’ beliefs.

6. Be aware of your own hesitancies to intervene in these situations. Confront your own fears about interrupting prejudice, set your priorities and take action.

7. Be a role model. Always try to reflect and practice the positive values you are trying to achieve.

8. Recognize that it is a long term struggle requiring continuous change and growth. Try not to get frustrated. The “isms” will not be eradicated in a day or two or after a presentation or two.

9. Be non-judgmental, but know the bottom line. Issues of human dignity, equality and safety are not negotiable.

10. Distinguish between categorical thinking and stereotyping. For example, “redheads” is a category, but “redheads have fiery tempers” is a stereotype.

Adapted from Patti DeRosa, The Multicultural Project, Communication and Education, Inc., Cambridge, MA
Guidelines for Achieving Racial and Ethnic Bias-Free Communication

Bias is subtle. The more deeply it has been assimilated, the more difficult it is to weed it out.

Be aware of words, images and situations that suggest all or most members of a group are the same. Stereotypes may lead to assumptions that are unsupportable and offensive. They cloud the fact that all attributes may be found in all groups and individuals.

For example, the writer who describes Mexican children as “well-dressed” may be unconsciously portraying an exception to a mental image of a “poor” or “unkempt” Mexican.

Avoid qualifiers that reinforce racial and ethnic stereotypes. A qualifier is added information that suggests an exception to the rule.

For example, “The intelligent Black students were guests as part of an orientation program.” Under what circumstances would you write, “The intelligent White students...”?

Identify by race or ethnic origin only when relevant. Few situations require such identification.

For example, if this identification is inappropriate: “Michael Dukakis, noted White Massachusetts Governor...”, is this phrasing any different: “Jesse Jackson, celebrated Black Democratic leader...”?

Be aware of language that, to some people, has questionable racial or ethnic connotations. While a word or a phrase may not be personally offensive to you, it may be to others.

For example, “culturally deprived” or “culturally disadvantaged”. These terms may imply superiority of one culture over another. In fact, people so labeled are often bicultural and speak more than one language.

“Non-white” implies that white is the standard. In North American, similar words such as “non-black” or “non-yellow” do not exist.

“Minority” is accurate, for now, in North America. However, its use ignores the fact that people of color compromise the majority of the world’s population (Any may compromise the majority in your immediate locale.)

Be aware of the possible negative implications of color symbolic words. Choose language and usage that do not offend people or reinforce bias. In some instances, “black” and “yel-
low" have become associated with the undesirable or negative.

For example, "black reputation", "yellow-bellied coward", "in a black mood"

Avoid patronizing and tokenism toward any racial or ethnic group. For example, once-a-year articles about, workshops, or special celebrations highlighting a particular group, may be interpreted as cultural tokenism especially when such a group constitutes a large part of your community.

Adapted from A World of Difference, The Anti-Defamation League of B'nai B'rith One Lincoln Plaza, Suite 301, Boston, MA 02111 (617) 330-9696
Some Indispensable Hints for Cross-Cultural Relationships

* Mutuality (see footnote) should be the principle characteristic of our interaction with those different from us. We should hold the notion that each human being is valid and should be treated that way.

* We should be willing to “get to know each other.” This relationship process cannot be rushed. It is at the heart of establishing trust.

* Expect some distrust until you have has Minimum Time to establish your credibility. This will usually involve action, not just words.

* Each of us should expect to cooperate with others, not feel that we or they have to accommodate, or deny part of who we are for the sake of the interaction.

* We should be fully aware of the various ways in which society excludes and discriminates against some members. We cannot be naïve about the realities of our social context.

* Periodically feeling like a failure is part of the process. There will inevitably be regression to former unawareness.

* Be able to articulate how cross-cultural relationships are in your self-interest.

* Strive to understand just how you may have been taught to have biased feeling and attitudes toward others.

* Acquire as much accurate information about other people as you possibly can.

* When it occurs, we should admit to ourselves that we are afraid of those who are different from us. At Minimum Times, it may be appropriate to admit it to others.

* We should expect to make mistakes in relating to others. It helps to be able to say “I’m sorry”.

* It is important to ally ourselves with people from other cultures. We need friendships.

* We need to be able to share our history and ask for theirs.

Prepared by Roberto Chene, Southwest Institute for Cross-Cultural Relationships, 1112 Calle del Ranchero NE, Albuquerque, NM 87106

"Mutuality is distinct from tolerance, which is a live-and-let-live concept that requires distance, some times privacy. Mutuality demands active engagement, learning about others in their own terms—not a suspension of judgment, but judgment based on information and interaction. Tolerance is a politics of peaceful coexistence; mutuality is a politics of recognition." - T. Alexander Aleinikoff
**Minority Identity Development Model**

There are numerous models that outline social identity development for different racial and ethnic groups. This particular model has synthesized the major components of many of the models. These models are useful in understanding why individuals may react the way they do. These are descriptive models, not prescriptive (that is, they do not offer an ideal path for social identity development).

<table>
<thead>
<tr>
<th>STAGES OF MINORITY DEVELOPMENT</th>
<th>ATTITUDE TOWARD SELF</th>
<th>ATTITUDE TOWARD OTHERS OF THE SAME MINORITY</th>
<th>ATTITUDE TOWARD OTHERS OF A DIFFERENT MINORITY</th>
<th>ATTITUDE TOWARD DOMINANT GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stage 1: Conformity</td>
<td>Self-depreciating</td>
<td>Group depreciating</td>
<td>Discriminatory</td>
<td>Group appreciating</td>
</tr>
<tr>
<td>Stage 2: Dissonance</td>
<td>Conflict between self-depreciating and appreciating</td>
<td>Conflict between group depreciating and group appreciating</td>
<td>Conflict between dominant-held views of minority hierarchy and feelings of shared experience</td>
<td>Conflict between group appreciating and group depreciating</td>
</tr>
<tr>
<td>Stage 3: Resistance and Immersion</td>
<td>Self-appreciating</td>
<td>Group appreciating</td>
<td>Conflict between feelings of empathy for other minority experiences and feelings of culture centrism</td>
<td>Group depreciating</td>
</tr>
<tr>
<td>Stage 4: Introspection</td>
<td>Concern with basis of self-appreciation</td>
<td>Concern with nature of unequivocal appreciation</td>
<td>Concern with ethnocentric basis for judging others</td>
<td>Concern with the basis to group depreciation</td>
</tr>
</tbody>
</table>

Taken from "A Handbook for Developing Multicultural Awareness" by Paul Pedersen, 1994.
White Racial Consciousness Model

J.E. Helms devised a social identity development that describes the phases and stages of a white racial consciousness. Like the Minority Identity Development Model on page 31, this only one of several models that have been developed and is a description of changes.

### Abandonment of Racism Phase

<table>
<thead>
<tr>
<th>Stage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stage 1: Contact</td>
<td>Involves initial limited contact between Whites and other racially defined groups, in which they realize that Whites and minorities are treated differently.</td>
</tr>
<tr>
<td>Stage 2: Disintegration</td>
<td>Acknowledges and understand the benefits of being White while feeling guilty for enjoying these benefits.</td>
</tr>
<tr>
<td>Stage 3: Reintegration</td>
<td>Involves accepting a belief of White superiority where the guilt and self-blame turn into anger and aggressiveness.</td>
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### Defining a Nonracist White Phase

<table>
<thead>
<tr>
<th>Stage</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Stage 4: Pseudoindependence</td>
<td>Acknowledges responsibility for racism and seeks an alternative nonracist identity.</td>
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<tr>
<td>Stage 5: Immersion/Emersion</td>
<td>Involves the hard work of developing a new identity and gathering accurate information.</td>
</tr>
<tr>
<td>Stage 6: Autonomy</td>
<td>Becomes open and flexible through self-actualization.</td>
</tr>
</tbody>
</table>

Taken from "A Handbook for Developing Multicultural Awareness" by Paul Pedersen, 1994.
Fact versus Inference

According to Paul Pedersen

**Statements of fact are** (a) based on direct observation or experience; (b) confined to exclusively to what was directly observed, (c) limited to the particular event observed, (d) made subsequent and not prior to observation, and (e) essential for attaining agreement between individuals or groups.

**Statements of inference are** (a) made before, during, or after the situation or event; (b) generalized beyond what was directly observed, (c) not limited to the particular situation, (d) based on some degree of probability, and (e) frequently cause honest disagreement between individuals or groups.
<table>
<thead>
<tr>
<th>Name</th>
<th>Organization</th>
<th>Address</th>
<th>City, State</th>
<th>Phone Number</th>
<th>Fax Number</th>
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<tr>
<td>Winston Berkel</td>
<td>Brooklyn Children's Museum</td>
<td>145 Brooklyn Avenue</td>
<td>Brooklyn, NY 11213</td>
<td>718/735-4402</td>
<td>718/604-7442</td>
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<tr>
<td>Denise Howard</td>
<td>Museum of Arts &amp; Sciences</td>
<td>4182 Forsyth Road</td>
<td>Macon, GA 31210</td>
<td>912/477-3232 912/477-3251</td>
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<tr>
<td>Gaylyn Walker</td>
<td>Lied Discovery Children's Museum</td>
<td>833 Las Vegas Blvd., North Las Vegas, NV 89101</td>
<td>Phone: 702/382-3445 Fax: 702/382-0592</td>
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<tr>
<td>Dean Briere</td>
<td>NC Museum of Life &amp; Science</td>
<td>433 Murray Avenue</td>
<td>Durham, NC 27704</td>
<td>919/220-5429 ext 310</td>
<td>919/220-5575</td>
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<tr>
<td>Darlene Libero</td>
<td>Exploratorium</td>
<td>3601 Lyon Street</td>
<td>San Francisco, CA 94123</td>
<td>Phone: 415/561-0342 Fax: 415/561-0370</td>
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<tr>
<td>Bobby Welch</td>
<td>The Imagination Place Children's Museum</td>
<td>P.O. Box 1507</td>
<td>Gadsden, AL 35902</td>
<td>Phone: 256/543-2787 Fax: 256/546-7435</td>
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<tr>
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<td>Utah Museum of Natural History</td>
<td>1390 E. President Circle</td>
<td>Salt Lake City, UT 84112</td>
<td>Phone: 801/581-6286 Fax: 801/585-3684</td>
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<tr>
<td>Diane Miller</td>
<td>St. Louis Science Center</td>
<td>5050 Oakland Avenue</td>
<td>St. Louis, MO 63110</td>
<td>314/533-8784 Fax: 314/289-4423</td>
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<tr>
<td>Nina Nolan</td>
<td>Museum of Science</td>
<td>Science Park</td>
<td>Boston, MA 02114</td>
<td>Phone: 617/589-0336 Fax: 617/589-0474</td>
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<tr>
<td>Virginia Otts</td>
<td>Mobile Museum of Art</td>
<td>P.O. Box 8426</td>
<td>Mobile, AL 36689</td>
<td>Phone: 334/343-2667 Fax: 334/343-2680</td>
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<tr>
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<td>N.J. State Aquarium</td>
<td>1 Riverside Drive</td>
<td>Camden, NJ 08103</td>
<td>609/365-3300 ext 383</td>
<td>609/365-3311</td>
</tr>
<tr>
<td>Teresa Gonzalez-White</td>
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<td>5500 North Boulevard</td>
<td>Tampa, FL 33604</td>
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<tr>
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<td>Orlando Science Center</td>
<td>777 East Princeton Street</td>
<td>Orlando, FL 32803</td>
<td>407/514-2227 407/514-2228</td>
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<tr>
<td>Janice Siska Hjelmgren</td>
<td>Imaginarium of Racine</td>
<td>P.O. Box 865</td>
<td>Racine, WI 53401</td>
<td>Phone: 414/633-5413 Fax: 414/633-7651</td>
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</tbody>
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