World Association
of Girl Guides
and Girl Scouts

Association mondiale
des Guides et des
Eclaireuses

Asociación
Mundial de las
Guías Scouts

WAGGGS

Leadership

Resources

Diversity

WAGGGS Leadership Resources
Diversity

CONTENTS

Diversity

1. INTRODUCTION TO DIVERSITY

> *All of this is important for you to take your place as world citizens. But what does world citizenship mean? It means that whatever our differences, be they: geographical, racial, economic or religious - we are bound together by a common humanity and shared values. We learn to accept that we are our brothers' and sisters' keepers. And for us to be able to build a world where there is social justice, equality and equity, we ALL need to have and exercise the same rights.*
>
> (Graca Machel, speech at the WAGGGS World Conference 2008)

As member of the biggest volunteer female organization in the world, every adult member has an unwritten obligation to share her experiences with other members from other countries in the world.

An effective leader should therefore:

- Promote the international dimension of the organization
- Understand and respond positively to all aspects of diversity
- Promote human rights and cultural diversity
- Confront and challenge all forms of discrimination
- Develop and implement a diversity strategy for the organization
- Demonstrate cross cultural understanding
- Communicate effectively across cultures

> *If every man on earth had at least one friend in each of the nations, no wars would evolve.*
>
> (Unknown)

Objectives for this Diversity module are to provide

- Clarity on why WAGGGS thinks diversity is important
- Introduction to the 'WAGGGS way' to work with diversity
- Help individuals to understand their own view of diversity
- To support the work with teams and diversity
- Suggestions to lead an organization to explore and work through/with diversity
- Understanding of the gains to be made from diversity (and what you might give up)

International events such as Juliette Low Seminars and regional gatherings are excellent examples of giving our members the opportunity to share national customs, values and traditions. By doing that they get to know the customs and values of other nations and cultures. This could result in better understanding of one's own origin and more tolerance for others and different life situations.

> *We must strive to show the similarities rather than the differences between different cultures.*
>
> (Juliette Low Seminar, Our Chalet, 1983)

1. INTRODUCTION TO DIVERSITY (Contd)

This cartoon is from a Juliette Low Seminar reflection. It shows the diversity of human beings potatoes and the great value of diversity.

WE HUMANS ARE LIKE UNSYSTEMATIC FIGURES	SOME OF US ARE BIG AND OTHERS ARE SMALL	SOME ARE FULL OF COLOURS, FANTASIES AND IDEAS
SOME ARE SIMPLE	SOME SEEM HARSH AND DIFFICULT, PERHAPS A LITTLE SELFISH	OTHERS ARE MORE FLEXIBLE AND ADAPT EASILY
SOME GET ON WELL TOGETHER	OTHERS DO NOT, EVEN IF THEY HAVE SIMILARITIES, THEY HURT EACH OTHER	OVER TIME, MOST OF US BECOME ROUND BUT STILL WE ARE DIFFERENT, MAKING A COLOURFUL BUNCH
EVEN THOUGH WE ARE DIFFERENT, OFTEN WE ARE SEEN AS EQUALS	SOME HAVE DEFICIENCIES	BUT THERE WILL ALWAYS BE OUTSIDERS

2. WHY DIVERSITY? WAGGGS AS A GLOBAL ORGANIZATION

> *"We should take care, in inculcating patriotism into our boys and girls, that it is a patriotism above the narrow sentiment which usually stops at one's country, and thus inspires jealousy and enmity in dealing with others. Our patriotism should be of the wider, nobler kind which recognises justice and reasonableness in the claims of others, and which leads our country into comradeship with the other nations of the world. The first step to this end is to develop peace and goodwill within our own borders by training our youth of both sexes to its practice as their habit of life, so that the jealousies of town against town, class against class and sect against sect no longer exist; and then to extend this good feeling beyond our frontiers towards our neighbours"*
>
> (Baden-Powell, the Founder of Scouting)

2.1 Diversity within WAGGGS and its Member Organizations

The importance of diversity to WAGGGS is enshrined in its Constitution. In the Membership section, Article 6 states that every Member Organization should have 'a membership which is open to all girls and young women without distinction of creed, race, nationality, or any other circumstance.'

Our Mission is 'to enable girls and young women to develop their fullest potential as responsible citizens of the world'. WAGGGS offers each and every girl the opportunity to develop her potential through Girl Guiding and Girl Scouting, not matter what her background might be.

Diversity is central to all WAGGGS' activities, image and identity. Our work in WAGGGS is about bringing together countries, groups and individuals with varied cultural, spiritual, intellectual and philosophical approaches to create an environment that promotes learning, international understanding and contributes towards a better world. As a global organization, we value differences and we recognise that countries, groups of people and individuals from different backgrounds have skills, attitudes and experiences that enrich our understanding of the world and our role in it.

Through diversity we enhance personal development, build better communities and recognise one another's strength and uniqueness.

In Girl Guiding/Girl Scouting we have many examples of how our growth as an organization and individuals has been enhances through diversity, for example:

- World Conferences
- Global and international events
- Partnerships between countries and associations
- Friendships of individuals from different countries
- Experiences we have at the World Centres
- The patrol system used within Girl Guiding and Girl Scouting allows members to interact in small groups and emphasises this appreciation of diversity.

As a diverse organization, WAGGGS recognises that members should be treated as equals, but not necessarily the same. Members from different backgrounds, with different experiences and skills can bring a fresh perspective to the organization. This concept of 'equal but not the same' is a good starting point from which to consider how this affects us as an international organization. It affects the language that we use, in order to make sure everyone is included. It also affects our projects and activities, and the ways that we make sure that they are open to all. Perhaps most importantly, it affects our identity as an organization and the way in which we reflect the communities that we serve.

WAGGGS values the diversity of its Member Organizations and their members. At a global level, WAGGGS' Member Organizations represent the majority of the countries in the world, spanning a huge range of cultures, religions and societies. At a national level, every Member Organization aims to provide enriching learning experiences to its members regardless of 'creed, race, nationality or any other circumstance.'

2. WHY DIVERSITY? WAGGGS AS A GLOBAL ORGANIZATION (Contd)

Girl Guides and Girl Scouts around the world are bound together by shared values. This is one of WAGGGS' strengths. However, we should always recognise that within the organization, there are differences and these differences should be acknowledged and celebrated. Through international seminars, young women meet and share their diverse experiences. WAGGGS programmes provide opportunities for young women to develop, and diversity plays an important role in these events.

It is important to have a pro-active approach to diversity so that it is always taken into consideration when developing organizational strategy. Diversity should not be seen only as an object of a strategy but one of the main features of the environment where we live.

Discussion

HOW TO WORK WITH DIVERSITY

In looking at the strategy to enhance diversity we have to consider the following:

- The capacity of our organization at a global level to embrace diversity.
- Do the structures at the world and regional level represent the diversity of our organization?
- Are our decision-making processes inclusive of all people within our 'world and community'?
- Do we have the capacity to embrace and demonstrate diversity at a national and local level?
- At world, regional and national level do the programmes reflect the diversity of our membership?

There are several challenges to overcome. Our own attitudes can be barriers and they are based on preconceptions, prejudices and stereotypes. We may wish to challenge our own attitudes but this cannot happen overnight. A gradual step-by-step process of intercultural education can broaden horizons and lead to a deeper understanding of diversity.

While we celebrate our diversity, we acknowledge that we continue to explore different ways we can get the best out of diversity.

As an organization and associations we need to consider the following:
- Is our communication clear and is it inclusive?
- Are we flexible enough to allow new thinking without diluting our message?
- Do we fully understand other people's needs, way of thinking and doing things as well their aspirations?
- Is there a sense of ownership from all parties?

As members of WAGGGS, all Girl Guide and Girl Scout organizations should be considering their approach to diversity carefully. In return for this effort, there are several benefits. It can be a way to identify untapped talent by recruiting volunteers from previously under-represented social groups. In this way, Member Organizations can enlarge their pool of volunteers with a wider variety of skills and increased creativity. It opens up intercultural opportunities for new and existing members. By broadening the appeal of the organization, a diversity strategy can make the organization more relevant and representative of the wider community. This can have an impact on partnerships with local NGOs and funding opportunities.

Many Member Organizations are already working on diversity strategies and round table events are ideal starting points for sharing experiences and learning from each other. There are various tools that exist within WAGGGS in order to support Member Organizations as they work on diversity. These include the Diversity toolkit developed by the Europe Region, and other resources on the WAGGGS website.

2. WHY DIVERSITY? WAGGGS AS A GLOBAL ORGANIZATION (Contd)

WAGGGS' strength is in its diverse membership and as we recognise this and encourage an emphasis on diversity, the resulting increased membership and improved quality will benefit all members. Offering young women opportunities to develop themselves as part of a diverse group of cultures and backgrounds means that they are encouraged to become more deeply involved in many different associations and cultures during their lives.

A diverse organization is one that invites, embraces and manages differences to face the future. Commitment to true diversity needs to be demonstrated by leadership in words and actions. In this way, people throughout the organization can learn by example and understand that this is an integral part of governance and management rather than being an option.

Discussion

WAGGGS and DIVERSITY

Think about the following questions:

- What are your experiences of diversity within WAGGGS at a global level?
- How is the issue of diversity being embraced within your Member Organization?
- How do girls and young women experience diversity in your Association?

2.2 What is Culture?

According to the Oxford Dictionary, the version of the term 'culture' we use in this module is to be defined as

"a certain form, stage, or type of intellectual development or civilisation"

Culture can be formed and exist within a nation or a creed, and culture can also evolve within a society, a family, a team, an organization or a school class. In all cases, beliefs, attitudes, ways of life, art and customs are common and shared indicators of the culture. Even individually, we have a perception and behaviour linked to culture, according to the different groups to which we belong. Culture is shaped by the members of the belonging group, and their mutual understanding. Culture is closely linked to the values of the individuals and the groups.

For culture within an organization, see also WLDP module Understanding Leadership section 4.7.

"Cultural diversity creates an environment in which individual differences are evident, different means to an end are respected, and the talents and attributes of people from different backgrounds and heritages are fully valued, utilised and developed. Such an environment, we believe, can achieve superior business results".

(Unknown)

In order to increase the opportunities for experiencing the diversity of WAGGGS, many regional and international events invite a limited number of participants from each Member Organization.

To be regarded as a WAGGGS Leadership Development Programme event, there must be facilitators from all regions, participants from more than one region, and the event programme must include a diversity or inter-cultural element.

GO TO **Individual Exercise 2.1** Individual **IDENTIFYING MY OWN CULTURE**

Followed by

GO TO **Group Exercise 2A** Group **CULTURAL DIFFERENCES – AN EYE OPENER**

> *"Nothing is right or wrong – it may be different"*
>
> (Our Chalet Welcome Information)

Discussion

UNDERSTANDING CULTURE

Think about the following questions:

- Is culture necessarily linked to a group of people, or does an 'individual culture' exist?
- What are elements of culture?
- Can one establish a 'cultural map' of the world?
- Do cultures change? Why and how?
- How strong is the link between culture and actual behaviour of individuals and groups?
- Can one have several cultural backgrounds, and what does that imply?
- How flexible is culture, how open is individual interpretation?

Very often, looking at culture implies looking at the interaction of cultures. The apparent differences of how humans can think, feel and act are what make us aware of culture.

> *"We judge others by their behaviour. We judge ourselves by our intentions."*
>
> (Ian Percy)

Culture, therefore, cannot be thought of simply as 'culture', it has to be thought of as 'cultures'.

Consequently, it makes sense to move on from ideas that are mainly focused on culture in itself to ideas that focus more on the interaction of cultures and on intercultural experiences.

If, through your Girl Guiding/Girl Scouting career, you have moved from one patrol to another, you have possibly felt how little things impact the culture of even small groups. If you have visited a neighbouring family for dinner, you may also have discovered different habits or attitudes from those of your own family.

Group culture as part of group identity can often be observed in patrols and Girl Guiding/Girl Scouting units.

2.3 The Iceberg Model of Culture

One of the most well-known models of culture is the iceberg. Its main focus is on the elements that make up culture, and on the fact that some of these elements are very visible, whereas others are hard to discover.

The idea behind this model is that culture can be pictured as an iceberg: only a very small portion of the iceberg can be seen above the water line. The tip of the iceberg is supported by the much larger part of the iceberg, underneath the water line and therefore invisible.

Nonetheless, this lower part of the iceberg is its powerful foundation.

Also in culture, there are some visible parts: architecture, art, cooking, music, language, just to name a few. The powerful foundations of culture are more difficult to spot: the history of the group of people that hold the same culture, their norms, values, basic assumptions about space, nature, time, etc.

The iceberg model implies that the visible parts of culture are just expressions of its invisible parts. It also points out, how difficult it is at times to understand people with different cultural backgrounds, because we may spot the visible parts of their 'iceberg', but we cannot immediately see what are the foundations that these parts rest upon.
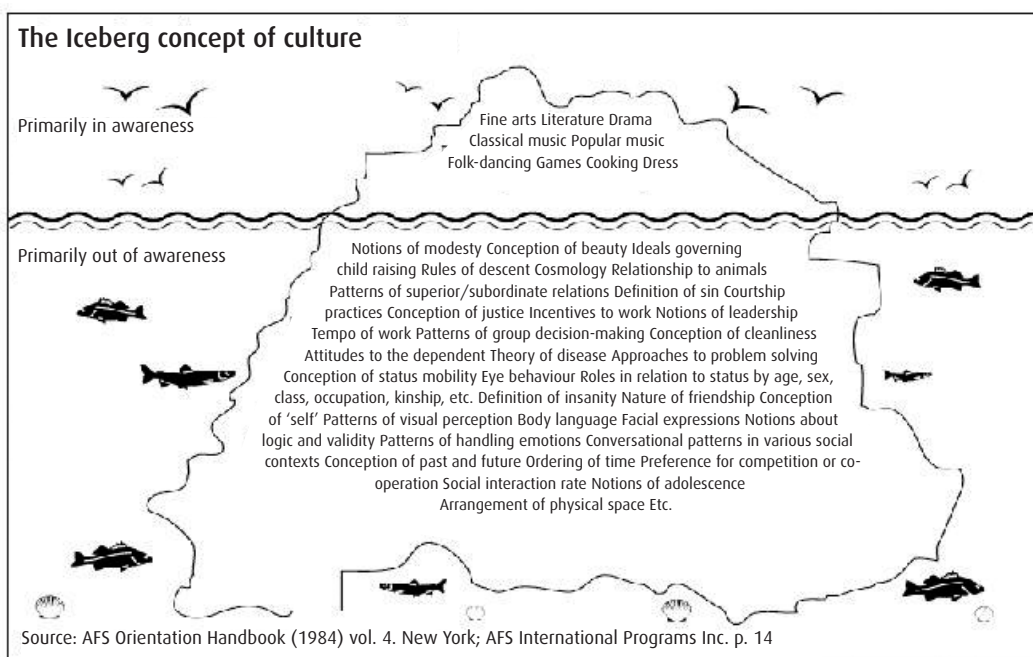
On the other hand, the iceberg model leaves unanswered a number of the questions raised previously.

Most of the time, it is used as a starting point for a more in-depth look at culture, a first visualisation of why sometimes it is so difficult to understand and 'see' culture.

The iceberg model focuses our attention on the hidden aspects of culture. It is a reminder that in intercultural encounters, similarities we might find at first sight turn out to be based on completely different assumptions about reality.

Among young people, cultural differences may not be so obvious to perceive: across borders, young people like jeans, listen to pop music and need to access their e-mails.

Learning interculturally then means becoming aware of the lower part of one's own iceberg first, and then to be able to talk about it with others in order to understand each other better and find common grounds.

The Iceberg concept of culture

Primarily in awareness

Fine arts Literature Drama
Classical music Popular music
Folk-dancing Games Cooking Dress

Primarily out of awareness

Notions of modesty Conception of beauty Ideals governing child raising Rules of descent Cosmology Relationship to animals Patterns of superior/subordinate relations Definition of sin Courtship practices Conception of justice Incentives to work Notions of leadership Tempo of work Patterns of group decision-making Conception of cleanliness Attitudes to the dependent Theory of disease Approaches to problem solving Conception of status mobility Eye behaviour Roles in relation to status by age, sex, class, occupation, kinship, etc. Definition of insanity Nature of friendship Conception of 'self' Patterns of visual perception Body language Facial expressions Notions about logic and validity Patterns of handling emotions Conversational patterns in various social contexts Conception of past and future Ordering of time Preference for competition or co-operation Social interaction rate Notions of adolescence Arrangement of physical space Etc.

Source: AFS Orientation Handbook (1984) vol. 4. New York; AFS International Programs Inc. p. 14

Inter cultural awareness is just like fire...

It is passionate, warming, the spark of life.

It rises up, it is active.

We are like flames that can combine to a torch to illuminate the many cultures of our planet.

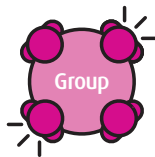The more you are aware of who you are, the more you are aware of others are...

Fire is active, it rises up. It is the principle of life.

Its essence is alive, warming, compelling, exciting, propelled by enthusiasm.

Absorb its warmth into yourself and realise the happiness that can be attained by allowing yourself the freedom to go after discovering the other cultures.

GO TO **Go to Group Exercise 2B** Group **MY PATH TOWARDS THE OTHER**

2.4 The layers of culture

There are three layers of level of culture:

The outer layer or explicit culture
The middle layer, the norms and values of culture
The core or the fundamental assumptions about existence that shape all our values

EXPLICIT - Observable - language, food, shrines, fashion, art, houses etc

Norms and values - behaviour, traditions
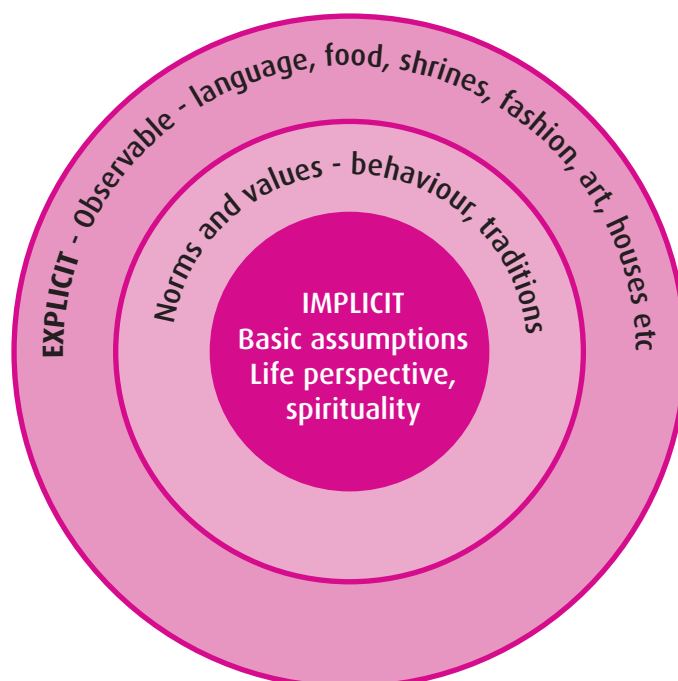
IMPLICIT
Basic assumptions
Life perspective,
spirituality

2. WHY DIVERSITY? WAGGGS AS A GLOBAL ORGANIZATION (Contd)

The separate layers are not independent from one another, but are complementary.

Fons Trompenaars' book, 'Riding the Waves of Culture', provides valuable information that will help you to recognise cultural differences and learn how to interact with different cultures.

This quotation of M. Greenslade (1991) sums up what is meant by diversity at work:

In today's world, a world in which:

- *boundaries are shrinking daily,*
- *globalisation is a key societal driver*
- *international alliances and partnerships are on the increase*
- *transnational partnerships and alliances are expanding rapidly with harmonisation of standards*
- *international mobility (for career and other reasons) has become the norm rather than the exception*
- *global communications have exploded*

it has become commonplace to share the workplace with colleagues from a wide range of cultural, national and ethnic backgrounds. The challenge to today's leader is to learn to harness all the 'differences' that this diversity represents in such a way that it achieves a productive environment in which:

- *each individual feels valued*
- *each individual's talents are fully utilised*
- *organizational goals are met*

It is important to recognise that today's leader does not manage a diverse team just to remain compliant with anti-discrimination legislation. There are real benefits to be had from working with diversity.

(M. Greenslade,1991)

In a world that is becoming smaller each day – through the media, Internet, global communications and increased opportunities for travel. We all have more information about other lands and other people, but our understanding and acceptance of diverse cultures has not kept pace with our knowledge. Our world is still one of discord and one in which we can only achieve harmony through increased international understanding. International understanding involves the acceptance of the differences among people, the appreciation and respect of such differences and the awareness of deeper similarities. Such understanding and insight are the products of an education process that starts in childhood and continues throughout life.

You learn about yourself by the exchange of stories when meeting others.
You learn about your own core family traditions by visiting other families and experiencing their traditions.
You learn about your own country and culture by travelling to other countries and cultures.
Your learning journey begins when you leave your base and explore others.

GO TO **Individual Exercise 2.2** Individual **MY TRACES OF OTHER CULTURES**

And thereafter

GO TO **Group Exercise 2C** Group **CULTURAL MEETINGS**

2. WHY DIVERSITY? WAGGGS AS A GLOBAL ORGANIZATION (Contd)

The promotion of international understanding forms one of the core values of WAGGGS. As the world's largest organization for girls and young women, WAGGGS is uniquely placed to promote international understanding and to prepare to live and work in a globally interdependent world.

International understanding is promoted through international education; this enables people, either formally or informally, to acquire the knowledge, skills, values and attitudes needed to work and live with people from different cultures, languages and backgrounds.   It also includes keeping people informed about the wider global issues that affect us all.

The Mission of WAGGGS is to

> **"enable girls and young women to develop their fullest potential as responsible citizens of the world".**

To achieve this Mission, WAGGGS encourages Girl Guides and Girl Scouts to both become responsible citizens and to develop their potential as unique human individuals.   If Girl Guides and Girl Scouts are to become effective world citizens, they must learn about the realities of the world they live in.

International education helps WAGGGS members to gain an insight and understanding of the issues that face their counterparts across the world.

GO TO **Individual Exercise 2.3** Individual **UNDERSTANDING THE GLOBAL NATURE OF WAGGGS**

Learning Log

3. ASPECTS OF DIVERSITY

> **DIVERSITY – uniqueness, similarity and difference in one**
>
> Similarities binds people together in groups
> Uniqueness can divide people if they only accept their own perspective
> A team is a group of unique people with complementary differences
> Diversity is the efficient union of similarities and differences in a group

Diversity is about empowering people and promoting the spirit of humanity; it is about recognising, understanding and valuing the individual differences which define each one of us as a unique human individual.

> *Diversity is the mosaic of people who bring a variety of backgrounds, styles, perspectives, values and beliefs as assets to the groups and organizations with which they interact.*
>
> (Rasmussen, 1996)

Diversity has at its heart the acknowledgement that each of us is different and unique.

This uniqueness is made up of a 'mix' of visible and non-visible individual characteristics. This means, of course, that although we should treat everyone equally, we should not treat them as the same.

Different individuals have different aspirations, expectations, experiences, perceptions, opportunities and needs. If we recognise and value diversity, we will respect these differences and respond appropriately.

It is only when each individual has the opportunity to achieve their potential on their own terms will we have a just and fair society.

GO TO **Group Exercise 3A** Group **DIVERSITY SWAPPING**
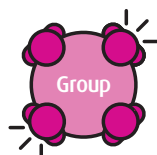
So far, we have looked at culture from a national perspective; the next tasks will enable you to examine the impact of culture from a more personal perspective.

GO TO **Individual Exercise 3.1** Individual **DEFINING MY OWN CULTURAL IDENTITY**

Discussion

ELEMENTS OF CULTURE

What other elements that help to define your culture do you recognise?

List them and give examples of differences between your own culture and people that you have met from other cultures.

Having completed both lists, reflect and rank each element in order of its importance to you, with the most important being ranked number one.

3.1 Gender Diversity – Female Leadership

WAGGGS as an organization is aimed at girls and young women and the biggest female organization in the world. However many Member Organizations are merged with WOSM (World Organization of the Scout Movement) organizations and have both girls and boys as members in different organizational combinations.

In our communities and countries, we have different structures and customs about girls and boys as well as women and men may work together or separately.

This gives us a chance to focus on the differences and the similarities between our gender issues.

Do girls behave and react differently because of their genes (biological differences), or because they are raised differently? Is a group of only girls different from a group of both girls and boys?

When we grow up, become educated and later form a career, are the choices girls and young women make different from the choices of young men?

And when we become leaders, whether volunteer or paid, is there a difference between how women and men lead other people and carry out projects?

56% of the Members of Parliament in Rwanda are women (September 2008)

Social researchers claim that there among many other groupings of members in organizations are two different gender cultures: the female dominated-culture which is not necessarily shaped by only women, and the male-dominated culture. The cultures have evolved through the development of the organization which may have origins in groupings with majorities of women or men, and their habits, traditions and behaviour.

Both women and men can be socialized to fit into the 'opposite' culture.
The values of these different cultures are significantly different. Where the female organizations have primary values on

- Belonging to a community
- Nearness
- Approval

In the female culture, similarities are emphasized and approved, and often the process seems more important than the result. Therefore, the organizational structure is often very 'flat' and collaborative. Informal leaderships and cliques can occur and be dangerous for the group. Also, bullying and harassment can be a result of (collective) non-acceptance of a group member.

The male culture value ignore differences and most often showing values such as

- Status
- Respect
- Freedom

Results are important, and competition between group members often occurs. Conflicts and disagreements are met and resolved, and the personal interests of the individual are taken care of before mutual interests.

When masculine and femine cultures meet, they compete and measure each other up.

The Belarussian Girl Guides is working on a large project to help street teenagers and orphanages, and at the same time develop the volunteer organization. For this purpose, the Our Rights Our Responsibilities programme has been useful because of its simple and easy to understand activities.

One of the activities in 2008 was a seminar on Female Leadership, held for the leaders to focus on awareness of the benefits of taking responsibility as caring and social people in the community.

Female leadership is based on experiences from girls' friendship relations from the childhood

For some years, the Danish Girl Guides co-operated with the Association of Belarussian Girl Guides (ABG) on organization development. It has supported ABG's Duty to Others project which helps orphanage children with their identity development by giving them constructive leisure time opportunities including Girl Guiding/Girl Scouting activities.

As a part of the development of the organization Girl Guides from Denmark and Belarus participated in a course on 'Female Leadership' which included an introduction to socialisation among girls and networking among women. ABG was also introduced to the Green Girl Guides, Denmark as an organization especially for girls and women.

In Belarus, feminism is often regarded as reprehensible and not very attractive. Those young women that take an interest in society and gender, and equal opportunities are regarded as feminists.

ABG held a course on female leadership in 2008. During a weekend, the participants were introduced to the concept of creating a specifically female existence that is equal to the one for men. ABG also invited women participants from other organizations in order to strengthen their networks.

The lecturers showed a wide range of perspectives on the subject of women and female leadership including an introduction to a UN programme for female victims of violence.

A session on the 'common view on women' in Belarus as represented in commercial media considered traditional images of women. Women are often shown in limited traditional roles, and subservient to men:

- The woman as an object of sexuality
- The woman as a mother, taking care of bringing up well behaved submissive children that honour their father
- The woman as the person who maintains the family network; cares for the elderly, and vulnerable

We discussed the importance of strong female friendships for mutual support. This network of friends is encouraged within Girl Guiding/Girl Scouting by the patrol system. Good female leadership is alert to the behaviour within female relationships and provides tools to handle conflicts.

Networking among adult women can be purpose fully-developed just as with networking among girls and young women. This is where Girl Guiding/Girl Scouting proves its strength for adult members: to know that we shape each others' network so we are never alone when faced with challenges. The group – or patrol – of leaders is thus the basic unit in the group, in the same way as the girls regard their patrol as their own safe base.

Scandinavian gender research has led to equal opportunities for boys and girls in Danish schools. However, Belarussian schools still only differentiate by age and do not acknowledge gender characteristics.

ABG is a girls-only association which wants to emphasize the mission of WAGGGS as an option to girls
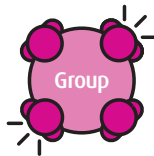
3. ASPECTS OF DIVERSITY (Contd)

and young women. The organization is part of a society with a political tradition of equality among the inhabitants of both women and men in public life, whereas the girls and women in family environments are often expected to continue the traditional woman's role in life.

The seminar on female leadership focused one equality which was summed up byone of the leaders at the closing session: *"I did not know what I had signed up for, but now I can claim myself a feminist which I am proud of."*

Trainer, Green Girl Guides, Denmark

GO TO **Group Exercise 3B** Group **FEMALE LEADERSHIP DEVELOPMENT**

Discussion

GENDER LEADERSHIP

Think of different groupings in which you take part: work, education, Girl Guiding/Girl Scouting, sports etc.

How is the 'gender spread' in the different groups?

How do you perceive the cultural values of the group ? Do you think each group has a male or female values culture?

What activities, actions or behaviours might impact the cultural development in the different groups?

3.2 Age Diversity – Generational cultures

The generation gap is often as wide as cultural differences.

In some countries, it is a tradition that more than two generations live in the same home, and grandparents are involved in bringing up the children of the house. In other countries and cultures, it has become very normal to live by yourself as soon as you become an adult.

Every generation has its story.

Diversity of experience isn't always obvious. Some very old people may have fewer major life experiences, whereas other younger people may have had more. People who have lost relatives at a young age, who have been refugees or tried many different jobs, all have different views on life as a result of their experiences, whatever their age.

Everybody is a result of her own life experiences until now.

GO TO **Individual Exercise 3.2**   Individual   **THE GOOD OLD TIMES!**

GO TO **Group Exercise 3C**   Group   **AS I IMAGINE...**

Intergenerational leadership is just like water.

It feels, it dreams, it nurtures the heart.

Water is youth; it is energetic leadership.
Water is maturity; It changes. It adapts.
Water is the fuel of life, and essential for life, for all things arose from the sea.

Intergenerational leadership, just like water, has force and power, rhythm and cycle, charity and compassion. It is the hazy mirror of the subconscious instincts of our past, and our conscious needs for the future.

Water is about tranquillity, movement, succession.

It is about love, and above all the love of giving for its own sake, and without conditions.
http://www.orderofthewhitetion.com

3.3 Learning by doing – educational environments

'In the Scout and Guide movement, young people are developing
- *from individuality to independence*
- *from dependence to responsibility'*

(Lars Kolind)

We learn throughout our lives, in many different ways.

As babies, we learn by sensing, later by copying older people. At that time, we don't conciously decide what to learn and how.

From the age of a toddler to a teenager, our parents and school teachers decide what they think is best for us to learn and to develop. We try to learn as much as we can, depending on our motivation.

Later in life, we are the ones to decide for our children and those others in our care, and when we learn and develop personally, it is more or less according to our conscious or unconscious needs.

Formal education is decided and structured education. Over the years, this education has changed according to new theories and understanding of the best ways to learn.

In Girl Guiding/Girl Scouting we provide non-formal education; learning through experiencing and playing. This is the way of learning that children start with, and that more and more formal educating institutions are making part of their education system.

In some countries, the Girl Guide/Girl Scout associations have adjusted some of their educational programme to the essential subjects in the country's school system. For example, if philosophy is highly valued in the country, the Girl Guide/Girl Scout association has developed philosophy badges in different age groups to help the members apply their school homework. The badges include different games and methods to aide learning. This is one way of using non-formal education for the benefit of the formal education.

Discussion

LEARNING ACROSS CULTURES

- Think of a situation where you learned something from a person from another culture than your own.

- Through that experience, what did you learn about the other culture? What did you learn about your own culture and yourself?

- Tell the story to somebody and you may learn even more by articulating your experience.

3.4 Volunteer or career – playing or paying?

What we choose to do ourselves should be more motivating for us than what other people decide that we should do.

In this way, what a person does in her leisure time could show more of her real personality than what she does for living. And yet in many cultures people will ask about your job before family relationships and interests.

In corporate companies, we distinguish between those who decide and pay, and those who work and get paid. In volunteer organization, we sometimes distinguish between those who decide and those who experience and pay in some way.

If we turn this around in a systemic way, we all pay, but differently. Some pay their time, enthusiasm and energy to plan and carry out the programmes (the leaders), and some pay their interest and energy while learning and developing (the members). Everyone is in fact learning leadership from different perspectives.

By introducing games leaders are also paying and at the same time they are gaining and learning themselves, and developing their leadership. Very often, they carry their learning on to family, career and other volunteer engagements.

Discussion

WAGGGS' ROLE IN DIVERSITY EXPERIENCING

How does WAGGGS initiatives support Diversity experiencing – in your home unit, in your national associations, and in the international environment?

How does WAGGGS work on intercultural understanding outside our own organization? Give examples.

Learning Log

4. MANAGING DIVERSITY

Managing diversity means different things to different people. It can:

- Mean integrating different parts of an organization to promote good working relations - an organizational culture,
- Relate to the issue of national cultures within and across a multinational organization
- Refer to the development and implementation of equal opportunities

The use of the word "culture" in this section of the module opens up a range of possibilities (and challenges!) for any leader. It is possible to place the word in several contexts:

- Organizational culture - the formally and (un)conscious structured environment
- Social culture - regarding the interaction among the members of the group
- Ethnographic culture - the origins and evolved environment

The values in a culture is impacting the perception of what is right or wrong within the culture, and is also influencing the behaviour and the needs of the individual within the culture, often unconsciously.

Culture is very often described by the common behaviour and the group dynamics. It is shaped and developed by the relations within the group members.

For further description of social culture see the chapters about team roles, team development and leading teams in the WLDP Leading Teams module.

Conflicts and communications in a social environment are described in the WLDP module Communications.

Regarding the ethnographic culture, this part of the science is rapidly changing in these times where internet, efficient communication and transport systems make the world smaller and smaller, and give us good reasons and opportunities to get to know other cultures.

It can be embarrassing to read 50 year old school books about different countries, nationalities and cultures. We must believe that was the points-of-view then and not now and go on discovering new cultures with the aim of being more understanding and tolerant to others' perception and views.

Spiritual or religious diversities are also worth having in mind when dealing with different people and understanding.

GO TO **Group Exercise 4A** **Group** **DIVERSITY BRINGS US TOGETHER**
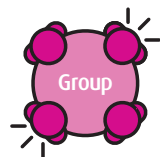
4.1 Organizational culture

For the purposes of this section, we may roughly define organizational culture as:

- "The way we do things round here"
- "How we view the world, the way we work and those we work with"
- "The way work is done and people are treated"
- "The collection of traditions, values, policies, beliefs and attitudes that constitute a pervasive context for everything we do and think in an organization"

(McLean and Marshall)

When describing cultures, we can be using metaphors, heroes and villains as well as the narrative stories about life in the culture.
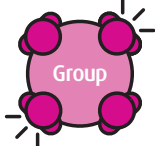
GO TO   **Individual Exercise 4.1**   Individual   **IF OUR GROUP WAS....**

And

GO TO   **Group Exercise 4B**   Group   **AROUND HERE**

There are several models describing different organizational cultures: Situational Leadership model (Hersey and Blanchard), The Management Compass, and the following "The Gods of Management". Also Ichak Adizes (Corporate Life cycles) and R. Meredith Belbin (Team Roles) primarily describe personality models.

Each of these models though in some way or the other describes the diversity according to the perception of 2 elements of the organization:

- The task – and the power, the ability/competence to carry out the task
- The people – and the influence, motivation and social environment.

Charles Handy's work on organizational cultures provides an accessible and "user-friendly" insight into organizational cultural diversity.   In his book "The Gods of Management", he identifies 4 different organizational cultures each with its own distinct characteristics:

- The Power (Club) Culture
- The Role Culture
- The Task Culture
- The Person (Existential) Culture

Each culture stems from different assumptions about the basis of power and influence, what motivates people, how people think and learn, and how change should occur.

4. MANAGING DIVERSITY (Contd)

4.1.1 The Power (or Club) Culture

is symbolised by a spider's web.

It operates around a central figure of power in the centre of the web that sends out rays of power and influence. The employees in the organization operate in different segments of the web, with the more powerful being located closer to the centre of the web than those who have less influence.

Strengths: This kind of organization usually has clear aims with clear communications. It tends to operate on high levels of mutual trust with everyone sharing the same values. Decisions are made quickly which means that it is able to make a rapid response to new opportunities and developments. Employees enjoy a great deal of autonomy since they have been recruited to 'fit in' with the organization.

Weaknesses: This is not a good model for large organizations, as the web structure cannot support too many people. If it becomes too large, then it stands the risk of having small webs forming. There is almost total dependence on the power at the centre, so if that is removed there can be a major crisis of succession. Another weakness is that people on the middle and outer rims of the web tend to become de-motivated if they are not given the opportunity to develop their careers.

4.1.2 The Role Culture

is symbolised by a Greek temple.

The culture is rational and based on logic. It is highly structured and formal depending on the strength of its free-standing pillars to support the roof. The pillars represent different departments and the roof the senior management and executive levels of the organization. In such organizations, there are policies and procedures for everything and individuals are located within a well defined hierarchy of seniority.

Strengths: If someone leaves, even at senior level, they are replaced reasonably easily with little disruption to the running of the organization. Individual departments operate smoothly to clear objectives and within a set routine. The working environment is stable, if predictable.

Weaknesses: Because of the integrity of the separate departments, there is sometimes a lack of a shared vision for the organization. Because of the layers in the hierarchy, decision making is slow and tedious. Communications across departments and teams is often patchy or virtually non-existent.

4.1.3 The Task Culture
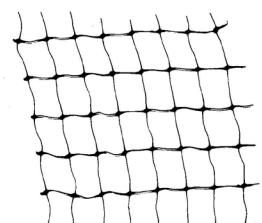
is symbolised by a net to signify that it is based upon the collective expertise and specialist knowledge of those individuals who belong to the organization.
Task Cultures are made up of a number of different specialists who each work on their own area of expertise, with a high level of flexibility which makes them able to adapt to the challenges of new jobs. There is little hierarchy, and individuals are hired on their ability to get the job done.

Strengths: Task Cultures are friendly and co-operative organizations, with high levels of expertise and responsiveness to change. These are forward looking and opportunistic organizations, excellent at creative thinking, problem-solving and overcoming difficulties. They tend to be extremely democratic with leadership being shared according to the prevailing situation. They provide an exciting work environment.

Weaknesses: With their enthusiasm for taking on new projects, Task Cultures may sometimes fail to consolidate and even lose sight of their core purpose. Employment may be insecure and depends on the rate at which new projects come on stream. Levels of stress are high, with the constant pressure of working to deadlines. When difficulties emerge, there are few formal procedures to deal with the situation.

4. MANAGING DIVERSITY (Contd)

4.1.4 The Person (Existential) Culture

symbolised by a galaxy of stars to indicate that the individual counts most in this kind of organization.

★ An organization operating with this culture will be flexible and almost entirely geared towards serving the individual. Indeed, the organization is seen as just a place in which a group of individuals may exercise their talents. There is a great deal of personal autonomy and very few rules.

Strengths: These organizations are usually formed for economic reasons: a group of individuals may decide to share resources in the interests of cost saving. The overriding aim of the organization is to allow the individual to thrive and achieve success. This success will reflect well on the organization, but this is of secondary importance.

Weaknesses: There can be a certain lack of consolidation with no-one prepared to hold down the 'anchor' role in the organization. If an outsider is brought in for this purpose, it can sometimes be seen as divisive ('them' and 'us') where such people can be regarded as somewhat inferior and not essential to the success of the organization. When it comes to making key decisions, conflict may emerge since there is little shared vision and probably no long term strategy.

GO TO **Individual Exercise 4.2** Individual **DEFINING ORGANIZATIONAL CULTURES**

4.2 Cultural Intelligence

Cultural Intelligence (CQ) is a person's capability to function effectively in situations characterised by cultural diversity. The fast moving pressures (economic, legal, sociological, intercultural and environmental) on your organization will almost certainly bring:

- The challenge to change the organization's culture, or
- The need to work within two or more cultures at the same time

This means that an effective leader will need to develop:

- Empathy
- Sensitivity to cultural differences

Empathy is the ability to see and understand how others construct their reality. The skill of empathy is 'the struggle to understand' as we can never fully see a situation as others see it. Nevertheless, we need to try to see things from the other person's point of view or we will not succeed in communicating intelligibly the information they need.

Cultural Intelligence is important for those who interact with people from different countries – those with different cultural backgrounds.

Cultural Intelligence is also important for those who function in multi-cultural domestic settings – with people who have different ethnic heritage, religious background, or grew up in a different part of the country.

Cultural intelligence is vital to leading inter- and intra-culturally in a WAGGGS dimension. Cultural intelligence is the unique ability to identify, recognise, and acknowledge the differences and similarities that exist between and among cultural groups and systems. Leaders are more effective in solving problems and addressing diversity issues when they can think in a culturally appropriate way.

The cultural match between an individual and an organization is determined by the degree to which the individual's personal traits fit the organizational culture, or perhaps vice versa. A lower cultural match may indicate that the individual is drained of important resources by having to continuously adjust to the organization environment. A higher cultural match suggests the potential for a more satisfying interaction for both the individual and the organization.

It is generally assumed that a successful relationship between an individual and an organization is based on a shared foundation of beliefs and behaviours. Similar beliefs and ways of working usually encourage communication and tend to support the working relationship, allowing synergies to emerge. In contrast, a high level of dissimilarity usually requires a high consumption of adaptive energy.

GO TO **Individual Exercise 4.3**   Individual **CQ ASSESSMENT**

Discussion

WAGGGS - AMBASSADOR FOR CULTURAL INTELLIGENCE DEVELOPMENT

Discuss how WAGGGS can develop and continue the work for intercultural understanding between different people and groups around the world.

And

GO TO **Group Exercise 4C**   Group **PEACE MESSENGER PRIZE**

4.3 Challenging discrimination

> "If you know nothing about a people, you can believe anything"
>
> (Deryla Murphy)

Discrimination is about the way we act differently towards an individual or group, either favourably or unfavourably.

When we act more favourably for specific reasons, that is called positive discrimination. When we discriminate unfavourably, it is often based on prejudice against, or assumptions about, an individual or group.

It happens once -> we discover, sense and experience
It happens twice -> we compare
It happens three times -> we wonder and reflect
Next time it happens -> we generalise
Generalisations shared with others -> stereotyping

4. MANAGING DIVERSITY (Contd)

Assumption: something that you think is true although you have no definite proof.

Stereotyping is the way we make immediate assumptions about an individual based on a false generalisation that they belong to a certain group of people who are identical in every way.

To stereotype is to decide unfairly that a type of person has particular qualities or abilities because they belong to a particular race, sex, or social class.

Prejudices are the ideas we hold of others and about the negative assumptions and prejudgments we might make, or the stereotypes we hold about others.

Prejudice is a cultural attitude that rests on negative stereotypes about individuals or groups because of their cultural, religious, racial, or ethnic background.

Prejudice is an unreasonable dislike and distrust of people who are different from you in some way, especially because of their race, sex, religion etc. Prejudices can develop through similar experiences with other people, where you project the judgments from the former experience into the now situation, without reason to do so.

Generalise: to form a general principle or opinion after considering only a small number of facts or examples

Generalisation: a statement about all the members of a group that may be true in some or many situations but is not true en every case

Both stereotypes and prejudices are transmitted in the process of socialisation, from very early period in our life (through family, friends, schooling, media etc). We often adopt them at unconscious level and they often act unconsciously. As the words in the song from Rogers and Hammerstein's Musical, "South Pacific", remind us:

> "You've got to be taught, before it's too late,
> Before you are six or seven or eight;
> To hate all the people your relatives hate;
> You've got to be carefully taught"

Whether we like it or not, we all have prejudices.

Discussion

STEREOTYPES AND PREJUDICES – NO WAY!

Discuss any kind of ordinary prejudice you have experienced – about teachers, names for people ('I would never name my daughter…..') or food.

Find the story that based the prejudice – and discuss how the opinion could change.

How can stereotyping and prejudices be changed into a positive opinion and benefit our vision?

GO TO   **Group Exercise 4D**   Group   **NEW KIDS ON THE BLOCK**
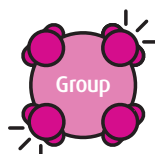
4. MANAGING DIVERSITY (Contd)

The main areas in which discrimination tend to occur are:

- Gender
- Race, religion and culture
- Disability, visual abnormalities and health issues
- Age
- Sexual orientation
- Social differences within the community

There is a type of institutionalised discrimination that is built in systems and ways of work of organizations. In WAGGGS we want to prevent this type of discrimination.

Many countries have laws in place that aim to eliminate most forms of discrimination; this, however, is not enough. As individuals, and as leaders both in Girl Guiding/Girl Scouting and in our wider communities, we must recognise and challenge discrimination in all its forms. This is what putting WAGGGS values into action is all about.

GO TO **Individual Exercise 4.4** Individual **ANTI DISCRIMINATION LEGISLATION IN MY COUNTRY**

GO TO **Group Exercise 4E** Group **BULLYING**

Discussion

IDENTIFYING THE BENEFITS OF LEADING A DIVERSE TEAM

Identify what you consider to be the key benefits to your organization of working with a diverse range of Girl Guiding/Girl Scouting colleagues.

In work carried out in 1991, Cox and Blake identified the following benefits of having a diverse workforce. They included:

Direct benefits

- Access to talent, making it easier to recruit the best, thus reducing costs associated with excessive turnover and absenteeism
- Enhanced organizational flexibility
- Teams, promoting team creativity and innovation, improving problem solving and better decision making
- Customers, improving customer service, increasing services to minority culture groups
- Quality, improving quality

4. MANAGING DIVERSITY (Contd)

Indirect benefits

- Satisfying work environments
- Improving morale and job satisfaction
- Improving relations between different groups of workers
- Greater productivity
- Better public image

Although this work was carried out within the world of paid work, the benefits identified are as relevant for the voluntary or unpaid sector.
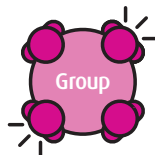
Discussion

YOUR TEAM – MY TEAM – SIMILAR TEAMS?

Compare your own experiences of diverse teams and complementary competences with the above mentioned direct and indirect benefits of diversity in a group.

How can this knowledge be developed further?

GO TO **Group Exercise 4F** Group **UNDERSTANDING THE CULTURAL IDENTITY OF OTHERS**

4.4 Diversity competence

Irrespective of the organization's commitment to recognising and valuing diversity among its people, ultimately it comes down to each individual to take personal responsibility for working productively across cultures. McEnrue (1993) identified a "diversity competence" in which the qualities required for effective cross-cultural working are:

- The capacity to accept the relativity of one's own knowledge and perceptions
- The capacity to be non-judgmental
- A tolerance for ambiguity
- The capacity to appreciate and communicate respect for other people's ways, backgrounds, values and beliefs
- The capacity to demonstrate empathy
- The capacity to be flexible
- A willingness to acquire new patterns of behaviour and belief
- The humility to acknowledge what one does not know

So what does that mean for each leader within a group? At an individual level, these are the 10 things that you can do to assist you to manage the diversity within your team:

1. Examine your own behaviour styles, beliefs and attitudes; the sorts of assumptions and stereotypes you may have;

2. Consider your own feelings and reactions to people; explore why some people cause you irritation or annoyance;

3. Get to know your team; make opportunities to learn more about the different ethnic and cultural backgrounds of your team members;

4. Develop empathy skills; try to see things from other people's perspectives;

5. Be honest with your team; if you are confused or perplexed about someone's behaviour or actions, then ask them about it;

6. Examine your own communication style; ask for feedback on how others experience your interpersonal behaviour;

7. Consider how flexibly you can treat your team members; 'sameness' does not translate into 'equality';

8. Make sure that all team members feel part of the team – take care to spell and pronounce everyone's name correctly;

9. Challenge accepted practices; is the organization doing things in the best way, or should it be doing things differently?

10. Act as a positive role model; value and develop all staff, irrespective of their background.

4.5 Intercultural Understanding

Fons Trompenaars defines culture as 'the way in which a group of people solves problems and reconciles dilemmas'. Culture presents itself on different levels; nationally or regionally, corporately or organizationally, and professionally or ethically.

Culture is a shared system of meanings that informs what we pay attention to, how we act and what we value. Each of us carries within us the ways we have learnt to make sense of everyday experiences.

For the Girl Guide/Girl Scout leader working in a worldwide context, we are mostly concerned with the national or regional levels of culture. It is only by understanding the cultures of different societies that we will be able to promote truly effective relationships across the entire organization.

Cross cultural understanding means the basic ability of people to recognise, interpret and respond appropriately to people, incidents or situations that are open to misunderstanding due to cultural differences

The basis of cultural difference is located in three specific dimensions:

- Relationships with people
- Attitudes to time
- Attitudes to the environment

4.5.1. Relationships with people

There are five orientations that cover the ways in which human beings deal with one another. These are:

- **Universalism versus Particularism**

  The universalist approach is roughly 'What is right can be defined and always applies'; whereas in particularist cultures, far greater weight is given to the obligations of relationships and any special circumstances that might exist. For the particularist, for example, friendship carries special obligations which may come before societal codes.

- **Individualism versus Communitarianism**

  Do people regard themselves as individuals or as part of a group? Is it more important to focus on individuals so that they can contribute to the community, or to consider the community first since many more individuals will benefit?

- **Neutral versus Emotional**

  Should the nature of our interactions be objective and detached, or is expressing emotion acceptable? In the neutral relationships culture, emotions are held in check so as not to confuse the issues; with other cultures, the expression of a whole range of emotions is deemed appropriate.

- **Specific versus Diffuse**

  When the whole person is involved in a business relationship, there is a real and personal contact; this is the diffuse approach. A specific relationships culture will focus on the key purpose of the interaction (e.g. to win a contract, agree a convention, etc.) and exclude all personal elements.

- **Achievement versus Ascription**

  Achievement means that people are judged on what they have accomplished and on their track record. Ascription is more concerned with an individual's status, evidenced by birth, kinship, gender, age and connections.

4.5.2. Attitudes to time

The way in which societies look at time also differs. In some societies what somebody has achieved in the past is not that important; it is more important to know what they will do in the future. In other societies, a greater impression is made with past performance than those of today.

Furthermore, in some cultures, time is perceived as passing in a straight line, in a sequence of diverse events. These are known as monochromic cultures. Other cultures think of time more as moving in a circle, linking the past, present and future together. These are called the polychromic cultures. For monochromic cultures, punctuality is critical, schedules are adhered to and appointments are fixed. Polychromic cultures, on the other hand, value a more relaxed attitude to punctuality and formality. These fundamentally diametrically opposite attitudes towards time have an impact in any organization that operates within a transnational environment.

4. MANAGING DIVERSITY (Contd)

Discussion

ATTITUDES TOWARDS TIME AND PUNCTUALITY

Punctuality may have little significance to Native Americans since they believe you cannot be in two places at once and you should be wherever you are needed at that time, rather than paying attention to the clock.

Arabs tend to consider themselves punctual if they arrive up to 15 minutes after the scheduled time.

North Americans tend to rush to and from everywhere and place a high priority on meeting deadlines. Some cultures handle only one thing at a time where other cultures handle many priorities at once.

Discuss within your group how you as individuals and representatives of different cultures react to deadlines, meeting times etc.

4.5.3. Attitudes to environment

An important cultural difference can also be found in attitude towards the environment. Some cultures believe that the main focus affecting their lives and the origins of good and evil reside within each individual. This means that they derive values and motivation from within. Other cultures see the world as more powerful than individuals.

4.5.4 Attitudes to behaviour and communication

As described in the module Personal Development, our behaviour is impacted by our culture and is part of our identity. So even if a personality assessment shows that five people from different regions have the same behavioural preferences, their actions and overall behaviour may appear different.
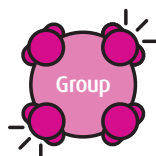
This behavioural diversity is most often shown through gestures, body language and other expressions.

4.5.5 Personal Space

Dependent upon the culture, personal space may be anywhere from a few inches to several feet. Different cultures have different comfort zones and communication tends to break down when someone becomes uncomfortable with the personal space afforded them. North Americans tend to prefer 8 inches to 3 feet; Mexicans accept up to 18 inches; Japanese prefer a distance of 3 to 6 feet.

GO TO **Group Exercise 4G** **Group** **DISTANCE AND COMFORT ZONES**

Silence
Some cultures are uncomfortable with stretches of silence, while within others, it might convey respect or be used to emphasize a point.

Gestures/Body Language
While unspoken messages through gestures, the way we sit or nod our heads, can be understood within our own culture, it can be misinterpreted by people from other cultures or, even age groups or genders. A gesture of the hand can signal 'victory,' 'okay,' or 'come here' in the U.S., whereas in other cultures it can constitute an insult or an obscenity. Eye contact in some cultures is a sign of paying attention while in others it can interpreted as a display of aggression or disrespect.

4. MANAGING DIVERSITY (Contd)

Greeting
In North America, shaking hands is a polite way to greet people – an occasional pat on the back might also be acceptable. However, in some Asian countries, body contact is considered disrespectful and a nod, bow or very gentle shaking of the hands may be considered appropriate.

Volume of Speech
Speaking in a soft voice may signal shyness in some cultures while in others a sign of being polite. Speaking in a loud and brash manner might be hostile behaviour in one culture or totally acceptable in another.

BANANA GOES TO CAMP
- used at a Girl Guide/Girl Scout level-

Pre-story prep: take a not-too-ripe banana, using a long darning needle, pierce the skin at the side and push the needle through the fruit of the banana all the way to the skin...yes, this is hard to describe! I'll tell you what you "want" to have happen... When you peel this banana you want it to fall into many slices. All the way down the banana, about every half inch, I push the needle through the peel, moving it from side to side in order to make a "slice". Try to keep the skin completely intact!

Then tell the story – slowly:

I brought my friend Banana Girl Scout with me to our campfire today. Doesn't she look nice? I really enjoy Banana Girl Scout's company. Did you know she went to scout camp this year? Yes, but she didn't enjoy herself a lot. All the Girl Scouts at camp made fun of her. They said nasty, hurtful things to her. Can you imagine what they might have said? (ask for suggestions of what was said)e.g. You have too many freckles!.....You're not a nice yellow colour like me!.....You're too small!

Well, I can tell you that this did not make Banana Girl Scout very happy. She didn't let any of the scouts know that they were hurting her. Did you know words could hurt? Has anyone ever hurt you with words? Banana girl scout just kept smiling and tried not to feel hurt but inside...well, she wants us to know how he felt inside. (begin to peel the banana)

Sometimes when we say things that are not nice the people we say them to look just the same as they did before but inside they begin to feel like Banana Scout did...can you see what the mean words did to Banana Girl Scout?

More examples exercises can be found in the Communication module.

Learning Log

5. HUMAN RIGHTS AND DIVERSITY

Recognising human rights is a vital way of protecting the dignity inherent in every human being. Human rights are protected by establishing a common standard that states quite clearly how we should expect to be treated and how we should respect and treat others.

International human rights law was created in 1948 as an attempt to prevent anything like, for example, the Holocaust, from happening again. The goal was to translate moral rights into international law, to ensure that national governments would adhere to a standard that was recognised worldwide, and against which they would be judged. The UN Declaration of Human Rights, therefore, provides a benchmark that is valid in every state or society. This implies that if human beings exist in conditions that fall below the standards, it demeans the whole of humanity.

A simplified version of the UN Declaration of Human Rights states:

Summary of Preamble

The General Assembly recognizes that the inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world, human rights should be protected by the rule of law, friendly relations between nations must be fostered, the peoples of the UN have affirmed their faith in human rights, the dignity and the worth of the human person, the equal rights of men and women and are determined to promote social progress, better standards of life and larger freedom and have promised to promote human rights and a common understanding of these rights.

A summary of the Universal Declaration of Human Rights

1. Everyone is free and we should all be treated in the same way.
2. Everyone is equal despite differences in skin colour, sex, religion, language for example.
3. Everyone has the right to life and to live in freedom and safety.
4. No one has the right to treat you as a slave nor should you make anyone your slave.
5. No one has the right to hurt you or to torture you.
6. Everyone has the right to be treated equally by the law.
7. The law is the same for everyone, it should be applied in the same way to all.
8. Everyone has the right to ask for legal help when their rights are not respected.
9. No one has the right to imprison you unjustly or expel you from your own country.
10. Everyone has the right to a fair and public trial.
11. Everyone should be considered innocent until guilt is proved.
12. Every one has the right to ask for help if someone tries to harm you, but no-one can enter your home, open your letters or bother you or your family without a good reason.
13. Everyone has the right to travel as they wish.
14. Everyone has the right to go to another country and ask for protection if they are being persecuted or are in danger of being persecuted.
15. Everyone has the right to belong to a country. No one has the right to prevent you from belonging to another country if you wish to.
16. Everyone has the right to marry and have a family.
17. Everyone has the right to own property and possessions.
18. Everyone has the right to practise and observe all aspects of their own religion and change their religion if they want to.

5. HUMAN RIGHTS AND DIVERSITY (Contd)

> **19.** Everyone has the right to say what they think and to give and receive information.
>
> **20.** Everyone has the right to take part in meetings and to join associations in a peaceful way.
>
> **21.** Everyone has the right to help choose and take part in the government of their country.
>
> **22.** Everyone has the right to social security and to opportunities to develop their skills.
>
> **23.** Everyone has the right to work for a fair wage in a safe environment and to join a trade union.
>
> **24.** Everyone has the right to rest and leisure.
>
> **25.** Everyone has the right to an adequate standard of living and medical help if they are ill.
>
> **26.** Everyone has the right to go to school.
>
> **27.** Everyone has the right to share in their community's cultural life.
>
> **28.** Everyone must respect the 'social order' that is necessary for all these rights to be available.
>
> **29.** Everyone must respect the rights of others, the community and public property.
>
> **30.** No one has the right to take away any of the rights in this declaration.

Universal human rights do not impose one cultural standard; they represent one legal standard of minimum protection necessary for human dignity.   They are not oriented towards one culture to the exclusion of others. Commitment to universal human rights reflects the ongoing and coordinated efforts of the entire international community to achieve and advance a common system of law to protect all of humankind.

> *First they came for the Jews and I did not speak out*
> *– because I was not a Jew.*
> *Then they came for the communists and I did not speak out -*
> *because I was not a communist.*
> *Then they came for the trade unionists and I did not speak out -*
> *because I was not a trade unionist.*
> *Then they came for me*
> *– and there was no-one left to speak out for me.*
> (Martin Niemöller, victim of the Nazis)

From this process, universal human rights emerge with flexibility to respect and protect cultural diversity. In essence this means that every human being has the right to culture, including the right to enjoy and develop cultural life and identity. It is important to note, however, that cultural rights are not unlimited. The right to culture is limited at the point at which it infringes on another human right. No right can be used at the expense of destruction of another.

GO TO **Group Exercise 5A** Group **FOUR CORNERS**
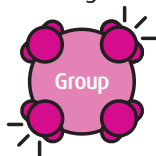
5. HUMAN RIGHTS AND DIVERSITY (Contd)

Discussion

HUMAN RIGHTS VERSUS CULTURAL RIGHTS

Identify a situation or situations in which cultural rights infringe the human rights of individuals or groups.

- What is the situation?
- What are your thoughts about this?
- In what ways might your organization make a meaningful response to help change the situation?

5.1 Human Rights and Cultural Diversity: a challenge for today's world

From the end of the last century, we have seen the entire international community enter a period of global transition; some of the reasons for this include:

- The end of the 'super-power' rivalry
- Growing North/South disparity in wealth and access to resources
- The erosion of environmental stability
- The location of precious resources in unstable regions of the world
- The mass movement of politically and economically threatened communities

All this means that previously isolated peoples are being brought together both willingly and unwillingly by the increasing integration of trade and commerce, the emergence of new political and economic alliances, together with whirlwind advances in technology and transportation. The result of all this transition is a confluence of peoples and cultures in an increasingly multicultural world simmering with tension, confusion and conflict in the long process of adjusting to the new global reality of pluralism. In such a context it is easy to understand the urge of individuals and communities to return to their traditional cultures, fundamental values and to hold on to the sense of individual identity.

This climate of transition and exposure to unfamiliar cultures raises new challenges to society's on-going commitment to human rights.   How is it possible to reconcile human rights, which are universal, with the clash of cultures that characterises today's world? Cultural background is one our primary sources of identity, the source for much of our self-definition, expression and sense of group belonging. As diverse cultures interact and intermix, cultural identities shift and change.   This process is both enriching and impoverishing and makes it much more difficult for individuals to define and express who they really are.

In recognition of the inherent tension between human rights and cultural rights, In 1993, the adoption of the Vienna Declaration and Programme of Action at the U.N. World Conference on Human Rights marked the start of integrating culture into the universality of human rights.   Paragraph five of the Vienna Declaration reads:

"All human rights are universal, indivisible, interdependent and interrelated.   The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis. While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of States, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms."

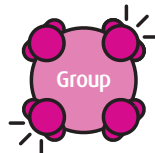### 5. HUMAN RIGHTS AND DIVERSITY (Contd)

To summarise, traditional culture is not a substitute for human rights; it provides a cultural context in which human rights must be established, integrated, promoted and protected. We need to approach human rights in a way that is meaningful and relevant in diverse cultural contexts. We need increasingly to emphasise the core values that are shared by all cultures. These include:

- The value of life
- Social order
- Protection from arbitrary rule

There is also need to understand, recognise and appreciate specific cultural contexts as this will further strengthen respect for and observance of the human rights of each individual on this earth. Such an approach will ensure greater tolerance and understanding of diversity, the elimination of discrimination and celebration of cultural pluralism.

GO TO **Group Exercises 5** Group **ACTIVITIES FROM WAGGGS OUR RIGHTS OUR RESPONSIBILITIES: THE RIGHT TO BE ME AND THE RIGHT TO BE HAPPY**

Learning Log

6. DEVELOPING AND IMPLEMENTING A DIVERSITY STRATEGY

This section will be especially useful for Girl Guide/Girl Scout leaders who are operating in senior roles within their national organizations.

It is crucial for any organization that wishes to nurture and develop a culture of diversity to adopt a strategic approach, for the following reasons:

- A firm link is forged with the strategic objectives of the organization
- Board and Senior management commitment and support is established
- Progress is in line with organizational priorities
- A coherent approach related to organization needs is achieved
- Problems are anticipated and overcome rather than 'stumbled upon'
- No one person is responsible for progress

A simple method to implement a diversity strategy could include:

- An audit of the current situation: culture, attitudes, systems and procedures
- Identify the aspects that hinder managing diversity
- Implement a strategy to eradicate the hindrances
- Continually evaluate progress of the managing diversity strategy

Strategic implementation model: an eight point plan
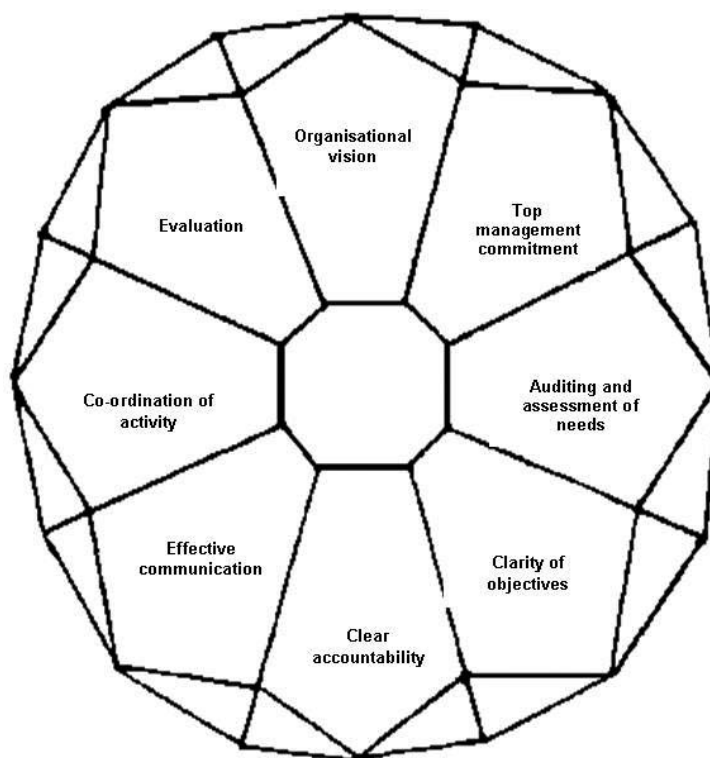
6. DEVELOPING AND IMPLEMENTING A DIVERSITY STRATEGY (Contd)

While the eight elements that make up the model are outlined as separate components, each with its specific focus, the model itself is not in any way sequential. Rather, one would expect to see one or more of the elements being actioned at any one time throughout the organization. In this way, the model is like a spider's web, where it is impossible to touch one strand without having a simultaneous impact on all the other strands that make up the web.

The next series of tasks will assist you in assessing where your organization is in developing the essential components for implementing a diversity strategy, based on the eight point model shown above.

If you want to create a diversity strategy then you should go through all these tasks, but you can also use some activities to target specific areas of diversity at an organizational level.

Discussion

1. DOES MY ORGANIZATION HAVE A VISION ABOUT DIVERSITY?

Consider the following questions and note your responses.

1. Has the organization made a clear policy statement outlining why managing diversity is important?
2. Has the organization made a clear statement of the expected outcomes of its managing diversity strategy?
3. Are the aims for managing diversity clear from its policy statement?
4. Does the policy define specific requirements in terms of implementation?
5. Do the organization's vision and mission reflect a commitment to diversity?

Discussion

2. COMMITMENT TO DIVERSITY FROM THE TOP

Consider the following questions and note your responses.

1. Do senior management actively participate in the implementation of diversity?
2. Are all the organization's people aware of the support and commitment of senior management to diversity?
3. Is the commitment stated by the Board and Senior Management reflected in their actions?
4. Has the organization allocated sufficient resources to implement its diversity strategy?

6. DEVELOPING AND IMPLEMENTING A DIVERSITY STRATEGY (Contd)

Discussion

3. AUDITING AND ASSESSING ORGANIZATIONAL NEEDS

1. Are the organization's human resource systems audited to ensure their fairness to everyone?
2. Have the organization's people been consulted and their opinions taken account of in the way we manage diversity?
3. Have we made a study of the corporate culture of the organizations and assessed the 'climate' for diversity?
4. Have we examined the profile of the organization to establish the breadth of diversity at all levels throughout the organization?

Discussion

4. HOW CLEAR ARE OUR OBJECTIVES?

1. Have we defined SMART objectives for managing diversity?
2. How do our objectives for managing diversity mesh with the organization's business objectives?
3. Has the organization generated a programme of actions that support diversity management?
4. Has the action plan been prioritised according to current needs?

Discussion

5. MANAGEMENT ACCOUNTABILITY FOR MANAGING DIVERSITY

1. Does everyone in the organization have a set of guidelines defining their role in managing diversity?
2. Do all managers in the organization have the opportunity to continuously develop themselves and their teams?
3. Is managing diversity perceived as an organization wide priority?
4. Do the organization's human resource systems reflect the principles of managing diversity?

Discussion

6. COMMUNICATING THROUGHOUT THE ORGANIZATION

1. Is everyone in the organization aware of the vision for managing diversity?
2. Has the organization publicised its commitment to diversity to external stakeholders?
3. Does everyone receive progress reports on the organization's successes in diversity management on a regular basis?
4. Does everyone in the organization fully understand why managing diversity is important to the organization?
5. Does the organization provide learning and development in effective diversity management?
6. Do managers understand, through learning and development, how to develop themselves and their team members to help them achieve their full potential?

Discussion

7. CO-ORDINATION OF OUR MANAGING DIVERSITY STRATEGY

1. Does the organization have Diversity 'champions'
2. Are the Diversity 'champions' operating at all levels throughout the organization?
3. Does everyone clearly understand the role of Diversity 'champions'?
4. Does the organization communicate with external agencies and organizations to learn and share good Diversity practice?

Discussion

8. EVALUATING PROGRESS

1. Does the organization have a rigorous evaluation system?
2. Does the organization measure progress against pre-determined objectives?
3. Is evaluation an on-going process?
4. Does the organization feed back to everyone the results of the evaluation?

Learning Log

APPENDIX 1
INDIVIDUAL EXERCISES

Individual

Individual

DIVERSITY MODULE	Exercise 2.1
IDENTIFYING MY OWN CULTURE	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVE
- To consider your own cultural aspects and perception

METHOD

From the brief descriptions of relationships, time and environment, described in chapter 2, how would you describe your own culture?

Note down your ideas and the reasons for them.

1. Relationships with people – which orientations describe my culture?

2. Attitudes to time – does my culture value a monochromic or polychromic approach to time?

3. Attitudes to the environment – does my culture value the inner environment of the individual or the outer environment of the outside world?

4. Has my culture changed specifically at certain times of history?

5. What has had an impact on my culture – positively as well as negatively?

DIVERSITY MODULE	Exercise 2.2
MY TRACES OF OTHER CULTURES	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVES
- To consider the diversity of your 'personal world'
- To consider the influence from other cultures on your life

METHOD

Imagine looking around in your private and personal rooms and note things you have from other countries and other cultures.

What was the original intention behind those things?

How did you get each thing?

What do you use it for? Do you use it for the same purpose as originally thought?

If you took away all things from other cultures than your own, how would your daily life be?

DIVERSITY MODULE	Exercise 2.3
UNDERSTANDING THE GLOBALITY OF WAGGGS	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVES

- To consider the knowledge about and understanding of WAGGGS for each individual

    1. How well do you know WAGGGS?

    2. After answering the quiz, search WAGGGS' website for correct answers and more information

METHOD

Try this quiz to test your knowledge and understanding.

How many Girl Guides and Girl Scouts are members of WAGGGS?

How many countries are in full membership of WAGGGS?

How many countries are working towards full membership of WAGGGS?

What are the official languages of WAGGGS?

How many regions make up the world of WAGGGS?

Where are the four World Centres placed? Which languages do inhabitants speak in these countries?

Where is the World Bureau located?

Which other organizations does WAGGGS co-operate with?

DIVERSITY MODULE	Exercise 3.1
DEFINING MY OWN CULTURAL IDENTITY	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVE

• To articulate and be conscious about cultural identities and differences.

METHOD

Below are listed a range of elements that relate to who you are, what you value and believe and what you do.

To explore some of these relationships, briefly describe yourself against each element:

- Gender
- Racial background
- Ethnic background
- Nationality
- Age
- Physical ability
- Most important values
- Religion, spirituality
- Languages
- Most important customs
- Celebrations
- Family role and relationships
- Socio-economic level
- Education
- Title or position(s)

Now describe your preferences related to:

- Art
- Music
- Dance
- Dress and adornment
- Food

DIVERSITY MODULE	Exercise 3.2
THE GOOD OLD TIMES	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVES
- To reflect on the impact of time
- To be aware of one's own generation
- To reflect on personal development because of learning from another generation, consciously or unconsciously

METHOD

1. Look around you in your room. Make a list of the things that have been invented during the last 100 years.
2. Mark the things on the list that have been invented during your parental generation with a symbol of your own choice.
3. Mark the things on the list that have been invented in your own lifetime.
4. Reflect on what your life would be like without the things invented in your lifetime.
5. Reflect on what your life would be like without the things invented in your parents' generation.
6. Reflect on the impact of inventions on your generation and the perception, view on life and behaviour of different generations.
7. Which differences, if any, are there between the values of the different generations mentioned above?
8. Are there events in the history of your family, your community, your country that could have influenced the development of values and behaviour of the generations?

DIVERSITY MODULE	Exercise 4.1
IF OUR GROUP WAS A...	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVES
- To raise consciousness about personal perceptions of cultures
- To use metaphors to describe a culture

METHOD

Finish these sentences – and explain your reasons for saying so:
- "If my family was a car, it would be...... because....."
- "If my girl guide/girl scout patrol was a building, it would be...... because....."
- "If our girl guide/girl scout association was a toy, it would be......... because....."
- "If my sports or leisure club was a part of a circus, it would be..... because....."
- "If I was an animal, I would be....... because.....

Continue with other culture types that you are part of.

DIVERSITY MODULE	Exercise 4.2
DEFINING ORGANIZATIONAL CULTURES	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVE
- To assess and be aware of cultures around you

Organizational Cultures: What kind of culture is my organization?

Reflect on the characteristics of culture and identify the culture of your organization. What evidence do you have for making this decision?

Find examples of each of the four described (p. 18-19) culture types in groups, companies or other associations in your home country.

Do you know of groups whose culture could be a mix of these types?

Which of the types matches mostly your own personality?

What do you think are the reasons for your categories?

DIVERSITY MODULE	**Exercise 4.3**

AN EXAMPLE OF CULTURAL INTELLIGENCE CQ - Assessment

INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVE • To assess your personal Cultural Intelligence Factor

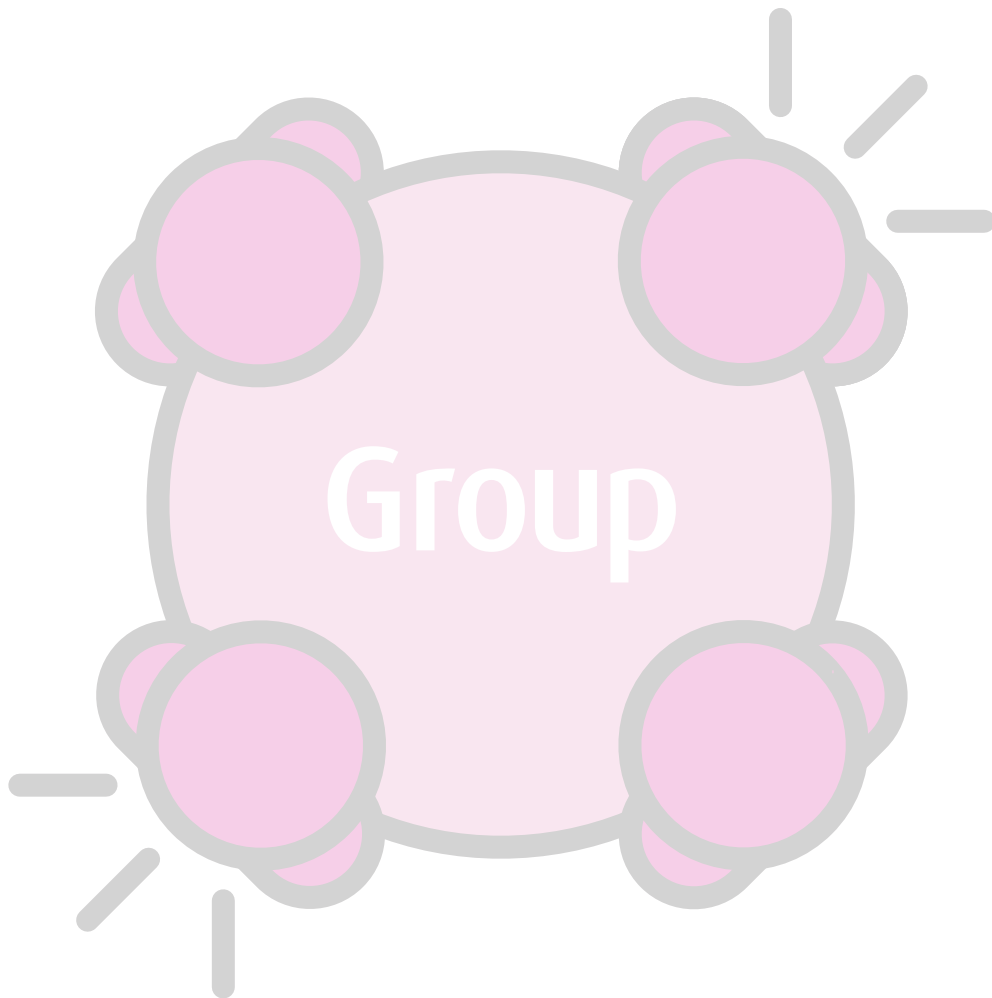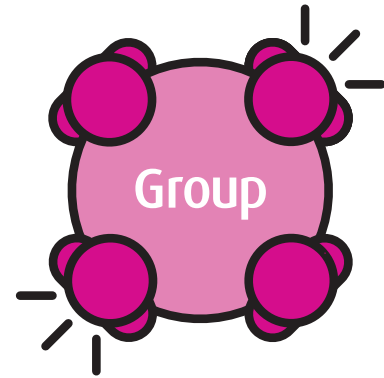|	Strongly Disagree Strongly Agree
CQ-Strategy:	
I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.	1 2 3 4 5 6 7
I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.	1 2 3 4 5 6 7
I am conscious of the cultural knowledge I apply to cross-cultural interactions.	1 2 3 4 5 6 7
I check the accuracy of my cultural knowledge as I interact with people from different cultures.	1 2 3 4 5 6 7
CQ-Knowledge:	
I know the legal and economic systems of other cultures.	1 2 3 4 5 6 7
I know the rules (e.g., vocabulary, grammar) of other languages.	1 2 3 4 5 6 7
I know the cultural values and religious beliefs of other cultures.	1 2 3 4 5 6 7
I know the marriage systems of other cultures.	1 2 3 4 5 6 7
I know the arts and crafts of other cultures.	1 2 3 4 5 6 7
I know the rules for expressing non-verbal behaviours in other cultures.	1 2 3 4 5 6 7
CQ-Motivation:	
I enjoy interacting with people from different cultures.	1 2 3 4 5 6 7
I am confident that I can socialise with locals in a culture that is unfamiliar to me	1 2 3 4 5 6 7
I am sure I can deal with the stresses of adjusting to a culture that is new to me.	1 2 3 4 5 6 7
I enjoy living in cultures that are unfamiliar to me.	1 2 3 4 5 6 7
I am confident that I can get used to the shopping conditions in a different culture.	1 2 3 4 5 6 7
CQ-Behaviour:	
I change my verbal behaviour (e.g., accent, tone) when a cross-cultural interaction requires it.	1 2 3 4 5 6 7
I use pause and silence differently to suit different cross-cultural situations.	1 2 3 4 5 6 7
I vary the speed of my speech when a cross-cultural situation requires it.	1 2 3 4 5 6 7
I change my non-verbal behaviour when a cross-cultural situation	1 2 3 4 5 6 7
I alter my facial expressions when a cross-cultural interaction requires it.	1 2 3 4 5 6 7

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APPENDIX 1 - INDIVIDUAL EXERCISES (Contd)

DIVERSITY MODULE	Exercise 4.4
ANTI-DISCRIMINATORY LEGISLATION IN MY COUNTRY	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVE
- To be aware of national laws for equality

METHOD

Search in libraries, in your community or on the Internet to find which rules about discrimination you have in your country.

Reflect on these rules – how do they match your personal values?

APPENDIX 2
GROUP EXERCISES

DIVERSITY MODULE	Exercise 2A

CULTURAL DIFFERENCES - AN EYE-OPENER

INDIVIDUAL WORK	GROUP WORK

OBJECTIVE
- To highlight the value of exploring your own culture by sharing with other people
- To develop self-understanding of your own mental models
- To reduce intolerance among group members from different associations, beliefs or nations

METHOD

Groups of at least three people in three rounds with shifting roles:

- A focus person
- A interviewer
- A reporter
- (a time watcher and observer)

The interviewer questions the focus person – see question frame below – about her perception of the world

- How would you describe your country to a foreigner?
- What are you most proud about – in your country?
- What are you doing at your Girl Guiding/Girl Scouting organization?

Consider the answers above, and imagine how they could be perceived by someone from Europe, Asia Pacific, Western Hemisphere, Africa, Arab Region.

- Would you answer differently next time you are asked?

TIME

Five minutes per round and 10mins debrief discussion.

DIVERSITY MODULE	**Exercise 2B**
MY PATH TOWARDS THE OTHER	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVE
- To consider development of attitudes and cultural values

METHOD

Our approach to the 'Other' is influenced throughout our lives,from childhood on, by different factors, education, etc. This 'journey' leads physically, emotionally and mentally through different stages and influences which contribute or hinder a constructive approach to encountering others in life.

A trip into myself about chances and obstacles, perceptions and stereotypes.

Group Size

From two to many according to space (a group of six to eight people is best in order to exchange experiences afterwards, too many groups can disturb each other if there is not enough space in the rooms).

Step-by-step

1. Every room is structured in various 'cells', centering around particular aspects of our development (childhood, family, school, society), corresponding to 'stages' of our journey through life. The 'path towards the other' can be symbolised by a red rope (or wool) leading from cell to cell. In every cell, items, dynamics, questions and reflective inputs will invite participants to deep and comprehensive reflection and try to awaken their memory.

2. Before doing the individual exercise, participants will have a general introduction, explaining the objectives and will receive a 'plan' for the journey (where the rooms/cells are situated, their themes, the stages to follow, the timing and process), and clarifications where necessary. The voluntary character of the exercise (go only as deep as you want!) has to be stressed.

3. Participants are invited to go through the rooms, one by one, without disturbing each other, finding comfortable spaces to sit down and reflect, taking their individual time. They should keep a diary or take notes during their 'journey', which can later be used in various forms of sharing... The following room descriptions are given as an inspiration and can be adapted as you wish.

talents, contact with foreign cultures...
  – **Cell 1**: School
  – **Cell 2**: Family and immediate environment
  – **Cell 3**: Society
  - **Cell 4** : Girl Scouting/Girl Scouting

DIVERSITY MODULE	Exercise 2B
MY PATH TOWARDS THE OTHER (Contd)	
INDIVIDUAL WORK	**GROUP WORK**

• **1st room**: childhood (my roots, a sheltered space, first developments...)
This room should try to encourage 'flashes' of childhood' memory and feelings, the first and deepest experience of 'culture'.

– **Cell 1**: Questions around my family, first experiences of encounter and proximity, relations, trust. (supported by baby photos, cosy environment, soft music, good home-creating smells, possibility to paint, make things visible, smell, sound)

– **Cell 2**: Perception and difference, own spaces and development (there should be toys and tools around, things the people can feel, play with, experience with their hands, like flowers and earth, construction material, dolls, cloths, cooking pots, scissors, paper and pens, a whistle, children books, a phone)

– **Cell 3**: Culture, Values, Attitudes and their origin (pictures and symbols, books, TV, games, in order to imagine different values and their 'sources', their origins.)

• **2nd room**: First steps (difficulties and discoveries)
Issues touched upon could be grading, competition, attitudes and values transmitted, learning about relation and co-operation, prejudices, religion, promotion of individual

• **3rd room**: 'Islands' (spaces of reflection and repose)
The islands should be 'warm' and comfortable spaces, with mattress and pillows, coffee and so on. They signify the places of rest and reflection, where the participants shall have calm to think about particular situations, discussions, activities, people which have helped and enabled encounters and the positive affirmation of difference.

- **Cell 1**: friends
- **Cell 2**: my organization
- **Cell 3**: other reflection spaces

• **4th room**: On my way... (stages of awareness)
-**Cell 1**: Along the way, there are symbols, pictures, questions which tackle/remind participants about different issues and aspects, which could be important ways of becoming aware of differences, and how they have been promoted or hindered. Questions could address curiosity and empathy, attitudes and behaviours, confrontation, obstacles and barriers towards others, reality and 'vision', perceived needs, experiences of change, new discoveries.

-**Cell 2**: perspectives (towards the other)
'Window places' should signify the perspectives we have. In every corner there is space to reflect on key-issues like 'key-experiences', 'positive examples', 'encouragement'.

DIVERSITY MODULE	Exercise 2B

MY PATH TOWARDS THE OTHER (Contd)

INDIVIDUAL WORK	GROUP WORK

Reflection and evaluation

It is very important to give participants time and space to express their different experiences and discoveries and to respect what they do not want (or cannot) share. The respect for privacy has to be stressed clearly.

Simple questions (What did I discover?) are enough to stimulate sharing in small groups (personally chosen groups, where participants feel comfortable).

Depending on the group, you could set up a wall full of blank posters (or 'wall of discoveries') or other methods can provide an anonymous form of sharing with the group at the end.
It can be interesting to follow up with subjects such as 'how we learn', perceptions and stereotypes. It is important to always stress the constructive potential of experiences, the value of different life stories, the respect for individual perception, and the fact that we are not 'slaves' to what we have lived, but that we can learn from it.

MATERIAL
Resources needed
A building with four rooms, to be structured in various 'cells'; items to adapt the rooms (paper and pens, scissors and glue, toys, disposable tools according to subjects, music tapes or CD, photos, paint, soft clothes, red wool, pillows, coffee) and items to structure them (chairs, curtains, ropes). For every participant, paper and pen (diary/learning journal).

TIME
40 minutes: 5 minutes explanation + 25 mins journey + 10 mins debrief

DIVERSITY MODULE	Exercise 2C
CULTURAL MEETINGS	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVE
- To show differences and similarities in cultures

METHOD

Each person brings (a photo of, or talks about) five things from other cultures than her own, which have special meanings for her.

The things are laid on the floor or on a table.

In turn, each person takes a thing she did not bring herself, and has a guess of the purpose and origin of the item.

All other participants in the group can add their opinion about the item.

Finally, the owner of the thing tells her story about the purpose, the origin and the history of her ownership of this item.

DEBRIEFING

What did you learn from this exercise about cultures, differences, and similarities?

MATERIAL

Advanced notice to participants to bring objects with them to the seminar/session.

TIME

5 - 10 minutes per object: 1min for each participant to make their guess plus 3 mins for the owner to tell her story.

APPENDIX 2 - GROUP ACTIVITIES (Contd)

DIVERSITY MODULE	Exercise 3A
DIVERSITY SWAPPING	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVES
- To experience the uniqueness of each person, and at the same time, the similarities that bind us together
- To get to know other people (can be used as an icebreaker game)

METHOD

Circle of chairs, one chair less than the number of participants

Leader/starter of the game stands in the middle of the circle, all other participants sit on a chair in the circle.

Leader/starter of the game presents herself with her name and something characteristic about herself (can be ordinary or rare, as she wishes) e.g. "My name is Laura, and I have read all the Little House on the Prairie books".

All participants who have also read all these books must now change seats, and the leader/starter has a chance to get a chair.

The person who ends up not having a chair, presents herself and another characteristic, resulting in other participants to change seats – and so on.

MATERIAL

Chairs

TIP

The game is like the Fruit Salad game.

DIVERSITY MODULE	Exercise 3B
FEMALE LEADERSHIP DEVELOPMENT	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVES
- To reflect on your own leadership development in a mixed and a female environment
- To discover your own leadership competences and strengths

METHOD

In pairs, share a story of successful leadership action in a mixed gender environment, and in a female environment.

Interview each other about the two stories for five minutes.

After the interview, the interviewer makes a list of competences shown in each of the environments.

In the bigger group, or in the plenary, compare the lists of competences shown in the female environment, and in the mixed environment.

DEBRIEFING

Discuss if you have developed certain leadership skills in one or the other environment.

DIVERSITY MODULE	Exercise 3C

AS I IMAGINE...

INDIVIDUAL WORK	GROUP WORK

OBJECTIVES

- To discover how even values based perceptions change during a life time
- To exchange different perceptions of 'common' subjects

METHOD

Ask the participants to describe how they have perceived and understood the subjects mentioned below - in the different ages or generations. When the age mentioned is in the future for the participant, they should describe how they imagine they will describe it at that time.

Age	7 years	15 years	25 years	45 years	70 years
Home					
Family					
Economy					
Time					
Age					
Free time					

Let the groups discuss and discover different views on the subjects, and how the perception changes.

TIME

15 minutes for individual reflections, 30 minutes for group discussions, and 15 minutes for plenary discussion.

DIVERSITY MODULE	Exercise 3D
TREE OF LIFE	
INDIVIDUAL WORK	**GROUP WORK**

Where do we come from?
Where did our parents and grandparents come from?
How many of our relatives have moved to other countries?

This activity invites participants to explore their genealogical family trees and to find out if any of their relatives have been foreigners somewhere.

Issues addressed

- Nationalism and ethnic 'purity'.
- Empathy towards foreigners, immigrants and refugees.
- Personal and national identity.

OBJECTIVES

- To make participants aware of their own reality and cultural background.
- To understand the relationships between ourselves and the world.
- To generate empathy with other people who have travelled or emigrated to another country, and with minorities.
- To work upon participants' identity and perceptions of the world.
- To raise curiosity about each other's cultures.
- To notice social and cultural prejudice and biases.
- To understand 'national' culture in a relative way.

GROUP SIZE

3 - 20

PREPARATION

An example of what a family tree looks like.

METHOD

Part A

1. Explain to participants the concept of a genealogical or family tree.
2. Ask them if ever they have ever thought of making their own family tree or if someone in their family has one.
3. Suggest participants to go home and talk to their parents or relatives and try to draw up their own family tree as far back as someone in their family can remember.
4. Talk about the sorts of things people should ask their family for example, were there:
   - Previous relatives who have emigrated to another country or moved to another town.
   - Relatives who came from another country as immigrants or refugees, or married into the family.
   - Relatives who are members of a minority (racial, religious, sexual etc.) or who married someone from a minority.
   - Relatives who had another religion, spoke another language, etc.

DIVERSITY MODULE	Exercise 3D

TREE OF LIFE (Contd)

INDIVIDUAL WORK	GROUP WORK

Part B

Give participants some time (from one day to one week, depending on how much time you have) to make up their trees.

Part C

Invite the participants to share their findings with the rest of the group. This can be done in different ways:

Participants show their trees, pointing out how far they went back in time. If they so wish, they can point out which relatives moved abroad or came from another country. It is important that participants tell only what they want to tell (no one should feel under pressure to disclose facts that they do not feel comfortable with).

Alternatively, **participants** do not show their trees, but talk about facts they found out about their family that they did not know about before.

It often happens that young people, indeed most people, are unaware of their family background. We may be proud of our own past as a nation but are unaware of the fact that our ancestors have probably come from some other country, or emigrated to other continents. If this movement of people is normal, why should the movements and existence of other people in our country be seen as something negative and to be prevented?

Suggestions for follow up

If you enjoyed finding out about your family history have another look at your country's history on the internet. It is interesting to do this because what we learn in school is almost always based on the nationalistic and ethnocentric point of view of the majority.

Taking the theme of family, you may like to look at some social and economic human rights through the activity, 'Money to spend' in 'Compass' (search the internet). The activity uses role cards and an element of role-play to decide a family budget.

TIME

Part A: planning the activity 30 minutes

Part B: the research, a day or a week, depending on the time available

Part C: sharing the family trees, 30-60 minutes depending on the size of the group.

EVALUATION 30 minutes

DIVERSITY MODULE	Exercise 3D
TREE OF LIFE (Contd)	
INDIVIDUAL WORK	**GROUP WORK**

DEBRIEFING AND EVALUATION

Depending on the size of the group, this part of the activity can be done first in smaller working groups. Each group may then be given the task of reporting back on common things that they have discovered. Ask them to answer questions such as:

- Why did your relatives move to another country (or immigrate into this country)?
- Do you think it is normal to put up barriers to people's need to find other opportunities in other countries?
- Have you ever thought of moving abroad yourself?
- If so, how would you like to be treated upon your arrival?
- How would you feel if you could not: practice your religion, speak your own language or had less rights as a human being than other people?

TIPS FOR THE FACILITATOR

Some questions and findings may be very personal, and it may even happen that the participants' relatives do not want to tell their children facts that they see as unpleasant or dishonourable e.g. someone who was gay or was in jail, etc. For this reason, attention must be given to make sure that nobody feels under pressure to say more than they feel they want to.

Similarly, it is important that there is already an atmosphere of trust in the group, which allows for the differences to be put forward. Otherwise participants may be reluctant to share something about their families, which they fear could lead to exclusion.

You will have to be prepared to give some ideas on how to make a genealogical tree.

If you want to make it a competition, tell them that the further back the tree goes or the more branches or leaves (representing family members) it has, the better.

This is a good activity to make participants aware of the fact that throughout history people have always moved from one country to another.

The best examples are the colonisation movements, but also within Europe people have often been on the move: Jewish and Roma people have often been forced to leave their country of residence; wars have always caused movements of people, so to have border changes.

Apart from forced movements, one should not forget the seasonal movements of people e.g. going on summer holidays to another country or going to work during harvest times, etc.

DIVERSITY MODULE	Exercise 4A
DIVERSITY BRINGS US TOGETHER	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVE
- To discover how diversity can enhance networking and friendships.

METHOD

Have all participants stand in a large circle, at least an arm's length apart.

In turn, going around the circle, each person must say one thing about themselves or their experiences which they think is unique.

If no one else in the group shares the experience/ characteristic, the speaker takes one step forward; if someone else HAS had the same experience, the speaker remains where he/she is.

Go around the circle several times until most people are close to the middle of the circle.

The pluralism value in the exercise is in the processing at the end.

Many people come up with what they think - and most of us would think - were unique experiences, only to find that someone else has that in common with them. It shows not only how different we all are, and how our differences can enrich the group, but also that we have many things in common that we might not expect.

DIVERSITY MODULE	Exercise 4B
AROUND HERE	
INDIVIDUAL WORK	GROUP WORK

OBJECTIVES
- To articulate pictures and thoughts about your own culture
- To find any prejudices
- To be aware of impacts from others on opinions

This exercise needs some knowledge about the group members.

METHOD
1. Hand out a piece of paper (next page) with unfinished sentences about the group.
2. Give five minutes to fill out individually with no speaking
3. After five minutes, share thoughts in pairs and form a consensus for each sentence. (Five minutes)
4. Groups formed of fours – two pairs – and use the same procedure (eight minutes)
5. The whole group shares and agrees on a final version. (15 minutes)
6. Debrief.

MATERIAL
A handout for each participant.
Pencils

TIME
40 minutes

DIVERSITY MODULE	Exercise 4B handout
AROUND HERE	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVE
- To consider and share thoughts about the culture and values of your group

Finish these sentences about your group – you may use your sense of humour and imagination:

In our group anyone can........

In our group you cannot......

In our group anyone is allowed to.....

In our group you cannot......

We regard our group as.......

To be successful in our group you must.....

Our group motto.......

An epitaph for our group could be.....

DIVERSITY MODULE	Exercise 4C
PEACE MESSENGER PRIZE	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVES
- To articulate opinions on diversity and tolerance
- To practice efficient communication

METHOD

Imagine you have been asked to make a three minute speech about the reason why WAGGGS should be given an international peace messenger prize.

Line up arguments in a promoting and advocating (but short and understandable) language.

DIVERSITY MODULE	Exercise 4D
NEW KIDS ON THE BLOCK	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVE

- This exercise shows the impact of prejudices and different pre-conceptions we have about other people. To have no prejudices is almost impossible, the most important is to understand that these are prejudices and that discussions about differences and getting to know people better can change opinions.

METHOD

Discuss which categories different participants use for their prioritising.

MATERIALS

ATTACHED HANDOUT

New kids on the block

Read the following story:

In a large house live Mr. and Mrs. Miller with their 20 year old daughter Sarah. The family lives quite happily together. One day a bad accident happens and Mr. and Mrs. Miller lose their lives. Sarah inherits the house and lives a single life, until one day she loses her job. Sarah is no longer able to afford to live in the big house by herself. With the last of her money she decides to split the house into six apartments and puts them up 'for rent' in the newspaper.

Now, imagine you are Sarah and that you have to choose five tenants from the list of people who responded to your advertisement.

Possible tenants

1. A single mother with a three year old child whose father is Tunisian. The father visits his son occasionally and sometimes bring along a few friends.

2. A Yugoslavian migrant worker's family with five children between one and twelve. The father works in steel industry, the mother would like to take the position of the concierge of the apartment block.

3. A family with a 17 year old daughter attending 11th grade at a secondary school. The father is an accountant in a bank, mother is a teacher.

4. A single 70 year old lady living on minimal retirement payment.

5. A group of seven Polish refugees, all working in the kitchen of a large restaurant.

6. A group of five young people living an alternative life style rejecting the materialistic ideology of consumption.

7. Three Middle-Eastern students who are politically engaged.

8. A 25 year old young attractive man who is HIV positive, who has just left her fiancée

DIVERSITY MODULE	Exercise 4D
NEW KIDS ON THE BLOCK (Contd)	
INDIVIDUAL WORK	**GROUP WORK**

9. A gypsy family of five. The father works occasionally and is unemployed in between times. They are a part of a larger family which has strong ties and likes to hold festivities.

10. An Asian American couple without children. The husband is working at the International Atomic Energy Authority; the wife takes care of the household and their three poodles.

11. Two artists, approx. 40 years old who live rather a bohemian and unconventional lifestyle and have many artist friends.

12. A girl studying piano and singing at the conservatorium, who has to practise regularly in the afternoons.

13. An African-American man with his Austrian girlfriend. He is trying to get a work permit as an engineer.

14. A religious Muslim family which lives strictly according to the Koran, the mother leaving the house only when veiled.

15. A single gay man who invites a lot of men to his apartment during the week.

16. A young man who is a wheelchair user living with his 76 years old mother.

17. A young blind woman who lives alone with her dog.

DIVERSITY MODULE	**Exercise 4E**
BULLYING	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVE

- To make participants experience their reactions to bullying

METHOD

Discrimination/Bullying: The participants stand in the centre of the hall and the leader asks those with blue eyes to move to one end of the hall and all others go to the opposite end. The leader gives a jelly bean to those with her eye colour. This is repeated with a number of characteristics chosen by the leader, such as: anyone with short hair; anyone with pierced ears; anyone wearing sneakers or anyone with a sister or brother. After doing this a few times, many of the group will complain it is not fair that some are getting more jelly beans than others. They come back to the centre, the leader asks them how they felt and what issue can they relate to this game.

Discrimination/Bullying: Similar concept to the last game. Play a favourite short game but exclude a group based on some arbitrary characteristic such as hair style, eye colour or clothing. After the game ends, ask the girls how they felt about being excluded.

Variety of Issues: Have the participants sit in patrols in a big circle. In the middle of the circle place a range of items such as food, water, medicine, books and clothing. Patrols then must together choose two items that they think they would need to survive and then discuss their choice with the larger group.

Variations for ages

(1) Participants could be given different numbers of items they could take (for example one patrol can only choose one item whilst another could have four items). This could be used to discuss the uneven distribution of worldwide resources.

(2) The Leader distributes the items to the patrols and participants may discuss items they would trade with other patrols and explain why.

DIVERSITY MODULE	**Exercise 4F**
UNDERSTANDING THE CULTURAL IDENTITY OF OTHERS	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVE

- To discover differences in perception and identities

METHOD

In Individual Exercise 3.1, you were encouraged to reflect on various elements that help to define your own cultural identity.

In this exercise, you are required to ask a friend/relative/colleague from a different culture to work through the same list and complete it from her/his perspective, ranking each element in order as you have done.

When this has been done, spend some time together comparing both lists using these questions to guide your discussion and reflections.

Where are the **similarities**?

Where are the **differences**?

Where is there **shared understanding**?

What aspects of each individual list require **further explanation**?

To what extent has your **understanding of another person's culture deepened** as a result of your discussion?

DIVERSITY MODULE	Exercise 4G
DISTANCE AND COMFORT ZONE	
INDIVIDUAL WORK	**GROUP WORK**

OBJECTIVES
- To discover your own comfort zones
- To discover differences in personal comfort zones, relating to personality and culture

METHOD

Ask the group to stand on the floor in pairs, in front of each other.

The pairs should stand around 1.5 metres from each other and then move slowly towards each other, until one of them says 'stop' because she feels the other crossing her comfort zone.

Ask the pairs to find the comfort zone limit of both individuals

- Facing each other and looking into each others' eyes
- Facing each other and looking behind each other
- Facing each other and looking to a side
- Standing side by side
- Standing back to back
- Sitting on chairs in front of each other, without anything between
- Sitting on chairs beside each other
- Sitting on chairs with a table between
- Sitting or standing around the corner of a table (or a round table)

MATERIAL
Chairs and tables

TIME
15 mins.

DISCUSSION
DISCUSS HOW THE COMFORT ZONES CHANGE AND WHAT IMPACTS THIS.

DIVERSITY MODULE	Exercise 5A

FOUR CORNERS

INDIVIDUAL WORK	GROUP WORK

OBJECTIVE

- This is a game that can be used at the girl level also.

Sometimes this is the first time some of the participants are rejected.

The game can get people talking and does get them up and moving around the room.

METHOD

The group requires at least 16 people.

Four leaders are chosen from the group. Each of these four leaders is given a characteristic that will allow someone to join her group. (This is done in private) it should be something quite obvious i.e. glasses, jeans, tennis shoes, colour of hair, etc.

Each leader goes to a corner. The remaining participants IN SILENCE, walk and pass each of the leaders extending their hands, as if to shake hands, each of the leaders nods or shakes her head yes or no, as to whether or not they get to join her group.

When you join the group you stand behind the leader so that she may see the person that is coming next in line.

Hopefully, a few of the people will not be chosen at all.

You let these people pass all four leaders at least once, so they are rejected by one or two of the leaders twice.

Call an end to the game. Ask the leaders how they felt about having to reject people, how people felt about being accepted, and how those not chosen felt about not being chosen.

Ask each group if they can figure out why they were accepted to the group. (You have not told the group that it is a physical characteristic) Sometimes they can figure it out and sometimes not.

APPENDIX 3
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