



Community *Action* Forum:

Creating inclusive &
diverse nonprofit organizations

FINAL REPORT
and PROMISING PRACTICES

March 2009

Reach out.

*Be reflective of the community.
Connect with diverse communities.*

Community *Action* Forum

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INTRODUCTION & ACKNOWLEDGEMENTS

The Community Action Forum: Creating inclusive & diverse nonprofit organizations took place in London, Ontario on October 28 & 29, 2008. The Forum was a joint project of Pillar Nonprofit Network, K-W Counselling Services, and United Way of Windsor-Essex County. It brought together ninety individuals from the three communities of London-Middlesex, Windsor-Essex and Kitchener-Waterloo with the purpose of encouraging dialogue and learning about the changing face of communities; board diversity; the benefits of cultural competency models; making a plan for organizational change; engagement strategies for ethno-cultural communities; implementing diversity in a unionized environment; building equitable leadership and partnerships; and recruitment and retention strategies.

Under the leadership of Pillar Nonprofit Network's Executive Director Michelle Baldwin, Project Consultant Tiffany Roschkow, and Program & Event Coordinator Nicole St. John, the Forum took shape with the guidance of the steering committee consisting of:

Mary Ellen Bernard, The City of Windsor
Lucia Harrison, Kitchener Waterloo Multicultural Centre
Jennifer Hollis, Employment Sector Council London Middlesex
Rifat Hussain, London Cross Cultural Learner Centre
Momodou Jeng, The City of London
Gayle Jones, The City of Windsor
Leslie Josling, K-W Counselling Services
Kate Kennedy, Access Centre for Regulated Employment
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Colleen Mitchell, Community Consultation Resources
Dr. Lynn A. Perreault, United Way of Windsor-Essex County
Reza Shabazi, New Canadians' Centre of Excellence Inc.
Nana Yanful, Harmony Movement
Ruth Young, United Way of London & Middlesex

The Forum was funded by Canadian Heritage through the Multicultural Program and was supported by United Way of London & Middlesex.

The following is a summary of the proceedings and promising practices that came out of the discussions at the Community Action Forum.

CHAPTER 1

WHY TALK ABOUT THIS?

WHY TALK ABOUT THIS?

Many organizations want to know how to reach out to diverse communities - why is it important to “be reflective of the community” or to connect with diverse communities?

PRESENTER

Tina Lopes is an organizational development consultant, facilitator and mediator, skilled in promoting organizational change processes. Since 1990, she has maintained a broad practice, collaborating with people who want to change the systems, structures, policies and cultures of their organizations. Working with governments, community agencies, human service organizations, unions and agencies serving women, Tina develops processes for organizational change, conflict mediation and human rights policies. She also facilitates strategic planning, team building and broad development sessions for salaried and volunteer groups. Tina specializes in conducting systems reviews and creating change processes that are customized to the needs of the organization.

In her work as an independent consultant, Tina has established herself as a facilitator skilled at designing participatory processes that strengthen a group’s capacity for dialogue and collective action. A key aspect of her approach is to ensure that the organization builds in mechanisms for continuing the work past the life of the project.

As an Access and Equity Consultant with the former Municipality of Metropolitan Toronto, Tina successfully shaped organizational interventions that increased the commitment to human rights and equity policies among managers and unionized staff. Tina also significantly improved the curriculum for staff development on human rights and brings a critical approach to diversity initiatives. Tina continues to research the connections between social transformation, organizational change and spirituality.

Some of you say, “It’s the right thing to do....”

In your responses to the questionnaire you said:

- “It’s important to attract people from diverse cultures and make our organization culturally inclusive. It encourages creative ideas and harmony.”
- “The timely successful integration of newcomers is critical to those individuals we serve as well as our community, province and country...”

Others are concerned that “we’re not serving people we should be serving...”

- “We find it difficult to connect with possible clients and volunteers from diverse communities...”
- “We are discovering that Western models of service pose barriers to women from diverse communities... we need to engage our entire community, we need to reach everybody – it’s not a business strategy, it is simply the right thing to do...”

Well, what could be deterring people from entering the doors of your agencies? Newcomers are often in dire need of all kinds of services, from assistance to finding housing, understanding the school system, accessing health and mental health services, family supports and counselling, employment, finding the resources to purchase groceries, and understanding the public transportation system... Most newcomers, immigrants and people experiencing discrimination despite being here for more than one generation are reliant on the services provided by schools, hospitals, children’s services agencies, landlords, etc.

Chapter 1: Continued

Therefore, how do we understand their reluctance to walk through the doors of the agencies which are finding it difficult to connect? Simplest explanation – they may not know you exist.

How do you improve your outreach and connections to communities?

- Outreach in a variety of community newspapers, websites and agencies.
- Publications, promotional materials and advertising communicate effectively to the diverse communities.
- Programs and services are relevant and appropriate to the various communities in your catchment area.
- Volunteers are drawn from communities diverse in gender, race, ability, sexuality, culture, creed and language.

However, it may not be that simple.

Over time, agencies have used various terms to describe their work in this area: Multiculturalism vs. Challenging Racism, Hetero Sexism and other forms of discrimination.

Many agencies and levels of government thought that the problem was that people didn't know enough about each others' cultures and languages and, if more was done to inform and educate people about other cultures, the problems would go away.

It didn't work. The problem is not cultural in the sense that some people wear different kinds of clothes, have different religious practices, speak a different language, or eat different food. I've been in a number of Canadian communities – some very rural – in which there is a Chinese restaurant and growing numbers of Thai, Indian, Vietnamese, Mexican, Chilean, etc. – lots of people like the food from those countries, it's the people from those countries they seem to have trouble with.

There are ways of dealing with language and religious differences which are fairly easy: some organizations hired racialized people into entry level positions because they spoke a language that was needed and provided some programs specifically for these communities. But what soon became evident is that even when people speak English fluently, dress in typical Canadian office wear, engage in Christmas celebrations and bring delicious food to office potluck events, they often remained peripheral to the real work of the organization. The "normal ways of doing things" conveyed in formal and informal ways who belongs and who does not... We cannot address cultural diversity without addressing racism.

We need to be willing to explore the possibility that people are reluctant to enter the doors of an agency for fear that they may experience behaviours, comments and practices that convey to them they are at best "odd," or at worst, "inferior". I'm not talking about intentional or malicious comments though you'd be surprised at the number of incidents in which people will make nasty comments about people they perceive as different in terms of race, ethnicity, country of birth, sexual

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Chapter 1: Continued

orientation...even though some of the people they may be maligning may be descendants of African-descent people who have been here since the 1700s or Chinese Canadians who arrived in the late 1800s, not to mention First Nations and Metis peoples who were here before all of us and our ancestors.

I'm sorry to raise a difficult topic so early in my comments but I would not be fulfilling my responsibility if I avoided the issue of hate crimes and biased activity in the communities you serve. Welcoming Cultural Diversity in London: A Community Action Plan by the City of London in 2006 states that hate crime is increasing and that "the more different a person looks, the more likely they will be a target of a hate crime." It goes on to say that "increased immigration is seen as one of the causes of the growth in hate crimes." According to this report, institutional policies are seen as being barriers to inclusion to major public institutions and "denial of the problem and lack of education were also identified as causing hate crimes."

One in six adult Canadians say they have been the target of racism.

Some questions that you may consider posing at your staff and board meetings:

- Has your organization taken a public position against hate crimes in your community?
- Has the organization spoken up in support of those targeted by hate crimes?
- Do you offer supports directly to communities that have been the target of hate crimes?

Often agencies only approach ethno-specific community agencies to "consult" when there is funding for a project or to establish a "partnership" when the funders require it, but the relationships are not often initiated as a gesture of solidarity in the face of difficulties such as hate crimes or other forms of crisis – clashes in schools, difficulties with health providers or the police.

Even when staff or agencies are polite and oppose hate crimes, this does not mean that these agencies are willing and/or able to deal with overt and subtle forms of racism. An Ipsos Reid survey conducted in March 2005 indicates that one in six adult Canadians say they have been the target of racism.

I'm constantly hearing stories from parents whose children are being served by day care centres or schools that are highly problematic; white children who won't hold hands with another child of another colour, teachers not dealing with bullying and name calling, not knowing how to develop a bias free curriculum, or not being willing to relate to the same sex parents of another child – no name calling, but clearly a different level of friendliness and involvement with the child.

Here's an example from a field that may be familiar to you:

A nurse in a downtown Toronto hospital said, "I had a few opportunities to do translation for [South Asian language] patients and sometimes I see those patients don't receive the same kind of care from us. It's not like the doctors don't know how to treat these patients, but they don't make the effort to connect with them. I was doing translation for a psychiatric patient [who] didn't speak English, and the doctor asked him to spell WORLD backwards; this was to a patient who doesn't even speak English, in order to assess whether he has a psychiatric problem or not."

Those of you from health and mental health agencies will be interested to know that a number of studies have shown that being on the receiving end of subtle or overt racism creates intense and constant stress which boosts the risk of depression, anxiety and anger – factors that can lead to or aggravate heart disease. Dr. Camara Jones, Research Director of Social Determinants of Health for the Centres for Disease Control and Prevention, explains that "there is a kind of stress, like you're

Chapter 1: Continued

gunning your cardiovascular engine constantly if you're Black, that results from dealing with people who are underestimating you, limiting your options. It results from little things like going to a store where the white person is approached first even though the racialized person was there first – the stresses associated with racism are chronic and unrelenting.”

Not only is racism hazardous to one's health, it also threatens access to the basic necessities of life. Poverty among racialized groups is rising, unemployment is increasing and the number of children, who continue to be over-represented in special needs classes or suspended for the same or less problematic behaviour of their white classmates, has been well documented by the Ontario Human Rights Commission.

There are a myriad of ways of conveying whether or not people who are “different” are welcome. From body language, to choices about who to serve when, how intake interviews are conducted, the types of questions asked, the assumptions made, the images on the walls.

Some ways of communicating your commitment to racial and other forms of equity:

- Have you placed posters, images, symbols and signs that convey your understanding that the communities of diverse race, faith, ethnicity, language, sexual orientation, physical and invisible disabilities, etc., are a source of enrichment and a benefit to your community?
- Are racialized and First Nations/Metis people depicted in a variety of roles, including leadership positions, in organizational materials and publications?
- Are staff able to detect and challenge bias in their written and oral communications and those of others?
- Does the organization acknowledge religious days of significance for various communities?
- Has your board approved a policy on human rights and equity?
- Does your board include and recruit for members who have a commitment to ensuring racial and other forms of equity?
- Are you developing programs and services in ways that attempt to address racism, heterosexism, classism and other forms of discrimination?

Many organizations are choosing a community development model for their programming rather than a service delivery approach. What's the difference? Planned Parenthood of Toronto has done some very interesting things in this area. Executive Director, Hazelle Palmer, describes the reason they embarked on this approach: “We wanted to move away from having the organization parachute into communities and tell people what to do, and why we are the ones who should do it for them. Instead we wanted the communities to shape the programs and services we provide, and view as resources rather than experts.”

It makes a huge difference if we view people with disabilities, gays, lesbians, newcomers, racialized and/or Aboriginal peoples as lacking, as being deficient and conveying that in the language and approach we use, rather than acknowledging the knowledge, experiences, resilience and different types of expertise they have and drawing on it.

Often this is easier to do when your staff is as diverse in terms of these identities as the communities you want to serve.

Not only is racism hazardous to one's health, it also threatens access to the basic necessities of life.

Chapter 1: Continued

WHAT ABOUT EMPLOYMENT STRATEGIES?

Your comments: We may serve diverse groups but we don't employ them.

- “As I work with newcomers to obtain employment, I’ve realized there are barriers newcomers face with employers ...”
- “My agency serves people from different parts of the world but our staff, board and volunteers do not reflect our community...”
- “My agency serves a diverse group and we should employ an equally diverse group but we’re not there yet.”

By the way, according to the report by the City of London, Welcoming Cultural Diversity in London, recent immigrants surveyed in London said they tried to volunteer but could not find a place to take them...how much more difficult would it be to find paid work?

One of the easiest ways to dismiss the data that shows how serious the problems of unemployment and underemployment are in immigrant communities, is to say they don't have Canadian education or experience. Let's tackle the question of education.

Excerpt from article entitled “The Discounting of Immigrants’ Skills in Canada”:

“More relevant to the principal theme of this paper, however, is the fact that the returns to immigrants’ foreign education remain substantially below those gained by native-born Canadians, while the returns to their Canadian-obtained education also remain below those of native-born Canadians and close to what immigrants gain for their foreign-obtained education. In short, the lower value of immigrants’ education in the Canadian labour market remains.”¹

What about “Canadian experience?”

Commenting on the benefits from hiring internationally trained professionals:

“Potential employers should consider what a foreign-trained worker can offer in terms of diversity and culture,” said Nick Bontis, a strategy professor at the DeGroote School of Business (McMaster University). “They bring guaranteed innovation because they know how to do things differently.”

Let's take a moment to be honest with each other. How many of you believe that every time someone is hired or promoted in your organization, it's because they were the most qualified person for the job? How many of you wonder whether favouritism is sometimes a factor? Do some have more networking opportunities with some people with influence, or are being groomed more than others?

How many of you believe that every time someone is hired or promoted in your organization, it's because they were the most qualified person for the job?

Here are some observations people have made about the hiring and networking practices of people in their hospitals, agencies and government departments:

1 Alboim, Naomi, Ross Finnie, and Ronald Meng. 2005. The Discounting of Immigrants’ Skills in Canada: Evidence and Policy Recommendations. *IRPP Choices* 11, no. 2.

Chapter 1: Continued

“I have to learn the ropes on my own, because I’m not privy to the informal networks and the chats about the cottage and what else we may have in common: we even live in the same neighbourhood. Do we shop at the same place, wear the same labels? Those things are taken into account and there’s this way of deciding ‘well, where do you fit?’”

“I have seen people being groomed for positions with no qualifications for those positions, they’re sent to courses, they’re told specifically that ‘you will have a position here’ and that has happened right in front of me with people.”

The Globe and Mail, in its business section, ran an article stating that resumes appear to be short-listed by companies based on the names of the applicants rather than the content or qualifications listed in the resume. They found that applicants who submitted a resume with names that suggested that they were of non-Anglo-Saxon or European descent were rejected, but if they submitted the same resume with a different name, were given an interview. This was in 2006.

I want to tell you a bit about an interview process that I monitored in an organization a few months ago. To ensure objectivity, and that the best candidate was selected, criteria were developed for short-listing candidates. Six candidates were invited in for interviews, and four panel members took part in the interview. I was an observer through the whole process as I was required to monitor for bias. All the panel members were white and they were recruiting a senior director to lead an anti-racism and gender equity process in the organization. We agreed on six or seven interview questions and on the scoring criteria so all the safeguards were in place to ensure a fair and objective hiring process took place.

Some are afraid to diversify the workplace because “people don’t always get along when diverse people join the organization...”

“Both consumers and employee groups are becoming culturally and ethnically diverse which at times presents a challenge in the areas of mutual respect and individual values and beliefs.”

A social service agency in Toronto has hired a Somali worker, a Tamil worker and most recently an Afghani worker – this is how they are described in the organization – to work with their communities (similar hiring practices can be found in agencies in fields such as mental health and public health, settlement, housing, and day care centres).

There is a subtle attitude introduced into the hiring of these workers (who often do exactly what their white peers do under more difficult conditions) that they would not have qualified for the position if not for their language skills. Their case loads are exclusively racialized people and they are denied promotions because their experience is seen as limited. There is little recognition of the added skills, knowledge and expertise they bring to the assessment of clients, the development of realistic and effective case plans, and the added barriers they face as they attempt to advocate for their clients.

Hiring practices also result in segregation of workers in organizations based on job functions and shifts – we could look at who works where in this hotel, and we could also look at this in terms of who works night versus day shifts, who works in what kinds of departments within in an organization.

“Both consumers and employee groups are becoming culturally and ethnically diverse which at times presents a challenge in the areas of mutual respect and individual values and beliefs.”

Chapter 1: Continued

We also need to deal with the impact of tokenism; a practice of hiring one or two racialized or aboriginal workers into entry-level positions demonstrate that racism is not a problem in this organization.

As a result, the organization does not learn from these employees or integrate their skills and expertise into the core of the culture of the organization. These employees remain in positions peripheral to the real work of the organization, and other opportunities remain closed to them.

SOME TIPS FOR ESTABLISHING GREATER EQUITY:

1. Build the skills and competencies to address racism into daily supervision and into performance reviews
 - Challenging racism must be a core competency for whatever work you do – community development, health promotion, employment counseling, education, providing housing or shelter services.
 - Ensure there are opportunities for frank, matter-of-fact conversations about how racism affects service delivery, working conditions, relationships with funders or service providers, e.g., hospital staff, welfare workers, housing providers/landlord.
2. Communicating/sharing information
 - Can people speak their own languages without fearing backlash from co-workers?
 - Do racialized and aboriginal people get access to the informal information sharing processes in the organization?
 - Is racism a common subject matter at meetings and are people comfortable naming and analyzing it?
3. Provide support to internal change agents and communicate their value to the entire organization
 - Often people who raise issues of racism are viewed as troublemakers rather than as voices for change, and many may feel that speaking up may put their jobs at risk - the voices of those who raise issues of racism despite this opposition should be valued by the organization.
 - It is important that the organization provide staff who want to advance racial and other forms of equity with opportunities to connect with each other, with organizational supports to raise issues and to take action.

LEARNING DIALOGUE:

Changing Face of Communities

Changing Face of Communities

Share and learn about the ways in which our communities are growing, the challenges of this growth, and how nonprofits can reduce the barriers newcomers and ethno-cultural communities face when integrating into a new community.

PRESENTER

Victoria Esses is Professor of Psychology and Director of the Collaborative Graduate Program in Migration and Ethnic Relations at the University of Western Ontario. Her research examines prejudice, discrimination, and intergroup relations, with a particular interest in determinants of attitudes toward immigration and cultural diversity. Her work has covered such topics as the role of perceived competition and threat in determining attitudes toward immigrants and immigration, the dehumanization of refugees, the framing of national identity and public attitudes toward immigration and cultural diversity, and the role of ethnic and religious prejudice in immigrant skills discounting. Dr Esses is currently heading up a community-university research alliance project to develop best practices for promoting the inclusion of immigrants and visible minorities in second and third tier Ontario cities.

SUMMARY

Communities across Ontario are experiencing rapid change. Based on the 2006 census, it is estimated that approximately 28% of the population of Ontario are immigrants, and 23% are visible minorities. In recent years, it has also been the case that over 70% of new immigrants are visible minorities. Increasing diversity in Ontario includes not only ethnic and racial diversity, but also linguistic and religious diversity. One of the goals of the 2005 Canada-Ontario Immigration Agreement is to capitalize on this diversity by promoting increasing regionalization of immigrants, and supporting the successful social and economic integration of immigrants in Ontario. Many smaller centres in Ontario are beginning to realize that they have a need for immigrants, in order to fill labour needs, boost economies, and slow population decline. Thus, there is now a growing concern for attracting and retaining immigrants in Ontario centres outside of Toronto.

With increasing diversity come social and economic challenges. How do we sell the benefits of diversity to the long-established, predominantly White community? How do we remove barriers to full participation, both socially and economically? How do we reconfigure existing services to meet the needs of a more diverse community, and are there new models of service delivery that we should consider? Finally, how do we most effectively implement and coordinate our services so that they are optimized?

In answering these questions, it is important to state that we should not assume that we know what is needed and what is best without first hearing the voice of those for whom services are intended. That is, immigrants and ethno-cultural communities need to be fully involved in developing new policies and programs, and in delivery. In addition, it is important to acknowledge that there is a diversity of immigrant and ethno-cultural communities, and that solutions that work for one group in one setting may not work for others elsewhere.

Many smaller centres in Ontario are beginning to realize that they have a need for immigrants, in order to fill labour needs, boost economies, and slow population decline.

Chapter 2: Continued

In order for an agency to reach out, a relationship has to be built and this takes time and effort. An effective first step is to contact community leaders within different ethno-cultural groups and initiate a conversation. Once dialogue begins, one can move forward to engage with the community as a whole. Attending scheduled communal gatherings and social events is a wonderful way to build mutual trust and to begin to understand each other. Strategies for engagement include offering volunteer positions within organizations to help train newcomers on the “Canadian” experience, making the agency consistently visible to ethno-cultural communities, using existing programs to promote access to diverse communities, and organizing Ambassador and youth outreach programs. In general, it is important for agencies to promote a sense of empowerment for newcomers and ethno-cultural communities, and to involve newcomers and ethno-cultural communities in the implementation of programs.

It is important for agencies to promote a sense of empowerment for newcomers and ethno-cultural communities.

KNOWLEDGE SHARED

- Approximately 28% of the population of Ontario are immigrants, and approximately 23% of the population of Ontario are visible minorities.
- Diversity includes ethnic, racial, linguistic, and religious diversity.
- 2005 Canada-Ontario Immigration Agreement and goal of more regionalization.
- Immigrants are important for maintaining the social and economic well-being of the province.
- There is an increasing recognition of the need for immigrants, particularly in smaller centres across the province.
- New immigrants to Canada often face barriers in obtaining employment in the fields for which they are trained and end up in survival jobs, which can contribute to stress and poor health outcomes, as well as disillusionment.
- Barriers faced by immigrants and visible minorities include Eurocentric biases of existing organizational policies and practices, discrimination, language barriers, poverty, lack of knowledge of local practices.
- In meeting the needs of newcomers and ethno-cultural communities, it is important that we don't assume we know what is needed without hearing the voices of those for whom these services are intended.
- Diversity of immigrant and ethno-cultural communities.

KEY LEARNINGS/INSIGHTS

- How do we reach out to a more diverse community?
- Need to recognize that this takes time and effort, and requires long-term commitment.
- Attend and network in diverse communities to build trust and better understand different cultural practices.
- Important for agencies to promote a sense of empowerment for newcomers and ethno-cultural communities.
- Current immigrants have higher expectations than previous generations of immigrants.

ACTION/SOLUTION

- Need to work with community leaders to find solutions.
- Utilize and share resources for better service delivery.
- Need advocacy champions.
- Provide and coordinate cross-cultural and generational mentorship programs.
- Share across municipalities.

Chapter 2: Continued

- Adapt existing services to be more service friendly and applicable to various demographics.
- Involve newcomers and ethno-cultural communities in the implementation of programs as well as in evaluating existing programs.
- Provide better access to transportation, translation services, childcare services, trauma/ counselling services.
- Evaluate use of immigration portals.

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LEARNING DIALOGUE:

Benefits of Cultural Competency Models

Benefits of Cultural Competency Models

Explore the many benefits of being a culturally competent organization and the consequences for organizations that do not implement cultural competency models.

PRESENTER

Colleen Mitchell, RSW, MSW has worked over 20 years in the not-for-profit sector. Much of her work has been geared to social justice specifically increasing access to information and services for people including newcomers to Canada, people who have intellectual disabilities, who have a mental illness and people who are homeless/at-risk of homelessness. Colleen believes in engaging people in the identification of issues and development of solutions. She believes people who use services are the experts and only need the help of professionals to break down the systemic barriers that are created. She has worked with many organizations including the Multicultural Council of Windsor-Essex, Canadian Mental Health Association, Essex County District Health Council and United Way of Windsor-Essex County. Her most recent research project was as part of a team that examined breast health practices among women in four ethno-cultural communities. The project recently won an honourable mention award for community based research from the Wellesley Institute. She is a member of the training team for the Introduction to Diversity provincial project of the Centre for Addictions and Mental Health.

SUMMARY

Between the years of 2001 and 2006, 69% of population growth in Canada was due to newcomers immigrating into the country. The Province of Ontario received 52% of these immigrants. This data supports the need to implement cultural competency models within all organizations - small and large - in order to create more welcoming communities.

Cultural competency is a growth strategy.

Cultural competency is a way for us to improve our interactions, period. But, from an organizational systems change perspective, diversity work is often delegated to project work and doesn't allow for the journey. It takes a great deal of time to effect change of this type because human beings, by nature, are made up of so many layers. We all have bias that needs to be acknowledged and so an open space needs to be created for ongoing commitment to self-awareness. Each individual within an organization needs to be culturally competent to enable the organization to interact effectively in a culturally diverse environment.

Culture and bias is not static and changes all the time.

When included in overall strategic planning, cultural competency can take an organization's mission/values from theory to action. The organization needs to be open and build trust throughout the process. Ongoing training is necessary while changing organizations. However, one mistake is that training is sometimes seen as the fix-all instead of first step. For example, if the organization conducts training on cultural competence then they have met their objectives. Talk to staff before doing an assessment. There are different ways of involving staff and other stakeholders. Using a self-assessment tool or survey is one method. A personalized one-to-one approach has shown better outcomes because it provides for staff who may be anxious or resistant to explore their bias and express their opinions in a safe environment.

Be willing to make mistakes.

Chapter 3: Continued

KNOWLEDGE SHARED

- Cultural competence is a point on a continuum that represents the policies and practices of an organization, or the values and behaviour of an individual, which enable that organization or person to interact effectively in a culturally diverse environment.
- Cultural Awareness Training - sometimes a good first step before entering into a more intensive process.
- Self-assessment and bench-marking provides a framework for measuring progress over time.
- Addressing diversity as part of strategic planning and/or total quality management approaches is effective because then it is integrated as part of the organizational culture and not just a one off project.

KEY LEARNINGS/INSIGHTS

Culture and bias is not static and changes all the time. Culture is reflective of our own personal journey. The more we are willing to expose ourselves to new experiences and to reconsider our bias and assumptions the more our culture may be affected.

Barriers to access

- Language - website materials only in English and French; access to websites if people don't have computers.
- Organizations still often have a 9-5 mentality. This can make it difficult for families to access services especially when they are trying to work to meet basic needs. Many women rely on their partners for transportation to services and need to have access in the evening when their partners are able to bring them to appointments.
- Confidentiality needs to be explained in plain language especially when using interpreters from the same community. Some people will be concerned that interpreters will share information in their cultural community. The more sensitive the issues the greater the worry. Do not assume that the person will want someone/a staff from their own community.
- Within the sector we think that people are too busy in settlement to "volunteer" in leadership or social activities.

One-to-one relationships build cultural competency.

- One-to-one work gets draining.
- It is better to build capacity within the organization where many people take responsibility for cultural competence. If one champion/staff person is designated in the organization then other staff tend to feel the issue is being addressed and it lets people off the hook.
- Much of the work in cultural competence is conducted through project grants and this makes it difficult to maintain an ongoing process. This is the reason for having cultural competence as part of the strategic planning process of an organization.

Lack of resources to deal with this work.

ACTION/SOLUTION

- Community representation and feedback is essential at all stages.
- Cultural competency must be integrated into all systems, particularly any quality improvement efforts.
- Change made must be manageable, measurable and sustainable.

The more we are willing to expose ourselves to new experiences and to reconsider our bias and assumptions the more our culture may be affected.

Chapter 3: Continued

- Making the business case is a critical element for change.
- Commitment from leadership is a key factor to success.
- Ongoing staff training is crucial.
- Look at peer broker models to connect with hard-to-reach communities.
- Engaging in one-to-one relationships to gain connection and access specific communities.
- Lunch and Learns. Workers in Community centre. Community Developers.

SPECIFIC RESOURCES

Statistics Canada. Census data 2006. www.statcan.ca

UNESCO: Canadian Coalition of Municipalities Against Racism and Discrimination

http://portal.unesco.org/shs/en/ev.php-URL_ID=10635&URL_DO=DO_TOPIC&URL_SECTION=201.html

Culture and Health Websites

<http://cccm.thinkculturalhealth.org>: Cultural competence information for family physicians

<http://erc.msh.org/mainpage.cfm?file=1.0.htm&module=provider&language=English>: A variety of resources available for health care professionals

<http://ethnomed.org>: Descriptions of health beliefs and issues

<http://www.tcns.org>: Trans-cultural nursing website

www.calgaryhealthregion.ca/programs/diversity/diversity_competency.htm: Describes the various diversity initiatives of the Calgary Regional Health Authority and also includes resource

www.crech.org: Centre for Research on Ethnicity, Culture and Health

www.crosshealth.com/training.htm: Training units on cultural competence in health

www.diversityrx.org: Promotes language and cultural competence in health care

www.health.qld.gov.au/multicultural/health_workers/support_tools.asp: This website is out of Queensland Australia however they have been considered leaders in cultural diversity.

www.hms.harvard.edu/coewh/cultural: Site specific to women's health and culture

www.professionalchaplains.org/uploadedFiles/pdf/learning-cultural-sensitivity.pdf: Manual that provides extensive information on beliefs and practices

www.xculture.org: Cross cultural health program

CHAPTER 4

LEARNING DIALOGUE:

Engagement Strategies for Ethno-Cultural Communities

Engagement Strategies for Ethno-Cultural Communities

Bring to light new ways organizations can equitably engage ethno-cultural communities in all aspects of the organization. Share the challenges, as well as the successes, and gain tools and new strategies to reduce barriers to inclusion.

PRESENTER

Trudy Beaulne, Executive Director of the Social Planning Council of Kitchener-Waterloo, has worked on various research and community projects in a range of community settings for over thirty years. Inclusion is a core value Trudy puts into practice mostly through simple ideas and relationship building to engage and support a diversity of participants as individuals, groups and communities. Current initiatives include the Kitchener Festival of Neighbourhoods, support to a Southern Sudanese community group in partnership with police, a Multicultural Film Festival in partnership with artists and community organizations and the Waterloo Community Inclusion Action Forum jointly hosted with the Waterloo Mayor's Office. Trudy sits on a range of local and provincial bodies including the City of Kitchener Safe and Healthy Community Advisory Committee and the City of Waterloo Intelligent Community Committee. Trudy is currently a Director with the Social Planning Network of Ontario and with InformOntario.

SUMMARY

When asked “what are the key issues/questions you and your organization have about engaging ethno-cultural communities?” participants identified the following as the most pressing:

- How do we foster client trust and get them involved?
- How do we change the practices that do not meet the needs of the ethno-diverse community?
- How do we shift our service delivery model with limited resources?
- How do we gain community commitment to drive community / social programs?
- How do we support and develop leadership within the ethno-diverse communities and amongst the youth in these communities?

Many nonprofits are struggling with the “how-to” of changing practices within their organizations.

Many nonprofits are struggling with the “how-to” of changing practices within their organizations. Success is found in making “Inclusion” a CORE VALUE, rather than a generic concept, wherein the main purpose becomes connection with ethno-cultural diverse communities and exploration of the best strategies for strengthening communication.

In order to do this, we need to create structure, identify issues faced by ethno cultural communities, draft goals for focus and personal exploration, and create a working model of implementation.

Chapter 4: Continued

KNOWLEDGE SHARED

- Recognize that this is a constant journey of learning.
- Respect the natural evolution, progression.
- Important to reflect/explore what works, what doesn't and why.
- We can learn from everything we do.
- Be clear and concrete in planning.
- Success comes more easily when we engage people as active citizens in the community, rather than filling a role.

KEY LEARNINGS/INSIGHTS

- Relationships at the human level.
- Building trust within the community.
- Intentionality and willingness to take risk.
- Commitment to inclusive values.
- Be more empowering, less patronizing by changing the language we use when addressing these issues (i.e., using the term "ethno-diverse" instantly creates a barrier of labelling "us and them" ...while using a term such as "inclusive community" is more engaging).
- Be consistently visible.
- Paradigm shift – view community members as experts and peers.
- Inclusion means everyone, don't get lost in labels (us/them).

ACTION/SOLUTION

- Make relationship building the priority. Use trust as a measurement.
- Engage community leaders to share in their expertise and connect with the broader community.
- Celebrate cultural traditions as engagement opportunities.
- Plan regular social events.

SPECIFIC RESOURCES

Advancing Cultural Diversity in Volunteer Management (519 and 905 Areas), Social Planning Council of Peel in collaboration with the Social Planning Network of Ontario. Inventory of Resources on Diversity and Volunteer Management: www.culturaldiversityandvolunteers.ca/inventory

Cultural Intelligence:

http://en.wikipedia.org/wiki/Cultural_Intelligence

http://www.1000ventures.com/business_guide/crosscuttings/cultural_intelligence.html

http://www.valuebasedmanagement.net/methods_earley_cultural_intelligence.html

Promoting Newcomer Integration and Social Inclusion through Community Participation and Engagement Project. 2008. *Facilitator Guide to Encourage Newcomer Voluntarism*. Toronto, Ontario Council of Agencies Serving Immigrants (OCASI). Available for download at: http://atwork.settlement.org/downloads/atwork/Facilitator_Guide_Encourage_Newcomer_Voluntarism.pdf

LEARNING DIALOGUE:

Making a Plan for Organizational Change

Making a plan for Organizational Change

Take an honest look at the challenges organizations face when trying to increase their cultural competency. Share tools and strategies by examining the existing systems and barriers to change, in order to develop a framework and action plan for change.

PRESENTER

Georgia Kapelos brings broad based expertise and a unique perspective to organizational change acquired through extensive and direct experience in the Voluntary, Government and Private Sectors. As a consultant, facilitator, mediator, she has successfully led complex organizational change for a wide range of organizations and community collaborations at the local, regional, and provincial levels, including ethno-specific and multicultural centres, health and social services, women and family services, immigrant and settlement services, etc. In recognition of her leadership in change management, she has been invited to present at several national and international conferences. As Policy Advisor, Voluntary Sector Relations Unit, Ministry of Citizenship and Immigration, she leads community partnership initiatives focused on inclusion, diversity, and the newly created Ontario Volunteer Partnership, an initiative focusing on insurance and risk management for Ontario's Voluntary Sector. Her experience also includes teaching at both the community college and university levels.

SUMMARY

How do plan for successful organizational change? Is your organization ready to change? How do you know? What steps are necessary to ensure planning that works? Who should be involved in the planning process? How will you ensure success and accountability? The following outlines key stages of planning for successful action.

Preparing for the Planning Process

- What is the organization's mission/ vision? Does it reflect diversity and value inclusion?
- What and who needs to be included in the preparation stage?
- What do you want to communicate to all stakeholders at this time?

The Planning Process

- Who will lead the process, monitor outcomes and communicate progress?
- What are the dimensions of diversity and inclusion? How is diversity reflected throughout the organization?
- What needs to be done? How do you know?
- Keep focused and flexible. Communicate, communicate, and communicate.
- Keep in mind that planning is not a one time 'event'- it is a process that takes adequate time, appropriate resources, and dynamic leadership to ensure positive change outcomes and measurements."

Integrating Diversity and Inclusion into the Organizational Plan

- What is your case for diversity and inclusion?
- What information do you need? What training is needed?

Develop a
framework
and action
plan for
change.

Chapter 5: Continued

- Why do you need to research and document? A needs assessment builds knowledge about diversity, identifies key areas for change, and shapes a foundation not only to plan well but to successfully implement change strategies.
- Keep in mind that “one size does not fit all”. Create a broad base of participation, as is possible within the timeframe and available resources.
- What are the perceptions of your clients, donors, volunteers, board and staff?
- What are the changes, issues challenges impacting your organization? Is your client base changing? Are you raising funds from your community?

From Planning to Action

- Do you have real “buy-in” from the organizational leadership to successfully implement change?
- How will you ensure that diversity and inclusion will be part of the strategic planning process as well as operational planning?
- Review, monitor and revise goals objectives, strategies for change.
- Communicate, communicate, communicate – to all stakeholders.
- Report on successes; follow through with key areas for improvement.

Key Elements of Successful Change:

- An effective strategic planning process integrating diversity and inclusion.
- A proactive approach: focused yet flexible to adapt as required.
- Accountability: articulated goals, identified strategies, common values and assumptions, monitoring, assessing, and revising as needed.
- Dynamic leadership involving senior management and other “champions of change”.
- Adequate, appropriate, and available resources (internal and external).
- Communications, communications, communications: continuous and through several and parallel strategies involving internal and external constituencies.
- Encouraging community support through stakeholder participation.

KNOWLEDGE SHARED

- Buy-in:
 - Need to have enough participation / buy in (making people feel included in the change).
 - Who is the driving force to keep project going?
 - Are organizations practicing what they preach?
- Research Design and Implementation:
 - Perceptions of community, diversity, inclusion.
 - How to tabulate/ share results; how to involve people in the results of the survey.
 - How to ensure anonymous / confidential and well-designed surveys.
 - Issue of compulsory training for staff: positive feedback from attendees – wouldn’t have attended if optional but appreciated training; suggestion that there be an opportunity for people to receive info or make first voluntary and also as a prerequisite for further training.
 - Need measurements / what are we moving towards.

Chapter 5: Continued

- Staff:
 - Need time to take on new projects (staffing).
 - Need to build in costs; develop partnerships with unions.
 - Integrate cultural competency training for all staff.
- Volunteers:
 - Volunteers are not ultimately hired for position.
 - Volunteering – external posting – why not consider value?
 - How to translate volunteering into policy / practice.
 - Costs of screening / training; future supply and different ways of volunteering.
 - Adding to HR capacity / alternate volunteers arrangements such as JCP.
- Marketing / Fundraising:
 - Raising \$ from new groups.
 - How to market – promising what you can't deliver.
 - Proper marketing tools – recognize brand.
 - Undertake needs assessment / homework before new approach.
- Organizational Readiness / Challenges / Barriers / Resistance:
 - Additional costs of accommodation / adjustment within a limited budget.
 - Promotion / marketing to new target groups.
 - How do you know who needs what / what services are needed.

ACTION/SOLUTION

- “Maybe you can tell me.”
- Consider community referrals; enhance relationship building.
- Share information among service providers and resources.
- Identify formal / informal networks.
- Recognize differences within ethno-cultural communities.
- Outreach: consider ethnic media, develop strategy.
- Start with small conversations: “you know what – I don't know what's needed”.
- Consider interpreters for language support.
- Examine alternate fundraising options to be able to adapt services.
- Monitor changes that are made to see if changes are a success.

Chapter 5: Continued

SPECIFIC RESOURCES

Advancing Cultural Diversity in Volunteer Management (519 and 905 Areas), Social Planning Council of Peel in collaboration with the Social Planning Network of Ontario. www.culturaldiversityandvolunteers.ca

Canadian Mental Health Association. 2002. *Creating a Culturally Inclusive Organization: A Resource Action Guide*. Available to download at: www.marketingisland.com/mi/tmm/en/cataloguemanager/CMHA/CMHA_diversity_guide_EN.pdf

Estable, Alma, Jean Trickey, Lulama Tobo-Gillespie, and Mechthild Meyer. 1999. *A Tool for Planning and Monitoring Anti-Racism/Multicultural Change*. Ottawa: A Report of the Access Research Committee of Ottawa-Carleton; Canadian Ethnocultural Council.

Kitchener-Waterloo Counselling Services Inc. Multiculturalism: Helping It Work. <http://www.united-way-kw.org/section/view/?fnode=44>. Project is a partnership between United Way of Kitchener-Waterloo and Area, K-W Counselling Services, the K-W Multicultural Centre and Canadian Heritage.

Ontario Volunteer Partnership www.tcccto.com/drupal51/?q=node/60

Ontario Volunteer Centres Network www.ovcn.ca

Volunteerism and Ontario Youth Challenge Week - www.ovcn.ca/bso_oyvc.aspx

Women Working With Immigrant Women. 2004. *Best Workplace Policies and Practices: Accommodating the Workplace Needs of Muslim Women Wearing Hijab*. Toronto: Download at http://atwork.settlement.org/downloads/atwork/Accommodating_Hijab_Guide.pdf

LEARNING DIALOGUE:

Recruitment & Retention Strategies

Recruitment & Retention Strategies

Discuss and examine current organizational practices and explore new strategies to enhance the capacity of organizations to attract and retain skilled individuals as employees and volunteers.

PRESENTER

Marlene Meechan has worked in social services and employment for almost 30 years with mentally and physically challenged, early school leavers and newcomers to Canada. In her role as Coordinator of the New Canadian Program for the past 16 years, she met and befriended thousands of newcomers to the Waterloo Region with hundreds who remain connected. Currently she is working with www.skillsinternational.ca and has started a consulting business to support employers in developing communication within teams as a means to embrace diversity. She is a farm girl with Mennonite roots and carries a passion for community development.

SUMMARY

How do you attract and retain a diverse ethno-cultural work force? How do you create a workplace environment that will attract the brightest and best professional newcomers to consider your organization a workplace of choice? How does an organization structure itself to welcome employees from all backgrounds? What needs to be considered?

First and foremost, the vision of diversity needs to be presented and the entire organization from bottom to top needs to be on board. Diversity principles and practices then need to be woven into the strategic objectives and the mission statement. Management must be held accountable by the board and staff for ensuring a healthy, functioning workplace in order to meet objectives. Processes need to be put in place to ensure inclusionary efforts are sustainable, such as mentorship and internship programs where new employees have the opportunity to feel engaged in the organization. Motives for creating a welcoming workplace culture need to be clearly understood. Pair staff with the goal of learning from each other's diverse backgrounds, beliefs and values. Regularly review and obtain employee feedback regarding areas where differences can create conflict. It is difficult to change what is not acknowledged. Verbal and non-verbal communication can have an impact on meeting organizational objectives. Developing relationships where open interaction can occur is the first step.

The vision of diversity needs to be presented and the entire organization from bottom to top needs to be on board.

When staff and volunteers are encouraged and given direction to developing personal relationships that go beyond the professional realm, a greater understanding of differences are nurtured. As all employers are diverse by nature with differing workplace ethics, values and expectations, a healthy environment is one that is open to dialogue, discussion and respect for where each individual is coming from.

While utilizing traditional methods of recruitment, a workforce with a culture of inclusion and full recognition of skills and potential is your best advertisement.

Chapter 6: Continued

KNOWLEDGE SHARED

- Attraction is closely related to a healthy, engaged, respectful work environment.
- Attraction, selection, integration and retention.
- Relationships, understanding, and openness.
- Communication is a continuous and shared responsibility.
- Acknowledge similarities and differences.
- Link diversity in workplace to your organizational strategy and mission.
- Entire organization must be on board.

KEY LEARNINGS/INSIGHTS

- Are we a culture that celebrates diversity?
- Strategies for recruitment and retention.
- Similarities and differences of all people.
- Personal relationships developed add to understanding.
- Having people see themselves as part of our organizations (staff, volunteers, physical space, communications).
- Retention as critical as recruitment.

ACTION/SOLUTION

- Create business and action plans with clear strategies related to diversity and measurable outcomes.
- Interpersonal communication strategies.
- Networking with diverse communities, presence at multicultural meetings and events.
- Offer mock interviews, provide interview questions ahead of time.
- To remove bias black out names and postal codes on resumes for those short listing candidates.
- Register as an employer on www.skillsinternational.ca to search for job-ready candidates.

A healthy environment is one that is open to dialogue, discussion and respect for where each individual is coming from.

SPECIFIC RESOURCES

www.beyondintractability.org/essay/communication_tools/

www.countryreports.org/people/aboutthepeople.aspx?countryid=

www.culturaldiversityandvolunteers.ca/

www.culturalhrc.ca

www.diversitynet.org/

www.diversitysolutions.net Dr. Leeno Karumanchery, Consultant

Chapter 6: Continued

www.kwintessential.co.uk/resources/country-profiles.html

www.skillsinternational.ca Searchable database for recruiting newcomers

www.thiagi.com/email-intercultural101-tips.html

Canadian Mental Health Association. 2002. *Creating a Culturally Inclusive Organization: A Resource Action Guide*. Available to download at: www.marketingisland.com/mi/tmm/en/cataloguemanager/CMHA/CMHA_diversity_guide_EN.pdf

Kitchener-Waterloo Counselling Services Inc. Multiculturalism: Helping It Work. <http://www.united-way-kw.org/section/view/?fnode=44>. Project is a partnership between United Way of Kitchener-Waterloo and Area, K-W Counselling Services, the K-W Multicultural Centre and Canadian Heritage.

Women Working With Immigrant Women. 2004. *Best Workplace Policies and Practices: Accommodating the Workplace Needs of Muslim Women Wearing Hijab*. Toronto: Download at http://atwork.settlement.org/downloads/atwork/Accommodating_Hijab_Guide.pdf

LEARNING DIALOGUE:

Board Diversity

Board Diversity

Share and learn about the importance of setting a vision for diversity within your organization and the strategic steps that need to be taken in order to become inclusive and reflective of the communities we serve.

PRESENTERS

Alison Konrad joined the Richard Ivey School of Business at the University of Western Ontario in 2003 as a Professor of Organizational Behavior and holder of the Corus Entertainment Chair in Women in Management. Previously, she was Professor of Human Resource Administration at Temple University's Fox School of Business and Management, where she taught for 15 years. She was Chair of the Academy of Management's Gender and Diversity in Organizations Division in 1996-97 and received the Division's Sage Scholarship Award for contributions to the field of gender and diversity in organizations in 1998. She was Editor of *Group & Organization Management* in 2003-07 and co-edited the book, *Opening the Black Box of Editorship* (Palgrave), with Yehuda Baruch, Herman Aguinis, and Bill Starbuck in 2008. She has published two books and over 60 articles and chapters on topics relating to workplace diversity. Professor Konrad's current work focuses on organizational diversity initiatives and making workplaces more inclusive.

Dharshi Lacey, an immigrant from Sri Lanka, has lived and worked in the London community for over 20 years. Her work in the community over this period of time has had as its focus working with and for immigrants and newcomers. She is currently working at the InterCommunity Health Centre, as a Community Developer. She is responsible for implementing an Immigrant Seniors Project in the community to enhance existing services for immigrant seniors to enable them to stay healthy and live with independence and dignity in their homes. Most recently, Dharshi also worked in the Children and Youth sector, working with five agencies over a two year period to help them enhance their organizational capacity in terms of ethno-cultural competency.

SUMMARY

Helping boards of directors of not-for-profit organizations develop their diversity capacity is a process. Time and commitment are required to successfully implement a diversity strategy within organizations.

Setting the Stage

It is important for each board to take the time to understand why diversity is important to their organization. Individual perspectives are different and, therefore, knowledge building is required to ensure that there is a common understanding within the board of the language of diversity and what diversity competence means for their organization. It is important to be prepared to be challenged. Our experience with board diversity work has shown us that the breadth of views that walk into the room needs to be processed in order to get everyone aligned around the concepts.

Developing Action and Communication Plans

To be successful in implementing diversity within organizations, boards need to take the time to develop a diversity vision. To move the vision to action, comprehensive action and communication plans need to be developed. These plans should ideally be, at a minimum, three year plans. Included within each plan should be clearly articulated goals with detailed action steps to achieve those goals. The communication plan should identify the leaders or champions who will help promote the diversity strategies as well as people who may need to be convinced to embrace the vision of diversity for the organization.

Chapter 7: Continued

KNOWLEDGE SHARED

- How to set a vision for diversity within organization and strategic steps toward meeting that vision.
- Important to begin with a vision of the ideal diverse organization with all of its elements.
- Important to establish a shared language of diversity.
- Examine the organizational stage of cultural competence.
- Be prepared for resistance.
- Create an action plan with short, medium, and long term diversity goals.
- 2-3 goals are great given the reality of resources available here.
- Think about goals in terms of action, communication and desired outcomes.
- Find support – it can be lonely work.

Time and commitment are required to successfully implement a diversity strategy within organizations.

KEY LEARNINGS/INSIGHTS

- Group understood that diversity is about total inclusion of all.
- Necessary to build relationships with diverse community, listen to those communities, be open to other perspectives.
- You never arrive.
- Need to understand how privilege works and is understood.
- Make decisions that are informed by the point of service and front line.

ACTION/SOLUTION

- Examine the organizational stage of cultural competence.
- Be prepared for resistance.
- Create an action plan with short, medium, and long term diversity goals.
- 2-3 goals are great given the reality of resources available here.
- Participants developed preliminary first steps for action for their own organization.

SPECIFIC RESOURCES

Lopes, Tina, and Barb Thomas. 2006. *Dancing on Live Embers: Challenging Racism within Organizations*. Toronto: Between the Lines.

Maytree Foundation. 2007. *Diversity in Governance: A Toolkit for Inclusion on Nonprofit Boards*. Available for download at www.abcgta.ca/docs/diversity_toolkit_nonprofit.pdf.

Pillar Nonprofit Network. 2008. *Board Diversity Training: A Toolkit*. London. Available for download at: www.pillarnonprofit.ca/resources_and_links/pillar_nonprofit_network_publications/

Pillar Nonprofit Network. 2008. *Volunteering at Leadership Levels: A Resource for Prospective and Current Board Members*. London. Available for download at: www.pillarnonprofit.ca/resources_and_links/pillar_nonprofit_network_publications/

CHAPTER 8

LEARNING DIALOGUE:

Implementing Diversity in a Unionized Environment

Implementing Diversity in a Unionized Environment

Discuss the challenges that arise when implementing human rights and equity within unionized organizations. Explore systemic human rights issues in employee relations, hiring, complaints and monitoring processes. Gain insight, tools and strategies to ensure that unionized environments are inclusive.

PRESENTER

Patrick Case, LL.B., LL.M (Osgoode) is the Director of the Human Rights and Equity Office of the University of Guelph. He has been a trade unionist, school trustee and a practitioner whose chief focus was serving women who were victims of male violence. Mr. Case has served as a staff lawyer in the Family Law Division at Parkdale Community Legal Services. He is the past Chair of the Canadian Race Relations Foundation, which was created as a part of the federal government's redress agreement with Japanese Canadians and has been a member of the Equality Rights Panel of the Court Challenges Program of Canada. He is a Commissioner with the Ontario Human Rights Commission, an Adjunct Professor at Osgoode Hall Law School and teaches human rights and Charter related courses at the University of Guelph.

BACKGROUND

It is essential that any discussion about human rights and equality rights in the workplace commence with an understanding of the history of human rights and equality rights in Canada. It is often said that Canada is a rights aware and rights bearing country. If that proposition is true then we come by it honestly. One hundred years ago, egalitarian human rights as a species of civil rights were simply of no consequence to governments and employers in this country. Civil rights were restricted to those rights articulated by the philosophers of the European Enlightenment. These rights were essentially "negative" rights in that they protected the individual from interference from the state. We know these rights well: they include the freedoms of expression, association and conscience and, of course, the freedom to contract and to enter into commerce. They do not include egalitarian human rights such as freedom from discrimination based on personal characteristics such as race and gender.

The freedom from interference by the state, and other actors, from discrimination on grounds related personal characteristics was largely unenforceable. Throughout the first fifty years of the 20th century Canadian legal decision-making veered heavily away from the interests of egalitarian rights claimants.

From the turn of the 20th century, superior court decisions ranged variously from upholding laws discriminating against Chinese, Japanese and Indians from voting in British Columbia, to banning Chinese business owners from hiring white women in Saskatchewan, to denying women the right to assume seats in the Canadian Senate, to prohibiting service to black patrons at the Montreal Forum or Montreal theatres.

Throughout the first fifty years of the 20th century Canadian legal decision-making veered heavily away from the interests of egalitarian rights claimants.

Chapter 8: Continued

It was largely the example of WWII and the clearly world shatteringly negative consequences of permitting governments to have untrammelled rights over their citizens that gave impetus to the expansion of negative civil rights. Immediately prior to the conclusion of WWII, Ontario law established protections for citizens against discrimination on the grounds of race and creed² and soon thereafter³ legal protections were extended to women in respect of their employment⁴.

In 1961 the Ontario legislature established the Ontario Human Rights Commission and in 1962 the Ontario Legislature passed the Ontario Human Rights Code (the Code), the first of its kind in Canada. The new Code essentially consolidated the provisions of all human rights related legislation in Ontario. By 2007 successive amendments to the Code had resulted in legislation protecting the rights of Ontarians on fifteen grounds⁵. Indeed, the history of the Ontario Human Rights Code is a history of the incremental advances that have been made by equality seekers in the protection of citizens on the grounds of personal characteristics that they cannot change about themselves or that we, as a society, do not ask people to change about themselves.

Without doubt most of the “rights” articulated in the Code are negative rights in the sense that they protect individuals from discrimination in the provision of goods and services, in the conclusion and execution of contracts, in employment, and in the workings of vocational associations and unions. On the other hand, human rights codes are being used to extend as well as to protect human rights. Clear examples of the use of codes to extend rights is in their use to establish and maintain what are known under the legislation as “special programs.” Notionally, such programs run the gamut from establishing school based efforts to focus on the needs of marginalized students to the establishment of employment equity programs.

It is critically important to note that the extension of civil rights to cover egalitarian human rights occurred at exactly the same time as the growth of legal protections for the union movement. Without express legislation, worker combinations and such devices as strike and work stoppages are illegal. Without legislation, excluding individuals from bars and apartment buildings on the basis of their colour would be “legal”⁶.

It is important for us to see the maintenance, protection and advancement of human rights as being consistent with the maintenance, protection and advancement of the rights of organised labour.

2 Racial Discrimination Act, Statutes of Ontario (1944) c. 51, p. 23I

3 And after the approval of the Universal Declaration of Human Rights by the United Nations General Assembly in 1948

4 Act to Promote Fair Employment Practices in Ontario, Stat. Ont. 1951, c. 24 and Female Employees Fair Remuneration Act, 1951 S.O. 1951, c.26

5 Race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, age, marital status, family status, disability, the receipt of public assistance and record of offences.

6 I use the word legal guardedly because while, prior to 1944, there was no law in Ontario protecting citizens from racial discrimination, there was also no law saying that one could discriminate. It was just that the law was uninterested in egalitarian claim rights.

Chapter 8: Continued

The foregoing historical scan has great meaning for our workplaces. It is important for us to see the maintenance, protection and advancement of human rights as being consistent with the maintenance, protection and advancement of the rights of organised labour. Union rights are human rights. In working within a unionized environment, progressive management seeking to advance human rights and pluralism must work to unite the goals of employee with the goals of human rights.

Contrary to popular mythology, employment equity recruitment is merit based employment.

ENSURING INCLUSIVENESS

Readers will have noticed that I have studiously avoided using the term “diversity”. A definition of the term diversity might be something composed of distinct or unlike elements or qualities. On the other hand, pluralism connotes engagement⁷. A pursuit of pluralism rather than diversity is what must characterise management and labour’s work within the workplace. It is whole workplace engagement that will ensure our civic future rather than arriving at numerical diversity. How do we meaningfully integrate new employees who are racialized people, people with disabilities, First Nations or women⁸ into established workplaces? Existing workforces must be engaged so that they understand their stake in the process of change. From a practical point of view, this means engaging line employees in the process of outreach to build broad applicant pools reflective of designated groups. Such engagement will help ensure that, as new employees enter the workplace, those with existing networks are there to spread the message that the new recruit is somebody with merit.

The needs of existing employee pools must be taken seriously. It makes it extremely difficult for largely white, male and abled employee pools to accept new recruits from designated groups if their need have not been addressed. Have the rights of existing employees with respect to accommodation on human rights grounds been addressed? Is it possible to identify employees who have become stuck in their positions? What needs to be done in terms of cross-training or the opening up of special assignments in order to bring such employees alongside in the process of change?

EQUITY RECRUITMENT

Contrary to popular mythology, employment equity recruitment is merit based employment. There are several key principles caught up with ensuring that employment equity works.

First, you must squarely face possible conflicts of interest for members of search committees. Require search committee participants to disclose any relationships, either direct or indirect, that they might have with candidates. Weigh each relationship: could a reasonably well informed but casual observer who heard of such a relationship come to the conclusion that the relationship could lead to unfairness in decision-making?

Second, it is very common for search committee leaders, or indeed the whole committee, to read candidate resumés before drafting search criteria and interview questions. This is wrong. We are all only human and it cannot be said that, when we

⁷ Some would say that the difference between the two terms is merely a matter of semantics; to those people I would say that in the human rights and equity business semantics is of great importance. The entire egalitarian human rights movement is only sixty years old and it must, against the weight of received history, define itself and re-define, invent and re-invent itself.

⁸ The 1984 Abella Commission’s report, “Equality in Employment”, identified four groups that had been historically disadvantaged in employment, visible minorities (racialized people), people with disabilities, Aboriginal People (First Nations) and women. Under the Federal, “Employment equity Act”, S.C. 1995, c. 44. and all other previous and current provincially based employment equity legislation those same four designated groups are referenced as the groups for whom historical employment gaps exist.

Chapter 8: Continued

read resumés, information about individual candidates does not filter into the process of drafting questions. Such an approach can lead to the introduction of biases. So resist the temptation to read resumés before fully organizing the interview process.

Third, ensure that all interviews will take place in accessible premises. There is nothing more embarrassing than an individual with a mobility disability showing up to an interview and being faced with a towering set of stairs to scale in order to get the job of their dreams.

Fourth, refrain from discussing issues that might touch on human rights grounds such as religion. Discussions about families might put candidates who are queer people on the spot: “Okay, do I tell these people who I really do not know that I am a transgendered lesbian and that my kids are being parented within a very non-traditional family structure?”

Fifth, all questions asked of candidates should be behaviour based and not hypothetical questions.⁹ Once you have used behaviour based interviewing techniques you will never go back to using hypothetical questions. Properly executed, behaviour based interviewing gives a clear advantage to people with the knowledge, skills and ability to fulfill the requirements of the position. This method is also highly defensible should your process come under scrutiny.

Sixth, you cannot hire for equity unless the hiring pool is reflective of the sorts of people whom you are seeking. In order to hire for equity while keeping merit uppermost, the most important aspect of the hiring process is outreach. Find out how to get to the sorts of candidates you want to recruit. Often, building a credible applicant pool will involve much legwork. Are there local organizations of persons with disabilities, racialized people, First Nations peoples and women? Can you get those organizations to send out your position profile on their email communications to members? Will the staff of the community organization write a short note to accompany the position profile, encouraging members to apply or to speak with others within the community who might apply. The task here is to build a pool of candidates within which there is an overrepresentation of candidates from equality seeking communities. If you build the pool you cannot miss.

A combination of behaviour based principles and outreach is a powerful toolbox for hiring for equity.

HUMAN RIGHTS CONCERNS AND COMPLAINTS

Fairly addressing human rights and personal harassment¹⁰ concerns and complaints is of paramount importance. In most workplaces, management is content to cede the processing of human rights complaints and personal harassment to human resources departments. Such arrangements can give rise to perceived or actual conflicts of interest. Human resources departments are often in the centre of tensions with employees related to performance. It has been established that persons experiencing harassment, whether on human rights grounds or not, often exhibit a diminution in performance. But what came first: the rights violation or the poor performance? Human resource departments, focused as they often are on protecting corporate interests, may miss the nuances of the human rights issues. For these reasons, it is highly important to assign the

⁹ There are a wide set of resources on Behaviour Description Interviewing (BDI) on the internet and there are also a number of very good books in particular, Janz, Lowell, Hellervik and Gilmore, “Behavior Description Interviewing: New, Accurate, Cost Effective”, (Prentice Hall: New York: 1985).

¹⁰ Concerns and complaints that are not based on human right grounds but that may nevertheless raise allegations of harassment or poisoned environments. Such concerns and complaints typically arise in the context of workplace bullying and can be perpetrated by supervisors or co-employees.

Chapter 8: Continued

work of addressing human rights matters to somebody in your organization who is seen and understood to be a fair person and who, in relation to their human rights and equity work, will report directly to the most senior officer of the institution. It is also important that the process employed in assigning the individual to the position is itself above reproach. It is of little use establishing a position to address potential unfairness in the institution with that person being themselves unfairly assigned.

A combination of behaviour based principles and outreach is a powerful toolbox for hiring for equity. Such a process ups the ante on all candidates by requiring them to come to the hiring table with real substance to offer.

Addressing systemic inequities will bring you a bigger bang for your buck in terms of being seen and felt to be a rights promoting organization. Expect that the person who is appointed to oversee this process will bring issues to you that you may very well not wish to hear about – that is their role. Realise that the appointee must gain the trust and credibility of both employee groups and management, so honour the appointee's independence and permit the appointee to work intimately with employee groups, especially union or association leadership. Look past the appointee's advocacy for the principles of human rights even if such advocacy seems to run counter to your sense of things. As long as the matter is being addressed in an ethical manner and advocacy is not being directly mounted for parties to disputes, refrain from questioning the appointee's loyalty to the institution. You will appreciate the fact that you have taken this approach when it comes time for the appointee to tell an employee that the organization has discharged its legal and ethical duties to accommodate, for example, on the ground of disability or family status.

If you do not have a human rights policy and procedure you should set about the process to establish such foundation documents. If you do not know how to draft such documents, get outside help. The Ontario Human Rights Commission website hosts resource materials about the creation of human rights policies and procedures¹¹.

The process of development of human rights policies and procedures can be torturous. Inclusiveness in the development stages brings together all constituencies within the organization, especially employee groups and human resources. Human rights are funny entities: we cannot actually get people to observe such rights by force or top down application. In fact, a major strategy in the production of cultural change within your organization will be the collaborative process that you take leading to consensus about the human rights valued and shared by employees and the employer. If it takes you two years or more to build consensus for a policy and procedure well, that is what it takes.

KNOWLEDGE SHARED

- Parallel histories of human rights/trade unionism as defensive mechanisms against discrimination.
- Pluralism in the workplace rather than diversity.

Addressing systemic inequities will bring you a bigger bang for your buck.

¹¹ Ontario Human Rights Commission: Developing Procedures to Resolve Human Rights Complaints Within Your Organization: <http://www.ohrc.on.ca/en/resources/Policies/GuideDevProc?page=GuideDevProc-Contents.html>

Chapter 8: Continued

- Attacking issues from the systematic level for greater impact.
- Proper employment equity program actually raises the bar regarding qualifications.

KEY LEARNINGS/ACTIONS

- Develop outreach protocols for recruitment - develop adequate pool then you have the ability to choose based on merit.
- Establish independent compliant process – outside of HR.
- Use the pilot approach and then talk about formalizing it within a collective agreement.
- Communication as a bona fide job qualifier.
- Having the right person in the Human Rights job is critical – they need to be approachable and credible.

SPECIFIC RESOURCES

Women Working With Immigrant Women. 2004. *Best Workplace Policies and Practices: Accommodating the Workplace Needs of Muslim Women Wearing Hijab*. Toronto: Download at http://atwork.settlement.org/downloads/atwork/Accommodating_Hijab_Guide.pdf

LEARNING DIALOGUE:

Building Equitable Leadership & Partnerships

Building Equitable Leadership & Partnerships

Discuss the importance of having “diversity champions” in leadership positions throughout the organization. Identify strategies to equitably engage and partner with non-traditional networks.

PRESENTER

Sharon Douglas has worked in the Human Service Sector of Peel Region for over 15 years. She has held a variety of positions from Executive Director of the Peel Halton Dufferin Training Board and the Cultural Interpreter Service of Peel to the Diversity Coordinator of Family Services of Peel, Public Education Coordinator for the Social Planning Council of Peel and most recently the Assistant Director of Community Investment, United Way of Peel Region. Sharon is responsible for capacity building initiatives, the Strengthening Organizational Effectiveness Funding stream and other capacity building opportunities that target the sector. She also provides leadership and direction to United Way of Peel Region’s diversity and outreach initiative. She is currently Chair of the Regional Diversity Roundtable. Sharon has consulted, delivered training and facilitated many community discussions and consultations with and for the nonprofit sector.

SUMMARY

As our communities undergo dramatic demographic changes, the shift from relatively homogeneous to heterogeneous populations, speaking many languages and representing a variety of cultures and experiences, has created new challenges for Canadian institutions – in particular, human service agencies. The increased demand for services and the complexities within our communities has affected the sector on all fronts. The response to these rapid changes requires or necessitates different ways of doing business. While it is often quicker to go it alone, the benefits of joined forces are undeniable - as the old proverb goes, “If you want to go quicker, go alone. If you want to go farther, go together.”

When two complementary groups or organizations come together to realize a common purpose, the benefits are innumerable. Working together to design best practices, each party enjoys the benefit of fresh perspective and the learning of new ways to approach their work. Improvements to work practices and service delivery result in better outcomes and results. The sharing of resources and work load will often bring increased efficiency and economical benefit.

Building equitable leadership and partnerships is a process in understanding how the issues of power and diversity, personal world views, and cultural assumptions influence dynamics in partnerships. In working through this process, partners within the collaboration are better able to articulate their organizational needs, culture, and purpose for being at the table. It provides opportunities to go below the surface in defining who, what, and why we’ve come together to better serve our respective communities. The important message here is that service delivery responses and methods must change and are changing. The impact of equitable leadership and partnerships are significant. In closing, “Global companies....have found the richer the mix of people, skills and cultures, the greater the range of inputs, viewpoints, and experiences the higher the productivity growth,” Conference Board of Canada.

KNOWLEDGE SHARED

- Why partnerships?
 - Build capacity.
 - Lobby for policy change.
 - Funding requirements / requests.

Chapter 9: Continued

- Shared expertise.
 - Consistency of message.
 - Work together to do things better.
 - Support other organizations in meeting their goals and objectives.
 - Gain new insights / broader base of solutions.
 - Credibility.
 - Prevent duplication.
 - Enhanced power and influence.
 - More comprehensive approach.
 - Reach communities you wouldn't necessarily access on your own.
- Definitions of equity and diversity.
 - Are equity and diversity the same thing?
 - Dimensions of power.
 - Laying the ground work for equitable partnerships.
 - Types of partnerships.
 - Models of community based partnerships.
 - Best practices for sustaining partnerships.

If you want to go quicker, go alone. If you want to go farther, go together.

KEY LEARNINGS/INSIGHTS

- Authentic leadership and recognized power bases.
- Dialogue towards transformation and change processes.
- Celebrating differences without emphasizing "other."
- Building partnership with organizations rather than individuals.
- Managing history and expectations.
- Spend time to set up partnership including action plan, consider approaches to reach out to diverse groups, financial plan, internal communication plan, research the target communities.

ACTION/SOLUTION

- Identify your purpose and role in the partnership.
- Collect information on specific groups in the community or target client group of the organization, understand the community you are about to approach.
- Consider what are must haves for your organization and what can be let go.
- Discuss power bases openly.

SPECIFIC RESOURCES

Centre for Addiction & Mental Health (CAMH). 2008. Building Equitable Partnerships. Available at www.camh.net/News_events/CAMH_Events/Building%20Equitable%20Partnerships%20SymposiumRecommendations.pdf

Community Services Coordination Network. 2008. *Building Inclusive and Accessible Family Services in London, Phase II. Final Report*. Available from www.cscn.on.ca.

APPENDIX I

ANTI-RACISM AND EQUITY GLOSSARY OF TERMS

The full glossary (with search function) may also be accessed online at:
http://www.crr.ca/component/option,com_glossary/Itemid,553/lang,english/

Aboriginal Peoples	The descendants of the original inhabitants of North America. Term used to collectively describe three cultural groups of aboriginal people - "Inuit", "Métis People" and "First Nations". These are three separate peoples with unique heritages, languages, cultural practices, and spiritual beliefs, histories and political goals. (AFN)
Acculturation	The process whereby the culture, values and patterns of the majority are adopted by a person or an ethnic, social, religious, language or national group. This process can also involve absorbing aspects of minority cultures into the majority culture's pattern.
Affirmative Action	A set of explicit actions or programs designed to increase participation at all levels of employment for and by individuals or groups previously excluded from full participation.
Ally	A member of an oppressor group who works to end a form of oppression that gives her or him privileges. For example, a white person who works to end racism, or a man who works to end sexism.
Anti-Oppression	Strategies, theories and actions that challenge socially and historically built inequalities and injustices that are ingrained in our systems and institutions by policies and practices that allow certain groups to dominate over other groups
Anti-Racism	An active and consistent process of change to eliminate individual, institutional and systemic racism as well as the oppression and injustice racism causes.
Anti-Racist Education	A perspective that permeates all subject areas and school practices, aimed at the eradication of racism in all its various forms.
Anti-Semitism	Latent or overt hostility or hatred directed towards individual Jews or the Jewish people (not to all Semitic peoples), leading to social, economic, institutional, religious, cultural or political discrimination. Anti-Semitism has also been expressed through individual acts of physical violence, vandalism, the organized destruction of entire communities and genocide.
Apartheid	An Afrikans word created to describe the South African system of institutionalized segregation to maintain white domination. From the 1960's to 1991, a plan of "Grand Apartheid" was implemented, emphasizing territorial separation and police repression. The official state policy separated black and white South Africans to oppress, dominate and control blacks, while enriching whites at the expense of the oppressed peoples. Only the so-called "white" citizens of South Africa were allowed to vote and participate in government, and to enjoy many other privileges.
Assimilation	The full adoption by an individual or group of the culture, values and patterns of a different social, religious, linguistic or national group, resulting in the elimination of attitudinal and behavioural affiliations from the original cultural group. Can be voluntary or forced.
Attitude	The state of mind which makes us act in certain ways about social events or objects; a consistent pattern of thoughts, beliefs, emotions and reactions.

Appendix I: Continued

Barrier	An overt or covert obstacle; used in employment equity to mean a systemic obstacle to equal employment opportunities or outcomes; an obstacle which must be overcome for equality to be possible.
Bias	A subjective opinion, preference, prejudice or inclination, formed without reasonable justification, that influences an individual's or group's ability to evaluate a particular situation objectively or accurately; a preference for or against. Reasonable apprehension of bias exists when there is a reasonable belief that an individual or group will pre-judge a matter and therefore cannot assess a matter fairly because of bias.
Blacks/ African Canadians	People of African descent and those who define themselves as such. Because of a long history of colonialism, enslavement and migration, Black persons now come from all parts of the world, including Canada.
Classism	The cultural, institutional and individual set of practices and beliefs that assign value to people according to their socioeconomic status, thereby resulting in differential treatment.
Colonialism	Usually refers to the period of European colonization from Columbus (1492) onwards, in the Americas, Asia and Africa, and taking on different forms from settler colonies like Canada to non-settler colonies such as India during British rule. Colonialism differs also across colonizing nations and across time. For example, French colonialism had different policies from British, while modern colonialism is often referred to as "globalization", which includes the exploitation of labour and national resources by transnational corporations and the expansion of free trade agreements and blocs.
Convention Refugees	Men, women and children with good reason to fear persecution in their home country because of their race, religion, gender, nationality, political viewpoint, or membership in a particular social group. Their lives are in danger. If they are lucky enough to escape from their home country, they cannot return to it in safety until the situation changes. Refugees do not leave because they want to, but because they must.
Creed	A professed system and confession of faith, including both beliefs and observances or worship. A belief in a god or gods or a single supreme being or deity is not a requisite.
Cultural Group	Members of a group having the same beliefs, behavioural norms, values, language, ways of thinking about and viewing the world.
Cultural Racism	Portrayal of Aboriginals, Blacks, and other people of colour in all forms of media, school texts, literature as inherently, "inferior", "savage", "bad", "primitive".
Culture	The mix of ideas, beliefs, values, behavioural norms, knowledge and traditions of a group of individuals who share a historical, geographic, religious, racial, linguistic, ethnic or social context, and who transmit, reinforce and modify those ideas and beliefs, passing them on from one generation to another. A culture is the total of everything an individual learns by being immersed in a particular context. It results in a set of expectations for appropriate behaviour in seemingly similar contexts.

Appendix I: Continued

Discrimination	The denial of equal treatment, civil liberties and opportunity to individuals or groups with respect to education, accommodation, health care, employment and access to services, goods and facilities. Behaviour that results from prejudiced attitudes by individuals or institutions, resulting in unequal outcomes for persons who are perceived as different. Differential treatment that may occur on the basis of race, nationality, gender, age, religion, political or ethnic affiliation, sexual orientation, marital or family status, physical, developmental or mental disability. Includes the denial of cultural, economic, educational, political and/or social rights of members of non-dominant groups.
Diversity	A term used to encompass all the various differences among people – including race, religion, gender, sexual orientation, disability, socio-economic status, etc. – and commonly used in the United States and increasingly in Canada to describe workplace programs aimed at reducing discrimination promoting equality of opportunity and outcome for all groups. Concern has been expressed by anti-racism and race relations practitioners that diversity programs may water down efforts to combat racism in all its forms.
Dominant Group	Considered the most powerful and privileged of groups in a particular society or context. The dominant group in Canada is white, Christian, male and English speaking, perceiving themselves to be superior to and more privileged than Aboriginal Peoples, Black People and other people of colour or people of minority religious or linguistic groups. (See Majority)
Employment Equity	A program designed to remove barriers to equality in employment by identifying and eliminating discriminatory policies and practices, remedying the effects of past discrimination, and ensuring appropriate representation of the designated groups.
Ethnic Group	Refers to a group of people having a common heritage or ancestry, or a shared historical past, often with identifiable physical, cultural, linguistic and/or religious characteristics
Ethnicity	The multiplicity of beliefs, behaviours and traditions held in common by a group of people bound by particular linguistic, historical, geographical, religious and/or racial homogeneity. The word 'ethnic' is often used to denote non-dominant or less powerful cultural identities in Canada.
Ethnocentrism	The tendency to view others using one's own group and customs as the standard for judgment, and the tendency to see one's group and customs as the best.
Eurocentrism	Presupposes the supremacy of Europe and Europeans in world culture, and relates history according to a European perception and experience.
First Nations	One of the three distinct cultural groups of Aboriginal Peoples. There are 633 First Nations Bands, representing 52 nations or cultural groups, and more than 50 languages. Most individuals prefer to be referred to by their specific nation - e.g., Cree, Dene, Black Foot, etc. (AFN).
Genocide	Deliberate decisions and actions made by one nation or group of people in order to eliminate, usually through mass murder, the entirety of another nation or group. The term has also been used to refer to the destruction of the culture of a people, as in cultural genocide.

Appendix I: Continued

Harassment	Persistent, on-going communication (in any form) of negative attitudes, beliefs or actions towards an individual or group, with the intention of placing that person(s) in a disparaging role. Harassment is manifested in name calling, jokes or slurs, graffiti, insults, threats, discourteous treatment, and written or physical abuse. Harassment may be subtle or overt.
Holocaust	Widespread destruction and loss of life, especially by fire. The term (with a capital “H”) specifically refers to the murder of over six million Jews by the Nazis and their collaborators during World War II.
Human Rights	Human rights affirm and protect the right of every individual to live and work without discrimination and harassment. Human Rights policies and legislation attempt to create a climate in which the dignity, worth and rights of all people are respected, regardless of age, ancestry, citizenship, colour, creed (faith), disability, ethnic origin, family status, gender, marital status, place of origin, race, sexual orientation or socio-economic status.
Immigrant	One who moves from his/her native country to another with the intention of settling for the purpose of forging a better life or for better opportunities. This may be for a variety of personal, political, religious, social or economic reasons. The word is sometimes used incorrectly to refer, implicitly or explicitly, to people of colour or with nondominant ethnicities.
Indian Act	Introduced shortly after confederation, The Indian Act was an amalgamation of pre-confederation colonial legislation that had been updated to meet the needs of the emerging Canadian state to expand and allow European settlement of the west and other regions. This Canadian legislation governs the federal government’s legal and political relationship with Aboriginal Peoples across Canada. It has been amended many times. In the late 1800s and the first few decades of the 1900s, it was continually revamped to make it more repressive, thus furthering the Canadian state’s goals of assimilation. Since 1945, some of its more draconian elements have been removed to comply with the international human rights law regarding civil and political rights, including opposition to genocide
Individual Racism	The prejudiced individual, direct, or one-to-one action(s) against other individuals because of their group membership and skin colour to deprive them of some right (employment, housing).
Institutional Racism	see Systemic Discrimination
Integration	The process of amalgamating diverse groups within a single context, usually applied to inter-racial interaction in housing, education, political and socio-economic spheres or activities. People who are integrated still retain their cultural identity, unlike those who are assimilated. Integration is the policy with action that ends segregation. It may be differentiated from desegregation on the basis of interaction as opposed to technical conformity to desegregationist laws and policies.
Internalized Oppression	Patterns of mistreatment of racialized groups and acceptance of the negative stereotypes created by the dominant group become established in their cultures and lock members of racialized groups into roles as victims of oppression.
Intersectionality	The interconnected nature of all forms of oppression (cultural, institutional and social) against particular groups, and the way they are imbedded within existing systems such that they operate in insidious, covert and compounded ways (e.g., gender and colour; religion and race; sexual orientation and race)

Appendix I: Continued

Intolerance	Bigotry or narrow mindedness which results in refusal to respect or acknowledge persons of different racial backgrounds.
Inuit	Aboriginal peoples in Northern Canada who live above the tree line in the Northwest Territories, Northern Quebec and Labrador. The word means “People” in the Inuit language - Inuktitut. The Inuit is one of the cultural groups comprising Aboriginal peoples of Canada.
Islamophobia	A term recently coined to refer to expressions of negative stereotypes, bias or acts of hostility towards individual Muslims or followers of Islam in general.
Majority	Refers to the group of people within society either largest in number, in a superior social position, or that successfully shapes or controls other groups through social, economic, cultural, political, military or religious power. In most parts of Canada, the term refers to White, English-speaking, Christian, middle to upper-income Canadians.
Marginalization	With reference to race and culture, the experience of persons who do not speak the majority group’s language, cannot find work or gain access to social services and therefore, cannot become full and equal participating members of society. Refers also to the process of being “left out” of or silenced in a social group.
Mediation	The intervention into a dispute or negotiation of an acceptable impartial and neutral third party, who has no authoritative decision-making power, to reach voluntarily and acceptable settlement of issues in dispute. In a race relations context, its aim is to reach a signed agreement setting out specific steps to be taken by each side to restore racial harmony and peaceful relations.
Métis	Originally referred to persons of mixed Indian and French ancestry. Now refers to a person who self-identifies as Métis, is of historic Métis Nation ancestry, and /or is accepted by the Métis Nation through its acceptance process.
Minority Group	Refers to a group of people within a society that is either small in numbers or that has little or no access to social, economic, political or religious power. In Canada, refers to the diverse ethno-racial identities that are not of the dominant white group. In some areas, they are not always in the minority numerically. Minority rights are protected by the Canadian Charter of Rights and Freedoms, The Human Rights Acts and Codes, and the UN Convention on the rights of minorities. The term may imply inferior social position. In common use, Racial or Visible Minority describes people who are not White; Ethnic Minority refers to people whose ancestry is not English or Anglo-Saxon; Linguistic Minority refers to people whose first language is not English (or not French in Quebec).
Multicultural / Multiracial Education	A broad term which may refer to a set of structured learning activities and curricula designed to create and enhance understanding of and respect for cultural diversity. The term often connotes inclusion of racial, ethnic, religious, linguistic, national, international and political diversity, and is also inclusive of the culture, heritage, history, beliefs and values of the various people within a pluralistic society.

Appendix I: Continued

Multiculturalism	Federal policy announced in 1971 and enshrined in law in the Multiculturalism Act of 1988 which acknowledges the unequal access to resources and opportunities of Canadians who are not of the dominant white group, and urges the recognition of their contributions, the preservation of their cultural heritage and the equal treatment of all Canadians.
Native	People born in the place to which reference is being made. This term is somewhat ambiguous because of claims by many people of immigrant ancestry who have been born in North America to be “native” Canadians or Americans. The capitalization of the word is usually what distinguishes its application to Aboriginal peoples from the more general usage.
Non-Status Indian	An Aboriginal person who is not recognized as “Indian” under The Indian Act. This term does not apply to Inuit or Métis persons as they are not included under The Indian Act.
Oppression	The unilateral subjugation of one individual or group by a more powerful individual or group, using physical, psychological, social or economic threats or force, and frequently using an explicit ideology to sanction the oppression. Refers also to the injustices suffered by marginalized groups in their everyday interactions with members of the dominant group. The marginalized groups usually lack avenues to express reaction to disrespect, inequality, injustice and lack of response to their situation by individuals and institutions that can make improvements.
People of Colour	A term which applies to all people who are not seen as White by the dominant group, generally used by racialized groups as an alternative to the term visible minority. It emphasizes that skin colour is a key consideration in the “everyday” experiences of their lives. The term is an attempt to describe people with a more positive term than non-White or minority which frames them in the context of the dominant group.
Power	That which allows one group to name and classify subordinate groups and to subject them to differential treatment.
Prejudice	A state of mind; a set of attitudes held by one person or group about another, tending to cast the other in an inferior light, despite the absence of legitimate or sufficient evidence; means literally to “pre-judge”; considered irrational and very resistant to change, because concrete evidence that contradicts the prejudice is usually dismissed as exceptional. Frequently prejudices are not recognized as false or unsound assumptions or stereotypes, and, through repetition, become accepted as common sense notions. Prejudice can result in acts of discrimination and oppression against groups or individuals.
Privilege	The experience of freedoms, rights, benefits, advantages, access and/or opportunities afforded members of the dominant group in a society or in a given context, usually unrecognized and taken for granted by members of the majority group, while the same freedoms, rights, benefits, advantages access and/or opportunities are denied to members of the minority or disadvantaged groups.
Race	Refers to a group of people of common ancestry, distinguished from others by physical characteristics such as colour of skin, shape of eyes, hair texture or facial features. (This definition refers to the common usage of the term race when dealing with human rights matters. It does not reflect the current scientific debate about the validity of phenotypic descriptions of individuals and groups of individuals). The term is also used to designate social categories into which societies divide people according to such characteristics. Race is often confused with ethnicity. Various types of broad-based groups (e.g., racial, ethnic, religious and regional) are rarely mutually exclusive, and the degree of discrimination against any one or more varies from place to place, and over time.

Appendix I: Continued

Racial Minority	A term which applies to all people who are not seen as White by the dominant group including Aboriginal, Black, Chinese, South Asian, South East Asian and other peoples. Sometimes used instead of Visible Minority. The term that many people now prefer is “people of colour” as a more positive term that does not define groups by comparison to the dominant group.
Racial discrimination	According to the International Convention on the Elimination of All Forms of Racial Discrimination (to which Canada is a signatory), racial discrimination is any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin, which nullifies or impairs the recognition, enjoyment or exercise of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.
Racialization	The process through which groups come to be designated as different and on that basis subjected to differential and unequal treatment. In the present context, racialized groups include those who may experience differential treatment the basis of race, ethnicity, language, economics, religion, culture, politics, etc. That is, treated outside the norm and receiving unequal treatment based upon phenotypical features.
Racial Profiling	Any action undertaken for reasons of safety, security or public protection that relies on stereotypes about race, colour, ethnicity, ancestry, religion, or place of origin rather than on reasonable suspicion, to single out an individual for greater scrutiny or differential treatment. Profiling can occur because of a combination of the above factors, and age and /or gender can influence the experience of profiling. (OHRC).
Racism	A mix of prejudice and power leading to domination and exploitation of one group (the dominant or majority group) over another (the non-dominant, minority or racialized group). It asserts that the one group is supreme and superior while the other is inferior. Racism is any individual action, or institutional practice backed by institutional power, which subordinates people because of their colour or ethnicity.
Racist	Refers to an individual, institution, or organization whose beliefs and /or actions imply (intentionally or unintentionally) that certain races have distinctive negative or inferior characteristics. Also refers to racial discrimination inherent in the policies, practices and procedures of institutions, corporations, and organizations which, though applied to everyone equally and may seem fair, result in exclusion or act as barriers to the advancement of marginalized groups, thereby perpetuating racism.
Racist slurs	Insulting or disparaging statements directed towards a particular racial or ethnic group. Racist incidents express racist assumptions and beliefs through banter, racist jokes, name calling, teasing, discourteous treatment, graffiti, stereotyping, threats, insults, physical violence or genocide.
Segregation	The social, physical, political and economic separation of diverse groups of people, particularly referring to ideological and structural barriers to civil liberties, equal opportunity and participation by minorities within a majority racial, ethnic, religious, linguistic or social group. Segregation may be a mutually voluntary arrangement but more frequently is enforced by the majority group and its institutions.
Social Justice	A concept premised upon the belief that each individual and group within society is to be given equal opportunity, fairness, civil liberties and participation in the social, educational, economic, institutional and moral freedoms and responsibilities valued by the society.

Appendix I: Continued

Status Indian	An Aboriginal person who is designated an “Indian” by the Indian Act, determining who can or cannot receive various rights or benefits conferred by the Act.
Stereotype	A fixed mental picture or image of a group of people, ascribing the same characteristic(s) to all members of the group, regardless of their individual differences. An overgeneralization, in which the information or experience on which the image is based may be true for some of the individual group members, but not for all members. Stereotyping may be based upon misconceptions, incomplete information and/or false generalizations about race, age, ethnic, linguistic, geographical or natural groups, religions, social, marital or family status, physical, developmental or mental attributes, gender or sexual orientation.
Systemic Discrimination	The institutionalization of discrimination through policies and practices which may appear neutral on the surface but which have an exclusionary impact on particular groups, such that various minority groups are discriminated against, intentionally or unintentionally. This occurs in institutions and organizations where the policies, practices and procedures (e.g., employment systems – job requirements, hiring practices, promotion procedures, etc.) exclude and/or act as barriers to racialized groups. Systemic discrimination also is the result of some government laws and regulations.
Tolerance	Usually meant as a liberal attitude toward those whose race, religion, nationality, etc. is different from one’s own. Since it has the connotation of “put up with,” today the term acceptance is preferred. That is, through anti-racism and equity work we aim to counter intolerance, but to achieve acceptance for all.
Visible Minority	Term used to describe non-dominant groups who are not White. Although it is a legal term widely used in human rights legislation and various policies, currently the terms racialized minority or people of colour are preferred by people labelled by others to be “visible minorities.”
White	A social colour. The term is used to refer to people belonging to the dominant group in Canada. It is recognized that there are many different people who are “White” but who face discrimination because of their class, gender, ethnicity, religion, age, language, or geographical origin. Grouping these people as “White” is not to deny the very real forms of discrimination that people of certain ancestry, such as Italian, Portuguese, Jewish, Armenian, Greek, etc., face because of these factors.

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Appendix I: Continued

GLOSSARY ADAPTED FROM THE FOLLOWING SOURCES:

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APPENDIX II

LETTER OF INTRODUCTION TO PARTICIPANTS

October 28, 2008

Welcome to the Community Action Forum

The communities of London-Middlesex, Windsor-Essex and Kitchener-Waterloo have come together to create opportunities for enhanced commitment to ethno-cultural organizational systems change.

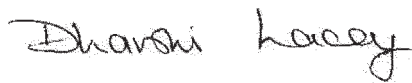
The Community Action Forum: Creating inclusive and diverse nonprofit organizations is a venue for honest and open dialogue. We will safely share best practices as well as our challenges in moving this critical work forward.

We are delighted to have Tina Lopes as our keynote facilitator. Tina will both challenge and energize us as we begin our two days of work together. Our experienced and skilled Learning Dialogue Presenters look forward to facilitating discussion that will identify the work that needs to be done and help us develop strategies to ensure organizational commitment to systems change.

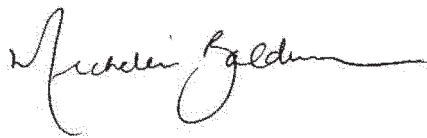
The Steering Committee thanks the Department of Canadian Heritage - Multiculturalism Program, for funding this event and the United Way of London Middlesex for its proud support of the event.

Finally – thank you for being here today. We hope you take advantage of the opportunity to share in an exciting and inspiring dialogue.

Sincerely,



Dharshi Lacey
Steering Committee
Community Action Forum



Michelle Baldwin
Executive Director
Pillar Nonprofit Network

APPENDIX III

COMMUNITY ACTION FORUM AGENDA

DAY ONE: OCTOBER 28, 2008

TIME	ACTIVITY	FACILITATOR
8:30 a.m.	REGISTRATION, BREAKFAST & NETWORKING	
9:00 a.m.	WELCOME & INTRODUCTION	Nana Yanful
10:00 a.m.	KEYNOTE SESSION WITH TINA LOPES This session will offer you the opportunity to explore strategies for ensuring accessible and equitable services, employment systems and board recruitment within your organizations. You will also have a chance to share your organizations' successes and struggles with each other in the small group discussion that is a part of the session. As we analyze how systemic racism persists in society, we will also begin to identify effective responses to racism as it arises in your work with colleagues, clients and daily life	Tina Lopes
11:15 a.m.	BREAK	
11:30 a.m.	KEYNOTE SESSION WITH TINA LOPES, continued	Tina Lopes
12:30 p.m.	LUNCH / NETWORKING	
1:30 p.m.	FOUR LEARNING DIALOGUES 1. Benefits of cultural competency models (Front-line staff, leadership and volunteers) Explore the many benefits of being a culturally competent organization and the consequences for organizations that do not implemented cultural competency models.	Colleen Mitchell
	2. Engagement strategies for ethno-cultural communities Bring to light new ways organizations can equitably engage ethno-cultural communities in all aspects of the organization. Share the challenges, as well as the successes, and gain tools and new strategies to reduce barriers to inclusion.	Trudy Beaulne
	3. Making a plan for organizational change Take an honest look at the challenges organizations face when trying to increase their cultural competency. Share tools and strategies by examining the existing systems and barriers to change, in order to develop a framework and action plan for change.	Georgia Kapelos
	4. Recruitment and retention strategies Discuss and examine current organizational practices and explore new strategies to enhance the capacity of organizations to attract and retain skilled individuals as employees and volunteers.	Marlene Meechan
2:45 p.m.	BREAK	
3:00 p.m.	FOUR LEARNING DIALOGUES, continued	
4:30 p.m.	WRAP UP	

Appendix III: Continued

DAY TWO: OCTOBER 29, 2008

TIME	ACTIVITY	FACILITATOR
8:30 a.m.	REGISTRATION, BREAKFAST & NETWORKING	
9:30 a.m.	FOUR LEARNING DIALOGUES 1. Board diversity Share and learn about the importance of setting a vision for diversity within your organization and the strategic steps that need to be taken in order to become inclusive and reflective of the communities we serve.	Dharshi Lacey Alison Konrad&
	2. Implementing diversity in a unionized environment Discuss the challenges that arise when implementing diverse practices and procedures in unionized organizations. Explore systemic issues of diversity in membership, hiring, complaints and monitoring processes. Gain insight, tools and strategies to ensure that unionized environments are inclusive.	Patrick Case
	3. Changing face of Communities Share and learn about the ways in which our communities are growing, the challenges of this growth, and how nonprofits can reduce the barriers newcomers and ethno-cultural communities face when integrating into a new community.	Victoria Esses
	4. Building equitable leadership and partnerships Discuss the importance of having “diversity champions” in leadership positions throughout the organization. Identify strategies to equitably engage and partner with non-traditional networks.	Sharon Douglas
10:45 a.m.	BREAK	
11:00 a.m.	FOUR LEARNING DIALOGUES, continued	
12:30 p.m.	LUNCH / NETWORKING	
1:30 p.m.	SYNOPSIS OF LEARNING DIALOGUE SESSIONS	Peter Clutterbuck
2:45 p.m.	BREAK	
3:00 p.m.	RESOLUTION OF COMMITMENT	Peter Clutterbuck
4:30 p.m.	WRAP UP	

Reach out.

*Be reflective of the community.
Connect with diverse communities.*



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