Responding to Diversity

Maureen Collins

Each item in The Muttart Fellowship Products Series carries "the look" designed for the program. The concept incorporating pebbles and water fits with the Zen-like qualities of the visual identity of the Fellowship Program.

Each front-cover pebble is different—representing the uniqueness of each fellow and what s/he has to offer. Applicants are like pebbles among pebbles. After each is refreshed and renewed through the Fellowship year, s/he has an impact on the nonprofit charitable sector like the rings the pebble creates on a pond of water.

The varied use of this design recognizes the individuality of the Fellows while also creating a unified look to the Muttart Fellowship Products Series.

The Muttart Fellowship Program—unique in Canada—was created in 1996. A project of The Muttart Foundation, a private foundation based in Edmonton, Alberta, the program is designed to:

- develop research and other materials that will benefit the charitable sector in Canada.
- provide senior managers within the social-services sector with an opportunity for a sabbatical year—a chance to recharge and renew themselves.

Up to five fellowships are awarded each year to people working in senior-management positions in social-service charities within the Foundation's funding area—Alberta, Saskatchewan, Northwest Territories and Yukon.

During the Fellowship year, the Fellow leaves his or her agency to work on the chosen project. The Foundation makes a grant equal to the salary and benefit costs for the Fellow's position, and provides a budget for expenses related to the project. At the end of the Fellowship year, the Fellow returns to his or her agency for at least a year.

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Maureen Collins
March 2006

Contents

Acknowledgements

I want to thank The Muttart Foundation Board of Directors and staff for their ongoing support of the nonprofit sector and for providing me with this wonderful opportunity to think, reflect, and learn experientially about an issue close to my heart.

I also wish to thank the Edmonton John Howard Society (EJHS) Board of Directors, staff, and volunteers for their encouragement and support, as well as for their unfailing dedication to our collective work.

I acknowledge and thank my reference team:

Ione Challborn, my editor, for her enduring calm, skill, and flair with words

Yvonne Chiu, my esteemed colleague, for her wisdom, compassion, and integrity

Bernie Krewski, for sharing his research talent and enthusiasm for learning

Sue Languedoc, for encouraging and supporting me on a journey, which became a spiritual quest

Sybille Manneschmidt, for giving me a place to start.

And to The Family Centre, "He mihi nui tenei ki te whanau o te Family Centre mo te aroha me te manaaki ki ahau."[1] I also want to say, "faafetai."[2] Finally, I want to say a special thank you to my wise mentor, Flora Tuhaka, and to my dear friend, Mike Deacon.

"Kia ora...thank you"[3]

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[1] "Many thanks to the family of The Family Centre for their love and support to me" in the Maori language.
[2] "Thank you" in Samoan.
[3] "Thank you" as it is written and spoken informally in Maori.

Introduction

Dear Reader,

At Edmonton John Howard Society, we were involved with a strategic organizational initiative to increase our organizational capacity for service provision to diverse communities. Our funding for this project focussed our work on ethno-cultural communities. A conference I attended later was specifically focussed on working with aboriginal clients. My research took me to New Zealand to intern with these conference presenters.

It is no secret that aboriginal people around the world have been marginalized (at best) and annihilated (at worst) by colonizers. Newcomers all have different stories. Some arrive as adventurers, some for family reunification, some for economic and social opportunities, some are political refugees, and some have been tortured. It is impossible to generalize about the needs of newcomers, because all individuals have unique needs as well as those arising from their own immigration context.

The facts about New Zealand (population, colonization history, the political status and reality of Maori and Pacific Island peoples) are very interesting, but do not particularly help Canadian organizations improve direct client service. The work of The Family Centre with Maori and Pacific Island people is, I think, directly relevant to the nonprofit sector. This work is described in the section titled Just Therapy.

I was excited by the opportunity for learning that this sabbatical year provided me. When I was developing my proposal for study, I thought very carefully about what I wanted to do. An important part of any study is sharing one's learning with others. I wanted to create a tool that would be reflective of my learning process, practical, and easy to use as well as provide a starting point for discussion and action.

We all have some experience with providing service to diverse communities. Some of us are better at it than others for a wide variety of reasons (available resources, staff and volunteer expertise, established partnerships). As our community changes, we are always challenged to learn more.

I hope this workbook helps start discussions, develop partnerships, and make and implement plans. I hope it helps people think critically about what they do and why. While the workbook may affirm organizational accomplishments, I hope it will also help create ideas for new initiatives and approaches.

Deciding where to start can sometimes be too overwhelming a decision to make. I was moved by a quote shared with me in my

learning process. Perhaps it will inspire you as well.

> *"But where was I to start? The world is so vast, I shall start with the country I know best, my own. But my country is so very large. I had better start with my town. But my town, too, is large. I had best start with my street. No: my home. No: my family. Never mind, I shall start with myself."* [4]

I welcome your comments, questions and discussion with respect to this workbook. May you journey well.

Best wishes to you in your important work.

Maureen Collins
Executive Director
Edmonton John Howard Society
July 2004

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[4] Elie Wiesel. *Souls on Fire: Portraits and Legends of Hasidic Masters* (Northvale, N. J.: Jason Aronson, 1993), p. 135.

The Beginning of My Journey

Over 10 years ago, I began my official journey on building meaningful partnerships with diverse communities. It is fair to say that I have been on this journey throughout my life and my professional career, but I did not know it! I regarded myself as sensitive, open, empathetic, aware, knowledgeable, and experienced. These qualities I took into my work place and saw that my colleagues shared these wonderful attributes.

In 1996, my agency—along with two others in Edmonton—received generous funding from the Department of Canadian Heritage to undertake a Diversity Project. The project goal was to enhance existing programs and agency mechanisms, or revise them, or develop new programs and "systems" in order to ensure that the agency was as responsive as it could be to community diversity and diverse client needs. Each agency began a process of organizational change internally designed with respect to its unique character and mission.

Each agency's staff and leadership teams met frequently to share the particular experiences and insights over the project's three years.

My official journey had begun! This initiative was somewhat different than others our agency had undertaken given that it was a top-down initiative.[5] As I started my walk down *The Diversity Trail* with my community partners, the path looked straightforward. There were no forks in the road, the signposts were clearly marked, the sun was shining; and my fellow travellers were in step with me. We encouraged each other. We were excited about our trip and were looking forward to reaching our destination.

> Alice: *"Could you tell me please which way I ought to go from here?"*
>
> Cheshire Cat: *"That depends a good deal on where you want to get to."*
>
> Lewis Carroll
> Alice in Wonderland[6]

Our work on *The Diversity Project* was focused on establishing trust with particular ethno-cultural communities in order to improve service delivery. This work focussed on ethno-cultural communities because our funding source, the Department of Canadian Heritage, had a mandate to support initiatives that strengthened the capacity of ethno-cultural communities. In our agency we discussed, at

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[5] Often organizations begin change processes as a response to staff or volunteers identifying a need and bringing it forward to senior management. Management will respond if the business case is convincing. Some change processes, and it is argued that *responding to diversity* is one of them, must be initiated by board and management team and continually monitored by the management team. It becomes a *must do* and a *strategic direction*. It is so important that all staff will consider it as an important part of their work. Only when sufficient time has elapsed (and some would suggest that this could be 10-15 years), will the change be an integrated part of organizational culture. These initiatives are so important that they withstand staff changes at any level of the organization.

[6] Lewis Carroll. *Alice's Adventures in Wonderland.* (New York: New American Library, 1960), p. 64.

length, the need for appropriate and excellent work with ethno-cultural communities, but that we also needed to think beyond cultural boundaries. We wanted to consider youth, aboriginal peoples, and people with mental health issues as particular communities of interest for EJHS. Though culture will be referenced in this book almost exclusively, the same concepts apply to other groups (gender, ability, class, etc).

I thought it would be easy. In fact, I thought we already *were* at our destination. I thought we had only a bit of fine-tuning to do. After all, we were community experts and accomplished communicators. These famous last words now bring a chagrined smile to my face. I thought our only challenges would be locating new funding sources, and providing more of the same excellent service to new clients. I thought getting the support of staff and volunteers was a given.

I found surprising challenges instead. These included:

- The agency experienced inertia.
- Staff members were disinterested in the issue.
- Staff members feared that, with new hiring practices, they would be unsuccessful in new job opportunities and that all new hires would be aboriginal people or those from visible minority groups.
- Staff members felt that responding to diversity meant more work; they saw it as an "add on" that took time away from the "real" job.
- Words mean different things to different people.

In addition, I learned from our colleagues in the community that though we were well-intentioned, professional, competent, and nice; our partnerships were not as meaningful and responsive as we had thought. For example, attendance and participation at our evening learning circles dwindled. We had difficulty engaging men and community members. We sometimes had more staff than community members present.

We struggled. We had committee meetings. We had seminars. We had brown bag lunches. We had prizes! We wrote reports. We met with people from different ethno-cultural communities. We went to cultural events. We ate delicious food. We fell into the 3D approach to understanding another culture: diet, dance, and dress.

We added in some new business, but continued to *do* business in much the same way. For example, we entered into a formal partnership with the Congolese community in Edmonton. We came to realize that all meetings and exchanges were held at the EJHS offices. We acted as experts, as though we had the knowledge. It was not a reciprocal relationship. We had not integrated any new understanding into our core business or our core structure. If our in house "diversity advocates"[7] stopped advocating, the agency would look, smell, and taste as it did before we had our project funding. I remember being invited, along with several community partners, to a large celebratory event being held in one of the ethno-cultural communities we were working with. I remember knowing that I would enjoy the evening, but feeling resentful that it was held on a Saturday night. I mentioned to a colleague that I would not regularly be going to ethno-cultural weekend functions and that I would not ask a staff member to do this. Staff members

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[7] The Diversity Project was a top down initiative as a result of responding to a "call for organizations interested in organizational change with respect to diversity" made by the then Edmonton Council Against Family Violence. In order to receive funding, it required boards and senior management to commit to the project. At Edmonton John Howard Society, *responding to diversity* became a strategic direction set by its board of directors. In order to move the change process forward, EJHS formed in-house "diversity teams" at the front-line level with responsibility for educating and training staff and volunteers. The diversity teams were to be "champions of the cause."

were already stretched and resources were limited. I said that our diversity work would have to fit into regular office hours. I recall this now with embarrassment. How could this fit into our office hours? These are community events and happen outside work hours, as do volunteer events in our community (graduations, community league meetings, women's groups, etc). To hold a meeting with natural leaders from any of the ethno-cultural groups would have to be done on a weekend or in the evening, because this was a volunteer commitment. It was not the *paid work* of a "natural leader" in the community to meet with me.

Some questions to ponder about starting new initiatives

1. How would a top-down initiative such as this work in your organization? What supports are already in place for a formal initiative to be launched?

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2. What challenges do you expect you would face?

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3. How, with foresight, could you minimize some of these challenges?

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What is *Just Therapy*?

Several years into the project, in spring, 2002, I attended an Edmonton conference titled *New Zealand "Just Therapy Approach," Maintaining the Sacred Heart of Being Free from Violence and Abuse* with a team from The Family Centre[8] in Lower Hutt, New Zealand, Aeotearao.[9] I had an *Ah Hah*[10] moment while at the conference and felt that this approach relevant to my community's social services network.

Alberta Mental Health Board (AMHB) sponsored this conference with guidance from AMHB's aboriginal sections as well as elders. The *Just Therapy* team described a way of working with clients new to us (in application). It challenges many tenets that many of us in the charitable sector hold dear. These tenets are that any person can work with any client effectively, that self-disclosure is not commonly used, that all staff must hold particular professional designations to work with clients in a counselling capacity, that clients will be worked with as individuals rather than as families, that spirituality has no place in the counselling session or in the workplace (unless it is a church based organization), and that agencies primarily

involved in direct service are not often actively involved in community development or social policy research.

When The Family Centre first began working with families in the late 1970s, the highly qualified staff team of five therapists worked with individual clients and families in what would be described as western psychotherapy. Clients, who were either self-referred or court-referred, often had poor emotional coping strategies as well as poor practical coping strategies. Simply put, the therapists helped the clients better understand the circumstances that caused them pain and develop practical and relevant coping strategies. The clients were then "happier," but their circumstances were unchanged.

While on a staff retreat,[11] therapeutic staff members concluded that they were very competent with assisting clients to feel "better" in "unhappy" situations. The very real issues of unemployment, underemployment, poverty, cultural alienation, discrimination, and alienation from elders remained. There was, therefore, a high rate of reoccurrence of

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[8] The Family Centre in New Zealand is no relation to The Family Centre in Edmonton, or Family Service Canada, of which it is a member. The name, and the similar focus of work, is coincidental.

[9] *Aeotearao*, the Maori name for New Zealand, means "land of the long white cloud."

[10] An *Ah Hah* moment is a moment of finally "getting it"—achieving a fuller, more complete understanding of a situation. This term is discussed in "Ah-Hah! A New Approach to Popular Education." *Between the Lines* (Toronto: GATT-Fly, 1983).

[11] Staff retreats are an integral part of the organizational process at The Family Centre. Staff meet, every six months, to do a personal, section, and agency critical reflection. This is considered to be of vital importance in order that the staff and the agency remain grounded in the needs of the clients and of the community. Sufficient resources (including time) were reserved for this "coming together" to be an out of office retreat of significance and not simply another meeting.

depression because the underlying causes of "unhappiness" continued.

The Family Centre team decided to take a new approach.

They coined the term *Just Therapy* to describe a radical and reflective approach to therapeutic work with clients.

> *The approach is termed just for a number of reasons: firstly it indicates a "just" approach within the therapy to the client group, one which takes into account their gender as well as the cultural, social, and economic context. Secondly, the approach attempts to demystify therapy (and therapists) so that it can be practiced by a wider range of people, including those with skills and community experience or cultural knowledge. These people may lack an academic background, but nevertheless have an essential ability to effect significant change. It is just (or simply) therapy, devoid of the commonly accepted excesses and limitations of some professional approaches and Western Cultural bias.[12]*

In order to have the greatest positive impact on mental health and community wellness, The Family Centre team determined that it was critically important to be involved in community development, education and training, and social policy research as well as family therapy. In this way, The Family Centre was able to be actively involved in addressing systemic issues through political social work at the community level. In addition, The Family Centre was able to advocate at a national level for public policy that effectively addressed the needs of marginalized groups because it had done the research to back its position.[13]

Additional organizational arms were integrated into the organization, and all had equal status within the organization. The organizational arms, in addition to therapy, are education and training, community development, and social policy research/advocacy. The knowledge gained in one arm had direct relationship to and impact on the others.

In addition, The Family Centre formed caucus groups. One was a gender caucus[14] and the others were Maori, Pacific Island, and Pakeha.[15] The Family Centre staff acknowledged and respected the fact that women and Maori and Pacific Island people—as groups—have been marginalized in New Zealand. Hence, when agency decisions were being made that had any impact on these groups, the gender caucus and cultural caucuses were consulted. Decisions would be made only after reaching consensus. Accountability was always that, with gender caucusing, men would be accountable to women and, in cultural caucusing, Pakeha would always be accountable to Maori and Pacific Island. Accountability is not considered as hierarchical, but from the dominant group being accountable to the non-dominant group. This is quite different from the Canadian context where not for profit organizations and businesses, no matter how collaborative, have a senior staff person who can overrule any individual decision or decision formed through group consensus. In this way, The Family Centre staff felt it

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[12] Charles Waldegrave, Kiwi Tamasese, Flora Tuhaka, and Warihi Campbell. *Just Therapy—a journey*. (Adelaide: Dulwich Centre Publications, 2003), p. 7.

[13] The five-year poverty study done by The Family Centre established the benchmark the New Zealand government uses to determine poverty levels and address related issues.

[14] The *Just Therapy* approach attempts to reverse bias against women and marginalized cultural groups. Women and men caucus to address their own issues. The point of caucuses (gender and cultural) is to highlight these groups' particular concerns. Caucusing is a form of monitoring agency work and holding individuals and the agency accountable for just practices. When an injustice issue is felt in relationships, models, or practice, a caucus is called.

[15] The Maori are New Zealand's original people who came to be governed by colonizers under the terms and conditions of the *Treaty of Waitangi* signed in 1840. The Pacific Island people of New Zealand, who came as immigrants for a labour force after the country colonized different Pacific Islands, have no treaty with the government. The Pakeha are white and of European descent. Pakeha represent the colonizers, or the dominant cultural group, of New Zealand.

would not repeat forms of oppression internally, however subtle, on race and gender lines.

In order to have the greatest possible impact at a community level, and to show to Maori elders that they were sincere in their desire to work with Maori people, the Pakeha staff took intensive Maori language training. All staff can communicate in Maori. The Maori make up 15 per cent of the total population of New Zealand, and Pacific Island people make up nearly 6 per cent of the population and represent many languages.

In addition, the organizational structure was flat and all staff received equal pay.[16] The Family Centre was structured as an organization of equals. What staff did not bring in western academic training, they brought in cultural knowledge, expertise, relationship with community, and credibility.

I decided to pursue my *Ah-Hah* moment and go to New Zealand to learn more about The Family Centre and its work.

Some questions to ponder about accountability

1. **Do you have anything like a gender caucus or cultural caucus in your organization? Where does accountability rest? If so, how did it get started and how is it implemented? Is it successful?**

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2. **If not, what do you think about this concept? Would it work in your organization? Why or why not?**

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[16] The flat structure has changed since The Family Centre became more active nationally and internationally with social policy research, education, and training. It now resembles most hierarchical organizations in this respect. The gender and cultural caucusing continues.

3. Are there any other types of caucuses that would have a place in your organization? What are they, and why have they been identified? Do they operate formally or informally?

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4. What do you think of having staff, who do not hold a professional designation, provide direct client support because of their cultural expertise?

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5. Are there barriers to implementing this in your organization? If so, how could you minimize those barriers?

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6. To whom are you accountable, and for what?

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My introduction to *Just Therapy* and The Family Centre included a one-week intensive training workshop and a three-week internship with staff of The Family Centre, Lower Hutt, New Zealand in the fall of 2003. I was excited to be going there and thought that I would learn a lot that would be relevant our work in the nonprofit sector.

The other participants in the intensive training workshop were from all over New Zealand. There were representatives from a large church based social services organization and mental health services. They came from the North and South Island of New Zealand and also from Fiji.

We were welcomed with a Maori ritual; it was similar to entering a marae.[17] This greeting, or formal welcome, is called a *powhiri*. This was my first of many experiences with *hongi*, the Maori greeting in which noses are pressed together. The significance of this greeting is in the sharing of breath. This was also my first experience of doing things quite differently from the standard way of beginning a workshop in Edmonton (name tags, materials folder, and a coffee and muffin).

The Family Centre building was going to be our place of learning, and The Family Centre staff our teachers, our elders. We were not to go into the building until we had been officially welcomed. We were "sung in" to our welcoming spot outside the building. We were welcomed by the Coordinator of each section in the language of that section: Maori, Samoan (Pacific Island), and English (Pakeha). Prayers were said. We were welcomed and our ancestors, who travel with us, were welcomed by The Family Centre team and their ancestors.

We responded, as guests, to our warm welcome with expressions of warmth and gratitude and anticipation of our mutual learning experience. We then celebrated our coming together and shared food that had been prepared specifically for this welcoming.

> *I was profoundly touched by the sacredness of our welcome. It was thoughtful and intentional. I felt I was being given a gift and knew that I had much to learn.*

Our week together in the intensive training, for participants and mentors, went by quickly. We learned about the history of the Maori people in New Zealand, about the history of the Samoan people in New Zealand, about The Treaty of Waitangi (its past and present implications), and we learned about the history of The Family Centre with respect to its work in the community and organizational structure.

We ended our intensive workshop with another Maori ritual, a formal closing ceremony. In this ritual, we sat in a circle together (rather than opposite one another) and we, the guests, spoke first.

> *We too often don't take the time to create and participate in ritual. We've separated,*

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[17] A *marae* is a community meeting place for Maori people to gather for prayer, celebration, grieving, and community ritual. Each distinct tribal group, or *iwi*, has its own *marae*. Each *marae* (plaza) has a *wharenui* (meeting house) and *wharekai* (dining room). The iwi elders lead the activities in a marae. The meetinghouse is believed to have its own prestige and spiritual identity. It is built to represent the first ancestor.

categorized our personal and work spheres. We create ritual in our personal lives, and minimize it as "touchy/feely" or regard it as a waste of time at work. We forget that we are human at home and at work and have the same needs in both spheres of our lives.

We learned about *Just Therapy* and the value of metaphor in therapy. The use of metaphor is to focus on the courage, strengths, and gifts the family possesses. The use of metaphor creates hope and optimism for a better future. It provides a culturally relevant and tangible picture for to which the family can relate. In addition, if one is aware of the metaphors that a family uses, one can question those metaphors and potentially help open new possibilities.[18]

Some questions to ponder about the use of metaphors

1. **Name some common metaphors that you use in your organization (for example, time is money).**

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2. **Do you use a metaphor that gives you strength and comfort? If so, what is it?**

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3. **If you don't have a personal metaphor, can you think of one that might be helpful?**

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[18] Because of the Maori relationship with the sea, the canoe is often used as a metaphor. The canoe can represent the family, the parents the paddlers. The rough waves are the problems that rock the family; steering straight represents the strength of the paddlers. Elements of this metaphor can be drawn out with the family to help provide meaning to their story and an anchor for them to return to in their reflection and healing.

4. Do the staff and volunteers in your organization use metaphors in their work with clients or community groups? What are these metaphors? How are they received?

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As the weeks progressed, I had experiences and emotions that were quite different from what I expected by the promise of my first day. I have come to call this *my experience of being "the other."*[19] I have summarized these below:

No place to call home: I didn't have one particular place to call home. I needed to relearn all that I took for granted; where to find office space, how to get to appointments without my own vehicle, determining how long it would take to get to different locations, where to buy groceries, how to get to work and get home, where to do laundry and making social calls after work. I felt inept.

> *Nothing was familiar—not even the night sky or the direction in which the water drained in the bathtub.*

I could not understand people: The New Zealand accent, the pace of speech, and the localized humour made it very difficult for me to understand what people were saying. I felt like I was on the outside looking in.

> *New Zealanders speak English, so why couldn't I understand anyone?*

I had no social status and no history: I was accustomed to having a certain social status that comes with being in a senior management position in a strong community agency. I have lived and worked in Edmonton for many years,

and I have a professional history and personal history in the city; a good reputation. This was not known when I arrived in New Zealand, and I came to realize that no one particularly cared about that. I was starting over.

> *No one seemed to care about my past professional accomplishments; they cared first about me and my family. This was a different way to relate in a work setting. I saw that it would take time to build trust and respect.*

I could not accomplish anything: Flora Tuhaka, a Maori elder, was assigned to be my mentor. She was in charge of my learning. Her pace and method of instruction were different than I expected. I felt like I wasn't learning.

> *I felt like I was wasting my time because I wasn't given a program for my learning and I didn't know what the agenda was. In hindsight, I know I learned a lot, particularly about our need to control the agenda and that gifts of learning can be very subtle. I had to open my heart, and wished I had done so sooner.*

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[19] This experience of being "the other" was profound. It continued as I vacationed in Southeast Asia. The New Zealand experience of being "the other" was the more difficult, perhaps because it felt more like my "real" life and that I had more to gain and more to lose. I was constantly mindful of how people in Canada who are outside of the mainstream culture (newcomers to Canada, aboriginal people, and other marginalized groups) must feel on a daily basis. I want to remember this.

Some questions to ponder about living in another culture

1. Have you been immersed in another culture for any length of time? What did you react to? Why do you think that was?

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2. What feelings did you have? How did you show these feelings?

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3. How sensitive is your organization to clients and communities who are see the world differently from mainstream culture?

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4. How would a client or a community recognize your sensitivity and your organization's responsiveness?

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Who Needs This?

Everyone in the work force is being challenged to respond to the issues of community diversity. Some find this to be an exciting opportunity; others are dragged kicking and screaming to the "diversity table." Some look at change as an opportunity for growth (organizational and personal); others resist and resist for various reasons. These include fear, not understanding why the change is necessary, feelings of insecurity and vulnerability, and the fear of having to face one's "isms" and "phobias." Or some, already overwhelmed by a full set of work responsibilities, think diversity is just one more thing to do. Others believe that by having a staff diversity coordinator, one has fulfilled all organizational requirements.

This workbook most often discusses diversity from working with ethno-cultural communities.[20] One can use the same thoughts and planning process to consider diversity from the broadest possible perspective—for example, ability, social class, gender, sexual orientation, geography, and age.

This workbook is for you if you:

- think you could provide better service to a particular population group
- note that you do not provide any service to a particular population group
- lead or work for a nonprofit organization, a public office, or a government department
- want to improve client and customer service
- would describe yourself, your agency, and your staff as "mainstream"
- care about supporting community diversity
- have faced a challenge in your service provision and think you have "missed the mark"
- have been told you do not serve a particular population group well
- have nagging doubts about your effectiveness with a particular group
- have staff, volunteers, clients who all look the same
- do not know the different population groups that use your services
- have found yourself thinking, "I can't make a difference."
- feel stuck or complacent doing the same things with the same people

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[20] Edmonton John Howard Society (EJHS) began its work on the Diversity Project with ethno-cultural communities because our project funding provided that focus. This led me to further training and exploration in the area. A different funding source could have steered EJHS into exploring diversity from another perspective. Diversity should always be considered from the broadest possible perspective and from the perspective most helpful and relevant to the reader and the reader's organization.

- You are keenly aware of a significant demographic change in the community, but it is not reflected in your own organization with staff, clients, or volunteers
- or your staff attend diversity workshops, participate in cross-cultural training sessions, and attend related seminars, but you do not change what you think or what you do

- Is a member of a multicultural organization and want to work more closely with mainstream organizations for the benefit of mutual clients.

Some questions to ponder about starting—or restarting —your work relating to diversity

1. **What context or situation is steering you or your organization to this issue now?**

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2. **What are the three priority issues for you or your organization in the next year?**

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What Guides Us?

When you and your organization are working towards becoming more responsive to diversity, it is important to establish principles to guide you.

We are all familiar with guiding principles, and you may already have some that you use in your organization in particular situations. We know, for example, that there are no bad ideas when we are brainstorming solutions to a problem—even though we may hoot with laughter at some ideas. We know not to talk when another holds the talking stick. We know that everyone in the talking circle will be given an opportunity to speak.

When you start to "officially" look at diversity and respond more effectively it, the following principles may help guide you and your organization. Think and reflect on these. You may want to modify them, delete some, or add others.

Discuss these with your planning group so that you share a common understanding of the principles. Print them so that everyone has a copy. Have them posted in your planning room. Keep them very visible as a constant reminder.

Start where you are. We sometimes talk ourselves into believing we are further along in our journey than we are. Be honest with yourself and with each other. Start where you are, not where you say you are or where you want to be.

Name your biases, your stereotypes, your phobias, your "isms," and your fears. If you cannot do this out loud in front of others, do it quietly for yourself. Be honest.

Respect each other and the lived experience of those with whom you work and those whom you serve.

Listen. Check your assumptions. Learn from the wisdom of others. Honour the life experience of others as you would have them honour yours.

Reciprocity. Respect the mutuality of learning. We each bring resources, skills, talent, and wisdom to planning and problem-solving. We come together in client and community development because we all have something to offer. We need to name what we want to learn and pay attention to what we learn as much as we articulate what we are able to give. Strength and capacity building occur in an environment that fosters reciprocity.

Be humble.

Service is sacred. You are given the opportunity to serve when clients come for support and assistance and when community groups invite your expertise. Our work is part of a sacred exchange. This work is a privilege and we must always treat it as such.

Some questions to ponder about articulating guiding principles

1. List the formal and informal guiding principles that you and your team use with respect to diversity.

   Formal:

   _____

   _____

   _____

   Informal:

   _____

   _____

   _____

2. Are the informal guiding principles in conflict with the formal guiding principles? If so, why? What could resolve the conflict?

   _____

   _____

   _____

3. What are your own "isms" and "phobias"? Can you name any held by your team members? How are these manifested?

   _____

   _____

   _____

   _____

Why Do It?

Why plan to become more responsive to diversity?

Organizations begin a process of becoming more "responsive to diversity" in the community for one of two reasons.

The first reason is involuntary. You may become compelled to examine and change how you do business. For example, a funder might require that you demonstrate both qualitatively and quantitatively how you relate to different populations. Some of these populations might be aboriginals, immigrants, refugees, youth, seniors, ability, sexual orientation, gender, and social class to name but a few. Or, for example, a claim might be filed against you in a provincial or federal court for discrimination. Either of these reasons can, and likely will, push you forward. You run the risk of being embarrassed in front of your colleagues for being "behind the pack," of becoming professionally regarded as out of date, of using very limited resources on legal fees instead of programs, and of having to create organizational change at a pace for which your staff and volunteers are not ready.

The second reason is voluntary. You are a visionary. You are uncomfortable guessing what clients from different communities need, and are uncomfortable making, in isolation, decisions on their behalf in isolation. You know that becoming more responsive to diversity

in the community is the right thing to do. By taking action and beginning this organizational change process, you:

- want your organization to reflect your community
- will develop new services that will motivate and strengthen your staff and volunteers
- will note that new clients or enhanced services often attract or draw new staff and volunteers with a particular expertise and wisdom. New ideas and business processes will come into your organization that will support a creative and vibrant learning culture
- will gain insight into the culture and practices of different populations by using the expertise of staff and volunteers from those population groups. Through this understanding, your organization will have an advantage in developing relevant programs and services
- will better fulfill your organizational mandate of providing services for the community that reflect the community
- will meet interesting people, make new friends, and learn more about our world. Your heart will become larger, and you will be better equipped to think globally and act locally.

What are the facts that challenge us to do business differently [21]?

- Forty-two per cent of Canadians have ancestry or cultural origins other than British or French.
- Visible minorities account for 11.2 per cent of the Canadian population. The numbers of visible minorities in Calgary are 16 per cent and Edmonton is 14 per cent.
- Three per cent of Canadians are North American Indian, Metis, or Inuit. Twenty per cent of aboriginal people live in Calgary, Edmonton, Regina, Saskatoon, Toronto, Winnipeg and Vancouver.
- Seventeen per cent of Canadians were born outside of Canada.
- Nearly 17 per cent of Canadians and 80 per cent of immigrants identify a mother tongue other than English or French.
- Ten per cent of Canadians speak languages other than English or French at home. Chinese, Punjabi, Arabic, and Tagalog are the four non-official language groups with the strongest growth.
- One-point-seven per cent of Canadians can speak neither English or French.
- European countries are no longer the larges source of immigrants.
- Ninety-three per cent of immigrants live in an urban area. Fifty-seven per cent of Canadian-born people live in an urban area.
- Forty-six per cent of newcomers cannot communicate in English or French on arrival in Canada.

Unless your organization keeps statistics on country of origin, language, or other factors that may be of interest for staff, volunteers, or clients served, it is impossible to know whether or not your organization is either reflective of the community or serving the population of the community.[22]

Studies have shown that:

- Culturally diverse communities are unaware of the services available.
- Culturally diverse communities perceive barriers to equitable service delivery in a number of areas and are generally unaware of how to access services.
- Culturally diverse communities perceive that discrimination occurs in service delivery.
- Culturally diverse communities are concerned that their needs are not taken into consideration.
- Culturally diverse communities continue to be only marginally represented in board, senior staff, and volunteer structures.
- There is a lack of culturally competent models for service delivery.
- There is a lack of innovative outreach strategies among human service organizations to get culturally diverse communities involved.[23]

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[21] *Cultural Competency. A Self-Assessment Guide for Human Service Organizations.* (Calgary: Cultural Diversity Institute, 2000), p. 3.

[22] Organizations have steered away from gathering statistics such as these because of the fear of being seen as discriminatory or gathering unnecessary information. Also, because organizations generally see themselves as providing service to the whole community, it could be said that there would be no need to collect such information. The numbers relating to diversity are then unknown and the individuals are lost.

[23] *Cultural Competency. A Self-Assessment Guide for Human Service Organizations*, p. 7 (from a 1990 study).

Some questions to ponder about your community

1. **Do you know the current demographics for your community and the projected demographics for a time 10 years from now?**

    _____

    _____

    _____

    _____

    _____

2. **Which groups and agencies would you see as partners to help you achieve your objectives?**

    _____

    _____

    _____

    _____

    _____

3. **Who do you recognize as being expert in the area of responding to diversity?**

    _____

    _____

    _____

    _____

4. **What feedback do you get from clients and community groups about responding to diversity?**

    _____

    _____

    _____

    _____

5. **What do you do with feedback that you receive?**

    _____

    _____

    _____

    _____

Starting Where You Are

Determining where to start responding to diversity can feel overwhelming. Taking stock of the current situation helps. Where you are in your own understanding of diversity may be quite different from where team members are. That is all right. In fact, the more you understand about diversity, the more "behind" you can feel. For example, all organizations likely have personnel policies that prohibit discrimination based on origin. Regardless of policy, all organizations may not discriminate, by law, on these grounds. However, very few organizations have hired aboriginal people or people from visible minorities in the numbers that reflect their percentage of the local population. This reflects on recruitment and hiring practices that may discriminate without intending to do so. In addition, aboriginal people or people from ethno-cultural groups may have difficulty accessing service.

Responding to diversity does not happen overnight. In fact, it is thought that organizations can take 10 to 15 years before diversity is integrated completely into the organizational context.[24] This is an organizational change process that is at its very roots multicultural/antiracist organizational development. It is a demanding process requiring long-term commitment and sufficient resources. It requires taking a hard look at yourself and your agency. It requires a personal commitment and an organizational commitment. It means that you have to open up your agency, likely feel vulnerable, and work with community members to identify and dismantle barriers to access.

In addition, when one reviews the mission of an organization, or a program mandate, typically organizations say they will respond to "the community." Diverse communities become invisible within this overall mission and mandate, and the organization is not held accountable for providing or failing to provide services in a manner that is appropriate to these communities.

Changing an organizational culture so that it is more responsive to diversity is the same as transforming an organizational culture. *Start where you are* and do what you can. Keep doing what you can. We work with our clients from the point of view that they are resilient, that they have the capacity to change when provided with appropriate resources. If we apply that thinking to our organizations, they too can change.

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[24] Niels Agger-Gupta, ed. *Terminologies of Diversity* 97, *A Dictionary of Terms for Individuals, Organizations & Professions*. (Edmonton: Citizenship Services Branch. Alberta Community Development), p. 10.

Questions to ponder about where you are now

1. **How important is understanding diversity in relation to your organization's ability to reach its objectives?**

   _____

   _____

   _____

   _____

   _____

2. **Which areas are most important to your agency?**

   - Cross cultural communication
   - Sexual orientation awareness
   - Cultural diversity in the social services sector
   - Aboriginal awareness
   - Multi-faith awareness
   - Disability awareness
   - Poverty awareness
   - Changing demographics locally, provincially

   Other

   _____

   _____

3. **Which of the above areas are of most importance to you?**

   _____

   _____

   _____

   _____

4. **In which of the above areas have you had training?**

_____

_____

_____

_____

5. **What type of training do you require?**

_____

_____

_____

_____

6. **How does your agency demonstrate awareness, sensitivity, and respect for people (staff, volunteers, clients) different from "mainstream"? Think of factors such as family status, source of income, marital status, sexual orientation, place of origin, age, ancestry, colour, gender, political beliefs, religion, and race.**

_____

_____

_____

_____

7. **What does diversity mean to you? What does being responsive to diversity in the community mean to you?**

_____

_____

_____

_____

8. **What is the greatest challenge or issue you face in your organization with regard to diversity in the workplace or responding to diversity in the community? Why is this so?**

_____

_____

_____

_____

9. **List trends you see as challenges for your agency with respect to diversity in the next five years.**

_____

_____

_____

_____

10. **Can you identify trainers, or natural community leaders, or community experts who can assist you in understanding diversity better? Who are they? Where would you go for referrals?**

_____

_____

_____

_____

11. **Have you developed specific programs, or engaged in specific partnerships with respect to any of the areas you have identified above? Describe their success and the challenges you faced.**

_____

_____

_____

_____

12. **Is *responding to diversity* part of your organization's long-term business plan?**

_____

_____

_____

_____

Notes

The Reef Analysis[25]

The Reef Analysis is a popular education tool[26] devised for use in community development and critical education. A facilitator would work through the exercise below with a group. It is important that the group members are all trying to understand the same situation and have a common experience. The common experience might be:

- all members belong to the same organization and are trying to understand its role in the community
- all members have the same job and are trying to understand influences on their work.

1. Picture a boat on the sea. The wind is blowing. There are waves that are causing the boat to rock. People in the boat are screaming, "Help! Help us! We are drowning!" The people on the boat, who live in this area, know that the waves are caused by a reef and that the waves are worsened by the strong wind.


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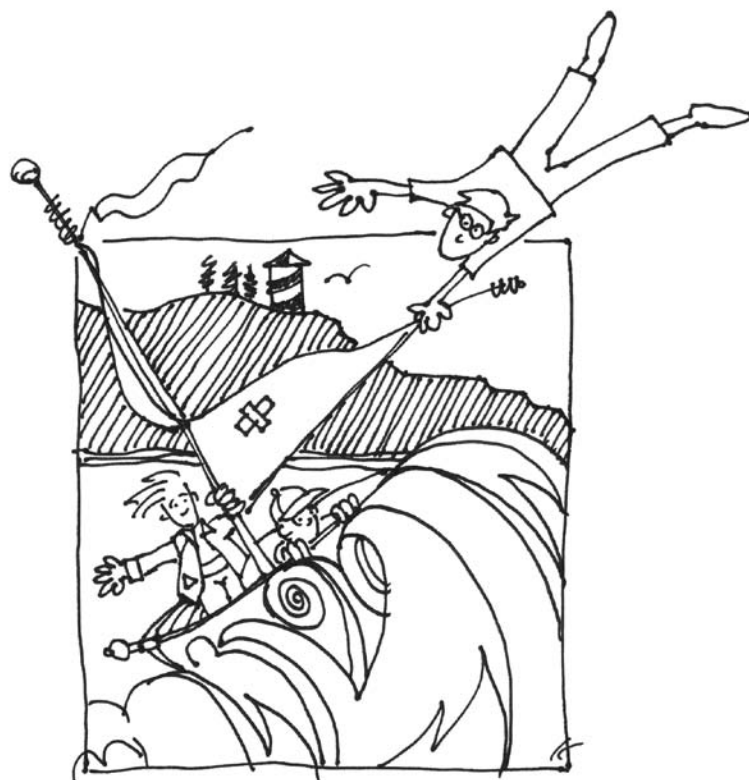
[25] *The Reef Analysis* is popular education tool designed to engage people, who share common membership in a group, to analyze their roles, and the roles of others, in a particular situation. The pictorial nature of the exercise facilitates and enhances group understanding. *The Reef Analysis* was presented by Taimalie Kiwi Tamasese at a conference titled *Just Therapy in Poor Communities* sponsored by Yaletown Family Therapy, Vancouver, April 30, 2004. Tamasese, a member of The Family Centre team from Lower Hutt, New Zealand, described using it with people in the Pacific Islands.

[26] "Popular education" (sometimes called "empowerment education" or "participatory education") defines education designed to help learners become agents for positive change in their own lives and in their communities. This is education within an atmosphere of respect between teachers and learners that encourages student-teacher partnerships in shaping the classroom experience.
*www.worlded.org/us/ealth/docs/comp/Introduction/edefine_terms.html*

2. Picture a sandy beach. The waves are crashing on the beach. There are people on the beach looking at a boat being tossed about by rough waves. The people on the beach are running on the beach and crying, "We can see that a boat is going to sink! People will drown! They are crying for our help! What can we do to help?"

3. Picture a beautiful hill rising from the beach. There are people on the top of the hill resting from an invigorating hike. They've paused to sit rest and enjoy the beautiful view. They say to each other, "Look at the waves on the sea. The whitecaps are beautiful. Can you see a boat in the distance? What a beautiful day it is! I'm grateful for this beautiful day and this beautiful country that I live in."
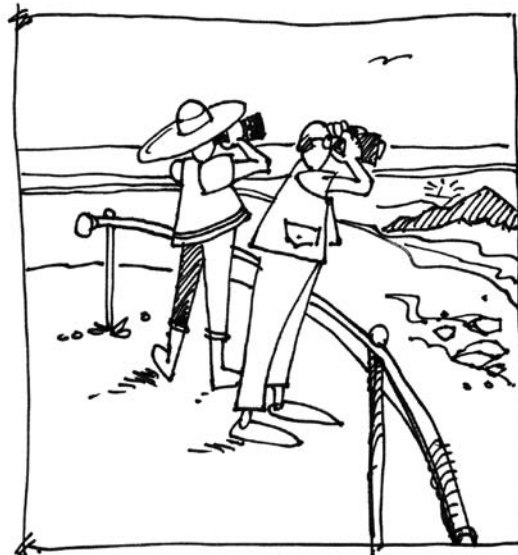
4. Picture a group of people on the other side of the hill. They cannot see the ocean. They say to each other, "One day we should go on a trip to the beach. The sound of the waves is wonderful and the water is warm. On a windy day there are lots of whitecaps."
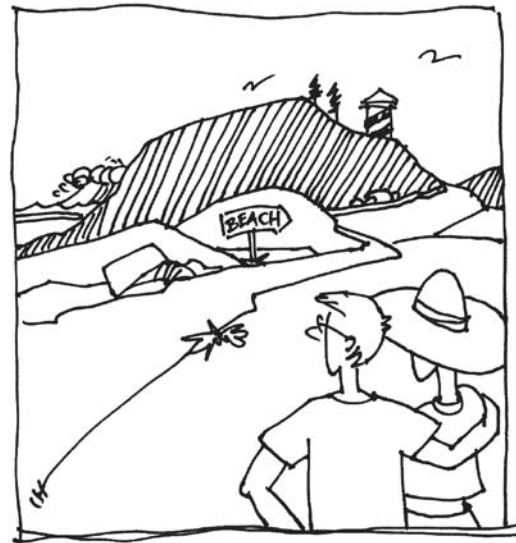
Some questions to ponder about The Reef Analysis:

From *your* organizational viewpoint, and with respect to diversity:

1. Who is in the boat? (Think of groups of people rather than individuals.)

_____

_____

_____

_____

2. What are the waves (or issues) that are rocking the boat?

_____

_____

_____

_____

3. What is the reef that creates the waves that toss the boat on the sea? (Think of the apparatuses that influence or control the way your organization works.)

_____

_____

_____

_____

4. **In which picture do you see yourself as a worker? Why? In which picture do you see your agency? Why?**

_____

_____

_____

_____

_____

5. **How did people get into the boat? (Consider colonization, treaties, assimilation policies, immigration policies, policies on multiculturalism, economic policies, discrimination on class, place of origin, gender, ability, sexual orientation, and age.)**

_____

_____

_____

_____

6. **How did people survive, or not survive, in the boat?**

_____

_____

_____

_____

7. While it is easy to see the pictures in *The Reef Analysis*, is there another analogy that would work well for your organization? Describe it.

_____

_____

_____

_____

8. What is the percentage of time spent by your organization in direct service/therapy, community development, and social policy research and policy development? What percentage of time is spent in education and training?

_____

_____

_____

_____

9. With respect to the people in the boat that you have identified, who in your community does the community development and social policy research and development? Are you involved in these areas? If not, is there a way to get involved in these areas?

_____

_____

_____

_____

10. Does your organization get tossed in the waves? Explain.

_____

_____

_____

_____

Consider that:

      Direct service/therapy attends to people in the boat
      Community development attends to the waves
      Policy creates the reef
      Policy can realign the reef

11. What implications do you see for your agency?

_____

_____

_____

_____

Useful Terms

When reading about diversity or discussing it with your own team, you will often come across, hear, or say certain terms. It is easy enough to assume that we all understand these terms in the same way. We all have experience of having travelled down a long path before becoming aware that we realized that we did not have a common understanding of the words we were using. When this happens, confusion can be created, time is wasted, and misunderstanding often leads to mistrust and hurt feelings.

A key objective of any organized attempt to address diversity, regardless of philosophical or ideological outlook, is the creation of greater understanding among people. Misunderstanding caused by different definitions for the same word is a significant problem, particularly when many words ("hot buttons") carry a high emotional charge and the potential to escalate conflict and misunderstanding simply by their use.[27]

The following terms are commonly used in discussions about diversity. These definitions have been provided to facilitate establishing a common understanding. You may find that you need to define other terms in your own workplace.

Access[28]

The ability, opportunity, and means to approach, consult, and utilize an organization's services and organizational structure. In the context of diversity, accessibility "is about voice, representation, and participation in all aspects of organizational systems for people who have been traditionally excluded from the programmes and the institutions."[29]

Acculturation[30]

"The process of becoming familiar and comfortable with and able to function within a different culture or environment, while retaining one's own cultural identity."[31]

Assimilation[32]

A process resulting in the adoption of the main attributes (such as language, dress, customs, attitudes, values, and lifestyle) of the dominant culture. The process results in the loss of one's distinctive ethnic and cultural identity.

Barriers[33]

Obstacles or limitations that prevent culturally diverse people from having equal access to services.

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[27] Agger-Gupta, ed., *Terminologies of Diversity 97. A Dictionary of Terms for Individuals, Organizations and Professions*, p. 3.
[28] Ibid., p. 9.
[29] Ibid. (Adapted from Alok Mukherjee, *Presentation on AntiRacist Education*, (Toronto: Canadian Human Rights Foundation, 1991).
[30] Agger-Gupta. ed. *Terminologies of Diversity 97. A Dictionary of Terms for Individuals, Organizations and Professions*, p. 10.
[31] Simons, G .F., C. Vazquez, et.al. *Transcultural Leadership: Empowering the Diverse Workforce*. (Houston, Texas: Gulf Publishing Company, 1993).

Community[34]

Any grouping of human beings who enter into a sustained relationship with each other for the purpose of improving themselves and the world within which they live.

Culture[35]

Practices, habit patterns, customs, values, and structures that are related to a common group experience. Culture can include ethnicity, language, religion or spiritual beliefs, race, geographic origin, group history, and life experiences.

Cultural Competency[36]

A set of congruent behaviours, attitudes, and policies that come together in a system, agency or profession that enables that system, agency, or profession to achieve cultural diversity and to work effectively in cross-cultural situations.

Cultural Diversity[37]

Difference in race, ethnicity, language, nationality or religion among various groups within a community, organization, or nation. A city is said to be culturally diverse if its residents include members of different groups.

Discrimination[38]

Unjust practice or behaviour (intentional or unintentional) based on race, religious beliefs, colour, gender, physical disability and/or mental disability, marital status, family status, source of income, age, ancestry, place of origin, or sexual orientation that has a negative effect on an individual or group.

Ethnocentrism[39]

The tendency to view reality from one's own perspective. Implies the belief that one's own culture is superior to others'. Ethnocentric attitudes interfere with one's capacity to be empathetic, non-judgmental, and understanding. Ethnocentric people tend to judge others by what is considered normal by their own standards. Ethnocentrism fosters *us* and *them* attitudes and can reinforce the dominance of the majority.

Immigrant[40]

Any person born outside Canada regardless of citizenship or permanent resident status. Immigrants include those who are seeking family reunification or improvement in economic status. Refugees are one category of immigrants.

Integration[41]

A policy or process that incorporates minorities into the mainstream culture, allowing for their adaptation and acceptance without the loss of their cultural identity. The concept of integration as a technique for managing newcomer and ethnic relations can be used in two ways. First, integration involves a set of policy ideals and practices that oppose the principles of segregation or separation. As policy or process, integration is concerned with incorporating once-excluded minorities into the mainstream as formally equal. Second, integration involves a process of fusion of differences to create a new entity. Unlike assimilation, which involves a one-way process of minority compliance or conformity with majority beliefs and practices, integrations allow the adaptations and acceptance of the minority without sacrifice of its cultural identity.

[32] *Safe and Caring Schools for Newcomer Students. A Guide for Teachers.* (Edmonton: The Alberta Teachers' Association, 2003), p. 11.

[33] *Cultural Competency. A Self-Assessment Guide for Human Service Organizations*, p. unnumbered (precedes p. 1).

[34] Virginia Coover, Ellen Deacon, Charles Esser and Christopher Moore, *Resource Manual for a Living Revolution. A Handbook for Skills and Tools for Social Change Activists* (Philadelphia: New Society Publishers, 1985), p. 101.

[35] *Cultural Competency. A Self-Assessment Guide for Human Service Organizations*, p. unnumbered (precedes p. 1).

[36] Ibid., p. unnumbered (precedes p. 1).

[37] Ibid., p. unnumbered (precedes p. 1).

[38] Safe and Caring Schools for Newcomer Students. A Guide for Teachers. (Edmonton: The Alberta Teachers' Association, 2003), p. 11.

[39] Ibid., p. 12

[40] Ibid.

[41] Ibid.

Marginalization/marginalized[42]

Exclusion from the mainstream events, activities and/or decision-making of the dominant culture. Being marginalized may create feelings of alienation, lowered self-esteem and anger. People who are marginalized often lack resources and institutional support.

Multiculturalism[43]

In Canada, the official policy of living together with differences. Multiculturalism affirms and honours ethnic and cultural diversity.

Prejudice[44]

An unfounded opinion, judgment or belief about the *other*. Prejudice is based on unsupported assumptions, stereotypes, inaccurate information or preconceived ideas about individuals or groups. Prejudices are often inflexible and irrational. Prejudicial beliefs and attitudes are used to justify acts of discrimination.

Racism[45]

The belief that one racial or ethnic group is inferior to another and that unequal treatment is therefore justified. Two perspectives on the meaning of racism are as follows:

- Racism involves practices (legal, social, and economic) that put people who are perceived as inferior at a disadvantage while maintaining the power of the race considered superior. (Prejudice + Power = Racism)
- Racism is the unequal treatment of people of different colours. Power is not a factor in this definition.

Racism may be expressed individually or institutionally.

Refugee[46]

A special category of immigrants. A refugee is a person who flees a country to escape danger or persecution. In Canada, the federal Department of Citizenship and Immigration resettles, protects, and provides a safe haven for refugees.

Stereotype[47]

A fixed set of ideas, often exaggerated and distorted. It is a mental picture that regards all members of a group as being the same, allowing for little or no individuality or critical judgment.

Systemic Discrimination[48]

Social and organizational structures, including policy and practices, which, whether intentionally or unintentionally, exclude, limit and discriminate against individuals who are not part of the traditional dominant group. Systemic discrimination or racism, often an unconscious by-product of ethnocentrism and unexamined privilege, is measured by its impact not the intent.

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[42] Ibid.
[43] Ibid., p. 13.
[44] Ibid.
[45] Ibid.
[46] Ibid.
[47] Agger-Gupta, ed., *Terminologies of Diversity 97. A Dictionary of Terms for Individuals, Organizations and Professions*, p. 70.
[48] *Cultural Competency. A Self-Assessment Guide for Human Service Organizations*, p. unnumbered (precedes p. 1).

Some questions to ponder about words and their meanings

1. What words are "hot buttons" for you?

_____

_____

_____

_____

_____

2. What words are "hot buttons" for your team?

_____

_____

_____

_____

_____

3. Are there words that you are careful to use or careful not to use? Why? (Think about yourself in the world and think about yourself in the workplace.)

_____

_____

_____

_____

_____

4. Do you think there are words that your team does not have a common understanding of? What are they?

    _____

    _____

    _____

    _____

5. How do you envision your team arriving at a common understanding of these words?

    _____

    _____

    _____

    _____

Strategies for Action

You will have many action strategies in place in your organization and know what is most effective for you. Because you are interested in becoming more responsive to your community, you are willing to admit that perhaps your strategies may not always be leading you to the outcome you want. Your desire for change requires you to be willing to be open and flexible. Action implies change, and change can often lead one into the unknown, the unfamiliar and sometimes, the uncomfortable. In order to change, an organization must:

- Desire change.
- Obtain a top level, hard commitment to your initiative.
- As in "customer service," responsiveness to diversity is *everyone's* responsibility, not just the responsibility of a diversity coordinator.

- Gather, analyze, and summarize your information: take stock, be thoughtful, and criticize (look internally and externally).
- Identify barriers.
- Strive for a clear vision.
- Articulate your goals.
- Talk with others.
- Identify allies.
- Invest in your initiative and in yourself.
- Move into action.
- Reflect and evaluate your process and your progress.
- Share.
- Establish ritual.
- Work from consciousness and from your heart.

Without End

This last section would typically be called a conclusion. When I first started working on "The Diversity Project" in 1997, I thought it was a finite project with a beginning and an end. I came to realize that this was not so. Though *Responding to Diversity* is about personal learning and organizational change, it is really about seeking transformational change in our organizations and our community. It is about learning, sharing, respecting, supporting, about doing *with* and about reciprocity. It is about a *just approach* to working with individuals, families, and community groups. It is about justice.

Notes

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Biography

Maureen Collins is a respected leader in Edmonton's nonprofit sector and has contributed to its development for the past 25 years. She is passionate about social justice issues and community crime prevention, and leads a values-driven social service agency. She works to strengthen the capacity of children and families, develop models of meaningful collaboration, and demonstrates a commitment to organizational change in order to respond to community diversity.

Originally from the County of Hastings, Ontario, Maureen maintains strong family ties in Belleville, the city where she spent her childhood and youth.

Maureen pursued her two loves of history and sport at the University of Toronto. She taught senior high school and coached women's sports teams in Kingston before joining the staff at the Kingston Penitentiary for Women as a social development coordinator.

Following her love of adventure, Maureen came to Edmonton for a "short time" in 1977. After working with Alberta Government Telephones, she responded to an employment opportunity at Edmonton John Howard Society (EJHS) in 1980. Since then, she has held progressively more responsible positions there before becoming executive director in 1990. Her effective leadership qualities have contributed to EJHS's growth and the development of her staff and the sector during her tenure.

Maureen has served on different boards and committees in Edmonton and Alberta relating to crime prevention, family violence, community conferencing, and restorative justice.

Maureen enjoys golfing and cycling, and spends time with family and friends at her new cottage in Seba Beach.