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ABSTRACT

Hitachi grantees promote social responsibility through efforts supporting effective participation in a global society. Meeting participants explored issues in global and multicultural education and in community development. Among the contents of this compilation are pre-meeting reflections on cultural change and developing multiculturalism prepared by the facilitators Jennifer Henderson and George Thomas and essays by the rapporteur Daphne Muse conveying her immediate reactions and her later conclusions. An essay by foundation staff members gives background about the Foundation and discusses its strategy for convening its grantees at intervals to exchange ideas. Quotes from participants and facilitators are presented, and several grantees submitted articles to share: (1) "The Consortium for Teaching Asia and the Pacific in the Schools (CTAPS): A Case Study of Educational Reform in International Education" (David Grossman); (2) "Comments on Ethnicity, Culture and Cultural 'Competence'" (Jean J. Schensul); and (3) "The Proof Is in the Process: Evaluation Methods for Community Work" (Lois Vermilya, Ed.). Attachments include a list of participants and the meeting agenda. (SLD)

Creating and Sustaining Viable Multicultural Communities

Building Bridges

Reports, Reflections, and Related Work: A Compilation from a Convening of Grantees

The Hitachi Foundation

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THE HITACHI FOUNDATION

In November of 1985, Hitachi, Ltd. of Tokyo established The Hitachi Foundation in Washington, DC, as a nonprofit, philanthropic organization with a mission to promote social responsibility through supporting efforts by individuals, institutions, and communities to participate effectively in a global society. The Foundation's has a $28 million endowment, with which it maintains a $2.3 million annual giving program, making grants nationally to U.S. nonprofit organizations for projects in education, community development, and global citizenship. Since 1985, the Foundation has awarded grants totalling more than $14 million.

BUILDING BRIDGES: Creating and Sustaining Viable Multicultural Communities
Reports, Reflections, and Related Work: A Compilation from a Convening of Grantees
August 1994
Edited by Lisa Moultrie and Laurie Regelbrugge, The Hitachi Foundation

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The Hitachi Foundation welcomes comments on this publication's content and form, as well as reactions to the organization's program efforts generally.

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Creating and Sustaining Viable Multicultural Communities

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ACKNOWLEDGEMENTS

This compilation is the product of a collaborative effort between The Hitachi Foundation and its grantees in conjunction with the **Building Bridges** convening held in December of 1993. The Hitachi Foundation is deeply grateful to all who contributed to the effort through submitting articles and essays, commenting on draft reports, participating in the convening, responding to surveys and evaluations, and providing administrative assistance.

The cover design was inspired by one of the sashes used during the convening as a symbol of community. We thank Geraldine Henderson and Jeri Pratt for making these beautiful symbols. This compilation was created in the spirit of community.

The Foundation thanks the participants of the **Building Bridges** convening who shared their ideas, energy, and personal and professional challenges relating to diversity. The convening certainly came to life with their involvement.

We offer a special thanks to Jennifer Henderson and George Thomas, the convening co-facilitators. They drew upon their collective experience in education and community development to design and orchestrate an engaging, highly interactive program. "Excellent," "genuine," and "knowledgeable," were just a few comments of praise for Jennifer and George registered by convening participants.

The Foundation also greatly appreciates the work of Daphne Muse, who served as the rapporteur. Participants will remember Daphne's dynamic presentation on the last day of the meeting as a real highlight.

We also wish to acknowledge and thank the staff at The Aspen Institute in Queenstown, Maryland, who made our three-day stay comfortable and fun.

The Hitachi Foundation is dedicated to further work on the diversity issues raised in the **Building Bridges** meeting and continues to address them in its grantmaking and other activities. Most importantly, the Foundation is committed to pursuing collaboration with its grantees and others. We are grateful to all who have journeyed with us thus far.

Lisa Moultrie and Laurie Regelbrugge
The Hitachi Foundation
August 1994

INTRODUCTION

The Hitachi Foundation has convened three meetings of grantees over the past few years: **Moving Beyond: A Collaborative Meeting for Hitachi Foundation Global and Multicultural Education Projects**, was held in September 1991; **Renewing the Vision: A Collaborative Meeting of Hitachi Foundation Community Development Projects**, was held in December 1991 (a report is available); and **Building Bridges: Creating and Sustaining Viable Multicultural Communities**, was held in December 1993. Meeting participants meetings explored issues in global and multicultural education and in community development. This compilation conveys the nature and content of the **Building Bridges** meeting, and discusses the implications for practitioners and funders.

The **Building Bridges** meeting was designed to challenge practitioners to consider their work and the issue of diversity from both education and community development perspectives. Our assumptions were that the work of these disciplines overlaps and there are opportunities for effective collaboration. This document — **Reports, Reflections, and Related Work: a Compilation from a Convening of Grantees** — presents several perspectives on the **Building Bridges** meeting, on creating and sustaining multicultural communities, and on collaboration. The decision to include many voices reflects our belief that building and sustaining communities requires openness to and communication of different views and interpretations.

The compilation conveys the Foundation's general commitment to using a convening strategy to gather the multiple perspectives that exist on these challenging issues. We believe the material is relevant both to meeting attendees and to the field more generally, and we hope the views presented herein contribute positively to the debate on diversity and inclusiveness.

Among the contents are pre-meeting reflections prepared by facilitators Jennifer Henderson (Center for Community Change) and George Thomas (formerly of The Synapse Group); an essay conveying rapporteur Daphne Muse's immediate reaction to the meeting, and its companion report she prepared in the months following the experience; an essay by Foundation staff members giving background about the Foundation's convening strategy, and assessing **Building Bridges** and its implications for future program efforts; quotes from participants and facilitators providing insights on the complex nature of collaboration; and copies of the meeting agenda and participant list. Finally, several grantees submitted articles they wished to share within the field.

The Foundation is continuing its work on building and sustaining inclusive communities, and hopes to collaborate with other organizations to address these issues more effectively. **Reports, Reflections, and Related Work** is being disseminated broadly as a reflection of the Foundation's program interests and to advance its efforts to build partnerships. We welcome comments and reactions pertaining both to the content and form of this publication.

REFLECTIONS ON THE ROLE OF BRIDGE BUILDERS AND CHANGE AGENTS IN THE CULTURAL REVOLUTION OF THE 1990'S

by

Jennifer Henderson, Co-facilitator
November 1993

*Jennifer Henderson is Director of Training at the Center for Community Change, a national technical assistance provider to community, religious, labor, and philanthropic organizations. Jennifer was the primary consultant to the Council of Foundations' 1993 "Rites of Passage" series, a week-long program engaging funders to explore issues of diversity. The following essay, written for the **Building Bridges** convening, highlights the dilemmas practitioners confront working with diverse communities and populations.*

Introduction

Cultures teach and communicate their mores, rules and customs through many devices. Story-telling transcends most cultures as a vehicle for instruction. The following is a fable with lessons for our work in communities.

There was once a flock of magnificently beautiful birds. The birds were breath-taking in glorious color, expanse of wing span and melodic songs wailed in harmony from atop the highest trees. A hunter long admired the flock, watching them daily in nearly a hypnotic trance. Secretly, he promised himself that one day, he would capture one of the birds for his very own. Patiently he watched, waited and plotted the capture of a member of the flock. One fateful day, the opportunity to fulfill his wish presented itself when one of the younger members of the flock lagged behind — separating herself from the others. The hunter quickly, decisively made his move — capturing the bird in one powerful attempt. Unaware of the dilemma of one of its flock, the rest of the birds continued their pilgrimage to their cave home high in the surrounding mountains. Having anticipated the capture for weeks, the hunter delivered the bird to a huge iron cage specially constructed for her.

The bird paced the cage day after day as the hunter watched her — mesmerized by her beauty and grace. This bird was more extraordinary than even the hunter could have imagined, for this bird could speak!! Carefully choosing her words, the bird began one day to speak with the hunter. After recovering from the initial shock of a bird speaking, the hunter looked forward to their daily conversations. Only a day or so had passed before the bird began pleading for her freedom. The hunter would not entertain any such notion. One day the bird asked the hunter to grant her a favor. She asked the hunter to

journey to her community and to tell her flock that she was alive and well. After seriously contemplating the bird's request, the hunter agreed to make the trip.

When the hunter arrived at the bird's community, he was directed to the cave where the bird's flock was perched. He approached them with some trepidation, not knowing how he would be received. Slowly, he began to speak: "I have come to tell you that I have captured the bird missing from your flock." Well, upon hearing this news, the entire flock of birds collapsed. The hunter was paralyzed with shock. What had he done? He had killed an entire flock of these beautiful birds!

It was the longest journey of the hunter's life as he traveled back home to tell the bird what had happened to her flock. The bird was pacing her cage when the hunter arrived. In a low, somber tone the hunter said: "Bird, I have some sad news for you. When I told your flock that you had been captured, they all collapsed. I am so, so sorry." Well, upon hearing this news, the bird collapsed. The hunter was devastated. He had destroyed the object of his greatest affection. Slowly, the hunter opened the cage to hold the bird in his arms. But as he approached the bird, the bird abruptly leapt to her feet and flew from the cage!!! The hunter was amazed and confused. How could it be so, the bird was not dead at all, he thought to himself. As the hunter pondered the sight of the bird soaring aloft, the bird circled down to him and whispered in his ear the most astounding thing: "Thank you for bringing the message from my community."

There are so many lessons in this fable about education, community development and diversity. It has been said by many that the true test of the strength of a community is how it cares for those who are most in need, are most vulnerable or are in crisis. The effectiveness of a community to meet those challenges often depends upon its ability to implement several strategies, often simultaneously.

In this fable, the flock was able to rescue its own from captivity because it had provided an adequate education, communicated in a way unique to the culture and even knew how to employ the unwitting assistance of the hunter. This multi-layered strategy worked because the bird was prepared and the community was responsive. Without the education, communication and sense of community connection, the bird would never have been able to achieve her freedom. Terry O'Banion of the League for Innovation in the Community College reminds us of a quote from Robert Frost: "Community is the place that when you go there they have to take you in." The moral of the story: being affirmed and accepted as a member of strong, well-connected community can save your neck!

In contemplating ways to build viable, sustainable multicultural communities, images of renewing once-active bridges of support and communication and creating new gateways between community institutions and among people in different disciplines have heightened importance. If ever there were a time to re-examine our skills as bridge builders and change agents, it's now. We are in the midst of a cultural revolution that is transforming what is considered right and wrong; appropriate and inappropriate; and what we value as a country of diverse cultures, ethnicities, histories, languages and perspectives. It's time to share candidly how we feel, what we want and how we can move forward on issues and concerns of mutual interest.

Projects focussed on education and community development are in some ways perfectly suited to lead the way in this era of collaboration. Practitioners from both traditions have come to understand and appreciate the strength that emerges from linkages with other community institutions. From "freedom schools" in the South which have once again become popular adjuncts to traditional education to the addition of learning and day care centers as a significant piece of a community development plan for revitalizing a community, we are experiencing a growth in the willingness and inclination to build bridges. But will alone is often not enough to bring about these difficult yet crucial alliances.

As a technical assistance provider to community based organizations, I spend a great deal of time trying to learn from the survival experiences of people living in our nation's low income communities as I support their work for respect, change and control. My experiences over the two past decades have been wrought with startling revelations about how resistant in many ways this country is to change and reform. Perhaps the more startling revelation, however, has been acknowledging the difficulty for many of us who work in the business of "change" to reflect, re-examine, and adapt how and what we think and do as circumstances and challenges shift around us. It is simply easier to remain committed to a program we already know, an organizing model we have mastered, a set of colleagues with similar ideas or a particular strategy that has worked fairly well than to commit to a lifetime of learning, growth and continuous flexibility.

So why change? Perhaps change is in order because more than ever, the world is connected in so many ways: economically, environmentally, politically and culturally. There is no escape from these connections and the interdependency is growing steadily. Within the United States, the diversity of the population is impacting every aspect of our society. Most of us have accepted that the mythical "melting pot" theory has never worked for many in our country and that a new concept of a pluralist society must now be fashioned. Unlike the first time, when white males alone set the agenda, this cultural revolution must reflect <u>all</u> of us and capture a broader, more equitable vision.

In reviewing the responses to the "Building Bridges" questionnaire, a number of themes emerged that I will explore. I will also share some insights of my own regarding how we who support and work with the leaders, visionaries and implementers of change in communities across the country can continue to be open to the new, often daunting challenges that a country and world in flux can present. Much of what I will share are provocative concepts which I have found both compelling and hopeful as strategies to move forward on that elusive growth curve we call "building communities."

I. Viewing a Community from the Community's Perspective

Self-help is defined as a sustainable social process in which community projects are decided upon, planned and carried out by the people themselves. The projects are a vital part of the social process, but are not an end in themselves.

Lois Vermilya W.
Futures for Children

We allow the people we film to supply the detail, that is, they reveal to us how they define "multiculturalism" in the course of their daily lives.

Joanne Herbert
Commonwealth Center for the Education of Teachers
University of Virginia

Analyzing a community's needs is a major endeavor. From education to housing to jobs to health care, the issues are complicated and often overwhelming. It is tempting to simply apply our own personal beliefs, values and standards — even if those personal measurements are counter to the culture of the particular community in question. It is important to resist the imposition of inappropriate ideals and abandon any surface assessments of a community's development, worth, capacity and needs. This one act will expand our thinking and creativity to options and ideas once beyond our grasp.

Though this advice may sound directed specifically to someone of an ethnic group different from the community in which she/he is working, there is an important lesson here for all of us who work outside of the primary communities of which we are a member. Last spring, during a meeting of the Council on Foundations, Wen Ti Tsen, a Chinese muralist relayed a story about vying for an assignment to develop a mural in the China Town community of San Francisco. Aware that he was the sole Chinese artist competing for the assignment, he felt relatively certain that he would be chosen. So certain of the outcome, he decided not to come into town early enough to confer with members of the community as did all the other artists. Ultimately, he was not chosen. The two artists chosen were among those who had respectfully conferred with the community and thus were able to specifically reflect the spirit and values of the community in the competition. "Respect is earned," said Wen Ti to all of us listening to his story, "it is not a birth right."

There is a need to ensure "community" ownership from a project's beginning by involving the targeted constituency in every segment from initial assessment through implementation to evaluation. For example, the Association for Community Based Education describes its strategy as field-based, relevant to the needs and aspirations of the community, and meaningful to its environment and culture with the extensive involvement of and participation from the field. Susie Johnson of the MS. Foundation identifies collaborative decision-making, skills sharing and leadership development as effective strategies which MS. Foundation has employed in its work with women in communities. Broderick Johnson of Concerned Black Men, Inc. describes the work

in the schools and communities of Washington, D.C. as exposing African-American youth to positive African-American male role models who directly intervene in the youths' lives. This, in many ways, helps young people see themselves and their community in a more encouraging and affirming image. All three examples underscore the necessity of community control and start with affirmation of the community's strengths and assets.

II. Honoring the Community's Value System

Multiculturalism fosters a way of life that actively engages multiple realities and flourishes in the creative spaces between differing definitions of truth.

Gary Howard
The Reach Center

The complexity of this country's marginalized communities cannot simply be reduced to the obvious laundry lists of assets and deficits. In fact, when such lists are attempted, one quickly discovers that the same factors could, based upon the situation, be considered both assets and deficits (i.e., the influence of religious leadership, long-term political officials, the adherence to specific cultural rituals). To assess a community only by its crime rate, drug arrests, percent of high school graduates and number of abandoned buildings does not provide for a deeper understanding of the process responsible for a community arriving at such a state of social dislocation. We must be willing to push ourselves to search for the root causes. From there, realistic, though often tough, systemic solutions must be pursued.

Understanding the complexity of these communities depends upon first freeing ourselves from exclusively embracing the majority culture-driven notion of what has value, and being open to learning an indigenously-driven value system. The value system of a community is key since this identification of what is precious can help prevent a community from unwittingly exchanging what is valued for something of much less worth. For example, since the 1960's the African-American community has lamented the loss of community control over schools, businesses and other institutions in exchange for integration. Some say that the price was too high in terms of middle class flight and the loss of a degree of cultural identity and history. Given the often hostile environment in which many communities must function and the difficult choices they must make, low income and marginalized communities must be viewed in the context of what has been overcome as well as what has yet to be achieved.

Agents of community change must first be attentive students who embrace the experience of the specific community or culture with enthusiasm and use the information to inform and reshape their thinking and consequent actions. For example, in many cultures, particularly those of recent immigrants, formal structured organizations with boards of directors are outside of their experience. Formal meetings may also be considered an emulation of the ruling class whose oppression hastened their move to the United States in the first case. Their deliberations and decision-making often occurs in more informal settings over meals or in conjunction with a group task like caring for children. Recognizing the different methods of collaboration within different cultures is essential in respecting the integrity of the community's culture.

Dennis Lubeck of the International Education Consortium makes the point, "multiculturalism is a mindset which views diversity as an essential strength to democracy and synonymous with community in all categories, including economics, politics, education and culture. A sustainable community must have an effective infrastructure to solve problems (in these areas). Consensus is impossible without this infrastructure." Felix Galaviz of the Puente Project supports this view saying, "a sustainable community will provide real access to the institutions which serve the community and will provide real opportunities for all to contribute to the well being of the community. Such a community will value ethnic, cultural, and racial differences and incorporate them into the fabric of the community."

III. Embracing Solidarity as the First Step to True Partnership

What I see happening is the homogenization of ethnic groups and a real loss of ethnic integrity. The power remains the same and race relations seemingly have not improved significantly....And this movement (multiculturalism) has not really addressed class issues. Self-determination and economic viability are also key components of this movement.

Daphne Muse
The New Press

In much of the discussion about achieving social change within the context of U.S.-based communities, partnership is lifted up as the optimum relationship between the powerful and the powerless. This type of relationship assumes several factors are present. For example, partnership assumes a level of equity and mutuality that does not naturally occur in have/have-not relationships. Partnership also assumes agreement on the goal, though different economic classes, ethnic groups and communities may have quite divergent perspectives on both goals and strategies.

Arriving at partnership, therefore, is much more complex than it is generally portrayed. An important step is often missed in the journey from "Exploitation to Partnership." This step is the challenging concept of solidarity. Standing with the poor in the face of injustice is the shorthand definition of solidarity. Working in communities shapes a sharper, more challenging definition: solidarity demands that the oppressive nature **within** the powerful is confronted and altered as the powerful join with the powerless to confront other injustices. Simply confronting "external injustices" without making a significant change in the power relationship **between** the poor and their supporters is a self-serving application of "solidarity." To be in solidarity with the poor really means a willingness to be LED and DIRECTED by the poor as they assert leadership and control over their lives, communities and struggles. This presents an identity crisis to persons who by virtue of their class, race, gender or circumstance position themselves as leaders as a matter of privilege. Assuming this FOLLOWER posture, ultimately, is the moral imperative of solidarity and a critical first step towards true partnership.

IV. The Centrality of Culture to Progressive Change

Defining Culture and Its Significance

When we talk about multiculturalism, we need to consider: a) culturally based definitions of power and the inequitable valuing of one cultural tradition over another; b) the history of cultural inequities; c) cultural consensus or the cultural trends, symbols, ideas, behaviors, that are similar across groups with the same "name" that builds a common identity; d) that individuals and groups of individuals vary from the "norm" or consensus and that we should never stereotype; e) that individuals interact with each other in culturally patterned ways which can result in an inter-ethnic or cross-cultural situation in miscommunication, exclusion (intentional and unintentional), misinterpretation and conflict; and f) we often make the mistake of confusing race and ethnicity with culture.

Jean Schensul
Institute for Community Research

Culture is the shared race and/or ethnicity, history, standards, values and social sense which connects a community of people. To simply survive, poor people and all people of color in this country, must be at least bi-cultural and often multi-cultural. What is considered appropriate and acceptable is consciously and subliminally dictated in the United States by the majority culture. This "living in two or more worlds" causes a nagging cultural schizophrenia that is often injurious to a marginalized community's sense of identity and worth. Most of these communities never experience the elusive American ideal of a "melting pot." Their image of pluralism is probably closer to a stew where all the ingredients maintain their integrity as they create something more potent than any individual part on its own.

Understanding the Concept of Cultural Nationalism

From my perspective, American Indian people and communities are starting to come into their own: their own recognition that their cultures are something to be proud of, to learn from, and to be maintained.

Sherry Salway Black
First Nations Development institute

Multiculturalism is a system of thought that recognizes and values the existence of different and similar cultures, refuses to use any culture as a standard for evaluating another, gives importance to assessing the needs and strengths of each culture in a particular environment and embraces democratic efforts to be responsive to the assessed needs and to celebrate the strengths.

Carolyn Tucker
Department of Psychology
University of Florida/Gainesville

Cultural nationalism exists in every community in the United States. Cultural nationalism is the natural, instinctual, connection to, affection for and protection of that which is culturally indigenous. IT EXISTS IN ALL CULTURES. It is less readily noticeable in the majority culture since the majority culture is dominant and considerably less threatened. Cultural nationalism is not "ANTI" anything or anyone. It is simply PRO-culture and protective. When a threat of disrespect, assimilation or decimation is perceived, a natural shield that defends the culture is summoned and implemented. This shield has been dubbed the "Cultural Override" because it tends to override all that is foreign to the culture. The cultural override in communities of color is not just a bilateral defense — a response to the white majority. It is multilateral and can often be witnessed when several cultures are in competition or conflict (i.e., African Americans and Koreans regarding economic development in the African-American community; the resistance of low income, indigenous residents to gentrification of their community by wealthy outsiders).

V. Multiculturalism is a Long-term Process not a Goal

Multiculturalism is not simply a greater understanding of and respect for the cultures that make up a community or a society; it is a conceptual and practical restructuring of the assumptions and traditions that define society.

Christopher Zachariadis
Association for Community Based Education

It is no longer possible to conceive of systemic change as a compartmentalized task in a society as diverse as ours. Multiculturalism is an excellent example of this statement. Economic, educational, social, political, cultural, environmental and psychological factors have to be taken into account and responses to each are mandatory. Lasting change is a holistic enterprise approached through multi-disciplinary means. Power relationships must shift if real multiculturalism is to be achieved.

Tedi Grey Owl of MIGIZI Communications makes the point that "multiculturalism cannot be a substitute for desegregation. When schools and organizations get together, it is often at the most shallow levels, i.e., sharing food, music, dance and stories from different cultures. What is needed is an on-going multicultural effort where the partnerships of the collaborators places them in equal standing." Ellen Porter Honnet of the Johnson Foundation adds to the challenge, "as we inhabit multiple communities, we find ourselves needing to take stock of how authentic we feel we can be, and how open we are to paying attention to difference, and changing our behavior or attitudes as necessary."

Kathleen Hiyake of the Asian Pacific American Legal Center adds, "our communities are already multicultural in constituency. However, the goal is still to be achieved because these groups and cultures are still marginalized. Multiculturalism needs to go beyond simply 'accepting' or 'appreciating' the different cultures, to giving the different groups a real voice and a real stake in our community." David Grossman of the East-West Center characterizes multiculturalism as "a lifelong process ... of learning ... which includes components of knowledge, skills and attitudes. Ideally, multiculturalism enables people to see different cultures as a source of learning and to respect diversity in the local, national and international environment." Elsie Begler of the

International Studies Education Project speaks to the idea of "increasing diversity." She writes, "we don't need to increase diversity — there's plenty of it out there already! We need to work to increase acceptance of diversity."

VI. Challenges We All Face

The nation must come to grips with the contradictions between the legacy of racism and sexism and the goal of maintaining a high quality of life in the globally interdependent world of the 1990's and the 21st century.

Jan Tucker
Global Awareness Program
Florida International University

Among the most neglected new frontiers, probably, are the restructuring of education as a central and shaping institution of society, and ways of bringing educational institutions into ongoing and active roles in local, national and international communities.

Howard Berry
Partnership for Service-Learning

Even if policies bring more cultures into the mainstream and programs exist to celebrate the uniting of differences, the power of prejudice and history make racial tension linger in every encounter. Living with this tension while enjoying progress is a deep challenge for all of us.

Allison Daskal Hausman
Jobs for the Future

There is a richness in being a "bridge" between communities, races and cultures. It requires respect for other people's realities and the development of the capacity to immerse one's self in other cultures without prejudice. People open to growth and learning are most prepared and inclined to accept this role and to be accepted in this role.

We face the challenge of finding ways to reduce the gap between our rhetoric and our daily work. We face the challenge of reducing the distance between our visions for this nation and the reality we know all too well. We face the challenge of stretching ourselves far beyond where society says is safe to learn from each other, dismantle some of the barriers that block our creativity and build longlasting working relationships. Hopefully, reading the words of colleagues and seeing our thoughts meshed with others will pique our curiosity and energy for our work together on diversity.

"DEVELOPING" A MULTICULTURAL COMMUNITY

by

George Thomas, Co-facilitator
November 1993

George Thomas is an independent organizational and community development consultant for national and international organizations. His professional experience spans education, community development, and global policy. He has taught at both the high school and graduate level and served formerly as Associate Dean for the Harvard Graduate School of Education. The following essay, written for the ***Building Bridges*** *convening, reflects his personal experience living in a diverse community in Boston in the context of the challenges faced in the fields of education and community development today.*

Introduction

Thirty years ago, my wife and I decided to "save the City." That goal was presumptuous. But we were both imbued with early-60's idealism, and we sought an alternative to the uni-ethnic suburban communities in which we had both been reared. Inspired by Jane Jacobs' Life and Death of Great American Cities which glorified the urban energy of neighborhoods like Greenwich Village, we shopped Boston for a house that two graduate students could afford. For $1,000 down, and a $9,000 mortgage, we bought a hundred-year-old, four-story bowfront in Boston's South End. (Anthony Lukas' Common Ground accurately depicts the South End's cauldron of community activity in the 1960's and 1970's).

The South End was called a slum: it was full of outcasts and winos, rotting garbage in the alleys, and old folks in rooming houses. But it was (and still is) spectacularly diverse: full of small ethnic enclaves, recent black migrants from the rural south, and older black families. My wife and I, and our mostly middle-class, mostly white neighbors-to-be, were part of Boston's first wave of gentrification. We displaced poorer people, the old ones who died, and the younger ones — black, white, Latino, Asian — who moved on. Some stayed as property values (and rents) rose, and are still our neighbors. Ironically, we sought diversity and diminished it at the same time.

My children attended twelve years of Boston schools, and, as a family, we were heavily involved in the political, social, and economic development of our neighborhood. We didn't "save the city" by our move, but we and our children became part of the development of an active, caring community, thanks to the civic energy of its new and old residents, and to the assistance of our neighborhood institutions.

This essay, inspired by the **Building Bridges** convening, is not directly about my family. My wife and I attained our goal — we raised two girls in a hothouse of diversity. I believe we are all better citizens because of our experiences. I certainly consider living in the South End among the most influential experiences of my life. Instead of personal reminiscence, however, I want to examine the educational and community development of the South End. I have earned a living outside my neighborhood, consulting to a wide variety of organizations, including many involved in education and community development. But, in this essay, I will focus on my experience as a consumer, as a client of educational and development organizations.

Multicultural, Diverse, Inclusive?

The Hitachi Foundation asks, "How can we create sustainable communities that embrace diversity and inclusiveness?" Thirty years ago, when we moved into the South End, none of these words were used to describe what we were doing. Nor, for that matter, was "gentrification." We were called "urban pioneers" (a slur on the residents we joined). We were aware of the racial, ethnic, and economic diversity we were buying into; we just didn't call it "diversity." (Now diversity is a whole industry, and multi-ethnic slogans and programs abound.)

Seen from up close, there are a couple of interesting points about the diversity of the South End over the past thirty years. First, the mix of people is constantly changing. When we arrived, South End rooming houses harbored more old people — black and white — than any other census tract in the nation. There were large groups of blacks of West Indian and southern origin (the latter still arriving). There was a Syrian neighborhood, one where Chinese lived, and another where Native Americans predominated. Gypsies camped in storefronts.

Thirty years later, most of the old folks are gone. It's hard to rent a single room these days. There are not as many children as there were when our kids grew up. The ethnic enclaves have diminished; large groups of (mostly white) gay men, and many double-income-no-children condo dwellers have moved in. Rural blacks no longer make the South End or Boston their destination; there is a new sprinkling of Asians and Caribbeans. Now, in 1993, the South End is still diverse. But much of it is gentrified: poor people have been gradually replaced by people of middle income.

Second, very little deliberate, intentional, planning influenced the coming-in or going-out of these diverse people. They weren't moved about by city, state, or national policy. They (we) mostly came by word-of-mouth, because friends told us, or we told friends.

Community Development

There were important exceptions to this growing-like-topsy description. During the 1970's, Massachusetts closed many state institutions, and many erstwhile wards of the state came to the cities. Not-for-profit groups rehabilitated the housing offered to poorer residents at below-market rates. And I.B.A., a highly energetic Latino group, successfully developed a mix of affordable new and old housing in one part of the South End. Other community agencies were also vitally involved in the South End's development through the early 1980's. They reached out to all

neighbors, providing or advocating a wide variety of social services. They hosted and increased the energy of both long-term and newcomer residents.

These initiatives were highly important. They helped hold the line against the almost-total gentrification to nearby areas like the Back Bay and Beacon Hill. We are proud that we have helped maintain some diversity. But affordable housing initiatives — and the community services that focus on poorer residents — were very modest in comparison to the tidal waves of people driven by the housing market.

The visible, vital community development organizations in the South End include United South End Settlements (one of the oldest in the country); Project Place, initiated as a crash pad for 60's runaways, now serving homeless people as do half-a-dozen other organizations; the black churches, many of whose congregates come in on Sunday from the suburbs; I.B.A., the agency I mentioned above; the South End Community Health Center; and myriad political organizations. For more than two decades these institutions hosted, and helped energize, broad-based community development.

But those initiatives have diminished over the last decade, partly as a result of shrinking resources. Community development agencies and programs in the South End increasingly focus their services on the poorer residents. Other than annual solicitations for financial support, I almost never hear from South End organizations these days. No calls, no newsletters, no invitations to open houses, or community meetings, no flyers. I can read occasional snippets about them in the weekly South End News or The Boston Globe, but that is the extent of organizational information.

Why should this lack of outreach matter to me? My hunch is that by not reaching out to all residents, the community agencies will gradually wither away. Unless they change this tendency, I suspect that these organizations will become even less vital for other residents, as community incomes rise. The agencies aren't offering much community "glue." I would happily attend a neighborhood event, a ceremony, a fair, if only to meet my neighbors, but those occasions are rare now.

They were not rare in our "pioneering" years in the South End. We organized around schools, police protection, cruising Johns, noisy bars. We met and met and met. Our energy to improve education, garbage pickup, and police protection led us to come together, to meet each other across boundaries of race and class, and to respect each other. In the process, we learned a lot about getting along with our neighbors. Some of that learning was facilitated by our local organizations, which reached out to us, and encouraged our initiatives.

Even though our neighborliness didn't make us into one big utopian family, I miss the days of energetic community development. Most of the newcomers to the South End — the gays, the condo-dwellers — will never experience that energy, because the needs like police protection, and garbage pickup appear to have been adequately met. We all have much less fix-it, change-it, improve-it energy. To me, that makes the role of the community institutions all the more important. Without their effort, even the public occasions for coming together atrophy. A formally diverse community becomes a cluster of disconnected islands of people with no common cause. What a shame.

Education

The schools in the South End have also diminished their role in community development in recent years. I am not as close to them as I was when my children were enrolled. However, I know that, nowadays, middle-class families of all backgrounds routinely choose private and parochial schools, and the public schools serve poorer and poorer children.

Obviously, the schools must serve the children who come to their doors, and they should do it better. But, in serving an increasingly narrow spectrum of families, they lose the capacity to "glue" together all families with children. This was not always so. For perhaps fifteen years, from the mid-1960's on, the South End schools provided vital community glue. Children of all socio-economic classes attended them. Parents were heavily involved. There were pot-luck suppers, fairs, and outings. Many teachers lived in or knew the community and they were both helped by volunteers and entertained in homes.

What happened? Ironically, busing for desegregation busted up our desegregated neighborhood schools in the imperative of citywide desegregation. Long on political squabbling and short on leadership, the school system has, over the years, seemed gradually to wall itself from the community. This isolation is exacerbated by teachers' non-resident status. Like most of the cops and firemen, teachers live outside of the South End, and I presume they have little sense of its makeup, its history, and its possibilities. Whatever the reasons, the schools in the South End, like many of the community-serving agencies, seem to be on a downward spiral.

Back to the question that convenes us: "How can we create sustainable communities that embrace diversity and inclusiveness?" My conclusion is probably obvious by now. I have to say that I'm concerned about the "sustainable" part, my community is still diverse and, I think, inclusive, but I believe the glue that made it an exciting place to live is weakening. And I'm skeptical about the future vitality of the "gluing" institutions.

I'm also unhappy about the quiescence of all of us neighbors — old and new. I know that we need reasons to join each other, problems to solve, visions to aspire to. But the older among us seem jaded and preoccupied, and the younger have very little practical community experience. It's very hard for me to imagine a resurgence of our energy.

Yet the South End is just one community at one point in time. Other places can learn from what we did, at our best. We met each other in the process of solving problems. We needed good teaching, responsive police, punctual garbage pickup, better street lighting, a neighborhood health center. We gathered all the neighbors we could find, we met, we organized. In the process of this problem-solving we came to know each other. Some of us became close friends, and most of us were less close, but we increased our trust and respect.

It interests me, as a sometime diversity trainer and consultant, that we didn't learn respect and trust primarily in diversity workshops, through a multicultural curriculum in school, or through training simulations. The occasions were simpler. A meeting in the local black church about drunkenness at adolescent parties. A sit-in on a vacant lot that led (20 years later!) to a magnificent mixed-income housing development. Meetings to voice neighborhood concern, and support, for

two AIDS hostels. A well-meaning, but eventually unsuccessful, attempt to develop a community assembly to bring landlords and tenants together. A send-off for a beloved elementary school principal.

I could go on. But the lesson I have learned is that neighbors gain respect and trust by acting together. And I believe that their community institutions, including schools, are central to that development — by hosting, sponsoring, and energizing those occasions for all citizens.

Epilogue -- May 1994

This paper was written in preparation for the **Building Bridges** convening. The more I worked on it the worse I felt about my community passivity in recent years. The convening itself spurred me into activity. With a bit of effort, I made my way into a group trying to help local teenagers diminish violence in the South End. I also returned to the monthly meetings of my neighborhood association, partly because I am ashamed at the protectionist activities of some new and old residents. I'm not overwhelmed by everything I find, but, whoever said community organizing is all that exciting? Now, thanks, to the convening, after a lapse of ten years, I'm going to do my part to push my neighborhood organizations (and myself) into relevance to all of us.

. . . IN CLOSING

by

Daphne Muse, Rapporteur
December 1993

Daphne Muse is a consultant with The New Press, working with a multicultural education project funded by The Hitachi Foundation. Daphne has a wealth of experience in education from her work as multicultural consultant for the California State Department of Education Child Development Division, lecturer at Mills College, and the editor/publisher of the educational newspaper, ***The Children's Advocate****. She was contracted by the Foundation to attend the* ***Building Bridges*** *convening as a "listener," in order to capture the essence of the meeting and content of discussions and to write a meeting report. Acting as a "listener," Daphne had a unique perspective and, on the closing day of the convening, was asked to share her reflections with participants. These reflections follow. Daphne's summative report begins on page 31.*

As the rapporteur, I've been asked to give a brief response to these proceedings. I would like to thank Hitachi for making it possible for this group of educators and community development specialists to come together and support us in this three days of discourse, ritual and examination. Laurie Regelbrugge and Lisa Moultrie of the Foundation have been excellent hosts. My culinary palate has been saturated and the abundance of tree generated oxygen has allowed me to keep my mind functioning and regenerated. I would also like to thank my trusty laptop, "Ms. Aretha," for always giving me all the respect I need. While she is loud and sometimes intrusive, she still works hard for the money.

Our facilitators and the Foundation provided a thoughtful and comprehensive agenda that took us on a very interesting journey across the sometimes lush, yet often unexplored, terrain of this work. While it was not logistically possible for me to get into every session, I managed to cover at least 80 percent of what was on the agenda, capturing 90 percent of the dialogue in small group sessions I attended. The level of resistance from participants was comparatively minimal, and after the first day, participation became much more inclusive.

While a myriad of thoughts and ideas are intersecting through my mind regarding this experience, I was especially struck by the fact that most people managed to remain present and conscious for the duration of this conference. The intergenerational dimension of the conference was reassuring, and the intellect, experiences, and activism of our youth are integral to this work. The presence of more than one Native American was certainly a cause for celebration in my mind. Their presence was also more than the usual ritualistic one. Given the breadth of work done by

so many people of color I was also struck by the fact that the majority of the attendees were representatives from Anglo/European American communities.

The facilitators kept us on point and were good about reminding us of the work to be done in the next session as well as the next day. The ability of the facilitators to work as a team was an enhancing feature. The sessions were strategically organized, and their sequencing was effective. The facilitators also helped us to remain focused on the task at hand, and they kept the process on course in a fairly timely manner.

There was not as much focus on the manifestations of oppression as I thought would emerge. I felt that the cultural tone of presentation was inclusive, the sense of aesthetic was very creative, and the rituals to support the work were wonderful. The time-mapping exercise was an excellent tool. But for future use, I would suggest two versions of that exercise. While the unchecked version can serve a real purpose, a fact-checked version should be available as well. Although the time-map ended with some definite illustrations of inclusion, it would also be useful to do a totally multicultural version. The exercise demonstrated a lack of specific knowledge regarding major milestones in multicultural education.

The case studies were excellent strategies for engaging participants in the work and connecting them to the agenda. Although one case study involved the use of a school site, both had an emphasis on community development. Given who was participating in this conference, I felt that a case study from each area would have been even more useful. It would have been very interesting to use a case study that involved developing a public school that was truly diverse from the staffing demographics to the curriculum implementation. The work clearly went beyond the narrow black and white view and did begin to explore some cross-cultural relationships.

The use of the diary was an excellent tool for tracking the evolution of one's thinking during the process. I hope it will be used as an informational and reflective tool. The role playing allowed for some interesting moments and provided me with insights into how some of you might function in your work. There appeared to be an overall lack of major tension and rage that I have seen at so many of these conferences. I don't know whether these feelings were suppressed or whether the focus on collaboration affected the outcomes.

It is especially incumbent upon the facilitators to match rhetoric with practice. The use of the MF word, and other such terms, really does support internalized oppression and subsequently gives white people permission to maintain a stance of superiority. It also serves as fertilizer for their racism. Given the dramatic shift in demographics and the global perspective that was infused into so much of the work these past few days, I was amazed by the constant use of the word minority. It has also become more and more apparent that the term multiculturalism does not adequately reflect this work, and that people are working toward the evolution of something much more precise. Clearly, a new and more clarifying lexicon must be developed to support the ongoing evolution of this work.

On day two in the education session, I noted that the referencing points for the discussion continued to focus on the Dewey's and Adler's of the world. As I document conferences across the country, I remain concerned by the fact that people are not aware of the growing body of

scholarship, research, and studies that have been produced in this field. People like Joyce King, James Banks, Sonia Neito and Carlos Cortez have done some extraordinary and ground-breaking work in this field. They have also conducted some major studies that will open up new thinking and arenas in this work as we enter the 21st century. What also became clear to me during the past three days is that most of the participants do not belong to the professional organizations, nor do they read the publications specifically related to the field. In randomly polling the participants, two had heard of and none of the educators held membership in the National Association of Multicultural Education. Other organizations specifically devoted to multicultural education were not referenced either.

The backlash literature and articles continue to have a higher profile than the work that clearly directs teachers, community workers, and parents into the philosophical and empirical heart of this work. While we embrace diversity in terms of demographics and cultural inclusiveness, there still seems to be resistance to the fact that the intellectual, artistic, political, technological, and cultural contributions of people of color, and gays/lesbians can become a centrifugal force in supporting excellence in education.

The "Extreme Difficulties" workshop demonstrated the very affirming nature of unlearning oppression work. Four European American women discussed their "guilt" and privileged status and how it affects their ability to work outside of their own communities. Genuine concern was expressed regarding inauthenticity. The candor in that session and sense of trust took me to a new place in my own thinking. I also felt that the conversation would have been exactly the same had I not been in that room.

Allison Daskal Hausman suggested that a report back from the rapporteur at the end of each day would have been very useful. In passing that suggestion on to Laurie she agreed and added that working in conjunction with the facilitators to provide such a summary would have indeed been useful. Another conference participant asked if I had a reading list available that could be shared with this group. While my list of some of the best books of 1993 will come out in January and will be a contribution to the lifelong learning so often stressed in this conference, it primarily focuses on books for ages birth to 25 and does not include those text, research, and scholarly works so essential for educators in this field.

There was an amazing willingness to share ideas and information as demonstrated in the "Developing an Idea" workshop where Broderick Johnson was supported in his idea for a Political Action Committee for children and Terry O'Banion received input and support for a long range idea involving people of color transitioning into management positions through his community college consortium. I had a greater need to know more about the work people are doing and had truly wanted more information on the table out front. In conjunction with two major projects I'm involved in, I would like for each of you to send me your informational packet or press kit so that I can make some determination regarding the referencing of your organization and/or work in a major multicultural resource guide/catalogue that I am editing for the New Press.

Just as professionals in fields like science and literature have the opportunity to take sabbaticals, and to rest and reflect, those of you working in non-profits, community development and education need opportunities to do the kind of reflection that also allows for even more

powerful work and critical and creative thinking. Retreats like Wind Call in Montana support people like yourselves in taking advantage of those opportunities. Through a three to six week visitation/retreat, they support people like yourselves in reflection and restoration. I will include their address in the final report. [Windcall, 7570 Forswall Road, Belgrade, MT 59714, telephone 406-586-5700.]

As the rapporteur, I have been afforded the opportunity and privilege of listening to you exchange ideas, respond to questions and engage in sometimes fascinating and, at other times, challenging discourse. I will sort through the more than 50,000 words put into "Aretha," and the 35 pages of text generated by the facilitators in order to develop a viable report that will take us another step forward. That report will also include the wrap up from the closing session and the "fishbowl."

Again, I would like to thank Laurie and Lisa for making it possible for this exchange to take place. There remains such an urgent and certainly critical need for the opportunity to come together, see where we stand in relationship to this work, have the opportunity to hear how we each do our work, identify the necessary resources, and receive the support to carry this work forward.

IDENTIFYING PROBLEMS AND SEEKING SOLUTIONS: ENGAGING GRANTEES IN A "COMMUNITY" DIALOGUE ON DIVERSITY

by

Julie Banzhaf, Laurie Regelbrugge, and Lisa Moultrie
The Hitachi Foundation
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*This essay conveys The Hitachi Foundation's strategy for convening its grantees to explore critical issues and exchange ideas, with particular reference to the most recent meeting held in December of 1993 — **Building Bridges: Creating and Sustaining Viable Multicultural Communities**. Staff present the objectives behind the development and planning of **Building Bridges**, an assessment of the meeting, and the rationale for pursuing a convening strategy more generally. **Building Bridges** was the Foundation's third formal convening of grantees. Two others were held in 1991: **Moving Beyond — A Collaborative Meeting for Hitachi Foundation Global and Multicultural Education Projects**; and **Renewing the Vision — A Collaborative Meeting of Hitachi Foundation Community Development Projects**.*

Many grantmaking organizations, and program staff within, spend a great deal of time keeping abreast of social trends and trying to understand society's most critical needs, all in order to establish a relevant program and make informed decisions about how to invest grant funds most effectively in communities. Resolving social problems requires in-depth understanding of issues and willingness to take risks and pursue opportunities for achieving positive social change. This daunting task cannot be addressed adequately by any single foundation, organization, or group of people working in isolation. Collaboration and open communication among people and groups with diverse perspectives and experiences are essential in solving community problems.

The United States faces a variety of challenges — and vast opportunities — from the diversity of its population. Race, ethnicity, history, geography, values, experience, aspirations, professions, and assumptions both unite and divide people. At the core of the U.S. experiment in democracy is the need to address the complex challenge of diversity responsibly and to resolve the inequities that frequently make diversity such a potent divisive force.

The Hitachi Foundation's grant program has targeted issues of diversity — the multicultural and the global — since the organization's establishment. To deepen its understanding of these issues and address them more effectively, the Foundation hosted a meeting of grantee practitioners in December of 1993 to explore the notion of promoting communities that value and draw strength from their racial, cultural, and professional diversity. The meeting — **Building Bridges: Creating**

and Sustaining Viable Multicultural Communities — exposed perspectives that underscore the importance of addressing these difficult issues as perhaps the country's highest priority.

VOICES FROM THE FIELD

In the early 1990's, dramatic changes occurred in communities and schools across the U.S., and indeed around the world. Events ranging from the Los Angeles uprising and the war in Bosnia, to landmark educational reform and community service initiatives, have profoundly affected how people view themselves and one another. The events have also influenced how people view community. Given the pace and depth of these changes, a quest for effective responses has prompted The Hitachi Foundation to turn increasingly to practitioners for guidance about the emerging issues in education and community development. Issues pertaining to diversity have been underscored as the key concerns within the field: tensions between people of different cultures or races frequently impede the development of social relationships and the establishment of a sense of "community"; inequities resulting from differences in class, race, and gender exacerbate conflict and tension; and groups built upon racial, ethnic, and cultural identity are seeking to strengthen their bonds and pursue common interests. Grantees have offered many insights about the conflicting forces affecting communities.

> Kathleen Hiyake of the Asian Pacific American Legal Center reports that her work with diverse populations in Los Angeles was complicated by the "increased polarization of different sectors of our communities, especially in the aftermath of the unrest in our city [the Los Angeles uprising]." Hiyake indicates "there is more of a sense that 'we have to look after our own,' in many parts of the city." She stresses that community discord is not always based on racial or ethnic conflict, but rather that gender and income inequities are also root causes for disharmony. Hiyake believes that "many problems which have an economic basis turn into racial tensions as people search for a blame for their frustrations."

> Julie Thomasson of MDC, Inc., works with rural southern communities and describes the challenges arising from diversity defined by where people come from. "There is a mistrust of those who are different or from elsewhere," Thomasson says, "and as a result, people in communities create camps between races, towns, counties, the 'came here's and the 'from here's'."

> Dennis Lubeck of the International Education Consortium observes that in St. Louis polarization among groups stems from competition for economic and political power, which in this case is a power struggle particularly between whites and African Americans that left other groups feeling locked out. He says, "there is a growing Hispanic and Asian community which feels ignored because of the black/white tensions ...." The struggle for resources and power for individual communities has helped cement the fragmentation and resentment among and between diverse groups since groups see one another as competitors.

Sherry Salway Black of First Nations Development Institute, and a Foundation board member, works with Native American communities. She highlights a growing awareness of the need to preserve cultural history and integrity.

> From my perspective, American Indian people and communities are starting to come into their own: their own recognition that their cultures are something to be proud of, to learn from, and [that] must be maintained. This is after, literally, centuries of oppression.

While there is tremendous value and benefit for diverse groups in strengthening their cultural community and Black believes that the resurgence of cultural pride is positive, she notes that one drawback can be the perceived isolation from other groups and that it can produce other obstacles — cultural intolerance along with intra- and intercultural conflict.

> Some issues relate to wanting to focus so much attention [on] their own [Native American] cultures that tolerance "appears" to be diminishing. One tension is: "Only Indians can work for, speak about and truly know Indians." [Another] tension starting to change is that at one time, tribes and Indian groups would only work with non-Indian experts, thinking that their own people could not possibly be experts. The status quo in tribal government is beginning to be noticeably challenged by a more informed and educated membership, which causes tensions about issues of sovereignty and the rights of individuals in a tribal setting. Learning about our own knowledge, culture, and values is creating tensions because of different perspectives.

What seems to frustrate practitioners most in their work is people's unwillingness to examine their own biases and assumptions about others. Such an examination is the first step in building bridges and community. Leslie Swartz of the Children's Museum in Boston believes that, "the greatest challenge we face is working with adults to help them recognize their own preconceptions and the limits of their ability to discuss the difficult issues around multiculturalism."

COLLABORATING TO ADDRESS PROBLEMS AND DEVELOP SOLUTIONS

Hearing these themes and dilemmas reiterated by one practitioner after another, the Foundation posed a question: **How can sustainable communities that embrace diversity and inclusiveness be created?**

Foundation staff considered options for how best to address this broad question and related issues.

- What are the principles, visions, and characteristics inherent in sustainable, inclusive communities?

- What are the skills needed to build these communities, both now and in the 21st century? How do we build the bridges between and among groups that result in peaceful, equitable communities?

- How do community members — individuals and organizations — work together to resolve issues of diversity, multiculturalism, and globalism? How do we work together to solve common problems and create a common vision?

- How can we produce "culturate" people, meaning people who understand that different perspectives exist and who are knowledgeable, sensitive, and accommodating to cultural differences?

- How can organizations successfully deal with these issues? What individual, organizational, and group skills are needed? What are the barriers and the challenges?

Foundation staff surveyed education and community development grantees to determine the usefulness of bringing them together to explore these questions, clarify common issues, and develop strategies and methods for overcoming barriers. The Foundation was interested in encouraging more integration in addressing the multicultural and global challenges that cut across issues, sectors, organizations, strategies, and ethnic groups. Recognizing that the fields of education and community development are experiencing similar challenges with diversity and that their efforts target the same populations, albeit through separate programs, staff decided to hold an interdisciplinary meeting with representatives from both fields. Grantees were extremely interested in this prospect and shared ideas for its design and content.

The **Building Bridges: Creating and Sustaining Viable Multicultural Communities** meeting was held in Maryland in December of 1993. The agenda was specifically designed to model the thinking and skills perceived to be needed for collaboration and for building inclusive communities. For this reason, the Foundation engaged two facilitators, one with expertise in community development and the other in education, to assist staff in designing the meeting. The agenda was purposefully planned to include diverse perspectives, foster trust among participants, and create a sense of partnership and collegiality. The staff and facilitators wanted **Building Bridges** to be an interactive meeting that allowed participants to share their expertise, insights, and concerns freely. Thus, there were small group sessions facilitated by participants, case studies posing problems to be resolved together, and "community-building" activities created by the participants for learning and fun.

WHAT HAPPENED?

Building Bridges provided insights on the difficulty of collaboration, the need for systemic change to accommodate new circumstances and address chronic problems, and the need for people — as individuals and practitioners — to confront and overcome their beliefs and preconceptions about race and prejudice. Several themes emerged in the discussions.

- The effectiveness of multiculturalism in addressing community realities

While almost everyone accepted the notion that it is right and good to embrace multiculturalism and to be inclusive of groups and cultures, many of the participants argued that this belief does little to address more pressing issues that concern them — violence in communities, poverty, homelessness, and broken families, to name a few. One participant suggested that perhaps multiculturalism is almost a "luxury" when what is really needed is more basic, immediate help for the communities in which he works. Several others suggested that "multiculturalism," as a term and concept, is no longer sufficient. The term has become so trendy and misused that it is beginning to lack power and credibility. New terminology capturing the depth of experience and range of issues — from historical experience to equal opportunity and institutionalized racism — is needed. What role can and does "multiculturalism" play in creating healthy, sustainable communities? What does "sustainable" mean? Is it enough to create sustainable communities alone without a focus on diversity?

- The impact of globalism on communities

Some participants were disappointed that the convening did not concentrate more on global themes. Many are searching for ways to address global issues more effectively in classrooms and communities. Several participants noted that the issues in the U.S. around diversity, as well as social and environmental sustainability, are merely a subset of global challenges. Another topic was whether there are or should be global standards on human rights, for example, and to what extent such standards might constitute cultural imperialism. The mention of "global" prompted some participants to call for greater attention to addressing needs within the U.S. before turning outward. Others noted that it is no longer possible to distinguish domestic and global issues, as they are inextricably linked. What are effective ways of linking the local and the global in our problem-solving efforts? When is it appropriate to focus on local or global as distinct from the other?

- Multicultural education as an academic discipline

Multicultural education has often been criticized as being "fluff," lacking in academic substance and rigor. This has been a huge obstacle for practitioners who are pushing a multicultural education agenda through their work. What is the academic content of multicultural education? Why is multicultural education considered "fluff?" How can it be more rigorous? What is meant by rigorous? By whose standards? Why is there little knowledge of the scholarship around multicultural education?

- Linking education and community development

Among some of the education practitioners, there seemed an implicit belief that community development work is narrow, since in many cases it is concerned with only one set of issues and people. Some community development practitioners thought most education work is tied to a system — the public educational system — that thwarts innovation and change, while also overlooking certain groups of people. Nevertheless, most participants valued the exchange of ideas and insights about the different perspectives employed by educators and community activists. At

the start of the meeting, participants were asked to identify which "camp" their work fit into: education or community development. It was interesting to learn that some practitioners were frustrated to have to choose because they viewed their work as both, and that others characterized their "camp" differently than Foundation staff would have. Under what circumstances can and should education and community development practitioners collaborate to address the needs of their constituents more effectively? How can professional perceptions and institutional barriers to collaboration be overcome?

- Confronting race directly

Most grantees expressed a desire to confront racial issues directly. Many agreed that while race was discussed, the discussions lacked the depth, honesty, and rawness that are often what influences people and their thinking. Many called for leaving the "safe" place, and confronting race more thoroughly and deeply, yet still in a respectful way. Some participants shared personal stories of how they have embarrassed themselves by unintentionally making racial slurs or sexist comments. Participants shared their uneasiness about what is appropriate and "politically correct." They also expressed concern about the manner of others' reactions to a "politically incorrect" *faux pas*, which often heightens tension and makes it increasingly difficult to bridge differences. The discussions highlighted the need for greater understanding of racism, more awareness of the connotations of words we choose, the need for sensitivity on all sides in difficult situations, and the courage to talk about these issues forthrightly. What fora are needed to confront issues of race directly and productively, both among and between racial groups? What guidance and achievements are needed to reconcile racial differences and animosity?

- The role of practitioners in diverse communities

Some participants expressed some trepidation as whites working with communities of color. Many are concerned with the ability to build trust with diverse people who might view them as "outsiders" or threats. Whites and people of color alike discussed whether whites have a legitimate place in communities of color or if those communities need to build their own leadership outside the influence of the majority or "dominant" culture. The paradox is possibly that we are seeking and working toward diversity and diminishing it at the same time. The role of <u>any</u> "outsider" in a particular community was not fully explored. An African American person working in an Asian community, for example, might well experience some tension, conflict, and apprehension. The group did not reach consensus about who the "insiders" of a community are either. What are the implications of defining legitimacy in community work on the basis of race, gender, ethnicity, class, or profession? When is it appropriate to do so?

- Collaboration toward systemic change

Everyone realized how difficult and time consuming collaboration is, as it entails coordinating and cooperating with other people. Issues of trust, conflicting schedules, and differing individual agendas often arise. There were debates over w[illegible]s more important — the <u>process</u> or the <u>product</u> of collaboration. While all agreed that both [illegible] important, participants recognized that often organizations get "stuck" in the process and never get to the product. While almost everyone believed that collaboration is essential, a few said that collaboration is not always a powerful

enough force to effect sustainable systemic change. Nevertheless, participants called for systemic change, and recognized that collaboration across professional, racial, and cultural lines is needed. How can we shape and achieve systemic change in educational and community issues? What tools are most effective in doing so? Is it ever necessary to start from scratch, and forget about trying to change existing institutions and, if so, under what circumstances?

- Breaking down barriers to trust and collaboration

Although the **Building Bridges** agenda was full, many participants felt the meeting did not reach enough intellectual depth and was not completely successful at breaking down the barriers that participants brought with them. Many thought that the facilitators' emphasis on collaboration and creating a "safety zone" where ideas and issues could be explored made participants feel that they had to be "nice" and not challenge the views of others. As a result, some of the discussions seemed superficial. Another barrier was the sometimes alienating use of professional jargon by both educators and community development practitioners. While power was another barrier discussed by participants, the issue surfaced explicitly as the imbalance of power between foundations and not-for-profit practitioners was discussed openly. An imbalance of power among collaborators is a hurdle that must be addressed for effective, productive partnerships. Some participants remarked that the barriers could have been eliminated had there been more time during the meeting for getting to know one another personally and professionally. Participants needed to build their trust in order to share and react to ideas comfortably. What are the most effective techniques for building, maintaining, and, when necessary, restoring trust among diverse groups? How can multiple definitions of identity and purpose be reconciled within individuals and groups? How much of this work has to focus on individuals, how much on groups, how much is introspection and how much is looking beyond one's identity?

IMPLICATIONS FOR PRACTICE

Participants' reactions to and evaluation of the convening illustrate the dilemmas and difficulties of collaboration. For example, many grantees felt the meeting was slanted toward community development issues rather than achieving an equal balance between education and community development. Others felt the convening focused mainly on multiculturalism and not enough on globalism. Several lessons on collaboration emerged from the experiment in having a team design and facilitate the meeting, from the experiment in having education and community development practitioners working together, and from the meeting itself.

- Collaborative projects must engage all collaborators and incorporate their interests and needs.

- Collaborators must be flexible and willing to transcend their own experience and way of thinking in order to be partners with others.

- Collaboration requires real trust, and trust cannot be forced.

- Collaboration requires compromise in methods and attitudes, but it need not require compromise in the quality of results.

- Collaboration requires open, honest communication, and a sense of shared purpose.

- Collaboration takes time.

- Collaboration requires shared power among collaborators, and shared responsibility for the process and product.

- Collaboration can expose tension between notions of "leadership" and "partnership," particularly if "leaders" are not willing to challenge their assumptions and approaches.

Ultimately, the convening resulted in two challenges: one from the Foundation to grantees, and one from grantees to The Hitachi Foundation. Are practitioners willing to undertake deeper exploration of the key issues on diversity that were raised and then, as necessary, challenge and change the way they approach their work? Is The Hitachi Foundation willing to assist and support grantees, and the field more generally, in practitioners' efforts to take this next step and change how they approach community investment, in view of multicultural and global dynamics?

To meet the challenge, the Foundation is developing an initiative that will foster innovative thinking and work pertaining to creating, or maintaining, sustainable, inclusive communities. This effort — for which the working title is **THE BRIDGE INITIATIVE: Linking Education and Community Development for Sustainable, Inclusive Communities** — will attempt to model the collaboration that we believe is essential, while at the same time serving as the vehicle for delving more deeply into multicultural and global issues to identify those most to support over the coming years. The Foundation is using a collaborative process to determine the structure and content of **The Bridge Initiative**. By working with grantees, other funders and organizations, broader influence and dissemination of strategies for achieving inclusive institutions and communities can be ensured. Though the precise nature of outcomes is not certain, we believe the collaborative approach will promote effective investigation and leveraging, and will yield insights and mandates to build the Foundation's and grantees' capacity to meet larger societal needs.

DEVELOPING A CONVENING STRATEGY

The Hitachi Foundation has a deep commitment to gathering diverse perspectives from within communities on society's most important issues. This information is used to shape a program that is responsive and flexible. One effective way of gathering different views, and at the same time promoting collaboration, has been to convene grantees to discuss the issues of highest priority to the Foundation. Instigating discussion and inventive thinking about the challenges inherent in a multicultural community and a global society are core objectives of the Foundation's convening strategy. Beyond providing grant support for specific projects, the Foundation's efforts to convene grantees have conveyed the experience and voices of communities, reflected the value and strength of this nation's diversity, and encouraged the exploration of ideas.

Over the last three years, The Hitachi Foundation has convened grantees for three formal meetings: **Moving Beyond: A Collaborative Meeting for Hitachi Foundation Global and Multicultural Education Projects**, was held in September 1991 in Honolulu, Hawaii; **Renewing the Vision: A Collaborative Meeting of Hitachi Foundation Community Development Projects**, was held in December 1991 in Dedham, Massachusetts (a report is available); and **Building Bridges: Creating and Sustaining Viable Multicultural Communities**, was held in December 1993 in Queenstown, Maryland. Participants in these meetings explored key issues in global and multicultural education and community development.

The first meeting, **Moving Beyond: A Collaborative Meeting for Hitachi Foundation Global and Multicultural Education Projects** (1991), was organized and facilitated by staff of the East-West Center, a Foundation grantee. It sought to strengthen existing projects, foster collaboration, encourage replication and dissemination, and identify "next steps" or gaps in the field. The twenty-seven participating grantees discussed program strategies in relation to pedagogy; the linking of multicultural and global education; and the value of networking, collaboration, and partnerships.

Renewing the Vision: A Collaborative Meeting of Hitachi Foundation Community Development Projects (1991) was facilitated by Jobs for the Future. The purpose was to develop a wider definition of and vision for community and community development, and to examine new strategies for addressing common problems. Attended by representatives of twenty-four Foundation-funded projects, sessions explored the issues of definition and vision, as well as the essential elements of community building and the implications of these for effective strategies, resource use, leadership development, and new institutional roles, mechanisms, and processes.

The Hitachi Foundation's **Building Bridges** (1993) convening set out to model and explore the approaches and skills that can foster the creation of multicultural communities that embrace diversity as a strength, and hone the art of collaboration needed along the way. Twenty-seven grantees were joined by representatives of the Foundation's Yoshiyama Award program, which recognizes youth community service and leadership, to address the role of education and community development in building inclusive, multicultural communities.

The most obvious impact of these meetings has been through dissemination, networking, and collaboration — participants have found several ways to work together, formally and informally. For example, inspired by the **Moving Beyond** meeting, four grantees — The East-West Center (Honolulu), The Global Awareness Program/Florida International University (Miami), The Children's Museum (Boston), and The International Education Consortium (St. Louis) — have launched work on a collaborative multicultural/global education project focusing on the needs and cultures of Asian Pacific Americans and their relations with other groups in U.S. communities. This project will illustrate how practitioners can merge their best practices and work together to create strong programs that can be leveraged to benefit a broader audience.

The convenings have also enabled the Foundation to identify needs in the field and in its own grantmaking: the need to learn how to address multiculturalism and globalism more broadly throughout programs, the need to link programming in community development and education effectively, and the importance of helping practitioners develop and hone the skills needed to collaborate and build community capacity. Another impact of the convenings, though less

obvious, is the influence the collaborative discussion of critical issues has on how practitioners and funders approach identifying problems and seeking solutions.

The Foundation has become committed to convening activities as an opportunity to collaborate with other organizations both for internal and external purposes. For The Hitachi Foundation, the importance of the convenings is not only in the additional support and assistance provided to grantees, but in drawing upon its grantees as good thinkers to consider issues more deeply. These exercises provide a vehicle for gaining substantive grantee input on the Foundation's evolving guidelines and priorities, which pertain to the field more generally, and they expose appropriate roles for philanthropic leadership on critical issues.

CONCLUSION AND FUTURE PLANS

For The Hitachi Foundation, convening grantees is a valuable, creative grantmaking tool, which corresponds with the Foundation's objective to strengthen, deepen, and expand the impact of successful projects. Convenings also address a frequently mentioned desire of grantees and program staff to work together more closely on important issues. Through the experience of convening its grantees, the Foundation has gained valuable feedback on its grantmaking strategy, identified new program areas, initiated new projects, and stimulated collaboration among grantees. Consequently, these efforts have become integral to the Foundation's work.

It is too early to assess the full impact of **Building Bridges** and related convening efforts, both in terms of their implications for the Foundation's program priorities and their value to participating practitioners. Nevertheless, the convening strategy has yielded exposure to many more perspectives to draw upon in shaping the future program agenda. It has also provided a forum in which the Foundation and grantees can develop their relationship and explore what might be an effective model for the grantmaker/grantee relationship more generally. Finally, the convening strategy builds relationships between practitioners. This allows them to exchange ideas and "best practices" while overcoming some of the professional isolation that many practitioners cite as a barrier in their work.

We believe it is desirable to build sustainable, inclusive communities, and that to do it requires intensive, thoughtful education and targeted community development efforts. Over the coming years we plan to continue our collaborative efforts around themes of diversity and building the capacity of people to participate effectively in their communities and in an increasingly global society. As **The Bridge Initiative** takes shape, these themes will also be addressed through the Foundation's grantmaking in education, community development, and global citizenship, and through the Foundation's relationship with Hitachi corporate facilities in the U.S. and elsewhere.

CONFRONTING CHALLENGES AND FACING FEARS

by

Daphne Muse, Rapporteur
April 1994

*This article is the summative report written by the convening rapporteur, Daphne Muse. The report is intended to provide a glimpse of the activities and discussions that took place during the **Building Bridges** convening. The report describes the convening experience from the perspective of a Foundation grantee and practitioner, but one who was asked to participate as a listener through the deliberations. An immediate reaction to the proceedings was given by Daphne in the closing session, which is included on page 17.*

*Collaboration was a primary theme in the **Building Bridges** convening. Not only was it a topic for discussion, collaboration was also at the core of the convening design and was modeled for participants. The facilitators and Foundation staff worked together extensively to design an interactive program. The joint planning exercise and the experience within the meeting provide great insights into the dilemmas and tensions inherent in collaboration. Reflections and lessons about collaboration offered by facilitators, participants, and Foundation staff are interspersed throughout Daphne's report to convey some of what we have learned.*

EXECUTIVE SUMMARY

We cannot allow ourselves to be defined only by our identity. Our decision to become effective within the community would fail if we only fostered our own agenda .... As part of the web of community, we cannot simply foster our own agenda or public relations campaign. Turning away from agenda-driven behavior allows the intricacies of community to grow. As we become lost in the web, the community blooms.

Colleen O'Connell
Community Women's Education Project

Recognizing an ongoing need to remain connected to and sustain ongoing communications with grantees, The Hitachi Foundation convened a third conference, **Building Bridges: Creating and Sustaining Viable Multicultural Communities**. While the Foundation had hosted two previous convenings — one on multicultural/global education and one on community development — this

was the first time both groups of practitioners had been called together to explore common issues. Attended by twenty-seven directors of projects funded by the Foundation and four Yoshiyama Award* program representatives, **Building Bridges** explored a broad, challenging and complex range of issues including: the role of practitioners -- who may be "outsiders" — in creating and sustaining communities; the skills needed to work across cultural differences; the emerging challenges of a growing immigrant population and an aging teaching pool; and the development of places or activities where these issues can be discussed and debated forthrightly. More than an opportunity for the exchange of ideas, this convening framed issues for examination and discussion by colleagues and peers. [*The Yoshiyama Award for Exemplary Service to the Community recognizes youth who have distinguished themselves through extensive action and leadership in their communities.]

The convening benefitted from a wealth of diversity in terms of race, ethnicity, age, discipline, gender, and types of organizations represented. While the majority of the participants were European Americans, the convening also included Native Americans, African Americans, Hispanics/Latinos, and Asian Americans. Practitioners representing organizations that provide support for young black men, legal services, education and civil rights support to Asian American Pacific communities, education and employment skills for poor women, and professional development for teachers attended. The inclusion of two Yoshiyama Awardees provided a critical intergenerational link often missing in such meetings. Their presence also provided a first-hand perspective on the most pressing issues and concerns affecting young people of color and inspiring their continued commitment to community involvement.

With project directors from rural enclaves, program trainers from teeming urban centers and globally networked practitioners with "information super highway" expertise, participants possessed a range of professional skills and experience. The interdisciplinary skills of many of these educators and activists also provided a broader lens through which to view specific issues related to curriculum and learning styles. There were also academics who have developed multicultural educational projects to create stronger links between the academy and the community. Although during the proceedings the link between the academy and the community did not evolve as a major issue, it was identified as a point needing some serious examination and evaluation.

Participants engaged in challenging activities and exercises to examine ideas and strategies for building solid infrastructures to support and expand multicultural education and community development. Workshops and plenary sessions included two case studies; journal writing; time mapping exercises; an examination of values and assumptions that guide our work; identification of skills for building sustainable communities; testing skills and experience in real-life scenarios; and skills-sharing and networking.

While the power of collaboration was clearly demonstrated, it also became apparent that more dialogue and greater opportunities to interface with one another are indeed desired and essential. This convening did not produce definitive resolution on these issues. Nonetheless, the process did result in identifying critical issues and areas that remain of real concern as well as some viable strategies for moving forward. The process also assisted participants in clearly focusing on key elements in building sustainable multicultural communities by:

- exploring common definitions for multiculturalism and community, understanding that both community and multiculturalism often have different meanings to various gr ips;

- identifying who actually participates in building and sustaining community, realizing that all people do not have equal access and opportunity to participate and that sometimes certain groups are excluded from the process;

- developing the specific skills needed to work through differences in order to create effective cross-cultural communication and achieve conflict resolution, in light of racism, homophobia, class differences, and varying experience; and

- understanding the relationship between a global and multicultural context.

OVERVIEW

Saturday

> *The isolation of professional development agencies must be broken down for genuine collaboration to take place. We need greater knowledge of community agencies working outside of education. We need to find ways to convince our local, state, and national colleagues to network more with individual education agencies which do not function within a school system. While educators may see the importance of community agencies, educational institutions and community agencies currently compete for a small piece of the pie. We need the skills to transcend narrow interests in order to develop common goals that could lead to collaboration.*
>
> *Dennis Lubeck*
> *International Education Consortium*

> *Successful collaboration requires the same skills as successful community building — the capability and willingness to recognize and acknowledge where interests converge (and diverge), and a willingness to make room for the needs and interests of all parties, even if it sometimes means modifying your preferred strategy or modus operandi.*
>
> *Elsie Begler*
> *International Studies Education Project of San Diego*

The convening opened with Foundation staff challenging participants to test the values and assumptions that guide their work; explore ideas; listen to a range of philosophical and ideological points of view; and explore useful professional connections.

Two adept facilitators, Jennifer Henderson (Center for Community Change) and George Thomas (formerly of the Synapse Group), were introduced as "navigators" to assist participants

through the maze of activities over the three days. Henderson and Thomas also exposed flexible tools for engaging in this collaborative process: taking risks; using inclusive language; observing non-verbal communications; respecting differences as well as understanding self-interests; accepting ownership of the problem; and taking responsibility for change and resolution.

One of the first steps in the facilitators' process involved the creation of small "communities." Five groups, each consisting of six people, were formed to dramatize the importance of community as a central theme of the meeting. With ingenious creativity, Henderson had crafted ethnic sashes for each "community" to serve as a symbol of identity and unity. The communities were established by participants who shared personal stories or objects with their group that revealed something about themselves. Most of the stories traced how participants' background and experiences led them to the work they do today. As a result, not only were people immediately placed in new working relationships, but bonds were established around common goals rather than around specific cultural, class or gender interests. People with varied perspectives and no history of association suddenly became a community, with no obvious resistance to its somewhat artificial formation. The enthusiasm generated as a result of gaining membership in these newly formed communities was evidenced by the eagerness with which participants engaged in establishing names and identities for their communities. In some ways, it was like observing a village in the making. The power that comes with group identity was established early on and served as a metaphor for much of the work ahead.

Once communities were formed, brief introductions of participants took place. However, many participants felt these brief introductions did not convey a full sense of who people were or provide participants with sufficient opportunity to profile their work and that of their organizations. But from the facilitators' perspective, the brevity was designed to prevent participants from dwelling within their own worlds.

With an emphasis on shared leadership responsibilities, it still took a two-day incubation period to establish a totally inclusive cross-cultural rapport. That rapport eventually evolved into a "line of trust" and resulted in a profound experience on the last day of the convening.

Sunday

> *To effectively collaborate with others, we need undoing racism training, developed curriculum to demonstrate to schools, and a working group of multicultural colleagues to form a unified source of collaboration.*
>
> *Tedi Gray Owl*
> *MIGIZI Communications, Inc.*

This first full day of the convening was launched with a time-mapping exercise. This exercise challenged participants to reflect upon and identify the events of the 20th century in U.S. history that had a significant impact on education, community development, and diversity. The time-mapping took participants on a historical adventure by revisiting some glorious, and not so glorious, moments in American history. Personal stories, histories and challenges could not be ignored. Many participants agreed that a personal time-mapping would have been more useful in

terms of people focussing much more specifically on their own cultural and political evolution and its relation to their work.

In the next activity, all participants were separated according to their discipline — education or community development — and asked to brainstorm and then prioritize the values and dominant assumptions that guide their work. The responses were measured and grounded in theory and intellectualism. The referencing points for the discussion continued to focus on the Dewey's and Adler's of the world. The emphasis on theory proved frustrating for many.

In the following case study exercise, participants were asked to test their values and assumptions in a scenario created by the facilitators. In examining some of the issues related to the case study, questions were raised about the willingness of practitioners to include indigenous frameworks in their work. It was apparent that most grantees understood the tremendous problems that come with attempting to diversify Eurocentric frameworks. For example, wearing ethnic clothing or eating ethnic foods does not make one an authority on a culture.

Taking a more proactive stance in using indigenous and cross-cultural frameworks appeared to be a strategy that some had already considered and others were interested in knowing more about in terms of how to apply these in day-to-day work. This group placed great value on how indigenous frameworks can impact community development. In "The Elements of Development: An Indigenous Framework," an article that appeared in *Equal Means: Women and Economic Solutions*, (Summer, 1992), Foundation board member and Vice President of First Nations Development Institute Sherry Salway Black notes, "we want an economy which considers the environment as more than an externality, and which is sustainable and culturally relevant." The case study exercise pointed out the importance of grantees knowing their constituents. Participants also realized the value of incorporating the needs of constituents in decision-making, as well as developing a clearer understanding of the values held dear to all members of a community.

Following are several key questions that evolved over the day and the ideas that participants shared regarding them. These are certainly not issues unique to grantees, but are prevalent throughout institutions and communities across the nation.

What are the specific barriers that contribute to the ongoing challenges related to multiculturalism and community development?

- Stereotypes;
- Entrenched apathy, or lack of passion for the work;
- Inability to listen; and
- Working in harmony with shared values.

How can common/shared working definitions for multiculturalism and community be achieved, understanding that both have different meanings for various groups?

- Examining the range of views and definitions in order to understand what they are;
- Understanding the value of a range of voices and views;
- Making equity and power sharing realistic goals; and
- Developing ongoing opportunities for discourse and dialogue.

What kind of relationship can people who work in a community, but are not members of it, have with those who are indigenous members of the community? What are the specific roles that outsiders can play in building and sustaining communities?

- Building the kind of trust that demonstrates the ability of people who have been disenfranchised to embrace self-determination;
- Establishing an investment in the community where you may work but not necessarily live;
- Creating power-sharing relationships;
- Insuring that management and staff reflect the diversity of the community;
- Owning your share of responsibility for the problem;
- Creating "safety zones" where problems and issues can be heard; and
- Developing a greater sense of common interests.

How do educators and community development practitioners move from the theoretical to the practical to implement the vision and discuss and address cross-cultural differences successfully?

- Grounding programs in the real needs of the community;
- Collaborating and cooperating across organizational lines;
- Maintaining an awareness of new developments in the field; and
- Considering the use of proven strategies for adaptation to your own program.

Given the emerging challenges of a growing population of new immigrants, an aging teaching pool, and diminishing resources, how do communities encourage and support the staffing of jobs with skilled and culturally proficient personnel?

- Finding and effectively using mentors;
- Valuing collaborative learning;

- Identifying the skills already developed that can be applied from the outset; and
- Providing ongoing training opportunities for all staff so that the idea of life-long learning is embraced.

What are the skills required to dismantle cultural barriers?

- Gaining a better understanding of cultural differences and similarities;
- Setting aside assumptions and becoming effective listeners; and
- Insuring that management and staff reflect the goals for diversity that should be included in the mission of the organization or program.

Monday

> *Frustration and anger are central features of my experiences in collaboration. Distrust, disequilibrium, inequity, and misunderstanding are at the core of human endeavors. They harm our performance; they make it harder for the magic of collaboration to happen; and they crop up inevitably, no matter what the sex, age, race, or experience of the collaborators are. How should collaborators deal with disagreement? By being more precise, by critiquing performance, and by seeking help from others.*
>
> *George Thomas, Co-facilitator*
> *Consultant*

As most people began to feel frustrated with the theoretical meandering and discourse of the previous day, the facilitators strongly pushed participants to move beyond the theoretical and to think critically about the pressing and real issues faced by communities today. The facilitators challenged the group to go beyond tolerance and appreciation to consider proactive strategies that can make a qualitative difference in people's lives. This marked a turning point in the convening as it helped participants to begin breaking ground and giving serious attention to the personal and professional dilemmas that attend working and living in a multicultural society. Participants seized every opportunity to move this work from the realm of the abstract and ground it in their individual and collective realities. Ironically, participants learned a valuable lesson from this frustrating period: while a major challenge, listening is also one of the most valuable skills in moving one's work forward.

In one session there came a most remarkable revelation in the form of a cultural phenomenon that occurs with some frequency in relationship to Native Americans, but almost never in terms of African Americans. While there is a certain comfort in and acceptance of embracing one's Native American heritage, the idea did not occur to many that the same outreach needed to be considered regarding the existence of African American blood coursing through white veins. It is both more fashionable, acceptable and palatable to deal with the effort as it relates to indigenous people. Not only did the thought of African American heritage strike a chord, but it focused on

the denial we still live in regarding the impact of African American life and culture. Part of what made this "discovery" so remarkable was the fact that the small group of all European American women involved in the conversation admitted never having really thought about the possibility, but were open to future examination of the revelation. We will wear African American culture, celebrate and marry into it; but the thought of being an integral part of it has resulted in a highly unspoken fear.

Tuesday

> *The main issue in collaboration is time. Large mainstream institutions tend to operate on a short time frame and with a tight budget. Recognition of the time needed to forge trusting and truly cooperative relationships is crucial. The relationships within a community need to be mutually supportive, and that often becomes another financial issue.*
>
> *Leslie Swartz*
> *The Children's Museum*

In preparing for the close of the meeting, participants were asked to share with the group the lessons learned over the three days during the "fishbowl" exercise. The fishbowl proved to be the most compelling exercise of the convening as it achieved the deepest level of inquiry and prompted people to reveal their fears and real feelings. This exercise would have proven to be a very solid foundation for launching the convening. The fishbowl also generated some very powerful questions including:

- Who controls multiculturalism in terms of developing the theories that fuel this work? Whose reality becomes the grounding for this work?
- What will the power equation really look like and who will formulate that equation?
- How do we restructure the society and realign power on the basis of equity and justice?
- What happens to "white men over 50 slouching towards a new paradigm?"
- Where is the space for those revolutionary conversations that once existed?
- Is multiculturalism a luxury in a society where children kill each other and go to more funerals than birthday parties?
- How do you implement systemic change on a visionary and daily basis?

It also resulted in some profound statements of feelings and facts that took into account:

- What and who we model is crucial in working to promote inclusive schools and communities;
- Witnessing and understanding what works in a specific context in invaluable;

- Attitudes and perceptions are just as critical as skills; and

- Community building is more significant and necessary than ever, especially in view of an increasing level of violence among youth.

One participant noted, "when I'm personally touched, I move forward." Being personally touched appeared to be the prerequisite for many participants, for the process took on a new energy and excitement as a result of the fishbowl exercise. But having the fishbowl at the close of the convening meant further substantive discussion of the issues simply did not take place.

CONCLUSION

> *We have the skills to collaborate on the personal level; however, making the personal political [connection] requires that we consciously pay attention to structure and hierarchy and how they may or may not interfere. We need to be aware of defining our own issues and not being defined by others. Collaborations we have undertaken in the past have been externally driven, and invariably, hard to maintain.*
>
> *Colleen O'Connell*
> *Community Women's Education Project*

> *With respect [to collaboration], it is less a matter of skills than a matter of resources and having collaborating institutions that share a common and larger vision of current society and future developments and are willing to break old patterns and practices to respond to what is really happening rather than what is assumed to be happening.*
>
> *Howard Berry*
> *Partnership for Service-Learning*

Generally, a broad range of substantive issues and questions were raised throughout the three-day convening. Some participants questioned whether we had indeed struggled hard enough with the concepts "tossed around." Others were struck by the fact that the convening was not just another exercise in devaluation that lacked forthright examination as they presumed it would be. The call for more proactive and far less theoretical work was virtually unanimous. While participants were clear that "vision" is a driving force behind their programs, a shared vision of multiculturalism does not necessarily mean the same vision for all schools or communities. Yet there was common agreement that the "vision" must mean equal access to the resources and information that allow one to have the power to create and implement the vision.

As a result of the **Building Bridges** convening, participants gained a greater sense of how other organizations are addressing cultural barriers in the face of diminishing fiscal and informational resources, and how engaging in dialogue and listening to others is key in building bridges and sustaining communities. Participants also recognized the need to:

- create more opportunities to examine how other people are doing this work on a day-to-day basis and how theoretical constructs are being practically applied;

- form collaborations with other local, national, and global projects in order to create additional opportunities that will impact both the quality and outreach of this work; and

- take advantage of the existing informational networks and technology that can facilitate dialogue between projects and programs and support the ongoing growth and development of their work.

Until the fishbowl activity, there was not much emphasis on the manifestations of oppression. There appeared to be an overall lack of major tension and rage that surface in so many meetings on diversity. Perhaps with the emphasis on collaboration and the convening being a "safety zone" much of this rage was suppressed. As one participant said, sometimes a level of danger is necessary in order to make progress. However, participants brought a tremendous sense of clarity and honesty to the "fishbowl" exercise where — after three days of feeling their way through programmatic strategies, ideological mine fields, and investing trust in one another — they were able to address and speak to their rage and fears. From the growth in the power of people of color to determine their own destinies, to the diminishing power of white men to control the world, participants spoke to a range of fears, issues, and concerns including the escalation of acts of violence related to racism, sexism and homophobia; the question of "will there be a place for me" put forth by some; and the creation of a new kind of power.

While this convening provided the opportunity to examine some of the challenges related to creating, sustaining and building bridges to various multicultural communities, what it did even more effectively was to emphasize the need to "institutionalize" these convenings. The meeting also demonstrated how people from diverse backgrounds can indeed come together and share information and ideas as well as continue building some specific constructs to support multicultural education and community development.

> *Collaboration seems so simple: just bring well-intentioned people together and they will figure out the problem and find the solution. This quick and simple formula for collaboration fails to factor in the complexity of human relationships and the critical nature of the problems faced by most communities. Throughout [my] years of organizing, there were magical moments when in the heat of endless debate, common interests and mutually acceptable strategies would emerge seemingly out of nowhere and a collaboration would be born. With many years of experience as my reference, I now realize that those "out of the blue" collaborations actually were the result of relationship-building, strategic timing, comprehensive planning, careful negotiations, mutual interests, attractive stakes and a measure of luck!*

I have made a short list of some of the most profound lessons about the human nature factor in building collaborations: 1) it is worth the risk to extend trust even before it is earned; 2) understanding is as important as being understood; 3) expecting and demanding respect are non-negotiable in any relationship worth the effort; 4) hope, fear, joy, anger and frustration are all a natural process of building and sustaining relationships; and 5) there is no substitute for honesty and candor — even when you run the risk of being misunderstood.

After thinking about collaboration for sometime now, I am certain the magic is possible. It is simply a complex trick to pull off!

Jennifer Henderson, Co-facilitator
Center for Community Change

To the participants of the December 1993 convening — Thank you for building a new bridge across the great cultural and racial divide.

Daphne Muse

The Consortium for Teaching Asia and the Pacific in the Schools (CTAPS): A Case Study of Educational Reform in International Education

by

David Grossman, The East-West Center

Introduction: Education in a Changing World

Today's students are becoming citizens in the context of the first truly global era of human history. This in turn calls for competencies which have not traditionally been emphasized by schools. Educational systems by and large had not adjusted to the new realities of a global era. This is not a statement of blame; it is a statement of an accelerated historical lag created by an unprecedented magnitude of change. In this context, Lee Anderson suggests that global education is better understood as a reform movement within education in contrast to being regarded as a specific field of education. Certain changes must take place in the content, in the methods, and in the social context of education if schools are to become more effective agents of citizen education in a global age. In this sense, the "content" of global education becomes the efforts to change schools in each of three areas: content, methods, and social context. (Anderson 1979, 368)

The task of changing schools is formidable, and should not be underestimated. Schools, perhaps more than most basic institutions, have a tremendous ability to weather storms, only to re-emerge relatively unscathed from the chaos of reform movements. In fact, according to Kirst, at best schools can be said to accrete changes while holding to many basic traditions. Kirst points out that a visit to most classrooms would reveal that the teaching approach has not changed appreciably over the last 50 years. Teachers, for the most part, still talk from a position in front of the room to students sitting in rows at tables or desks. Despite the heralded rhetoric of a technological revolution, the only technology in regular use in most classrooms is the venerable blackboard (which may now be green or white). Similarly, structural additions and reorganizations keep increasing the school's functions, but the vast majority of schools still follow a school year based on the agricultural calendar of the nineteenth century. (Kirst 1984)

Despite the challenge, in the last fifteen years efforts to improve schools' capacity to prepare students for citizenship in an increasingly interdependent world have expanded. Here we will describe one such effort, the Consortium for Teaching Asia and the Pacific in the Schools (CTAPS), in order to provide a case study in the dynamics of a project trying to link international content, professional development, and pedagogical and school change.

The Context

In the late 1980s a task force of U.S. Governors wrestled with the educational challenge of meeting rapidly changing global realities. They probed the question of "international education," which they defined as "teaching and learning about other countries, their citizens and their languages." They asked:

> ...Just how important is it [international education] to our country? As important as economic prosperity, national security, and world stability.
>
> More than ever before, our economic well-being is intertwined with that of other countries through expanding international trade, financial markets, and investments. More than ever before, our national security - indeed world stability as a whole - depends upon our understanding of and communication with other countries.
>
> In brief, the world beyond our borders is crucial to this nation. (America in Transition 1989, vi.)

The report goes on to argue that it is time for Governors to take the lead in creating an international focus for the U.S. educational system. The Governors Task Force on International Education went on to make six specific recommendations for state action:

- International education must become part of the basic education of all of our students.

- More of our students must gain proficiency in foreign languages.
- Teachers must know more about international issues.
- Schools and teachers need to know of the wealth of resources and materials, other than textbooks, that are available for international education.
- All graduates of our colleges and universities must be knowledgeable about the broader world and conversant in another language.
- Business and community support of international education should be increased.
- The business community must have access to international education, particularly information about export markets, trade regulations, and overseas cultures. (America in Transition 1989, vii.)

This document is revealing of several important trends that set a context for an understanding the development of CTAPS. First, while simple logic might presume that international matters in general and international education specifically might well be the province of a national government, the truth is that in the 1980s (and for that matter in the 1990s as well), there have been no major new U.S. federal government initiatives in international education at the precollegiate level since the short-lived "Citizen Education" program under section 603 disappeared in 1982 after three years of funding. While the venerable HEA Title VI international education program (which includes a precollegiate outreach dimension), the Fulbright Exchange programs, and National Endowment for the Humanities programs continue to be funded, their funding has not kept pace with inflation.

The leadership vacuum at the federal level has been filled in part by the private sector. Notable efforts have been or are being made by the Danforth Foundation, the Hitachi Foundation, the United States - Japan Foundation, the National Geographic Society, and the Center for Global Partnership, among others. While the importance of these private sector efforts in keeping precollegiate international education projects alive should not be minimized, it is safe to say that in the face of this absence of federal leadership much of the initiative in precollegiate international education was at the state level. Yet, as the Report of the Task Force on International Education of the National Governors Association complains, these efforts, however laudable, represented only "pockets of progress in an otherwise indifferent America." ((America in Transition 1989, vi) Moreover, since the states were the locus of educational reform in general in the 1980s, the extension of their activities into the international education realm should not be surprising. In the last half of the 1980s, states led more reform activity than in the previous twenty-five years. The federal share of expenditures for elementary and secondary education declined from 8.7 percent in 1981 to 6.2 percent by 1989, while between 1982 and 1987 state funding climbed over 21 percent, adjusted for inflation. (Fullan 1993, 121)

A second and related point has to do with the motivation for the states' initiatives into the field of international education. As the National Governors Association Report on International Education clearly indicates, it is first and foremost an economically-driven purpose in which no less than U.S. economic prosperity is at stake. In fact, there are many valid rationales for international education. Among them one can cite cross-cultural understanding, humanitarian or human rights concerns, citizenship education, and global and ecological survival among a number of possibilities. But in the 1980s it was on the basis of economic competition that most rationales for improving international education rested. This rationale is based on perceived self-interest: we must sustain informed connections to the world in order to survive in a competitive global system, if not to prosper and maintain our way of life. It is context of economic competition that frames most national and state policy statements with regard to improving international education in the United States.[1]

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[1]Here it is important to note that what lie behind the phrase "economic competition" was the growing economic power of Japan. Just as Sputnik spurred the educational reforms of the late 1950s and early 1960s, Japan's emerging economic power was the impetus for the educational reforms of the 1980s. While serving as President of the California School Board in the early 1980s, Michael Kirst reports that "Toyota" or by extension "Japan Incorporated" had become the Sputnik of the 1980s:

This sets a general context for the birth of the Consortium for Teaching Asia and the Pacific in the Schools (hereafter CTAPS) project. As the Report of the Task Force on International Education of the National Governors Association indicates, within many if not most of the states there were discussions about how (a) to maintain economic competitiveness in the context of growing economic competition (and in particular competition from Japan and the so-called mini-dragons of Hong Kong, Taiwan, South Korea and Singapore), (b) to carry out broad-based educational reforms to meet a perceived crisis in academic standards, and (c) to bring more of an international perspective to all state institutions, but in particular business and education.

The Origins of CTAPS

Hawaii was no exception to these discussions, but as a state in the middle of the Pacific Ocean and closest to Asia in terms of ethnicity, perhaps the dialogue was more widespread, as it was hard to ignore the changing economic environment in the region. In any case, the impetus for the development of CTAPS came from three converging directions: state government, business and academia. There was support for international education in all three of these arenas. Elected in 1986 as the first Governor of Hawaii of native Hawaiian heritage, John Waihee was a member of the Task Force on International Education of the National Governors Association which was selectively cited above. Governor John Waihee articulated a goal of having Hawaii move to the cutting edge of Pacific affairs. Victor Hao Li, then President of the East-West Center,[2] provided a vision of what could be done,. However, the catalyst for development of the project came from the business side, in the person of David Murdock, Chairman and CEO of what was then called Castle & Cooke, Inc. (now Dole Foods).[3] In a speech that presaged the development of CTAPS, Murdock stressed Hawaii's need to reach out into the Pacific Basin to seize economic opportunities there.

Mr. Murdock speech was not nearly as remarkable as his decision to do something. A few months after the speech Mr. Murdock invited one of his corporate vice-presidents, Kent Keith, and Victor Hao Li to submit proposals for educational programs related to the Asia/Pacific region which would benefit the people of Hawaii. The project that piqued his interested was Li's proposal for a precollegiate education project on the Asia/Pacific region. Li sealed the deal with a proposal that if Castle & Cooke, Inc. would commit an initial $300,000 over a three-year period to such a project, the East-West Center would find funds to match this amount.

From the outset there was a commitment to develop this project as a partnership among business, academia, and government (hence the notion of a consortium). There were consultations with Governor Waihee and the Hawaii State Superintendent of Schools, Charles Toguchi. As a result the Hawaii State Department of Education agreed to contribute in-kind services of $200,000+, including the use of facilities, services of DOE staff and release time for teacher training. Finally, the Asia Society, agreed to help with the dissemination of project ideas and materials to a national audience.

The Development of a Project Framework

When the project was formally announced at a press conference on September 24, 1987, a single page served as a project description. According to the description, the project was to be a major "Asia and the Pacific in the Schools" educational program to substantially increase the knowledge of Hawaii students in grades K-12 about the Asia/Pacific Region. A principal focus of the project would be teacher training,

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> Shaken by reports that Japanese children were doing much better than American children, the California State School Board of Education in the early 1980s suddenly changed its agenda. We cut short our formerly intensive discussions of high school dropouts, disadvantage minorities, and the lower third of the achievement band to focus on the alleged crisis of decline in academic standards. (Kirst 1984, 7)

[2]The East-West Center was established in 1960 by the United States Congress "to promote better relations and understanding between the United States and the nations of Asia and the Pacific through cooperative study, training and research."

[3]Founded in 1851, Castle & Cooke, Inc. is Hawaii's largest corporation, the largest producer and marketer of fruits and vegetables in the world, and does business in 50 countries.

including support for teachers as they take Asia/Pacific materials into classrooms. The project would utilize and adapt existing curriculum materials where available, but some additional materials would be developed to deal with areas such as the Pacific Islands, where there was a dearth of existing materials. A high level advisory panel of 16, including business and educational leaders, would guide the project.

Much had already been accomplished, especially in the political realm, as evidenced by the widespread private and public support for the project and the substantial funding base. Fullan identifies three well-known phases of change projects: initiation, implementation, and institutionalization. (Fullan 1990) This was clearly the initiation phase, and Miles identifies four key success factors in this phase: (a) linked to high profile need, (b) one or more strong advocates, (c) active initiation, and (d) a clear model of implementation. (Miles 1986) Clearly the project was linked to a high profile need (at least in the Hawaii context); it had strong advocates in business, government and academia; and it had been actively initiated. What was lacking was the fourth element of success: a clear model of implementation. The project founders left this issue to the new project director, who is the author of this paper.

Arriving in January, 1988, I already had considerable familiarity with the history of the project. As the then Director of the Stanford Program on International and Cross-Cultural Education (SPICE), I had been consulted in the early phases of the project, and had run a workshop for key participants in August, 1987. Shortly after my arrival, I initiated two workshops for about 40 participants, including representatives of academic institutions, precollegiate education, business, and community organizations. I also made it a point to visit all of the organizations that had existing educational programs on the Asia/Pacific region. In these meetings there was considerable and sometimes heated debate over the directions which such a project should take, but a consensus emerged about what the defining characteristics of the new project would be.

The following aspects came to define the first implementation phase of the project:

- **Asia-Pacific Content**
- **Collaboration among Resource Organizations**
- **Statewide and Continuing Access to Project Resources**
- **Focus on Teachers and Their Professional Development**
- **Teachers as Trainers of Other Teachers**
- **Team-Building Strategy**
- **Interactive Teaching Strategies**
- **Student Competencies as Outcome**

It would be misleading to think that this framework of basic principles for CTAPS was reached without dissent. Among the key controversial issues were (a) whether the project should be K-12 or focused on high schools, (b) what should the locus of the teams be, (c) whether curriculum or staff development should be emphasized, and (d) given the vastness, diversity and complexity of the Asia/Pacific region, what content should be emphasized.

Implementation Phase I

One of the earliest descriptions of the project, set a rather simple set of goals for the first three years of activity:

Within three years CTAPS will develop leadership teams in public and private schools with the capacity to:

1) provide a rationale for including Asia and the Pacific within existing curriculum guidelines;
2) provide leadership in the dissemination of teaching resources on Asia and the Pacific; and
3) plan and design a variety of staff development activities at different levels for their colleagues.

Implementing these objectives, however, was more complex. Because of the short time frame to launch project activities, a design for the first three years was outlined by the director. This design relied heavily on experience with the California International Studies Project (CISP), because at the time CISP represented the most developed example of a state-focused international education project.

Basic Design. What was conceived was a staff development program which follows an annual cycle of activities which begins with a two-week Summer Institute held each July at the East-West Center. During the Institute, leadership teams of teachers and administrators from both Hawaii and U.S. mainland public

and private schools are given an intensive program in Asia/Pacific content, curriculum, and teaching strategies. The Hawaii teams continue this training in a series of follow-up workshops for a cycle of two or three years. These leadership teams, in turn, provide training to their fellow teachers for including Asia and Pacific content in their classrooms. In addition, Hawaii educators are eligible for CTAPS curriculum study programs to Asia and Pacific countries.

Here we will briefly describe six key components of the staff development design: (1) recruitment of leadership teams; (2) summer institutes; (3) leadership team workshops; (4) curriculum study seminars abroad, (5) in-service training workshops, and (6) curriculum resource libraries.

1) Recruitment of Teams. Hawaii, although it has a single state school system, is divided into seven administrative districts. In the original design, each district superintendent could select a particular school complex (a high school and its feeder intermediate and elementary schools). Private schools could apply as well. If the principals in this complex concurred with the selection, they could nominate teachers to be on the team. Complex teams had to be composed of 5-7 educators, preferably with one administrator, curriculum specialist, or resource teacher. Drawing on a smaller population, private school teams were 4-5 persons. Interested educators completed an application, and CTAPS checked for team composition, looking for a diversity of grade level and subject matter, as well as appropriate skills and commitment. A minimum commitment of two years to the training is required.

Approximately two months before the Institute, the newly selected Hawaii teams were invited to a one-day orientation program along with the participating school site principals and district administrators (some of whom may be team members as well). During the orientation process, the CTAPS approach, strategy, and expectations are explained, and the calendar is reviewed. Since participation in CTAPS on the part of educators is voluntary, potential team members can opt not to participate, and are replaced if necessary. In general, the demand to be part of a CTAPS team is greater than the number of places.

- By 1992-93 CTAPS had trained leadership teams which represented 21 of Hawaii's 38 public school complexes and 4 private school teams. These teams have provided services on a continuing basis to over 80 schools.

2) Summer Institutes. During an intensive two-week Institute program at the East-West Center, team members receive 80 plus hours of instructional contact which is divided relatively equally into three strands: (1) Asia/Pacific Content (lectures, media, panel, cultural events); (2) curriculum demonstrations (Asia/Pacific lessons, role playing, simulations, small group work); and (3) team-building processes (leadership skills, group processes, adult learning theory and practice, workshop design). Participants receive up to five workshop credits in education for their participation in the Institute.

- To date 250 educators have attended one of CTAPS four annual two-week Summer Institutes (80-100 hours of instruction). Approximately two-thirds of the institute participants were from Hawaii and one-third from the U.S. mainland or other countries in the Asia/Pacific region. Individuals and teams from 13 states, the District of Columbia, American Samoa, and seven Asia/Pacific countries have participated in these institutes.

3) Leadership Team Workshops. Four times a year the Hawaii teams return to the East-West Center for follow-up programs of 1-1/2 to 2-1/2 days duration. Teams participate in the on-going process of Leadership Team Workshops for at least two years and preferably three after attending a summer institute. During these workshops we estimate that there is an additional 50+ hours of instructional contact per year. The three strands of Asia/Pacific content, curriculum, and team-building continue to be reinforced, and in a very real sense these team workshops are an extension of the leadership training that began with the summer institute.

4) Curriculum Study Seminars Abroad. Once a team member has completed a summer institute, he/she is eligible to apply for a curriculum study seminar to the Asia/Pacific region. While there is no doubt within CTAPS that the actual experience of travel to an Asia/Pacific country makes a significant and positive contribution to leadership development, it is not currently feasible to make this opportunity available to every team member. Moreover, since by necessity these programs are done on a cost-sharing basis (with participants contributing approximately one-third of the cost), it is unlikely that all team members will choose to participate.

• To date 112 Hawaii educators have participated in seven curriculum study programs to Asia/Pacific countries: three programs to Japan and two each to China and Indonesia.

5) In-Service Training. Each leadership team is required to set a series of goals with regard to providing in-service training for the teachers at the schools within their complex. The team is then provided with a budget plus release time for themselves and participating teachers to provide the training. In order to avoid the common pitfall of haphazard and uncoordinated training, teams are required to follow a sequential model of training which stresses cumulative exposure and opportunities. This model divides in-service programs into three categories: orientation programs, awareness workshops, and skill-building workshops. A rationale for this type of sequence, derived from the work of Gagne and Gall, is found in Grossman (1983).

• To date over 6,000 educators in Hawaii have attended a CTAPS in-service program.

6) Curriculum Resource Libraries. Along with a strong staff development component, CTAPS saw a need to make high quality curriculum materials more accessible to classroom teachers. Given the pressures of the teaching profession, it is not always possible to devote the necessary time to identify and locate first rate teaching materials. CTAPS has attacked this problem in two ways. First, it created a central collection of materials, including commercially available and teacher-generated materials on Asia and the Pacific, which are generally available for a two-week loan period. These materials have been catalogued on a computerized data base and teachers can check the printouts to search for materials. The printouts are easily updated as new materials are added. In addition, a lesson plan file is available and now includes nearly 200 classroom lessons organized by country and topic. These lesson plans are duplicated for teams without cost. New materials are added to the collection after a review by CTAPS staff or scholars from the East-West Center or the University of Hawaii. A second approach to the problem of access to materials has been to require teams to house a small resource collection within their respective school complexes. These school complex resource libraries are developed with the consultation of CTAPS staff.

• There are currently 20 CTAPS curriculum libraries located at school sites or district office in the state of Hawaii.

Project Evaluation

A major evaluation of the project was carried out after three years of operation, as the initial teams were completing there three years of training. The evaluation was designed and conducted by , then President of Global Educators. The data was collected in the period of February-June 1991, and included written questionnaires, individual interviews and a team assessment process. Data was collected from team members, administrators, teachers who had participated in CTAPS workshops, teachers who had not participated in CTAPS workshops, and representatives of sponsoring organizations. There is not adequate space here to recount the findings in detail. In brief, both team members and workshop participants in CTAPS training programs reported that their experience significantly increased their awareness and knowledge of the Asia/Pacific region. The evaluation showed that the knowledge and skills that team members and other participants acquired from CTAPS programs had been transferred to the classroom. CTAPS participants reported considerable professional growth, including evidence of wide dissemination of their experience to professional settings outside the CTAPS program. The evaluation also showed that CTAPS had made significant impact on students through its training. Participating teachers reported increased student awareness of and interest in cultural and geographical topics related to the region.

The CTAPS evaluation process was meant to be a formative one. In other words, what was learned from the evaluation was to be used to shape the future of the project. And this indeed is what occurred. As a result of the evaluation process, several new initiatives were undertaken and some activities were modified. Three of these initiatives are reported below:

The Development of PHASE II

As a result of the assessment process focused on the 1988 Leadership Teams, there was feedback from the teams that indicated a clear need to continue the process of implementation, and that for this reason a continuing connection to the CTAPS project was essential. Given the constraints of a fixed budget, this created a dilemma for CTAPS between the desire for the 1988 teams to continue and the need to expand

the project with new teams. After a series of discussions with CTAPS team leaders, the CTAPS Advisory Board and the Department of Education, a decision was made to create a PHASE II for CTAPS teams.

Under this revised design, PHASE I was to continue to be a three-year process in which teams followed a structured program of training and implementation. After completing PHASE I, teams could apply for PHASE II status. PHASE II teams were to continue the implementation of the CTAPS program, but in a more autonomous fashion than PHASE I teams. In order to be eligible for PHASE II, teams had to have successfully completed their collaboration with relevant district and school site personnel, and be able to match CTAPS funding from other sources. Under these guidelines, four 1988 teams applied for PHASE II, and three were accepted.

As far as the CTAPS staff was concerned, this was the most exciting outcome of the evaluation process As a result of the process, a whole new direction was taken by the project at the initiation of the clientele it served. PHASE II brought the integration of CTAPS into existing curricula closer to reality, and underlines the success of the team process.

Developing a Long-Range Plan

As the need for development of a PHASE II component of CTAPS demonstrated, the evaluation process revealed the need for a long-range planning process for CTAPS. Based on the feedback from teams, administrators, and sponsoring agencies, CTAPS committed to the development of a plan that is aimed at the year 2000. This plan involves using the evaluation report as a basis for generation discussion of the future of CTAPS among the key sponsoring agencies, including, but not limited to, the East-West Center, the Board of Education, the Department of Education, the Hawaii State Legislature, the University of Hawaii, and private funding agencies.

Enhanced Professional Development for Team Leaders

An important finding that emerged from the team assessment process was that the growth in the scope and complexity of project activities had resulted in a parallel growth in the responsibilities of CTAPS team leaders. Looking at this finding, it became clear that the team leaders required more attention than the three one-day meetings per year currently in place. Thus, more specific attention was given to the development of leadership skills for CTAPS team leaders. Starting in 1992, a three-day pilot workshop was offered for this purpose every August. At the same time, given their pivotal role in the project, it was decided that more effort would be spent getting input from team leaders into project policies and activities through the ongoing process of team leaders' meetings.

Program Implementation Phase II

The aftermath of the evaluation led to the development of a revised structure for CTAPS that included some important modifications to the original training program. Some examples of these modifications included expansion of team leader meetings from three to four per year; development of Phase II teams, i.e., teams that successfully applied to continue after the initial three-year training program; and expansion of the summer institute program from two to three weeks in length. Yet some of the most important modifications in CTAPS resulted from events, issues and ideas that were external to the training program itself. These alterations included a change in content focus; a change in the structural relationship to the Department of Education; and a change in the locus of the teams.

Content Focus

Originally the five geographic themes were chosen as the organizing framework for the Asia/Pacific content. As mentioned above, this enabled the project to identify with a strongly felt educational need at the time, and to take advantage of a major national effort with which the CTAPS Director had direct experience. As time went on, the use of geographic themes became more problematic. First, the field of geography is closely identified with social studies, and CTAPS was attempting to work across disciplines. Even though the five geographic themes themselves were not particularly limiting in this sense, the strong perception was that if CTAPS used geographic theme as organizing principles, then CTAPS was a social studies project.

Then too, within two years of the founding of CTAPS, Hawaii's geographic alliance came into existence, and also promoted the five themes. It was redundant to have two projects with such similar agendas, and attempts to amalgamate the two efforts failed because CTAPS ' regional focus on Asia and the Pacific was incompatible with the goals of the geographic alliance. Therefore, it was decided to shift to a "world cultures model" as the dominant paradigm for CTAPS. CTAPS took a model originally developed by the Bay Area Global Education Project (BAGEP) and adapted it for use with CTAPS by adding geographical and historical dimensions. (See Table I.) Data collected since the adoption of the world cultures model indicate widespread acceptance and use of the model by CTAPS participants. Further, feedback indicates that the culture paradigm is acceptable to a wider audience than the geographic themes.

Relationship with the Hawaii State Department of Education

As the early history of the project indicated, CTAPS always had a connection with the Hawaii State Department of Education, but the relationship was largely informal in nature and had no formal standing within the educational system. With the advice and support of key members of the CTAPS Advisory Committee, a bill was submitted to the state legislature. This would serve two functions: (a) it would legitimize CTAPS with the educational system, and (b) it would provide a recurrent source of funding for the project. The first submission of a bill was not successful. Basically it was submitted too late to get adequate attention. A year later, starting the process much earlier, the project was successful in getting the bill through the education and finance committees in both the state House and Senate. At that point the bill was converted to a line item in the overall Department of Education budget, and since 1990-91 CTAPS has received annual funding averaging about $300,000 per year from the state. There is not space to review this process in full. Suffice it to say that one key factor in the success in obtaining state funding was the CTAPS' statewide scope and therefore its ability to cite project activity in every legislator's district. So the early decision to be a statewide effort proved crucial at this point.

The formalization of the relationship between CTAPS and the Department of Education had implications beyond funding. CTAPS was asked to gradually bring its training programs into alignment with DOE curriculum frameworks. In May 1991 the Hawaii State Board of Education adopted three additional Foundation Program Objectives (FPOs) and one Essential Competency (EC). (FPOs and ECs represent the fundamental student learning goals for Hawaii's students.) The FPOs asked that students develop leadership and cooperative skills; global awareness, knowledge and understanding; and a concern for preserving and restoring our environment. The EC asked that students be able to demonstrate knowledge of the diversity and interdependence of the world's peoples and societies. In an 1992 meeting with key DOE curriculum specialists CTAPS was asked to put its work in the context of these FPOs and objectives and the state's goals for global education. Subsequently CTAPS staff members worked on revisions of the state's social studies curriculum frameworks.

Change in Locus of the Teams

Contemporaneously with the development of CTAPS, Hawaii was initiating a wide number of educational reforms. Like several other states, these efforts were given some focus by a Business Roundtable, which in 1988 commissioned a study of Hawaii's public school system and recommendations for changes. While the final report, appropriately titled "Educational Excellence for the Pacific Era," argued that "schooling should be focused so that all students can acquire the core knowledge, abilities, and values needed for Hawaii's future as a multicultural society in the Pacific Age," (p. 27) in fact there was little in the report about the international and multicultural dimensions of schooling. The major impact of the report was in its recommendations for more decentralized governance and management of the system, which led to the development of a School/Community Based Management (SCBM) program in Hawaii's public schools. This together with a lump-sum budgeting reform, which gave individual schools much more control over how money is spent, clearly marked a policy shift in the locus of decision-making within the Hawaii school system. Anticipating this policy shift, CTAPS began making plans to shift its locus of activities from multi-school complexes to individual school sites. In 1992 the first high school site team was launched, and in 1993 three elementary site teams followed. What was evolving, as was ultimately described in the CTAPS plan for the Year 2000, was a two-tiered team structure, in which 10-12 highly trained teams would operate regionally in cooperation with district resource center while as many as 25 teams were offering programs at school sites. This change to school site teams was welcome within CTAPS because there is strong evidence that effective educational reform must incorporate the school site. (See for example, Tye and Tye 1992)

Conclusions

Earlier in this paper it was said that one of the fundamental principles that underlay the development of CTAPS was that the most central educational reforms are those that impact the interaction between student and teacher. Consequently most of the project activities involve the professional development of teachers, and at the center of the enterprise is a focus on the crucial educational triangle of teacher, student, and subject matter (Asia/Pacific content). But the record clearly shows that however important or desirable such a focus might be, the larger context of educational reform is significant as well.

B. Tye (1990, 1992) offers us a model for understanding the complexity of a change process that seeks to incorporate global education into the schools of the United States. She proposes an inclusive three-level model of school structure:

> First, undergirding us all, is the society we live in; second, built on that society, is the et of cultural norms and assumptions concerning educational systems (the 'deep structure'); third supported by the first two levels, is the individual school. (Tye 1990, 35-6)

Thus any educational change process involves these three sets of variables: the characteristics of society as a whole, the deep structure of schools, and the unique personality of individual schools. Tye argues that significant and long-lasting educational change inevitably flows from the society to the deep structure and finally from the deep structure of schooling to the individual school. Tye reports that in the face of increasing national and international global awareness there is both adaptation and resistance in the American system of public education:

> Developments at the national level suggest that global awareness as a social movement is gaining momentum within our society, and may even be making some inroads into the deep structure of schooling. Whether it really do so remains to be seen: we know how persistently the deep structure tends to resist change. (Tye 1990, 43)

Our experience in CTAPS supports Tye's analysis. There is a great deal of momentum - at least rhetorical momentum - for global education and more specifically education related to the Asia/Pacific region in Hawaii. As we mentioned earlier, global awareness is now one of the eleven fundamental objectives of public education in Hawaii. There is widespread community support -- both rhetorical and financial for global education -- cross-cultural awareness, and international exchange programs. There is every indication that in this regard the "community" is ahead of the educational system, but this also indicates that there one of the fundamental ingredients of successful change is in place in Hawaii.

It is at this point that the problem of the deep structure of schooling enters, what Tye calls "that intervening level which is both so slow to change and so powerful in shaping what happens to schools." (1990, 47). Much of what we have called Phase II of CTAPS refers to our attempts to encounter and deal with the deep structure of schooling in Hawaii. It involves a closer structural relationship with the Hawaii Department of Education in which our goal is to be seen as integral and not peripheral to public schooling in Hawaii. The change of the locus of teams to school sites is part of this attempt at integration. While CTAPS programs in general reach educators in over 70 schools in Hawaii, CTAPS teams now are involved in 22 school site programs. Two years ago there were no formal CTAPS school site programs, although some enthusiastic principals did incorporate some aspects of CTAPS into the instructional programs of their schools.

We are heartened by the response, which mirrors Tye's claim of increased awareness at both the societal level and the individual school level. At the same time we are not overly sanguine. Changing the deep structure of schools is indeed a formidable task, and one that requires both a change in society's vision of the school, a long-term commitment for change by the educational establishment, and sufficient resources to implement the change. We feel that the next five-seven years will tell the tale for CTAPS in this regard, and we have begun to engage key persons in education, business and the community in building a vision of a school system in which global education is realized in individual schools and classrooms throughout the state of Hawaii.

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Comments on Ethnicity, Culture and Cultural "Competence"

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Culture and Cultural Competence

The term "cultural competence" is a recent addition to our national repertoire. Antecedent terms were "culturally sensitive", "culturally appropriate", "culturally targeted", "culturally specific" and "culturally congruent". A more recent term is "cultural transformation". This sequence of language usage since the 1960s reflects our increasing knowledge of the meaning and use of cultural elements in education, health, mental health, and social services; our knowledge of the uses and misuses of intercultural interaction in institutional, social and business settings; and our awareness of cultural gaps between dominant and ethnic and other minority communities in the United States.

The term "culture" is difficult to define to everyone's satisfaction. It is an inclusive term to mean the patterned values, attitudes, beliefs, and social, political, economic, educational, and other behaviors that emerge and are shared in a defined (or self-defined) group over time. It is not appropriate to refer to a belief or behavior as an element of culture if it has no historical depth, and/or it is not shared by an identifiable group of people. While some speak of the culture of groups, communities, tribes, nations, it is also possible to talk about the culture of schools, businesses, or organizations.

Several things about the concept of culture and cultural competence are critically important:

While people may share elements of culture, they do not share all elements of culture. There is considerable diversity among any group of individuals in belief and behavior, even when they consider themselves to be members of the same group. Thus, to become culturally knowledgeable, one must know what the patterned variations and differences are in a group, as well as the similarities. Stereotyping, i.e. "all xxxs do thus" does not help anyone to understand a group better. **Cultural competence** involves knowing through learning the common patterns of acting and thinking , as well as the alternatives or divergences in a group.

It is possible to tell people about "another culture" but the best way to gain some knowledge is through first hand experience. Knowing culture is not simply a matter of reading about it, or hearing someone speak about it - it involves feeling, touching, smelling, relating, having a commitment to. Learning about another culture can be uncomfortable, even painful, oftentimes exhilarating. Learning culture is our birthright. It is what humans do best. **Cultural competence** involves seeking the opportunity to gain first hand experience with groups that are different from oneself, seeing and understanding things through their eyes, and sharing views with them.

While elements of culture, once shared, are relatively stable, they also change. Culture changes, and people are the instruments through which it changes. People make new decisions and change culture. The more conscious we are of what we are doing, thinking, believing, valuing, and choosing, the more control we have over which elements of culture we maintain, transmit, or change. **Cultural competence** involves becoming increasingly conscious or aware of why we do things our way, observing and making explicit efforts to try to learn and understand what accounts for differences of opinion, gaps,

pauses in conversation, disagreements, misunderstandings, and obtaining others' perspectives on these differences. Cultural competence assumes that there are good reasons or explanations for differences and that it is one's own responsibility to try to discover these reasons.

It is difficult to separate out the effects of poverty, class distinctions and racial, ethnic and other forms of discrimination from culture. People who are poor in this country, regardless of their social race or ethnicity, gender or education, encounter a series of standard problems: poor housing, prejudices associated with being unemployed or underemployed, negative attitudes because of speech patterns, clothing, etc., the difficulties and unpleasantness of confronting medicaid reimbursement and other services for poor people, problems of service access, lack of income, inadequate food, heat, water, transportation etc.

Over time, people are forced to learn to cope with these problems, and transmit their learning to their children. Coping behavior has been referred to as "the culture of poverty", the "culture of the underclass", or "deviant behavior". These terms are problematic because they falsely suggest permanence of the behavior, "blame the victim" for the behavior, and imply lack of ability or desire to change. It is very important to understand what conditions promote the creation of such survival skills and to see coping and survival behavior from the logic, experience and point of view of the person involved. **Cultural competence** allows one to sort out survival behavior from other elements of culture, and assist others to become conscious of and to select realistically among existing cultural/historical options. It can also imply or guide the decision to create new options. When people create or choose new options, the process is referred to as **cultural transformation.**

When someone does not act or think in a way that is congruent with our own, it is very easy to say that person is not only different from us but not as good. We are especially quick to do this when the person is of a different ethnic or social-racial group. It is all too common to rank elements of culture as good or bad to the degree that:

- o they conflict with our own
- o we do not like them
- o they threaten us
- o they do not resemble us

Cultural competence requires that we assume that people have good reasons for choosing paths different from our own and that it is our job to find out what those reasons are and to understand them. **Cultural competence** requires that we recognize when we are threatened, take one step back and try to find a way to resolve it by facing it, owning it, and addressing it through discussion and negotiation.

In summary, cultural competence is a complex process which

- o requires continual learning through dialogue and experience among all participants;
- o is ongoing rather than one-time;
- o is based on knowledge and experience, not a vague notion of "sensitivity";
- o is learned through interaction as well as through literature and presentation;
- o involves understanding individuals in their family, community, and historical/political context.

History of Terms

The term "culturally sensitive" appeared in the 1960s when it became clear that institutions were not responding to the needs of ethnic and social-racial groups

in the numerical minority and with limited access to resources. It generally referred to the need for dominant institutions to respond with staffing that matched the language and ethnicity of those groups whose language, cultural assumptions, ways of interacting, and expectations of service were historically different.

Cultural sensitivity also implied an appreciation for, a valuing of ways of thinking, acting, behaving, believing, expecting, and speaking that were different from the dominant culture. "Sensitivity" to culture was paralleled by "sensitivity to 'race'", and "sensitivity trainers" - people skilled in communications skills, and sometimes in intercultural or interethnic communication skills (more recently, diversity training) - were hired to assist people to communicate more effectively with one another.

It eventually became clear that cultural sensitivity required more than hiring staff of the same language, and ethnicity. The reason for this was that communities are complicated and culturally, politically and economically diverse. Someone could speak the same language and be of the same ethnic background, but not reflect all sectors of the community in other respects. For example, a well-funded substance abuse treatment program in the Mexican community of Chicago was supposed to serve Mexicans from the southwest, from Mexico and from three generations of residence in Chicago. Each of these groups had a different set of experiences, manner of speaking, social network, and relationship with drugs. The program staff consisted only of Mexicans from the southwest; consequently the program served only this group.

The term "culturally appropriate" took the notion of cultural sensitivity one step further by arguing the need to offer services through ethnically and linguistically similar staff and, in addition, to systematically create an environment familiar to "clients" and responding to their needs. Generally this has meant paying attention to location and hours of service, communication style, aspects of the environment such as permitting the presence of family members or children, providing transportation, offering service at home, including cultural symbols, food, tapes, or other visual materials, pamphlets in language of preference. In the case of schools, for example, this can mean incorporating historically relevant materials, cultural and historical references, including music, food, instructional style and parental expectations.

"Cultural congruence" refers to the public management of culturally familiar and acknowledged symbols, concepts and roles to convince people to change their behavior. These symbols, concepts and roles may not be utilized by all members of the "community," but they are commonly recognized as traditionally important and as critical elements in the internal cultural and historical identity and integration of the target community. Such concepts include "*responsibilidad*," "*confianza*," "*personalismo*," "comadrona", "respect", "African-American unity", the "Black church viewpoint", "rite of passage "brothers and sisters", etc. Generally these symbols, roles, etc. may be thought of and understood by people from outside the group. But acting upon them, i.e., using them to encourage people to choose beliefs and behaviors that will help solve problems and improve their quality of life, requires deep cultural experience not usually available to people who have grown up outside the group. Cultural competence in this context requires long participation in the life of the group and being seen and accepted by others as a member of the group.

The term "cultural competence" is derived from linguistics and semantics. In linguistics "competence" refers to knowing the structure of a language and the meanings of its terms and the sequences in which they are put together. "Performance" refers

to the ability to use the language to communicate so that others can understand. When we learn a language we can know it in the sense of understanding it before we can speak it. Thus, people can be competent in a language i.e., can know it, without being able to perform in it. Cultural competence refers to knowing what is necessary to function as a member of the culture. Cultural performance refers to ability to perform sufficiently to function within the group.

The term "cultural competence" makes sense now because communities in the United States are finally recognized for their real diversity. The term places responsibility on every one of us to learn to know about the 'other'. It also reminds us that cultural performance is a desirable goal for better social interaction, and that we can both know and perform competently without losing our own identity. **Cultural Competence** implies:

a) that people can learn enough about other people to understand them;
b) that culture learning can be observed and measured;
c) that it is not necessary to be a member of the "cultural" or "ethnic" group in order to know enough to work with members of that group.

On Culture, Ethnicity, National Origin and Language

Culture, ethnicity, and national origin overlap but do not coincide. Organizing around ethnic identity occurs whenever a group existing within a national system, and sharing a common cultural, historical, or religious identity, or a common national origin becomes concerned about protecting or obtaining those rights and resources to which it believes it should have access. To establish, symbolize and strengthen group membership, the group strategically selects, sustains, and sometimes creates cultural elements.

Ethnic identity depends on acceptance of common cultural elements. However, there may be considerable cultural variation within a specific ethnic group. And people within the same ethnic group or cultural network may have different interpretations of historical events, political circumstances, etc. Also, people may participate in a group or network defined by common cultural elements, but that group may not be considered an ethnic group.

Culture consists of those elements of behavior, beliefs, values, norms, verbal, and nonverbal communication that are shared and/or understood by two or more people. Culture is usually shared by more than two people (although cultural elements can be defined if they are shared by more than one person). Many elements of culture are learned unconsciously and are not consciously chosen, selected, or used.

Language is a very important part of culture. The meanings of terms open the door to far more profound understanding of the reasons for behavior and beliefs in a given setting. It is difficult to understand the subtleties of culture without understanding language.

With the continual contact of peoples with one another throughout the world, the changing demands on urban and rural dwellers, and the changing work patterns, migration, and flow of workers and others, etc., cultures and languages are continuously changing. Furthermore, within cultural groupings there may be smaller or different sociocultural units or networks defined by age, activity, geographic location, gender, sexual preference, or any combination of these. It is important to remember that people maintain or change culture, and people must learn to negotiate and manage a variety of different cultural rules, expectations, and beliefs in order to adapt to, survive, and flourish in the many settings in which they find themselves.

Unfortunately, most of the literature on culture and its uses in teaching/training or change oriented environments, has produced stereotypes about groups. These stereotypes have then been used or misused to produce incorrect, inappropriate, or misleading curriculum about a group, and culturally incompetent programming is the inevitable consequence. There are numerous examples of mistakes that stem from this misunderstanding of the nature of culture.

Other mistakes result from the confusion of culture, ethnicity, race, language, and intelligence. Culture and race are related only insofar as culture and ethnicity determine our social definitions of race. Culture, ethnicity, language, and national origin are not determined by biological or genetic makeup. Culture, language, race, identity, and forms of intelligence are all too often differentially valued and ranked by nations interested in preserving dominant cultures and sociopolitical structures. Whenever and wherever one form of belief or behavior is seen as superior to another and structures (laws, policies, institutions) are established to protect it while diminishing others, conflict will occur. Generally, what appears superficially in such instances to be related to racial, ethnic, religious, or cultural conflict, is in fact related to competition over scarce, and unequally distributed resources. Cultural competence requires that we understand the sources of these confusions, avoid them, and take steps to recognize the differences between conflicts arising from intercultural misunderstandings, those that occur as a result of long term cultural, social, economic and political inequities and those that arise as a result of the intersection of both.

Finally, health and educational programs are by definition change oriented. Their explicit intent is to encourage the acquisition of new knowledge, intentionally transmit or change certain cultural patterns, or to prevent the development of certain cultural patterns. Educational programs must be culturally "sensitive", "appropriate", "congruent" or competent.

Furthermore they must be based on principles of mutual learning and cultural respect. Otherwise, the people for whom they are intended will not attend, the message will not be communicated effectively, and people will not see that they can make their own decisions concerning what to learn, how to learn it, and which elements of culture they wish to keep, cast aside, or change, and what are the real constraints to learning.

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The Institute for Community Research is an independent, multiethnic, nonprofit applied research institute dedicated to the innovative use of research to assist communities and nonprofit organizations serving them to identify and solve community problems with information. The Institute conducts demographic surveys, builds collaborative intervention research networks, supports community and cultural identity through documentation and presentation of heritage and community arts, and promotes the results of its work through training and technical assistance.

Other topics in the Institute's 1993/94 Occasional Papers in Applied Research Methods series will include "Ethics, Ethnicity and Cultural Competence", "Community Research in Multiethnic Settings", "Rapid Assessment Methods for Community Researchers", "Evaluation Designs for Community Service Programs: what works and what doesn't", "What communities should expect from their researchers" and "Training Community Interviewers".

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THE PROOF IS IN THE PROCESS:
EVALUATION METHODS FOR COMMUNITY WORK

OVERVIEW

Lois Vermilya W.
Senior Vice President, Futures for Children

Community development professionals have struggled to discover effective and creative methods to evaluate their program's impact in meeting goals for community change. The competing demands of actually doing the work with its reality of limited staff resources, limited funds and limited time usually relegates the discipline required for evaluation to a back burner. Furthermore, community development organizations are usually value-driven organizations which presents an illusive challenge for evaluation rigor.

"Process" is emphasized as **an** (if not **the) essential product** of community development, creating the means for insuring long-lasting results that are owned and defined by the community (not by the community development organization). The difficulty we face as community development professionals is to discover ways to measure the intangible results of our "process" without compromising the values and integrity of our method of work.

The following report summarizes the planning, method and initial findings of our organization's response to this challenge. We have designed an Outcome Evaluation approach which provides us with tools to examine Futures for Children's self help process aimed at measuring program impact to improve results. We pass it on to other community development professionals to glean insights that may support your own evaluation challenge. We are experiencing a growing excitement that there **is** proof in the process, and — **the process of discovering proof** opens an equal number of new lessons to be learned.

EVALUATION REPORT
Futures Through Community Action
FUTURES FOR CHILDREN
Evaluation Pilot Phase
July 1, 1992 - June 30, 1993

Final Report Prepared by:
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INTRODUCTION

Is community-based problem-solving through self-help being strengthened? Are people becoming involved in a community self-help process? These questions speak to the primary goals of Futures for Children's Community Action program. They are the central questions we sought to answer in a pilot evaluation conducted in the 1992-1993 program year. This report summarizes the findings of this pilot year. For purposes of the pilot evaluation, data was collected and analyzed only for a set of nine targeted communities. In future years, evaluation reports will incorporate data from all communities where Futures works.

Approach and Methods

The Futures Through Community Action (FTCA) Team, working with evaluation consultants from Pacific Oaks' Research Center, began designing evaluation procedures more than two years ago. As a first step, goals were clarified, refined, prioritized and selected for evaluation. Next, formal reports and documents of work with communities were reviewed to identify the extent to which existing information sources could be used for evaluation purposes. Out of this review, new forms were developed and piloted by the FTCA counselors.

Six month piloting periods resulted in further modifications of data collection instruments and the refinement of terms, categories and instructions. All changes were aimed at improving the reliability of the information collected and recorded. Using the revised forms, a consistent set of information was gathered for a targeted set of communities with which the FTCA counselor worked from July 1, 1992 through June 30, 1993. This data was analyzed by the FTCA Team under the supervision of the external evaluation consultant.

These steps reflected several key decisions made jointly by the evaluation consultant and the FTCA Team. First, we decided to focus on program outcomes, and particularly the achievement of primary program goals. This meant that we wanted the evaluation to tell us if self-help is growing in communities where FTCA provides support.

Second, we decided that Futures would be better served, over time, by a primarily internal evaluation approach. This meant that the external evaluation consultant's role would be to guide and validate the evaluation process, while data collection and analysis would rest largely in the hands of program staff. Given the often delicate task of empowering community members in the self-help process, it was agreed that staff needed to be in control of key evaluation decisions regarding the type of information to be collected, the means of recording data and the frequency of data collection.

Third, in a related decision, we agreed to keep the evaluation as simple as possible. This entailed balancing the complexity of the desired outcomes, the limits of staff time, and intrusiveness to communities. We did not want the evaluation process to become burdensome to

staff, to intrude on counselor relationships with community members, or to jeopardize community trust of Futures.

Finally, we decided to focus the pilot on the communities where FTCA had both the longest history and the most consistent counselor presence. This meant that the initial evaluation activities were developed and piloted with a targeted set of 9 communities.

Questions Investigated

Two program goals framed the outcome evaluation for this pilot period. They are:

I. To strengthen community-based problem-solving through self-help; and
II. To involve people in a self-help process.

For evaluation purposes, we posed these goals as questions and identified sub-questions related to them. The sub-questions represent our assumptions about what would be observable if the primary goals were being met. The questions to which we sought positive answers are:

I. Is community-based problem-solving through self-help being strengthened?

   A. Are community groups using self-help skills? At what level?
   B. Are community needs and problems being addressed through self-help activities?

II. Are people involved in a self-help process?

   A. Do new people get involved in self-help activities?
   B. Do people involved in self-help get involved in other self-help activities? Do people stay involved?

Data Sources

Answers to these questions were drawn from ten documents. These documents included the following:

Monthly Project Summary charts describe community groups and projects, show the number of participants, supporters, meetings and requests for FTCA assistance, the type of group, level of self-help functioning and types of counselor assistance provided. Counselors complete these forms.

Annual Summary of Projects summarizes the data from the Monthly Project Summary charts for all tribes and communities. The Program Director compiles this summary.

Longitudinal Chart of Self-Help Groups and Projects summarizes for each community the number of groups and projects active in each fiscal year.

Monthly Summary of FTCA Contacts by Community shows the total number of counselor contacts each month with each community throughout a program year.

Number of FTCA Contacts summarized for the fiscal/program year, the number of counselor contacts in a community.

Annual Group/Project Summary - lists the group, goals, projects and impact by community.

Community Activity and Core People lists the names of groups, activities and core people involved in self-help activities in each community.

Additional information was available through the field-report forms, the monthly planning forms, the community profiles and through interviewing the counselor.

Data Analysis

Information pertinent to answering each of the questions was reviewed and analyzed by pairs of program staff. All teams had access to all the above data sources. Teams reviewed all the information available and then displayed a summary of the basic data on a chart to assist the process of identifying patterns and answers to the evaluation questions.

Findings were presented to the entire team and the external consultant for review and discussion. Findings were then discussed with respect to the expectations, criteria and standards the team had defined for each sub-question.

IS COMMUNITY-BASED PROBLEM-SOLVING THROUGH SELF-HELP BEING STRENGTHENED?

Are Community Groups Using Self-Help Skills? At What Level?

Criteria

Three main indicators of success were defined for this sub-question. First, we looked to see if there were a **pattern of movement in level of self-help involvement**. Three levels of self-help involvement had previously been defined and served as the basis for the counselor's monthly assessment of each group's self-help level. These three levels are as follows:

Level I: Learning the Self-Help Process. In this stage a group is working on becoming an effective group, identifying group concerns, building commitment to a project and trying to envision results. The counselor's more active involvement and facilitation is often needed to support participants in these early steps.

Level II: Carrying out the Self-Help Process. Here the group is moving from the initial planning stage to the stage of doing a project with results. The counselor's role is to provide support and suggest resources as needed.

Level III: Can Teach the Self-Help Process to Others. The group is now able to function using self-help principles and is able to complete a project, identify what worked and what didn't and either serve as a resource for another group or initiate a new self-help project. The counselor may assist the group in celebrating their success, focusing on a new project and analyzing effective approaches.

The staff determined that the program could be considered effective if groups moved from the idea stage (Level I) to the project completion stage (Level III), despite the inevitable obstacles, and if groups were able to function successfully with less counselor support over time. The social process is seen as continuous, with expectations that as one project is completed, group participants will focus on their next concern and develop new projects.

At the same time, it is also understood that, depending on the group and the project or activity, the length of time required for movement may vary. Depending on the nature of the project, the staff would expect to see some change in a group's level within six months to two years.

Second, we looked to see if existing groups **acted as resources for others**. While the way in which groups might serve as resources for others could vary, (from helping others in their own community, to helping a group in another community to participating in an intertribal meeting), Futures for Children assumes that a group's ability and willingness to act as a resource to others demonstrates self-help in action. The process of cooperation and working toward the collective good is taken as evidence of self-reliance being strengthened. The expectation of FTCA staff is that all community groups will become resources to others as an important means of seeding the self-help process.

Third, we looked for evidence of **new self-help activities** being started in communities, **new people** becoming involved and previously involved **people staying involved**. It was agreed that if the program were successful, within a community one would find all three patterns: new activities, new people and involvement continuing over time across groups and projects.

Summary Findings

Are community groups using self-help skills, and at what level? We examined nine communities actively working with FTCA on self-help projects. Most of the groups working in these communities are still learning the self-help process, although groups from almost half of the communities served as resources for others, an important component of self-help functioning. Similarly, eight of the nine communities participated in Intertribal Meetings, a primary forum for the development and use of self-help values, knowledge and skills

Staff found clear evidence that participation in Intertribal Meetings where experience and resources are shared between groups has a positive effect on self-help and involvement in the home community. Eighty-nine percent of the communities with active self-help groups participated in at least one Intertribal Meeting hosted by Futures staff and community members. The one community with the largest number of self-help groups and the only group showing movement

across levels of self-help functioning within the program year, participated in four Intertribal Meetings.

Analysis of the available information suggests that the number and consistency of counselor contacts may positively affect self-help development in a group. Also, all of the groups at Level III were existing groups working on an ongoing project. This data suggests that development of higher levels of self-help functioning may be associated with continuity of group membership and with projects that are more long-term in scope and impact. In future years, staff would hope to see movement in all community groups within at least a two year time period. Due to the limitations of the pilot period, an accurate picture of movement across levels is not yet available

Data over multiple years will also enable a fuller understanding of the patterns of individual and group involvement and the growth of self-help within communities. This one year does suggest that there are good trends of continuing involvement as well as the formation of new groups within communities that have begun to explore self-help.

Are Community Needs and Problems Being Addressed Through Self-Help Activities?

Criteria

Two standards were applied to evidence related to this sub-question. These standards are derived from Futures for Children's Guiding Principles and methods for work. First, the FTCA team determined that there should always be an absolute **correspondence between a community's expressed need or goal and the self-help activities and projects** carried out by groups. Second, the team determined that the self-help activities should express and **demonstrate a commitment to helping the community on behalf of the well-being of their children**. Thus, an analysis of the projects and activities undertaken by groups with which FTCA works will be viewed as addressing communities goals if these two standards are met.

Summary Findings

Are community needs and problems being addressed through self-help activities? Our analysis showed that all the current self-help projects target basic community needs: health, community involvement, community services and education. Additionally, half of all project goals and activities specifically addressed the needs of children and youth. This data suggested that while the self-help projects could often tackle only small steps related to large and complex problems, all groups were demonstrating a commitment to their communities and children and were attempting to grapple with basic community needs.

ARE PEOPLE INVOLVED IN A SELF-HELP PROCESS?

Do New People Get Involved in Self-Help Process?

Criteria

Core members of self-help groups are those primary participants who are actively and consistently engaged in moving an activity or project forward. In examining the data concerning

the introduction of new people to self-help processes, the team decided that the basic criterion for success was **increasing numbers of new people involved as core members of groups** each year. Since that criterion cannot be applied to the single year of pilot evaluation information, this section also looked at limited data from the prior program year.

Summary Findings

Are new people becoming involved as core members of self-help groups each year? In analyzing the pilot year data, a total of eighty-four people participated in 16 self-help activities as core members. Of these, 82% appear to be new core members, since they were not recorded as core members of groups in the 91-92 program year. Eighteen percent had been involved as core members of a self-help group in the prior year.

While we were able to answer our question with a resounding yes, this finding also raised the question of whether or not counselor focus should be on supporting core members in remaining involved. What constitutes the most desirable balance between new and repeating core members in self-help groups? What balance contributes best to the growth of self-help in communities? These questions which pertain to program decisions need to be further analyzed by the FTCA staff.

Do People Involved In One Self-Help Activity Become Involved in Other Self-Help Activities?

Criteria

The assumption, here, is that self-help will take root in a community when people take their involvement beyond a single project or activity. It is in multiple involvements or sustained self-help activity that the knowledge of and commitment to the self-help process grows. In determining the program outcomes with respect to people's involvement in self-help, the staff has identified three criteria indicating success.

First, there must be **evidence of involvement in self-help groups beyond a single project or activity**. This can include involvement in multiple projects and activities, involvement over several years, or both.

Second, along with continuing involvement, there should be a corresponding **increase in self-help activities in a community**. Our assumption is that if more people are involved, more will be happening in a community.

Third, since Intertribal Meetings are related to self-help values and beliefs, there should be **evidence of an interaction between the carrying out of self-help activities in the community and participation of the community in Intertribal Meetings**. This interaction may be in either direction. That is, participation in an Intertribal may be followed by self-help activities in the community or activities using self-help processes in the community may be followed by participation in Intertribals.

Summary Findings

Are people involved in more than one self-help activity? The analysis of evaluation data showed that all eight communities working with FTCA on self-help projects in both program years had some pattern of sustained involvement. Almost twice as many people were involved in multiple activities in the 92-93 program year as in 91-92. This is an encouraging figure, although the percentage is still small. Only two communities had both types of sustained involvement; people involved in more than one activity within a single year and people involved in both years. While these findings are promising, we would look in future evaluations, when we have access to more years, for increases in the number of communities with both types of sustained involvement.

Eight of the communities participated in Intertribal Meetings during the 92-93 program year. In six of the communities participating in Intertribal Meetings, self-help activities were initiated following the Intertribal, and in three of the participating communities, it was possible to identify a strong pattern of self-help involvement stemming directly from the Intertribal participation. As found previously, the Intertribal Meetings appear to be important catalysts for self-help activity .

CONCLUSION: IS FTCA MEETING ITS GOALS?

This report has looked at four basic questions as a means of knowing the extent to which FTCA is achieving the program outcomes desired. First we asked if community groups were using self-help skills and at what level? We analyzed nine communities actively working with FTCA on self-help projects. Most of the groups working in these communities are still learning the self-help process, although groups from almost half the communities served as resources for others, an important component of self-help functioning. Similarly, eight of the nine communities participated in Intertribal Meetings, a primary forum for the development and use of self-help values, knowledge and skills. There is evidence of communities using self-help skills although we would like to see substantial increases in the number of groups within communities and the level of self-help functioning within the groups.

Second, we asked if community needs and problems were being addressed through self-help activities. Our analysis showed that all the current self-help projects target basic community needs: health, community involvement, community services and education. Additionally, half of all project goals and activities specifically addressed the needs of children and youth. This data suggested that while the self-help projects could often tackle only small steps related to large and complex problems, all groups were demonstrating a commitment to their communities and children and were attempting to grapple with essential community needs.

Based on our answers to these two questions, we conclude that community-based problem-solving through self-help is being strengthened. At the same time, in most communities, this work is still in early stages of development.

Next, we asked if new people are getting involved in self-help? In analyzing the pilot year data we found that, with respect to core group participation, 82 percent of core members were new in the 92-93 program year. We were unable to determine how many new people participated

in more peripheral ways in the self-help activities. Too, we were unable to determine how many of the new core group participants in 92-93 had been involved in self-help activities prior to the 91-92 program year. While the data revealed a high number (69) and percentage of new core members, the staff needs to assess the balance between returning and new group members most likely to benefit the growth of self-help within communities.

Finally, we asked if people involved in one self-help activity got involved in other self-help projects. The analysis of the evaluation data showed that all eight of the communities working with the FTCA counselor in both 91-92 and 92-93 had participants with patterns of sustained involvement in self-help. Almost twice as many people were involved in multiple activities in 92-93, compared to the 91-92 program year. The participation of eight of the communities in Intertribal Meetings, and the self-help activities initiated following those meetings, were seen as further evidence of people becoming involved in more than a single, isolated self-help project.

Our answers to these two questions allow us to conclude that FTCA is achieving the goal of involving people in self-help. The data shows positive trends and foundations for further growth.

Overall, the evaluation suggests that FTCA is achieving its stated program goals. The outcomes in communities show progress in the use of self-help to solve problems and address community needs and in the number of people engaged in self-help. At the same time, the goals are far from fully achieved. This year of pilot evaluation data will now form a baseline for measuring growth in the attainment of each of the primary FTCA goals in succeeding years.

The evaluation clearly points to the value of Intertribal Meetings as catalysts for community self-help initiatives and to the need for program reviews aimed at refining decisions about how to utilize limited counselor resources. In this sense, the pilot evaluation is serving the purpose of providing information to aid program decision-making and improvement as well as providing indicators of the achievement of priority goals.

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BUILDING BRIDGES:
Creating and Sustaining Viable Multicultural Communities

December 4-7, 1993
Aspen Institute's Wye Woods Retreat Center
Queenstown, Maryland

AGENDA

Saturday, December 4, 1993

4:00 - 6:30 pm **Arrival at Convening Site**

6:30 - 7:00 pm **Cocktails and Reception**

7:00 - 8:00 pm **Dinner**

8:00 - 8:15 pm **Welcome and Convening Overview**

Participants are welcomed by the Foundation. An overview of the convening is presented which highlights the expected outcomes:

1) to enable and encourage more effective work by grantees through creating a "safe place" where ideas regarding critical issues can be explored, integrated and exchanged through a multi-disciplinary approach;

2) to learn how the Foundation can address issues of multiculturalism and globalism more effectively and identify the best methods for linking its programming in education and community development; and

3) to provide a vehicle through which the Foundation can develop its "think tank" capacity while working with grantees to provide new thinking and leadership in the field.

8:15 - 8:30 pm **Sharing Responsibility for A Successful Convening**

- **"Contracting" for the Convening: The Challenge of Collaboration**

Participants will be asked to follow the convening principles below:

1) Try to be as "present" as possible throughout our time together — pulling from within yourself and sharing your experiences, skills, insights and concerns with others.

2) Make space for other voices and perspectives — noticing if there are members of your community who have yet to speak or may respond to your encouragement to speak.

3) Think as broadly and creatively as you ever thought possible — allowing yourself to move beyond your normal "comfort zone" to take risks, disclose, dream a little and become visionary.

4) Imagine how all parts of this experience can work for you immediately or in the near future in your work, community and personal life.

5) Test, learn and exchange new techniques and strategies for sharing power and leadership.

- **Recording Our Insights: The Participant Diary**

The convening is an opportunity for reflection and contemplation. We are encouraging all participants to be deliberate about capturing their thoughts and insights by recording our time together through entries in a personal diary. Bound diaries will be distributed to participants.

We are asking that throughout the convening and specifically at times that will be provided during the agenda, participants will record their reactions, lessons, impressions and concerns.

- **Capturing Our Collective Thoughts: The Community Wall**

During the convening, we ask each community to post its ideas, feelings, and insights on a designated place in the main meeting room.

- **A Vehicle for Networking and Skills-Sharing: The Wall of Great Ideas**

The Wall of Great Ideas will receive interim postings from each of the communities as well as from the other skills-sharing sessions on best strategies, models, particular skills and terrific ideas that emerge during the convening. We are asking that all participants post on the wall throughout the convening. Specifically, the skills-sharing sessions on Monday will be asked to post the highlights of their discussions.

8:30 - 9:30 pm Community Building and Naming Ritual

- **Establishing the Community**

To dramatize the importance of "community" as a central theme of this gathering, a significant portion of all discussion and deliberation will take place within small groupings we will refer to as "communities."

- **Sharing Leadership Responsibilities**

The discussions of these communities are to be self-facilitated by a member or number of members elected by the community. Members of each of the communities will be encouraged to think of creative, non-traditional methods of sharing leadership. These methods will be recorded in the diaries and shared with everyone during the evaluation period of the gathering.

- **Naming Ritual**

Participants have the opportunity to explore with each other commonalities and diversity in life and work experiences through a lively, interactive exercise. Participants are asked to introduce themselves to other members by sharing their values and their vision through responses to the following:

1) Reflect for a moment on a family saying, memory or story which symbolizes a value or set of values which guides your life and work.

2) Identify the particular gift, skill and/or experience that you bring to this work.

3) Share the object from home, the reason you selected it and how the object symbolizes the vision you have for your community.

Each community notes the commonality and diversity shared among its members. Based upon the elements of a shared vision, the community names itself.

9:20 - 9:30 pm **Community Roll Call**

As we close for the evening, each community is asked to present its "community name" and tell why that name was chosen. Each community is then invited to post its name and any of the sayings, memories and stories or commonalities/differences on the Community Wall in its community's designated area.

- **Creation of Bonding Activities**

The communities are informed on Saturday evening of a task they will be asked to perform by Monday evening: the creation of a bonding activity. Each community is asked to develop a 5-10 minute bonding activity which can engage all the participants. These activities are the focal point of our Group Social Evening on Monday night. Each community decides how and when to caucus and design their particular activity.

9:30 pm **Adjourn for the Evening**

Refreshments are available for informal socializing.

Sunday, December 5, 1993

7:30 - 9:00 am **Breakfast**

Persistent Challenges and Accomplished Skills

You will be given two cards. We are asking you to think about two things: 1) your most persistent challenge in advancing your work — a particular skill you would like to master and 2) a particular skill in which you feel most accomplished.

Please write the "persistent" skill on the blue card and the "accomplished" skill on the yellow card. These cards will be collected from those who have completed them at breakfast. Others may turn in their cards in no later than dinner on Sunday.

9:00 - 10:15 am **Time Mapping: Tracing the Events Which Have Shaped Our Perspectives and Communities** [Participants are to sit in their communities.]

Participants are challenged to reflect upon and identify the events of the 20th century in United States history making a lasting impact upon how we view education, community development and diversity.

After discussing each decade, the community then decides which set of events to place on each "decade sheet." Each community will post its events on the Time Map and the facilitator will debrief the exercise.

10:15 - 10:30 am Quiet Time: Diary Entries and Community Wall Postings

Participants are asked to take a few minutes to make entries into their diaries and the community is asked to make a posting on the community wall.

10:30 - 11:00 am BREAK

During the break, the room assignments for each of the four groups are posted in the main room meeting. Participants should note their small group assignments and rooms for the session following the plenary.

11:00 - 12:30 pm Examining the Values and Assumptions that Guide Our Work in Community

Divided into four small groups — two of education practitioners and two of community development practitioners — participants are asked to brainstorm, debate and prioritize the values and dominant assumptions which guide their work in education and community development. Participants move to their assigned break-out rooms for their small group work.

12:30 - 2:00 pm LUNCH

Formation of the Community Council

Members of the Community Council are announced. Following lunch, each of the members of the Council will be given its instructions for developing criteria to assess the plans from the four groups.

The Primary Task of the Community Council

The primary task is to identify the issues most important to the constituency and to formulate criteria for evaluating the strategies that each of the four groups will later present.

2:00 - 3:30 pm Testing Our Assumptions: A Case Study Experience

The Work of the Four Small Groups

Each of the small groups is given the same case study which presents both education and community development dilemmas. The goal of the case study exercise is to test the validity and effectiveness of each groups' identified assumptions while challenging the creative problem-solving skills of group members.

Directions for Reviewing the Case Study:

Each group is asked to address the challenge in the following way:

1) Read the case study silently. [10 minutes]

2) Ask a member of the group to summarize the case. [5 minutes]

3) Discuss the individual group members' reactions to the case. [20 minutes]

4) Apply the group's assumptions to the case and develop a plan of action which highlights your group's best strategies for addressing the issues cited in the case. [45 minutes]

5) Develop a compelling way (creativity counts!) to present this plan of action to a strong, demanding Community Council. [10 minutes]

3:30 - 4:00 pm **BREAK**

4:00 - 5:00 pm **The Community Council**

Each of the four groups presents. The small group presentations are 8-10 minutes each. The Council can ask questions and make comments. At the conclusion of all the presentations, the Council calls for a 10 minute break around 4:35. **[4:35 - 4:45 pm; Quiet Time: Diary Entries and Community Postings]** The Council re-convenes at 4:45 to reveal its criteria and announce its decision.

5:00 - 6:30 pm **Debriefing the Case Study**

Part I: Debriefing Within Communities

Participants return to their communities where they will spend 30 minutes debriefing the experience focussing on these questions: 1) What was surprising? predictable? 2) Were there contrasts between the approaches chosen by education and community development groups? What were they? 3) What were the self-interests of each group? Were there mutual self-interests? 4) What may have been overlooked in the group presentations or by the Community Council? 5) How would these strategies have worked in the communities in which members are now working?

Part II: Implications for Our Collaborative Work

A 30-minute plenary session creates the forum for discussing the issues raised in the case study and their implications for our collaborative work.

6:30 - 7:00 pm **Cocktails**

7:00 - 8:00 pm **Dinner and Free Time**

8:00 pm **Evening Free**

[redacted]

Monday, December 6, 1993

7:30 - 9:00 am **Breakfast**

9:00 - 10:15 am **Plenary Discussion: Identifying the Skills for Building Sustainable, Viable Multicultural Communities**

A brief plenary provokes thinking about the skills most critical to supporting diverse, thriving communities.

Work Within Communities and Community Caucuses

Participants are asked to deliberate within their communities, sharing their collective experience as they identify/prioritize the key community building/maintaining skills.

The communities then are asked to caucus with another community to further refine the list of skills.

Plenary Discussion

The list is then discussed in plenary where a facilitator helps the caucuses reconcile any duplication and emerge with set of "Community-Building Skills."

10:15 - 10:30 am **BREAK**

10:30 - 11:30 am **Applying Skills and Experience in Real-Life Scenarios**

Participants are asked to apply the skills identified in the morning session to real-life scenarios often faced by communities as they work to improve education and develop their communities.

Each community discusses its members' experiences with the set of circumstances described in the scenario. The discussions highlight the best ideas, strategies, tactics and skills needed to remedy the scenario. These are recorded on newsprint.

11:30 - 12:20 pm **Plenary Sharing of Community Discussions**

Each community describes its approach to the scenario including any diversity of opinion regarding approaches and strategies.

12:20 - 12:30 pm **Quiet Time: Diary Entries and Community Postings**

12:30 - 2:00 pm **LUNCH and Free Time**

Participants should note their assigned discussion topics and break-out rooms which will be posted in the main meeting room.

2:00 - 5:00 pm **Skills Sharing and Networking: Making Connections As We Exchange Our Tools, Ideas and Strategies**

Participants provide and receive advice from peers on common challenges. The discussions occur in two sessions — each of which is one and half hours long. The ideas lifted up during the sessions will be placed on newsprint to be shared later with everyone in the plenary. During the sessions, participants are asked to make note of ways to collaborate with each other after the convening and any next steps the Hitachi Foundation could take to support these and similar collaborative efforts. These ideas will be shared within the communities during the final plenary on Tuesday.

2:00 - 3:20 pm First Session

3:20 - 3:30 pm BREAK and Move to Next Session

3:30 - 4:50 pm Second Session

4:50 - 5:00 pm Quiet Time: Diary Entries and Community Postings

5:00 - 6:00 pm **Skills Plenary: Creation of the Wall of Great Ideas**

Participants in each of the skills sharing and networking sessions are asked to list their ideas on newsprint and to display it on the "Wall of Great Ideas."

Participants are asked to "stroll" the wall and then share in a brief plenary their impressions of the ideas and how the ideas apply to their communities back home.

6:00 - 8:00 pm **Dinner and Free Time**

8:00 - 9:00 pm **Group Social Evening**

Each community leads participants through its creative bonding activity.

9:00 pm **Adjourn for the Evening/Informal Socializing**

Tuesday, December 7, 1993

7:30 - 9:00 am **Breakfast and Check-out**

9:00 - 10:30 am **Plenary**

Work in Communities

- Communities are seated together at their community tables. The participants are asked to reflect for a few moments and then write their response to this question:

  How do you think what you have learned over the past three days about the many facets of multiculturalism and community will influence how you approach your work now?

- In each community, participants share their responses to this question. This is an opportunity for participants to share what has been learned throughout the convening and raise possibilities of post-convening networking and or collaborations.

Presentations/Discussions in Plenary

- **Reflections of the Rapporteur**

Daphne Muse, rapporteur, will summarize her observations made throughout the convening.

- **Listeners' Fish Bowl**

In plenary four selected participants will discuss what they have learned from the convening including the validity of the initial assumptions, themes and definitions framing the convening. Participants share what and how they will apply what was learned to their work at home.

The fish bowl will have five chairs. Four chairs will be occupied by the four selected participants. The fifth chair will be empty and available for any of the participants to come forward and make her/his comments.

10:30 - 10:45 am **BREAK**

10:45 - 11:30 am **Plenary: Ideas for Post-Convening Collaborations**

This is a brainstorming, open floor discussion which has three distinct parts:

1) Identification of ideas and methods for expanding the collaboration and relationships developed during the convening;

2) Highlighting of the possible projects emerging from this convening; and

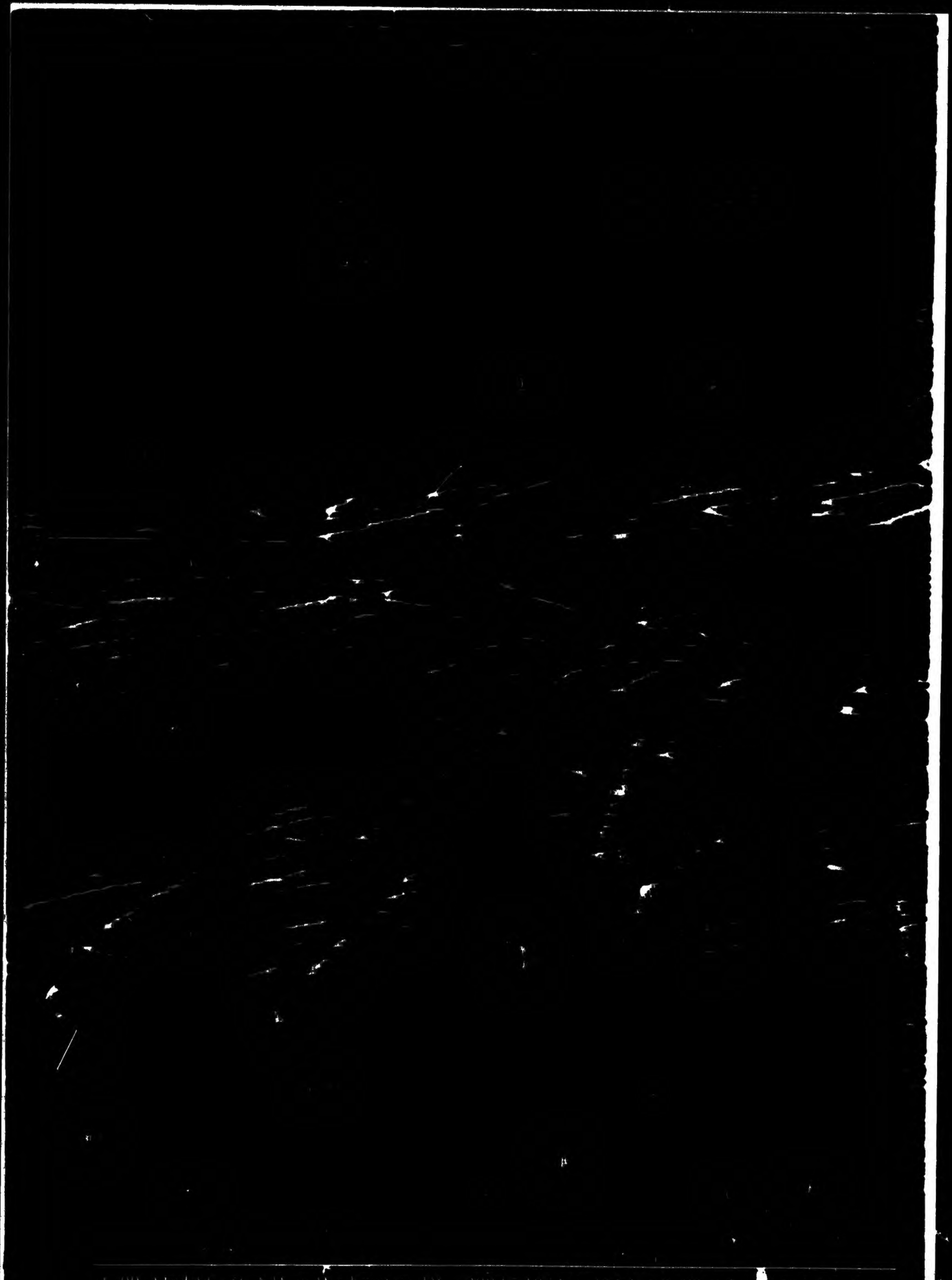
3) Providing recommendations for the Hitachi Foundation's grant making and support for more collaboration and networking among its education and community development grantees.

11:30 - 12:00 pm **Evaluation of Our Time Together**

Participants are asked to complete written evaluation forms and return them at the end of the session.

12:00 - 1:30 pm **Lunch**

1:30 - 2:00 pm **Convening Closing, Adjournment and Departure**



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