

MULTICULTURALISM

AN EDUCATIONAL PERSPECTIVE

by

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A brief chronology is necessary to familiarize individuals with the sequence of events that have led us to our present understanding of multiculturalism.

The 1950's was a decade of monocultural designs of systems and institutions, with the emphasis on assimilation of differences, and the repression of bilingualism/biculturalism. Any language other than English was institutionally stifled and rejected as "Un-American." "Culture" in this decade referred to ethnic, racial, and color affiliations.

The 1960's was a very violent, chaotic, and critical decade in the development of multiculturalism in America. For the first time, non-white groups recognized and challenged the monocultural and exclusionary designs of the majority systems and institutions in this country. It was also the time when women challenged sexist and similarly exclusionary designs of the same systems and institutions.

The latter part of this decade introduced the first modification to the exclusionary (70%) model, which was the mutually exclusionary (70% + 30% = 100%) model. The 70% systemic model was for the majority population and the 30% special component was for the minority (non-white) populations. It is important to note that the design of the system (70%) did not change, but a special (30%) component was attached to the system. Ethnicity was being used to reference color and identity, so the first special component was labeled "ethnic studies." "Culture" began to be used synonymously with "color."

The 1970's introduced for the first time, the term "multicultural." "Multicultural," at this time, again correlated culture to color; thus, only non-white groups were included in the definition of multicultural. This was also

- Groupings of individuals by ethnicity (e. g., Italians, Puerto Ricans, Japanese).
- Groupings of individuals with similar physical characteristics outside of race and color (e. g., women, elderly, disabled).
- Groupings of individuals with similar values, experiences, and preferences (e. g., gays, lesbians, Vietnam Vets).

The evolution of cultures in America is an ongoing process and will continue to expand as we progress as a multicultural society.

In conjunction, educational systems cannot develop students to become functionally multicultural when their institutions are designed monocultural "European." The curriculum, methodology, language, and materials are dominated by this European foundation.

A student who has successfully participated in a multicultural educational system will be literate in the following areas:

- **Academic:** The ability to read, write and compute mathematical equations sufficiently to gain employment and/or entrance to institutions of continuing education.
- **Systemic:** The ability to comprehend the designs and procedures of America's systems, institutions, and bureaucracies well enough to obtain a standard of living commensurate to their skills and abilities.

- **Cultural:** The ability to recognize and appreciate differences in cultural groups existing in America, and ultimately establishing skills to communicate and collaborate without fear, anxiety or prejudice.

We will have reached our goal of establishing the first and only multicultural society when our philosophies, policies, designs, procedures, personnel, and outcomes are all congruent with the diversity that exists in our country. A monocultural system by any other name is still a monocultural system.

the time when cultural differences were identified as an important attribute. Due to this identification, bilingual-bicultural programs were introduced to the school systems, but again as a special (30%) program.

This is the 1980's, and we are now ready to expand the concept of culture, to change the 70% design, and to develop inclusionary processes. Culture, for the 80's, cannot be limited to color but must include groups of individuals that coalesce due to similar needs, characteristics, and/or preferences (e.g., women, handicapped, elderly, gays, etc.).

We must develop multicultural (100%) designs that are sensitive to the cultural differences of people who will utilize, and be affected by such designs. We must learn to modify and adapt 70% and 30% monocultural designs to make them multicultural (100%). We must finally develop processes which are inclusionary for cultural diversity rather than exclusionary for cultural conformity.

A PHILOSOPHY

The term multicultural has many different interpretations and definitions due to numerous social-political factors. For the singular purpose of developing and implementing multicultural programs and courses, the following philosophy will be utilized throughout the text:

"A multicultural philosophy is one that promotes the acknowledgement, appreciation and usage of cultural differences as a critical factor in the development and implementation of any system, institution, program or curriculum. It utilizes an inclusionary process for development and dissemination rather than an exclusionary one."

The philosophy recognizes that differences is the key element because there are significant differences within each individual cultural

group, (e. g., geographic location, economic level, age, generation, gender, religion, education, etc.).

The concept of multiculturalism is one that has different meaning to different people dependent upon where individuals are on the continuum of development from monocultural to multicultural. The levels include:

- Monocultural - sanctioning the validity of only one culture.
- Bicultural - sanctioning the validity of two cultures.
- Multicultural - sanctioning the validity of cultures.

Multicultural is the only level that includes all of the other levels, and is the only concept that promotes plurality.

The term multicultural also creates different perceptions for individuals. These perceptions range from a belief that it is solely for non-whites (ethnics of color), to the belief that it includes whites and non-whites. It is totally legitimate to perceive ethnics of color as multicultural because Blacks, Hispanics, Asians, and Indians are different cultural groups; however, to exclude white ethnics is to imply, "they have no culture." In which case, the 1960's term of "culturally deprived" was inaccurate in its original application for non-whites; and it is also inaccurate for application in the 1980's for whites.

The belief that culture is only associated with race or color is an antiquated perception based upon a 1950's definition of culture.

The definition of culture for the 1980's must extend beyond race and color boundaries to be functional. The definition for culture in the 80's must include:

- Groupings of individuals by race and color (e. g., Blacks, Browns, Whites).

IMPLEMENTATION STRATEGIES PROJECT

DEVELOPING AND IMPLEMENTING POLICY: ACTION PROCESS

WORKSHOP TOPICS

- * Environmental Assessment/analysis: rationale, methods, models.
- * Considerations in developing policy
- * Shared experiences, policy that works!
- * Barriers, concerns, issues
- * Strategies and commitment to implementation of policy.

DEVELOPING AND IMPLEMENTING POLICY:

ACTION PROCESS

Agenda - Day 1

Introductions:

The Trainers

The Participants

Objectives, Agenda, and Guidelines

Setting the Context: The Equity Spiral

What is an Organizational Assessment? Factual and Perceptual

Break

What is the purpose of Organizational Assessments?

Small Groups: Do you think organizational assessments are a good idea? What reasons would you give for and against organizational assessments? Summarize.

Considerations Related to Demographic Organizational Assessments

Identifying Key Constituents

Lunch

Organizational Assessments: Factual

Small Groups: Reviewing and Assessing the Organizational Assessments used by other organizations.

Break

Organizational Assessments: Perceptual

Small Groups: Each group will create 6 - 7 questions they'd like to see on an Perceptual Organizational Assessment.

Review and Closure

DEVELOPING AND IMPLEMENTING POLICY: ACTION PROCESS

Agenda - Day 2

Left overs

Developing Policy: Organizational Assessment

Small Groups from the same organization: Do the assessment.

Small Groups from different organizations: Share information about policy development.

Debrief: How were people informed about the new policies? What were the effects related to the new policies?

Break

Dialogue: A tool for communicating about diversity issues.

Introduce the process.

Review the Building Blocks.

Fishbowl: A small group which includes one person from each institution.

Topic: What are the traps involved in the process of developing policies?

Large Group

Topic: How is our policy working? What are the problems? Are policy changes effective in moving our institutions closer to a goal of being more diverse?

Lunch

Policies Related to Diversity Initiatives

Power Issues

Stakeholders

Building Commitment

Break

Action Plan and Commitment

Review and Closure

MULTICULTURAL/ANTI-RACIST POLICIES

Agencies participating in Agency Access Development Project (AADP) have agreed to developing a multicultural and anti-racism policy which embraces all aspects of the agency.

A multicultural policy should incorporate the following guiding principles:

- ✓ Volunteers, Board and Staff are reflective of the community they serve.
- ✓ Services are sensitive to the needs of culturally and racially diverse groups.
- ✓ Programs seek to eliminate systemic barriers to full participation and promote positive race relations and attitudinal change.
- ✓ Discriminatory or racist incidents or behaviour are not tolerated.
- ✓ Communications present a positive and balanced portrayal of racial and cultural minorities.

Suggestions:

1. Do the organizational assessment before developing a policy.
2. Involve staff and volunteers in policy development.
3. Policy should be passed by the Board or Collective.
4. The policy should be widely circulated throughout the agency.

"Once Dialogue starts, our purposes go into the shade as it were. We discover new things shining much brighter than the purpose we started with." - David Bohm

≡ DIALOGUE ≡

WHERE DID DIALOGUE COME FROM?

The roots of the word are from the Greek "dia" and "logos" which means "through meaning". Dialogue is a stream of meaning flowing between people. Many early societies, ancient Greeks and Native Americans, practiced forms of what we are now naming Dialogue. In recent years, David Bohm, quantum physicist, has developed theory and methodology that guide much of our work with Dialogue.

We acknowledge the work of Linda Teurfs and Glenna Gerard, who have molded Bohm's ideas into practical tools for organizations.

WANT TO LEARN MORE?

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"The world we have made as a result of the level of thinking we have done thus far creates problems we cannot solve at the same level at which we created them." - Albert Einstein

HOW DOES DIALOGUE DIFFER FROM DISCUSSION?

Both are important forms of group talk. As David Bohm says, the word *discussion* shares roots with *percussion* and *concussion* and is akin to a "Ping-Pong game where we are hitting the ball back and forth." Frequently in discussion the purpose is to win people to our point of view, to move the group toward a particular result. We may attempt collaboration but are often caught in the web of debating, defending, and wanting our own ideas to be adopted.

In Dialogue, there is no emphasis on winning, convincing others of our point of view, or heading toward a specific outcome. Instead, our goal is understanding, synthesis, developing new meanings and deeper insights than those we had at the beginning. Our purpose is to go beyond any one person's understanding. In Dialogue, groups wrestle with difficult, complex issues from many perspectives.

And, finally, Dialogue serves to create a community-based culture of cooperation and shared leadership. Groups develop increased capacity to cooperate and to be inclusive.

SO, HOW DO I "DO" DIALOGUE WITH MY GROUP?

1

Don't expect the ingrained habits of discussion to just melt away because a group desires to be in Dialogue. As a way of starting, groups need to spend time in focused learning experiences that help them master the Building Blocks.

2

Members of the group must be *willing* to see each other as colleagues. This sounds simple, but is a critical factor. Most people behave differently toward those they perceive as above or below them in the organizational hierarchy. As soon as we are cautious about what we say because of the rank of others in the group, true Dialogue is impossible.

3

Dialogue requires a group to form a special environment (usually called a "container") that supports this non-result-oriented, slower paced, more reflective form of communication. This environment creates the safety that encourages people to share deeper thoughts and to achieve expanded understandings with others. When a group decides to leave the familiar territory of discussion and venture into Dialogue, attention must be paid to forming the container.

INTRODUCING THE BUILDING BLOCKS OF

~ ~ ~ DIALOGUE ~ ~ ~

~ ~ ~LISTENING. This word has Anglo Saxon roots which mean *hearing* and *waiting in suspense*. We often *hear* the words spoken to us, but just as often don't *wait* with an openness that allows us to stay fully receptive to the *meaning* of what others are saying. We bring our own wants, feelings, thoughts, beliefs, biases...all of which influence what we hear. Effective listening during Dialogue is about slowing down...developing the capacity to be fully attentive to the talker...valuing deeply what others have to offer...being willing to be changed by what we hear...and allowing silence which gives others the space to think, feel, and express themselves. Skilled listening is about attending to more than just the facts or data being expressed. It is about listening for the *whole* of the talker's experience which could include feelings, intentions, and underlying assumptions.

~ ~ ~IDENTIFYING ASSUMPTIONS.

This Building Block has to do with recognizing, and naming, that which we think is so. Imagine for a moment that you and I, standing a few feet apart, are looking up at the night sky. I see a beautiful moon casting light on the large oak tree in front of us. You can't see the moon. Your view is of the tree with its huge branches and dark expanse. I comment on the brilliance of the lighted sky. You disagree and say how dark it is. I insist that I am right...anyone can see how bright the sky is. We begin to argue about who is right. We are in conflict! But only because we each are believing that the other is seeing the same view we are. This example is simplistic and yet illustrates a circumstance that happens with regularity in groups. Our assumptions are often invisible to us and yet they shape our beliefs and how we act with others in profound ways. This Building Block is about learning to identify our assumptions so that we are better able to explore differences and achieve synergy with others. It is also about deepening our awareness of how our judgments influence our actions.

~ ~ ~SUSPENDING JUDGMENTS. Dialogue is about staying open to new and alternative views of reality and learning through our interactions with others. Instead of defending our positions against those of others and debating about who's right and who's wrong, we stay open to seeing others' points of view. The skill of this Building Block is to hold our own judgments lightly, as though suspended in front of us for further deliberation. We don't aim to eliminate our judgments...just to become more open to other ways of viewing the same thing. We may learn that our first outlook is still the one we embrace or that it needs to be enlarged or modified in some way. This Building Block is essential to creating an environment in which trust and safety are experienced by the participants in the Dialogue.

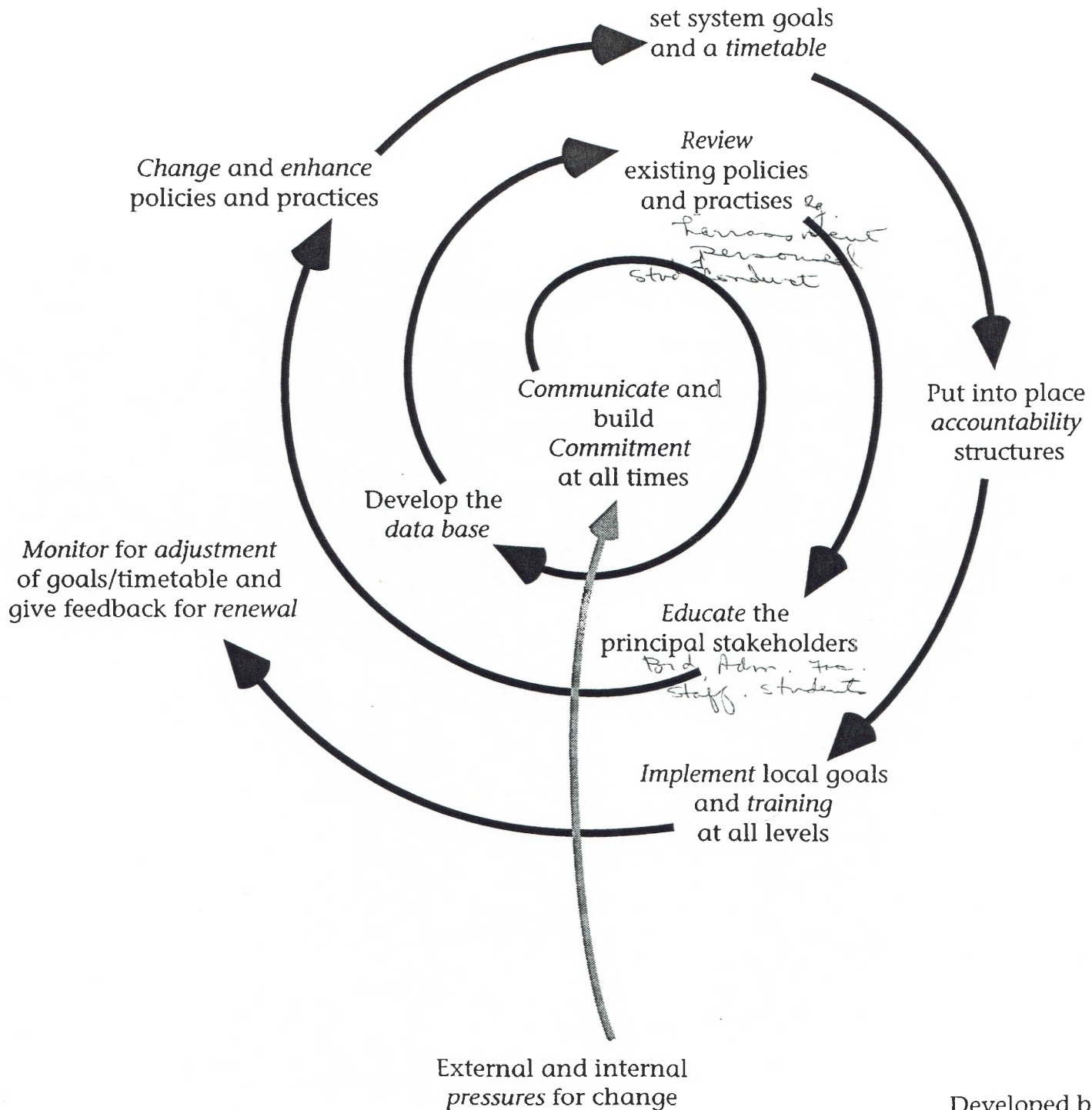
~ ~ ~INQUIRING & REFLECTION. Inquiring and Reflection are complementary processes that facilitate learning by helping us discover new and deeper meanings. Inquiring poses the question that gets people exploring new arenas and possibilities. It can expand an individual's awareness of his/her own thoughts and feelings. Reflection requires time to think...to uncover your own feelings...to "see" something new...to hear your own inner voice. Reflection allows us to unlatch new insights. In typical discussions, questions and remarks cause immediate responses; silences are rare and avoided. In Dialogue, an inquiry or question is frequently followed by a pause, a time for thinking, feeling, and introspection.

Accessing what's inside will help you...

*At every moment
you are participating in Dialogue,
reactions and responses
(i.e. thoughts, feelings, & wants)
are naturally occurring inside of you.
The more you pay attention to this internal
information, the greater your capacity to deal
with each Building Block.*

Realizing Change In Organizations

The Equity Spiral



Developed by:
Alok Mukherjee

COMPONENTS OF ORGANIZATIONAL ASSESSMENT

- 1. Factual
- 2. Perceptual

FACTUAL

- 1. Demographics
- 2. Compare staff, volunteer, clients statistics with demographics
- 3. Document review:
 - mission statement
 - policies (including personnel)

PERCEPTUAL

- 1. Information - throughout the organizational that the process is going on.
- 2. Identify key constituents:
 - Internal
 - External

- 3. Obtain key constituents assessments:
 - What are the benefits of multicultural/anti-racist organizational change?
 - What are the drawbacks of multicultural/anti-racist organizational change?
 - What can be done?

- METHODS
 - Focus groups
 - Interviews
 - Questionnaires
 - Other - retreats, conferences, reports, stories

- WHO?
 - Change Agent
 - Team/Multicultural Committee
 - Consultant

- WHEN?
 - Time frame

- 4. Compile and disseminate results throughout the organization
 - Organizational strengths
 - Organizational barriers
 - Recommendations for change

PURPOSES OF AN ORGANIZATIONAL ASSESSMENT

An organizational assessment is a way of structuring mechanisms for feedback on important issues. It is an appraisal of what people inside and outside the organization need, so that interventions can be planned to allow the organization to respond effectively. There are six general purposes of organizational assessments:

1. ***To surface public opinion***

To "public" could be within the agency or the client or user group. The process of surfacing public opinion can also be useful in raising public awareness of issues through the research itself.

2. ***To develop support and stimulate action***

By finding out what people need and involving them in the identification of ways in which the organization might meet those needs, the assessment can enlist support and engage people in the action which will be required. This applies to people working within the agency, and sometimes to people in the larger community.

3. ***To help decision-makers and planners set priorities***

The needs assessment can help uncover the nature of community and internal demands, and the impact of providing different programs, or providing programs differently.

4. ***To help define and solve problems***

Analyzing records, observing operations, asking people directly can indicate more precisely what is going well, and what is going wrong. People most affected by such problems often have the best ideas about solving them.

5. ***To develop short and long-range plans***

In order to develop relevant plans, information is needed about the constituency, their lives, their needs as they relate to the organization, and the extent to which they are aware of the agency's programs, or the extent to which they may be avoiding these programs and why.

6. ***To prove you know what you are doing***

This is more than simple public relations. Information and consultation with those affected build credibility that the organization is serious about not only appearing to meet the needs of those it serves, but also doing so.

In summary, assessment provides a way for an organization to gather necessary information, and a process for involving the people affected, in whatever change is formulated from an analysis of the information.

Uses

Organizations are obliged to ensure access to, and equity in, receipt of services. They must know who they are serving and what programs and services to offer. They must know whether the programs and services are meeting needs. They must meet requests of funding agencies to provide data on who is being served. Within the internal organization, they must know whether their organization is an equal opportunity employer and must implement employment equity. To do all or any of this, requires the organization to collect ethnoracial data. The information garnered from the data will assist all human service planners and providers to plan for an increasingly culturally diverse population.

Limitations

There are a number of methodological issues to be considered in collecting ethno-specific information, regardless of whether the collection be through qualitative or quantitative means. Issues range from sampling, to lack of clarity in defining race and ethnicity, to measurement and utility issues. Briefly, the reader should be aware that:

- There is no consensus with regard to an effective operational definition of race. Surveys and forms have employed the term White for Caucasian, Black for Negroid and subdivided Asian into East Asian, South Asian, South-east Asian, and West Asian and Arab, or a combination thereof. There is also no commonly accepted definition of ethnicity. Moreover, discrepancies exist between race and ethnicity as self-reported or observed. What may be measures of race may be more accurately ethnicity or self-perceived membership in a population defined by diverse characteristics.
- Members of minority groups can be a small and highly dispersed component of a geographic area. Existing population lists or sampling frames may not adequately represent minority of households. Therefore, more intensive or specialized techniques for sampling are required.
- There are differences in reliability and validity of survey responses across cultural and language context. Validity of responses may vary by ethnicity and method of interview. Cultural patterns or common historical experiences amongst certain ethnoracial groups may influence the way these groups respond to questions with ethnoracial identifiers; for example, giving responses socially acceptable to the researcher or giving responses based on a perception of a derived benefit or stigma. (Louden, 1994).

These issues highlight why one needs to get community participation and feedback. It is the best safeguard for ensuring useful data is collected.

- As in the 1981 and 1986 Census, the 1991 Census has no mention of, or reference to, race or colour or visible minority. Ethnic origin remains the pivot and requires support from other ethnocultural characteristics - birth place, language and religion. Hence, Census data often undercount minority populations. Undercounting can also be affected by minorities who self identify themselves with a group other than their own particular ethnoracial group. New groups arriving between Census may also not show up on the Census.
- Data on race and ethnicity should not be used as surrogates for socio-economic status, income or other predictors and should not be misinterpreted.
- A researcher with cultural similarities as the ethnoracial community that is being studied may enhance or differentially affect response rates. The types of questions asked, the survey format, and the instrument translation may all be affected by population characteristics, thereby affecting response rates. It is therefore important to work closely with the reference or advisory group in the planning, implementation and analysis of research initiatives.

Two examples of collecting ethnoracial data are provided. The purpose of providing the examples is to illustrate different means of collecting ethnoracial data and to share a number of practical lessons learned as well as data collection methods that contributed to the success of the project. The second example will be of particular interest to those doing research with a particular community, and having a strong connection to that community.

From the examples, the reader will gain a certain amount of practical knowledge needed in replicating the collection of ethnoracial data in various settings. The ethnoracial questions to be used in the National Population Health Survey are also cited to illustrate wording and categorization differences.

CONSIDERATIONS RELATED TO DATA COLLECTION

Questionnaires

1. How will the Internal Assessment fit into the organizational change process?
2. Who will participate in the research? Board/Senior Management/Faculty/Staff/Teachers/Students/Parents/Community members.
3. Who will design the questionnaire? Will there be community involvement in the design?
4. What accountability will there be to the participants in the research? How will the outcome of the research be communicated/distributed?
5. Will the questionnaire be anonymous or confidential. What process can be set in place to build trust for respondents?
6. Is there a need to track mobility of staff?
7. How will the questionnaire be distributed? Will volunteers be used for community/parent questionnaires?
8. How will the information arising from the questions be used?
9. Will the information be used to make changes in the organization?
10. Do the questions communicate a message of inclusion?
11. What comparisons will be made from the data collected? Stats Canada/B.C./Municipal data? Cross - tabulations of what data? Students to faculty/teachers?

Focus Groups

1. Who will participate in the research? Board/Senior Management/Faculty/Staff/Teachers/Students/Parents/Community members.
2. Who will design the questions? Will there be community involvement in the design?
3. What accountability will there be to the participants in the research? How will the outcome of the research be communicated/distributed?

4. How will the participants be selected? Will there be a mix of targeted participants?
5. How long? Where? At what time?
6. How can the participation of ethno-cultural groups be maximized?
7. How will the information arising from the questions be used?
8. Will the information be used to make changes in the organization?
10. Do the questions communicate a message of inclusion?
11. Will the focus groups be offered in other languages? Who should facilitate?
12. What comparisons will be made with the information collected?

ORGANIZATIONAL ASSESSMENT

PERCEPTUAL INFORMATION

IDENTIFYING KEY CONSTITUENTS

List the people in your agency who will provide perceptual information to you, in doing your organizational assessment.

List the people or community representatives who will provide perceptual information to you, from an external point of view, in doing your organizational assessment.

DEFINITION OF PERCEPTUAL INFORMATION

Perceptual information refers to information that is not based on facts or numbers. It is information based on people's perceptions of the situation. The perceived reality may be quite different from the actual reality (e.g. Perception: There are more immigrants here than ever before. Reality: Immigration was highest in the turn of the century). Perceptual information has to do with what people think and feel.

PERCEPTUAL INFORMATION:

Questions to ask Key Constituents:

Prior to asking questions of key constituents, you may want to define multiculturalism and review the goals of your agency's participation in AADP.

This is a sample of the kinds of questions to ask in gathering perceptual information about your agency. The first six questions should be asked. The remaining questions might be used depending on the individuals.

1. Do you think this agency ----- is a multicultural agency? Why or Why not?
2. Are you aware of initiatives to encourage multicultural organizational change in this agency? If so, what?
3. What are the benefits of multicultural organizational change?
4. What are the drawbacks of multicultural organizational change?
5. What can this agency do to become multicultural?
6. What can you do to become involved in making the agency multicultural?

Other possible questions to ask:

1. What kind of information do people need in order for them to buy into multicultural organizational change?
2. Who are the people who can influence others to buy into the change?
3. What kind of time commitment should people be willing to make in order to influence the multicultural organizational change process?
4. What will you do next to influence the change process in the organization?
5. Who will you talk to about the change process?
6. Are there people or agencies who are not involved, who should be involved? How can they be engaged in the process?

ORGANIZATIONAL ASSESSMENT

PERCEPTUAL QUESTIONS

- (a) Do you think this agency is accepting and welcoming of diverse cultural (or multi-ethnic) groups at all levels of the organization? Why or why not?
- (b) Are you aware of initiatives this agency has taken to encourage greater accessibility of diverse ethno-racial groups?
- (c) Do you think the organization needs to change? Why or why not?
- (d) What are the benefits of becoming more accessible to diverse cultural groups?
- (e) What are the barriers (or drawbacks) of being more inclusive?
- (f) What can the agency do to become more accessible to diverse cultural groups?
- (g) What can you do to assist this agency to become more accessible?
- (h) Is there someone else I should talk to, to ask these questions of?
- (i) Of community agencies: Would you refer a client to our agency? Why? or Why Not?

DATA COLLECTION METHODS

- Focus groups
- Interviews
- Questionnaires
- Retreats
- Conferences
- Reports

VARIABLES

- Time lines
- Cost
- Community
- Internal Resources
- Sensitivity of Subject
- History

DEVELOPING POLICY

QUESTIONS TO ASK ABOUT YOUR AGENCY

1. Do you have a mission statement? *Y*

2. If you have a mission statement, does it address diversity concerns? - *no*

commitment to equity access

3. How is policy normally developed at your college/institution? What are the normal steps? *Educ. Policy Ctte - FACULTY - DEC MTS*

EDU. COUNCIL

4. Who establishes policy? Who needs to approve it?

↓ Sub Ctte BOD

*Need to V
Cmte re:
Process*

5. Do you have a policy manual? *yes*

6. Do you have policies addressing the following issues:

- * Multiculturalism?
- * Racism?
- * Harassment?
- * Hiring and Recruitment?

yes
yes

7. How often are those policies reviewed? Who does it?

*Ctte starting
met 3X this
academic yr.*

8. Are policies available in more than one language? *no*

9. — Has our college/institution engaged in internal assessments before? What were the results?

Unit Reviews
*Started
Process*

*Change
Policy*

SYSTEMS, ACTIVITIES, POLICIES AND PRACTICES

- * An Official Policy on Multiculturalism/Diversity
- * A Review of all Official Policies to ensure they conform to the multiculturalism/diversity policy
- * A review of employment systems, practices and policies.
- * Remedial employment equity programs which impact recruiting, screening, training, promotion, benefits.
- * Up to date useful inventory of language skills, ethnic/cultural skills.
- * Training on how to provide service to a pluralistic public.
- * Review of program design and service delivery to ensure the needs of all clients are met.
- * Channels of communication (e.g. advisory committees, public meetings, regular community contacts) to ensure service needs are met and accessibility.
- * Communication strategies and materials to address and depict the diversity of Canada.
- * Anti-harassment policy to protect all employees.
- * Anti-racism policy to protect employees of all ethno-cultural groups.
- * Managers and supervisor, trained on handling harassment complaints and other complaints.
- * Complaint/redress process is in place.
- * A long term action plan to ensure implementation of diversity initiatives.
- * A process for monitoring and evaluating the implementation of diversity initiatives.

POSSIBLE ORGANIZATIONAL BARRIERS
(as brainstormed by other groups)

1. People's attitude
2. Perceived lack of resources
3. Physical setting
4. Policies
5. Attachment to past practices
6. Racist behaviour and practices
7. Service delivery methods
8. Lack of commitment
9. Quasi-commitment (the big lie)
10. Fear of loss of privilege
11. Language
12. Denial of our racism
13. Lack of acknowledgement of privilege
14. Location and hours of service
15. Lack of awareness of organizational culture
16. Seeing anti-racism policies as an add-on
17. Political climate
18. A belief that numbers are the solution
19. Minimalization of impact of the issue
20. Training content that reinforces ethno-centrism
21. Lack of time
22. Different views of organizational purpose by board/staff/clients
23. "We're a progressive organization and do not need to change"
24. Western orientation to community consultation that induces a rigid style of process.
25. Fear of change
26. Don't know where to start
27. Inaccessibility to people from other cultures
28. Limited strategy in dealing with the issue