



# Anti-Racism & Diversity Trainers: Core Competencies and Leading Training Practices

## A Literature and Scoping Review

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## **ABSTRACT**

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Through a cross-jurisdictional scan of existing programs and practice in Canada, the United States, the United Kingdom, European Union, New Zealand, and Australia, as well as a thorough search of relevant academic and grey literature, this Literature and Scoping Review identifies and discusses core competencies and leading practice in training anti-racism and diversity professionals. The background section provides an historical overview of approaches to anti-racism and diversity training. The subsequent discussion outlines core competencies and leading practices identified in the literature and training resources, and defines and describes the emergence of cultural competence as a complementary model for understanding and approaching diversity management. The paper concludes by highlighting some issues to consider when developing new facilitator training programs.

## **EXECUTIVE SUMMARY**

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British Columbia is facing a potential shortage of qualified anti-racism and diversity trainers, and more individuals need to be prepared to deliver this type of programming. At present, no formal standards exist for train-the-trainer programs, and approaches to training as well as the professional certifications offered can differ widely. Through a cross-jurisdictional scan of programs and practice, this Literature and Scoping Review explores core competencies for and leading practice in preparing effective anti-racism and diversity professionals, and suggests issues to consider when developing new trainer-training services.

The review begins with a discussion of three consecutive **waves of practice** in diversity training and professional development. The first wave of anti-racism training responded directly to new legislation that entrenched some degree of respect for diversity in North American law; it was followed by a period during which anti-racism was framed as a moral or ethical imperative; and it is currently most likely to be linked with organizational viability. Diversity practitioners now connect business success with combating barriers to innovative employee contributions, seeking out expanded or underrepresented client bases, and/or improving client services.

After laying out the historical background for training diversity professionals, this review then identifies several relevant bodies of literature in order to highlight core trainer competencies and leading practice in trainer development. **Core competencies** are grouped in three categories.

First, external knowledge acquisition emphasizes trainers' need to understand key concepts and topics in the diversity field, as well the evolution of and context for diversity training. In particular, effective trainers should possess strong content knowledge and have a clear understanding of power relations including race, class, gender, sexuality, ability and age.

Second, internal knowledge acquisition focuses on trainers' sense of their own personal diversity issues, subject position, power and privilege, and enables them to deliver programming without being hindered by emotional triggers. They must be self-aware and be armed with tools for self-care in order to avoid burnout, a common hazard in this occupation.

Finally, effective trainers must be able to facilitate group discussions of difficult and sensitive topics. They must be skilled at establishing and maintaining in-group trust; developing appropriate and productive responses to challenging behaviours that trainees often display; and responding to the specific needs of adult learners in a diversity-training context.

The discussion of core competencies is followed by an analysis of **leading practices** in training anti-racism and diversity trainers, grouped according to five themes. The leading practice most commonly highlighted is the use of experiential or active learning techniques. There is wide consensus that trainers must be prepared to engage trainees with a diverse set of tools. Many professional training programs offer new trainers take-away resources to use in designing and delivering services, as well as opportunities for practice teaching. It is not unusual for trainer-training programs to endeavour to provide new trainers with an emotional experience that focuses on self-actualization, although there is uneven evidence showing the efficacy of this approach.

Another leading practice is a careful focus on the language that trainers use, and the impact of their choices on participants in their sessions. Trainers must be prepared to guide participants to communicate ideas about race and other power dynamics in a way that avoids reproducing the oppressive dynamics they are attempting to combat.

In British Columbia specifically, it is a leading practice to offer anti-racism response training. Descriptions of training and professional development programs cite this practice frequently, as it offers strategies for confronting and dissuading racist or discriminatory behaviour that occurs at the individual level in the workplace or community.

The fourth leading practice, linking training to organizational development, is also one of the most salient features of contemporary diversity training. Trainers are encouraged to make the business case for diversity: to adopt the practice of connecting training outcomes to specific organizational objectives rather than more general social or moral goals. In order to do this, many professional development resources emphasize the importance of training in-house trainers, and performing needs assessments that allow trainers to customize services to their clients.

The final leading practice discussed in this review builds on the degree to which programs for training diversity practitioners depend on a learner-centered approach that encourages trainees to draw on their personal experiences as they build their professional skills. Feedback and support from a variety of sources including peer mentors; professional development opportunities; and outcome evaluations are crucial tools with which to ensure competency and enhance trainer effectiveness.

After examining core competencies and leading practices, this review then identifies and describes a variety of **training resources across the jurisdictions**, including modules, manuals and in-person courses. Although programs vary in scope and methodology, most take the same approach to training practitioners as they do to training trainees, using structural analysis to generate external and internal knowledge, and relying heavily on experiential learning and high levels of personal engagement.

Practitioners engaged in the dynamic field of diversity training face a number of challenges as they respond to ever-changing contexts and demands. One major challenge is to clarify the frameworks that guide their work. There appears to be movement toward **cultural competence as a primary model for diversity management**, but new developments must not erase the need to understand the field's earlier frameworks, and the ways in which they may combine with newer approaches to enable effective training.

Indeed, clarifying the implications of terminology—particularly the terms anti-racism, diversity and cultural competence—is the first of **three issues to consider** when developing new trainer preparation programs. The second is the potential benefits and drawbacks of accrediting or standardizing training programs. Finally, this review also explores the value of embracing the complexity of training diversity professionals, encouraging training programs to acknowledge and provide trainees with tools to cope with the challenges of living in a diverse society.

# 1 INTRODUCTION

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## 1.1 ISSUE

Stakeholders have indicated that there is an increasing shortage of qualified anti-racism and diversity trainers in British Columbia, and more individuals need to be trained to deliver anti-racism and diversity programming. There are currently no formal standards for existing train-the-trainer programs, and approaches to training as well as the professional certifications offered may differ widely. Research is required to determine appropriate strategies to develop qualified anti-racism and diversity trainers, and to establish the core competencies necessary for professionals in the field.

## 1.2 SCOPE

Through a cross-jurisdictional scan of existing programs and practice in Canada, the United States, the United Kingdom, European Union, New Zealand, and Australia, as well as a thorough search of relevant academic and grey literature, this Literature and Scoping Review identifies and discusses core competencies and leading practice in developing anti-racism and diversity trainers.

A broad range of documents, materials, and training models designed and/or directed at diversity and anti-racism trainers were identified and analyzed in the course of drafting this report. However, many of the materials cited in this review concentrate on developing *effective training*, rather than effective trainers. So too, many more programs exist to provide workplace anti-racism and diversity training to organizations, rather than to provide training to trainers themselves. Much of the specific information concerning the content of currently available train-the-trainer programs is proprietary and, therefore, limited in scope (both in the cases of non-profit and private organizations offering training programs for trainers).

Additionally, it appears that while programs do exist to train anti-racism or diversity trainers, they are not necessarily standardized and there is a lack of evidence attesting to their efficacy. Available program evaluations or evaluative studies were included where possible, but these were limited and few in number.

Finally, there are two notable gaps in this review, reflecting gaps in the literature. Somewhat surprisingly, the researchers did not find any current programming or training modules from New Zealand, nor did any of the available literature address indigenous people or issues in more than passing terms.

## **2 DEFINITIONS**

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### **Ancestry**

Ancestry generally refers to a person's biological lineage, particularly generations more remote than grandparent. It may also reflect a person's sense of his or her inherited identification with a given ethnic group.

### **Anti-Racism Response Training**

This term refers to formal training generally provided in the workplace, either independently or as part of a more general anti-racism and/or diversity training program. It is designed to prepare trainees to counter the racism and racist behaviour that individuals may exhibit in the workplace. Although there are other, lesser known models of training similar to Anti-Racism Response Training, in this review the term refers to a commonly used "active witnessing" method developed by the University of British Columbia's Dr. Ishu Ishiyama (Ishiyama, 2006).

### **Culture**

"Values, attitudes, norms, ideas, internalized habits and perceptions, as well as the concrete forms or expressions they take (e.g., social roles, structures and relationships, codes of behaviour and explanations of behaviour shared to a significant extent among a group of people)" (Lewis & Hyder, 2005).

### **Cultural Competence**

Cultural competence emphasizes the ability to operate effectively in different cultural contexts within and across all levels of a given organization, business, and/or institution. Cross et al. (1989) define cultural competence as, "A set of congruent behaviours, attitudes, and policies that come together in a system, agency, or among professionals and enables that system, agency, or those professionals to work effectively in cross-cultural situations." The term has particular significance for and is used frequently in North American health care research and practice. In that context, cultural competence is "the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of health care; thereby producing better health outcomes," especially for those people who experience poorer health care and outcomes derived from their social location within a minority culture or race (Davis, 1997).

### **Ethnicity**

"An umbrella term identifying a group on the basis of shared features such as 'race', culture, language, religion, values, customs, country of origin and so on" (Lewis & Hyder, 2005).

### **Diversity**

Diversity refers to "difference, a variety, encompassing ethnicity, ability/disability, gender, culture, etc. Promoting diversity or diversity approaches suggests: valuing (and therefore making appropriate responses to) the differences between and within groups; and a taking a unified approach to tackling the causes and outcomes of discrimination" (Lewis & Hyder, 2005). Furthermore, diversity also often implies "policies and practices that seek to include people who

are considered, in some way, different from traditional members. More centrally, diversity aims to create an inclusive culture that values and uses the talents of all would-be members” (Herring, 2009).

### ***Diversity Training***

In this document, diversity training refers to training that specifically and/or primarily targets racism and culturally-based barriers in the workplace. In practice, however, diversity training refers more broadly to training aimed at increasing participants' understanding of inequities based on race, gender, ability, sexuality, and/or age, and promoting the inclusion of different identity groups to increase productivity and workplace cooperation.

### ***Diversity Management***

This term is most often used in the context of organizational development programs or initiatives that make an inextricable connection between diversity and successful enterprise. In this sense, “diversity management is the ongoing process of factoring the recognition of workforce and customer differences into all management functions, communications, and services to create a fair, harmonious, inclusive, creative, and productive organization” (Australian Multicultural Foundation & Robert Bean Consulting, 2010).

### ***Equal Opportunity/ies***

In Canada, the term equal opportunity is generally used in the workplace to signify compliance with federal and provincial legislation that precludes exclusion or discrimination based on race, gender, ability, age, and/or sexuality.

### ***Grey Literature***

This term refers to a body of materials that cannot be found easily through conventional channels such as publishers, but which is frequently original and usually recent. Examples of grey literature include technical reports from government agencies or scientific research groups, working papers from research groups or committees, white papers, or preprints. The term grey literature is often, but not exclusively, used for scientific research.

### ***Inclusion***

“The acceptance and valuing of differences resulting in the full social, political and material participation of oppressed groups in a society” (Lewis & Hyder, 2005).

### ***Race***

Although most people believe that race is a physical trait passed on genetically, social and natural scientists and a variety of other thinkers and practitioners across fields contend that race is in fact a social construction, and not a valid, reliable or static biological descriptor. Western notions of race evolved out of a history of global trade, colonialism and empire-building in order to define social, political and economic hierarchies and a flawed attempt to bring some measure of order to a constantly changing world. The notion of race developed as “a way of interpreting differences between people which creates or reinforces inequalities among them. In other words, ‘race’ is an unequal relationship between social groups, represented by the privileged access to power and resources by one group over another” (Nuyaba, 2007).

### **Racialization**

The process of ascribing a racial identity to an individual or group, linked to evolving social, cultural, economic and political contexts. Racialization is a key component in developing the relationships of power that define hierarchies determining access to resources and the ability to make or influence both collective and individual decisions.

### **Racism**

While race is not a valid biological category, the social, political, economic, and psychological effects of race exist in various forms at individual, group, and institutional levels across jurisdictions. “Racism can include attitudes, behaviours or institutional practices that exclude members of groups because of colour, race or ethnic differences” (Lewis & Hyder, 2005). Racism changes over time: “there is no fixed definition of racial discrimination and society’s understanding of what constitutes racial discrimination will continue to evolve over time” (Nuyaba, 2007).

### **Social Construction**

Theorists across disciplines contend that certain descriptions of identity—including race, gender and sexuality—express interpretations of reality rather than empirical fact, thus emphasizing human agency in creating the categories that give the world its meaning. These categories are not static, but rather change across time and place, in response to economic, political, social and cultural need.

## 3 BACKGROUND

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Diversity, anti-racism, anti-discrimination and cultural competency training all describe initiatives designed to address the effects of racism and other forms of discrimination. These trainings generally address the systemic and institutional aspects of exclusion. They place exclusion in an appropriate historical and contemporary context, which draws attention to the long term impact of Western colonialism on groups of people who it commodified and classified as inferior based on ascribed identities including race. Sometimes trainings either replace or combine systemic analyses with discussions focusing on interpersonal relationships and individual behaviour, but this is becoming increasingly rare as the field evolves.

### 3.1 HISTORICAL EVOLUTION

Anti-racism and diversity training were first developed in North America and Western Europe in the early 1960s, a period during which a variety of groups challenged unequal power relations by launching mass movements for civil rights and freedom. Trainings have been directed at a variety of audiences, including individuals, public and private organizations, and workplaces. Over time, the form and content of anti-racism and diversity training has changed in response to various cultural and political transformations. Workplace-focused training in particular can be described in terms of three consecutive chronological waves.

#### 3.1.1 *Wave 1* – Anti-Racism Training as a direct response to legislation (1960s-80s)

In North America, anti-racism training was first developed in both the public and private sectors in response to legal obligation stemming from the Civil Rights Act of 1964 in the US, and multiculturalism and hate crime legislation in Canada. Employers in both countries were also bound by new employment equity policies that went into effect at this time (Anand, 2008; Mock & Laufer, 2001). The aim of most anti-racism and diversity training performed from the 1960s through 1980s was to provide tools enabling people to manage new legal limitations on expressions of racism and discrimination.

The earliest anti-racism trainings depended heavily on “chalk and talk” teaching methods where legal and legislative information was presented to passive listeners. Effective training outcomes were defined primarily in terms of compliance with employment equity or other related legislation (Anand, 2008; Jiminez, 2010; B. Vaughn, n.d.).

#### 3.1.2 *Wave 2* – Diversity Training as a Moral or Ethical Imperative (1990s)

During the second wave, practitioners began to identify links between racism, gender inequities, poverty and discrimination. They also began to use the term *diversity* more commonly. Although many training programs remained focused almost exclusively on anti-racism, an increasing emphasis on diversity encouraged recognizing and appreciating differences that had been discounted or devalued in racialized societies and workplaces, and to some extent, on valuing difference more generally.

Training materials and manuals, academic studies, and grey literature from this period emphasize the importance of confrontation and personal development (Doris Marshall Institute & Arnold Minors & Associates, 1992; Mock & Laufer, 2001; Ring, 2000). Instead of focusing on compliance with civil rights or civil equity legislation, this type of training worked primarily from a social justice perspective. It leveraged moral and ethical imperatives independent of specific organizational interests or legislation in an attempt to correct or revise social inequities. Through activities that required audience participation and feedback, trainees were asked to evaluate and confront their own complicit role in the construction and use of race and in substantiating racism at group and institutional levels, and to develop strategies they could use to combat racism both in workplaces and in communities more generally.

This type of highly confrontational, individualized and generic approach to diversity and anti-racism training was met with significant backlash and criticism in both the private and public sectors (Anand, 2008; DiAngelo, 2010; Horowitz, n.d.; Ring, 2000; Tulin, 2005; Vedantam, 2008; Ward, 2008; Watson, 2008). In fact, many practitioners agree that an individualized approach where trainees are expected to identify and in some sense atone for their own biases can be counterproductive. Voyer's field work (2009), for example, suggests that rather than function as a tool to enhance self-awareness and encourage more equitable action, trainings that emphasize individual trainees' prejudices and biases tends to frustrate and shame participants, leading to resistance and confusion.

### **3.1.3 Wave 3 – Diversity as a Business Asset (2000-present)**

The backlash and criticism that organizations and trainers experienced during the second wave prompted widespread rethinking of approaches to anti-racism and diversity training (Conrad, 2009; DiAngelo, 2010; Dunlap, 2010; Jiminez, 2010; SALTO Cultural Diversity Resource Centre, 2008; W.W. Grainger Inc., 2010; Ward, 2008; Watson, 2008). Indeed, the second wave of training initiatives marked the beginning of a movement away from the terms anti-racism and racism and toward the third wave's almost exclusive focus on diversity and inclusion.

By the beginning of the 21<sup>st</sup> century, jurisdictions around the world were eschewing the “anti” language that many perceived as divisive, and opting instead for softer terminology that emphasized positive notions of social inclusion and community cohesion (Clutterbuck & Novick, 2003; Kundnani, 2002; MacLeavy, 2008). In the third wave, diversity training is the most common term used, and additional approaches such as cultural competency, multicultural competence, intercultural communication, and inclusion training are growing in popularity to describe workplace programs targeted at reducing racism, ethnocentrism and social exclusion (Australian Multicultural Foundation & Robert Bean Consulting, 2010; Dunlap, 2010; Jiminez, 2010; Lichtenstein, Lindstrom, & Povenmire-Kirk, 2008; Mia Tran & Dawson, 2008; National Consultative Committee on Racism and Interculturalism (NCCRI), 2010; SALTO Cultural Diversity Resource Centre, 2008; Shirts, 2009; Treasury Board of Canada Secretariat, 2010; W.W. Grainger Inc., 2010).

Diversity practitioners in the third wave, interested in linking their work with the needs of an increasingly connected global marketplace and client base, altered the scope and content of anti-racism and diversity training, and in turn, the expected competencies and practices of the trainers themselves. Experts today argue that diversity is integral to the viability of all businesses, and deliver training that assists individuals and enterprises in meeting the demands of this environment. They consider cultural competency an essential tool for providing outstanding client service, acquiring and retaining talent, and expanding existing client bases (Conrad, 2009; Henderson, Washington, & Watkins-Butler, 2008; Kreitz, 2007; “Managing Diversity for Business and Personal Success,” 2002; Mock & Laufer, 2001; Mutha & Allen, 2004; Tulin, 2005).

Contemporary training expands beyond the scope defined during the second wave to focus on organisational values, workplace environment, and service delivery. The training is targeted at organisations that are looking for support in developing appropriate policies and procedures to ensure that they are working from an anti-racist and intercultural perspective, and are in the best possible position to work productively within and across multiple cultural perspectives, client bases, and mainstream racial divisions and distinctions. The primary objectives of diversity training often focus on removing the physical, cultural and race-based barriers that exclude or devalue particular workers, stall productivity, or preclude quality client service (Anand, 2008; Aronson, 2002; Australian Multicultural Foundation, Judith Miralles & Associates, & Volunteering Australia, 2007; Australian Multicultural Foundation & Robert Bean Consulting, 2010; Dobbin & Kalev, 2007; Henderson, Washington, & Watkins-Butler, 2008; Jiminez, 2010; Johnson, 2008; Kaminski, 2005; Kreitz, 2007; Lichtenstein, Lindstrom, & Povenmire-Kirk, 2008; Microtraining Associates, 2010; MIT OpenCourseWare (OCW), 2002; Newcastle University, 2006; Parham & Muller, 2008; Sippola, 2007; Thibeaux, 2006; Treasury Board of Canada Secretariat, 2010; Yamashita, 2004).

Contemporary or third-wave anti-racism and diversity training more often emphasize the benefits of a diverse or culturally competent workplace for *all* trainees and workers, not simply or exclusively for those “others” who typically experience racism and race-based discrimination. Indeed, a diverse workplace is considered to be one that values individual differences and requires that everyone commit to learning, and changing organizational behaviour and management. Rather than target a particular group as the oppressor, an examination of training resources suggests that contemporary diversity practitioners tend to emphasize the systemic nature of inequity, and encourage all trainees to recognize their varied positions in a web of power relationships in order to understand the ways in which any one person may experience moments of oppression or privilege, depending on the situation.

Much more is required of anti-racism and diversity trainers in the third wave, as they now must understand whole-of-enterprise diversity strategies, of which training is only a part. Contemporary diversity trainers need to understand the relationship between anti-racism, diversity, and business outcomes and be able to facilitate trainees’ abilities to develop anti-racism initiatives that will be implemented at all levels of business (Anand, 2008; Aronson, 2002; Australian Multicultural Foundation & Robert Bean Consulting, 2010; Camphina-Bacote, 2007; Challis, 2006; Clements & Jones, 2008; Diversity Training University International, 2008; Dobbin & Kalev, 2007; Henderson et al., 2008; Jiminez, 2010; Johnson, 2008; Keil et al., 2007; Kreitz, 2007; Lichtenstein et al., 2008; Mia Tran & Dawson, 2008; Newcastle University, 2006;

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Pender Greene, 2007; Sippola, 2007; Treasury Board of Canada Secretariat, 2010; U.S. Government Accountability Office, 2005; J. Vaughn, 2008). Increasingly, industry standards are requiring them to be organizational *consultants* who provide guidance and advice to organizations and businesses that are looking to acquire and enact cultural competency enterprise-wide.

## **4 LITERATURE REVIEW**

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Literature and documents used to compose this Scoping Review fall into three main categories: *academic studies*, *grey literature and documents* published by private companies, field experts and industry practitioners, as well as state, provincial, and federal governments; and *training materials* designed for use by trainers and/or organizations in developing anti-racism and diversity training programs within a variety of organizational contexts. Within this last category, commercial materials from currently available training and diversity professional certification programs are also included: while organizations that provide diversity training for trainers do not generally distribute information detailing the specific content and curriculum they teach, they do offer general insight into the core competency requirements and expectations of contemporary anti-racism and diversity trainers.

### **4.1 ACADEMIC STUDIES**

Academic studies reviewed in this report were generally focused in one of three areas: an historical overview and/or analysis of anti-racism and diversity training since its emergence in the 1960s and 70s (Anand, 2008; C. Johnson, 2008; Parham & Muller, 2008; Ring, 2000; Schmidt, 2004; Vaughn, n.d.); quantitative studies examining or evaluating the efficacy of specific training program content (Dunlap, 2010; Fink et al., 2008; C. Johnson, 2008; L. Johnson, Antle, & Barbee, 2009; Lichtenstein, Lindstrom, & Povenmire-Kirk, 2008; Paluck, 2006; Roberson, Kulik, & Pepper, 2001; Simmons, Mafile'o, Webster, Jakobs, & Thomas, 2008; M.M. Stewart & Crary, 2008; Thibeaux, 2006; W.W. Grainger Inc., 2010);(Ashburn-Nardo, Morris, & Goodwin, 2002); Fredericks, 2007); and theoretically-focused qualitative examinations of the relationship between diversity and anti-racism training programs and organizational diversity and functioning more generally (Aronson, 2002; Berman & Paradies, 2010; Lichtenstein et al., 2008; O'Brien, 2009; Pedersen, Walker, & Wise, 2005; Pendry, Driscoll, & Field, 2007; Sippola, 2007; Slocum, 2009). While most of these articles provide indirect information on effective trainer approaches and competencies, they focus overwhelmingly on the content, approach, and design of effective (and less often, ineffective) training programs independently of specific trainers or specific training competencies.

Exhaustive searches of various academic databases produced several studies concentrated on the impact or approach of the trainers themselves. Two are comprehensive academic analyses, based on ethnographic fieldwork and participant-observation (Voyer, 2009; Amey-Taylor, 1997), which provide extremely valuable insights and information. Nonetheless, there appears to be a significant gap in the literature, as most academic studies focus on content and/or curriculum rather than trainers' skills, abilities, or approaches (Cross, 2003; Holladay & Quinones, 2008; Roberson et al., 2001).

### **4.2 GREY LITERATURE**

This report analyzes documents, web- and print-based articles, books and other information created and produced by non-profit organizations, private companies, industry professionals, and governments in various jurisdictions. This category is limited to documents and articles not designed specifically for training purposes, and authored or published in non-academic contexts.

This report cites several evaluations of community-based anti-racism initiatives that included training for trainers (Bean, 2006; Hansen, 2007; Host Program Network of Ontario, 2008; Slocum, 2006; M. Stewart, 2000). Material produced by/for the private sector generally focuses on making a business case for diversity and anti-racism training programs, or demonstrating the benefits of diversity from a corporate perspective (Aronson, 2002; Conrad, 2009; Henderson, Washington, & Watkins-Butler, 2008; Horowitz, n.d.; Kreitz, 2007; MIT OpenCourseWare (OCW), 2002; Philippe, n.d.; Sippola, 2007).

Professionals and field experts writing provide substantial insight into the everyday realities of diversity and anti-racism training. One trainer-authored piece laments the lack of formal standards for diversity training, which in her view has led to significant confusion for those organizations that require competent trainers, but lack standardized methods of evaluating them (Cross, 2003). Similarly, a series of professional and industry-authored articles and documents designed for organizations seeking diversity trainers offer advice on the process of hiring a trainer and provide readers with sample questions to ask potential trainers, key issues to consider, and guidance on how to work with a trainer to design a training program that addresses the organization's specific needs (Conrad, 2009; Crenshaw Smith, 2008; Margoils & McLean, 1998; MIT OpenCourseWare (OCW), 2002; Tulin, 2005; W.W. Grainger Inc., 2010; Ward, 2008).

### **4.3 TRAINING MATERIALS, MODULES, AND MANUALS**

This Literature and Scoping Review examines a variety of web and print-based training materials, modules, and manuals from Canada, Ireland, Australia, the USA, UK, and European Union, directed at anti-racism and diversity trainers, and/or organizations and professionals looking to design training programs (Baldwin, Gordon, & Howlett, 2008; Doris Marshall Institute & Arnold Minors & Associates, 1992; Flower, Proctor, & Tohana, 2007; North Shore Multicultural Society, 2003; Nuyaba, 2007; 411 Seniors Centre Society, 2004; Treasury Board of Canada Secretariat, 2010; Vancouver Ethnocultural Advisory Committee of the Ministry for Children and Families, 2000; Bancroft, 2005; Hatz, 2003; Lulquisen & Schaff, 2008; National Center for Cultural Competence, 2010; Penn State Cooperative Extension, 2008; Shirts, 2009; University of Connecticut Office of Diversity & Equity, 2009; Wildermuth & Gray, 2005; Keil et al., 2007; Lewis & Hyder, 2005; Sclafani, 2001; Australian Multicultural Foundation, Judith Miralles & Associates, & Volunteering Australia, 2007; National Consultative Committee on Racism and Interculturalism (NCCRI), 2010).

Without exception, all training modules, manuals and materials reviewed in this Scoping Review begin with an overview of similarly structured and defined “core concepts.” Most then describe and suggest ways in which trainers can facilitate engagement with and group discussion of the concepts through active learning exercises designed to help them acquire knowledge and understanding about race, racism, diversity, and/or inclusion more generally (Baldwin et al., 2008; Berman & Paradies, 2010; Cross, 2003; Doris Marshall Institute & Arnold Minors & Associates, 1992; Holladay, 2004; Holladay & Quinones, 2008; C. Johnson, 2008; Keil et al., 2007; Lulquisen & Schaff, 2008; Mock & Laufer, 2001; Monshengwo, 2001; SALTO Cultural Diversity Resource Centre, 2008; Shirts, 2009; Treasury Board of Canada Secretariat, 2010; UK Home Office, 2002; W.W. Grainger Inc., 2010).

While many of these manuals and materials incorporate a “train-the-trainer” perspective and are designed to be used as training program templates, most are focused on the content, presentation, and physical preparation necessary for an effective anti-racism and/or diversity training program rather than on the specific skills and competencies required or expected of trainers themselves. Anti-racism and diversity training manuals tend to equate knowledge and understanding of race, racism, cultural exclusion, and their relationship to both history and everyday reality with trainer competency. In addition, most do not provide explicit instruction or guidance on developing skills in group facilitation, despite stating that these skills are required in order to deliver effective training (Bancroft, 2005; Hatz, 2003; Kohls & Brussow, 1995; North Shore Multicultural Society, 2003; Nuyaba, 2007; Sclafani, 2001; Shirts, 2009; Wildermuth & Gray, 2005).

One recent (2008) manual, *The Diversity Training Handbook: A Practical Guide to Understanding and Changing Attitudes*, takes a comprehensive approach to diversity and anti-racism training competencies. It provides a useful and thorough overview of the specific group facilitation, teaching, and communication skills required for diversity training in particular (as opposed to other forms of training where group facilitation skills are required or expected), in addition to a complete summary of the knowledge bases that most other manuals include (Clements & Jones, 2008).

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## **5 CORE COMPETENCIES AND LEADING PRACTICES FOR TRAINING TRAINERS**

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### **5.1 CORE COMPETENCIES**

The training resources and other literature discussed in this Scoping Review give varying weight to different competencies and skills, and the grey and academic literature describe a wide variety of competencies that an ideal diversity trainer might possess (see, for example, Amey-Taylor, 1997). “The ‘consummate trainer,’” according to Amey-Taylor (1997),

is one who has experience in virtually all tasks and techniques of the entire range of training methodologies and can carry out these activities at an acceptable level of proficiency, but prefers and performs some of them exceptionally well. A trainer orchestrates the parts of training with an acute awareness of the impact of the whole and is flexible, versatile and open to change, from one training session to another and from one subject to the next (p. 57).

A synthesis of the literature reveals a set of three distinct areas of competency commonly associated with and expected from effective anti-racism and diversity trainers. Specific core competencies are grouped according to these three themes:

#### **External Knowledge**

Trainers must have a solid knowledge base that equips them to challenge misinformation with fact-based content knowledge. They must possess a clear understanding of key terms and concepts, as well as the historical development and use of the notion of race and other power dynamics, both globally and in local legislative and policy contexts.

#### **Internal Knowledge and Understanding**

Effective trainers have an acute awareness of their own personal diversity issues, subject position and privilege, which allows them to help trainees navigate the difficult terrain of race, racism and diversity without being hindered by their own emotional triggers.

#### **Group Facilitation Skills**

Effective anti-racism and diversity trainers have the strong verbal and written communication and group discussion management skills required of all workplace trainers. More specifically, they are also competent at building and maintaining in-group trust, and responding productively and appropriately to negative responses and/or behaviours that diversity and anti-racism trainees commonly display.

## 5.1.1 External Knowledge

### ***Possess Content Knowledge***

Training approaches often focus on the acquisition of anti-racist knowledge itself as the primary source of a trainer's skills and competencies.

The following representative example of a list of skills required for effective diversity training provided in an Irish diversity training manual illustrates how the knowledge-equals-competency model operates within both the literature and training materials typically designed for anti-racism and diversity trainers. According to the National Consultative Committee on Racism and Interculturalism (NCCRI), which was established in 1998 as an independent expert body focusing on racism and interculturalism across Europe, anti-racism trainers must be able to:

- Define the key terms relating to racism and interculturalism
- Identify the different forms of racism and the groups affected by it in the Irish context
- Interpret the historical and contemporary context of racism (i.e. slavery, colonization, North /South inequalities)
- Explain the power relation between the majority ethnic group and the minority ethnic group
- Summarize the facts and figures in relation to migration trends in Ireland and their implications
- Explain the legal framework and the policy developments in relation to addressing racism in Ireland.
- Analyse the role of the media in perpetuating racism
- Understand and explain the key concepts of integration such as assimilation, multiculturalism and interculturalism (NCCRI, 2010)<sup>1</sup>

While this list is specific to the Irish context, it represents a common approach taken in most other training manuals and professionally-authored guides referenced in this Scoping Review in that it focuses almost exclusively on knowledge and information that a trainer must possess. It thus implies that simply being knowledgeable will translate into delivering effective anti-racism programming.

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<sup>1</sup> Note that the NCCRI is no longer in operation, although they appear to maintain their website.

Indeed, many of the training manuals and modules identified and analyzed in this document—particularly those written from a professional perspective—do not provide explicit instruction or guidance on training methods other than, in some cases, a template for structuring the training itself. They note that a trainer’s hands-on experience with training is the most effective tool for skill development, with the evident assumption that many of the skills and abilities required to be an effective diversity trainer are only developed in the context of doing the training.

Corporate trainings emphasize the need for content knowledge including knowledge of theoretical perspectives on diversity, historical context for inequity and diversity, and contemporary race relations (Voyer, 2009). Some non-profit training programs de-emphasize external knowledge, taking the position that “knowledge is in the room” and depend on activities and exercises that allow trainees to define concepts such as “race,” “culture,” and “racism” in order to discover what they know both individually and collectively (North Shore Multicultural Society, 2003; SALTO Cultural Diversity Resource Centre, 2008).

### ***Understand Power Relations***

Across multiple jurisdictions and organizations, training materials, modules, tool kits and manuals focus strongly on the types of knowledge and information that trainers must have and be able to communicate to trainees (Bancroft, 2005; Doris Marshall Institute & Arnold Minors & Associates, 1992; Keil et al., 2007; Kohls & Brussow, 1995; National Consultative Committee on Racism and Interculturalism (NCCRI), 2010; North Shore Multicultural Society, 2003; Nuyaba, 2007; Sclafani, 2001; Shirts, 2009; Treasury Board of Canada Secretariat, 2010; Wildermuth & Gray, 2005; Hollinsworth, 2006). Power relations are a common focus, reflecting their significance to understanding oppression and promoting diversity. One training manual expresses the scope of a trainer’s required knowledge as follows:

The trainers should have a power analysis. This means that they need to go beyond racism just as prejudice based on skin color. They must also teach that what we understand as racism requires that those who hold prejudice based on skin color also have power, and control access to power based on skin color. The trainers must emphasize systemic, organizational and institutional manifestations of racism rather than emphasizing racism as manifested in interpersonal relationships. The trainers should teach extensively to the phenomenon of white culture and its manifestations in organizations. Trainers need to be able to teach to the link between racism and poverty. Trainers should have a global understanding of racism (Pender Greene, 2007).

Training resources identify the centrality of power relations to the work trainers do, and imply in more or less explicit ways the need for trainers to have a clear sense of how they operate and their impact on relevant issues of equity and access.

A key element in understanding power relations is a sense of the ways in which they have evolved over time within specific contexts. For example, many researchers and professionals underline that effective training is based on a trainer’s ability to understand and explain the degree to which race is socially and historically constructed. This is, perhaps self-evidently, critical for anti-racism trainers. The trainer must grasp the concept that race is not real in a

biological or physiological sense; rather, its meaning derives from long term patterns of behaviour, social organization and systems of belief. A trainer who works from this perspective may then be able to communicate the fundamental point that while *race* is not real, the *idea* of race has concrete social, economic, political, and psychological effects on a range of people and groups, not least through oppressive processes of racism and racialization (Dlamini, 2002; Monshengwo, 2001; National Consultative Committee on Racism and Interculturalism (NCCRI), 2010; Paluck, 2006; Pender Greene, 2007; Pendry et al., 2007; SALTO Cultural Diversity Resource Centre, 2008; Schmidt, 2004; Tulin, 2005).

Although not reflected in the literature consulted for this review, a consensus among academics and other observers suggests that it is valuable for diversity practitioners, who focus on issues beyond racism, to situate other power dynamics within a similar constructionist framework. Race, gender, class, sexuality, and ability, among others, are all culturally- and historically-specific, shaped by the world in which we live. How we interpret varying dynamics as identities, and develop relationships and routines based on assumptions about particular groups, is rooted in particular social, cultural and historical moments.<sup>2</sup>

## 5.1.2 Internal Knowledge and Understanding

### *Be Self-Aware*

Diversity practitioners report becoming involved in the field to fulfill personal convictions, follow individual passions, and build on other social justice efforts with which they may have been involved (Stringer & Deane, 2007; Estable et al., 1997; Amey-Taylor, 1997). It is crucial that all diversity practitioners work constantly to develop and maintain self-awareness around diversity issues such as the meaning and practical implications of race, racism, racialization, oppression, privilege, power relationships, equity and access (Clements & Jones, 2008; Crenshaw Smith, 2008; DiAngelo, 2010; Ring, 2000; Slocum, 2009; Tulin, 2005; North Shore Multicultural Society, 2003).

Effective trainers develop many important skills and attributes through a process of understanding their own subject position within social, political and economic hierarchies, as well as contemporary and historical webs of power. This means acknowledging and examining their own prejudices, and locating their own identities, and relative power and privilege within mainstream culture, just as the trainees will be asked to do. Stringer & Deane (2007) emphasize the need to cultivate trainers who can use their own positions to their advantage, but not allow personal biases and beliefs to dictate entirely the way they train others. As Clements & Jones put

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<sup>2</sup> There are numerous scholarly references to the relevance of social construction for understanding dynamics apart from race. Indeed, the construction of dynamics such as gender, race, class, sexuality, age and ability is a central debate animating fields including cultural studies, women's studies, history, sociology, anthropology and literature, among many others.

it in their recent (2008) book, *The Diversity Training Handbook*, this requires the development of internal as well as external knowledge:

The internal dimension relates to the self-knowledge or self-awareness that people need to develop in order to be able to handle the issues effectively. So an important aim of the facilitator will be to gently and supportively create the conditions where participants can ‘surface’ the attitudes they hold as well as other important aspects such as their prejudices, values and beliefs (p. 129).

While a long-standing commitment to diversity is both important and beneficial, it is also vital that practitioners remain aware of their own agendas and biases. An individual’s personal convictions can and should motivate his or her work and imbue it with the kind of passion that attracts clients and engages participants. At the same time, practitioners need to remember that the training they provide is not about them, but rather aimed to serve a particular client base (Amey-Taylor, 1997). To be effective, trainers must learn to be flexible and broad-based in their approach, even when the content and format of their training differs from their own experiences and preferences.

### ***Practice Self-Care***

It is crucial for diversity trainers to pay adequate attention to self-care in order to avoid burn-out, which is a common hazard specific to this occupation (Amey-Taylor, 1997; Estable et al., 1997). Doing diversity training can be emotionally draining, largely because of its personal nature: many individuals become trainers because of strong convictions and are deeply invested in what they do. Amey-Taylor’s 1997 study of diversity trainers indicates that the majority of trainers she surveyed “expressed notions of having to do the work, having little or no choice and using diversity training to ‘make a difference,’ repair the world and correct injustices. The ‘fire within,’ as one respondent commented, was a double edge [*sic*] sword that led to over-investment, exhaustion, anger, impatience, lack of empathy and intolerance” (p. 166).

When trainers develop the skills to care for themselves, they are more likely to have the psychological energy to work effectively with their own trainees. As one trainer puts it, “At the end of the day, even when it has been a stellar day and I know people have been touched in a deeply personal manner, I feel like a sponge that has been rung dry. I am aware that *everything* I say or do has the capacity to touch people in either a positive or negative way. I cannot let my focus down for one second or something may happen that will defeat my goals for participants” (quoted in Stringer & Deane, 2007, p. 9).

Appropriate self-care will mean something different to each individual trainer, but it could include spending regular time engaging in activities “outside of the struggle” or establishing connections with other trainers who can support, encourage and empathize with an individual’s needs (Clements & Jones, 2008; Hollinsworth, 2006; Kohls & Brussow, 1995; Ring, 2000).

### **5.1.3 Group Facilitation Skills**

Most manuals state at the outset that being a diversity or anti-racism trainer requires strong facilitation skills. They do not, however, always provide details as to how to develop or acquire

them. Some courses for diversity trainers offer facilitation skills as a separate unit, with the implication that only a generic set of facilitation skills are required to conduct an effective diversity training program (Association of New Canadians, 2010; Campbell River & Area Multicultural & Immigrant Services Association (CRMISA), n.d.; Cross, 2003; Diversity Training University International, 2008).

Yet most train-the-trainer resources, grey literature, and research studies indicate that specific facilitation skills are required for diversity and/or anti-racism training (Clements & Jones, 2008; Johnson, 2008; Margoils & McLean, 1998; McDougall, 2005; Velasquez, n.d.; W.W. Grainger Inc., 2010; Wildermuth & Gray, 2005). Because diversity training requires or depends so much on personal development—for example, on the practice of locating one’s self within a racialized society—there are specific sets of group management, teaching, and facilitation skills that effective trainers require. Specifically, the most salient and common facilitation skills identified in the literature are the abilities to establish and maintain in-group safety and trust; to respond productively to negative or destructive responses from trainees; and to work effectively with adult learners.

### ***Establish Safety and Trust***

The literature and training resources emphasize consistently that trainers need to be able to establish and maintain a stable sense of trust within their trainee group in order to encourage the personal reflection and active participation that is fundamental to anti-racism and diversity training (Bancroft, 2005; Canadian Human Rights Foundation, 2001; Clements & Jones, 2008; Hatz, 2003; Ishyama, 2006; Johnson, 2008; Keil et al., 2007; Kohls & Brussow, 1995; Lewis & Hyder, 2005; Lulquisen & Schaff, 2008; North Shore Multicultural Society, 2003; Nuyaba, 2007; Penn State Cooperative Extension, 2008; Sclafani, 2001; 411 Seniors Centre Society, 2004; Shirts, 2009; Tulin, 2005; W.W. Grainger Inc., 2010; Wildermuth & Gray, 2005).

In order to build trust, trainers must know how to create an environment of safety. The concepts, definitions, and information designed to produce greater awareness of the nature of race and racism or any other type of oppression can be disconcerting and painful, and diversity trainers need to be prepared to create an environment conducive to meaningful trainee participation. As one researcher puts it:

Successful diversity training, even for trainers-in-training, depends upon trainees’ authentic participation: dispensing with roles that provide distance from the material and fellow trainees; leaving unsaid ideas that don’t draw directly from highly personal and emotional experiences; and taking one’s own shortcomings when it comes to bias and prejudice as the object of reform (Voyer, 2009, p. 193).

In addition, practitioners need to create a classroom environment that models the inclusivity and safety they encourage participants to build in their workplaces. Understanding how to manage the authority that comes with content expertise and facilitating a training program requires a keen awareness of power relationships overall, and specifically, how to avoid reinforcing the negative hierarchies that diversity training interrogates.

Diversity professionals and train-the-trainer resources commonly use a variety of “icebreaker” activities to establish relatively high levels of in-group trust. Some examples are provided in Appendix A.

### ***Respond Productively to Challenging Behaviours***

Contemporary anti-racism and/or diversity trainers need to be aware of the common criticism and history of this kind of training, which this review describes in section 3.1. Effective trainers are prepared to respond appropriately and productively to challenging behaviours that can surface during their training sessions (DiAngelo, 2010; Estable et al., 1997; Horowitz, n.d.; Vedantam, 2008; Watson, 2008; Amey-Taylor, 1997). Every training manual and program consulted, therefore, includes a focus on this topic.

Diversity and anti-racism training encourage discussions about topics that people usually avoid in work environments, such as sexism and racism. These discussions “challeng[e] the very foundation” of North American values, and are usually directed toward the difficult task of modifying work environments to decrease inequities (Stringer & Deane, 2007, p. 7). As Voyer (2009) explains, “...diversity trainers operate in an inhospitable environment. Through the course of their train-the-trainer preparation, diversity trainers learn to anticipate, treat and neutralize hostility on the part of diversity trainees” (p. 157).

Stringer & Deane (2007) note that a high proportion of diversity trainers enter the field because of strongly-held personal and ethical convictions that discrimination is wrong, which can lead to “personal challenges for the trainer” “when opposition to the training arises from either clients or participants” (p. 5). Difficult experiences reported to Stringer & Deane (2007) broke down along the following categories: “having one’s competence questioned; integrity issues; being misperceived or negatively labelled; withholding information or resources; overt ‘isms’ (racism, sexism or homophobia); and providing no feedback or only negative feedback” (p. 10)

The third edition of Clements & Jones’ volume *The Diversity Training Handbook: A Practical Guide to Understanding and Changing Attitudes* (2008), suggests a five-stage model for dealing with challenging behaviours such as anger, inappropriate language, silence, cynicism, interruptions, emotional outbursts, and aggression that are common aspects or components of diversity and anti-racism training identified by many researchers, professionals, and trainers. Effective diversity trainers, the manual suggests,

***Notice*** the behaviour – Maintain a high awareness of group dynamics at all times

***Interpret & Evaluate*** the behaviour - Ask a series of questions designed to evaluate if the trainer’s reaction to it is reasonable

***Address the Behaviour*** – Make action choices that balance the needs of the group with those of the individual

***Allow Feedback*** – Provide an opportunity for the trainee to respond to the challenge

***Provide Encouragement*** – Encourage the person or group to become re-engaged with the issue at hand and offer involvement as a way of overcoming the behaviour

In their analysis of diversity trainers in Ontario and the challenges they face, Estable et al. (1997) advocate the following strategies for trainers to use to handle difficult situations. The following list is reproduced verbatim from their manual, *Teach Me to Thunder* (p. 53):

- Directly addressing the resistance of participants to deal with certain topics.
- Reflecting back to the participants your perceptions of changes in dynamics in the group, and discussing possible reasons.
- Enlisting support from the participants for an activity, process, and each other.
- Disclosing your own concerns about an activity or process that is not working as anticipated.
- Responding promptly and appropriately to aggression or hostility, with refocusing, blocking, diverting.
- Providing access to conflict resolution techniques (even at a later time) if confrontations/conflicts between individual participants occur as a result of disclosure of personal information.
- Assessing if the activity or training session is being used to resolve personal difficulties; redirecting behaviour, and suggesting appropriate options.
- Ensuring that people of colour and other people from minority backgrounds are not put on the spot to share their experiences, unless they wish to.
- Leaving people room to express emotional distress, without having this take over the session. If white people feel bad for what happens to people of colour; or if white people feel distress about mistakes that they themselves have made, this may actually be a good starting point for them to work from.
- Ensuring that individual participants of colour do not feel guilty or inappropriately responsible for the emotional distress of white participants. Tears can serve to distract a group from the issues, focus the attention back on the white people in power, and making individual participants of colour feel guilty or inappropriately responsible for the distress of the white person.
- Offering appropriate support for those who feel emotional distress. If a person is in emotional distress, you can let them cry if they need to; or address it gently by offering the option of leaving the room for a while. You also may wish to offer the crying person some support during a break or after the session; or you may choose to let them deal with

their emotional issues on their own, depending on your own training style and resources available. You can also address, and normalize, the issue of emotional reactions to talking about racism.

Stringer & Deane (2007) identify several developmental stages reflecting increasing years of experience for diversity trainers, which they link to trainers' abilities to handle conflicts and difficult situations:

- **Arrival Stage:** within five years of beginning. First response is denial. “While reframing can be a very useful behaviour, at this stage trainers were often reframing in a way that accepted blame for what occurred or that exempted the client of their responsibility” (p. 15). As a result, nothing changes.
- **Awareness Stage:** five to ten years of experience. When clients are disrespectful to trainers at this stage, trainers tend to feel “both personally assaulted and professionally inadequate” because they believe they should have succeeded in training the client not to behave disrespectfully in the first place (p. 16). Unlike their less experienced peers, however, trainers at this stage do tend to work with clients to try to resolve the issue and have more “success in creating a more equitable partnership” (p. 16).
- **Adaptation Stage:** often still within five to ten years of experience. At this stage, trainers are more reflective and able “to understand and empathize with the client’s behaviours.” They are “also more likely to see out mentors and networks for support, resulting in additional clarification about their own values and personal expectations from the work they [are] doing” (p. 16).
- **Authenticity:** ten or more years of experience. This stage is defined by “the ability to re-frame situations realistically looking at both their own behaviour and that of the client, offer forgiveness, and maintain their own esteem and integrity.” “These trainers were notable change agents for diversity—not just trainers. In fact, at this stage many of these people were capitalizing on their experience by spending more time consulting with executives about how to create organizational change than they were conducting training programs” (p. 17).

### ***Understand Adult Learners***

Another primary skill required of trainers who will be facilitating group programs is to be prepared to work with adult learners, and to do so in ways that foster respect for and encourage diversity.

The following are recommended practices for approaching diversity work with adults:

- **Allow disagreements to happen:** Do not “assume premature consensus, stifle disagreements or...anger” (Garcia & Van Soest, 2000, p. 24).
- **Use small groups that allow participants to work together, dialogue with each other, and reflect on collective thoughts and experiences.** Using dialogue is a particularly effective strategy with adult learners in a social change context (Hardaway, 1999).

- Employ strategies that encourage participants to develop discussions that derive from their own beliefs, “culture and day-to-day concerns.” This fosters more interest in the group, and demonstrates to participants that diversity issues are relevant to their own lives (Hardaway, 1999, pp. 302-3; see also Amstutz, 1999).
- Be learner-centred without placing undue focus on the individual. This requires keeping learners rooted in their social context (Amstutz, 1999). Social cognition is an approach to adult education that “treats the context of learning as central for meaning making.” As Amstutz (1999) explains, viewed through a social cognition lens, “(1) learning and thinking are social activities; (2) thinking and learning are structured by the tools available in specific situations; and (3) thinking is influenced by the setting in which learning takes place” (pp. 34-5).

It is especially important to model inclusion of groups and individuals who are frequently oppressed (including but not limited to women and people of colour). Amstutz (1999) offers a number of suggestions for how to create an equitable framework within which to situate adult learners:

- Validate alternative forms of knowledge: “Help adult learners view knowledge as something they can produce” (p. 26).
- Avoid dichotomous thinking: “participate in the continuous creation of ideas by encouraging holistic and integrative views that reflect the wholeness of life” (p. 26). For example, avoid separating participants out simplistically by race or gender. Impress upon learners through teaching techniques the notion that “Individual and group characteristics are not static or unchanging dimensions of learner identity” (p. 26). Avoiding dichotomous practice can help to make it clear that thinking about oppression is not thinking about “the other”: resisting oppression and encouraging respect for diversity is relevant to everyone (p. 27).
- Do not be afraid to teach: teaching is not simply facilitating. Rather, it is appropriate for diversity trainers to take active steps and employ conscious strategies that “recognize and fight the social injustices that pervade our institutions and that create enduring patterns of inequity within them” (p. 27).
- Develop a “supportive learning environment[t]” (p. 28), which includes using a variety of techniques to meet different learning needs.

## **5.2 LEADING PRACTICES**

A synthesis of the literature suggests a number of leading practices in training anti-racism and diversity trainers, many of which reflect the methodologies they will ultimately use to deliver programming to their own trainees.

### **Emphasize Experiential and/or Active Learning Techniques**

There is overwhelming consensus among researchers, professionals and practitioners that effective training programs use experiential learning techniques and depend on a mix of tools such as presentations, film or video clips, group discussions, and activities and exercises. A diverse set of teaching techniques reify intellectual concepts through active, often physical, participation. Trainers trained in experiential or active techniques will be prepared to facilitate group activities and exercises that allow for a deeply personal acquisition of knowledge about racism and other inequities without compromising in-group trust.

### **Pay Attention to Language**

Part of the process of training to be a diversity trainer involves unlearning modes of speech that reinforce inequities.

### **Provide Anti-Racism Response Training**

Many anti-racism professionals and diversity organizations in British Columbia include a component that provides trainees with the skills necessary to confront and dissuade racist behaviour on an individual level. Dr. Ishu Ishyama's "active witnessing" model (discussed later in this paper) is the source they use and to which they refer most commonly when discussing this component of training.

### **Link Training to Organizational Development**

Anti-racism and diversity practitioners must be trained to provide contextually-specific programming that their trainees can relate directly to their day-to-day work, and to the overall success of their organization or business. Diversity and anti-racism trainers who have skills in change management, organizational development, and business analytics produce more effective training outcomes. Trainers must be well-versed in organizational needs assessments and data collection; training methods and techniques designed for various audience sizes and types, and must be able to custom-design training programs according to the needs of particular trainees.

### **Use Feedback and Outcome Measurement to Enhance Effectiveness**

Many diversity and anti-racism professionals and practitioners underline that hands-on training experiences are the most effective tools for developing professional training skills. While most diversity trainers do collect immediate feedback from trainees following a session, there is also wide consensus that training outcome measures must be made on an organizational level to gauge accurately the effectiveness of training. Contemporary trainers are encouraged and often required to perform follow-up training or consultative sessions in order to support the development of organizational diversity and cultural competence.

## **5.2.1 Emphasize Experiential and/or Active Learning Methods**

There is wide consensus that anti-racism and diversity trainers need to have the skills and experience to facilitate experiential learning. An emphasis on experiential or “active learning” is the single most common aspect of every study, manual and piece of literature cited in this document. Researchers and professionals agree overwhelmingly that the most effective training is based on an experiential learning process that requires active participation on the part of trainees (Bancroft, 2005; Clements & Jones, 2008; Cross, 2003; Holladay, 2004; Hollinsworth, 2006; C. Johnson, 2008; L. Johnson et al., 2009; Monshengwo, 2001; North Shore Multicultural Society, 2003; Johnson, Antle, & Barbee, 2009; O'Mara, 2007; Penn State Cooperative Extension, 2008; Roberson et al., 2001; Sippola, 2007; Ward, 2008; Wildermuth & Gray, 2005).

Participatory programs are a substantial departure from the traditional “chalk and talk” approach to education, which might focus on teaching content, facts and information, and measure learning outcomes by assessing the level of information trainees retain. Most training manuals analyzed here recommend against communicating core training concepts using a lecture style. Instead, they encourage trainers to “facilitate discussion” on an array of concepts, many of which do not have a universal meaning, in order to help trainees acquire knowledge (Shirts, 2009).

The experiential or active learning trainer requires trainees to learn to find and use information as needed to solve problems, using creative processes to facilitate personal exploration and discovery that emerges from new knowledge (O'Mara, 2007). As the *Handbook of Experiential Learning* puts it, adult learners in particular “need to process more than facts and concepts to be motivated to perform effectively, to identify what needs to be done, to be skilled at it, and to use it consistently. They must experience it” (p. 15).

Many materials for training trainers are composed solely of activity samples and templates, which a trainer may choose to use in a given organizational context. Training materials often provide or suggest activities and learning exercises that require physical movement and small group work. Since experiential learning is facilitated not only through engaging in the activity but – critically – through the “debriefing,” “analysis” or group discussion that follow it, effective diversity trainers must also be able to use trainees’ experiences productively to guide discussion that helps concretize their new knowledge. To this end, most manuals begin an activity template with an overview of its primary learning objectives, and then conclude each activity with a series of questions trainers can ask the audience in order to generate discussion.

Appendix B includes a series of activity template samples from several anti-racism and diversity training manuals and materials that use experiential methods.

### ***Provide Take-Away Resources***

A leading practice evident in the training modules and resources consulted for this report is to provide take-away resources that participants can use in designing and delivering their own training programs. Most of the programs surveyed offer participants a variety of handbooks, manuals, activity guides and trainee workbooks to take away after completing the course, which new trainers can then use with their own trainees (see especially Hubbard and Hubbard, Griggs Productions, Gardenswartz and Rowe).

### ***Provide Opportunities for Practice Teaching***

A practicum component is a common element in a variety of contexts where people are learning to teach, and indeed, a range of diversity training modules note the importance of providing opportunities for practice teaching (Gardenswartz & Rowe; Diversity Training University International; Cornell CCDP/AP; HumaNext; Executive Diversity Services).

Practice teaching can be part of the process of self-discovery that is so vital to the training process, as it allows new trainers the opportunity to test out their comfort with the skills and strategies they have been learning, and to discover which approaches work best for them in an applied environment.

Practice teaching also provides opportunities for experienced trainers to observe and evaluate newer trainers. For example, the fourth day of a five-day train-the-trainer certification program offered by Executive Diversity Services asks trainees to present for 20 minutes, followed by 15 minutes of feedback from trainers and colleagues. Amey-Taylor points out (1997) that evaluation and critique from instructors is a crucial element of the training process, and is critical to developing effective diversity professionals. Several sources therefore recommend providing trainer-training in teams in order to facilitate an efficient and effective feedback process (Amey-Taylor, 1997; Stringer & Taylor, 2007; Chan, personal interview, 2010<sup>3</sup>). As Executive Diversity Services puts it, team teaching “allows us to fully attend to the needs of all participants, to demonstrate two different styles of communication and training, and to model how a diverse team of people can work effectively together” (<http://www.executivediversity.com/services/training.htm#train>). A pair of experienced trainers may work cooperatively, allowing one trainer to deliver the training while the other observes the new trainers as they learn, providing ongoing feedback to them and to his/her experienced colleague.

### ***Focus on Emotion and Self-Actualization***

Private American training programs frequently describe having an emotional experience as a fundamental part of the process of learning to be a diversity trainer (see, for example, HumaNext; Executive Diversity Services; Voyer, 2009; Amey-Taylor, 1997). However, there is some question about the theoretical justification for this approach, and emotional experiences and opportunities for self-actualization should be understood as distinct from developing self-awareness around privilege and subject position, as well as experiential and active learning processes (Voyer, 2009; Estable et al., 1997).

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<sup>3</sup> Adrienne Chan, telephone interview with Alisa Harrison, 17 May 2010. Adrienne Chan, Ph.D., is a principal with GetDiversity.com, a long-running diversity consulting firm based in Vancouver, British Columbia, which provides a range of services including diversity training and train-the-trainer programs.

Whereas experiential learning focuses on involving participants actively in the process of discovering and applying information and skills, self-actualization is semi-therapeutic. It equates an emotional experience with the production of knowledge and understanding, and thus asks participants to approach their diversity work from a highly individualized perspective. HumaNext's Heart and Mind Learning methodology, for instance, suggests that in diversity training, "Inspiration is more important than information...Imagination more important than knowledge...Context comes before content" (<http://www.humanext.com/diversity.html>).

HumaNext's methods are not unusual. Typically, the trainings that Voyer (2009) examined in her comprehensive study of both corporate and community-based train-the-trainer programs used an individualized, psychological approach. She notes the "remarkable" way in which "establishing close personal contact with fellow trainees and sharing deep personal information about oneself with others was viewed as a crucial aspect of the training process" (p. 190). She writes,

first and foremost, [diversity work is framed as] honest self-exploration and [the establishment of] personal relationships based upon sharing. Successful diversity training, even for trainers-in-training, depends upon trainees' authentic participation: dispensing with roles that provide distance from the material and fellow trainees; leaving unsaid ideas that don't draw directly from highly personal and emotional experiences; and taking one's own shortcomings when it comes to bias and prejudice as the object of reform (p. 193).

Voyer discusses a series of training programs that reflect the overall notion that shared emotional experiences may enlighten trainers to their own biases and limitations, raise their awareness, and have an influence so profound as to provoke lasting change. It was not uncommon for programs to argue that "the knowledge is in the room," meaning that participants were not there to learn "specialized information," but to participate in a group process aimed at "self-examination" (p. 175). She suggests that this is problematic for several reasons including the fact that her research shows no lasting effect of this type of training on individual psychology or behaviour.

In fact, an individualized approach where trainees are expected to identify and atone for their own biases can be especially counterproductive. Rather than function as a tool to enhance self-awareness and encourage more equitable action, Voyer's field work (2009) suggests that the emphasis on the prejudices and biases of individual trainees, particularly when expressed in a format like an encounter group, tends to frustrate and shame participants, leading to resistance and confusion. Similarly, Estable et al. (1997) express concern with any model that emphasizes personal guilt or public (or semi-public) repentance.

Moreover, individualizing diversity issues—arguing that a key component of a training program is a participant's emotional connection with the material—runs the risk of shifting attention away from the nature of impact of systemic inequities and on to interpersonal relationships and experiences. In their study of teaching diversity to adult learners, Garcia and Van Soest (2000) thus advocate avoiding "a reductionist view that psychologizes socio-political phenomena (i.e., find a balance between the personal and socio-political)" (p. 24). It seems prudent to heed their

concerns, as Voyer's research (2009) suggests that emotional experiences during the training process do not predict good diversity or anti-racist practice, and do not lead to structural change.

## **5.2.2 Pay Attention to Language**

Using language consciously and appropriately is a key element of building the in-group trust necessary for successful training (Voyer, 2009).

There are clear reasons why it is important for potential diversity trainers to examine and understand the implications of the words they choose, particularly words that they use to name social groups: words have immense political and cultural power. As various groups have gained some measure of control over the ways in which they are labelled by others and, in addition, label themselves, terms that may have once been widely acceptable may now be recognized as disrespectful; diversity trainers must develop a deep understanding of the process of naming and the ways it is constantly evolving and changing over time. Part of the process of training as a diversity trainer, therefore, is unlearning modes of speech that reinforce inequities, developing a keen awareness of how others speak, and knowing how to dialogue with trainees about their choice of terms.

While there is validity in paying attention to language, it also brings its own challenges. Most significantly, at the beginning of the training process, trainer-trainees expressed concerns about being labelled as prejudiced because of their choice of words. In Voyer's experience (2009) as a participant-observer in multiple train-the-trainer programs, trainees were frustrated when they were told that their wording was 'wrong,' but not provided with any alternative words that were 'right.'

Learning to use language carefully is part of the professionalization process for diversity trainers. However, Voyer also argues that such professionalization creates and reinforces a problematic "discourse of diversity." The discourse enables trainers to speak consistently across the field while it also "formaliz[es] a particular vocabulary of diversity," "require[s] uniformity in self-expression," "and establish[es] that linguistic conformity indicates rational and pro-social orientation while failure to conform indicates mental dysfunction" (p. 201). Voyer explains that trainees at first felt extremely uncomfortable with and threatened by the focus on their 'wrong' ways of speaking. In time, however, they learned the "key words," which then indicated the trainees' "status as people who knew how to speak about diversity" (p. 167). They were considered professionals in part when they abandoned their critiques, and instead embraced a shared discourse.

## **5.2.3 Offer Anti-Racism Response Training**

According to literature and training materials from British Columbia, anti-racism response training is a best practice enabling trainers to recognize racism, publicly acknowledge and stop it at the time and place where it occurs, and empower the victim (British Columbia Teachers' Federation, 2006). Based on the principles of acknowledgment and accountability, it enables trainers to develop key skills involved in mounting active and effective challenges to racism (British Columbia Teachers' Federation, 2006; Campbell River & Area Multicultural & Immigrant Services Association (CRMISA), n.d.; Central Vancouver Island Multicultural

Society, 2010; Flower et al., 2007; Ishiyama, 2006; North Shore Multicultural Society, 2003; Okanagan College, 2009).

The often-used Anti-discrimination Response Training (A.R.T.) Program designed by Dr. Ishu Ishiyama follows the “active witnessing” model, which emphasizes awareness, commitment, and knowledge. The model draws on principles from a number of disciplines, including education, development, sociology, feminist theory and counselling, and encompasses four stages of witnessing:

1. ***Dis-witnessing***: joining the offender; blocking awareness; denying or avoiding the situation (“Not Hearing, Not Seeing, Not Feeling, Not Doing”)
2. ***Passive witnessing***: keeping silent; thinking about responding but feeling confused (“Hearing, Seeing, Feeling but Not Doing”)
3. ***Active witnessing***: responding with actions; response may be immediate or delayed (“Hearing, Seeing, Feeling and Doing”)
4. ***Ethical witnessing with social action***: recognizing unfair treatment; having a desire to change behaviours; and teaching and encouraging others to take action and make change (Moving Beyond “Hearing, Seeing, Feeling and Doing”)

Studying Ishiyama’s technique can train and empower bystanders to learn and practice a wide range of verbal and behavioural responses to various forms of discrimination.

## 5.2.4 Link Training to Organizational Development

Although some scholars express concerns about the political implications of linking diversity to organizational development (see section 8.1.1 of this review), contemporary diversity training is nonetheless linked inextricably with business interests.

### ***Make the Business Case for Diversity***

It is difficult to overemphasize the importance of training trainers to deliver carefully designed programming that links effectively with the needs and goals of their client base. Indeed, recent reports from the United States suggest that this is not being done enough: As of 2008, American businesses were spending over \$2 million per year on diversity training, with uneven results (Kirk & Durant, 2009, p. 73). A longitudinal study reflecting 31 years of data gathered from 830 different American workplaces suggests, “Most diversity training efforts at American companies are ineffective and even counterproductive in increasing the number of women and minorities in managerial positions” (Vedentam, 2008).

Researchers and professionals have found, however, that when diversity and anti-racism training are linked clearly to overall organizational success, the training has a significant impact on both workplace behaviour and the ability of private businesses and organizations to serve their clients more effectively and achieve their goals (Anand, 2008; Aronson, 2002; Australian Multicultural Foundation, Judith Miralles & Associates, & Volunteering Australia, 2007; Conrad, 2009; Dobbin & Kalev, 2007; Henderson, Washington, & Watkins-Butler, 2008; Jiminez, 2010;

Kaminski, 2005; Mia Tran & Dawson, 2008; MIT OpenCourseWare (OCW), 2002; Philippe, n.d.; Treasury Board of Canada Secretariat, 2010; Tulin, 2005; W.W. Grainger Inc., 2010; Ward, 2008). In a 2004 issue of the academic journal, *Industrial and Commercial Training*, Schmidt remarks that in Canada, effective private sector diversity and anti-racism training “helps companies save money, retain good people, and hopefully meet the expectations of their existing customers and win new ones” (Schmidt, 2004, p. 2). There is an established consensus that the more specifically the training is tied to the organization and its particular needs and problems, the more effective it can be.

Anti-racism training must be linked to a business and/or organizational objective – not a moral imperative (Anand, 2008; Conrad, 2009; Diversity Training University International, 2008; Fink et al., 2008; Henderson et al., 2008; Holladay & Quinones, 2008; Johnson et al., 2009; Kreitz, 2007; Mock & Laufer, 2001; Parham & Muller, 2008; Philippe, n.d.; Roberson et al., 2001; Sippola, 2007; Thibeaux, 2006; Tulin, 2005; Vaughn, n.d.; Yamashita, 2004; Voyer, 2009). Researchers are finding that it has become standard practice for anti-racism and diversity trainers to design training programs that equate anti-racist practice and cultural competence with organizational success. Several studies show that training is measurably more effective when linked to a specific organizational objective, rather than a legislative requirement or social justice imperative. The key to delivering effective and beneficial diversity training in a business context is to ensure that it is “undertaken to advance a company’s business goals” (Vedantam, 2008).

Increasingly, diversity and anti-racism training is defined as critical to the viability of any public or private organization. In a recent systematic study, Herring (2009) states, “racial diversity is associated with increased sales revenue, more customers, greater market share, and greater relative profits. Gender diversity is associated with increased sales revenue, more customers and greater relative profits” (p. 219). He goes on to explain that diversity is most likely beneficial because it forces “people from various backgrounds” to work together, thus “capitalizing on their differences” and increasing “opportunities for creativity” (p. 220).

Most training manuals and materials directed at anti-racism and diversity trainers or organizations looking to design their own training program begin with a component that relates training outcomes directly to the specific objectives of the organization receiving the training (Association of New Canadians, 2010; Australian Multicultural Foundation & Robert Bean Consulting, 2010; Baldwin, Gordon, & Howlett, 2008; Bancroft, 2005; Canadian Human Rights Foundation, 2001; Keil et al., 2007; Lewis & Hyder, 2005; Monshengwo, 2001; North Shore Multicultural Society, 2003; Nuyaba, 2007; Shirts, 2009; Stewart, 2000). Whether the goal is to create a more inclusive workplace, expand an existing client base, ensure essential health and social care services are equally accessible to all members of a community, or to enhance service delivery to underserved populations, academic, grey and professionally-authored literature and training manuals indicate that the most effective anti-racism and diversity trainers are always able to clearly contextualize the training within the trainees’ day-to-day workplace.

### ***Train In-House Trainers***

Linked to making the business case for diversity, it may be valuable to train in-house diversity trainers: indeed, most of the private train-the-trainer programs surveyed for this Literature and Scoping Review provide services specifically targeted at developing internal capacity (see especially Hubbard and Hubbard, Diversity Training University International, Executive

Diversity Services). In-house trainers are more likely to possess an ‘insider’s’ sense of an organization’s “culture and values,” and may have more of an investment in the organization’s day-to-day atmosphere and overall success than an independent consultant. Moreover, since they do not need to be brought in as external consultants to the organization, in-house trainers can provide relatively cost-effective and easily accessible ongoing support for building and maintaining a workplace that respects diversity, whether by providing regular workshops and events or through their daily interactions with colleagues (Stringer & Taylor, 2007). When selecting in-house trainers, Stringer & Taylor (2007) recommend that organizations should take into account at least the following:

- Trainers should have been employed with the organization for at least one year.
- Trainers should already have the respect of co-workers and management.
- Trainers should be people who have already shown their appreciation and support for diversity.
- Trainers should be willing to work on their own time to learn about diversity and prepare their training plans.
- Trainers should have prior experience as speakers or trainers.
- It is beneficial to choose trainers who have had experience in cross-cultural settings.
- Organizations should aim to build teams of in-house trainers and be prepared to support their ongoing work as a group and individual development, through professional and educational opportunities, and regular and honest feedback.

### ***Perform Need Assessments***

The literature emphasizes repeatedly that trainers must be prepared to conduct needs assessments in order to ensure that they provide training that meets the specific needs of an organization, and to determine what type of approach will be most effective (Amey-Taylor, 1997; Anand, 2008; Bennett, Kalathil, & Keating, 2007; Conrad, 2009; Fink, Laura, & Bruening, 2008; Holladay & Quinones, 2008; Johnson, Antle, & Barbee, 2009; Kaminski, 2005; Mia Tran & Dawson, 2008; Monshengwo, 2001; Mutha & Allen, 2004; Pendry, Driscoll, & Field, 2007; Roberson, Kulik, & Pepper, 2001; Schmidt, 2004; Sippola, 2007; Stringer & Deane, 2007; Treasury Board of Canada Secretariat, 2010; Estable et al., 1997). Needs assessments require collecting and analyzing accurate data on a client’s present diversity status and future goals, securing the appropriate resources to deliver the right training, and, following service delivery, measuring the impact of the training on the specific outcomes an organization has identified.

## **5.2.5 Use Feedback and Outcome Measurement to Enhance Effectiveness**

Both professional and trainee feedback are important elements of skill development for diversity and anti-racism trainers. While trainee feedback is usually collected immediately following a session, professional feedback can be gathered through train-the-trainer sessions in which

trainers are observed and critiqued in the context of doing the training itself, as well as through peer and mentor relationships with other professional trainers.

### ***Provide Professional Mentorship***

Some diversity training professionals also urge trainers to develop relationships with mentors or colleagues. Mentoring relationships may allow opportunities to reflect on and develop skills among peers rather than exclusively in the context of formal training or organizational evaluations (Clements & Jones, 2008; Hatz, 2003; Ring, 2000).

It may be beneficial to have senior trainers mentor newer trainers. Mentors could do the following (Stringer & Deane, 2007):

- Share information about difficult client and how situations were handled. It is important for mentors to share information “in the spirit of caring rather than the spirit of directing” (p. 18).
- Discuss responses to failure. Identify the source of conflicts and the degree to which a trainer is responsible, and emphasize “failure as a learning opportunity” (p. 19).
- Teach new trainers stage-appropriate skills.
- Help new trainers strategize ways to establish respectful relationships with clients.
- Help new trainers learn to secure and analyze data regarding the client’s needs.
- Encourage new trainers to keep a journal for reflecting on experiences and recording successes and development.

### ***Support Ongoing Professional Development***

Once individuals have been trained to deliver diversity programming, they still require ongoing opportunities to develop themselves as diversity professionals. Amey-Taylor’s survey and ethnographic analysis of 24 American diversity trainers (1997) revealed that practitioners are committed to life-long learning. They recognize that understanding diversity is a process: definitions and ideas that were relevant during an initial phase of training may change based on general context and individual experiences. Practitioners state that they require support as they learn new concepts and aim to develop new and increasingly effective strategies and methods that respond to their deepening sense of the field and their clients’ needs.

Most of Amey-Taylor’s subjects recommended “developmental activities including courses, educational materials, conferences” (1997, p. 290). Most defined “[c]ontinued self development through the pursuit of diversity-related life experiences and through the process of self-assessment” as especially crucial to their professional development (p. 291).

### ***Measure Outcomes***

Professionals and researchers agree that outcome evaluations are critical elements of skill development for diversity and anti-racism trainers and for designing effective training programs

more generally (Challis, 2006; Cross, 2003; Margolis & McLean, 1998; Treasury Board of Canada Secretariat, 2010; U.S. Government Accountability Office, 2005; W.W. Grainger Inc., 2010). There is a decided gap in literature, however, that specifically or adequately addresses this issue. The training materials and modules sourced in this document offer varying degrees of guidance on training evaluation. While some modules emphasize evaluation and monitoring ongoing outcomes of training, others mention it only in passing. Those that do provide concrete discussion of training evaluation underline the importance of measuring outcomes with reference to overall organizational change, rather than simple trainee feedback on the training itself.

In their cross-jurisdictional review, Kulik & Robertson (2008) find that most evaluations of diversity education do not measure long-term outcomes; miss opportunities to measure gradual or interdependent changes; are performed only once immediately following training; or are comprised mainly of self-assessments, possibly obscuring accurate measurements of results (Kulik & Robertson, 2008; Voyer, 2009, is also critical of the value of self-assessment measures).

Further, Kulik & Robertson (2008) argue that measuring training outcomes can be complex, in the sense that “attitudinal changes resulting from an education intervention might be delayed (not visible until after the post-test), or short-lived (failing to be sustained until the post-test). Changes in different learning outcomes (knowledge, attitudes, and skills) may appear at different points during the intervention, and gains in one outcome may not appear until gains on another have stabilized” (p. 315). It may, therefore, be preferable to take long-term approaches that measure training outcomes before, during, and immediately after, as well as on a repeated and ongoing basis after training is completed, and which consider carefully the educational, organizational, and/or specific business context in which the training takes place (Kulik & Robertson, 2008).

## 6 TRAIN-THE-TRAINER RESOURCES

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### 6.1 COMPARING RESOURCES ACROSS JURISDICTIONS

Train-the-trainer manuals are commonly longer, more detailed versions of any anti-racism or diversity training session directed at non-trainers. As one director quoted in a large study of diversity professionals puts it, most training materials and modules seems to be designed with the idea that “you need to be participants in full before you can be trainers in full” (qtd. in Voyer, 2009, p. 192).

Although some print-based training materials and manuals cited in this document do provide some direction and information specifically to the trainers who will use them, many are composed as training templates that contain only presentation materials, slides, handouts, and activity templates. The assumption appears to be that the experience of going through the same discussions, analyses and activities required of trainees is one of the more critical components in developing essential training skills.

#### *Structural Analysis*

Most training materials seem to follow a structural analysis approach to diversity or anti-racism training. Structural analysis typically includes four stages: Locating the Self, Naming the Issue, Analyzing the Issue, and Developing Strategies for Change (Simmons et al., 2008). The manuals that focus mainly on experiential learning techniques generally provide four types of activities and exercise templates—Introductory/Trust Building Activities; Awareness Building Activities; Gathering/Analyzing Information Activities; and Action-Oriented Activities—which all follow this conceptual pattern:

- ***Locating the Self*** – Most manuals begin by answering the question, “Why are we here? Why is this training necessary?” While some training materials emphasize developing the personal self-reflexivity necessary to help trainees navigate the challenging emotional, social and political grounds of racism and racism, others take opportunities to locate the meaning and purpose of training firmly within the context of the field in which the trainees will use their new skills. More comprehensive materials and manuals incorporate both approaches.
- ***Naming the Issue*** – Most manuals provide a fairly comprehensive overview of the external knowledge required to examine and combat racism, including the historical construction of race; contemporary and common expressions of racism at individual, group, and institutional levels; and specific, fact-based information on the local legislative, political and social context of the country or community in which the anti-racism training is to take place. Many do this primarily through an exhaustive list of core concepts and definitions that are either provided or developed and analyzed by the group. Information-based manuals pay most attention to this aspect of training.
- ***Analyzing the Issue*** – Most manuals either include experiential-learning activities, audio/visuals, flipcharts, and/or illustrations designed to help trainees apply the external

knowledge they have just acquired or provide templates for group discussions. After a given activity is complete, trainers are provided with ways to guide productive critical discussion of what they felt or what they learned through the activity combined with the external knowledge they now have.

- ***Developing Strategies for Change*** – Manuals and training materials based on a community-action approach place special emphasis on helping trainees formulate concrete strategies for addressing racist behaviour and attitudes in day-to-day life. Other manuals help trainees to develop strategies for fostering diversity and inclusion in the workplace. Most of the time, training manuals and materials encourage trainers to develop and discuss strategies for change following an activity or exercise. While some manuals offer concrete lists of ways to combat racism in workplaces and communities, others offer only open-ended questions trainers can ask participants in order to generate ideas for change.

## 6.2 TRAINING MANUALS, MODULES AND MATERIALS

In the following sections, the anti-racism and diversity training manuals, modules and materials from Canada, the United States, the UK, the European Union, and Australia are identified and reviewed. While this document has already touched on the content and approach of some of these resources, this section will describe each piece specifically within the context of its jurisdiction. In addition to the publisher/producer, and date of publication, charts listing the resources indicate:

***The Name of the Document*** – Hyperlinks embedded in web-based titles reference their public location on the World Wide Web. Private, print-based, or proprietary resources identified do not have hyperlinks, and can be located instead through citation information in the Works Consulted section of this review.

***The Type of Materials Included*** – Some manuals place additional or particular emphasis on defining terms, and describing local legislation or local history. The external knowledge base to which the chart refers indicates general information commonly included in most manuals across jurisdictions, including in-depth coverage of essential definitions, concepts, and historical and legislative developments related to race, racism and/or diversity.

Many training manuals represented here take a comprehensive approach to anti-racism and diversity training program development, providing tools to generate community or organizational interest in the training; a complete program template; and post-program feedback forms. Others begin with the external knowledge base, and then provide some activity templates, exercise guides, and group discussion tools for trainers to use. Others include only suggestions for activity development, leaving trainers to formulate the details of training exercises themselves.

***The Primary Approach*** – While some training manuals were produced from a specific organization's perspective, others were clearly designed to be generic or more universally applicable to a range of training contexts. Manuals produced to combat racial discrimination within specific fields of work (e.g. health or social care, international aid) are referred to in the

chart as taking a “Field Specific” approach, whereas general manuals are referred to as “Generic.”

Manuals that do not provide materials or tools besides the “external knowledge base” or which define diversity training primarily in terms of acquiring external knowledge are referred to in the chart below as “Information Based.”

Manuals designed to be used primarily to combat racism and racial discrimination at the community level (rather than within a specific organization) are referred to as using a “Community Action” approach.

Manuals that mainly include activity templates, in-group exercises, and other tools common to experiential learning techniques are referred to as using an “Experiential Learning” approach.

The relatively few manuals that focus primarily on developing specific trainer skills (often assuming the readers’ prior acquisition of the ‘external knowledge base’) are referred to as “Trainer Skills Based.”

## 6.2.1 Canada

Compared to material from other jurisdictions, training materials and modules from Canada seem to take a more comprehensive approach to the provision of the external knowledge base. The 411 Seniors’ Centre’s *Embrace Diversity* and Hamilton’s *Train the Trainer Manual*, for example, both provide detailed, useful overviews of the specific legislative and socio-political developments of race and racism in Canada overall, and locally in British Columbia and Ontario. They also offer concrete (rather than trainer- or trainee-generated) definitions of important concepts such as racism, culture and discrimination, which are essential to formulating the sophisticated sets of knowledge that effective trainers possess.

Two youth-oriented manuals listed here, *People Power* and *The Kit*, provide particularly strong sets of experiential-learning activities for trainers, along with clear and complete guidance on how to execute each activity. Where some manuals that include activity templates fall short in terms of follow-up discussion guides or detailed instruction, both *People Power* and *The Kit* present easily customizable, discrete sets of engaging activities that, although clearly directed at youth, may be especially applicable or effective in contexts where trainees are fairly new to confronting race and racism.

Resource Name	Publisher/Producer Date Produced	Type of Materials Included	Approach
<a href="#">Embrace Diversity: An Anti-Racism Toolkit for Seniors and Senior-Serving Organizations</a>	411 Seniors Centre Society; British Columbia Ministry of the Attorney General 2006 44 pages	Core Knowledge Base; Resources for Community Action	Field Specific; Information Based; Community-Action
<a href="#">Active Witnessing for Prejudice Reduction and Community Development :</a>	Dr. F. Ishu Ishiyama, Faculty of Education, University of British	A.R.T. program overview, theoretical base; workshop	Generic; Trainer Skills- Based;

<a href="#">Trainers' Manual for Facilitating Anti-Discrimination Response Training</a>	Columbia 2006 118 pages	planning exercises; samples of racist behaviour and appropriate responses	
<a href="#">Training for Human Rights Trainers: Facilitators' Manual</a>	Canadian Human Rights Foundation 2001 114 pages	Facilitator Workshop templates, Activity Guides for Training Trainers	Generic; Experiential Learning Based; Trainer Skills Development Based
<a href="#">People Power: Youth Diversity Training Facilitators' Manual</a>	North Shore Multicultural Society 2003 130 pages	Core Knowledge Base; Activity Samples; Template Schedule	Field Specific (for youth); Experiential Learning Based (Mainly Activity Samples)
<a href="#">Train the Trainer Manual: A Resource for Mobilizing Communities</a>	Hamilton's Centre for Civic Inclusion 2007 242 pages	Core Knowledge Base; Community Knowledge Base, Community Assessment Tool; Ideas for Community Events and Activities	Generic, Core Knowledge/Information Based; Community Action
<a href="#">Anti-Racist Train the Trainer Programs: A Model</a>	Doris Marshall Institute Arnold Minors & Associates The Ontario Anti-Racism Secretariat, Ministry of Citizenship 1992 46 pages	Core Knowledge Base	Generic; Core Knowledge Base;
Teach me to thunder: A training manual for anti-racism trainers.	Estable, A., Meyer, M., & Pon, G. (1997). Canadian Labour Congress	Experience-based professional knowledge and insights on anti-racism training	Generic; Trainer Skills Development Based
<a href="#">The Kit: A Manual by Youth to Combat Racism</a>	United Nations Association of Canada 2002	External Knowledge Base, Activity Templates	Field Specific (for youth) Experiential Learning Based

## 6.2.2 United States

With the exception of the University of Connecticut's *State-Mandated Diversity Training*, which is almost entirely focused on both trainer and trainees' acquisition of legislation-based knowledge, American train-the-trainer modules and training materials used in anti-racism and diversity training programs tend to be more focused on assisting trainers in planning activities and workshops than on acquiring sophisticated or comprehensive knowledge bases. For example, in the National Institute of Corrections' 1992 document, *Cultural Diversity Training*, the emphasis is on personal knowledge and experience, rather than on fact. In Penn State's *Diversity Activities* document, the experiential learning focuses on developing personal or 'internal' knowledge of race and racial discrimination in place of developing historical, fact-based knowledge.

Resource Name	Publisher/Producer Date Produced	Type of Materials Included	Approach
<a href="#">Train the Trainer: When Used for Diversity</a>	Simulation Training Systems Inc. 2009 32 pages	Core Knowledge Base (partial); Bafa Bafa training model overview;	Experiential Learning Based
<a href="#">Cultural Diversity: Training for Trainers</a>	National Institute of Corrections 1992 128 pages	Workshop templates; Core knowledge Base; Trainer self-development activity templates	Field Specific; Trainer-Skills Development
<a href="#">Diversity Activities for Youth and Adults</a>	Penn State College of Agricultural Sciences 2008 12 pages	Activity and Exercise Templates	Field Specific; Experiential Learning based
<a href="#">State-Mandated Diversity Training</a>	University of Connecticut Office of Diversity and Equity  2009  63 pages	State-specific statistics and facts; state-specific info on filing discrimination complaints	Field Specific, Information-Based Approach (focus on legislation)
The Diversity Training Handbook	Kogen Page Publishers  2008  241 pages	Core Knowledge Base; Facilitation Skills, Group Dynamic Management; Trainer Challenges. No activity templates/guides	Generic, Trainer Skills Development Based
<a href="#">Lifting Victims Through Service and Collaboration: Training the Trainer</a>	State of Ohio Office of Criminal Justice Services  2005  159 pages	Core Knowledge Base; Activity Templates; guidance on assembling a Community Panel	Field Specific, Trainer Skills Development Based

### 6.2.3 United Kingdom

Similar to the Canadian materials, train-the-trainer resources published or produced in the UK are more comprehensive than American or Australian materials in their approach to providing an external knowledge base. While some documents seem to focus almost exclusively on the trainers' acquisition of external knowledge, as in the now-defunct NCCRI's *Guidelines on the Content and Delivery of Anti-Racism and Intercultural Training*, others pair it with an equal focus on what to do in the training room after trainees have been introduced to the core concepts.

Of the set presented here, Save the Children UK's *Making a Difference* is arguably the most comprehensive and balanced in its approach to training diversity trainers. Although field-specific, its emphasis on trainer and trainee understanding of the cycles of systemic oppression and their relationships to people's day-to-day lives applies in a wide-variety of contexts. Further, it includes a clear, varied set of activity templates. The templates depend on simple techniques and innovative set-ups that avoid patronizing trainees and cover a broad range of core concepts.

Resource Name	Publisher/Producer Date	Type of Materials Included	Approach
<a href="#">Training in Racism Awareness and Cultural Diversity</a>	UK Home Office, Social Cohesion and Civil Renewal Division 2002	Overview of public sector training in UK, best practice recommendations	Field Specific, Information Based
<a href="#">Guidelines on the Content and Delivery of Anti-Racism and Intercultural Training</a>	National Consultative Committee on Racism and Interculturalism (Ireland) 2001 (Note that the NCCRI is now defunct, but the former Training and Resource Officer, Kensika Monshengwo, is now a freelance consultant.)	External Knowledge Base; Lists of Core competencies for trainers (primarily defined in terms of knowledge)	Generic & Information Based, Trainer Skills Development
<a href="#">An Elephant in the Room: An Equality and Diversity Training Manual</a>	Blair McPherson Russell House Publishing 2007	Core Knowledge Base, Activity Templates	Generic; Experiential Learning Based
<a href="#">Making a Difference: Training Materials to Promote Diversity and Tackle Discrimination</a>	Save the Children UK 2005	External Knowledge Base, Activity Templates; Follow-Up Analysis tools	Field Specific; Experiential Learning Based

## 6.2.4 European Union

*Acting Pro(e)quality: Quality Standards for Gender Equality and Diversity Training*, produced by a group of authors representing four European countries (Germany, Poland, Portugal, and Slovakia), offers standards of practice for programming and trainers working to deliver gender equality and diversity education. Similar to other documents addressing diversity and anti-racism, it emphasizes the point that facilitators need to be competent in four areas: methodology, personal position and self-knowledge, social awareness and putting ideas into action.

The European Commission's 2006 *Training Manual for Diversity Management* attempts to lay the groundwork for trainers and organizational leaders to see the connection between business and diversity, and to become fully engaged in the process of acquiring enterprise-wide diversity competencies. While it does not include much in the way of activity and workshop materials, its approach to making a business case for diversity can be applied to a variety of contexts.

Resource Name	Publisher/Producer Date	Type of Materials Included	Approach
<a href="#">Training Manual for Diversity Management</a>	European Commission 2006	Core Knowledge Base; Organizational Diversity Development Tools; Case Studies	Organizational Development
<a href="#">Diverse Concepts, Diverse Practices: Exploring Quality</a>	SALTO-Youth Cultural Diversity Resource Centre	Core Knowledge Base (acquired through active	Experiential Learning

<a href="#">in Cultural Diversity Training</a>	2008	engagement in-training);	
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## 6.2.5 Australia

While only two training manuals were identified from Australia, they both take a similar, information-based approach to training anti-racism and diversity trainers.

Resource Name	Publisher/Producer Date	Included Information	Approach
<a href="#">Confronting Racism in Communities: Guidelines and Resources for Anti-Racism Training Workshops</a>	Centre for Multicultural and Community Development, University of Sunshine Coast Centre for Multicultural Pastoral Care 2006	Core Knowledge Base; Australia-Specific information on racism; Legal information re: recourse for discrimination in the workplace	Information Based; Community-Action
<a href="#">Managing Cultural Diversity: Training Program Workbook</a>	Australian Multicultural Foundation and Robert Bean Consulting 2010	Business-related diversity knowledge base, activity templates	Information-Based

## 6.3 CURRENTLY AVAILABLE DIVERSITY AND ANTI-RACISM TRAIN-THE-TRAINER PROGRAMS

### 6.3.1 United States

#### *Cornell University: Certified Diversity Professional/Advanced Practitioner (CCDP/AP)*

<http://www.ilr.cornell.edu/mgmtprog/dm.html>

Cornell was the first institution in the US to offer a Certified Diversity Professional training program, now known as the Certified Diversity Professional/Advanced Practitioner (CCDP/AP) program. The training requires participants to complete a Diversity Management Certificate consisting of seven workshops equivalent to twelve days of training. They may then be certified as a CCDP/AP by taking additional coursework, submitting a project related to their field, and passing a two-hour written exam.

As part of their required training, participants may choose between the following two workshops: The Essentials of Developing and Delivering Diversity Training or Training Difficult Issues in Diversity. The purpose of The Essentials of Developing and Delivering Diversity Training is to ensure that diversity training is delivered in a safe, effective way. It explores a comprehensive array of key topics, from teaching skills and course design, to locating diversity work within organizational and business culture, to legal issues and managing interpersonal relationships.

Training for Difficult Issues in Diversity acknowledges that diversity work—covering racism, privilege, religion, sexual orientation, gender identity, and oppression—can be challenging for both trainers and trainees, and equips prospective trainers with tools to navigate difficult situations. The course guides participants through discussions of key issues requiring sensitivity, how to cultivate allies, how to address institutional racism, how to recognize and help others to recognize inequitable power relationships and oppression, how to handle backlash, and how to deal with difficult situations while maintaining respect for the people involved.

In addition to the certification programs, Cornell also offers a two-day intensive workshop, Diversity Train-the-Trainer, which emphasizes tools for group instruction, adult learning, creating a positive learning environment, and effective facilitation. Among other things, content focuses on increasing the prospective trainer’s self-awareness, designing and developing content, presentation and teaching skills, navigating difficult topics, and understanding the relationship between diversity and business success.

### ***Diversity Training University International (DTUI): Diversity Professional Certification***

<http://www.dtui.com/>

Founded in 1998 by Billy Vaughn, Ph.D., Diversity Training University International offers both online and in-class courses leading to Diversity Professional Certification. Courses are delivered in two levels. Level One, a diversity strategy consulting seminar, introduces participants to methods for designing, developing, and implementing diversity initiatives. The four training days, respectively, consider: diversity consulting; barriers to inclusion – cultural competence; identifying barriers to inclusion – assessment; and creating a harassment-free organization. Taught over three days, Level Two is a seminar in diversity facilitation skills, which emphasizes techniques for facilitating discussions about cultural diversity, managing resistance, and strategically “onboarding” organizations. Its three sections are setting the stage, content development and expertise, and facilitation and coaching skills.

### ***Hubbard and Hubbard Diversity Consulting: Certified Diversity Trainer***

<http://www.hubbardnhubbardinc.com/DiverConsult.htm>

Founded by Edward Hubbard, described by the well-known diversity trainer Billy Vaughn as a “diversity pioneer” (Vaughn, 2008), Hubbard and Hubbard Diversity Consulting provides workshops for internal diversity training certification and as well a Certified Diversity Trainer program. This company’s training is based on Edward E. Hubbard’s concept of Diversity Return on Investment (DROI), and all training programs are linked with business objectives and performance. There is very little specific information available about Hubbard and Hubbard’s training programs, except that the company’s diversity competency framework includes four strategic diversity roles, 10 diversity areas of expertise, and 46 strategic performance competencies. Details on all of this may be found in Edward Hubbard’s book, *The Diversity Discipline: Implementing Diversity Work with a Strategy, Structure and ROI Measurement Focus*, available through the company’s website.

## ***Griggs Productions: Valuing Diversity Training System Process***

<http://www.griggs.com/services/5cert.htm>

Griggs Productions does not offer a certification, but does provide educational programming based on the Valuing Diversity Training System Process. In-class courses are designed for training trainers, strategies, and diversity development specialists. Participants come away with three comprehensive guidebooks: the Facilitator's Resource Guide (275 pp., covering 10 key learning modules), the Facilitator's Handbook (500 pp., emphasizing program design and implementation), and a Participant's Workbook (260 pp.). The modules in the Facilitator's Guide, and which form a core of the training, are: organizational challenges, defining diversity, valuing diversity, barriers to diversity, differences and similarities, communication and interaction guidelines, resolving diversity conflicts, building diverse work teams, initiating systemic change, and ongoing diversity process.

## ***Gardenswartz and Rowe***

<http://www.gardenswartzrowe.com/courses.html>

Gardenswartz and Rowe provide in-house train-the-trainer programs for organizations wishing to build diversity training into their business models. Although they are based in the US, they have provided training for Canadian clients, including the Government of Canada.

Trainings are customized to the particular client's needs. Overall, however, they cover the following topics: understanding diversity; understanding culture's influence on behaviour; getting beyond stereotypes and prejudice; managing differences on a staff; assessing and enhancing training skills; structuring productive group process; developing teaching skills; practicing training and facilitation; and maximizing impact and increasing follow through. Participants take away a *Diversity Tool Kit* to use in developing and delivering training, which includes the diversity trainer self-assessment tool, a copy of which is provided in Appendix A.

This questionnaire measures the trainer's ability in five areas that comprise effective diversity training. Below is an explanation of each.

### ***1) Trainer as Tool***

This concept involves the trainer's awareness about how prejudice, stereotypes, assumptions ... all the *isms* in general, impact him or her. Effective diversity training necessitates individual trainers with "no axes to grind," people who will not work through their own issues on the participants in the group, nor get *hooked* by people who hold views personally repugnant.

### ***2) Belief in the necessity for an inclusive organizational environment***

Employee and manager development has at its center a set of beliefs on which it is built. Among them are that "diversity is an inside job." This means we all need to find the comfort and security inside ourselves to deal with differentness. Further, diversity implies inclusion, tolerance, adaptation and equality. It is essential that any diversity trainer subscribe to these values.

### ***3) Content Knowledge***

The body of knowledge found in diversity training requires some comfort with theories drawn from anthropology, psychology and sociology. It looks at human behaviour in groups and individually. It also focuses on awareness of stereotypes and prejudice, culture as a prime shaper of behaviour, and management skills adapted to heterogeneous, pluralistic organizations.

#### *4) Platform Skills*

The ability to instruct, inspire, hold people's attention, provoke thought and discussion and, in general, to create a rich, stimulating and results oriented learning session depends in large part on the trainer's ability in front of the group. Platform skills focus on presence and poise in training situations.

#### *5) Facilitation Skills*

The ability to structure the group's processes and design an involving session around complex issues is a key facilitator skill. Further, an excellent facilitator affords dignity and respect to all participants, and keeps the group on task while also being flexible enough to change direction as needed. Facilitators, especially in diversity training, have the job of creating a safe, non-threatening environment where all ideas are heard.

### ***HumaNext: Diversity and Cultural Competence Certification***

<http://www.humanext.com/diversity.html>

HumaNext offers several different training possibilities. Individuals can train to become a HumaNext Certified Facilitator (HCF); to receive their Diversity and Cultural Competence Certification; and/or using the Train-the-Trainer Off-the-Shelf Workshop for non-professionals who need to conduct occasional sessions. HumaNext courses all tie diversity training to business success, and are based on the notion of emotional intelligence (EQ) delivered through Heart and Mind Learning methodology, whereby learning experiences “balanc[e] the emotional side with thought-provoking concepts and solid, practical applications.” The primary techniques of Heart and Mind Learning involve active learning and role playing and maximize participants' sense of fun and enjoyment.

The three-day certification program aims to provide clients with a powerful emotional experience. Day one focuses on applying EQ at work (emphasizes self awareness, self control, management skills, social awareness, relationship management skills and practical techniques). On day two, participants continue to explore EQ and then move on to studying diversity and inclusion (emphasizes cultural diversity at work; how to work across cultures; inclusion/exclusion dynamics; gender diversity). The final day carries forward discussions of diversity and also examines cross cultural competency (emphasizes generational diversity, creativity at work, and cross cultural skills and global competence). After completing day three, participants wishing to achieve full certification must take a series of webinars. All participants come away with a Facilitator's Guide, PowerPoint slides to use in trainings, and a Participant Master Workbook.

HumaNext's off-the-shelf program encompasses the following components: using adult learning principles, analyzing training requirements, developing learning objectives, selective training

methods, developing and using training aids, developing a training plan, using basic facilitation skills, handling problem situations, practice training (delivery), using your training skills, and evaluating training.

### ***Executive Diversity Services***

<http://www.executivediversity.com/services/training.htm#train>

Executive Diversity Services offers a three-five day intensive course for a maximum of 16 participants who wish to train to be cultural diversity trainers. The course is based in multicultural communication, social psychology and adult learning, and assumes that participants come in with some knowledge of diversity and “basic training skills.” It includes components on the process of training (adult learning styles, approaches to training, sequencing of training, training ethics), content, general training skills, affective components of training, and practice and evaluation by self, peers and consultants. Indeed, evaluation components are built into each day of the training. On the final day of the session, participants each present to the group for 35 minutes, followed by 20 minutes of verbal and written feedback. Then, participants work in teams to co-train with a consultant, and then are observed before being approved to train alone.

## **6.3.2 Canada**

### ***Canadian Centre for Diversity: Understand Diversity E-learning Course***

<http://www.centrefordiversity.ca/>

The Canadian Centre for Diversity has developed a 30-minute online course, “Understanding Diversity.” Students may log on to the course in preparation for such programs as the Young Leaders Forum and Discovering Diversity School Programs. They will learn about the importance of diversity and how to promote the acceptance of diversity in our world.

According to the course description, students who complete the course will be able to:

- Define diversity
- Understand the impact of biases and stereotypes
- Identify the many qualities and characteristics that define each of us
- Appreciate how we are alike and how we are different

### ***Finding Home: Community Engagement and Diversity Training***

<http://www.findinghome.ca/services/community-engagement-a-diversity-training.html>

Finding Home is a private organization based in Vancouver, British Columbia, which provides senior and neighbourhood dialogues, community engagement and diversity training, keynote addresses, asset mapping, and access to publications on community inclusion and diversity. Founder and director Jessie Sutherland suggests that whereas ideas about racism or discrimination can be alienating, all participants can relate to the notion of ‘home.’ By working

collectively to discuss and define the concept, individuals can build community, learn to communicate respectfully with one another, and address the issues that they identify are most challenging for them. One of Sutherland's key goals is to generate and sustain broad-based, grassroots engagement, which connects a community's needs and strengths.

Finding Home is in the process of developing a facilitators' training program. An educational consultant is currently working with the organization, examining service delivery and identifying its values, skills and competencies in order to develop a strategy for training new facilitators. Sutherland expects to launch the facilitator training program in 2011.<sup>4</sup>

Finding Home currently offers a Community Engagement and Diversity Training program that is comprised of 4 workshops:

*Change and Transitions:* In this session, participants will reflect on how fostering a sense of belonging and building inclusive communities is really all about supporting the change process. Participants learn 6 aspects of supporting change and transitions within themselves and in the communities they serve.

*Home Matters:* This session gives an overview of the concepts and skills for building an inclusive community. Participants explore multiple meanings of home; in other words,, factors that foster a sense of belonging. Then they go on to identify the attitudes and behaviours that lead to building inclusive communities.

*Cross-Cultural Skills:* In this session, participants learn practical skills and theoretical knowledge to understand diverse worldviews and different interpretations of challenging situations. Participants gain tools to increase their effectiveness through learning a values-based approach to responding to interpersonal and cross-cultural conflict.

*Diverse and Quality Engagement:* This session introduces participants to a new 5-step model for diverse and quality engagement. Participants learn tools and skills for preparing for outreach, partnership building, effective participant recruitment and sustaining engagement.

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<sup>4</sup> Jessie Sutherland, telephone interview with Alisa Harrison, 4 June 2010.

## **7 CULTURAL COMPETENCE: MODELS FOR DIVERSITY MANAGEMENT**

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Diversity training and cultural competency derive in part from recognizing that racism can only be eliminated when mainstream definitions of race are no longer considered reliable ways of locating or empowering individuals. Dr. Ishu Ishiyama, a diversity and anti-racism trainer in British Columbia whose training manual is used and referenced by many organizations across Canada, puts the issue this way:

External cultural labels are always problematic, and reflect more about the person or institution who is classifying and attaching ethnocultural and racial labels. The question of "Are you Japanese, Japanese Canadian, Canadian, or what?" conveys the inquirer's effort or curiosity to peg me down to a certain category. When I sense that effort, I sometimes answer, "none of them." I feel like saying, *give me a broader framework than cultural designation*. I do have Japanese cultural roots and a partially acquired Euro-Canadian cultural orientation, but any cultural descriptors are not sufficient to inclusively represent or summarily describe who I am.

I believe that each person, from a collectivistic or individualistic culture, has something unique about him/her as a "special blend" or holistic integration of various personal, cultural, and other factors. It is more than a blend of two cultures. There are other elements participating in this holistic integration. I think I have my own unique "psychoculture." A single or dual cultural label cannot explain the complexity and uniqueness of an individual's inner world of values, meanings, and feelings. Nor can it accurately represent his/her unique way of blending multiple cultural orientations. I think this is applicable to anyone (Microtraining Associates, 2010).

Acknowledging each person's "unique way of blending multiple cultural orientations" begins with raising awareness of how mainstream social constructions of race and culture conventionally exclude or diminish particular cultures, groups, and individuals, but it does not end there.

Rather, fostering a workplace culture that values multidimensional diversity and inclusion requires long-term, broad-based commitment from all levels of an organization, beginning at the highest levels of organizational governance. Many practitioners and researchers have begun dialogue on what constitutes cultural competence or diversity management enterprise-wide, and have proposed various models of implementation and training (Farmer, 2010; Jiminez, 2010; Kreitz, 2007; Lichtenstein et al., 2008; Mia Tran & Dawson, 2008; MIT OpenCourseWare (OCW), 2002; Mutha & Allen, 2004; Pender Greene, 2007; Pendry et al., 2007; Sippola, 2007; Vaughn, n.d.). Much of the work seeks to go beyond the traditional dimensions of diversity (that is, visible differences such as characteristics associated with race, ethnicity, language spoken, gender and/or ability) to value differences on a much more individual level. In this sense,

workplace diversity management can be defined as a “comprehensive managerial process for developing an environment that works for all employees” (Kreitz, 2007).

Cultural competence tool kits, guides, and other grey literature from both the public and private sectors emphasize methods of initiating organizational change rather than the content and delivery of diversity training. Many leave out explicit instruction on training programs for employees. Instead, most documents focus on ways to evaluate a given organization’s current level of cultural competence (see Appendix A) and on providing areas of focus and guidance for establishing and maintaining cultural competence at the organizational level, rather than on the level of individuals or groups of employees (Lam & Cipparrone, 2008; Van Ngo, 2000; Vancouver Ethnocultural Advisory Committee of the Ministry for Children and Families, 2000; Keil et al., 2007; LaVeist, Relosa, & Sawaya, 2008).

For many diversity professionals, developing cultural competence in all aspects of how a given organization functions is closely related to human relations policies. A firm commitment to managing diversity “requires HR managers to possess skills in leadership, organizational development, change management, psychology, communication, measurement, and assessment” (Kreitz, 2007). As one researcher puts it, “No firm can rely simply on changing the hearts and minds of its employees. . . . It must develop a broad range of policies and practices to help ensure that today’s workplace works for everyone” (Kreitz, 2007). In this sense, training is not enough to create a truly culturally competent organization because changing how people act must be reinforced by changing the organizational policies and processes which define how people operate.

The U.S. Government Accountability Office’s comprehensive document, *Diversity management: Expert identified leading practices and agency examples* (2005), uses an extensive literature review, a detailed analysis of the writings of five diversity experts, and interviews with an additional 14 experts to produce a nine-component model of diversity management that reflects current thinking on achieving cultural competence. Note that while the list includes training, it is only one item of a much more broad-based organizational agenda:

- *Top leadership commitment*—a vision of diversity demonstrated and communicated throughout an organization by top-level management.
- *Diversity as part of an organization’s strategic plan*—a diversity strategy and plan that are developed and aligned with the organization’s strategic plan.
- *Diversity linked to performance*—the understanding that a more diverse and inclusive work environment can yield greater productivity and help improve individual and organizational performance.
- *Measurement*—a set of quantitative and qualitative measures of the impact of various aspects of an overall diversity program.
- *Accountability*—the means to ensure that leaders are responsible for diversity by linking their performance assessment and compensation to the progress of diversity initiatives.

*Knowledge and Information Services*  
*Office of the Chief Information Officer*

- *Succession planning*—an ongoing, strategic process for identifying and developing a diverse pool of talent for an organization’s potential future leaders.
- *Recruitment*—the process of attracting a supply of qualified, diverse applicants for employment (U.S. Government Accountability Office, 2005, p. 4).
- *Diversity training*—organizational efforts to inform and educate management and staff about diversity’s benefits to the organization

In the health sectors, particularly mental health care in the UK, US and Canada, the term cultural competency is most often used to describe training designed to eliminate race-based barriers that people of color experience at the individual and institutional levels. Underserved populations in health care and social services sectors are more likely to prompt diversity training than are workplace racism issues.

In this particular context, cultural competence “describes a vast range of educational activities that are aimed at enhancing the capacity of service delivery systems to meet the needs of different racial and ethnic populations.” It is designed to increase “awareness and sensitivity” to racism at all levels, but more specifically it aims to “provide demographic information on local populations, build skills in bicultural and bilingual interviewing and assessment, and increase cultural knowledge and understanding terms of race-related policies and legislation that are similar in many respects” (Bennett & Keating, 2009, p. 44).

## **8 NEXT STEPS IN DEVELOPING TRAINER-TRAINING PROGRAMS**

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### **8.1 FURTHER ISSUES TO CONSIDER**

Based on a synthesis of academic and grey literature, and a variety of training resources, it appears that there are several key issues to bear in mind when developing new training programs and approaches.

#### **8.1.1 Terminology and Politics: Diversity and Anti-Racism**

Although most organizations are now moving or have moved toward a language of diversity instead of anti-racism or anti-oppression, the shift is not complete, and the terminology remains contested. For instance, the well-known American activist organization, Training for Change (<http://www.trainingforchange.org/>), offers programming that takes an explicitly anti-racist or anti-oppression approach. Other organizations also continue to provide interventions that use an anti-racist or anti-oppression lens, and Billy Vaughn (2008) explains that a “focus on white privilege training in one sector of diversity work maintains a place for racism in diversity education.”

There is little doubt that organizations—indeed, society at large—face issues beyond racism, such as sexism, homophobia, ableism or ageism, and there is similarly little doubt about the need for formalized training programs advocating equity and respect along all of these lines. However, racism, racialization and white privilege remain serious issues in the 21<sup>st</sup> century. There are times when specialized anti-racist education may be what a client requires, and as such, it is appropriate for trainers to be equipped with the tools to deliver appropriate services.

A variety of scholars and commentators concerned with maximizing social inclusion and encouraging a climate of respect in workplaces and beyond, therefore, favour continuing to use the term anti-racism where appropriate. Academics in particular are critical of what they describe as premature shifts away from anti-racism, which may imply that an earlier focus on racism was somehow less sophisticated or wrong (Green & Sonn, 2005; Harrison & Lindsay, 2008; Lentin, 2008; Bonnett & Carrington, 1996; Gillborn, 2006; Burtonwood, 2002; MacLeavy, 2008; Essed, 2001; Thomas, 2007; Hunter, 2006; Ahmed & Swan, 2006).

More specifically, some academics worry that giving up terms such as anti-racism for diversity means giving up knowledge of the historical movements and moments associated with those terms. Ahmed and Swan (2006) explain, “One of the primary defences of the language of diversity is that it is more ‘inclusive’, precisely because it does not name a specific social category (such as gender, race and class). But what are the terms of this inclusion? Who is included by the term? One concern is that the inclusiveness of the term might conceal how social categories such as gender and race work” (p. 98). Diversity may claim to be about ‘everyone,’ but in making such a claim, it can threaten to erase the specific people and groups that may be experiencing victimization (Ahmed & Swan, 2006).

Some observers suggest a clear difference between the intentions of anti-racism and diversity training. Although their analysis is not widely corroborated by other literature, Hernandez & Field (2003) posit that the difference between anti-racism and diversity is political: anti-racism trainers usually come from a social change background, whereas diversity trainers tend to focus on organizational behaviour and structure. They argue that anti-racism is geared toward social and political change, while diversity aims for organizational change and personal empowerment.

Ahmed & Swan (2006) echo Hernandez & Field's (2003) remarks in their concern with what they label the bureaucratization of diversity. Diversity is presently used "as a marketing device" in the private sector by linking it to business success, and there may be drawbacks to this approach (p. 98). Needs assessments and performance measurements have made diversity a key indicator in institutional audits. Scholars such as Ahmed & Swan worry,

If diversity becomes a matter of tick boxes and paper trails...then it would no longer be about challenging inequalities, or could even function as a technology of concealment, where inequality is hidden by the very measurements of 'good' performance. As such, diversity might not only involve a depoliticization of the equalities...but also that the equalities agenda could 'even' function as a mechanism for the reproduction of inequalities (p. 97).

Making the business case for diversity may seem, on the surface, a good way of mainstreaming diversity into a variety of organizations and workplaces. However, the risk exists that the process will have counterproductive results, with diversity becoming "a form of organizational pride, which might even block the recognition of inequalities within organizations" (p. 98).

Diversity is a fraught term, replete with pros and cons. Indeed, "Diversity work means working with problematic terms. But what we do when we do diversity is also a question of *how* we use the terms available to us" (Ahmed & Swan, 2006, p. 99). On a theoretical level, it may be best to combine a variety of perspectives, "supporting critical anti-racism" programming, and understanding the ways in which anti-racist and anti-oppression theory can inform approaches that adopt models and languages of diversity or cultural competence (Harrison & Lindsay, 2008, p. 13; Thomas, 2007).

Practically, the best approach is to choose the term that most accurately reflects services offered and the needs of a particular trainer or training group (Vaughn, 2008). Diversity and anti-racism have distinct meanings. Anti-racism focuses explicitly on race, and as Vaughn suggests, this remains a valid choice in particular contexts. Diversity, on the other hand, emphasizes the notion that racism is not the only problem to solve: rather, it incorporates a variety of issues to broaden the scope of training programs and has the potential to emphasize the ways in which all oppressions are linked within the web of power relations.

## **8.1.2 Standards and Accreditation**

Although there are common elements that may be defined as leading practices, and it is possible to identify core competencies required of effective diversity trainers, there is wide variation in the types of programs available to train practitioners. As a result, virtually anyone can call him or

herself a diversity trainer and it is extremely difficult to judge the meaning of a given certification out of context (Hernandez & Field, 2003).

According to Voyer (2009), everyone who attends a corporate trainer training program typically gets a credential, and Hernandez & Field (2003) report that private programs encourage people to earn certifications in order to begin profitable businesses. In non-profit settings, people will meet with regional directors and proceed into the field at the directors' discretion (Voyer, 2009), whether or not they have any kind of professional certification. An analysis of anti-racism trainers in the Ottawa area suggests that a portion of trainers enter the field without any specific preparation: rather, they may come from related academic and professional disciplines and have acquired content knowledge and facilitation skills through observation and activism (Estable et al., 1997). Similarly, in an American study, nine per cent of over 600 diversity practitioners surveyed stated that they had no formal training in the field. The remainder of respondents reported a variety of educational backgrounds, including short workshops and courses ranging from a half-day to six weeks in duration (cited in Amey-Taylor, p. 47).

Marie Amey-Taylor confirms, "There are no distinct qualifications for trainers." She adds that there is, in fact, "no clear indication that the presence or lack of a particular set of credentials aids or impedes diversity training" (quoted in Watson, 2008). Credentialing may provide a level of quality control. However, it may also privilege formal education over other methods of gaining relevant knowledge and experience, and exclude people from the field unnecessarily, particularly people from the ranks of oppressed groups with less access to training resources. Moreover, it is difficult to achieve a consensus on standards and indicators of good training practice. Some trainers resist the idea of "a formal certification process and peer review, stating a reluctance to be judged by a certifying body whose composition and criteria may be antithetical to their own" (Amey-Taylor, 1997, p. 319).

Yet most experienced trainers suggest that professionalization is increasing, and encourage efforts to improve development opportunities (Deane & Striker, 2000). Trainers are often critical of peers whom they judge as less effective, and support further clarification of standards and training methods (see, for example, Voyer, 2009; Amey-Taylor, 1997; Estable et al., 1997). Especially considering the general hostility which trainers often experience directed at their field, most practitioners agree that it would be worth developing a process of accreditation that might ensure that participants receive instruction that conforms to some kind of set industry standard (Dean & Striker, 2000).

### **8.1.3 Embrace complexity**

Programs training diversity professionals typically start from the position that diversity is a good thing, and emphasize the importance of countering and eliminating prejudice. Voyer (2009), however, argues for a more complex strategy that recognizes the value of cross-cultural interaction, including all of its attendant stresses and strains. She thus acknowledges the uncomfortable fact that living in a diverse society or working in a diverse workplace may be stressful, whether one is oppressed or acting from a relatively privileged position. She writes, "everyday encounters with diversity evoke stress" (p. 224), and "instead of presenting bias as the foundational problem...bias and cultural favouritism should instead take their place as typical responses to intercultural contact" (p. 223).

Meaningful cross-cultural interaction is difficult in contemporary society because of long-standing hierarchies and oppressive relationships that continue to influence behaviour, policy and practice. It may be practical to teach people to behave politely to one another: to learn to use the ‘right’ words or understand how to avoid offending one or another group. However, a world that truly welcomes diversity is concerned with more than manners; rather, it is based on fundamental respect for others and acknowledgment that people need to develop specific communication skills that may bridge vastly different experiences not only with language, culture, religion or sexuality, but also access to power and privilege. Voyer suggests that to move beyond a superficial appreciation of diversity it may be useful for trainers-in-training to learn—for themselves and their future trainees—“coping mechanisms” that can help people to manage the anxiety that comes with navigating this complex terrain (p. 224).

## 9 CONCLUSION

This paper discusses core competencies and leading practices in training anti-racism and diversity professionals, and describes the content of a variety of training resources.

Core Competencies for Anti-Racism and Diversity Trainers		
External Knowledge	Internal Knowledge and Understanding	Group Facilitation Skills
<ul style="list-style-type: none"> <li>• Possess content knowledge</li> <li>• Understand power relations</li> </ul>	<ul style="list-style-type: none"> <li>• Be self-aware</li> <li>• Practice self-care</li> </ul>	<ul style="list-style-type: none"> <li>• Establish safety and trust</li> <li>• Respond productively to challenging behaviours</li> <li>• Understand adult learners</li> </ul>

Effective diversity professionals possess several core competencies focused on methods of knowledge acquisition and group facilitation. They have a deep understanding of power relations and the construction of power dynamics including race, gender, sexuality, and ability, as well as specific knowledge about the reasons why and ways in which oppression and privilege influence individual and organizational behaviour.

Effective trainers can locate themselves within the web of power relations. They have spent time engaging with their personal encounters with power and privilege (or lack thereof), and use this self-knowledge to inform the programs they design and their strategies for delivering services.

Diversity trainers understand their own investment in diversity practice, and have chosen methods of self-care that will help them to avoid burn-out, and maintain their professionalism when facilitating group sessions. They are able to create an environment of safety and trust that supports participants as they encounter uncomfortable material. In addition, recognizing the difficult climate in which their field operates, they are prepared to respond productively to challenging behaviours, and they recognize and address the unique needs of adult learners.

Leading Practices in Training Anti-Racism and Diversity Trainers				
Emphasize experiential/active learning	Pay attention to language	Offer anti-racism response training	Link to organizational development	Use feedback and outcome measurements
<ul style="list-style-type: none"> <li>• Provide take-away resources</li> <li>• Provide opportunities for practice teaching</li> <li>• Focus on emotion and self-actualization</li> </ul>			<ul style="list-style-type: none"> <li>• Make the business case for diversity</li> <li>• Train in-house trainers</li> <li>• Perform needs assessments</li> </ul>	<ul style="list-style-type: none"> <li>• Provide professional mentorship</li> <li>• Support ongoing professional development</li> <li>• Measure outcomes</li> </ul>

In addition to core competencies for individual trainers, this Literature and Scoping Review identifies a series of leading practices, or common elements structuring the ways in which diversity professionals are trained.

First and foremost, trainings use an experiential approach to learning, which engages people as active participants in a process that involves listening, speaking and acting on the information being shared. Training methods support participants in applying what they learn to real-world scenarios by providing resources they can take away and use in their own work, and opportunities to practice and receive feedback on their teaching and facilitation skills. Many training programs also encourage participants to seek out an emotional experience, although it is not clear that this is the best approach.

Most training programs include a focus on the power of language, and compel participants to learn to use an accepted “discourse of diversity” (Voyer, 2009). It is vital to address the significance of labelling individuals and groups, but diversity professionals should also be aware of potential pitfalls when asking participants—potential trainers or trainees—to focus on each other’s evident biases. Ishiyama’s Anti-Racism Response Training offers an effective and practical way of confronting racism by focusing on empowering those who experience it, whether as bystanders or victims.

Contemporary diversity professionals emphasize the importance of linking any diversity training to organizational development. Research has proven that it makes good business sense to encourage respect for diversity and cultural competence, and many diversity consulting firms offer specific training to develop internal diversity professionals. Practitioners who are skilled in conducting needs assessments have the capacity to identify an organization’s specific requirements, and design and deliver appropriate services.

Needs assessments are also an element of a final leading practice, which is to measure outcomes and make the most of feedback. It is crucial that diversity trainers take the time and amass the tools required to ensure that the services they provide are fulfilling identified needs. Moreover, all trainers benefit from ongoing professional mentorship and support in pursuing opportunities for professional development.

The field of diversity training has evolved considerably since it began in the 1960s, shifting from an exclusive focus on race and anti-racism to a broad-based examination of inclusion and exclusion encompassing a variety of power relationships. There is presently strong interest in the concept of cultural competence, which seems to incorporate a variety of earlier perspectives and point the field in a new direction.

In all, effective diversity professionals are engaged with the central discussions, debates and issues animating their dynamic field. Practice has evolved over time and become increasingly complex and inclusive. Additional issues worth considering when planning next steps in training diversity trainers include: specifying appropriate use of terminology (anti-racism, diversity and cultural competence); exploring accreditation and standardization; and embracing complexity.

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# APPENDIX A – DIVERSITY TRAINER SELF-ASSESSMENT TOOL

## DIVERSITY TRAINER SELF ASSESSMENT

Directions: To assess your own competence and effectiveness as a diversity trainer, respond to the following statements as honestly and accurately as possible.

QUESTIONS:	ALMOST ALWAYS	SOMETIMES	ALMOST NEVER
1. My own life’s issues around diversity sneak up on me.			
2. The most productive organizations or work groups are those where no one feels left out.			
3. I understand the dimensions that shape human behavior.			
4. I am able to present complex ideas simply and make them understood.			
5. I can accurately read a group’s mood or tone.			
6. My own assumptions and stereotypes surprise me.			
7. When someone is not engaged, I know how to get them involved.			
8. I adjust my motivation techniques to suit the person I am working with.			
9. My energy keeps groups involved and attentive.			
10. I am comfortable confronting and negotiating with others.			
11. I find it difficult to keep my cool in the face of ideas that are offensive to me.			

12. I value a wide range of views and attitudes.			
13. I am a keen observer of human nature.			
14. I am comfortable speaking to groups of varying size and background.			

<b>QUESTIONS:</b>	<b>ALMOST ALWAYS</b>	<b>SOMETIMES</b>	<b>ALMOST NEVER</b>
15. I can create a non-threatening, high-trust learning environment.			
16. I'm in tune with my own biases.			
17. It's easy for me to work with people whose ideas are so different from mine.			
18. I can find the good and bad news in every reality and behavior.			
19. I am able to tell relevant anecdotes that hold people's interest.			
20. In high-conflict situations, I can facilitate discussion so that all viewpoints are aired.			
21. I'm not carrying a banner for any group or viewpoint.			
22. Individuals and work groups are not effective when all sides share and adapt.			
23. Comparing conflict resolution strategies and understanding what makes people tick is interesting to me.			
24. I have effective techniques for dealing with disruptive participants.			
25. I can intervene at the appropriate time without threatening others.			

**Directions For Scoring:**

**Score numbers 1, 6 and 11 first, and then record the score next to corresponding number below.**

- Almost Never = 4 points
- Sometimes = 2 points
- Almost Always = 0 points

**Then score the remaining 22 items by recording the score next to the appropriate number.**

- Almost Always = 4 points
- Sometimes = 2 points
- Almost Never = 0 points

Trainer as Tool	In an Inclusive Environment	Content Knowledge
1 _____	2 _____	3 _____
6 _____	7 _____	8 _____
11 _____	12 _____	13 _____
16 _____	17 _____	18 _____
21 _____	22 _____	23 _____

Platform Skills	Facilitation Skills
4 _____	5 _____
9 _____	10 _____
14 _____	15 _____
19 _____	20 _____
24 _____	25 _____

**Scoring Indicates:**

POINTS	
80 – 100	You're on the way to becoming an excellent diversity trainer.
60 – 79	You've got some of the pieces in place but you need to do some work to develop your competence in certain areas.
59 and below	Look at the key concepts measured here. If low scores are in platform and facilitation skills, work in these areas can greatly improve your competence. If knowledge is a low area, you can read up and learn. If however, low scores are around core values, rethink your commitment to diversity training. Perhaps that's not the best field of training for you.

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## APPENDIX B – ACTIVITY SAMPLES

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### Power lines



## Task 2

#### Aims

- to introduce/summarise concepts of power and identity which are key to understanding issues of difference and discrimination
- this activity could be done as a warm-up.

#### Resources needed

- sticky labels or cards
- two signs (see no.1 below).

#### Activity details

1. The facilitator draws a line (real or imaginary) across the room. At one end of the line is a sign saying 'most likely to succeed' and at the other end there is a sign saying 'least likely to succeed'. The facilitator gives each participants a label indicating their profession (or the profession they are hoping for). S/he gives the following instructions:
  - Think about the identity I have given you.
  - Place yourself on the line according to whether you think someone in your profession will be very successful, very unlikely to be successful, or somewhere in between.
  - Feel free to discuss with other people if you think they are positioning themselves too high or too low on the line.
2. The facilitator gives each participant another label indicating whether they are male or female. S/he gives the following instructions:
  - Think about whether this additional identity (being male or female) affects your position on the line.
  - Does it make you more or less likely to be successful?
  - You can move yourself up or down the line, or stay in the same place.
  - Again, you can talk to other people about your decision.

3. The facilitator gives each participant a final label indicating a third identity (eg, HIV-positive, single parent, blind, illiterate, has rich parents, university graduate, etc). S/he gives the following instructions:
  - Move up or down the line, or stay where you are, depending on how your third identity is likely to impact on your chances of success.
  - Again, you can discuss with other people if you want to.
4. Once all participants have settled in their final chosen position, a discussion is facilitated, covering:
  - Why did you position yourself on the line at a certain point? What made you think your identity would make you more or less successful?
  - Why did you move or not move when your other identities were revealed?
  - What actions could be taken by yourself or by others to enable you to move further up the success line?

**Note to facilitator**

This is supposed to be a fun, active exercise. There are no right or wrong answers.

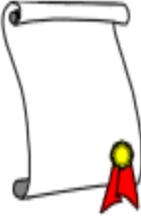
It does have a serious purpose though, and it is hoped that participants will raise in their discussions, issues such as:

“I was given the identity of a doctor. I moved down the line when I realised I was from a minority language group because I would probably have had a poor education (the schools use only the majority language). Plus the health system managers speak the majority language and they assume doctors from minority language groups won't be able to communicate properly with the patients. So I think I am less likely to have a chance of succeeding as a doctor because of the stereotypes held by the managers and because of the institutional discrimination of our education system.”

**Image-based alternative**

Rather than presenting participants only with written labels, you could try adapting this activity by using pictures of people cut from newspapers or magazines. Participants could attempt to place the pictures on a success line, and discuss why they have reached these decisions.

Source: Save the Children UK, 2005, pp. 16-17.

2.4 TITLE VI OF THE CIVIL RIGHTS ACT OF 1964		
Background	Slide	Trainer Tips
<p>This is a very important and delicate section. Handle it with respect and care.</p> <p>First, be aware that most audiences across the U.S. know nothing about Title VI. Explain it in simple terms.</p> <p>Second, present it carefully. If it is used as a hammer ("You MUST provide interpreters for ALL LEP clients IMMEDIATELY"), it may arouse resentment. If you explain that the approach required by DOJ is to take "reasonable steps" to implement the law and focus on client safety and well being, participants tend to be more receptive.</p> <p>Third, money is a huge stumbling block. Interpreters cost money, and it seems that every victim services agency is short of money.</p>	<p><b>"No person in the United States shall, on ground of race, color, or national origin, be excluded from participation in, or be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance."</b></p>  <p>No one expects a trainer new to this subject to know all the material on the following pages. Study that material but do not memorize it.</p> <p>Learn what is reasonable. Present only what is essential for the audience.</p> <p><i>If at all possible, have an expert present this portion of the training. If you know a qualified lawyer or civil rights manager, invite that speaker to give a brief presentation on Title VI.</i></p>	<ul style="list-style-type: none"> <li>• Ask if anyone in the audience has heard of Title VI. If so, ask that person to share what they know.</li> <li>• Then ask someone in the audience to read the text of the law in a loud, clear voice.</li> <li>• Engage discussion using as many questions as possible. Why was the law created? What does it mean?</li> <li>• You (or the expert speaker brought in to talk about Title VI) should go briefly into the legal requirements. See the next page for detailed background information.</li> <li>• Answer audience questions that you are sure of. Refer difficult questions to a specialist.</li> <li>• Do not give legal advice!</li> </ul>

Source: Bancroft, M., 2005, p.48.

## Chain of Diversity

**Goal:**

Participants will discover and recognize the many ways in which they are similar and are different from others in the group, as well as the ways in which each person is unique.

**Time:**

15–30 minutes, depending on the number of participants.

**Materials:**

Glue sticks and enough strips of colored construction paper so that each participant will have six strips. Strips should be about 1.25 to 1.5 inches wide.

**Procedure:**

This activity is a strong follow-up to an initial discussion about differences and similarities among people from different groups.

Introduce this activity by inviting participants to look at some of their own similarities and differences. Pass bundles of colored strips around the room. Ask each participant to take six strips. Ask participants to think of ways in which they are similar to and different from the other people in the room. On each strip, participants should write down one similarity *and* one difference. When completed, each person should have written six ways in which they are similar and six ways in which they are different from the other people in the room.

Tell participants to be prepared to share what they have written on two of their strips with the whole group. If group members are having difficulty, give some examples of ways that people may be different or similar, such as appearance, birth order, the type of community in which they live, hobbies and interests, age, parental status, or marital status. Ask each person to share two ways he or she is the same and two ways he or she is different from the other people in the room.

Start a chain by overlapping and gluing together the ends of one strip. Pass a glue stick to each person and ask the participants to add all six of their strips to the chain. Continue around the room until all participants have added their strips to the chain.

**Discussion:**

Ask participants to reflect on the many things they have in common, as well as the ways that each person in the group is unique. Conclude by pointing out that even though members of the group come from different backgrounds, in many ways they are the same. Display the Chain of Diversity on a bulletin board or around the doorway of your meeting room. The Chain of Diversity will symbolize the common aspects and the uniqueness that each person contributes to the group.

Source: Penn State Cooperative Extension, 2008, p. 10.

## DIVERSITY ACTIVITIES

### Diversity Bingo

~Source Unknown~



**FOCUS:** Exploring the meaning of diversity.

**OBJECTIVES:** To help participants start thinking about diversity and what it may mean to them and others. Also, to introduce participants to the concept of stereotypes.

**LEVEL:** All

**MATERIALS:** Handout # 1 - Diversity Bingo, pens or pencils, some small prize to award the first finisher.

**TIMING:** 30 minutes

### INSTRUCTIONS:

- 1.** This exercise is quick and easy and helps you dive into discussion on stereotyping and stereotypes. Pass around **Handout # 1 - Diversity Bingo**, and give the group five minutes to try and fill in every square on their bingo card with the names of their fellow participants. If at all possible, participants should try to have a different name in each square.
- 2.** You may chose to end the exercise when someone 'wins', or keep it going until every one is finished.
- 3.** Debrief the game by explaining to the group that this is a great exercise to explore how we may have used stereotyping to approach people who we perceived to fit the criteria presented in the different bingo squares.
- 4.** Next, lead into a brainstorming session on what the participants think the definition of stereotypes is. Use the information on stereotypes presented at the beginning of the manual in "Notes To The Facilitator" to fine-tune and fully develop whatever definition the group comes up with, and to answer any questions the group may have.



## **DIVERSITY ACTIVITIES**

Handout #1

### **Diversity Bingo**

<b>B I N G O</b>				
Someone who can speak more than one language.	Someone who plays a sport.	Someone who was not born in Canada.	Someone who is the same age as you.	Someone who is vegetarian.
Someone who knows what March 21st symbolizes.	Someone who wears glasses.	Someone who has the same eye colour as you.	Someone who can say "Hello" in another language.	Someone who has visited another country.
Someone who likes a different type of music than you.	Someone who is against youth violence.	Someone who has a different hair colour than you.	Someone who knows what the Holocaust is.	Someone who has tried sushi.
Someone who has English as a second language.	Someone born outside of British Columbia.	Someone who has the same shoe size as you.	Someone who knows what a "stereotype" is.	Someone who is taller than you.
Someone who can drive.	Someone who wears one or more earrings.	Someone who can spell their name using sign language.	Someone who can vote.	Someone dressed in something, not made in North America.

Source: North Shore Multicultural Society, 2003, pp. 27-28.