Building The Inclusive Community

Notes to the trainer: This presentation should be used in conjunction with either a power presentation or slides as provided in this manual.

Community is the Goal

Community is best described as fellowship. The word fellowship carries the meaning of companionship. Companions are partners. They have communion with each other on the basis of the things they hold in common. The most common thing in a marriage is love. True love does not cause harm nor does it destroy but always builds up. Thus, at the lowest level, community can be seen between a man and women who join together in marriage. When they exchange vows to care, share and to love one another, they establish that they no longer wish to go alone but rather, they wish to work as one mind for the good of the unit. In like manner, when a group of people come together in one mind for the good of all in the unit without regard for narrow differences such as race, creed, social status, nationality, etc., they too form a marriage. As they act in concert speaking the same thing, having the same inclination and judicious reasoning, they exhibit community.

Community begins with a desire of the heart. At least two people agree that it is the right way to live. As they put into practice the desires of their hearts to care, share and love each other, people living non-community lives have them to pattern after. When just one additional person accepts their way of live as good right and proper, the community expands by one third. It continues to expand as other individuals see the community building work in process.

Take note that community is not reached by a process of evolution, but rather by a heart felt condition. Community can be realized during any period of time and among any people if they hold all things common, and if they care, share and loves each other from an unbiased heart.

Note to the trainer: Show a picture of a people in a community setting.

Unity is the Objective

Unity carries the meaning of togetherness and of wholeness. Whenever the whole is broken, it becomes fragmented. Take a beautiful work of porcelain as an example. The beauty is found not in the many materials that go into making the pieces but rather in the whole or completed work. We do not call a fragmented work of pottery, a work of art. The fragmentation is a result of the breakdown of the unit. Someone or something had to destroy the whole in order to produce the fragments. It is only when the pot is together, all its materials joined together in harmony with the builder's desire that the beautiful work of art appears. Anything short of wholeness is an incomplete work; it is a divided

or severed work.

Unity is needed to build the inclusive community. We shall see later that it is the very foundation of the community building work. It is the glue that holds it together. A distinction is made here, however, between "camp unity" and "universal unity". "Camp unity" refers to different groups of like-minded people gathering unto themselves to the exclusion of others based on narrowly defined traits. (P. P. common xxxxxxxxs without any ooooos or yyyys). It is called unity in diversity in the current work. We see an example of unity in diversity in the community building work of the Ku Klux Klan where their narrowly defined group is solidified around bigoted objectives (P. P. mob violence). To the contrary, "universal unity" is inclusive in its goal.

The groups must unify around a common purpose. It is in the state of unity that old feelings of superior/inferior complexes are shed and new views of togetherness are formed. It is only when the people unify around a common theme that the building work can stand. In this is case the theme is the development of the inclusive community.

Method is Respect

The way to community is by respect. To respect means to recognize as worthy; it means to have regard or high esteem for another. To build the inclusive community, one must have respect unto all right ways. Respect unto all right ways is the recognition that some ways are proper for civility and some are not. The right ways must be held up as worthy for all to undertake. Those who embrace these right ways are to be respected because they have respect for others.

You may ask "What are good and right ways?" The opposite of a thing is helpful in defining it. For example, is it wrong . . .

for a man to rape a woman?
for a young person to kill a sixty year old to prove he is "a man"?
for a young woman with AIDS to knowingly have unprotected sex ?
for sisters and brothers to torture their parents?
for a cult leader to brainwash young men and women to follow him in his beliefs?
for the man who breaks into his neighbors' home and steals their life savings because he dose not want to work, and
for a person to accuse a preacher of molesting a two year old child knowing it is not true because he does not like the preacher's message.?

Respect also carries the meaning of partiality. What men and women call respect under this condition is truly a respect of persons. In other words, certain persons are singled out for high esteem based on a criterion as wrong as the color of one's skin, how pretty or hansom one is, the club one belongs to, one's nationality, religion or other such things. We call this false respect because it lacks the high moral and ethical tone of true respect.

Honor is the Attitude

Honor is a rich word; its meaning is vast. Honor carries the meaning of glory, fame, and renown as well as respect. It is also a source of credit. Finally, honor can be understood in the sense of what is good, right and proper. Honor is an outstanding word. It requires outstanding character. Character tells us about the distinctive traits of a person. Behavior which is rooted in moral strength, born of love, is praise worthy. In a word, it is honorable. Can a wife honor her husband in whom she lacks trust derived from a history of misconduct? I think not. She may love him and desire him to change, but she cannot honor him because he failed to honor her.

This latter caveat puts brakes on honor. Many seek honor because of their position in society. When one's position is not obtained honorably, one's character lacks the outstanding quality it takes to be honored. Thus, one is not an honorable one. True honor does not exclude people based on narrowly base criteria such as race, color of skin, status in society, religion, etc. Honor is reserved for the honorable.

Note to the trainer: The following cheerleading chant is derived from the lesson just taught. In many cases, a chant is a way to get people excited about a particular thing.

Give me a   G

Give me an   O

Give me an   M

Give me an   A

"G" stands for GOAL

"O" stands for OBJECTIVE

"M" stands for METHOD

"A" stands for ATTITUDE

WHAT IS OUR GOAL?

Our Goal is COMMUNITY – Building community in the spirit of working together.

Our Objective is UNITY – Unified around the University/City Interface Project.

Our Method is RESPECT –   We respect the rights and ways of life of others.

Our Attitude is HONOR – Honor is given to whom honor is due.

Give me a G, G stands for COMMUNITY.

Give me an O, O stands for UNITY.

Give me an M, M stands for RESPECT.

Give me an A, A stands for HONOR.

GOAL, OBJECTIVE, METHOD AND ATTITUDE
Our Goal is COMMUNITY.

Our Objective is UNITY.

What about the Method?   The Method is RESPECT.

And our Attitude is one of HONOR.

Give me an H, H stands for HONOR
Give me an R, R stands for RESPECT
Give me a U, U stands for UNITY
Give me a C, C stands for COMMUNITY

We honor our father and mother, and those in authority.

We have respect unto all right ways.

We agree in the right spirit.

For we are built up an undivided people.

Give me an H, we honor father and mother and those in authority.

Giver me an R, we have respect unto all right ways.

Give me a U, we agree in the right spirit.

Give me a C, we are built up an undivided people.

C – COMMUNITY
U – UNITY
R – RESPECT
H – HONOR

We HONOR
We RESPECT
We are UNIFIED as a COMMUNITY

CURH – COMMUNITY, UNITY, RESPECT and HONOR.
. . . From Diversity . . .

Diversity is discussed under several different labels including civil rights, affirmative action, reverse discrimination, quotas, racism, and sexism. Each of these topics has its protractors and defenders. They have in common a deep emotional appeal. Groups favoring diversity feel that they are right in their call for race, sex, disability and age discrimination to be remedied by a bold corrective initiative generally called affirmative action. Their detractors say that it is wrong to discriminate period. They hold that affirmative action place White men at a disadvantage by laws favoring nonwhites and women in admissions to college, obtaining jobs, getting job promotions, and letting of contracts. There is no consensus to be found in the country between these two "aggrieved" groups.

The fact of the matter is that the "aggrieved" parties cannot discuss the merits of their positions with each other because it is such an emotionally charged issue. Beyond this, when companies have moved to diversify, say to bring in Blacks who were not previously employed, their arises the question of qualification. In some instances, Blacks were hired because the law or pressure from society dictated their hiring not because the employer wanted or felt the need to hire them. When this occurred, care was not given to the selection process and a number of the newly hired Blacks had to be terminated because they did not measure up to the standards of existing workers. This in turn reinforced unproven beliefs of biased management and rank and file workers that they were inferior.

In another scenario, representatives from the discriminated class were picked to fill positions in top management. By filling vacancies with outsiders say White women, the question of qualifications and the question of values come into play. The historic role of the White woman as viewed by their male counterparts is that of a housewife. Should women hold positions that deny White men upward mobility so as to provide for their families? The focus here is on White women tapped for positions where their male colleagues had dealt with them as wives, sisters, lovers, and secretaries, but not as bosses. These women find themselves having to prove that they are not only competent, but that they must overcome the impression of some that see them as "senior secretaries".

All managers face challenges that sometimes overwhelm. For Blacks and other minorities managers, prejudice is a burden made heavier by Whites that do not recognized its existence or are in denial regarding it. For example, current studies indicate considerable resistance among subordinates to the idea of reporting to someone who is not a White male. What is needed is a vehicle to get these estranged parties together. Cultural understanding is key, but it is only the beginning. To make the "different" ones like the

existing ones, a change in attitude is needed. Attitudes are changed when people begin to understand the "different" ones and respect is shown unto them.

. . . To Unity . . .

These newly hires must be integrated into the teams that plan and carry out the goals and objectives of the organization. Otherwise, their talents and skills will be wasted. To integrate them requires acceptance on the part of workers who may not want them there because they are different. Conflict is inevitable when you bring "unlike" elements together. This is so because values of the two will often clash. Companies know that it is profitable for their workers to get alone. Conflict between workers and workers and management reduces productivity, which in turns reduces profits.   Thus, staffing diversity initiatives are supplemented by diversity training aimed as managing conflict. Some companies pit one group against another in a competitive situation to simulated conflict. This approach is buttressed by sociological theory that view conflict as functional. Whatever the reason, forward thinking companies have begun to realize that it is not enough for their workers to appreciate differences, but rather that the appreciation might be turned into a company benefit. One approach is to go From Diversity to Unity to Community. This is the approach used in the current training.

Diversity programs aimed at conflict resolution direct one's action from diversity to unity. Unity is agreement. The "corporate house" of the next century will be made up of people of all different ethnic groups. White male dominance is something that is fading and though it will be sometime before a wholesale change takes place in management, the vehicle is moving in that direction. Experts tell us that the ones likely to survive are those that become multicultural in their approach to management. We are told that management will have to relate better to its employee's needs and demanding consumers who are more and more ethnically diverse.

The divided "corporate house" can not stand any more than a marriage where the husband and wife are in sharp disagreement. To save the marriage, the two must will to work together to overcome the forces working against its success. The couple might seek help from a counselor. The counselor serves as a mediator between the two parties. By way of mediation, the two are made to see problems that they did not know exist. In acknowledging their faults, and seeking forgiveness, the two avoid the devastation of divorce. In like manner, the "corporate house" estranged from its workers must undergo a form of mediation. It and the workers must come to agree on what's best for the company.

. . .To Community . . .

From this unified position, workers and management can go forward in the community building work. Top management must take care that all parties are included in the building process. The critical aspect of the building work is the company's governance

policy. The policy must reflect the best thoughts, words and deeds possible to set the right example for its people. Good corporate governance is governance where fair play is sure for all workers.

Community or shared vision will not take place uniformly within the company. Some people will be slower than others to appreciate differences as variety while others will hold on to the familiar because they fear what change might bring. Because community is a heart felt condition and not a well thought out plan, those who evidence willingness to community must take the lead. If only one unit in the company shows a desire toward community, that unit should be given the support by top management to proceed. They should be seen as mentors for others in the company. As they go about their assigned tasks relating to others in a loving, caring and sharing manner, other units will take note of their example. When one additional unit begins to relate in like manner as the mentoring unit, they too show forth the community building work. As more and more units join in the work, the work takes on a life of itself. Care must be taken that none is left out the building process. The hard cases will require special help. This is where community building training comes into play.

At the level of community, training is concerned with fostering the inclusive community. The training should project 21st century America to be more inclusive of minority inputs than has characterized the past. Community-building efforts must be stressed:

First in forward thinking whites who desire an end to theories and practices based on the superiority of the white race, and

Second in minority and women group leaders who are willing to work with persons whom they have called oppressors.

Community should be presented as an attitude of the heart where people can get along as human beings not as divisive groups where privilege is based on one's gender, ethnicity, race or religion.

The goal is to treat the hard cases in the same manner as all others insofar as the procedural steps to realizing community is concerned. They too must move from diversity to unity to community. A true conversion must take place from within their hearts. Only in the state of community, can they relate to others without regard to race, sex, age, religious belief, physical condition, etc. The key to training is to get them to recognize that cultural differences do not denote weakness but rather variety. When the hard cases are able to refer to the company picnic as "our family" affair and join the company's basketball team weighted with minorities because they want to be on a winning team, community is evidenced.

Four Conceptual Steps, Three Procedural Steps,
And the Foundation Upon Which
The Inclusive Community is Built

ATTITUDE IS

HONOR

METHOD IS

RESPECT

OBJECTIVE IS

DIVERSITY   UNITY   COMMUNITY

The Foundation Upon Which To Build The Inclusive Community

GOAL IS
COMMUNITY

Consent

Harmony

Understanding

Oneness

Concord