

Anti-Racism, Diversity and Intercultural Training in BC: Surveying the Field and Advancing the Work

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Embrace BC, Multiculturalism Unit, Ministry of Social Development

Prepared by:

Karen Rolston and Rhonda Margolis
University of British Columbia, Continuing Studies

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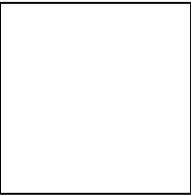
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In addition, appreciation goes to Community Futures in Cranbrook, Kamloops, Prince George, Sechelt, Smithers, Terrace, Vancouver, Vanderhoof and Williams Lake for providing video-conferencing space at a reduced rate. This facilitated access for fourteen focus group participants.

Finally, deep appreciation is extended to the trainers and organizational representatives who volunteered their time to participate in the study. This research project would not have been possible without the rich input of the 279 online survey respondents and the 74 focus group and one-to-one interviewees who shared their experiences of being involved in anti-racism, diversity and intercultural work in the province of British Columbia.

Executive Summary

The Province of British Columbia's Multiculturalism Unit in the Ministry of Social Development¹ supports the development, mentorship and recognition of leaders in the areas of inclusive communities, anti-racism and cultural diversity. In May 2010, the Multiculturalism Unit (then MICO) contracted with the University of British Columbia (UBC) to conduct the Diversity and Anti-Racism Trainer Development Research Project. The project was designed to produce a practical and specific set of options for consideration to build capacity for diversity and anti-racism trainers throughout communities in British Columbia.

The project grew out of stakeholder feedback that there is an increasing shortage of qualified diversity and anti-racism trainers around the province. A small number of established trainers located within the Lower Mainland have reported that they are being called upon to support many projects throughout BC. In particular, there is a concern that it is difficult to find trainers outside the Lower Mainland and in select communities on Vancouver Island. Added to these concerns are the potential retirements of seasoned anti-racism and diversity trainers.

The primary objectives of this research were to explore the accessibility of anti-racism trainers, training and trainer development in BC; to examine the language used to describe the work; and to develop an understanding of the competencies and skills of effective diversity and anti-racism trainers in order to recommend strategies for trainer development in BC. These issues were explored through online surveys, focus groups and individual interviews of trainers and organizational representatives throughout BC. In the process, participants uncovered the following larger questions: "What is the nature of the work?" and "What will it take to move the work forward?" In considering questions of accessibility, language, and skills, participants drew attention to the deeper issues of social change and sustainability, and the identified competencies and infrastructure necessary to support trainer development and systemic change.

The study showed that there is a deep sense of appreciation for the fluidity of the field, the spectrum of strengths and backgrounds that individuals bring, and the diverse ways in which practitioners embrace the work. At the same time, there was an expressed need for access to resources, development opportunities, and funding to enhance the capacities of both seasoned and emerging practitioners.

Trainers are committed to ensuring that the field be represented by competent practitioners who contribute in an ethical way to organization and community. While there were a number of voices in the surveys and interviews that supported trainer certification, both organizational representatives and trainers spoke out overwhelmingly on behalf of an infrastructure to develop the field, rather than an accreditation procedure. These findings are echoed in research from the larger diversity training context in the UK, USA, and Australia.

Flowing from the research findings, leading practices outlined in the literature review, and other relevant studies, two key recommendations, each with specific strategies, are proposed to further the development of diversity and anti-racism trainers in BC: the implementation of a diversity/anti-racism practitioners network, and support for organizations on becoming inclusive workplaces.

The diversity and anti-racism practitioners consulted for this report are dedicated to organizational and social change and committed to enhancing their capacity to contribute to such change. The vision and support of the government of BC has been and continues to be key to advancing the work of building inclusive communities. The leadership of the Ministry, in collaboration with practitioners, will pave the way for a new generation of anti-racism and diversity practitioners in British Columbia.

¹ In April 2011, BC's Multiculturalism and Inclusive Communities Office (MICO) became the Multiculturalism Unit in the Ministry of Social Development.

Chapter 1: Introduction / Rationale

Project Background and Rationale

The Province of British Columbia supports the development, mentorship and recognition of leaders in the areas of inclusive communities, anti-racism and cultural diversity through its Inclusive Leadership Development and Mentorship program area (ILDLM) under the Embrace BC, Multiculturalism Unit, Ministry of Social Development (formerly MICO: the Multiculturalism and Inclusive Community Office). Over the past five years, EmbraceBC has funded initiatives such as Safe Harbour, Community Multicultural Dialogues, and CIRM (Critical Incident Response Methods). The Ministry is committed to building on and expanding the collaborative network that has been developed during these activities, in particular the regional connections created during the CIRM initiative.

In May 2010, the Multiculturalism Unit (then MICO) contracted with the University of British Columbia (UBC) to conduct the Diversity and Anti-Racism Trainer Development Research Project. The project was designed to produce a practical and specific set of options for consideration to build capacity for diversity and anti-racism trainers throughout communities in British Columbia. Expertise in supporting the development of inclusive communities and organizations can be found throughout the province of British Columbia through the work of anti-racism, diversity and intercultural communication educators. Trainers and facilitators engaged in diversity and anti-racism work come to this expertise by way of a variety of personal, professional, academic, and life experiences. These practitioners have developed a tool kit of skills and a depth of knowledge to support others in valuing diversity as an asset and in challenging racism and exclusive practices as detrimental to communities, organizations and society.

Stakeholders have indicated that there is an increasing shortage of qualified diversity and anti-racism trainers around the province. A small number of established trainers located within the Lower Mainland have reported that they are being called upon to support many projects throughout BC. In particular, there is a concern that it is difficult to access trainers outside the Lower Mainland and in select communities on Vancouver Island. Added to these concerns are the anticipated retirements of seasoned anti-racism and diversity trainers.

In a 2004 SIETAR² International Survey of over 200 trainers, 57% were older than 46 (Berardo & Simons, 2004). This finding was echoed in a recent Australian study of cross-cultural training which found that the average age of trainers was 47.9 years, compared with the average age in the education sector of 43.4 years (Bean, 2006). The author notes that:

This is a significant factor in terms of the experiential background of trainers and the capacity of the field to meet increased future demand. However, the existence of a number of experienced practitioners in Australia suggests the potential for creating a strong professional development and mentoring program for younger, less-experienced trainers” (Bean, 2006, p. 47).

Stringer and Deane (2007), in their US-based study related to preparing the “next generation of diversity trainers,” point out that attention needs to be paid to the implications of the loss of “senior-level diversity trainers.” (p. 223).

² The Society for International Education, Training and Research (SIETAR) is a non-profit organization formed in the early 1970s. Its purpose is “to promote cooperative interactions and effective communication among peoples of diverse cultures, races and ethnic groups” (www.SIETAR.org).

In order to plan for the future of diversity, multicultural and anti-racism training in BC, the Multiculturalism Unit initiated a research project to develop a comprehensive understanding of the competencies and skills of effective trainers and to determine appropriate strategies to develop qualified trainers around the province.

Purpose of the Research

The four primary objectives of this research were to:

- Explore the accessibility of anti-racism trainers and training, and of anti-racism trainer development in BC
- Examine the language (i.e., terminology) used to describe diversity, anti-racism, multicultural, and inclusive community building work from both trainer and organizational perspectives
- Develop a comprehensive understanding of the competencies and skills of effective anti-racism and diversity trainers and promising practices of effective diversity and anti-racism trainer development programs
- Identify recommendations to further the development of trainers in the field of diversity, anti-racism and multiculturalism

The research project included a literature and scoping review, “Anti-Racism & Diversity Trainers: Core Competencies and Leading Training Practices” (the “literature review”), conducted by the Ministry of Citizens’ Services, Knowledge and Information Services (Parker-Toulson & Harrison, 2010). The literature review, together with findings from the current study, contributed valuable information to the discussion of trainer competencies and leading trainer development practices.

Terminology

The work of inclusive community building (“the work”) is conducted under multiple designations including diversity, anti-racism, multicultural, intercultural, human rights, social justice, and anti-oppression, to name a few.

In deciding how to identify the trainers/practitioners and the field for the purposes of this project, the research team, in consultation with the Multiculturalism Unit, agreed to use an array of terminology to be as inclusive as possible of the diverse approaches to the work. It is evident from the research findings that the same term may be understood differently by different practitioners. For example, “diversity” may be used by some trainers and organizations to refer to “ethnicity,” and by others to encompass a broad range of characteristics such as race, gender, sexual orientation, age and more. Diversity may be seen by some as including anti-racism and by others as not addressing issues of racism and power.

When considering language it is important to note that there is no single agreed terminology for describing Aboriginal Peoples. Consistent with generally accepted usage, the terms Indigenous or Aboriginal are used throughout this paper when discussing general concepts. In reporting on the feedback from participants, the terms Indigenous, Aboriginal, Native, and First Nations have been used, as presented by the Indigenous participants themselves.

Definitions

The following definitions are provided from the literature review (Parker-Toulson & Harrison, 2010) and are included here for the reader's convenience. The sources cited in the definitions can be found in the original literature review.

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 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 enable 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 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 the literature review, 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 at 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.

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 as 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 both the relationships of power that define hierarchies which determine 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.

Organization of the Report

This chapter provides the background and purpose of the report. Chapter 2 contains a review of the research process and methods, including two online surveys, eleven focus groups and five individual interviews with trainers and organizational representatives.

Chapters 3 and 4 address the research questions related to accessibility, terminology and competencies: Chapter 3 presents the findings from the surveys, and Chapter 4 provides a thematic analysis of the findings from the focus groups. Chapter 5 presents a discussion of the findings and Chapter 6 includes recommendations for diversity and anti-racism trainer development throughout BC.

Chapter 2: Methodology

Preliminary meetings to refine the focus of the study occurred between January and April 2010 with UBC researchers, key leaders at the Multiculturalism Unit (formerly MICO) and their advisory committee of stakeholders called the Anti-Racism Research Working Group (ARWG).

The research phases of the project included a literature review that was handled through the Office of the Chief Information Officer, Ministry of Citizens' Services, and three phases that were developed and implemented by the contractor, UBC Continuing Studies. The four phases of the project were:

1. Literature Review
2. Online Surveys
3. Focus Groups
4. One-to-One Telephone Interviews

Literature Review

The focus of the literature review conducted internally through the Ministry of Citizens' Services, was to uncover best practices in diversity and anti-racism training and trainer development. The study focused on Canada, the United States, Australia, New Zealand, the United Kingdom and the European Union. These particular countries / regions were chosen due to their similarities as diverse, immigrant nations. The final report, entitled "Anti-Racism and Diversity Trainers: Core Competencies and Leading Training Practices", was released on June 10, 2010. As stated in the abstract:

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.

The full literature and scoping review can be found on the EmbraceBC website under Resources and Campaigns.

Online Surveys

The first component of the research conducted by UBC Continuing Studies department was the development and implementation of two online surveys. The surveys were created in June 2010 for distribution to diversity, anti-racism and intercultural trainers in British Columbia, and organizations that have hired such trainers. The aim of the surveys was to gather quantitative data on the trainings (i.e., frequency, duration, topic areas) and qualitative data on methods, trainer backgrounds, experiences and recommendations.

Survey Sample

A list of over 850 organizational representatives was provided by the Multiculturalism Unit. The list comprised the Multiculturalism Unit stakeholders and included mostly non-profit groups, primarily located in the Lower Mainland. To expand the scope of the list to other sectors and regions of the province, snowball sampling was used. Snowball sampling involves asking colleagues and acquaintances in a certain field of expertise for the names of others who do similar work. Organizational representatives were contacted by telephone and email to suggest names of other organizations involved in offering diversity, anti-racism or intercultural training for their staff. The researchers also accessed public lists, including the BC Best Employers and 100 Best Diversity Employers, for additional organizational names.

The trainer list was created by the researchers entirely through snowball sampling, given the specific expertise that was being sought and the fact that no current list existed. The initial list of contacts was generated from the four main researchers on this project, all of them practitioners involved in diversity, intercultural, anti-racism and indigenous-focused training with experience and contacts from different sectors, including higher education, community, corporate and government.

It is important to recognize the limitations of this snowball sampling approach. In this case, given the geographical location of the researchers, the genesis of the list was the urban, south-west, Lower Mainland corner of the province. It was difficult to gather names of non-Lower Mainland trainers in this process but it was unclear at the time whether that resulted from a bias of the list or the fact that there are few diversity trainers outside the Vancouver area. By the end of the study it became apparent that both are true.

To expand beyond current contacts, online searches of trainers in colleges, universities, and the non-profit and public sectors were conducted, and province-wide online databases such as the BC Settlement and Adaption Program Training Audit Database and AMSSA, the Affiliation of Multicultural Societies and Service Agencies of BC, were consulted. In the end, a list of over 225 BC-based diversity, anti-racism and intercultural trainers was created.

Survey Design

The design of the surveys was influenced by samples found in earlier studies (Bean 2006), input from the Anti-Racism Research Working Group (ARWG) and the results of the literature and scoping review. Consultation with the ARWG, for example, was invaluable in identifying gaps and biases in the survey that initially overlooked rural contexts with smaller organizations. In addition, before the final launch, both surveys were tested on a small sample group whose input added clarity and reduced confusion in some questions in both surveys. Copies of both surveys are included as Appendices 2 and 3.

Survey Launch and Response Rate

The initial invitation to participate (Appendix 1) was sent by the Multiculturalism Unit two weeks in advance of the survey launch. Consistently through the letters of invitation and in the introduction to the survey, trainers and organizational representatives were invited to forward names of others who might be interested in participating.

The survey was launched in early July, 2010 and respondents were given three weeks in which to complete it. After two weeks, a nudge was sent to partial and non-respondents. In the end, the trainer survey had a 47% response rate with 106 out of 225 people responding. Excluding the 14 emails known to have bounced, the results were even higher at 49.5%. The response rate to the organizational survey was 22%, with 173 of 798 people who received the email responding. This response rate is much lower than the trainer rate, because being on the Multiculturalism Unit stakeholder list did not necessarily mean the organization was involved in anti-racism or diversity work.

Focus Groups

Initially, the research team planned for focus groups in six regions throughout the province (Lower Mainland, Vancouver Island, Northwest, Northeast, Thompson/Okanagan and Kootenays), with two focus groups in each community, one for trainers and one for organizational representatives. These regions were based on previous networks already established through the Multiculturalism Unit.

Before finalizing the focus group locations, the 225 trainers and about 800 organizational representatives were invited by email to express interest in participating in a focus group. Responses to this email determined which communities had the greatest number of potential participants and thus where the focus groups should be held.

In order to accommodate the greatest number of participants, the following decisions were made:

Vancouver Island. Two locations were chosen on Vancouver Island: one that worked best for the trainers and another that worked best for organizational representatives. For both Vancouver Island focus groups, participants also joined in by teleconference.

Lower Mainland and Fraser Valley. The volume of people in the Lower Mainland necessitated the addition of focus groups in Surrey and Abbotsford.

Combined Trainer / Organization Focus Groups. The Kamloops, Terrace and Abbotsford focus groups were smaller in numbers and thus trainers and organizational representatives participated together in each of these locations.

Video Conferencing. Rather than the original plan to have face-to-face focus groups in both the Kootenays and the Northeast region of the province, video conferencing was used to accommodate a larger number of participants. Appreciation goes to Community Futures in Cranbrook, Kamloops, Prince George, Sechelt, Smithers, Terrace, Vancouver, Vanderhoof and Williams Lake for providing access to the video-conferencing space at a reduced rate in order to make this possible.

The research team also received extensive help from community champions in Nanaimo, Terrace, Kamloops and Abbotsford who supported the event. In all cases, a venue was provided free of charge. Appreciation is extended to the following organizations for this support: Central Vancouver Island Multicultural Society, Skeena Diversity Centre, Thompson Rivers University and Abbotsford Community Services. Community champions also assisted by extending the focus group invitation to local colleagues and advising on logistics for the focus group facilitators.

Upon reviewing the extensive data collected in the surveys, the researchers determined that it would be valuable to explore two main areas during the focus groups: 1) identifying the *challenges* and 2) identifying the *needs* for both trainers and organizational representatives who hire trainers.

Trainer Focus Group Questions	Organizational Focus Group Questions
1. What are the three key challenges you experience as a trainer doing diversity and related training? What are the variables impacting each challenge?	1. What are the three key challenges you experience in implementing diversity-related training in your organization? What are the variables impacting each challenge?
2. What do you need as a diversity trainer to support or enhance your work? What does the field of diversity and related training need?	2. What do you need as an organization to support or enhance training related to diversity issues in your organization? What does the field of diversity and related training need?

For the first question on key challenges, people were invited to reflect individually and to write one challenge per Post-it note. Post-it notes were posted and clustered and elaborated on in themes through a large group discussion. Comments were recorded on flipcharts next to the coloured post-it notes. Responses to the second question were elicited in a large group discussion and also recorded on flip charts.

Each two-hour focus group was co-facilitated. One facilitator was consistent throughout all but one focus group. This individual took the lead in compiling the summary reports from the focus groups. This enhanced the consistency of the focus group summary reports and facilitated the final review of the focus group data.

In total, 74 people attended the 11 focus groups or participated in a one-to-one interview.

	# of Focus Groups	# of Actual Participants	Focus Group Locations
Four Trainer Focus Groups	4	32	Vancouver, Victoria, Surrey Video conference (Cranbrook, Terrace, Williams Lake and Vancouver)
Four Organizational Focus Groups	4	21	Vancouver, Nanaimo, Surrey Video conference (Williams Lake, Vanderhoof, Prince George, Cranbrook, Sechelt, Smithers and Kamloops)
Combined Trainer / Organizational Focus Groups	3	16	Terrace, Kamloops, Abbotsford
One-to-One Interviews		5	Lower Mainland, Penticton
	11	74	

One-to-One Telephone Interviews

In addition to the focus groups, five people were contacted through one-to-one telephone interviews.

Midway through the implementation of the focus groups it was noted that there was very little representation from the Aboriginal community. The researchers felt it was critical to hear from Indigenous trainers and thus a deliberate effort was made to ensure Aboriginal voices were included in the research study. A list of Indigenous trainers known to work in this field was created through snowball sampling. Three trainers and one organizational representative participated in individual interviews with one researcher.

The fifth interviewee was of Anglo-European ancestry. This organizational representative was given the option to be interviewed when the logistics of joining a teleconference were not feasible.

The researchers noted the difference between telephone and focus group interviews. Telephone interviewees had more time to share their particular concerns but did not benefit from the group dynamic of reflecting or building on comments from others.

Chapter 3: Survey Findings

Trainer Survey Results

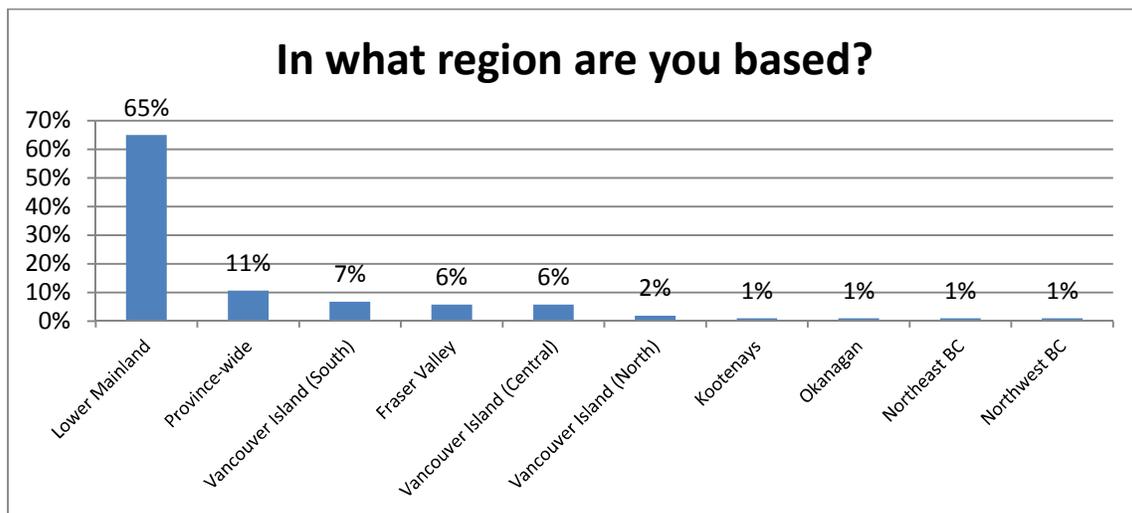
The trainer survey garnered a 47% response rate with 106 out of 228 people responding. Excluding the 14 emails known to have bounced, the results are even higher at 49.5%.

Affiliation

The majority of the respondents (43%) identified themselves as “independent consultants,” while the second largest group (27%) named their work affiliation as being with a post-secondary institution. The remaining individuals named non-governmental organizations (17%), government (8%) and private sector (3%) as their primary affiliations. In the “Other” comments section, unions were named as a category missing from the options. Three people stated this as their primary affiliation.

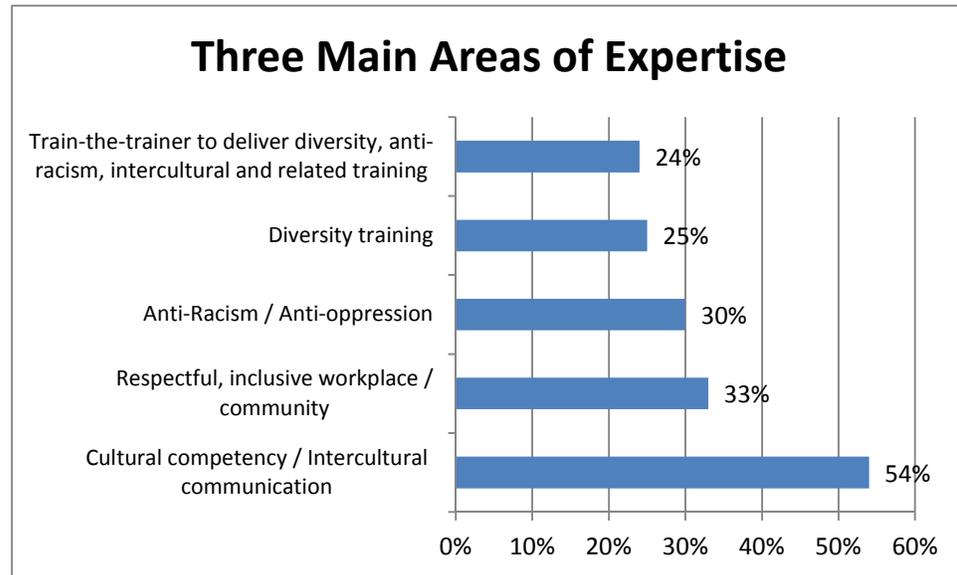
Region

Trainers from all regions of the province responded to the survey; however, the majority (65%) of the respondents named the Lower Mainland as their home base. Approximately 11% identified their work as spanning regions throughout the province.



Areas of Expertise

When asked about their three main areas of expertise the top response, mentioned by over half of the respondents, was “Cultural competency” and “Intercultural communication.” A third of the trainers named “Respectful, inclusive workplace / community” and / or “Anti-Racism / Anti-oppression” work as being their main area of specialization. A quarter of the respondents chose “Diversity training” and almost 25% identified their expertise as being focused on “Train-the-trainer to deliver diversity, anti-racism, intercultural and related training.”



Other areas of training expertise chosen by some of the trainers were “Human rights / Anti-discrimination,” “Aboriginal Awareness Training” and “Organizational change.” Each of these topics was named by approximately 17% of the respondents.

Finally, the least common areas of expertise were in culture-specific training, employment equity, pre-departures and youth programming. Each of these areas was mentioned by fewer than 10% of the respondents.

Approach or Conceptual Framework

What approach or conceptual framework particularly underlies your work? In other words, what do you feel most fundamentally informs and describes your work? (e.g., Anti-racism/anti-oppression, Intercultural competency, Social justice, Desire to build compassionate communities, etc...)

This open-ended question led to a range of responses, many of which used elements from the four examples given in the question, possibly indicating a response bias. During the design process, the researchers weighed the pros and cons of including examples and decided that examples were needed in order to clarify the purpose of the question. The top four references or concepts mentioned were:

- Intercultural, Cross-Cultural or Multicultural
- Social justice
- Anti-Oppression or Anti-Racism
- Community

Forty-six people made reference to intercultural concepts, using phrases such as intercultural understanding or intercultural competency development. An additional 10 people chose the terms cross-cultural or multi-cultural to describe their approach. Social justice was named by 34 people, while Anti-oppression and Anti-racism frameworks

underlie the work of 28 of the respondents. Twenty-six people talked about Community in their response, including words such as building, development, connecting and capacity after the word community. Some used adjectives to describe the societies they are working to create, using language such as compassionate, just, inclusive, sustainable and healthy.

With these top four responses there were some who identified an approach that encompasses all of the above. This is nicely illustrated by a quotation:

Working towards the creation of a more just and compassionate society through providing opportunities for awareness-building and deeper intercultural understanding. As well, participating in the creation of a society in which equity prevails through building awareness of power and privilege issues. Fundamentally, I would like to live in a community that values the uniqueness and full realization and participation of all.

In addition to these top four conceptual frameworks, the next largest collection of responses was related to education. Within these education-related references, at least two people mentioned popular education, adult education, transformative learning and critical race theory.

Business / workplace / organizational effectiveness formed another cluster of responses mentioned a total of 13 times in the survey. A number of people mentioned strategic hiring while others talked about the “business case” for diversity and an “interest in building workplaces that are respectful and profitable.”

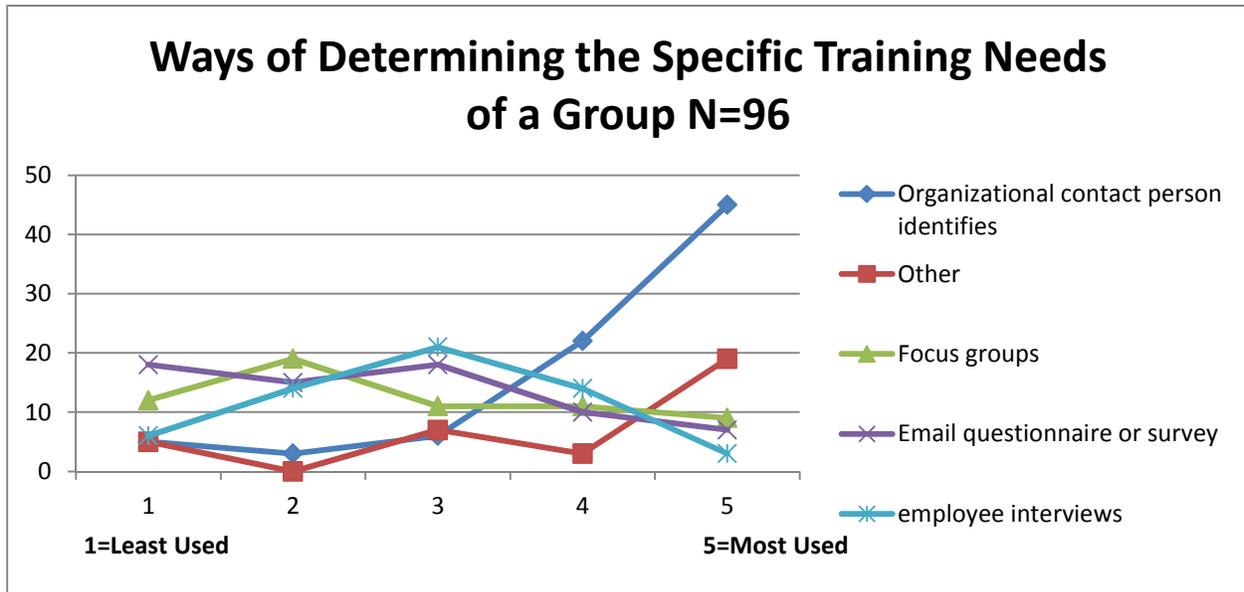
At least seven people specifically mentioned immigrant integration and settlement underlying their work and creating “opportunities for immigrants to participate fully” and for “community members, employers, agencies to understand newcomer needs.”

Human rights and Anti-discrimination frameworks inform the work of about nine people in the survey, while embracing, welcoming, valuing and engaging diversity was identified by five others as their key approach to the work. The remaining comments in this question included three of each of the following: Aboriginal, arts-based, anti-violence, intersectionality, emotion, spiritual, and multiple approaches.

Determining Specific Training Needs

In this question, survey responders were given four options to rank in order to indicate how they determine the specific training needs of the groups with whom they work:

- Email questionnaire or survey
- Focus groups
- Employee interviews
- Consultation with organizational contact person
- Other

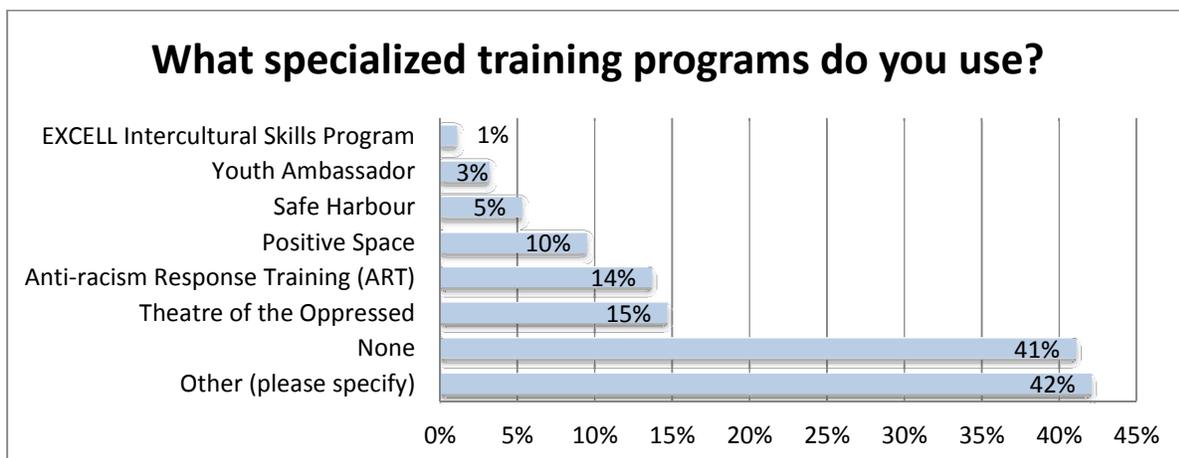


Determining training needs through an organizational representative stood out by far as the most commonly used approach, with 45 of the 96 survey respondents choosing this as their top answer. All of the other approaches presented were similar in popularity, with email questionnaire or survey and focus groups being the least used options.

The “Other” responses highlight the three additional areas of interest. First, as the question assumes some customization of the training session, many people identified being part of a set program (i.e., certificate or teacher education program) where content and process have already been established. Given this, a number of respondents highlighted the need for “on the spot and ongoing checking with groups” they are working with in the moment and “ongoing needs assessment, as I work with the same communities/groups over time.”

Specialized Training Programs

Over 40% of the trainer respondents explicitly expressed not using any specialized or pre-established training programs in their work. Of the almost 60% remaining, another 16% in the “Other” category could be added to this 40% given that they, too, do not use any preset training methods, but rather create programs with their own compilation of materials to best meet the needs of their clients. These two quotations best articulate this group of respondents:



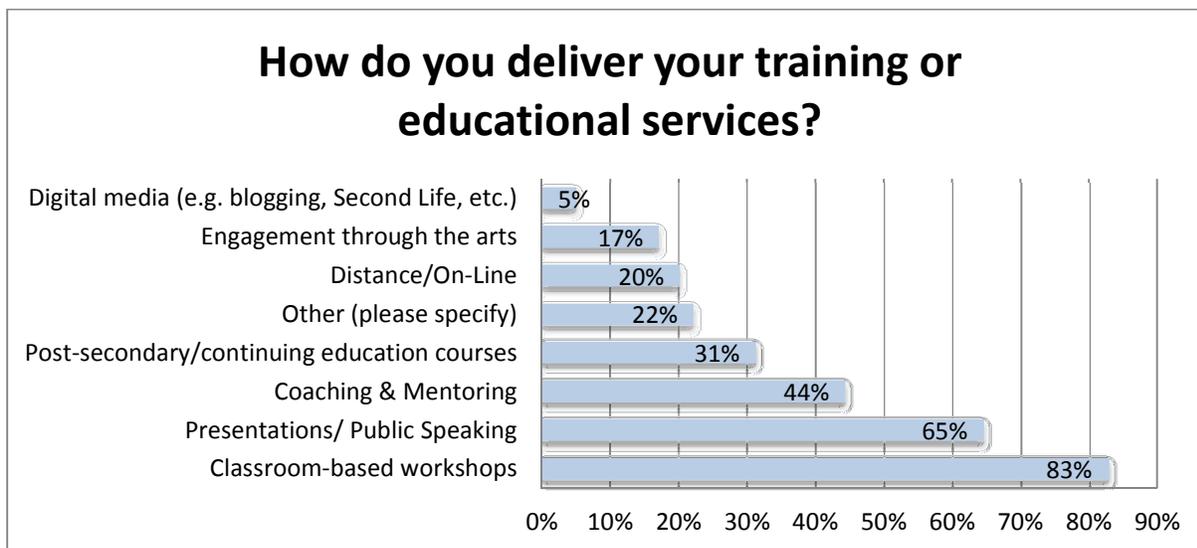
We design trainings based on the needs of the groups we are working with, drawing from a number of approaches.

I develop specific handouts, exercises and tools to suit the particular situation based on my assessment of the training needs.

There were a number of people who identified with the specialized training program options provided in the survey, with Theatre of the Oppressed and Anti-Racism Response Training being the most commonly used. The most commonly referenced approach in the other category was Popular Education, which was named by 4% of the respondents. Please note that respondents were invited to select all that apply so therefore the total percentage does not equal 100%.

Training Delivery

In another “select all that apply” question, survey respondents were asked how they deliver their workshops or educational services. The most common venues and formats for those who responded to the survey were classroom-based workshops (83%) and public presentations (65%). Coaching and mentoring formed a significant group as well, with 45% of the individuals using this approach. Over 30% identified facilitating in a post-secondary context in continuing education courses. Electronically-,based approaches, through distance/online programs and digital media together formed 25%, a statistic almost unheard of 20 years ago. Finally, a full 17% of the respondents identified delivering services through engagement with the arts.



The “Other” category brought forth a number of formats in which people are delivering or facilitating their expertise, including dialogues, teleconferences and the creation and sharing of written materials and toolkits.

Solo, Co- or Team Facilitation

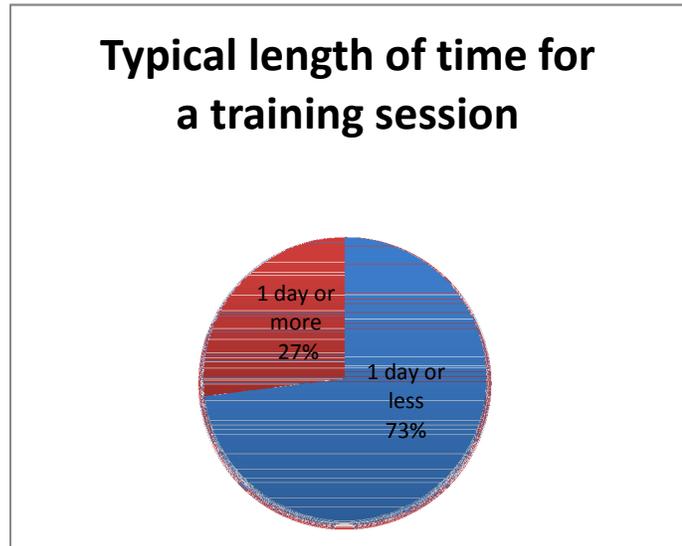
The trainers were asked to indicate what percentage of their workshops they facilitated alone, co-facilitated or team-facilitated.

For this group of trainers, it is most common that they facilitate their training sessions alone (50%). Almost 40% of the time they co-facilitate, and an average of 10% of the responses showed some have opportunities to team-facilitate.

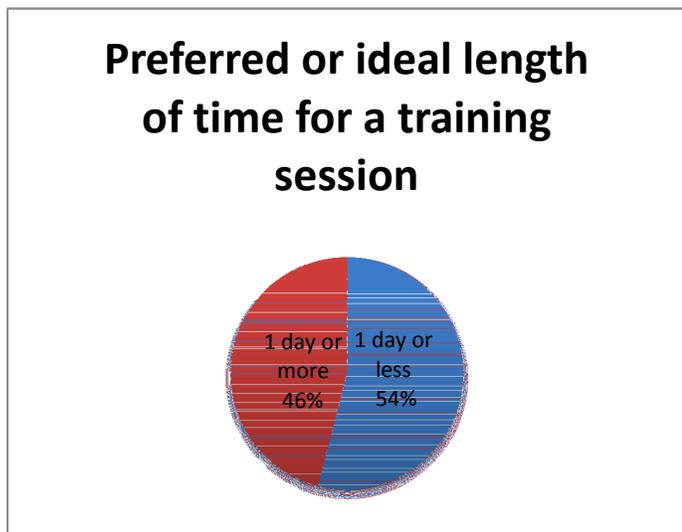


Training Session Length

When asked how long their training sessions are on average, 40% said they typically have half-day workshops. Another 15% were shorter at 1-2 hrs and another 18% were slightly longer at one full day. Some offered sessions that are 2 days (5%), 3-4 days (6%) and even 5 or more days (16%). In summary, 73% of the respondents said that their training sessions tend to be one day or less.

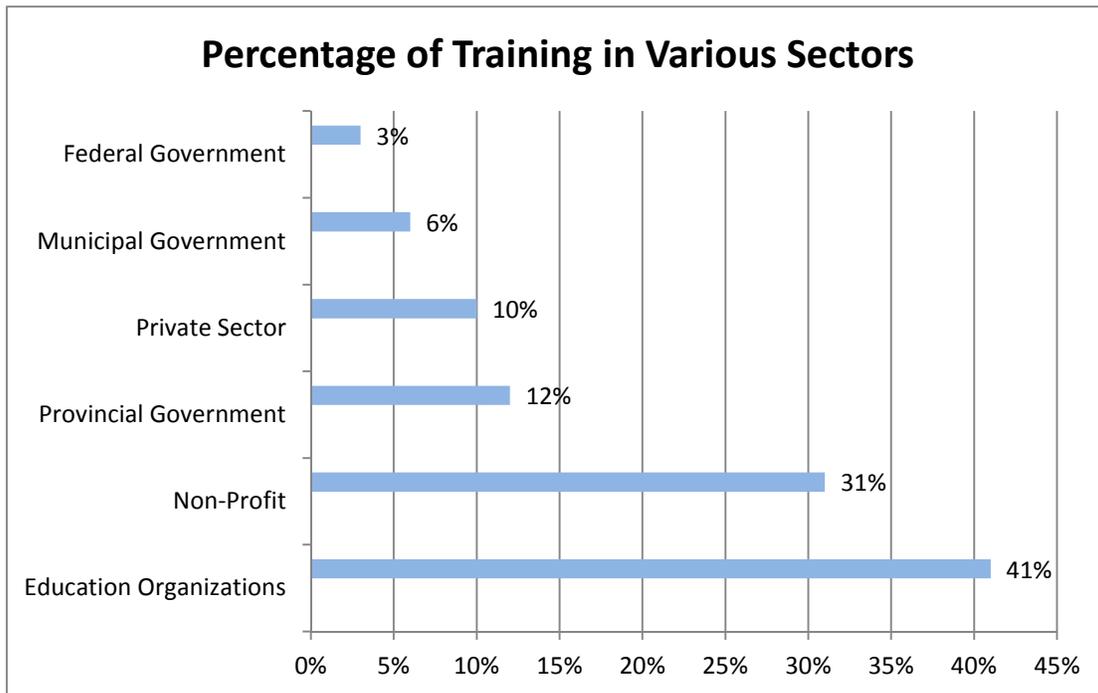


When asked their preference for an ideal length of time for a training session, the two most common responses were half-day (27%) and two days (21%). The shift is most noticeable here when contrasted with the 73% one-day-or-less summary above. When asked for a preference of time, this number drops to 54%, with 46% wishing their training sessions were more than a day in length.



Percentage of Training in Various Sectors

For this group of trainers, the largest amount of their training is conducted in educational settings. Non-profits are a close second at 31%, while the private sector represents only 10% of this group’s work. The training conducted in government settings is most represented in work in the provincial government (12%), with municipal and federal trailing at six and three percent respectively.



Embedding Diversity in Other Training

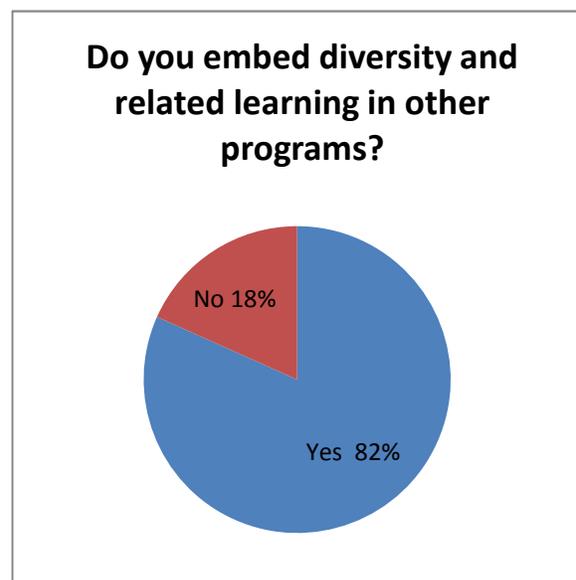
When asked, “Do you embed diversity and related learning in other programs (e.g., leadership development)?” the vast majority of the respondents said yes. Many stated that “diversity is a theme throughout” their work.

To name a few, their examples of the contexts in which they embedded diversity content ranged from teaching in post-secondary settings, mentoring and leadership programs to new staff orientation sessions.

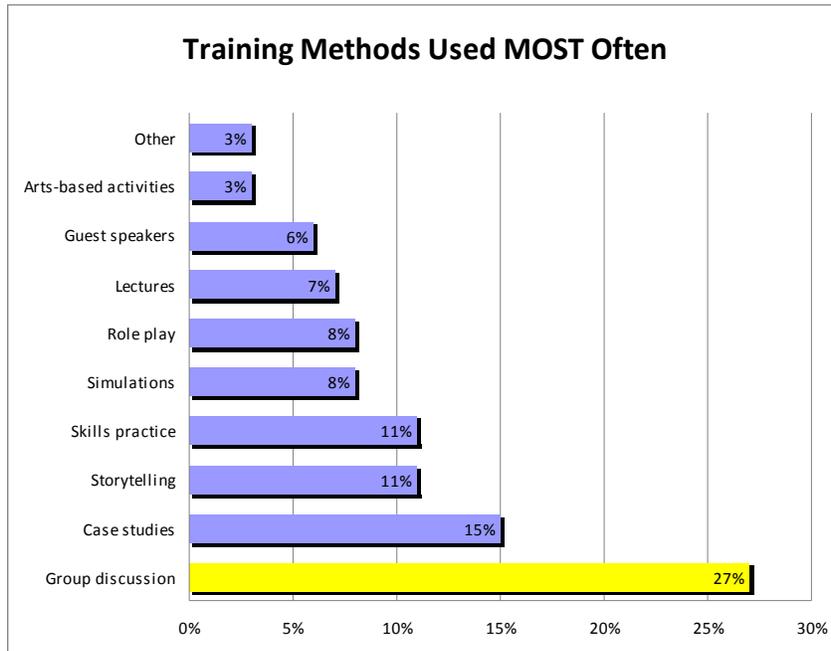
The key message throughout the elaborated responses in this section is effectively summed up by these quotations:

Embedding is an essential requirement for success.

We endeavour to bring a diversity lens to all our curriculum development and to build skills wherever we can that transfer to working positively with diversity (explicitly naming them as such).



Training Methods



When asked which training method the diversity, anti-racism and intercultural educators typically used in their work, group discussion, case studies, storytelling and skills practice formed the top four responses. Six people added experiential learning methods in the “Other” section, with one trainer saying he/she uses “interactive, experiential, learning facilitation where the students are encouraged to take more control of their learning process.”

Least often used methods included arts-based activities, guest speakers and lectures. Simulations and role plays were used by some but neither stood out as a most favoured method.

A significant number of comments indicated that the methods used depended on the group and context:



All of these are an integral part of our work.

I actually try to incorporate most of these methods.

Don't really have a least - depends on the course, the group.

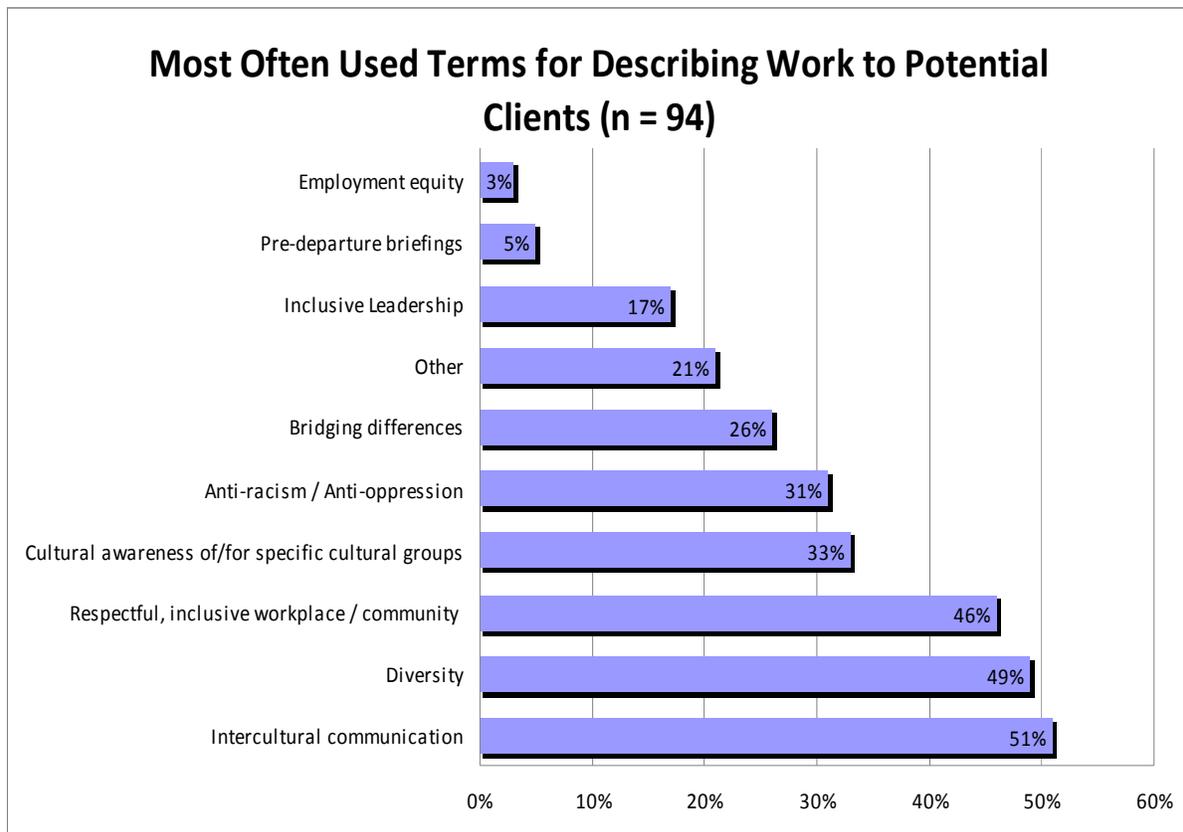
This is very hard to answer as it very much depends on the context!

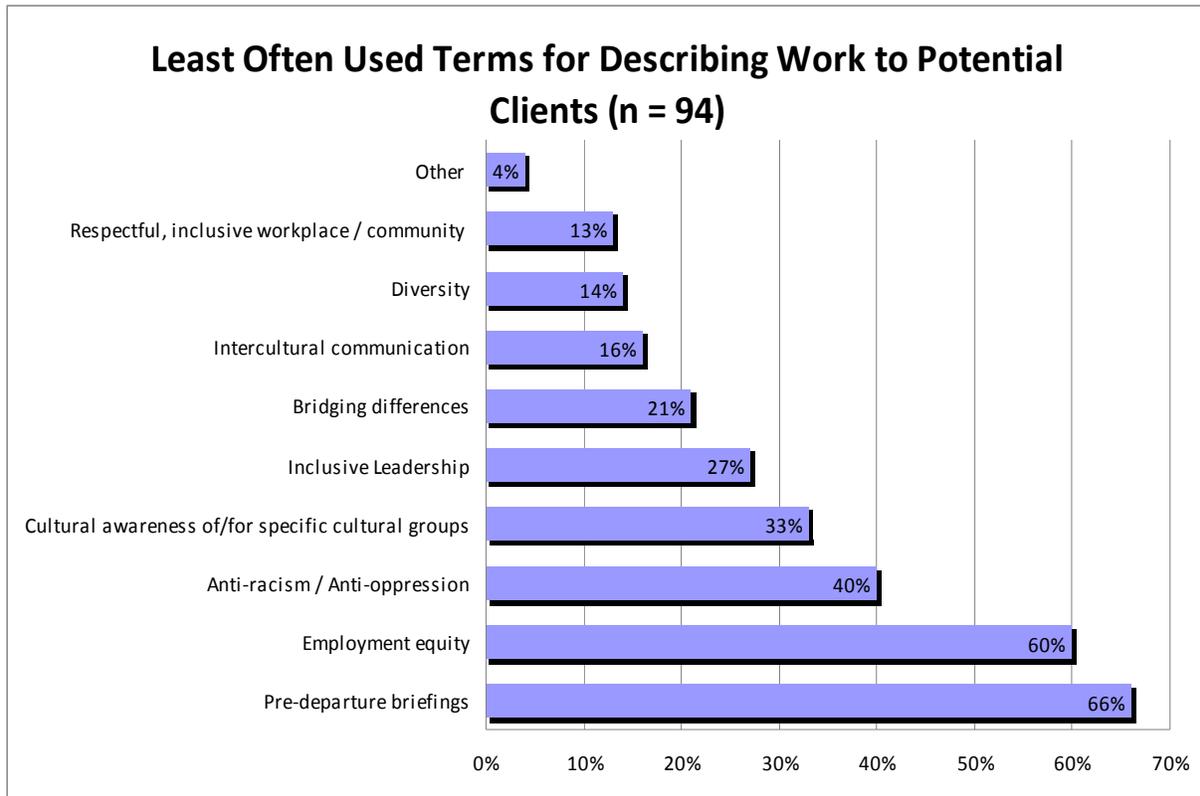
Terminology

Some interesting themes emerged with this group of BC trainers when asked what terminology they use most often and least often to describe their services to potential clients. In this question, respondents were asked to choose their top three terms. “Intercultural Communication,” “Diversity” and “Respectful, inclusive workplace / community” were the terms most commonly used. About 50% of the trainers who responded used these terms.

Approximately one third of the respondents referred to their work as “Cultural Awareness of / for specific cultural groups” while another third did not explicitly frame their work in that way.

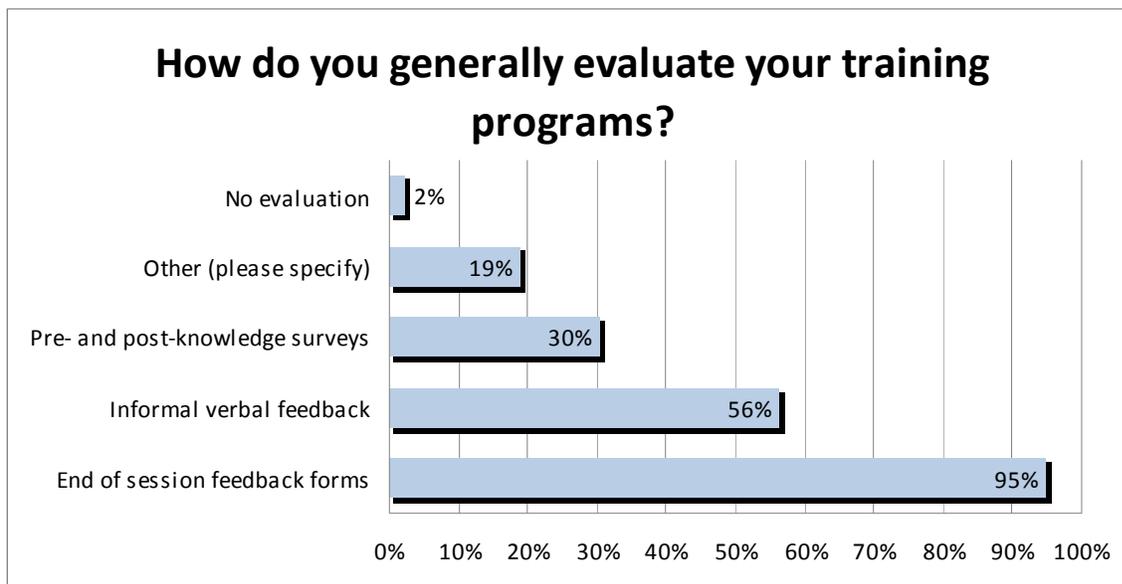
“Anti-racism / Anti-oppression” terminology was most often used by over 30% of the trainers when talking with their clients, yet there were equally as many people who used that language least often to describe their work with clients. Least often used terms were “Pre-departure” and “Employment equity,” likely indicating that this group did not engage in this type of training.





Program Evaluation

The typical method for evaluating a training program was through end-of-session feedback forms, as stated by 95% of the respondents. Well over half of the trainers also evaluated their sessions using informal verbal feedback and almost one third used pre- and post-session knowledge surveys. Two trainers stated that sometimes they did not evaluate their workshops.

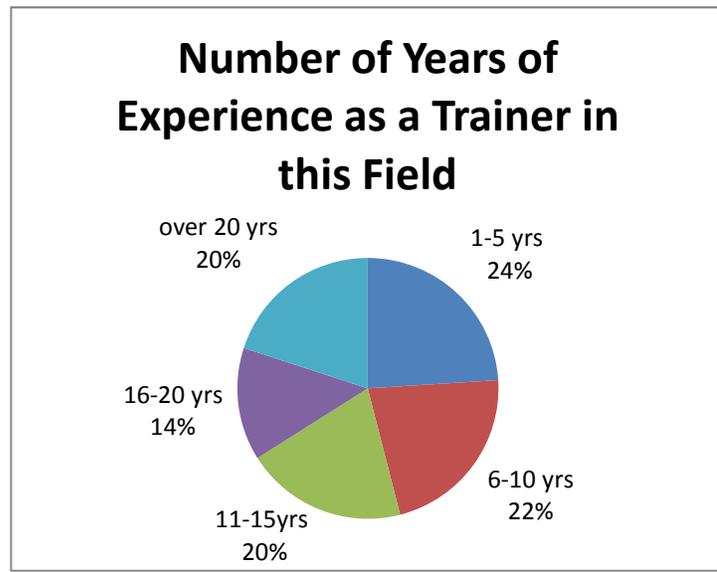


In the “Other” responses, two additional methods were articulated. First, five out of 96 stated that they frequently conducted mid-point evaluations with the workshop participants. Second, six people explicitly named follow-up methods by phone or email with the participants, and in person with the client representative.

The Trainers – Who They Are

Number of Years of Experience

The trainers who responded to this survey covered the spectrum in terms of experience in the field of diversity, anti-racism, intercultural and related fields, from new trainers with one to five years’ experience to veterans with over 20 years. Each age category spanned five years with an average of approximately 20% in each group.

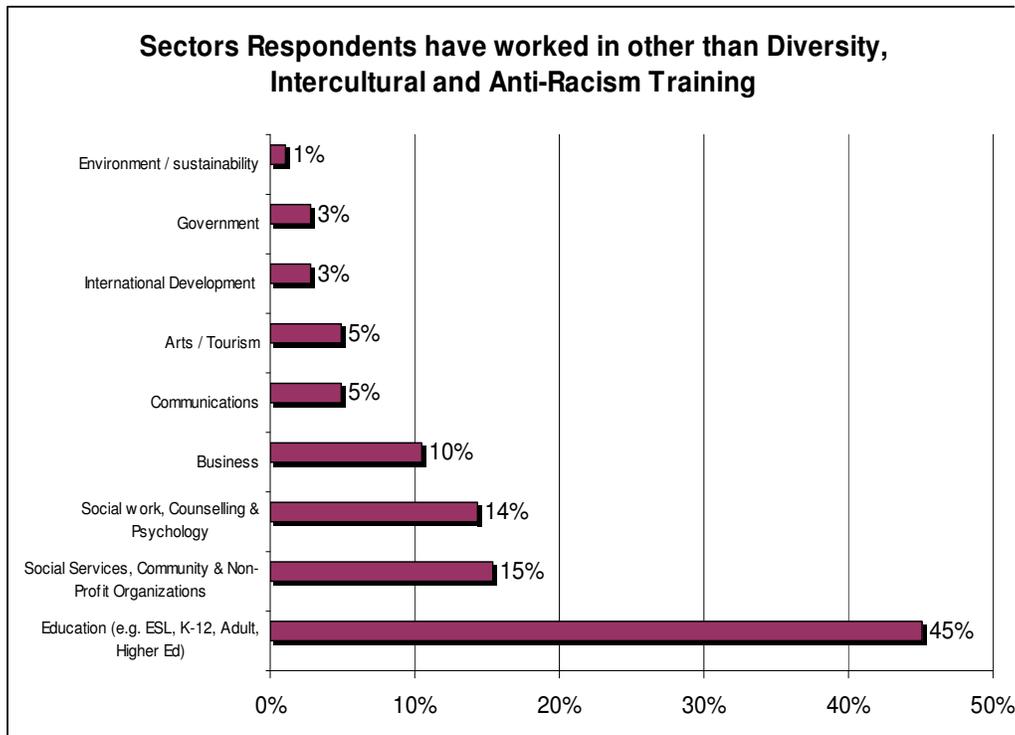


Other Fields / Sectors

Consistent with other research about the background and experience of diversity and anti-racism trainers (Berardo, 2007; Canadian Race Relations Foundation, 2000), this group of trainers has worked in a variety of other related fields. In total there were 178 comments to this question by 85 people, meaning that many people stated multiple fields or prior work experiences. By far, education was mentioned by the greatest number of people. Almost half identified with working or having worked in an education-related context, including ESL, K-12, adult education or higher education.

About 15% of the comments identified a background in a social service, community or non-profit organization, while an additional 13% mentioned work in the realms of social work, counselling or psychology. Business, including human resources management and accounting, formed the next most common background with 10% of the comments. The areas of communication, arts/tourism were both mentioned by 5%. Three percent came from the international development field and/or government, and the smallest group mentioned were the one percent from the environmental movement.

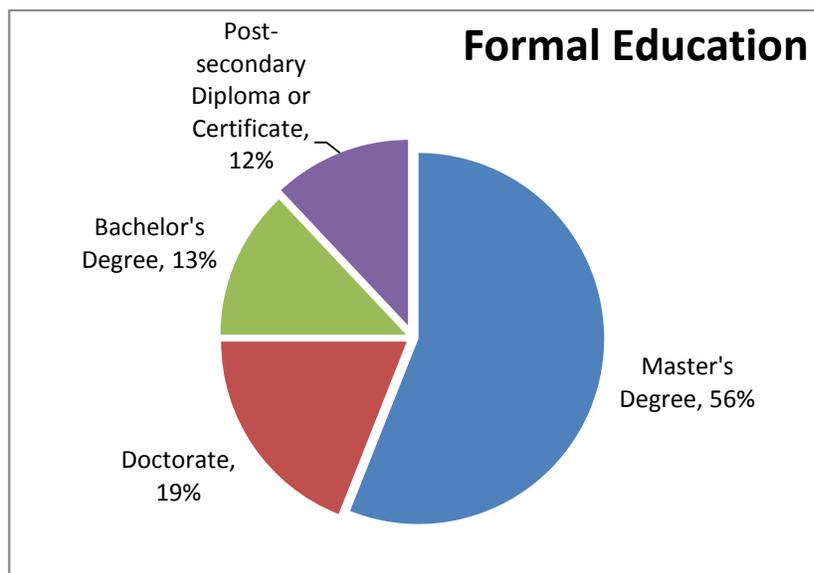
In response to this question a number of people also chose to list topic areas in which they have expertise. These included human rights, anti-violence, social justice, conflict resolution and leadership development.



Formal Education

Well over half of the trainer respondents stated that they had graduate degrees at the master's level. An additional 19% have achieved doctoral degrees. The remaining quarter had either a bachelor degree or a post-secondary certificate or diploma.

When asked if their formal education was in the area of diversity, intercultural communication, anti-racism or related topics, 93 people responded. Seventeen explicitly stated no, while 76 responded with some form of yes. The positive responses included people who had completed full degrees or certificates explicitly in the diversity related field. Also included in the positive responses were people who identified with having had at least one course in their formal education related to anti-racism, intercultural or diversity issues:



Yes, as part of the program I was in, there was a large module focused on communication and more specifically intercultural communication. An organizational behaviour module also focused on diversity in the workplace.

Some stated that regardless of the topic, they infused their studies with an exploration of difference:

Some sociology, educational sociology courses, and courses focusing on history of treatment of / discrimination against persons with disabilities, exploration of colonialism and oppression, related topics even in English and French Lit classes.

Yes - my ongoing research question throughout all of my formal education has been - how can people from different backgrounds come together in ways that are more welcoming and inclusive. No matter what the actual course of studies was - I geared all of my research projects, essays, papers, independent studies, and other education toward topics relevant to this area.

Other Training and Professional Development

The response to the question about other training and professional development experiences related to diversity, anti-racism, intercultural competence or related areas, garnered an impressive list of workshops, conferences, organizations, seminars, institutes, certificates and other venues where people gather knowledge and skills to do their work. While many simply stated that they continue “professional development in this area via conferences, workshops, facilitator training and reading new research and theory,” others listed the actual sessions they have attended. The bulk of that list is represented in Appendix 7.

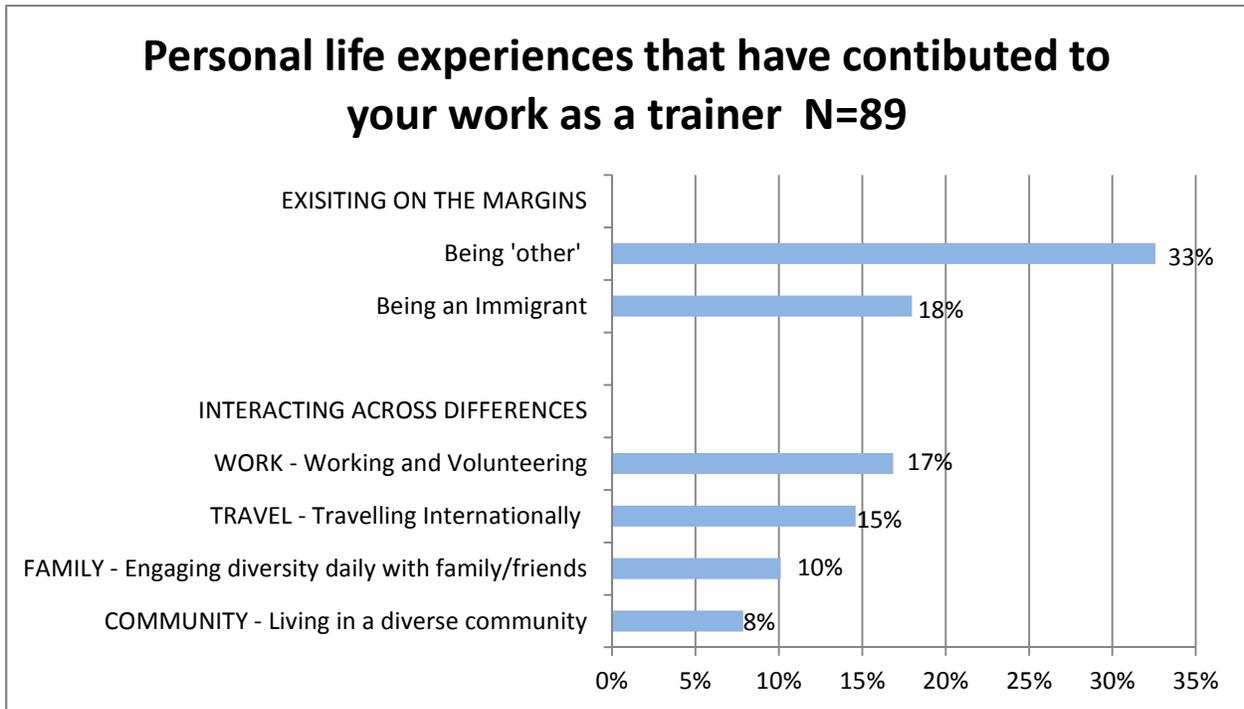
Two other types of learning contexts were identified by a number of people. Eight people specifically mentioned being mentored. They stated that they had had opportunities to “work in early years with more experienced trainers” and to learn from “community mentors and elders.”

The other way in which seven people articulated gaining their knowledge and skill was through on-the-job training and “learning by doing,” as one person put it. Another stated it as learning through, “on-the-job training in adult learning, program and curriculum development and instructional materials development and production.”

Personal Life Experiences

The examples people gave to the open-ended question, “What personal life experiences do you believe have contributed to your abilities as a trainer in these areas?” are rich and varied. Broadly speaking, the comments fall into one of two main categories. Either they wrote about their life on the margins, referencing being “other” themselves or they listed life experiences (community, family, travel and work) where they have interacted across differences.

In many instances, people articulated multiple experiences, sometimes listing three or four of the above in one sentence. In order to organize the results, the researchers gave more weight to the first statement that was written. For example, a comment such as “I am an immigrant, with a multi-racial extended family” was placed in the immigrant category, instead of the family group. There is a great deal of cross-over and overlapping of themes; the following discussions of “existing or being on the margin” and “interacting across differences” highlight the most common personal life experiences mentioned.



Existing on the Margins

Personal life experiences of existing on the margins or being “other,” as many called it, was the most commonly referenced and most salient example given. People listed their class, race, ethnicity, sexual orientation, religion or the intersections of their identities as significantly shaping their experience and knowledge base as a trainer. For example, one person said, “Being Aboriginal and experiencing racism,” while another said, “As a gay man, I identify with issues around marginalization and discrimination.” Quite a number of people, 10 in total, expressly wrote about how navigating the *multiple* layers of their identity has contributed to their understanding of the issues and to their abilities as a trainer:

I'm a Sephardic Jew who has lived with addictions within her family and currently lives with an invisible disability - this contributes to my ability to hold multiple complex realities simultaneously which affords me insight into the fears that constrain us and also the pain of oppression.

The experience of having come to Canada as an immigrant was raised as salient for 16 people, one of whom said that “being an immigrant, minority, coloured person who lived in third world poverty and has experienced racism, discrimination and multiple barriers in Canada” has contributed to his/her ability as a trainer.

People also wrote about having experienced or witnessed injustice as the critical experience that they brought to their work. Comments such as “learning from those who have experienced injustice” and having had “personal struggles with loss and exposure to inequities at a young age,” were contributing factors.

Interacting Across Differences

The second category of responses to this question included experiences through work, travel, family and community where people identified rich experiences of having interacted across differences.

The most common context in which people described having learned about diversity, injustice and cultural differences was through paid and unpaid work. Seventeen percent listed first their work and volunteer experiences

being of significance when they considered what has contributed to their awareness and knowledge as a trainer in this field.

I have worked cross-culturally for 25 years - and managed cross-cultural and intercultural teams.

I have been working in Aboriginal communities developing economic development curriculum for social issues, for 10 years.

During my teens I volunteered at summer day-camps at the Pender Street YWCA in Vancouver's East Side (Chinatown) and each summer learned a great deal about intercultural communication and the complexities of immigration - I have always explored the interactions between cultural diversity and bio-diversity and so I bring a passion for diversity education as an essential tool for peace-building, social justice and environmental justice.

International travel experiences were cited by about 15% of the survey respondents as having a significant influence on their training work. One mentioned that he or she has “citizenship of three countries, ...lived in three continents and moved house 53 times, speaking 3-4 languages, (and done) lots of travelling outside of the developed countries.”

Approximately 10% of the responses were centred on the experiences people gained through living in diverse families and being in interracial / intercultural partnerships. Many identified “interracial marriage, and having siblings who have created diverse families” as learning opportunities that have contributed to their life experiences and thus their work. As one person stated, “Several of our family members lived with Deafness, learning disabilities and other challenges - so I was exploring diversity and inclusion/exclusion from an early age.”

A further 8% described how living in a diverse community has contributed to their work. This was articulated in a variety of ways, from some people talking about “involvement with” different groups, to others expressing the value of being challenged by these opportunities.

My involvement with people of different ethno-cultural backgrounds both in my workplace organizations and in the different communities in which I've lived across Canada; and my international travel experiences.

Exposure and participation in activist, arts and non-profit culture simultaneously. Particular experiences of white and class privilege and of sexism and homophobia....work alone and in groups regarding these experiences. Political and facilitation work with people from highly varied experiences/identities.

Ongoing relationships with Indigenous communities and friends; being challenged on whiteness and privilege; solidarity work.

Overall, the personal and life encounters people shared in this section of the survey highlight the rich and varied ways in which people bring their lived experiences to their work.

Areas in which People would like to Develop Skills and Knowledge

Generally the feedback to this questions falls into one of two main topic areas. People articulated the need for more skill development in training and facilitation, or they identified particular knowledge areas they want to strengthen. Training and facilitation skills development was mentioned 47 times, while growth in knowledge and content areas was also identified in 47 of the comments. Both are elaborated below.

Under the category of skill development in training and facilitation, people identified a range of areas in which they would like to improve their skills. Generally the feedback fell into one of three subcategories:

	Subcategory	Examples	Quotes
1	Methods, tools and techniques	Simulations, using arts, storytelling	“Skill development for learners...beyond information giving and into conscious application”
2	Models or types of training	Online facilitation Group facilitation Co-facilitation	“Better ways to co-facilitate with colleagues with complementary experience and insights” “I'm interested in developing my skills to provide on-line training”
3	Dealing with challenging moments in training	Intense emotion Backlash	“I feel my knowledge is pretty solid, and I'm open to learning from interactions with people, but communicating these ideas in a safe / fun / accessible way is a big challenge. Dealing with unexpected remarks during training or in other situations is doable, but always emotionally stressful”

People are also seeking to develop their knowledge in a range of topic areas. The areas identified included studying the intercultural, anti-racism, human rights, and organizational and systemic change literature. Complementary and related areas such as communication, counselling, conflict resolution, leadership, and compassionate listening were also mentioned.

Three smaller but still significant areas for knowledge and skill development were also named. Sixteen people want to learn more about working with a specific group of learners (e.g., Aboriginal people, youth, people with disabilities). Five people are looking for opportunities to strengthen their skills around the business practices of being a consultant (e.g., grant writing and running a business). Three others mentioned wishing they had more networking opportunities with senior trainers.

Kinds of Training and Support for which People have been Looking

In a related question, the survey asked people if there were types of training or support they have been looking for but have not been able to locate. In this section, the idea of mentoring and networking was more fully identified and explored. Fourteen people explicitly named wanting a “support group of people doing the same work,” or a “community of like-minded facilitators that meets and shares resources.” One person specifically named this as a “support group for managing stress of working in education of racism.” For many this was articulated specifically as a formal group that would meet on a regular basis:

I would love to access some kind of formal mentoring program, and have the opportunity to work with a more experienced trainer and get feedback. I'd love to be part of a group where I could discuss / learn more about these issues and strategies from peers on an ongoing, face-to-face basis - not just a one-off or a Facebook page.

Also raised repeatedly in response to this question were the challenges people have, or anticipate having, in accessing further training and support. They identified concerns with having the funding resources to participate in training: “I have been able to find training opportunities. Funding support is often difficult to find.” Quite a number identified time as a significant barrier. While they may be interested, they stated there is “just not enough time to read up on the latest in the field,” and they would like to do “diversity training without having to go back to ‘school’ full time.” One person wrote how something customized to the specific needs of seasoned trainers would be ideal:

I do not have the time, resources or desire to take a "foundations" course and then go on to other courses. I am sure that I would learn from them, but I would much prefer some specialized training suited to professionals who are already skilled in this area - training that would allow me to get caught up with the latest conceptual frameworks, as well as training methodologies.

While on the one hand some people have been looking for and have been unable to find programs such as mentoring and coaching, others expressed concerns with having the time and resources to be able to participate in any such program.

Recommendations for the Training and Development of Trainers

The question: “What recommendations do you have for the training and development of trainers in this field?” led to a wide range of responses as people approached the question with different lenses. Some identified specific types of supports and structures that could be put into place, while others focused on who the trainers should be and how trainers should approach their clients and workshop participants. A few challenged the notion of training and suggested more systemic approaches are needed.

Types of Supports and Structures

As is evident in the next question on accreditation, there are mixed feelings about whether a formal qualification is needed or appropriate for diversity, anti-racism and intercultural trainers to master before being seen to be qualified. In response to the recommendations question, however, there is support for some form of structure:

This area needs to be bumped up. There should be a map of different types of training and approaches, a continuum of courses, and programs that include a supervised practicum, certification, and a set of criteria for evaluating someone’s skills, suitability, and areas of strength for this work. Ongoing professional development and a professional association would add to this in the long term.

It should be affordable and ideally there should be certification like CGA. That will bring credibility to the field.

Others echo the need for some guidelines, but perhaps in a less formalized structure:

Have clear recommendations for people to follow and suggested programs to access to develop the necessary skills. Focus on content and process and need to ground self before and while doing the work.

The notion of mentoring and coaching came up in quite a number of the responses. As one person stated, “Developing trainers seems to work best with almost apprenticeship models or co-teaching models although I realize this is not easy or economical to organize.”

Specific requests for facilitation skill development were also raised, by the trainers asking for more advanced “intensive and focused training for trainers who have extensive experience with workshop design, facilitation and cross/intercultural experience.”

Repeatedly, people mentioned the need for skills and awareness unique to this field. One person wrote that it was important to “develop strong facilitation skills dealing with racial conflict and differences. Strong theoretical backgrounds, critical reflection. Simply being an instructor is inadequate.”

A number of people wrote about the importance of setting up a conducive learning environment when training. “Set an atmosphere where the difficult and complex questions are encouraged – are expected, so real, honest, discussion can take place and real learning can occur.” In another person’s words, “employ critical analysis, keep Indigenous issues on the table, be mindful of not reproducing inequity in the workshops or training that they provide, keep a historical focus to contemporary issues.” To advance anti-racism work, several survey respondents highlighted the importance of the trainer needing to be skilled in knowing how to create a space for deep learning.

Frequently, people identified the “personal work” trainers need to do in order to carry out this work effectively:

Trainers must be challenged to do the hard (awareness/skills practice) work themselves so they can really hold the group well when they are facilitating. It is also crucial that trainers are on top of their own emotional/behavioural triggers as they take this work on as it is intensely emotional and personal, and they need to have the clarity to hold a safe yet challenging space for participants when the conversations get tough.

Two comments specifically about the need for Aboriginal-focused training highlighted the need for more content knowledge:

They [need to] have a very good understanding of our people and our history – highly recommend that they have worked for an Aboriginal community and/or Aboriginal organization.

Yet the following statement also underscores that content and facilitation skills are not enough:

More information about Aboriginal history won't equip instructors sufficiently; a critical framework for understanding how people position themselves in relation to the material is the source of most difficult situations and instructors need to be aware of this social positioning to mediate difficult situations.

While knowledge and training skills are vitally important, the need for people to do their own personal work is fundamental to this field.

Who Should Train?

Several comments centred on who the trainers should be, with one identifying how sometimes people are simply moved into these roles without adequate support and background. One individual stated that we “need to find diversity personnel that have both formal education and experience in these areas; many a time people are just expected to take these types of positions.” In a somewhat opposite angle, another person identified the advantage of having industry-specific people become trainers in order to bring the context-specific knowledge to their work. This person said, “Find potential trainers who come out of practical experience in the sectors needing the training rather than training those who come from intercultural/diversity interests before having the inside experience.” In either example, the trainer needs to be supported to develop the necessary skills and knowledge base to do the work.

Advice to Trainers

The third main area of response to the question of recommendations for the training and development of trainers, was to share advice on how to work with clients, workshop participants and organizations.

There is encouragement for client-centred and participant-centred work where the trainers “really get to understand [the] clients' needs” and the education is “experiential – directly linked to participants' lives and workplace.” One person stated:

I would recommend trainers have experiential, interactive learning activities and debrief (this is where the learning takes place). The goal is for participants to remember the information; lectures and reams of research materials are extremely difficult for participants to retain.

Another individual challenged the terminology that is pervasive in the field stating that there are terms that work well in certain contexts but are not helpful in other settings, as they are not understood and do not resonate.

The terminology “intercultural,” “diversity” etc...works very well in academic, advocacy and other settings that are already familiar with the essence and intention of the training. To “access” other groups, who usually are the ones who really – really – need the training, different terminology is required so that the need is felt and resonated with at the place that target group is starting at, e.g. “leadership” etc. Flexibility in language is needed to more effectively reach different target markets so that meaning is made, understood and agreed upon in its importance.

Several comments highlighted the need to think critically about how to frame and how to approach diversity, anti-racism and intercultural work. One stated that it is important to “focus on what to do rather than what not to do. Assume that people want a community to belong to.” Another talked about the importance of “moving beyond guilt and shame” in training sessions and ensuring the facilitators have the knowledge and skills to do this.

Two final comments suggested looking beyond training as the best and only method for advancing the work. Seeking to embed the work in a systemically based, organizational change process was echoed in both of these statements:

Look at examples of institutional change rather than just “project-it-is”

I believe that a critical perspective using Freirean-based and Latin American (and other) social movement popular education is the most appropriate for using profound transformation in our world. This goes beyond delivering workshops but developing a whole structure and curriculum and way of living that involves mutual mentoring, constructive criticism, concrete organizing and change-making skills, developing and writing critical feminist theory based on our local and global realities.

In this section of recommendations, there were notions of the need to have a structure in place to support and advance the development of trainers, through strengthening facilitation skills and self-awareness to do the work effectively. Others offered advice on who should be training, and finally suggested how trainers should approach their work in client-centred ways, using language that resonates and approaches that engage more systemically than a one-time workshop.

Accreditation

The most interesting and passionate responses came in the final question in the survey:

Do you think there should be an accreditation process for trainers who do this kind of training? By this we mean, a formal set of established criteria that people who do diversity, anti-racism, cultural competency training could meet in order to hold the credential.

This was presented as a “yes,” “no,” “not sure” question with a request for comments. About 50% of the responses chose the “not sure” option, one-third chose “yes” and about 20% chose “no.” These statistics, however, are

confusing when matched with the comments people offered. We found that sometimes a “yes” was followed with a “no” or a “but” comment and vice versa. If we match the comments, then the responses are equally divided with one-third each saying yes, no and not sure about accreditation. We have therefore, chosen to organize the comments solely into themes around:

- Why accreditation is important, and
- Why accreditation is problematic.

Why Accreditation is Important

Two subthemes emerged where people felt it was important to have a formalized accreditation process in the field of anti-racism, intercultural and diversity training. For some it was a matter of mitigating the harm that unskilled trainers can cause to the field and to their clients, while for others it was seen as a way of helping people in search of a trainer find someone who is competent.

The strongest comments come from people concerned with the “damage” that can be done by people not fully prepared to do this kind of training. One person said, “Definitely. It’s a powerful position to be in and you can do more harm than good if you don’t do it well. I think that’s a fantastic idea.” Another said:

I strongly agree. Some people who are diversity trainers actually seem to present / support ideas that show lack of understanding of power and privilege and anti-oppression, or actually stereotype specific groups. Trainers may promote anti-racism, but present homophobic or sexist ideas / jokes in the same session. I’m not sure how, but for this work to have any integrity, these things should be addressed.

This person echoes the client-centred recommendation from the last section, insisting that the trainer needs to be focused more on the participant needs than on his or her own agenda.

There are too many trainers who think they “know” about cultural issues/intercultural communication and bring their own frames of reference in without paying attention to the needs or the context of the participants.

The other reason mentioned was to facilitate the search for people who are looking for trainers. One person said that “it’s such a huge area” that it is “hard to judge who is competent in what.” Having an accreditation process would be a way to “recommend strong trainers and discourage people from using poor trainers.”

Why Accreditation is Problematic

The main issues people raised to challenge the notion of accreditation for anti-racism, diversity and intercultural training were three fold. First, people were concerned that such a system and structure would be replicating power structures that the field is trying to challenge. Second, people identified how misleading it could be if those accredited are not skilled. Third, for some, the very essence of accreditation would serve to homogenize a field that thrives in its diversity.

Replicating power structures that exclude

Many people emphatically stated, “Absolutely not,” to this question of accreditation for fear that it would “become another part of the discrimination wheel,” and “would risk duplications of systemic oppression.” As one person expressed, “The myth of the importance of accreditation is oppressive, paternalistic and exclusionary.”

Some question the structure and underpinnings of a system that would potentially exclude people with life experience but not degrees, and talents but limited resources to pay for courses. In essence, the process would keep out people the field is seeking to include.

I would be worried as to how this process would take place, how it would be institutionalized, the language used to describe it, and who it would limit. Some of the best educators sometimes are those without formal education, it could limit the creativity for some, it may also limit who can be accredited (funds etc) thereby reinscribing social inequity. What political agenda, if any, would be within the curriculum, would it look at systemic racism etc?

As mentioned before, not everyone could have the access or resources to "accreditation" and by doing this we can leave out key potential educators. More likely, it will limit participation of minority group educators and leaders, or lower income educators.

[I] would not want to exclude individuals who are already marginalized by virtue of receiving training and education outside Canada. These kinds of standards often drive creative individuals out of the field.

There is so much to learn from people who have no formal education and I do not want them to be excluded from being part of the training.

In a similar vein, one person also added that an accreditation process would be an added financial barrier in a field where it is already "difficult for one to make a living as an independent consultant."

Accreditation can be misleading

Quite a number of people asserted that having an accreditation process can be misleading as it could potentially affirm people who are not as skilled, and disqualify people with great talents. As one person said, "I would worry, however, that it may cause some companies/orgs who hired accredited trainers to discount those who ARE super qualified via lived experience / ad-hoc training." Another person stated that she or he has "seen people working with the issues in ways that are highly problematic despite being 'accredited' in the sense of having the educational and practical background that made them appear to be qualified."

Many were suspicious of the motivation behind accreditation, concerned that it might just be "a way for people to make money, similar to the CHRP designation in the human resources field," yet it "would not be a valuable way to measure someone's strengths and weaknesses" as a trainer.

The risk of homogenizing

Finally, the last cluster of negative responses to the accreditation question centred around the issue of homogenizing "an interdisciplinary field that has strength in a wide diversity of approaches, conceptual underpinnings." As one respondent stated, "I am very supportive of embracing the diverse gifts that people bring to the field, and would resist the need to create 'sameness' across the field." Another wrote:

Most diversity professionals come from a wide range of fields, which gives this field great range of perspectives and kinds of experts. Accreditation may narrow who qualifies, what ideas are "accepted," and the kind of talent that enters this field.

These concerns also extend around how the inherent flexibility and adaptability of the work could be compromised. As one person said:

Accreditation will serve to create boxes around work that necessarily exists to disrupt boxes, and will foster professionalization and dogmatism in place of meeting the changing needs of communities.

This notion of the need for responding to changing contexts and times is echoed by a number of others who state there is a need for "shifting and moving" with people not "entrenched and entitled by accreditation."

Accreditation “could narrow the scope and the potential to address needed changes over time” and “would have to be for a very narrow slice of the field and the role” if done at all.

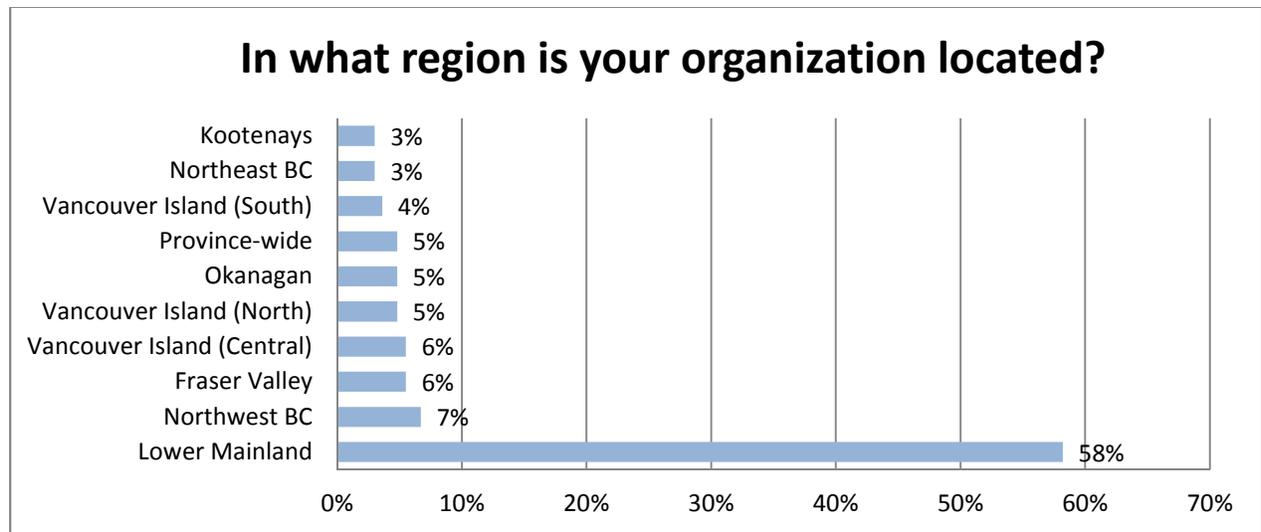
Organizational Survey Findings

This study also sought the input of organizational representatives who hire trainers to deliver workshops on anti-racism, diversity, intercultural and other related training. The response rate to the organizational survey was 22%, or 173 people from 798 possible respondents. After some preliminary questions about location, number of employees, type of organization and position of respondent, they were asked if they have conducted training of this sort in the past five years. From the group of 173, fifty-one organizations had not conducted training and thus were thanked for their participation in the survey. The remaining 122 respondents continued with the survey.

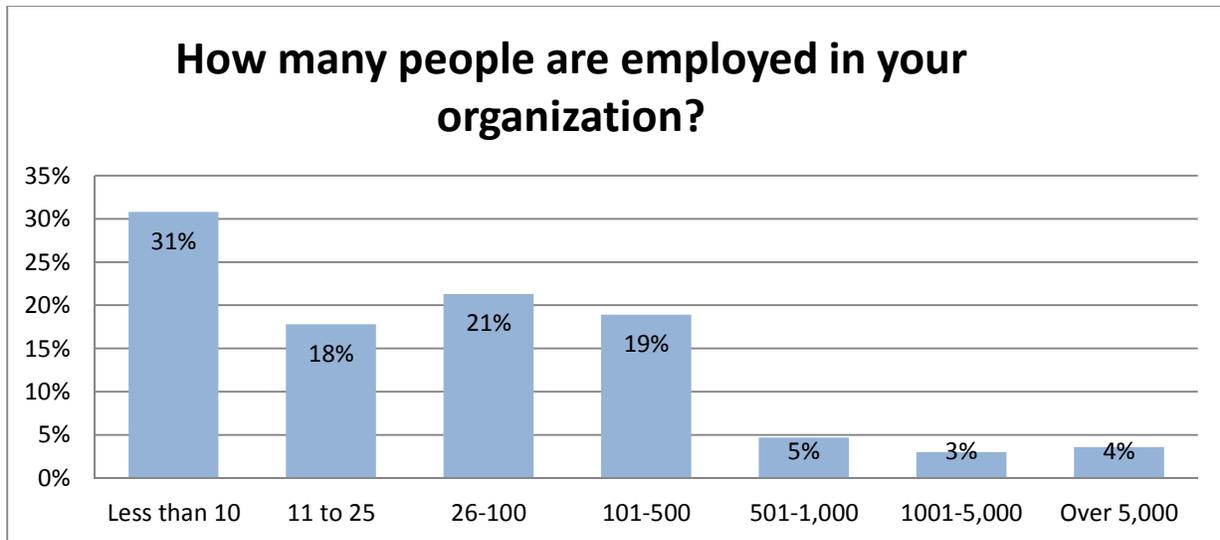
Organizational Profile

As mentioned in Chapter 2: Methodology, the list of organizations was provided by the Multiculturalism Unit (formerly MICO). The list comprised stakeholders or organizations who had applied for funding from EmbraceBC in the past. The list therefore was province-wide and representative of mostly non-profit organizations, some of which had conducted diversity training.

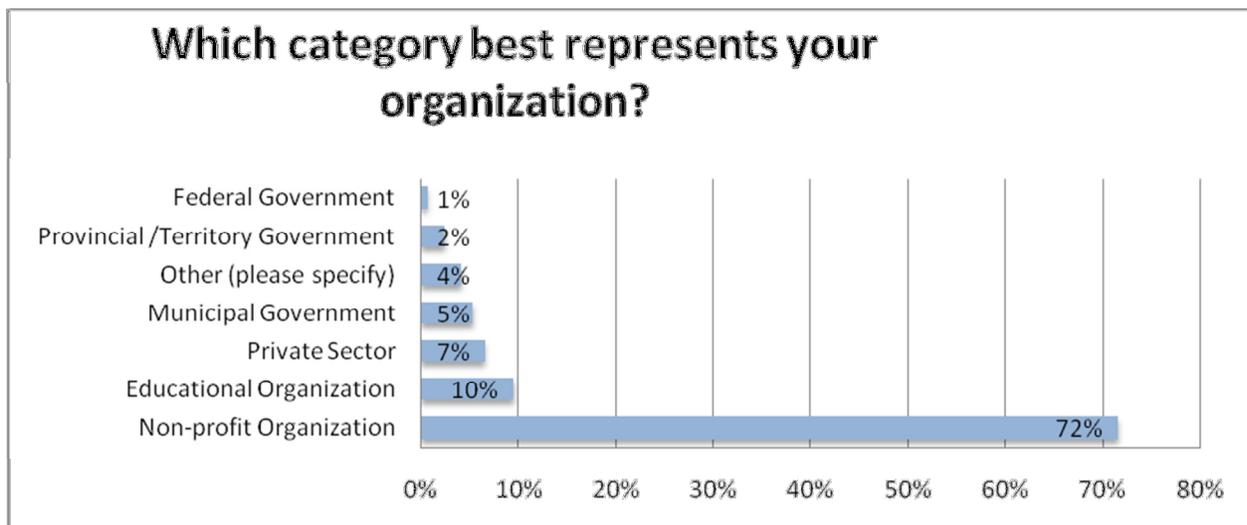
The organizations that responded to the survey were located primarily in the Lower Mainland (58%). Three percent were based in each of the Kootenays and Northeast BC and 4% in Vancouver Island south. Five percent of the organizations said they had locations province-wide. The Okanagan and Vancouver Island North were also represented by 5% each, while central Vancouver Island, the Fraser Valley and Northwest BC were represented by 6%, 6% and 7% respectively.



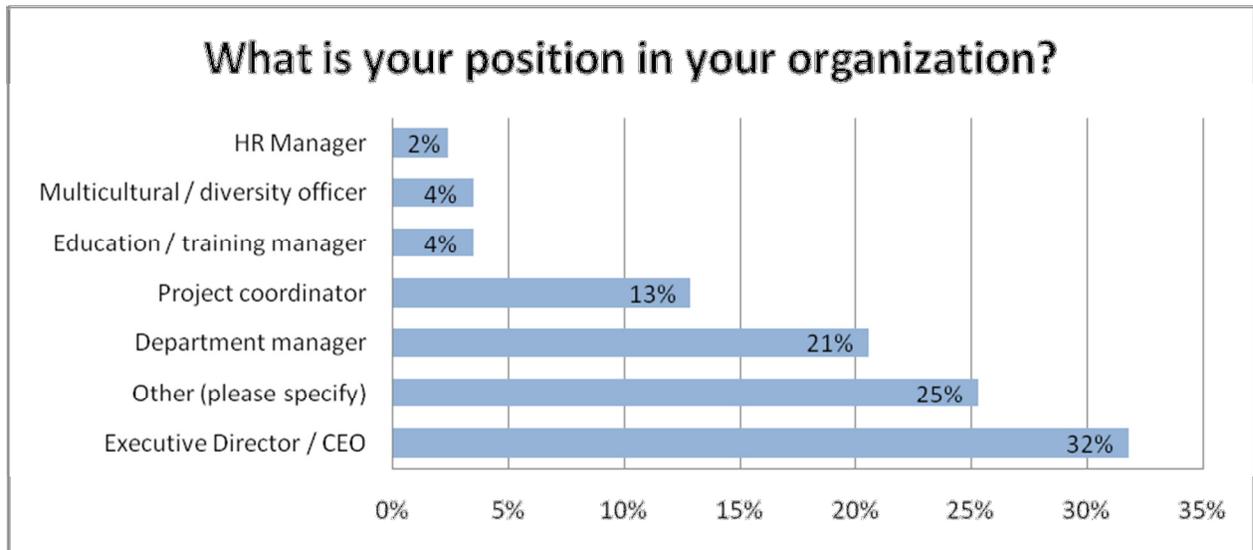
Organization size varied but most were well under 100 employees. A full 70% had fewer than 100 people and over 30% were as small as 10 or fewer employees. Nineteen percent of the organizations that responded had between 101 and 500 employees and the remaining 12% had over 1000 staff members. Only a very small percentage (4%) were from large, 5000+ employers.



As mentioned, the majority (72%) of these organizations were non-profits. Ten percent responded from educational institutions, 7% from the private sector and 8% percent from government, including 5% municipal, 2% provincial and 1% federal. There were also 4% who responded to the “Other” category, in which they identified their organization as a charity, First Nations non-profit, consortium of government agencies or a health authority.



The people who responded to the survey on behalf of their organization were primarily in senior leadership positions. One third were the executive director or CEO and 21% were department managers. Project coordinators represented 13% of the respondents. Education training managers or diversity officers each represented 4%, while 2% were people in HR managerial roles. The remaining 25% who responded to the “Other” category were a mix of different roles related to education and community outreach (12/168 responses); senior leadership (10/168); counsellors, librarians and administrative staff (10/168); development officers, planners and board members and chairs.



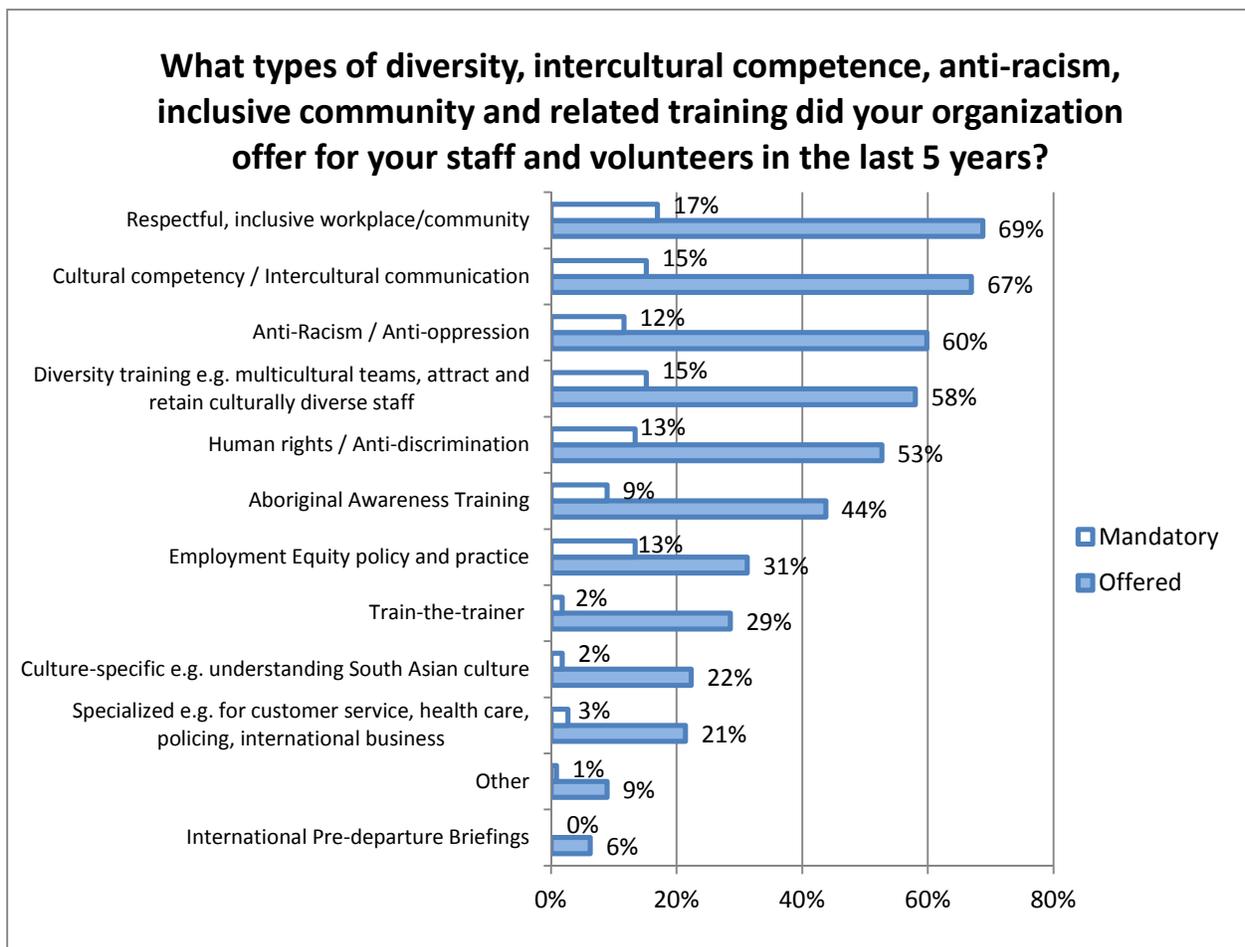
Of these organizations, 70% said they had conducted diversity, intercultural communication or anti-racism training in the past five years. The 30% who had not done this type of training were led to a question, before exiting the survey, asking if they plan to offer such training.



The 70% who had offered training to their staff continued with the 30 questions about the training. This next section highlights the details of the trainings these organizations have offered. The number of employees who attended these educational sessions totalled 18,421 people in BC in the 96 organizations which responded to this question.

Type of Training Offered

Organizations that have offered inclusive community-building training to their staff in the past five years were then asked specifically why certain types of workshops were delivered. The two most common types of training were Respectful, inclusive workplace sessions (69%) and training in Cultural or Intercultural Competency (67%). These were also the two most likely to be mandatory, but in only 15-17% of the organizations. Anti-racism sessions were offered by 60% of the organizations, Diversity Training in 58%, and Human Rights was provided in 53%. Each of these topic areas was mandatory in less than 15% of the cases. Some respondents clarified that the mandatory sessions were for some employee groups, such as front-line workers, and not for others. Aboriginal Awareness training was offered in 44%; it was mandatory only 9% of the time. Employment equity policy sessions were covered in just over 30% of the organizations and about half of these sessions were mandatory.

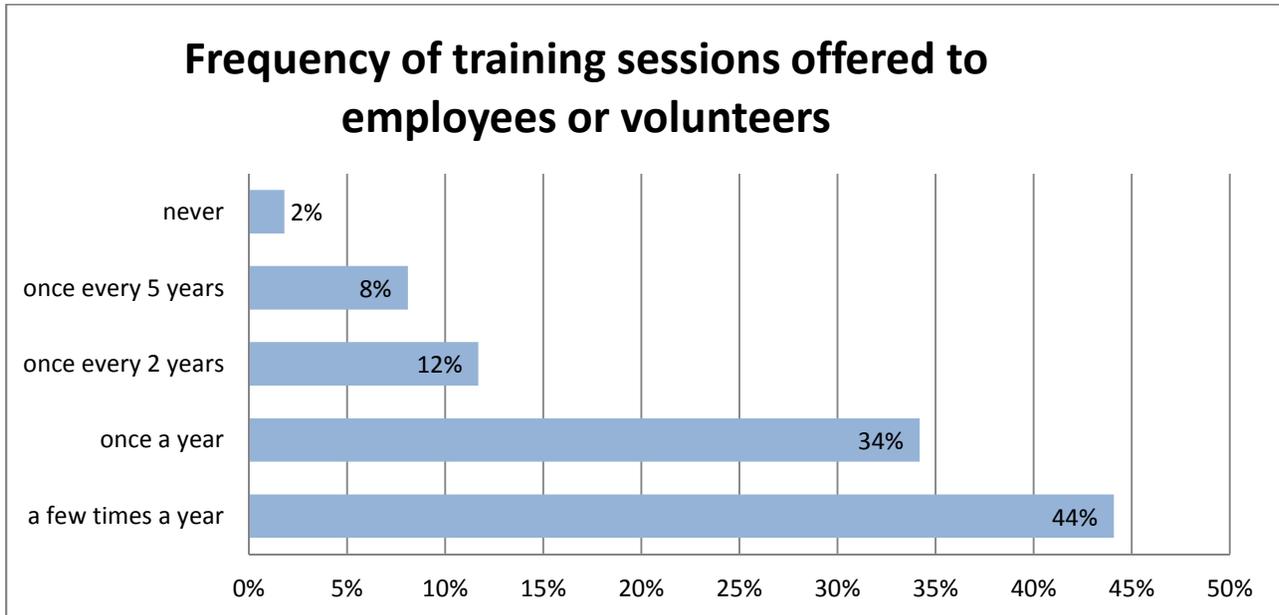


Train-the-trainer sessions, Culture-specific and Specialized sessions for particular sectors were offered 29%, 22% and 21% respectively and very infrequently were these sessions mandatory. International Pre-Departure sessions were very infrequent and never mandatory.

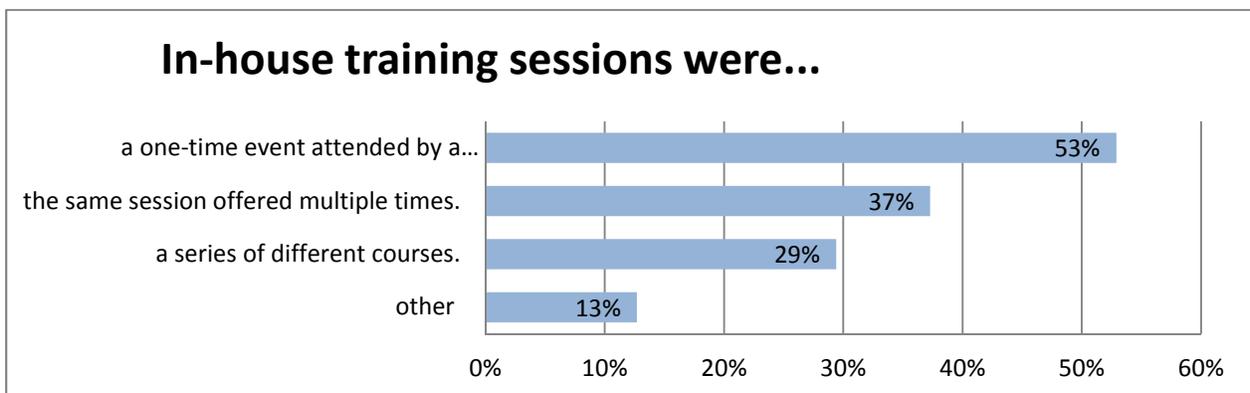
In the “Other” responses, 4 people also highlighted Safe Harbour workshops and a number of respondents mentioned sessions that were specific to particular workplaces and roles, such as health care, counselling and libraries. In addition, people mentioned workshops that focused on particular issues such as anti-homophobia, domestic violence, mental illness, youth with developmental challenges and residential school.

Frequency, Location and Style of Offerings

These sessions were offered on average a few times a year by 44% of the organizations surveyed, and once a year by 34%. Twelve percent of the organizations offered their staff and volunteers training in these topics once every two years and 8% were once every five years. Two percent did not offer these sessions at all.



When considering the question, “How were the sessions offered?”, almost three-quarters (71%) of respondents indicated that workshops were offered internally as one-time events. Forty percent arranged for staff and volunteers to attend training off-site. The numbers total over 100% because some organizations offer internal and external training.

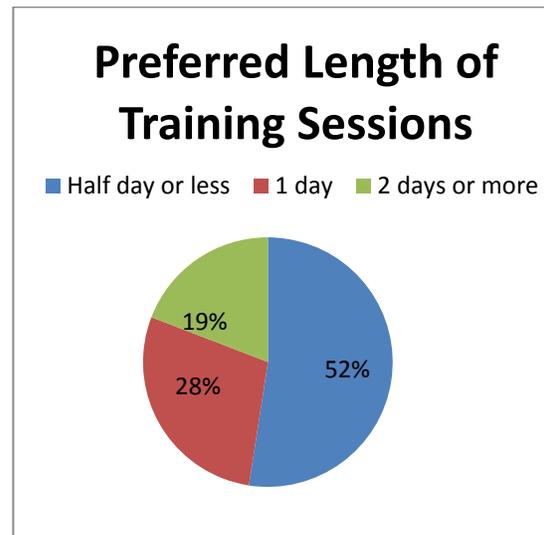
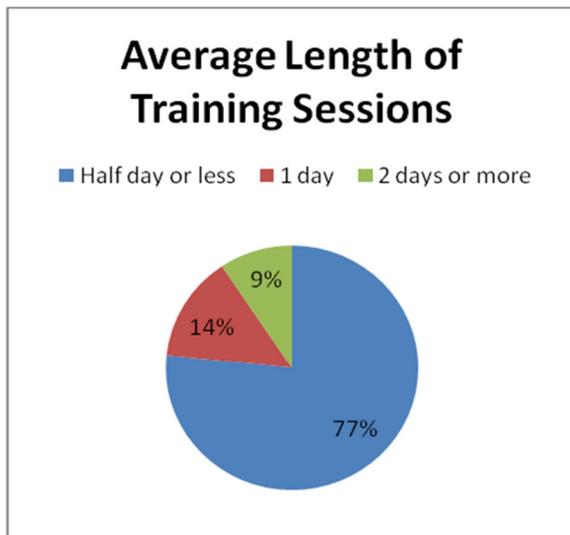


Just over one-third of the time, the same workshop was offered multiple times and 29% of the organizations offered a series of different courses. In the “Other” category, people described one-to-one coaching, online webinars and ongoing discussions embedded frequently in meetings throughout the organization.

Session Length

Seventy-seven percent of the organizations offered training sessions of one half-day or less. About 14% offered one-day sessions and the remaining 10% offered sessions that ranged from 1.5 days to five or more.

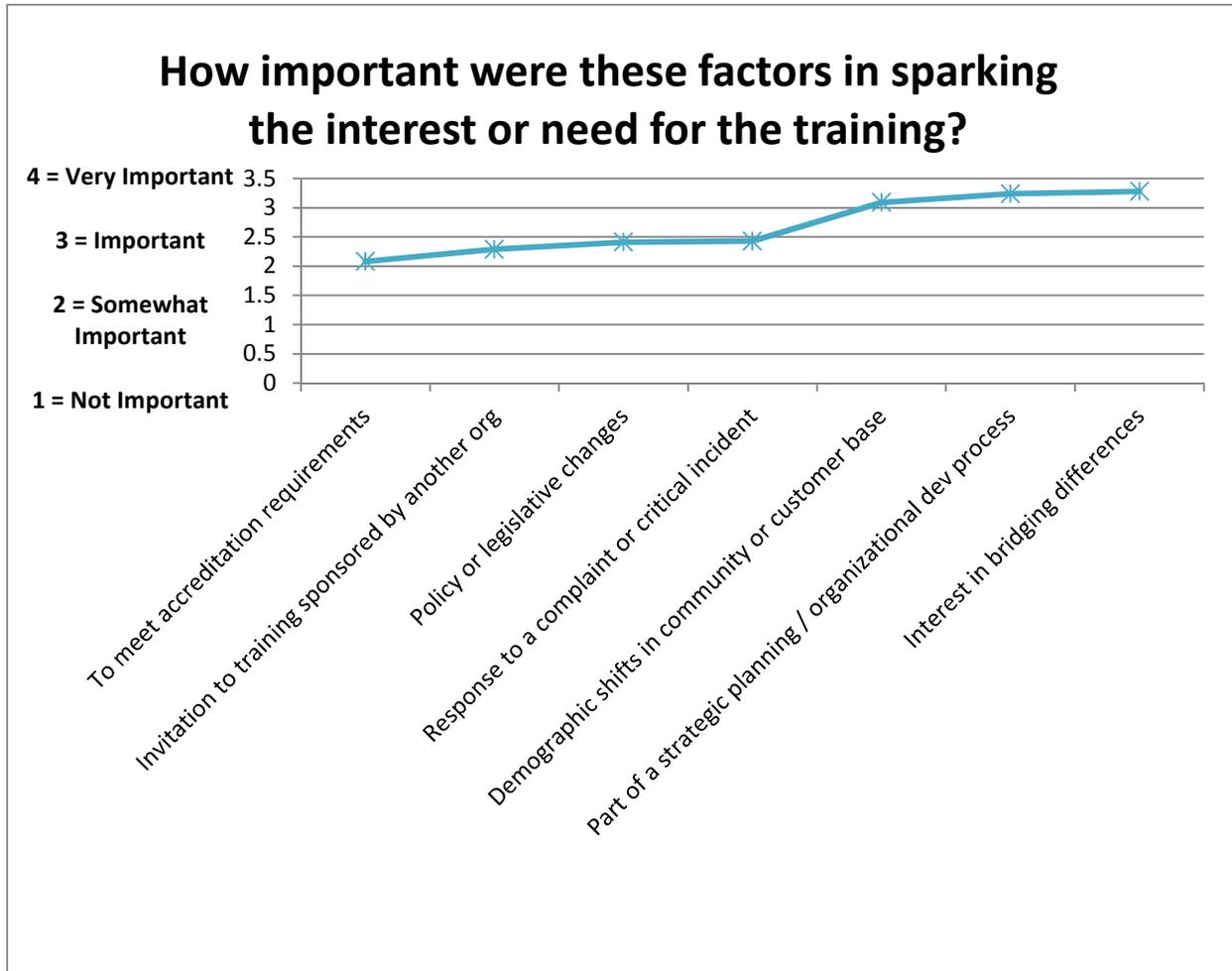
As was noted with the trainer survey, when asked what the preferred length of time would be, assuming that funding and resources were no obstacle, there is clearly a desire for more time.



While on average, 77% of the organizations offer sessions that are a half-day or less, this number reduces to 52% when asked for a preferred length of time. The number of people who wanted at least a day-long session doubled to 29% and those who wanted a two-day or longer training increased to 19%.

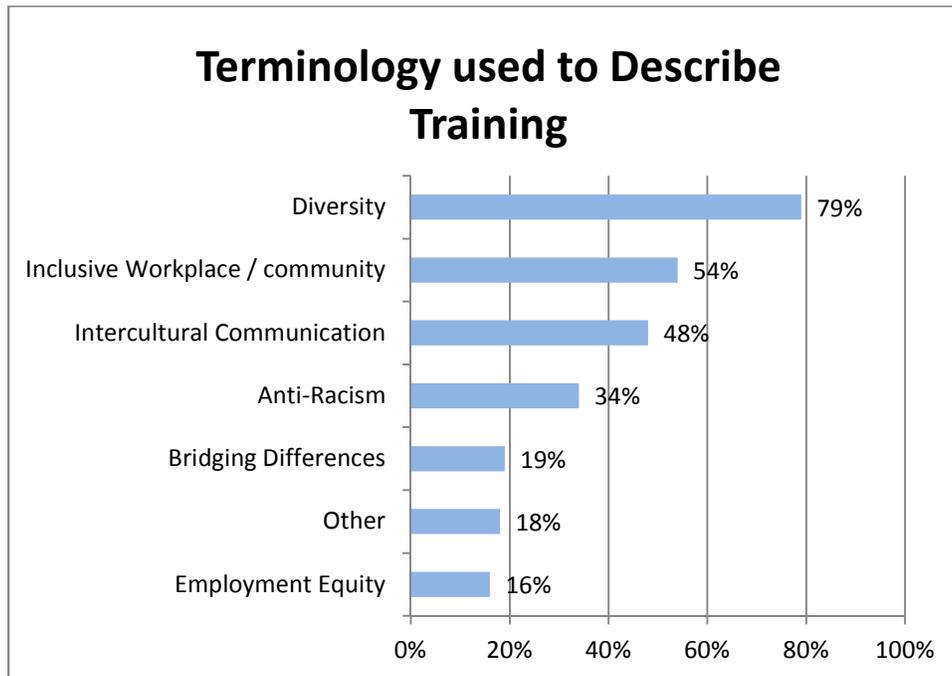
Motivation for Training, Terms Used and Outcomes Achieved

There were a range of important factors that sparked the interest and need for the training. In a ranking from 1 (not important) to 4 (very important), all of the options given were seen to be at least somewhat important.



The most important reasons were to bridge differences, to contribute to a strategic planning process and to respond to demographic shifts in the community. In fewer cases the training was used as a response to a critical incident or because of policy or legislative changes or as an accreditation requirement. In the “Other” category a number of people also added that the motivation was to “improve client services,” “create more effective and purposeful ways of doing our work” and to reach out to “Aboriginal and ethnic communities.”

By far, “Diversity” was the term most commonly used to describe the trainings in the organizations. This was chosen by almost 80% of the organizations. Just over half (54%) of the organizations used “Inclusive Workplace / community” terminology for their sessions, while just under half (48%) used “Intercultural Communication.” “Anti-racism” was used by about one third of the groups and “Bridging Differences” by 19%. “Employment Equity” terminology was used by 16% of the organizations.



The “Other” category brought forth some related as well as some new terms and topic areas, including:

- Anti-bullying
- Anti-oppression
- Cultural Safety
- Cultural Sharing
- Culturally Competent
- Cultural Competency and Awareness
- First Nations Cultural Workshops
- Ghosts of the Past (residential schools)
- Human Rights
- Respectful Workplace
- Social Cohesion
- Social Justice
- Understanding power and privilege

When asked about the importance of a list of possible training outcomes, the organizational representatives chose “Building community relationships and partnerships,” and “Provide better customer care” as most important, with both being chosen by 95% of the respondents in the “Important” or “Very Important” category.

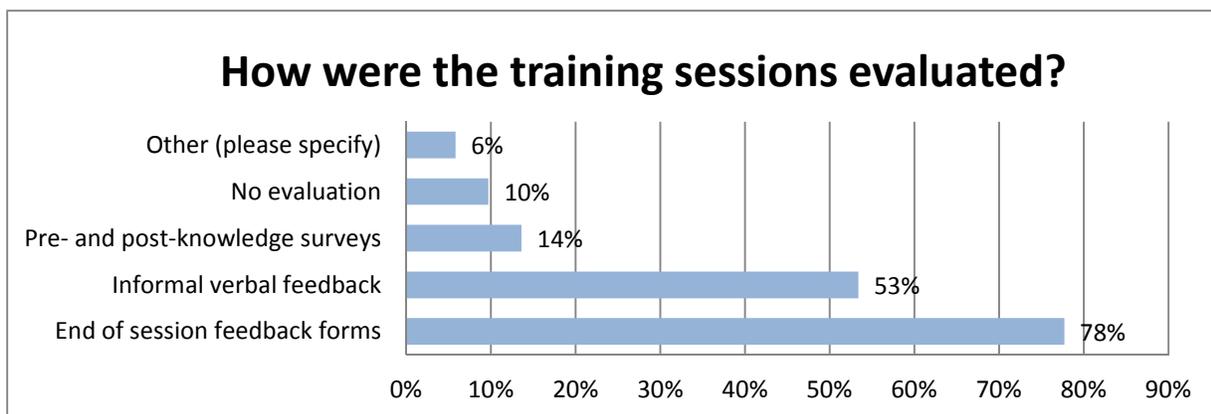
“Improve internal communication, relationships and teamwork” was also key for 89%, while “Addressing racism and discrimination or harassment” and “Outreach to diverse communities to expand customer base” were each selected by 84% of the respondents. “Contribute to organizational culture change” was “important” and “very important” for 79%, and “Fulfill organizational mandate” was chosen by 77%. Of slightly lesser importance were “Train internal trainers to deliver training” and “Fulfill policy requirements.” Both fell more into the “somewhat

important” / “important” categories. The least important training outcome for the organizations surveyed was to “prepare people for overseas assignments.” A full 81% said this was not important at all.

How important are these training outcomes to your organization?	
	1 = Not important
	2 = Somewhat important
	3 = Important
	4 = Very important
Build community relationships and partnerships	3.6
Provide better customer service	3.6
Improve internal communication and teamwork	3.4
Address racism and discrimination or harassment	3.3
Outreach to diverse communities / expand client base	3.3
Contribute to organizational culture change	3.2
Fulfill organizational mandate	3.1
Other	2.7
Train internal trainers to deliver the training	2.5
Fulfill policy requirements	2.4
Preparation for overseas assignments	1.3

Evaluation and Follow-up

The typical approach to program or workshop evaluation was to use end-of-session feedback forms. When asked to select all that apply, 78% of the respondents chose this answer. Informal feedback was used in more than half of the cases. Much less frequent were pre- and post-session knowledge surveys. In only 10% of the instances did people not use any form of evaluation.

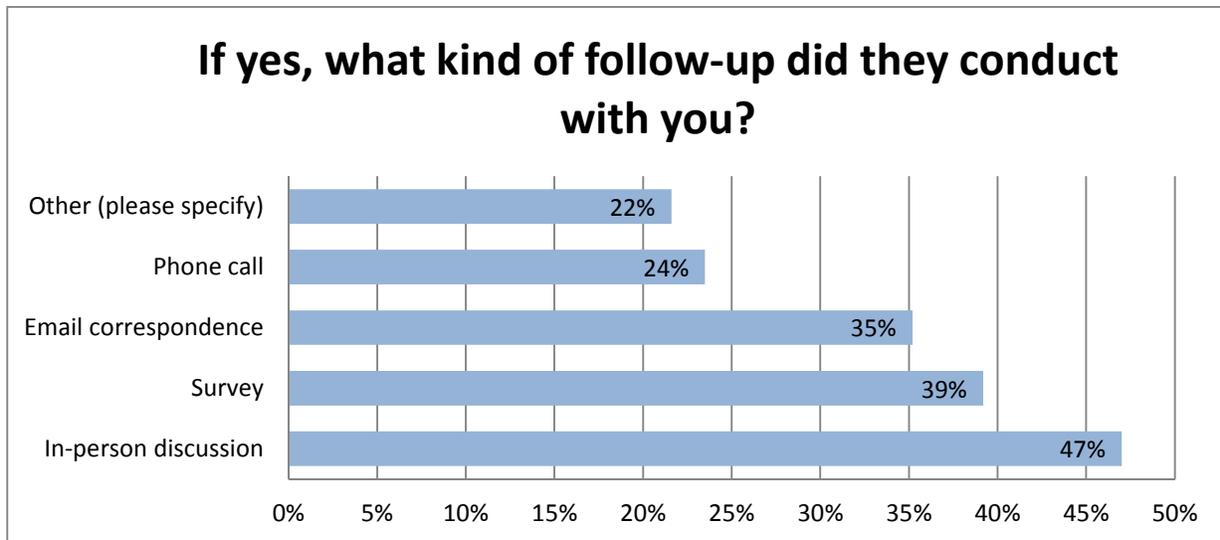


The “Other” responses indicated that organizations also conducted performance-based outcomes reviews, an employment systems review and post-training reviews.

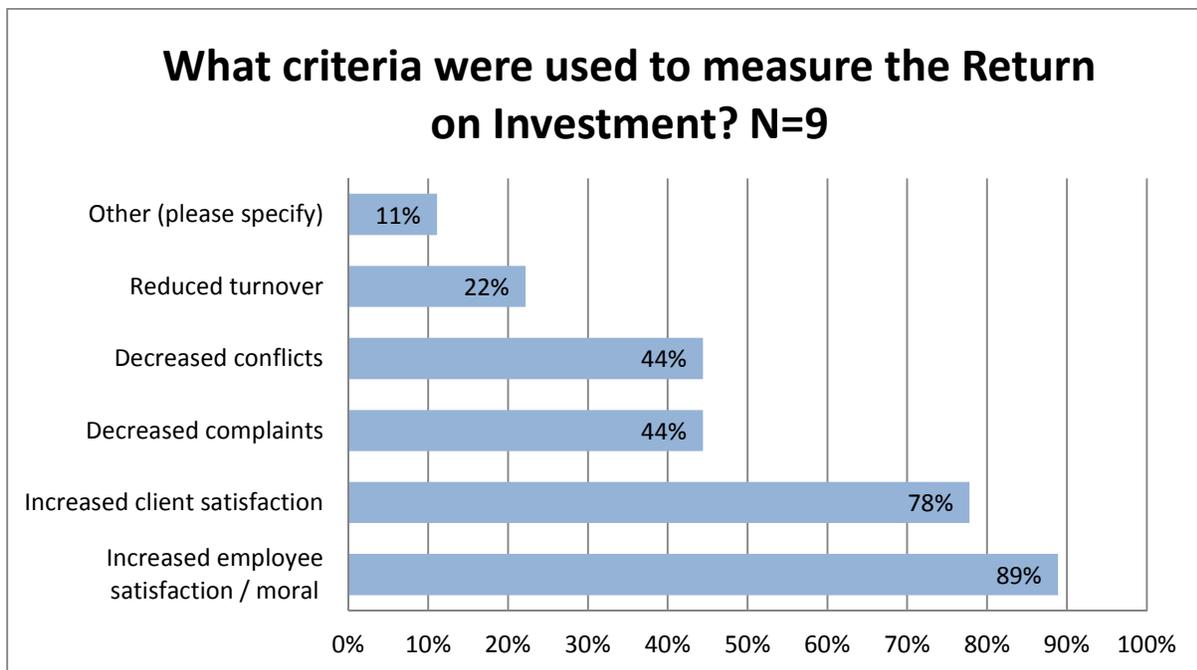
When asked if there was any follow-up from the trainer, well over half of the respondents said there was not. For those who answered yes, the most common type of follow-up was an in-person discussion. This approach was

used in 47% of the instances. Also relatively common were the use of a survey or email correspondence, at 39% and 35% respectively. A quarter of the trainers followed up with a phone call. Respondents were asked to select all that apply; hence the totals exceed 100%.

The “Other” responses indicated confusion with the way the question was framed in that they were asked, “What kind of follow up did they conduct with you?” (Emphasis added). Many of the comments clarified that the follow-up happened with key members of the organization (e.g., diversity development committee, site coordinators, HR department) but not specifically with the organizational representative who completed the survey.



Also related to evaluation were two questions about Return on Investment (ROI). Nine percent of the respondents indicated that their organizations measured ROI for diversity and related trainings. The remaining 91% did not measure ROI.



For the 9% that measured ROI, the criterion used was primarily “increased employee satisfaction and morale.” Almost 90% identified this as a key measure, while 78% percent chose client satisfaction. Other criteria included decreased complaints (44%), decreased conflicts in the workplace (44%), and reduced staff turnover. In the “Other” response, one person added that employee evaluations of the training were used to measure ROI.

The question, “What was the most significant outcome achieved?” garnered 64 responses. Many of the comments highlighted the increased awareness and understanding for working with different communities that emerged after the training:

Heightened awareness of issue and willingness to see other side of situation.

Increasing awareness in the community resulting in diverse populations experiencing a more welcoming environment.

We gained some very good insights into how to make our organization more attractive and welcoming to people of different cultures.

Some articulated a strengthening of the relations internally:

Enhanced commitment from staff [to] the importance of cultural sensitivity towards each other and to clients, as well as skills and techniques for countering subtle racism at the worksite.

Staff was openly able to discuss their perspectives, pre-conceptions and what they learned.

People know the topic is open for discussion and we have a responsibility to welcome and open discussion.

[The training] equipped staff to create a workplace they desired.

An understanding from all staff that we need to have more training and agency policy and best practice standards.

Some added a critical view to this new learning stating that the training ensured they take an “ongoing critical look at what we are doing well and areas where we need to improve.” One added that due to the sessions “most people became a little bit more aware of power and privilege and the various prejudices they may unknowingly hold.”

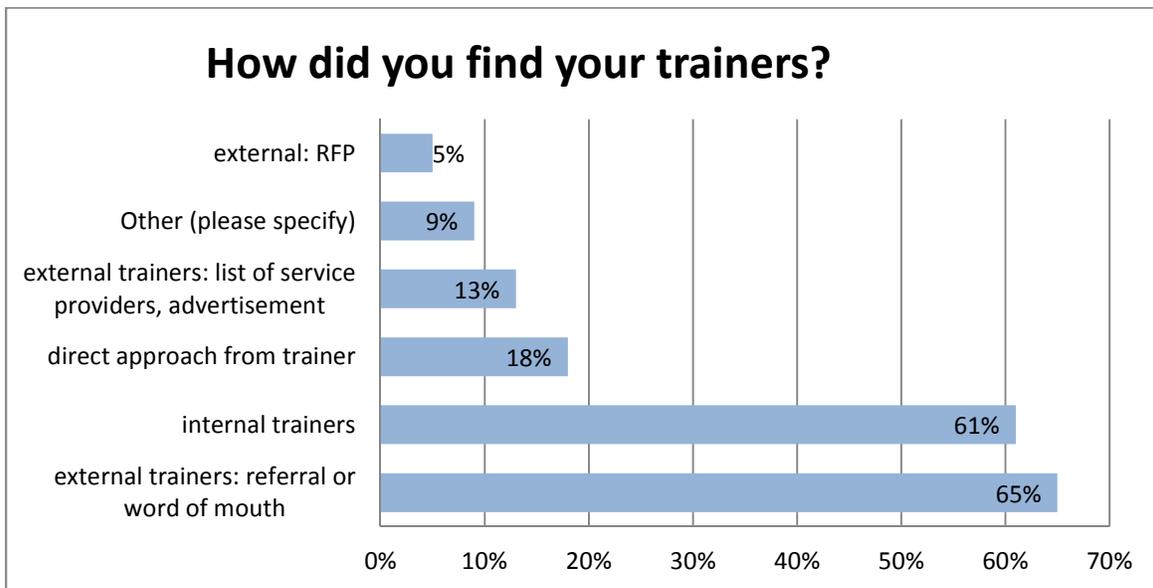
Four people specifically named improvements in knowledge and awareness of Aboriginal issues and one stated their organization finally had a “significant First Nations employee base realized in the past five years.” Others said there was an “increased understanding of First Nations culture,” while another specifically said there was a better “understanding of the impact of residential schools on our client load.”

The Trainers

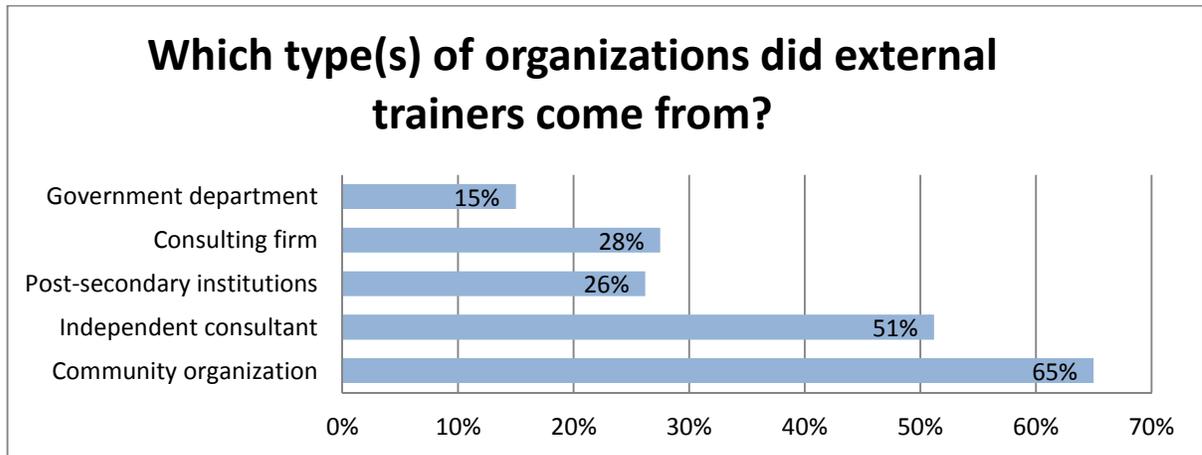
The next section of questions focused on who the trainers were and included how easy or difficult it was to find a trainer, how they were found, what types of organizations they came from and what backgrounds, experience and education they brought.

A five-point scale from “very easy” to “very difficult” indicated that for the bulk of the organizations it was neither easy nor difficult to find trainers. For 42% it was “easy” to “very easy” and for 22% it was “difficult” to “very difficult.”

Respondents were asked to identify the various strategies they use to find trainers. The most common strategy for finding external trainers, in 65% of cases, was through referrals or word of mouth. Internal trainers were used in 61% of the instances. Other approaches included direct contact from a trainer (18%) or using a list of service providers or advertisements for training services. Five percent of the organizations used a Request for Proposals (RFP) to find suitable trainers. In the “Other” category, people mentioned having found trainers through a “train-the-trainers” session or multi-year project. A couple of the “Other” comments indicated that the person who answered the survey did not know how the trainer was found.



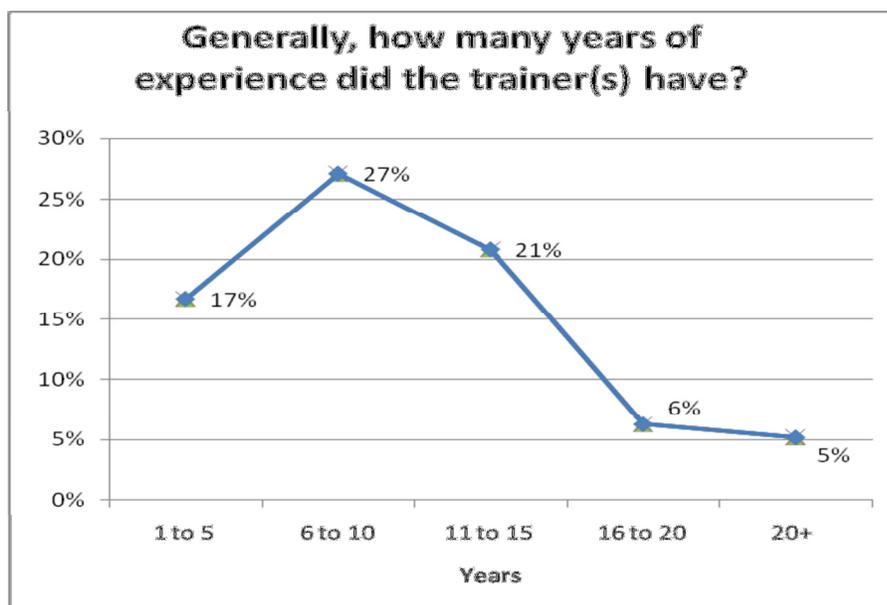
If the trainers were external, the survey respondent was then asked from which type of organization the trainer came.



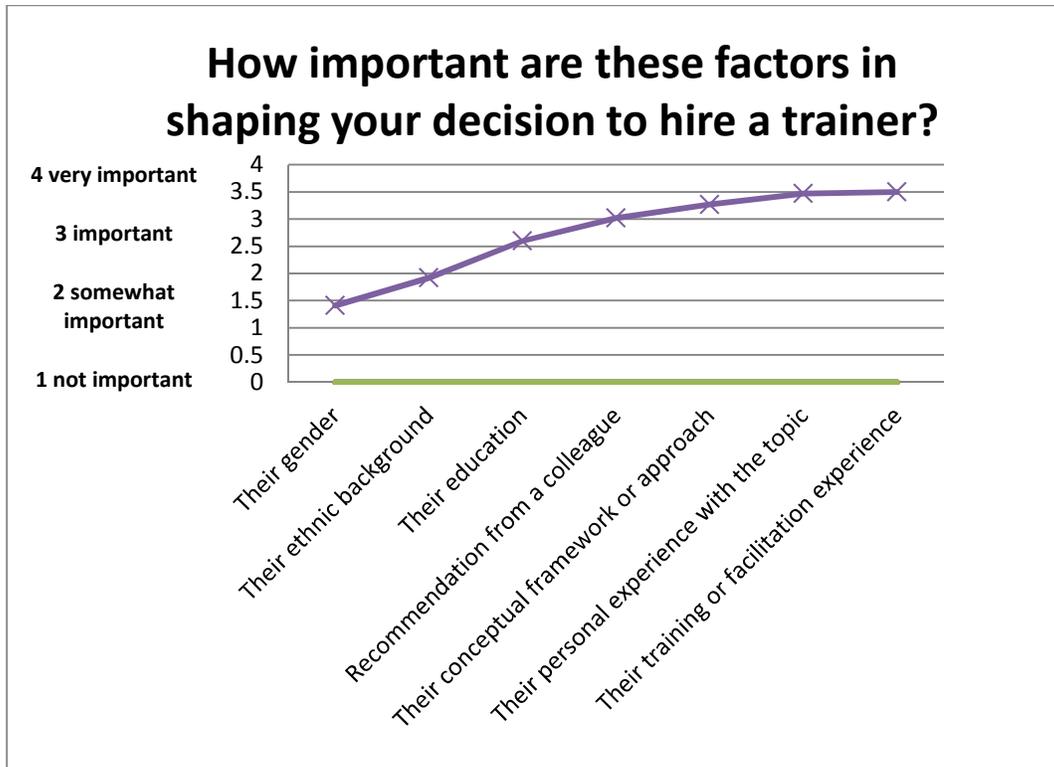
Over 65% were from community organizations; slightly over half were independent consultants. About one quarter were from post-secondary institutions and 28% were from consulting firms. Fifteen percent came from government.

When asked what level of formal education the trainers brought, about 30% of the survey respondents did not know. Those who did know said that 33% of the trainers had master's degrees, 23% had bachelor's degrees, 7% a diploma or certificate and 6% had achieved a doctorate.

The years of experience the trainers brought to their work varied, with the largest cluster of trainers in the six to ten years experience bracket. About 21% had between 11 and 15 years and 17% brought one to five years of experience. The organizations mentioned working with only 11% of trainers who brought more than 16 years of experience to their work. About one quarter of the respondents did not know how many years of experience the trainer brought.

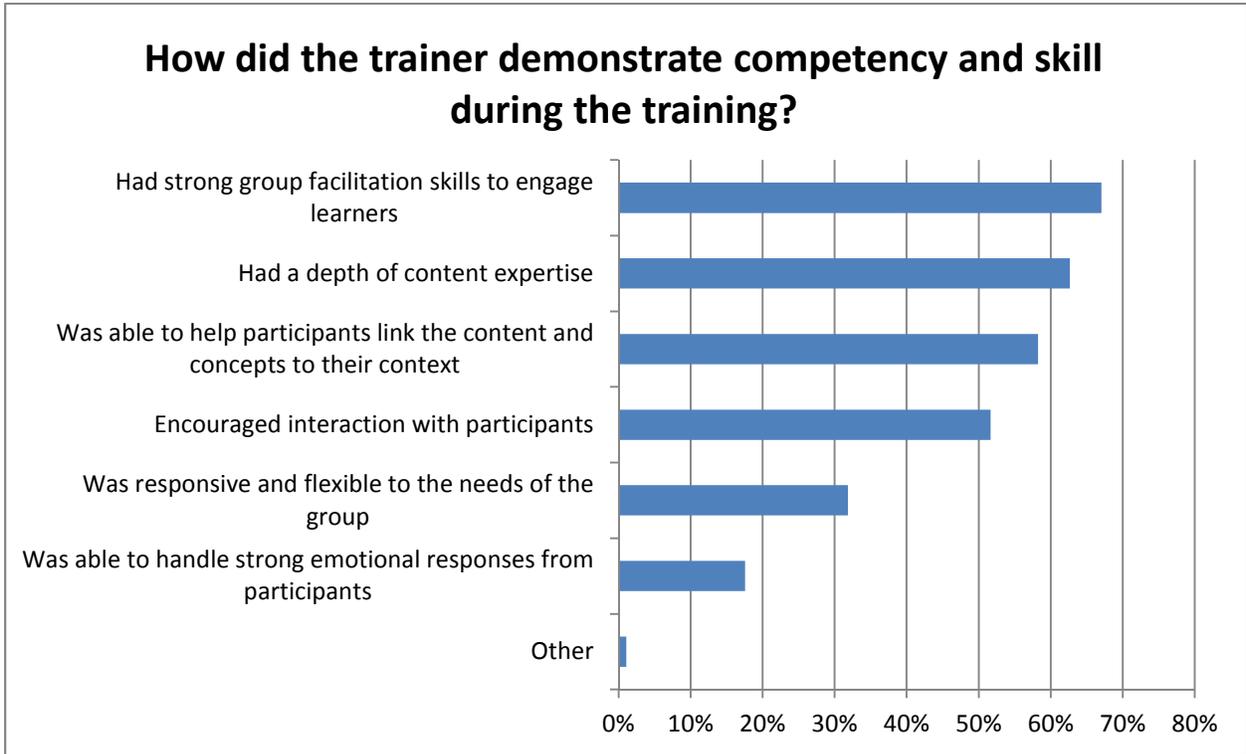


The survey respondents were asked to rank an assortment of factors, from “not important” to “very important,” according to how much it impacted their decisions to hire or not hire a trainer. The most significant factor these organizational representatives considered before hiring was the training and facilitation experience level of the trainer. Their personal experience with the topic was the next most important factor, and the approach or conceptual framework they used was a close third. A recommendation from a colleague was ranked as “important” and the education level of the trainer was between “somewhat important” and “important.” The least important factors were the trainer’s gender and ethnic background. As one person stated, “Ethnicity would only matter if relevant to the topic.”



The open-ended question, “What other trainer qualifications, characteristics or background informed the organization’s decision to hire a trainer?” echoed some of the factors above and added several additional considerations.

The most common comment people made was around the importance of reputation and references. Repeatedly people wrote that “most people we hired were through word of mouth from trusted sources” and that they “had a great track record and reputation.” The survey respondents also commented on the importance of experience in the field. Some specifically added they were looking for experience in their sector (e.g., non-profit or business sector). As one said, “We want people who have a background in business and who have worked in the private sector,” while a few others stipulated that they sought someone who had “engage[d] with the non-profit sector so they would be familiar with our values orientation, also noted if they were personally active in the community in the areas of anti-oppression and anti-racism work.” Some added that they were looking for someone with experience working with a particular group of people, such as immigrants or youth. One added that “it depended on the topic. We sought out people with recognized expertise in their field, which did not always relate to a degree. Our youth often were the best trainers when it came to anti-bullying.”

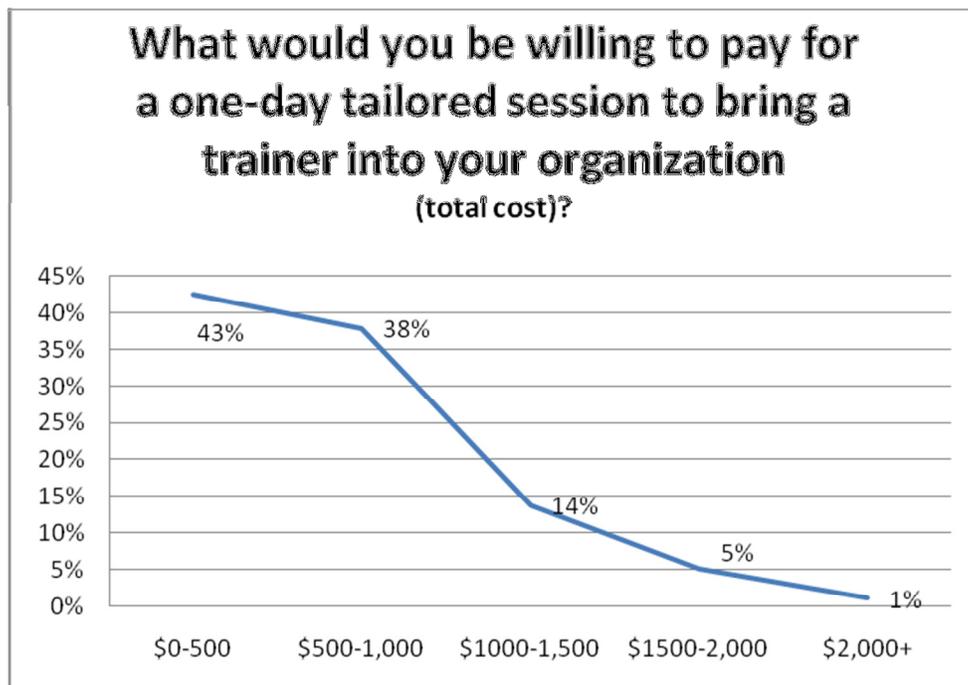


The trainers demonstrated competency in the sessions in a variety of ways. Their group facilitation skills and ability to engage learners was listed most often by the survey respondents. Also important were the trainers’ depth of knowledge and ability to link content and concepts to the specific context of the learners. Over 50% of the respondents also said that the trainers encouraged interaction, yet only one third were seen to be flexible and responsive to the needs of the group. There were very few trainers who were seen to be competent at being able to handle strong emotional responses from the participants.

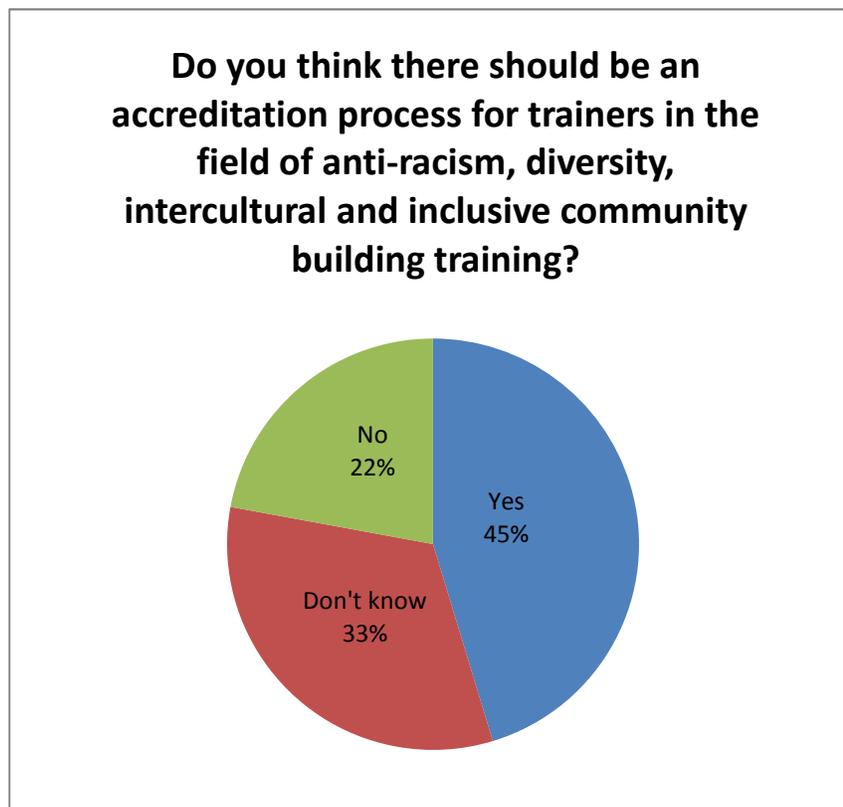
In three-quarters of the cases, the trainings were tailored to the specific needs of the organization. One respondent stated, “People in our company aren't receptive to ‘off-the-shelf’ training. It needs to be tailored, with in-house examples.” In one quarter of the situations, the training was not customized. As one person said, “The trainer provided the program. We had no input.”



When asked what they would be willing to pay for a one-day tailored session to bring one of these trainers into their organization, 43% chose \$0 to \$500. An additional 38% said \$500 to \$1000. Only 14% were willing to pay \$1000 to \$1500. Very few organizations were willing and able to pay over \$1500 for the full costs of a one-day tailored session in diversity, intercultural communication or anti-racism.



Accreditation



As was the case for the trainer survey, the accreditation question raised some passionate voices at both ends of the spectrum. Based on the raw data of how many people said yes, how many said no and how many were unsure, it would seem that organizations are slightly more in favour. However, when the comments are considered, it appears that the lion's share of the "Don't Know" responses highlight problems with accreditation:

Most of what is really essential in this realm doesn't come from books: it comes from life experience and one's capacity to engage with people about these issues in a passionate way.

Too many factors to consider - there are many ways to deliver training, each appropriate to a particular target audience, and much disagreement on framework (e.g., power/privilege, anti-oppression vs. cultural competency, anti-racism vs. diversity.)

I don't necessarily believe that a certificate will ensure a supply of the best trainers - in fact I wonder if such an approach may dilute the value of authentic discipline-specific master teachers.

Many of the "Don't Know" responses suggest caveats and variations on the theme of accreditation. While people agree that "there needs to be some sort of quality assurance," there is concern that accreditation will squeeze out excellent trainers who come from "diverse backgrounds (i.e., mining, international development, community development)" or who cannot afford the cost to become certified:

I think that accreditation could be optional but encouraged. I don't want to set training or financial burdens to trainers but it would be good to encourage continuous learning opportunities from a community of practitioners but keep cost of training to a minimum. Otherwise, through

economic discrimination you can eliminate diversity groups that don't have the financial resources to obtain training requirements. Diversity training then becomes another elitist group of professionals selling their expensive workshops.

While one person has a clear concern about “Who would do this? I can't see any institution that I would trust to do this. After all much of what we do is a critique of the status quo,” two people had variations to suggest:

Perhaps a middle ground would be guidelines to consider when hiring/utilizing trainers.

I think there would be more value in establishing a grant program that organizations can access to hire a specific trainer of their choosing who has expertise that is recognized by their peers and community.

Those squarely in the “No” camp gave reasons similar to those identified by the trainers. The key concern is that accreditation will exclude people and will not necessarily be a true test of who is an effective trainer:

Accreditation would likely eliminate skilled and knowledgeable trainers who come from a variety of backgrounds.

Not if it excludes some of the passionate and knowledgeable, but not necessarily “educated” community voices.

As long as we don't disallow or lose the facilitators who lack accreditation but have the experience, compassion, empathy and have gained the ability to facilitate at a level that is workable for some groups.

BC already has too many credentials - lots of so-called educated people who don't have experience nor skill.

Even if a formal set of established criteria was created, there would still be trainers who go through the accreditation process and still be terrible trainers ... Rating trainers based on their work/evaluations would be a better route.

The “Yes” responses also identify with some of the key themes named by the trainers, in that this is powerful work, with strong emotional content, so it is critical to have highly competent trainers:

This is a broad topic area that can elicit strong emotional, opinionated responses therefore a well trained, well informed and experienced trainer is required.

Very much! See there are many people doing training who may be doing more harm than help – especially when it is needed to move small projects forward – lack of resources usually force this to happen, trainers cost a lot.

One of the strongest proponents of “yes” offered the following perspective:

Much of knowledge of trainers comes from first-hand experience and a baseline of education. There should be a baseline of credentials required and level of experience and group facilitation experience; otherwise presentations become driven by personal experience and personal viewpoints rather than an integrated and objective viewpoint.

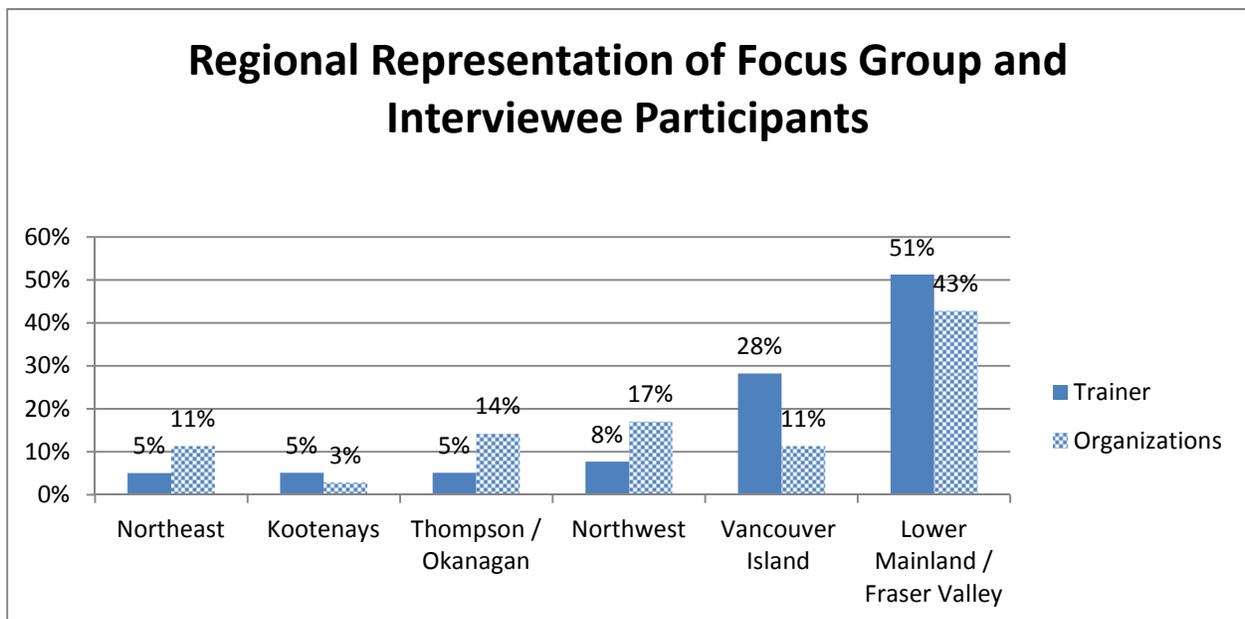
Another person who responded, “Yes,” highlighted that cost is a factor when considering whether or not to require accreditation, saying, “However, without funding, accreditation is of no value to anyone.”

Overall, the feedback from organizational representatives is consistent with that of the trainers: practitioners need to be supported to develop competencies, particularly in the areas of self-awareness, responding to clients’ contexts, managing the emotional intensity of the work, and considering other options to engage in systemic change.

Chapter 4: Focus Group Findings

Seventy-four trainers and organizational representatives participated in eleven focus groups and five individual interviews conducted between September 13 and November 12, 2010. The focus groups were co-facilitated by members of the research team: Karen Rolston, Rhonda Margolis, Indy Bath and Rain Daniels; co-facilitators varied by location, with one facilitator as a constant across all but one of the focus groups.

Four trainer groups, with a total of 32 participants were held in Vancouver, Victoria and Surrey, and by video conference with participants from Cranbrook, Terrace, Williams Lake, and Vancouver. Four organizational focus groups, with a total of 21 participants, were held in Vancouver, Nanaimo and Surrey, and by video conference with participants from Williams Lake, Prince George, Vanderhoof, Cranbrook, Sechelt, Smithers, and Kamloops. Three focus groups, with 16 participants comprising a mix of organizational representatives and trainers, were held in Terrace, Kamloops and Abbotsford. It is relevant to note that while some of the organizational representatives were also trainers, every effort was made to collect and report the findings in separate categories. Five individual interviews were conducted; four of these individuals were Aboriginal³ and one was of Anglo-European background.



The focus group and one-to-one interviewees were from regions throughout the province. Over half of the trainers were from the Lower Mainland and Fraser Valley, and over a quarter (28%) from Vancouver Island. The remaining participants were from the Northwest (8%), Thompson-Okanagan (5%), Kootenays (5%) and the Northeast (3%). The focus group members and interviewees participating as organizational representatives were slightly more balanced, although the largest group (43%) still came from the Lower Mainland. The Northwest and Thompson-Okanagan were 17% and 14% respectively and the Northeast and Vancouver Island both 11%. The smallest representation (3%) was from the Kootenays.

³ As noted in the Introduction, there is no single agreed terminology for describing Aboriginal Peoples. Consistent with generally accepted usage, the terms Indigenous or Aboriginal are used throughout this paper when discussing general concepts. In reporting on the feedback from participants, we have used the terms Indigenous, Aboriginal, Native, and First Nations as presented by the Indigenous participants themselves.

These figures indicate a better representation across the province for focus groups and one-to-one interviews than was the case for the online survey. Fifty-six percent of the focus group organizational representatives were from outside the Lower Mainland / Fraser Valley, compared to only 36% of the organizational survey respondents. Similarly, 49% of the focus group trainers were from outside the Lower Mainland / Fraser Valley compared to only 39% of the online trainer survey respondents.

During the focus groups and interviews, people introduced themselves and provided information about their organizational affiliations or training environment. The types of organizations represented across all the focus groups included: immigrant serving agencies, post-secondary institutions, community and multi-service organizations, municipal governments, policing, school boards, financial sector, and arts organizations.

Trainers included independent consultants and organizational trainers who described themselves as: equity and human rights advisors/educators, mental health counsellors, child and youth specialists, dispute resolution and mediation practitioners, teachers, anti-oppression and social justice trainers, multicultural youth workers, union activists, librarians and service providers in intercultural/multicultural settlement and service organizations, child care services, and downtown east side agencies.

Focus Group Demographics

Participants were asked to complete a demographic survey at the end of the focus groups or by email (Appendices 5 and 6). Questions addressed age, gender, ethnicity, years of doing diversity and related work in organizations or years of experience as a trainer.

Age

Sixty-eight of the 74 participants completed the age question on the demographic data collection form. Of these, 4% were under age 25; 25% were age 25-45; 67% were age 46-65; and 4% were over 65. This data is consistent with the findings of other studies of the intercultural field, showing that most trainers are older than 46 (Berardo & Simons, 2004; Bean, 2006). Such findings have resulted in a call to action to support emerging practitioners.

Gender

Seventy-three of the participants self-identified their gender: 85% were women and 15% were men. These results are higher for women than those in the Berardo and Simons study of interculturalists (2004) in which 66% of respondents were women. The representation of women in the study falls within the range of statistics of women in related fields of study in Canada. A recent report (Statistics Canada, 2006) showed that women comprise 92.4% of enrolled students in education/counselling services; 70.1% in other social sciences/services; and 66% in humanities.

Ethnicity

Based on self-reports from 66 participants, 59% were from European ethnicity, including Russian, Polish, Jewish, French, Scottish, Irish, English, Swedish, Dutch and Italian; 12% described Indigenous backgrounds, including Métis, Cree, Snuneynuxw and Mi'kmaq; 14% were of South Asian descent; 5% were of African ancestry; 5% were of Asian origin; and 5% of other backgrounds, including Ismaili, Mexican and Latin American.

Number of Years Engaged in Diversity and Related Work

Thirty-nine trainers responded to this question. Of these, 15% had more than 25 years of experience; 23% had 16-25 years; 41% had 6-15 years; and 21% had less than five years of experience.

Twenty-two organizational representatives responded to this question. Of these, the majority have been engaged in diversity and related work for less than five years: 27% for more than 25 years; 14% for 16-25 years; 23% for 6-15 years; and 36% for less than five years.

Additionally, in the mixed organizational and trainer groups, five people responded. Of these, three people had 8-10 years of experience; one had 15-20 years; and one had 35 years.

Focus Group Questions

Each focus group was two hours in length and was divided into two sections. Part 1 of the focus groups addressed two questions, framed to suit organizations or trainers, depending on the make-up of the group, related to the key challenges of diversity training.

Trainer questions were:

- 1 a) What are the three key challenges you experience as a trainer doing diversity and related training?
- 1 b) What are the variables impacting each challenge?

Organizational questions were:

- 1 a) What are the three key challenges you experience in implementing diversity-related training in your organization?
- 1 b) What are the variables impacting each challenge?

The data was captured through a modified affinity mapping process that involved posting individual ideas on flip charts, clustering the ideas into themes, and engaging in dialogue to explore participant perspectives and experiences. The responses to questions 1a and 1b are integrated below in Part 1: Challenges experienced by organizations and trainers.

In Part 2 of the focus group, participants were invited to explore recommendations to address challenges. Trainer questions were:

- 2 a) What do you need as a diversity trainer to support or enhance your work?
- 2 b) What does the field of diversity and related training need?

Organizational questions were:

- 2 a) What do you need as an organization to support or enhance training related to diversity issues in your organization?
- 2 b) What does the field of diversity and related training need?

The responses to questions 2a and 2b were recorded on flip charts as participants brainstormed ideas. The data is synthesized below in Part 2: Organizational and trainer needs.

Part 1: Challenges Experienced by Organizations and Trainers

The collective experiences of organizational representatives and trainers are summarized in the following section, providing evidence of the challenges experienced in providing anti-racism, diversity and intercultural training throughout BC. The findings are summarized in six organizational themes, six trainer themes, and five Indigenous themes. The themes reflect the experience and insights of the research participants; text shown in quotation marks indicates direct quotations from focus group participants. Overarching themes are analyzed and discussed in Chapter 5.

The six organizational themes are:

1. senior leadership commitment
2. purpose of training
3. sustainability
4. availability of skilled trainers
5. First Nations history, and
6. perception, power, and dialogue.

Trainer themes are:

1. defining the field
2. purpose of training
3. organizational valuing of the work
4. building trainer capacity
5. trainer identity, and
6. courageous conversations.

Indigenous themes are:

1. more leadership at senior management levels
2. terminology
3. resistance and backlash
4. lack of fundamental awareness of white privilege, and
5. creating a safe environment.

The Indigenous themes were gathered from individual interviews with four Aboriginal participants. It is important to note that while several of the Indigenous themes have characteristics in common with other themes, the research team made the decision to present the Indigenous interview findings separately due to the specific nature of the socio-political history which overlays the experience of Aboriginal trainers in BC. It is also relevant to note that another four Aboriginal individuals participated in the focus groups and their voices contributed to several of the focus group discussions.

Similar and distinct themes across all focus groups and interviews are summarized here:

Organizational challenges	Trainer challenges	Indigenous challenges
Senior leadership commitment		More leadership at senior management levels
	Defining the field	Terminology
Purpose of the training	Purpose of the training	Resistance and backlash
Sustainability	Organizational valuing of the work	
Availability of skilled trainers	Building trainer capacity	
First Nations history	Trainer identity	Lack of fundamental awareness of white privilege
Perception, power and dialogue	Courageous conversations	Creating a safe environment

Emergent Themes – Organizational Challenges

Senior leadership commitment

The vital importance of senior leadership commitment was emphasized by organizational representatives, who raised the question of “rhetoric versus reality.” Focus group participants underlined the need for endorsement from the top, starting with including diversity in mission and values statements.

Participants noted that while individuals are committed to diversity, it is rarely the primary focus of their work, and diversity initiatives end up being addressed “off the side of the desk.” Priorities shift from one area to another and do not land anywhere. This makes creating, coordinating, and managing partnerships a challenge. Further, participants observed that there are competing priorities for budgets; social justice is not on the top of the list; and training is often the first area of the budget to be cut. One consequence of reductions in travel budgets is that people have to pay their own way for training. Respondents felt that this sends the message that diversity training is not important.

“We have won an award, met equity measures, but so what? If it’s not seen as a need, it’s not prioritized.”

Participants expressed a concern that “it is not good enough to send one person to training.” On a related note, participants commented that open sessions often seem to draw the “converted,” not the people who need it most. The purpose of diversity training is often misunderstood and “people may feel accused that they aren’t sensitive if requested to go to training.” Participants suggested organizational leaders need to present training as a benefit model, rather than a deficit. In addition, the whole community could benefit if leaders of organizations, schools, and agencies asked, “What could we do as a community together?”

Participants highlighted that for diversity and inclusion to be sustainable, senior leaders need to be seen to be actively participating and supporting employees to attend training. As one participant noted, “We have won an award, met equity measures, but so what? If it’s not seen as a need, it’s not prioritized.”

Purpose of training

Participants drew attention to the array of reasons why diversity and related training might be offered in organizations and suggested that organizations and funders need to explore what training is needed for which groups. Participants offered several examples to illustrate this point.

First, different organizations and communities have different needs. For example, intra-organizational or intra-community training may be required to bridge differences within an apparently homogeneous population, such as the Francophone community. Participants pointed out that White Francophones and African Francophones have differences in economic power, which may result in tensions within the community. The training needed in this case may be different from training designed to bridge differences between newcomers and established residents, or between Aboriginal and non-Aboriginal communities, or training designed to support immigrants in navigating the tensions between their own and Judeo-Christian values.

“There is a risk of forgetting people outside the Lower Mainland when discussing diversity issues.”

In a second and related observation, participants identified the need to recognize and respond to the different demographics between Northern and Southern BC. They pointed out that there is a risk of forgetting people outside the Lower Mainland when discussing diversity issues; that greater attention needs to be paid to issues in communities throughout BC; and that communities should have a say in the type of training needed in their communities. A key question posed by one participant, that captures the essence of this theme, is, “Who is asking the questions that drive what training is happening?”

Sustainability

Participants pointed out that short-term funding – having to propose something “new and different each year” – can be limiting, and can result in a lack of sustainability. Participants noted that funding challenges make it difficult to adequately staff for diversity and anti-racism initiatives, to maintain momentum on an ongoing basis, and to ensure continuity of process. This is particularly challenging for participants outside the Lower Mainland. Without dedicated resources in an organization it is difficult to implement ideas, a concern captured in the statement: “After the workshop, then what? What happens next?”

Availability of skilled trainers

This theme was particularly evident in the video conference with participants from interior and northern BC. Participants noted several challenges accessing skilled people to deliver training: trainers have left the community – some move on because the work is not appropriately funded; outside people don’t understand the rural context and do not have the trust of local participants; and there is a lack of consistent competencies among trainers, which can sometimes result in more harm than good from the training.

“Trainers can’t just parachute into a community”

“Who the trainer is matters.”

Participants observed that some trainers are better than others in certain contexts; for example, a trainer might not relate to grass-roots community workers but could be effective with a university group. They stated that it is difficult for trainers to be effective without an understanding of the strategic goals of the community, the community plan, and the concerns in the community.

For example, while Lower Mainland trainers are seen as focusing on diversity training, northern communities might have other issues, such as educating the community to welcome and interact with newcomers who “look different from themselves.” Two statements capture the key elements of this theme: “Trainers can’t just parachute into a community” and “Who the trainer is matters.”

First Nations history

During the videoconference with organizational interviewees from interior and northern BC, there was a discussion of the need for a general understanding of First Nations history. Participants suggested a number of areas for attention by funders and organizations in the implementation of training.

Key ideas for consideration were:

- Aboriginal issues are different and distinct from diversity/multiculturalism, and training should be separate;
- Anyone with First Nations blood has a connection to the land, so it is important to recognize the territory;
- At the same time, Indigenization of universities, especially in northern BC, needs to go beyond acknowledging the territory – education means being informed and truly understanding First Nations people.

Participants noted that First Nations are not all the same and that diversity within Aboriginal communities needs to be acknowledged. They also pointed out that people of European descent are delivering education and there needs to be a broader effort to engage First Nations educators in schools and workplaces to create change. The latter point contrasts with one observation that, “When the message is carried by non-Indigenous people it can be heard better than an Indigenous person.” The discussion of trainer identity is a recurring theme with Indigenous and non-Indigenous trainers, as can be seen in the theme of “trainer identity” summarized under trainer challenges, below.

Lastly, participants said they hear a hunger in communities for deeper knowledge of First Nations. They suggested that while workplaces may embrace diversity in employment, there is more support needed for cross-cultural bridging. As one participant said, “There is economic bridging but not cross-cultural – the social context is needed.”

Perception, power, and dialogue

This theme stood out as a consistent thread associated with the experience of learners during training sessions. Focus group participants pointed to the challenge of creating opportunities for meaningful dialogue. They noted that often people are “afraid to say the wrong thing so they avoid saying anything”; they don’t want to admit biases; they have a fear of being politically incorrect, which inhibits conversation; and they avoid paying attention to power as an underlying issue. There was an expressed need to engage people in both diversity and anti-racism training to deal with denial and myths.

“People are still talking about a mythical mainstream but the mainstream is diverse.”

As one individual described it, training needs to “hook people into something they are connected to” – they need to see why diversity and anti-racism are issues for everyone. Participants stressed that individuals need to learn that diversity “is not just about ‘them’, it’s about me.” The perception of workshop attendees that “multiculturalism is not about me,” or “we know about this group already,” sets up the potential for stereotyping and judgment. Sometimes there is resistance from community stakeholders who may want part of the message

but not all aspects of inclusion; for example, they may be open to talking about ethnicity but not sexual orientation. One participant said, “People are still talking about a mythical mainstream but the mainstream is diverse.” Participants noted that training materials need to reflect the changing understanding of the concept of diversity and that trainers need to stay up-to-date, including developing skills to engage participants in dialogue.

“It isn’t just training, it’s touching the heart of the person.”

Further, participants suggested that training should deal with values, beliefs, and attitudes, not just information. Participants promoted the idea that training needs to move away from old concepts such as “tolerance” and move toward concepts of “understanding, cultural intelligence, and inclusion.” They proposed that diversity and inclusion need to be part of a culture shift so that it becomes “part of our thinking – our consciousness – versus a project.” In the words of one participant, “It isn’t just training, it’s touching the heart of the person.”

Emergent Themes – Trainer Challenges

Defining the field

Trainers made the point that trainers, funders, and organizations need to increase understanding about the field before setting standards; trainers and decision-makers need to fully understand what is meant by “diversity.” Trainers noted that the “lingo of diversity” is not commonly interpreted across the field and is not universally understood by potential participants. Several individuals described their work as providing practical training about inclusive and welcoming communities “without the jargon.”

Across all focus groups, trainers acknowledged the “diversity of diversity issues” and recognized that there are tensions in the field around the purpose of training. For example, a focus on specific groups, e.g., women, Aboriginal people, immigrants, etc. “gets us further away from seeing diversity in individuals.” At the same time, trainers expressed concern that “lumping together” groups minimizes the opportunity to address specific issues experienced by certain groups. They made the point that diversity educators come from diverse backgrounds and need to remain diverse in how they work with diversity issues. Linked to these ideological tensions are the practical realities of the types of training that are funded, the nature of trainer knowledge and skill, and the appropriateness of trainers speaking about or for groups of which they are not members.

One participant characterized trainer isolation as both “ideological and geographical.” A number of ideas were identified for addressing the tensions and promoting a sense of community in the field, including nurturing relationships with other trainers, speakers, and community members who can bring specialized knowledge; opportunities for trainers to exchange knowledge with each other; and resources to allow “enough time to make training dialogues meaningful and moving.” These recommendations illuminate the idea that “[h]aving a non-competitive community that helps us grow is important.”

Purpose of training

... the recurring dilemma that there is not enough funding, time, or organizational support for building relationships or maintaining the momentum

Closely related to discussions about the nature of the field were questions about the purpose of training. During the focus groups a consistent thread emerged about doing the emotional work needed to “create a real shift

where people realize that racism exists” and supporting participants in how to act on this recognition. Coupled with this was the recurring dilemma that there is not enough funding, time, or organizational support for building relationships or maintaining the momentum of “change seeded in participants.”

Participants suggested that trainers need to examine, “What is the end result we want to achieve? Different trainers may have different ideas of what the result is.”

Phrases such as social justice, political action, social change and activist approach were all used to describe the nature of work to which focus group participants aspire. The issue of “naming and claiming racism and classism in Canada” was particularly evident in one focus group populated with trainers who self-identified as racial justice, anti-oppression, and activist trainers. In this focus group, trainers emphasized the intersectionality of race, gender, and class and suggested that “diversity is sanitized,” i.e., diversity training does not address power, privilege, and denial.

Simultaneously, participants presented the challenge of how to convey the “messaging” about workshops; for example, without proper set up and structural support, workshops cannot be described as having white power/privilege content. This led to conversations about how contracts are defined and awarded, how initial requests for training match the content actually needed in the organization, and what the rationale is for offering training – is it about numbers only (e.g., employment equity targets) or is it to make a business case, or is it for other reasons entirely?

“What is the trajectory for change?”

Overall, this theme could be summarized as one in which trainers discussed the social and political actions associated with the work of diversity and anti-racism trainers, as captured in the participant question, “What is the trajectory for change?”

Organizational valuing of the work

Echoing the feedback from organizational representatives, trainers noted an array of barriers to diversity training, including: lack of genuine commitment at the top, lack of recognition of need for diversity training, competing budget priorities, and lack of staff buy-in. People sent to training may not see the need for it and may be reluctant to participate. Those in positions of power may not have the awareness and knowledge themselves, and may not want to get involved in this “messy work.”

“It is not a question of bringing diversity into alignment with the pre-existing environment, but the environment shifting.”

In addition, trainers highlighted that there is a challenge in having diversity training as stand-alone training versus incorporated and integrated into all organizational training. There is a perception in organizations that once they have done a workshop, they have “done their bit,” while trainers see workshops as a “starting point, not an end point” and observed that “transformation cannot be completed in 2-3 hours.”

From the trainer perspective, it would be ideal for all training to have a diversity lens so that attitude shift is happening across the board. Typically, when training is voluntary, only supporters attend the training and those who attend workshops generally do not have organizational power to facilitate broader organizational change. As one trainer noted, “It is not a question of bringing diversity into alignment with the pre-existing environment, but the environment shifting.”

“Social location is critical in the discourse of diversity.”

As well as exploring the experience of non-white trainers, participants raised questions about social location and what it means to have white trainers doing anti-racism and social justice work. One quotation in particular encapsulates the conversation related to identity: “Social location is critical in the discourse of diversity.”

Building trainer capacity

Trainers are keen to develop their skills. They expressed the need for more honest and “connective” spaces of reflection among peers doing justice work. They would like to see more resource allocation for collaboration, professional development, mentoring/supervision, and networks for trainers. Trainers focused on the need to build alliances and solidarity, not focus on “my cause is more worthy than yours.”

Participants cited reasons for creating trainer networks as including building the capacity of trainers to deal with difficult issues, burnout, and isolation; making space for new trainers (because often the work is given to the same one or two people); ongoing participatory action research; and keeping skills relevant and current. Congruent with observations from organizational participants, trainers noted that support is especially needed in small communities where there is a small pool of trainers. Consequently, there is concern that people from the Lower Mainland go to rural areas or the north “to tell communities what they need” and “may make assumptions regarding available resources.” There was an expressed need to have more trainers available with small community experience and trainers who understand the rural and northern context.

In terms of specific areas for skill development, trainers cited: better techniques to engage learners with a variety of knowledge and experience; enhancing experiential learning; and defusing difficult situations. Participants expressed a strong preference to build a network of diverse trainers rather than creating a government accreditation process. They pointed out that there is a paradox around the notion of setting fixed standards and valuing the diversity of trainer experiences, backgrounds and approaches. These issues are echoed in the trainer survey results.

Trainer identity

This theme was highlighted by non-white trainers who grapple with how they are perceived in their role as trainers, how they are valued by participants, and who has status as a trainer. One participant shared that “as an immigrant-background facilitator, many times participants might have some assumptions based on the way I look.” Trainers have experienced these assumptions being expressed, primarily by white participants, in the form of stereotypes about immigrants and questioning what kind of information the trainers could possibly bring to them. Another participant noted, “After 20 years, I still hear people ask “Where are you from...[as a result] I feel isolated.”

“How do you push against [the existing power structure] when you’re implicated by it?”

Identities and perceptions impact the power expressed by the trainer and by participants in the room. One white trainer posed the question, “How do you push against [the existing power structure] when you’re implicated by it?” Another described the feeling of “carrying the load alone,” especially when workshop participants “feel privileged to make discriminatory statements.” While such an event may present an opportunity for deeper exploration, it requires trainer skill, confidence, and emotional safety to lead the conversation. Focus group participants described the work as “emotional,” “hard stuff,” and “the toughest work to facilitate.”

Trainers emphasized that support – in the form of trainer development, co-facilitation, and a shared community of trainers – is needed to build up confidence to handle the tough work, to learn how to “take the hot comment and explore it,” and to respectfully push back on different perspectives.

Courageous conversations

This theme derived from challenges identified by trainers “when training gets hijacked or derailed, when the training space feels so safe, people feel they can say anything” (e.g., racist or homophobic comments). In these instances, when workshop participants “drop a bomb,” the long-term impact on trainers and other participants can be devastating.

One approach that can help, providing funding is available, is working with a co-facilitator who can monitor what is happening in the group and support the lead facilitator. As one person noted, “For my own safety emotionally and for the best learning environment for participants, having a co-facilitator can make it a richer experience.”

Trainers said that they need more techniques to defuse situations and minimize the damage that arises when someone in the group makes a racist comment. It can be a “fabulous opportunity to explore what is going on,” provided that trainers have the skills to be able to deal with “stuff that goes sideways.” Trainers identified the need to develop skills to encourage people to explore, to promote courageous conversations, to facilitate dialogue, and to intervene effectively.

Trainers are committed to engaging people in meaningful dialogue – “We want to create safe training environments where people are prepared to take risks.”

Specific areas for attention included: how do trainers deal with the experience of participants “stuck in white guilt”; encourage participation from the most marginalized; and address the denial and uncomfortable feelings of some participants. Trainers are committed to engaging people in meaningful dialogue – “We want to create safe training environments where people are prepared to take risks.”

Emergent Themes – Indigenous challenges (from individual interviews)

More leadership at senior management levels

Interviewees highlighted that actions related to Aboriginal issues need to be part of the strategic plan and in the educational plan. In the words of one participant, “I want there to be changes that are not dependent on the Aboriginal person or the person of colour being there, so there needs to be policy.”

Aboriginal employees can become “burned out in institutions if the weight of the change is on the Aboriginal person – it is mentally, physically and spiritually exhausting.”

Participants felt that the responsibility and accountability needs to be shared by managers showing that they are meeting established objectives. Aboriginal employees can become “burned out in institutions if the weight of the change is on the Aboriginal person – it is mentally, physically and spiritually exhausting.” Allies from non-Indigenous backgrounds can have an impact by supporting substantive changes at the policy level.

Trainers noted that there are agencies that are doing well; they are hiring more First Nations people. At the same time, there are still cases where there is little acceptance of First Nations ways, even when there is a high Aboriginal clientele.

Terminology

Interviewees suggested that the term “diversity training” needs to be unpacked; there are cultural Aboriginal issues, ableism, ageism, gay and lesbian, and multiculturalism. The first national wave of attention came as a result of the multiculturalism act; as a result, the word diversity tends to be connected to minorities and people of colour.

Participants noted that the complexities of terminology can be understood in the following way: There is a disconnect between the 80s and 90s usage of the term and the way the term is understood by others who are in academic or artistic spaces, in which “diversity” extends to include gender, ableism, and ageism. There are those who bring cultural awareness into diversity training, and those with a focus on social justice. Each of these approaches has different goals, objectives, and histories.

One person said, “There isn’t a template of what to do; it can’t be cookie cutter,” and went on to point out that with certain topics, such as sexual harassment, there are standard questions that are asked (because the issue is addressed by human rights legislation), but with diversity there is a lack of a model for how to move forward. Organizations and trainers need to consider what language is used, what it means to different people, and how to engage senior leaders in strategic planning.

Resistance and backlash

Trainers identified a number of areas of resistance. The first of these is related to Indigenous knowledge, and includes:

- Some non-Indigenous participants don’t want to accept First Nations knowledge as valuable or educational – such knowledge is not seen as legitimate;
- Some non-Native participants are not open to new/different concepts and resist the conversations, perhaps because they feel responsible and guilty (“shame and blame”);
- Some participants don’t see the importance of practicing in a cultural way (listening, being humble, respectful) and they resist it all the way through the training; “If you aren’t brought up with those teachings (and coming out of four years of university of linear thinking), some people are really up front that it is hard to flip to this other way”;
- Backlash from participants related to such topics as “culturally specific social work practices” coupled with admonitions from non-Indigenous participants to “get over it” with regard to respecting traditions in Aboriginal communities (in the child welfare context).

A second area of resistance is congruent with the theme of “trainer identity” discussed earlier. The interviewees experienced resistance related to being “too Indian.” As one person shared, “I present as a darker skinned Aboriginal person with a lot of traditional knowledge, they have cancelled out on my degrees because I am too Indian, my degrees end up not mattering – so sometimes I will choose to dress more conservative, wearing more traditional things starts the backlash.” Another said, “It depends on who my audience is, sometimes I have self-disclosed, sometimes I haven’t ... I can look very Caucasian or not.”

A third example of resistance was directed toward a requirement to take Aboriginal courses at the post-secondary level, for example in social work programs. Participants provided the example that some white students argued that this is reverse racism and should be an elective. The trainers’ response is that in BC, with the highest caseloads

of Aboriginal people, training (with competency testing) needs to be mandated and even Aboriginal social workers need testing because some may not have learned their history.

Lack of fundamental awareness about white privilege

Consistent with the feedback from other focus group participants, interviewees pointed to inaction at the senior management level, perhaps because leaders do not have a clear map of what to look for. One interviewee reflected on hearing insensitive comments from leadership and an historical acceptance of knowledge deficit, saying, “People have been able to function without having to think about these things for a long time.”

Another interviewee highlighted the denial or minimization of the discrimination experienced by Aboriginals, saying, “They don’t see the differences, the racism, the racial profiling, they don’t realize that people are judged on their colour.” On a related note, one participant observed, “As soon as we mention the ‘white’ society, the ‘dominant’ society, they have struggles with this, they take it personally. When we say, ‘it wasn’t you,’ their defences go down.”

“Even before conceptualizing indigenization, people need a ‘white privilege 101’; it is like using a keyboard before the computer.”

One interviewee suggested that people in organizations need to move from a romanticized version of Aboriginals to considering the advantage that white people have in their day-to-day lives. The interviewee affirmed that there is a great opportunity to move education forward, whatever label is used, to keep the community safer; this comes back to “tool number one”: awareness of the invisible backpack of privileges of skin colour. “Even before conceptualizing indigenization, people need a ‘white privilege 101’; it is like using a keyboard before the computer.”

Creating safe environments

There is a consequence that real issues are avoided when little time is allocated to training for cultural competence (e.g., one day out of two months of training) or by limiting training to a field trip – a meal and a circle with the First Nations. One participant characterized this as “just an introduction to your fear.” Another said that what people need is tools “for when the rubber hits the road, when things break down.”

Trainers described challenges arising from mixed white and Native participant groups. Experiences include emotionally laden racist remarks, non-Indigenous students coming into the training saying “we don’t need to know this,” and silence throughout the training by Native and non-Native participants. The training dynamic is amplified when all Aboriginals sit on one side of the room, and all non-Natives on the other side.

Strategies for addressing these issues include co-training with one Aboriginal person and one non-Aboriginal person, trying to create a safe environment so that there are no judgments or repercussions, and openly addressing issues that arise. These approaches are similar to ones addressed in the earlier trainer theme, “courageous conversations.” For example, one individual shared:

It is not about text book learning for us, stories and conversations, for a lot of Non-Natives this isn’t their style; from there we get backlash so in a training, we stop and talk about this, constantly adjust the room...sometimes we have to forego the agenda, what are we sacrificing to manage the emotions?

Part 2: Organizational and Trainer Needs

During the focus groups and individual interviews, organizational representatives and trainers were invited to identify what they needed in order to enhance their organizational diversity training and their work as trainers. They were also asked to identify the needs of the field as a whole.

As the conversations unfolded, all participants - whether trainers or organizational representatives – identified needs for organizations and trainers. The findings, therefore, are not separated by focus group participants, but are synthesized under the headings, “organizational needs” and “trainer needs”.

Organizational Needs

The key needs are: increased senior leadership commitment, expanded definition of diversity, customized training programs and a process for hiring trainers.

Increased senior leadership commitment

First and foremost, participants want to see senior leaders demonstrate the commitment “to fully embrace diversity” and to act as “champions for the cause” by incorporating diversity into the organization’s strategic plan. Policy development needs to be inclusive. One participant noted, “They develop a policy, then realize ‘we didn’t address First Nations,’ it [inclusion] happens after with a little clause ... sometimes we are tokenized.”

To truly address diversity issues, organizational leaders need to consider training as one step in a larger organizational change process.

With regard to attention to Aboriginal issues, participants observed that the Aboriginal population continues to grow and that one way of achieving “buy-in” for training is to focus on economic development. Participants acknowledged that funding “at the federal level is complicated... money is not being given to the provinces, and they lack training themselves [higher up the managerial ladder].”

Overall, participants suggested that “[d]ecision-makers need to value training” and need to demonstrate this by providing increased budgets and by promoting the message that there is a business case for diversity and that diversity can be enriching, not “just that it’s a good thing to do,” or “to look good,” but to “make change.”

Moreover, participants recommended that organizations need “institutionalized initiatives that don’t stop and start,” including bringing a diversity lens to all organizational training. One starting place for this could be a “curriculum review using a diversity, multicultural lens.” To truly address diversity issues, organizational leaders need to consider training as one step in a larger organizational change process.

Expanded definition of diversity

“It’s not so much about diversity, but about inclusivity.”

Participants highlighted the need to expand the definition of diversity, to “go beyond the culture-specific,” and acknowledge the diversity in the social context. “We need to get beyond ‘food and festivals,’ we get stuck on ethnicity a lot – what about people with disabilities, mental illness? It’s not so much about diversity, but about inclusivity.”

Participants noted that there is “a rub between government funder requirements and the vision an organization has.” Participants posed the question, “What is the government’s understanding of diversity?” They observed that the provincial government funds programs related to racism and multiculturalism; other aspects of diversity, such as gender and sexual diversity, are not included and need to be acknowledged in diversity training.

On the other hand, some participants raised concern about “watering down” the issues by focusing on “diversity” versus “anti-racism” training. Participants recommended that racism and denial need to be addressed and that the knowledge of front line staff should be increased by both “recognizing racism and celebrating diversity.”

Customized training programs

Participants suggested that thoughtful consideration ought to be given to the type of training offered and “what is relevant” for an employee group, instead of simply sending people to general “diversity training.” There needs to be “a connection between the top and the front line” so that leaders understand employee requirements. Tools may include a “readiness assessment” to support the development of proactive training, rather than only providing reactive training subsequent to an incident (although there are times when such training is appropriate and necessary).

Alternatives to standard classroom training should be considered. For example, organizations could “go into the community and bring them into the conversation – e.g., Adaptation Café in which immigrant and local communities have the opportunity to share their backgrounds and experiences.” On a similar note, organizations could consider “alternate ideas for community building, such as an international community garden.”

Process for hiring trainers

Focus group participants noted that decision makers need a process to assist them in hiring trainers. While participants pointed out that organizations need to hire “different kinds of trainers with ‘lived experience’, e.g., gay, lesbian, women, people with disabilities, and people from diverse ethnic backgrounds,” they also noted that “just because someone belongs to “x group” does not necessarily mean they are more effective.”

Participants proposed that checking expertise is a complicated process....Employers need assistance to determine who will bring the appropriate expertise to work with certain issues.

Participants proposed that checking expertise is a complicated process. Trainers need an array of knowledge and skills including: knowledge of the topic and ability to engage people; a well developed “tool box” to bring out learners’ experiences and to understand learners’ realities; flexibility to draw on a range of activities including video clips and role plays to encourage compassion; knowledge of curriculum development; and understanding of community change processes. Employers need assistance to determine who will bring the most appropriate expertise to work with certain issues.

Participants recommended that it would be useful to provide a data base for employers, which could include diversity content, resources, and a pool or database of trainers experienced in a wide range of topics. Small business entrepreneurs, especially, need quick access to resources and information.

Trainer needs

The key needs are: diversity educator/trainer network, access to resources, and defining the field.

Diversity educator/trainer network

Trainers affirmed the need to ensure that trainers are competent and that they “do no harm in the field.” They raised questions such as:

- How do you learn to be a good facilitator?
- What should your experiential base be if you haven’t experienced the issue, e.g., a wealthy trainer facilitating a workshop on poverty?
- How do trainers develop confidence?
- How do we avoid “knowledge dumping,” hear stories, use the knowledge in the room, and facilitate conversations of inclusivity?
- How do others handle difficult situations?
- Have we done enough [qualitative and quantitative research] to articulate the benefit [of our work], to demonstrate that there are positive societal and personal impacts?

Trainers emphasized the need for “networks and communities of practice” to support competency development, sharing of “good practices” (not “best practices,” which values one way over another), and exchange of knowledge. Trainers want the field to be represented by competent, skilled people, “not just people who have jumped through the hoops.”

“Certification? Yes, people need to be really skilled, yet requiring a specific degree – in the mind only, not in the heart – further marginalizes [those who are already marginalized].”

They cautioned that competency is not necessarily an outcome of requiring credentials. Trainers expressed that the field needs structure but that it “doesn’t need credentialism,” which “locks people out.” As one individual stated, “Certification? Yes, people need to be really skilled, yet requiring a specific degree – in the mind only, not in the heart – further marginalizes [those who are already marginalized].” What will serve the field is “a stronger network, expanded opportunities for practice, opportunities for mentoring, [and opportunities] to do the work together.” The field needs “consistent, synergizing, community development plans [located] in a centralized place in BC for standardizing training [and making] more efficient use of funds.” Participants noted that it is “hard for volunteers to shoulder this.”

Methods suggested for addressing the goals of competency development, sharing, and support included: networking, professional development workshops, anti-racism training for trainers, conferences, mentorship, and supervision (e.g., as in the counselling field). In the words of one trainer, “The work requires places where solidarity can be fostered, i.e., immigrant communities and indigenous communities, men and women.” Participants noted that EmbraceBC had funded a “Capacity Building for Diversity Trainers” project which has now ended, and examples of other opportunities are “few and far between.”

Networking was seen as an opportunity to consult on topics of interest, share tools, sharpen skills, update knowledge on current research, and cross-fertilize across intersections such as anti-homophobia, anti-racism, and classism. Gatherings could serve as “learning exchanges” for participants and could include sharing expertise and

success stories, debriefing traumatic training incidents, trying out experiential activities, and bringing in “big name” guest speakers.

Technology could be used to increase access for people throughout the province. One participant suggested a model that would allow trainers to educate one another; for example, someone could bring forward an issue or problem to an online forum and receive a response online from a peer panel.

Northern communities proposed the possibility of identifying two or three issues and “pooling our resources” to bring in a facilitator once a year to “assist in avoiding isolation.” Such meetings could involve broadening the network to bring more people to the table, for example, RCMP, school superintendents, service agencies and organizations. As one person said, “What would it look like if facilitators could be in conversation with someone in big corporate environments?”

Anti-racism training for trainers was of particular interest. As one person said:

Anti-racist training for the trainers, that would be phenomenal, covering [racist] remarks, getting people to speak up, how do you encourage people to be excited to learn about people’s culture and not being afraid to ask and to do it with humility and respect?

Participants cited examples of funding received by Literacy Outreach Coordinators and Organizing Against Racism and Hate (OARH) for meetings and gatherings, and suggested that similar funding could be available for diversity, intercultural and anti-racism trainers. Such funding could support a trainer community of practice for networking, conferences and professional development workshops.

Access to resources

Trainers identified the need for access to tools and resources to support the development of their training methods. They cited, for example, the ART model⁴ and the Cultural Safety model⁵, inquiring, “Are service providers aware of the existence of the cultural safety model?” Participants reflected on the need for greater access to a variety of models or guides to support such activities as welcoming people into organizations, fostering community change, and cross-cultural communication. Due to intellectual property law and copyright issues, material may not be readily available without a cost and organizations may not want resources or information released. Currently, resources are produced and not widely shared.

Trainers noted that tools are expensive, and faced with time and funding constraints, they need to find ways to “not reinvent things,” and to “re-use models, books and resources.” They would like to see a means for sharing tools, for collaboration, and for giving credit to authors / developers. EmbraceBC provides a number of resources on its website.⁶ The Central Vancouver Island Multicultural Society is also making an effort to address some of these concerns through its website, diversityteam.org.⁷ Reports and resources have been developed by various

⁴ The Anti-racism Response Training (ART) model was developed by Dr. Ishu Ishiyama of UBC to address skills for intervening in response to racist remarks and discriminatory situations.

⁵ “Cultural safety involves the recognition that we are all bearers of culture and we need to be aware of challenging unequal power relations at the individual, family, community, and societal level” ...and goes beyond cultural awareness (acknowledgement of difference), cultural sensitivity (respecting difference), and cultural competence (skills, knowledge, and attitudes). <http://web2.uvcs.uvic.ca/courses/csafety/mod3/>

⁶ Resources can be found at www.embracebc.ca

⁷ This site was developed to “encourage broad community engagement in creating a welcoming and inclusive community” (www.diversityteam.org).

agencies, ministries, and school boards. Trainers felt they would benefit from a centrally accessible location for these resources, together with funding to purchase and/or share tools unavailable in the public domain.⁸

Defining the field

“The field of diversity is too diverse.” “The field of diversity is not diverse enough.” These two quotations capture a paradox in how the field is perceived and experienced by trainers. In terms of being “too diverse,” participants indicated that it is “hard to focus on racism because there are a lot of other ‘isms’ that come up.” The complexity of the field became apparent as trainers questioned, “Where does diversity lie?” Education, sexual orientation, class, gender, etc. – defining the field then becomes very broad. The issues were succinctly summarized in the question, “Are we a sector?”

Trainers suggested a need to define what diversity is, and observed that “diversity” is perhaps a more appropriate descriptor than “multiculturalism” because “diversity is an overarching concept with many layers, not just ethnicity.” Others suggested that the work cannot be identified by one word or phrase, and that the issue is complicated by the question, “What does the general population understand?” As one participant queried, “What does ‘multicultural society’ mean? We don’t know, but it is held as the standard.”

“Diversity already exists; we need to move to inclusion and equity.”

One idea about shifting the language was summarized in this way, “Diversity already exists; we need to move to inclusion and equity.” Connected to the discussion of terminology was the notion that trainers need to “use language that works” for particular groups, e.g., “diversity” or “anti-oppression.” Linked to this was the suggestion that trainers need to develop systemized approaches to doing training needs assessments to determine what training is appropriate and how to “name it.”

Pertaining to “not diverse enough,” concern was expressed that there is not enough diversity in the trainers doing the work. In the words of one participant, “The strongest community of people doing the work would be a diversity of backgrounds and experience including socio-economic diversity.” Associated with this statement were comments about the importance that trainers working with Northern and smaller communities “have respect for local knowledge.” Participants in northern communities emphasized the need for support and development of trainers with “small community experience and knowledge” and recommended that support be available for trainers to travel between communities.

Overall there was the hope that “trainers have comfort with the full range of diversity” and present themselves in a transparent way, being clear where “they are coming from” and articulating their “own beliefs and positionality.” The expansion of diversity among trainers could be supported by “building capacity for those who have the lived experience [but are not experienced trainers].”

⁸ A review of training manuals, modules and materials from Canada, the United States, the UK, the European Union, and Australia is available in the report, *Anti-Racism & Diversity Trainers: Core Competencies and Leading Training Practices. A Literature and Scoping Review.* www.embracebc.ca.

Chapter 5: Discussion

The primary objectives of this research were to explore the accessibility of anti-racism trainers, training and trainer development in BC; to examine the language used to describe the work; and to develop an understanding of the competencies and skills of effective diversity and anti-racism trainers in order to recommend strategies for trainer development in BC.

These issues were explored through surveys, focus groups and individual interviews of trainers and organizational representatives throughout BC. In the process, participants uncovered the larger questions, “What is the nature of the work?” and “What will it take to move the work forward?” In considering questions of accessibility, language, and skills, participants drew attention to the deeper issues of social change and sustainability, and identified competencies and infrastructure necessary to support trainer development and systemic change.

The following discussion synthesizes the data from all sources. Five themes capture the major findings of the research: systemic change, nature of the work, sustainability, trainer competencies, and a plan to develop the field. Findings from the literature review on leading practices, conducted as part of this research project, are consistent with the research findings and are integrated into the discussion of each theme.

Systemic Change

It became apparent through the organizational and trainer feedback that it is critical to embed the work structurally in order to have an impact. Organizational representatives and trainers consistently made a case for systemic change through mission and values statements, policy development, engagement of senior leaders, and organizational responses that go beyond training. It seems that the work is situated primarily in training because it is tangible, concrete, and easier to implement than structural change. It is no small accomplishment that over 18,000 employees have participated in diversity, anti-racism and related training in the past five years. However, such training is short-term, often done “off the side of the desk,” and not interwoven into the fabric of the organization.

“Unless training is positioned within the strategic context of the organization, it will be difficult to establish its credibility or measure its results.”

In a recent study of cross-cultural training in Australia, Bean (2006) points out, “Unless training is positioned within the strategic context of the organization, it will be difficult to establish its credibility or measure its results” (p. 79). In their review of the literature, Parker-Toulson and Harrison (2010) found linking training to organizational development is a leading practice. Drawing from the document “Diversity management: Expert identified leading practices and agency examples,” Parker-Toulson and Harrison (p. 45) share the following list of components designed to achieve cultural competence in organizations:

- 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.
- 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.
- Diversity training – organizational efforts to inform and educate management and staff about diversity’s benefits to the organization.

...while properly resourced training is a significant element of diversity work, it is only one piece of the contribution to organizational and community change

The literature review authors noted that “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...training is only one item of a much more broad-based organizational agenda” (Parker-Toulson & Harrison p. 45). These findings are consistent with the views of the participants in the current study, that while properly resourced training is a significant element of diversity work, it is only one piece of the contribution to organizational and community change. As Deane and Striker proclaim, “We stand at the gates of incredible opportunity. It will be up to enlightened leaders and capable change agents whether these gates are opened and the positive benefits of diversity and culture are seized” (2000, p. 35).

Nature of the Work

The language used to describe the work is worthy of note. Research participants grapple with questions of how the work is conceptualized, named, and communicated, and what organizations and communities are trying to achieve. Trainers describe their work as organizational and social change, social justice and community building, yet typically the terms used to describe the work for potential clients are “intercultural communication,” “diversity,” and “respectful /inclusive workplace.”

“We have been socialized...not to be comfortable with conversations about differences, so we have not yet developed the competencies to talk about an issue such as racism.”

Organizations most frequently use the term “diversity” to describe the training offered to employees, at the same time, citing “addressing racism and discrimination or harassment” and “contributing to organizational culture change” among their top five reasons for providing training. In the report, “New Frontiers for Diversity,” the following quotation from a director of diversity for a large American company captures the dilemma: “We have

been socialized...not to be comfortable with conversations about differences, so we have not yet developed the competencies to talk about an issue such as racism” (Chandler, cited in Deane & Striker, 2000, p. 9).

In the same report, the authors cite diversity pioneer Roosevelt Thomas’ words of caution about focusing on language rather than concepts:

Sometimes people say we need to get another word [diversity] so that we can get around the baggage; in my view that’s the worst thing that could happen,” he says. Thomas calls this a semantic game that we can never win. The better strategy he says is to establish conceptual clarity so that people can work through the concepts and shave away the baggage (Deane & Striker, p. 19).

Similarly, a Canadian study on anti-racism training found:

It is obvious that the language used to describe the different types of approaches to training is not without political implications. Some trainers in the focus groups who described themselves as involved in diversity training, listened as other participants worried that the use of the word diversity was a way of avoiding the issues; a way of “diverting people from what the real agenda should be, i.e., anti-racism” ...On a conciliatory note, participants suggested that the “key thing is to get results”...to use language that the audience is comfortable with at first, and then move them to be able to use and understand the more challenging terms (Race Relations Training in Canada, 2000, p. 35).

These observations are congruent with the findings of the literature review, in which the authors concluded:

Diversity is a fraught term, replete with pros and cons....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, quoted in Parker-Toulson & Harrison, 2010, p. 48).

Trainers and organizational representatives in the current study echoed the findings of other studies, as they examined the multiple ways in which the work may be described. They emphasized the importance of engaging in conversations to explore what type of training would best support organizational goals and vision, to determine how to frame and communicate the training, and to develop plans to integrate training within the larger organizational strategic diversity plan.

Sustainability

Encompassed in the notion of sustainability are the issues of funding, accessibility of trainers, and trainer development. Consistently, trainers and organizations expressed that longer-term and continuous funding is the path to sustainable diversity and anti-racism work. This would allow for content design to meet certain contexts, particularly in northern and smaller communities. As noted in the literature review:

Whether the goal is to create a more inclusive workplace, expand on 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 most effective anti-racism and diversity trainers are always able to clearly contextualize the training within the trainees’ day-to-day workplace (Parker-Toulson & Harrison, 2010, p. 29).

Parker-Toulson and Harrison suggested that training in-house trainers might be a way to address the need for awareness of organizational culture. However, specific guidelines must be implemented for the success of such a practice. They cite recommendations from Stringer and Taylor (2007) that, at a minimum, organizations take into account such factors as length of employment in the organization, existing respect from co-workers and management, demonstrated appreciation and support for diversity, willingness to work on their own time to learn about diversity and prepare training plans, prior experience as speakers or trainers, experience in cross-cultural settings, and teams of in-house trainers to support group and individual development (p. 29).

In addition, Parker-Toulson and Harrison found that professional mentorship and ongoing professional development are “important elements of skill development” (p. 29). This is consistent with the recommendation of the participants in this study, who articulated an intense interest in such opportunities, and recommended that funding be made available to support ongoing development.

Budget constraints impede the ability to offer longer, more in-depth training or systemic organizational work. When asked what they would be willing to pay for training, most organizations responded with the amount of \$0 - \$500 for a one-day session customized to their geographic location and context - an amount that is unrealistic to cover trainer fees and travel costs for trainers and/or participants. Berardo found, for example, that the average “rate charged a client directly per day of work” by those who do intercultural work was \$1844.00 USD (2007, p. 15). Organizations and trainers highlighted the lack of trainers in northern and small communities and identified the need to develop local trainers.

Research participants recommended increased funding for both trainer development and long-term diversity and anti-racism initiatives. A similar finding was discussed in the 2000 report on race relations training in Canada, in which it was “recommended that the Canadian Race Relations Foundation play a significant role in providing support and professional development opportunities for those involved in race relations/anti-racism training across the country” (Race Relations Training in Canada, p. 83).

Trainer Competencies

This study showed that there is a deep sense of appreciation for the fluidity of the field, the spectrum of strengths and backgrounds that individuals bring, and the diverse ways in which practitioners embrace the work. At the same time, three consistent areas for trainer development emerged: dealing with challenging moments in training; understanding self and identity; and employing a variety of methods, tools and techniques.

The results of the literature review support the key findings of the research study. Parker-Toulson and Harrison (2010) wrote that:

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, Internal Knowledge and Understanding, and Group Facilitation Skills (p. 12).

In the following discussion, the three competency areas described in the literature review are incorporated into the discussion of the research findings. The description of the competency is verbatim from the original report. A summary of the skills, using selected sections of the report, is included with each description. A detailed discussion of the skills, and the sources cited, is available in the literature review at www.embracebc.ca.

Dealing with Difficult Moments in Training

Organizational representatives and trainers alike highlighted the “emotional intensity” of the work and the need for skill development in addressing difficult situations that arise during training. These skills were variously

characterized as the ability to lead “courageous conversations,” “create safe spaces” for everyone in the room, and “facilitate dialogue.” Trainers need to build capacity to address issues of power, racism and oppression, to respond to unexpected challenges that arise, and to deal with their own emotional responses if they are “triggered” by an event.

The competency that became evident in this study relates to “Group facilitation skills” described in the literature review (pp. 12, 16-21):

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.

Skills required include establishing safety and trust and creating a classroom that models the inclusivity and safety they encourage participants to build in their workplace, as well as understanding how to manage the authority that comes with content expertise and facilitating a training program; responding productively to challenging behaviours; and understanding adult learners.

It is interesting to note that in their interviews with 63 individuals who conduct diversity training, Stringer and Deane (2007) reported hearing difficult experiences similar to the experiences of the trainers in the current study, including “having one’s competence questioned,” “being misperceived or negatively labelled,” and “overt ‘isms’ (racism, sexism, or homophobia)” (p. 226). These findings reinforce the powerful emotional nature of the work and the corresponding requirement for trainers who are “skilled in providing emotionally laden content and negotiating the associated challenges” (Stringer & Deane, 2007, p. 223).

Understanding Self and Identity

Closely linked with the ability to deal with difficult moments and related, as well, to the capacity to respond to diverse geographic, organizational, and demographic contexts, is the need for trainers to address their social location. Some organizational representatives and trainers emphasized the value of “lived experience” and membership in a particular group as essential to providing training related to a specific context. Others stressed the importance of knowing oneself and addressing contextual realities through such avenues as “doing their own [personal] work,” conducting needs assessments, co-facilitating training, and transparency about “location of self.” Paige (1996) points out that “having had international living experience or experienced racism, for example, does help establish an individual’s credibility with the learners. It does not automatically mean that the person will be an effective trainer” (p. 163).

The competency that emerged in this study relates to “Internal knowledge and understanding” described in the literature review (pp. 12, 15-16):

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.

Skills required include being self-aware – acknowledging and examining their own prejudices, locating their own identities, and relative power and privilege, and remaining aware of their own agendas and biases; and practicing self-care. Doing diversity training can be emotionally draining, largely because of its personal nature; appropriate self-care will mean something different to each individual trainer, but it could include establishing connections with other trainers who can support, encourage and empathize with an individual’s needs.

A related competency described in the literature review is “External knowledge” (pp. 12 – 15).

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. Skills required include possessing content knowledge and understanding power relations, including situating racism and other power dynamics such as race, gender, class, sexuality and ability, among others, within a similar constructionist framework.

The relevance of this competency was particularly evident in the experience of Indigenous trainers interviewed for the current study and in the conversations among all trainers about situating the work in a critical perspective.

Employing a Variety of Training Methods, Tools and Techniques

Trainers and organizational representatives highlighted the need for trainers to use an array of interactive and experiential activities to engage learners in a meaningful way. Survey results indicated that trainers draw on a range of activities, depending on the context, including case studies, skills practice, storytelling, role plays, simulations, guest speakers, lectures, arts-based activities, and specific tools such as Anti-Racism Response Training (ART).

The ability to choose appropriate approaches for particular groups and situations goes hand-in-hand with effective group facilitation skills, and with the abilities to link content and concepts to the context of the learners, to facilitate dialogue, and to handle strong emotional responses.

Trainers indicated that they, and their organizational clients, would benefit from the opportunity to expand their repertoire of methods, including activities, models, and delivery mechanisms (e.g., use of technology). To build capacity, they recommended a combination of sharing knowledge with other practitioners, attending professional development sessions with recognized experts, being mentored by senior practitioners, and having centralized access to a range of resources.

The literature review suggests that one of the leading practices in training diversity and anti-racism trainers is, “Emphasize Experiential and/or Active Learning Techniques” (p. 22). This finding is consistent with the recommendations of the trainers in the current study, and is described as follows:

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.

Page and Martin (1996) offer a similar principle in their seminal review of ethics in intercultural training:

Trainers working on highly emotional issues such as prejudice and discrimination should at all times be mindful of the challenges these issues pose for their clients. Trainers should create learning environments and use training methods that will encourage such learning, rather than interfere with it or worse, leave learners emotionally damaged (p. 51).

Likewise, in their analysis of methods for intercultural training, Fowler and Blohm (2004) assert that “[m]astering a variety of methods is essential because no single method will work all of the time with every client for all desired outcomes” (p. 37):

Whatever methods a trainer chooses are brought to life with the trainer’s style. If the trainer tends to be supportive and nurturing, a role play that could be quite confrontational will likely end smoothly....Conversely, a nonthreatening case study can be acrimonious in the hands of a trainer who is comfortable with controversy and who holds that intercultural training needs to be tough to prepare participants for the real world. The bottom line according to F. Silberstein, is that “no method is any better than the trainer” (personal communication, February 22, 2003). (Fowler & Blohm, p. 38).

Practitioners and researchers agree that it is not simply the choice of training methods, but how the trainer applies the methods, that must be considered when fostering the development of trainer skills.

A Plan to Develop the Field

Trainers are committed to ensuring that competent practitioners who contribute in an ethical way to organizational and community change represent the field. While there were a number of voices in the surveys and interviews that supported trainer certification, overwhelmingly, both organizational representatives and trainers spoke out on behalf of an infrastructure to develop the field, rather than an accreditation procedure.

For the most part, even those who considered accreditation an appropriate route expressed concern over how the process would be managed and who might be excluded (e.g., people already “on the margins”). Further, there was general agreement that holding a credential does not equal competency. Rather than impose a rigid certification process, research participants recommended an organized and flexible approach to “creating space” for, and developing, new trainers, particularly in northern and smaller communities. In addition, they recommended ongoing professional development opportunities for existing diverse practitioners in the field.

The findings of this study are congruent with research that has been carried out on and off for several decades in a bid to “professionalize” the field of intercultural, diversity and anti-racism work. Paige (1996) noted:

In the early 1980s SIETAR attempted to develop a certification procedure that would provide a professional accreditation for intercultural trainers, similar to those established for social workers and therapists. A committee was established to deliberate the matter, and widespread debate about it occurred within the SIETAR membership, but ultimately no consensus could be reached concerning the standards and procedures for certification. By the mid-1980s, the issue was dropped (p. 42).

Within SIETAR, a call to action came again in 2004 (Berardo & Simons) and 2007 (Berardo) with two studies to examine the intercultural profession. Berardo found that “[t]he internal dynamics of the ‘field’ were also cited as a top challenge, with respondents noting...the importance of clearly defining, putting parameters on the profession, and organizing those that do intercultural work” (2007, p. 37).

A Canadian study of race relations training reported, “Based on all the material reviewed for this report, it is clear that there is no single degree or course that ensures that a person is a competent or effective trainer” (Race Relations Training in Canada, 2000, p. 81). The report goes on to make a series of recommendations, including the development of a set of guidelines for race relations/anti-racism training, with the provision that the “guidelines be developed by people involved in the field as practitioners and/or representing various organizations from related fields and professions through extensive consultation” and that “an advisory committee

(network/society/association) be created to ratify proposed guidelines, monitor competencies, and provide ongoing advice and recommendations in the field” (p. 81). To the researchers’ knowledge, these recommendations have not been implemented.

Parker-Toulson and Harrison (2010, pp. 48-49) introduce their discussion of standards and accreditation as follows:

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).

Their summary of accreditation issues (2010, p. 49) sheds light on the streams of thought associated with implementing certification procedures:

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).

At the same time, Deane and Striker (2000) predict that with the global business imperative for organizational leadership on diversity and inclusion, “the need for professional standards and ethical codes of conduct in the field will find outlets and develop as a result” (p. 3). They give as an example the National Diversity Think Tank that has been “established in Australia on the part of a group of practitioners of large corporations to share ideas and strategies” and the Centre for Business and Diversity in London which “has aligned itself with the University of Middlesex and the City of London Business School to offer working diversity practitioners the opportunity to take work-based research programmes that can lead to Masters and Doctorate degrees” (p. 28). It is important to note that these examples pertain to corporate diversity practitioners, rather than independent practitioners or trainers in non-profit organizations.

In considering the advancement of the field, Stringer and Deane (2007) recommend that “senior consultants could be helpful to newer professionals by coaching and mentoring them” (p. 229). They suggest that the sharing of stories, difficult issues, training “failures,” and navigating client relationships coupled with reflective practice on the part of new trainers (such as keeping a journal) can support new trainers in their development. A coaching and mentoring approach has the potential to “create a relationship of respect and exchange” in “preparing younger trainers to be effective in creating both personal and organizational change” (p. 230).

For several decades, intercultural, diversity, and race relations practitioners around the world have made efforts to tackle the complex issues surrounding competency, professionalization and accreditation. In BC, the path points to professional development for new and seasoned practitioners, supported by an organized body such as a diversity trainers’ network.

Chapter 6: Future Considerations

The themes captured in this research project and outlined in the previous section emphasize the need for a more integrated approach to diversity and anti-racism work. While training is a key element of the work, the research participants repeatedly echoed a need to have the training embedded systemically and sustainably in organizations and communities, rather than being short-term, project-based events.

Several themes point specifically to the need to support the development of trainer competencies, especially in dealing with challenging moments in training, knowing self and identity as a trainer, and strengthening the repertoire of adult education methods, tools and techniques used.

The overarching question of whether accreditation is the answer to ensuring trainer competency was met with a great deal of concern and questions from both trainers and organizational representatives. Instead, both groups voiced support for an infrastructure to enhance trainer capacity, without a formal accreditation process that might be exclusionary and not necessarily a guarantor of competence.

These research findings have led the researchers to propose the following considerations which seek to support the further development of trainers and consultants involved in diversity and anti-racism work in BC. The recommendations fall into two areas:

Diversity/Anti-Racism Practitioners Network

1. Resource sharing
2. Networking opportunities
3. Professional development
4. Mentoring

Support for Organizations on Becoming Inclusive Workplaces

1. Toolkit for Organizations
2. Guide: What to look for in a consultant/trainer
3. Directory of diversity and anti-racism consultant/trainers

Diversity/Anti-Racism Practitioners Network

A Diversity/Anti-Racism Practitioners Network could serve as the hub for four channels of trainer competency development: resource sharing, networking, professional development through seminars and conferences, and individual/small group coaching and mentoring.

Resource Sharing

A centralized database of resources would be valuable for trainers and consultants. This database could include publicly available tools, methods, workshop designs and supporting materials, as well as resources that individual trainers and agencies choose to share. Implementation of a database would involve a review of existing sites such as the EmbraceBC resource site, the Central Vancouver Island Multicultural Society Diversity Team website, training manuals that have been funded by various government ministries, such as “People Power. The Youth

Diversity Training Facilitator’s Manual,⁹ and resource digests such as, “Understanding Tomorrow’s Workplace: A Review of Resources for Diversity in the Workplace,”¹⁰ funded in part by Canada-BC Labour Market Development Agreement. Additional examples of this “grey literature” are provided by Parker-Toulson and Harrison (2010).

Networking

Practitioners would benefit from the opportunity to meet regularly, for example, once a year on a regional basis and every two years on a provincial basis. The research shows that Northern and smaller communities have particular needs and concerns that differ from larger centres. Regional conferences would allow practitioners to address issues relevant to their contexts and to engage broader segments of their communities in collaborative efforts. Provincial conferences would promote the sharing of knowledge by practitioners with diverse approaches to the work.

Professional Development

Topics that received particular attention from research participants were: anti-racism training, dealing with difficult situations that arise in training, and learning new models, methods and tools for enhancing training and organizational/community change.

Mentoring

A formalized mentoring program could provide one-to-one and small group coaching and support for new trainers and consultants. Mentoring could be drawn from a pool of experienced trainers and educators who would be willing to volunteer their time. Mentoring could be provided by telephone, Skype, online forum, or email to provide access for trainers throughout BC. Participation in mentoring would be voluntary. Mentoring would provide support for newcomers establishing themselves in the field and for debriefing difficult encounters in training. Existing mentoring approaches such as the Minerva Foundation for BC Women, the Women’s Enterprise Centre, and the YWCA have well-developed models that could serve as guides for implementing a mentoring program.

Support for Organizations on Becoming Inclusive Workplaces

The research findings point to the need for larger systemic change that goes beyond training. Organizations can be supported in understanding the long-term benefits of strategically embedding diversity through a Toolkit for Inclusive Organizations resource. Guides on what to look for in diversity and anti-racism consultants and trainers, and a directory of how to find them, would further facilitate organizational efforts.

Toolkit for Organizations

Organizations could benefit from a paradigm shift from a workshop model to an embedded model. Organizations accustomed to thinking about, and receiving funding for, intercultural, diversity and anti-racism training, will benefit from exploring training as one aspect of a strategic approach to diversity and inclusion.

A Toolkit for Organizations could support the process of becoming an inclusive workplace. Such a guide could encourage organizations in thinking differently about diversity and inclusion. This process could be expedited by a

⁹ http://www.nsms.ca/Downloads/People_Power_booklet.pdf

¹⁰ <http://www.tomorrowsworkplace.net>

review and adaptation of existing toolkits such as the City of Ottawa’s “Equity and Inclusion Lens: A User’s Guide” (2009)¹¹ and “Creating an Inclusive Organization. A Toolkit for Non-Profit Agencies.”¹²

Guide: What to Look For in a Consultant/Trainer

An employer’s guide to hiring diversity and anti-racism consultants/trainers could be of benefit to organizations. This guide would contain a summary of core competencies for diversity and anti-racism trainers gleaned from the literature and research findings, together with a process and questions that might be used to determine which trainer/consultant would be best suited to support the goals of the organization. The research showed that there is no single background or set of skills that can be identified as appropriate in every situation. The ability to discover the “best fit” consultant or trainer for a particular circumstance can be guided by a set of thoughtful questions.

Directory of Diversity/Anti-Racism Trainers

A directory of trainers could be available in a centralized location. Participation in the directory would be voluntary, with trainers/consultants submitting biographies within a pre-determined format. The directory would have a clear caveat that the trainers have not been assessed or “credentialed.” The International Coach Federation, for example, states, in part, “The International Coach Federation (ICF) offers a free Coach Referral Service. This tool is offered to assist individuals in identifying and selecting coaches best suited for their particular situation. The qualifications of coaches listed, and the information provided is not verified by the ICF in any way. Individuals utilizing this database are urged to take reasonable steps to verify the qualifications of any potential coach.”¹³

Research participants indicated that it was sometimes difficult to find trainers, particularly in the northern and smaller communities. A directory might help to identify trainers that organizations were not aware of through the more usual “word of mouth” approach.

Concluding Remarks

The options presented for consideration are guided by the survey and focus group findings and informed by the larger context of diversity training research from the United States, United Kingdom, and Australia. The diversity and anti-racism practitioners consulted for this report are dedicated to organizational and social change and are committed to enhancing their capacity to contribute to such change. The study shows that the vision and support of the government of BC has been and continues to be key to advancing the work of building inclusive communities. The leadership of the Ministry, in collaboration with practitioners, will pave the way for a new generation of anti-racism and diversity practitioners in British Columbia.

¹¹ http://www.cawi-ivtf.org/pdf/EI-Lens/E_I_Lens_User_Guide-E.pdf

¹² <http://culture.alberta.ca/humanrights/bibliography/Wood%20Homes/Creating%20an%20inclusive%20Organization%20Toolkit.pdf>

¹³ <http://www.coachfederation.org/find-a-coach/>

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Appendices

Appendix 1: Letter to Invite Participation in Research Project

Appendix 2: Trainer Survey

Appendix 3: Organizational Survey

Appendix 4: Release Form for Interview

Appendix 5: Trainer Demographics Form

Appendix 6: Organizational Demographics Form

Appendix 7: Other Training and Professional Development

Appendix 1: Letter to Invite Participation in Research Project

Dear Colleagues,

Over the last five years, communities across BC have had the opportunity to participate in a number of initiatives to promote inclusive communities, for example, Safe Harbour, Welcoming and Inclusive Community Dialogue Initiative, and the Organizing Against Racism and Hate (OARH) program. Building on the collaborative network that has been developed through these activities, we want to invite your participation in a survey to help us plan for the future of multicultural and anti-racism training in BC.

The Multiculturalism and Inclusive Communities Office in the Ministry of Citizens' Services has contracted UBC to conduct a research project to:

- explore the accessibility of anti-racism trainers, training and trainer development in BC;
- explore the language used to describe such work including diversity, anti-racism, intercultural, cultural competency and inclusive community building;
- identify the competencies and skills of effective anti-racism trainers; and
- make recommendations for anti-racism trainer development.

We use the term anti-racism here to include the broad spectrum of training designed to foster inclusive organizations and communities, including diversity, intercultural, cultural competency and other forms of training that seek to build inclusive communities and organizations.

Within the next few weeks you will be receiving a link to an online survey. This survey is designed to collect feedback from organizations who have conducted any form of anti-racism, intercultural or diversity training with staff and volunteers. Your participation is completely voluntary. We would very much appreciate your contributions.

We would like to include as many organizations from your community as possible. Very shortly, you may receive a call from one of our colleagues at UBC for suggestions on other organizations you think should be included.

We welcome your support for this exciting opportunity to be part of the Ministry's commitment to developing inclusive communities. If you have any questions or comments, please contact Clare Whelan, Anti-Racism Program Advisor, 604 660.2317 or Clare.Whelan@gov.bc.ca, who would be very pleased to hear from you.

Sincerely,

Meharoona Ghani
Director
Multiculturalism and Inclusive Communities Office
Ministry of Citizens' Services

Appendix 2: Trainer Survey

Dear Trainer/Facilitator,

Thank you for participating in this survey. Your feedback, experience and perspectives are vital to this project. Your responses will be kept confidential (i.e., only the UBC team will have direct access to the raw data). This survey will take about 20 minutes to complete. It will be open until **July 28, 2010**.

The Multiculturalism and Inclusive Communities Office (MICO) has contracted UBC to conduct this research project on multicultural and anti-racism training, in order to make recommendations for trainer development in BC. Through this project we are exploring the broad spectrum of training designed to foster inclusive organizations and communities: diversity, anti-racism, intercultural, cultural competency and inclusive community building programs.

We encourage as much participation as possible. If you know of any other trainers in BC who would want to contribute to this survey, please contact us at the email below.

A separate survey for organizations in BC is also being conducted simultaneously. If you know of any organizations who would want to complete this survey, please contact us at the email below.

On behalf of MICO and the UBC research team, we thank you for your participation in this survey.

Karen Rolston (604-822-1435), Indy Batth (604-822-1470)
UBC Continuing Studies

Project email: diversity.training.project@cstudies.ubc.ca

To protect your survey data, please use only the navigation buttons at the bottom of each page (Previous/Next) rather than ones on your internet browser.

1. What is your affiliation?

- independent consultant
- NGO
- Post secondary institution
- government
- private sector
- other (please specify) _____

2. In what region are you based?

- Lower Mainland
- Fraser Valley
- Vancouver Island (North)
- Vancouver Island (South)
- Vancouver Island (Central)
- Kootenays
- Okanagan
- Northeast BC
- Northwest BC

___ Province wide

3. What are your 3 main areas of expertise in the field of diversity, anti-racism, intercultural and related training? (tick one per column, no ranking required, A = answer)

	A	A	A
Aboriginal Awareness Training	___	___	___
Anti-Racism / Anti-oppression	___	___	___
Culture-specific e.g. understanding South Asian culture, working in China	___	___	___
Diversity training e.g. multicultural teams, attracting and retaining culturally diverse staff	___	___	___
Employment Equity policy and practice	___	___	___
Cultural competency / Intercultural communication	___	___	___
Human rights / Anti-discrimination	___	___	___
International Pre-departure Briefings	___	___	___
Organizational change	___	___	___
Respectful, inclusive workplace / community	___	___	___
Specialized e.g. for customer service, health care, policing, international business	___	___	___
Train-the-trainer to deliver diversity, anti-racism, intercultural and related training	___	___	___
Working with youth	___	___	___
Other	___	___	___
Please specify "Other" _____			

4. What approach or conceptual framework particularly underlies your work? In other words, what do you feel most fundamentally informs and describes your work? (e.g. Anti-racism/anti-oppression, Intercultural competency, Social justice, Desire to build compassionate communities, etc...)

5. How do you determine the specific training needs of the groups you work with? (please rank)

	5	4	3	2	1
	Least				most
	Used				used
Email questionnaire or survey	___	___	___	___	___
Focus groups	___	___	___	___	___
Employee interviews	___	___	___	___	___
Organizational contact person identifies	___	___	___	___	___
Other	___	___	___	___	___
Please specify "Other" _____					

6. What specialized training programs do you use?

- None
 Anti-racism Response Training (ART)
 EXCELL Intercultural Skills Program
 Youth Ambassador
 Safe Harbour
 Theatre of the Oppressed
 Positive Space
 Other (please specify) _____

7. How do you deliver your training / educational services? (select all that apply)

- Classroom based workshops
 Distance/On-Line
 Presentations/Public speaking
 Coaching & Mentoring
 Post-secondary/continuing education courses
 Digital media (e.g. blogging, Second Life, etc.)
 Engagement through the arts
 Other (please specify) _____

8. Do you embed diversity and related learning in other programs (e.g. leadership development)?

Yes _____ No _____

Please elaborate _____

9. Approximately what percentage of your training is delivered for each of the following types of clients? (please respond using 0-100, for example 70, 20, and 10. Total must add up to 100.)

- Federal government _____
 Provincial government _____
 Municipal government _____
 Non-profit _____
 Educational organization _____
 Private sector _____

10. How long are your training sessions on average?

- 1-2 hours
 Half day
 1 day
 1.5 days
 2 days
 3-4 days
 5 or more days

11. As a trainer, ideally how long do you prefer workshops to be?

- 1-2 hours
 Half day
 1 day

- _____ 1.5 days
- _____ 2 days
- _____ 3-4 days
- _____ 5 or more days

12. How do you facilitate workshops generally? (please respond using 0-100, for example 70, 20, and 10. Total must add up to 100.)

Facilitate alone _____
 Co-facilitate _____
 Team facilitate _____

13. What 3 terminologies do you use MOST often to describe your training services to potential clients? (tick one per column, no ranking required, A = answer)

	A	A	A
Anti-racism / Anti-oppression	_____	_____	_____
Bridging differences	_____	_____	_____
Diversity	_____	_____	_____
Employment equity	_____	_____	_____
Intercultural communication	_____	_____	_____
Respectful, inclusive workplace / community	_____	_____	_____
Inclusive Leadership	_____	_____	_____
Pre-departure briefings	_____	_____	_____
Cultural awareness of/for specific cultural groups	_____	_____	_____
Other	_____	_____	_____
Please specify "Other" _____			

14. What 3 terminologies do you use LEAST often to describe your training services to potential clients? (tick one per column, no ranking required, A = answer)

	A	A	A
Anti-racism / Anti-oppression	_____	_____	_____
Bridging differences	_____	_____	_____
Diversity	_____	_____	_____
Employment equity	_____	_____	_____
Intercultural communication	_____	_____	_____
Respectful, inclusive workplace / community	_____	_____	_____
Inclusive Leadership	_____	_____	_____
Pre-departure briefings	_____	_____	_____
Cultural awareness of/for specific cultural groups	_____	_____	_____
Other	_____	_____	_____
Please specify "Other" _____			

15. What 3 training methods do you use MOST often? (tick one per column, no ranking required, A = answer)

	A	A	A
Arts-based activities	_____	_____	_____
Case studies	_____	_____	_____

Group discussion	_____	_____	_____
Guest speakers	_____	_____	_____
Lectures	_____	_____	_____
Role play	_____	_____	_____
Simulations	_____	_____	_____
Skills practice	_____	_____	_____
Storytelling	_____	_____	_____
Other	_____	_____	_____
Please specify "Other" _____			

16. What 3 training methods do you use LEAST often? (tick one per column, no ranking required, A = answer)

	A	A	A
Arts-based activities	_____	_____	_____
Case studies	_____	_____	_____
Group discussion	_____	_____	_____
Guest speakers	_____	_____	_____
Lectures	_____	_____	_____
Role play	_____	_____	_____
Simulations	_____	_____	_____
Skills practice	_____	_____	_____
Storytelling	_____	_____	_____
Other	_____	_____	_____
Please specify "Other" _____			

17. How do you generally evaluate your training programs? (select all that apply)

End of session feedback forms
 Pre and post-knowledge surveys
 informal verbal feedback
 no evaluation
 other (please specify) _____

18. Which 3 methods do participants describe as being MOST useful? (tick one per column, no ranking required, A = answer)

	A	A	A
Arts-based activities	_____	_____	_____
Case studies	_____	_____	_____
Group discussion	_____	_____	_____
Guest speakers	_____	_____	_____
Lectures	_____	_____	_____
Role play	_____	_____	_____
Simulations	_____	_____	_____
Skills practice	_____	_____	_____
Storytelling	_____	_____	_____
Other	_____	_____	_____
Please specify "Other" _____			

19. How many years have you worked as a trainer in the areas of diversity, intercultural competence, anti-racism or related fields?

- 1-5 years
 6-10 years
 11-15 years
 16-20 years
 over 20 years

20. What other fields have you worked in besides diversity, intercultural, anti-racism training?

21. What is your formal education?

- Post-secondary diploma or certificate
 Bachelor's degree
 Master's degree
 Doctorate

22. Was any of your formal education in the area of diversity, intercultural, anti-racism and related topics? Please explain.

23. What other training and professional development have you completed related to diversity, intercultural competence, anti-racism or related areas?

24. What personal life experiences do you believe have contributed to your abilities as a trainer in these areas?

25. In what areas would you like to develop your skills and knowledge?

26. What kind of training or support have you been looking for and have not been able to locate?

27. What types of training (i.e., diversity, anti-racism, intercultural, inclusivity...) do you foresee your clients requesting over the next 5 years?

28. What recommendations do you have for the training and development of trainers in this field?

29. Do you think there should be an accreditation process for trainers who do this kind of training? By this we mean, a formal set of established criteria that people who do diversity, anti-racism, cultural competency training could meet in order to hold the credential.

- yes
 no
 not sure

Please comment:

30. Please add any additional comments here:

31. What is your gender? _____

32. What is your age?

_____ under 25

_____ 26-35

_____ 36-45

_____ 46-55

_____ 56-65

_____ 66+

33. How would you describe your ethnic identity or Aboriginal Nation?

34. What languages do you speak?

35. Do you or could you conduct trainings in languages other than English?

_____yes

_____no

If yes, in which languages? _____

Thank you for participating in this survey. Your responses will remain confidential. Please click the button below to complete the survey.

Appendix 3: Organizational Survey

Dear Organizational Representative,

Thank you for participating in this survey. Your feedback, experience and perspectives are vital to this project. Your responses will be kept confidential (i.e., only the UBC team will have access to the raw data). This survey will take about 15 minutes to complete. It will be open until **July 28, 2010**.

The Multiculturalism and Inclusive Communities Office (MICO) has contracted UBC to conduct this research project on multicultural and anti-racism training, in order to make recommendations for trainer development in BC. Through this project we are exploring the broad spectrum of training designed to foster inclusive organizations and communities: diversity, anti-racism, intercultural, cultural competency and inclusive community building programs.

We encourage as much participation as possible. If you know of any other organizations in BC who would want to contribute to this survey, please contact us at the email below.

A separate survey for trainers in BC is also being conducted simultaneously. If you know of any trainers who would want to complete this survey, please contact us at the email below.

On behalf of MICO and the UBC research team, we thank you for your participation in this survey.

Karen Rolston (604-822-1435), Indy Batth (604-822-1470)
UBC Continuing Studies

Project email: diversity.training.project@cstudies.ubc.ca

To protect your survey data, please use only the navigation buttons at the bottom of each page (Previous/Next) rather than ones on your internet browser.

1. Which category best represents your organization?

- Federal Government
- Provincial /Territory Government
- Municipal Government
- Non-profit Organization
- Educational Organization
- Private Sector
- Other (please specify)

2. In what region is your organization located?

- Lower Mainland
- Fraser Valley
- Vancouver Island (north)
- Vancouver Island (south)

- Vancouver Island (central)
- Kootenays
- Okanagan
- Northeast BC
- Northwest BC
- Province wide

3. How many people are employed in your organization?

- Less than 10
- 11-25
- 26-100
- 101-500
- 501-1,000
- 1001-5,000
- Over 5,000

4. What is your position in your organization?

- Executive Director / CEO
- HR Manager
- Department manager
- Education / training manager
- Multicultural / diversity officer
- Project coordinator
- Other (please specify)

5. Has your organization offered training to your staff or volunteers in diversity, intercultural competence, anti-racism, inclusive community building or related topics in the last 5 years?

- Yes
- No

6. What types of diversity, intercultural competence, anti-racism, inclusive community and related training did your organization offer for your staff and volunteers in the last 5 years?

	Offered	Mandatory
Aboriginal Awareness Training	<input type="checkbox"/>	<input type="checkbox"/>
Anti-Racism / Anti-oppression	<input type="checkbox"/>	<input type="checkbox"/>
Culture-specific e.g. understanding South Asian culture, working in China	<input type="checkbox"/>	<input type="checkbox"/>
Diversity training e.g. multicultural teams, attract and retain culturally diverse staff	<input type="checkbox"/>	<input type="checkbox"/>
Employment Equity policy and practice	<input type="checkbox"/>	<input type="checkbox"/>
Human rights / Anti-discrimination	<input type="checkbox"/>	<input type="checkbox"/>
Cultural competency / Intercultural communication	<input type="checkbox"/>	<input type="checkbox"/>

	Offered	Mandatory
International Pre-departure Briefings	_____	_____
Respectful, inclusive workplace/community	_____	_____
Specialized e.g. for customer service, health care, policing, international business	_____	_____
Train-the-trainer to deliver diversity, anti-racism, intercultural and related training	_____	_____
Other	_____	_____
Please specify "Other": _____		

7. How often are training sessions in the areas of diversity, intercultural competence, anti-racism, inclusive community and related topics conducted for employees or volunteers of your organization?

- _____ a few times a year
- _____ once a year
- _____ once every 2 years
- _____ once every 5 years
- _____ never

8. How were these sessions offered? (please respond using 0-100, for example 70, 20, and 10. Total must add up to 100.)

- Training was offered in-house _____
- Staff and volunteers went out to take the training. _____
- Other _____

9. If offered in-house, were these training sessions... (select all that apply)

- _____ a one-time event attended by a group of employees?
- _____ the same session offered multiple times?
- _____ a series of different courses?
- _____ Other (please specify): _____

10. Approximately how many employees and/or volunteers from your organization attended these sessions over the last 5 years?

enter number _____

11. How long were the training sessions on average?

- _____ 1-2 hours
- _____ Half day
- _____ 1 day
- _____ 1.5 days
- _____ 2 days

- 3-4 days
 5 or more days

12. Was there any follow up from the trainer to inquire about the impact of the training?

- Yes
 No

13. If yes, what kind of follow-up did they conduct with you? (select all that apply)

- In-person discussion
 Phone call
 Email correspondence
 Survey
 Other (please specify): _____

14. What is the ideal length of time you would want a training session to be if funding/resources allowed?

- 1-2 hours
 Half day
 1 day
 1.5 days
 2 days
 3-4 days
 5 or more days

15. How important were these factors in sparking the interest or need for the training?

	not important	somewhat important	important	very important
Interest in bridging differences	_____	_____	_____	_____
Demographic shifts in our community or customer base	_____	_____	_____	_____
Invitation to attend training sponsored by another organization	_____	_____	_____	_____
Response to a complaint or critical incident(s)	_____	_____	_____	_____
Policy or legislative changes	_____	_____	_____	_____
Part of a strategic planning and organizational development process	_____	_____	_____	_____
To meet accreditation requirements	_____	_____	_____	_____
Other	_____	_____	_____	_____
Please specify "Other": _____				

16. What terminology was used to describe the training(s)?
(select all that apply)

- Anti-racism
- Bridging differences
- Diversity
- Employment equity
- Intercultural communication
- Inclusive workplace / community
- Other (please specify): _____

17. How important are these training outcomes to your organization?

	not important	somewhat important	important	very important
Address racism and discrimination or harassment	_____	_____	_____	_____
Build community relationships and partnerships	_____	_____	_____	_____
Improve internal communication, relationships and teamwork	_____	_____	_____	_____
Outreach to diverse communities to expand customer/client base	_____	_____	_____	_____
Provide better customer service	_____	_____	_____	_____
Contribute to organizational culture change	_____	_____	_____	_____
Prepare people for overseas assignments	_____	_____	_____	_____
Train internal trainers to deliver the training	_____	_____	_____	_____
Fulfill policy requirements	_____	_____	_____	_____
Fulfill organizational mandate	_____	_____	_____	_____
Other	_____	_____	_____	_____
Please specify "Other": _____				

18. How were the training sessions/programs evaluated? (select all that apply)

- End of session feedback forms
- Pre- and post-knowledge surveys
- Informal verbal feedback
- No evaluation
- Other (please specify): _____

19. If you collected feedback, what 3 training methods were identified by participants as most useful?
(tick one per column, no ranking required, A = answer)

	A	A	A
Arts-based activities	_____	_____	_____
Case studies	_____	_____	_____
Group discussion	_____	_____	_____
Guest speakers	_____	_____	_____

	A	A	A
Lectures	_____	_____	_____
Role play	_____	_____	_____
Simulations	_____	_____	_____
Skills practice	_____	_____	_____
Storytelling	_____	_____	_____
Other	_____	_____	_____

Please specify "Other": _____

20. Does your organization measure Return on Investment for diversity and related training?

- Yes
- No

21. What criteria were used to measure the Return on Investment? (select all that apply)

- Decreased complaints
- Reduced turnover
- Increased client satisfaction
- Increased employee satisfaction / moral
- Decreased conflicts
- Other (please specify): _____

22. What was the most significant outcome achieved?

23. How did you find your trainers? (select all that apply)

- internal trainers
- external trainers: referral or word of mouth
- external trainers: list of service providers, advertisement
- external: RFP
- direct approach from trainer
- Other (please specify): _____

24. If you used external providers, which type(s) of organizations did they come from? (select all that apply)

- Community organization
- Consulting firm
- Government department
- Independent consultant
- Post-secondary institutions

25. How easy or difficult was it to locate and select appropriate trainers?

very easy
easy
neither easy nor difficult
difficult
very difficult

rate _____ _____ _____ _____ _____

26. Was it possible to find trainers from your city/town?

27. Generally, what level of formal education did the trainer(s) have?

- _____ Post-secondary diploma or certificate
- _____ Bachelor's degree
- _____ Master's degree
- _____ Doctorate
- _____ Don't know

28. Generally, how many years of experience did the trainer(s) have?

- _____ 1-5 years
- _____ 6-10 years
- _____ 11-15 years
- _____ 16-20 years
- _____ 20+ years
- _____ Don't know

29. What other trainer qualifications, characteristics or background informed your decision to hire the trainer(s)?

30. When hiring trainers, how important are these factors in shaping your decision?

	not important	somewhat important	important	very important
A recommendation from a colleague	_____	_____	_____	_____
Their education	_____	_____	_____	_____
Their personal experience with the topic	_____	_____	_____	_____
Their training or facilitation experience	_____	_____	_____	_____
Their conceptual framework or approach	_____	_____	_____	_____
Their ethnic background	_____	_____	_____	_____
Their gender	_____	_____	_____	_____
Other	_____	_____	_____	_____
Please specify "Other": _____				

31. How did the trainer(s) demonstrate competency and skills during the training? (select only 3 answers; tick one per column, no ranking required, A = answer)

	A	A	A
Had a depth of content expertise	_____	_____	_____
Encouraged interaction with participants	_____	_____	_____

	A	A	A
Had strong group facilitation skills to engage learners	_____	_____	_____
Was able to help participants link the content and concepts to their context	_____	_____	_____
Was responsive and flexible to the needs of the group	_____	_____	_____
Was able to handle strong emotional responses from participants	_____	_____	_____
Other	_____	_____	_____
Please specify "Other": _____			

32. Was the training tailored to your organization?

_____ Yes

_____ No

Comments: _____

33. What would you be willing to pay for a one-day tailored session to bring a trainer into your organization (total cost)?

_____ \$0-500

_____ \$500-1,000

_____ \$1000-1,500

_____ \$1500-2,000

_____ \$2,000+

34. What types of training (i.e., diversity, anti-racism, intercultural, inclusivity, etc.) do you foresee your organization requesting over the next five years?

35. Do you think there should be an accreditation process for trainers in the field of anti-racism, diversity, intercultural and inclusive community building training? By this we mean, a formal set of established criteria that people who do diversity, anti-racism, cultural competency training could meet in order to hold the credential.

_____ Yes

_____ No

_____ Don't Know

Comments: _____

Thank you for participating in this survey. Your responses will remain confidential.

Appendix 4: Release Form For Interview

I, (please print) _____ consent to be interviewed by the researchers for the above project. I understand that quotes from this interview, without my name or my organization's name attached, may appear in the final report for the project.

Signed

Dated

Appendix 5: Trainer Demographics Form

1. How many years have you been a diversity, anti-racism or intercultural trainer?
2. What is your gender?
3. What is your age?
 - Under 25
 - 25-35
 - 36-45
 - 46-55
 - 56-65
 - 65+
4. How would you describe your ethnic identity or Aboriginal Nation?

Thank you for your participation!

Appendix 6: Organizational Demographics Form

1. How many years has your organization been engaged in diversity, anti-racism or intercultural training?
2. What is your gender?
3. What is your age?
 - Under 25
 - 25-35
 - 36-45
 - 46-55
 - 56-65
 - 65+
4. How would you describe your ethnic identity or Aboriginal Nation?

Thank you for your participation!

Appendix 7: Other Training and Professional Development

This is a list of training and professional development mentioned by trainers in the online survey:

Abbotsford Diversity Education seminars
 Alternatives to Violence
 Anti-Oppression Psychotherapy
 Anti-Racism Response Training (ART)
 Appreciative Inquiry Workshops
 Authentic Leadership in Action Summer Institute
 BC Library Association (BCLA) train the intercultural trainer workshop
 BC Teachers of English as an Additional Language (BC TEAL)
 Canadian Crossroads pre-departure training
 Canadian University Service Overseas (CUSO) Pre-departure Training
 Certificate in Intercultural Communication (University of British Columbia)
 Certificate in Multicultural Education, University of Edinburgh
 CIRM and OARH networking conferences
 Compassionate Listening workshops
 Conflict Management Certification
 Conflict Resolution Certificate (Justice Institute)
 Conflict Resolution from an Aboriginal perspective
 Creating Inclusive Communities & Multicultural Dialogue
 Cross-cultural Mental Health Conferences
 Cultural Awareness Training
 Diploma in Dialogue and Negotiation (Simon Fraser University)
 Discrimination Prevention Facilitator Training
 Diversity Policy Development and Implementation
 East/West Center summer seminar
 Employment Equity seminars
 English Language Services for Adults Conferences (ELSA)
 Human Rights Workshops
 Intercultural Development Inventory (IDI) Administrator Training
 Introduction to Institutional Change
 Japanese Language and Culture Certificate
 Kingswood training, Hastings Institute
 Mediation training
 Medical, Legal and Ethical Implications of Diversity
 Metropolis conferences
 Moving to the Music: Tuning Yourself to Inter-Cultural Encounters
 Multicultural Classroom Facilitation
 Multi-party Process Mediation
 National Coalition Building Institute (DC)
 Non-violent communication
 North American Simulation and Gaming Network (NASAGA)
 Overcoming the Barriers to Implementing Organizational Change
 Popular Education training
 Portland, Summer Institute for Intercultural Communication
 Pre/post departure training and debriefing, Canadian International Development Agency (CIDA)
 Process Work
 Restorative Justice

School for Grassroots Organizing (Organizing Centre for Social and Economic Justice)
Society for Intercultural Education, Training and Research (SIETAR) Conferences and seminars.
SPARC workshop on Project Diversity
Teachers of English as a Additional / Second Language (TEAL)
Theatre for Living Workshop, Headlines Theatre
Theatre of the Oppressed
Train the Trainers: Working in a Diverse Community (Simon Fraser University)
Training for Change, Facilitator Training for Social Action
Valuing Diversity: Exploring Personal and Institutional Biases and Attitudes
Victim-Offender Dialogue

Note: For clarity, acronyms were written out in full where appropriate.

