



Transcript: Creating Inclusive Prevention Organizations and Coalitions

Presenter: Mark Sanders
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REBECCA BULLER: All right. Good morning, everyone. Welcome. We are so glad you're here with us today. We're going to get started in one minute. We're going to let a few more people join us. And it started about 1 after 10:00. Good morning, Jackson, Michigan. Welcome. All right.

Well, you have joined us with Creating Inclusive Prevention Organizations and Coalitions. And we're going to be hearing from Mark Sanders. We're excited that you're here. This presentation was prepared for the Great Lakes PTTC under a cooperative agreement from the Substance Use and Mental Health Services Administration or SAMHSA.

The opinions expressed in this webinar are the views of the speaker and do not reflect the official position of the Department of Health and Human Services or SAMHSA. This presentation was prepared for Great Lakes PTTC under a cooperative agreement from the Substance Abuse and Mental Health Services Administration. The PTTC believes words matter. And using affirming language in all activities is important to us.

A few housekeeping items. If you have technical issues, please individually message Rebecca Buller, or Alyssa Chwala, or Jen Winslow in the chat section at the bottom of your screen. And we will be happy to help you. If you have questions for the speaker, we will try to take them as they come if they are pertinent to that moment. Otherwise, Mark is going to save some time at the end of the presentation. And you should put those questions in the Q&A section. There's a tab at the bottom of your screen.

At the end, you'll be redirected to a link, to a short survey. And we would really appreciate it if you could fill it out. It takes about three minutes. And it is a way that we report to SAMHSA and are able to continue to provide low-cost, no-cost trainings. Certificates of attendance will be sent out via email to all who attend the full session. If you'd like to know more about what we are doing or information on upcoming events, please see our social media pages.

And finally, let me introduce our speaker. Mark Sanders is a licensed clinical social worker. And he is the state project manager for the Great Lakes ATTC,



MHTTC, and PTTC. Mark has worked for four years as a social worker, educator, and part of the Substance Use Disorder Workforce.

He is founder of the Online Museum of African American Addictions, Treatment, and Recovery and co-founder of Serenity Academy of Chicago, the only recovery-oriented high school in Illinois. Mark is also an international speaker, trainer, and consultant in the behavioral health field, whose work has reached thousands throughout the United States, Europe, Canada, the Caribbean, and the British Islands. I'm going to turn things over to Mark and thank you for being here.

MARK SANDERS: And thank you so very much, Rebecca, and Jennifer, and Alyssa, and Kris. Thank you so very much and good morning, everyone. And our presentation today is entitled Creating Inclusive Prevention Organizations and Coalitions. I always like to begin with a story. So here's the story.

How many of you saw the Summer Olympics in 2008 held in Beijing, China? Those were the Olympics where Michael Phelps won those eight gold medals in swimming. To me, the most spectacular part of those Olympics were the opening ceremony. During the opening ceremony, each country had somebody carrying its flag.

China had two people carrying its flag. One was Yao Ming, a 7 foot 4" basketball player. I imagine many of you have heard of Yao Ming. And the other person carrying the flag for China was a third grade boy about 3 foot 4". So you can imagine someone 3 foot 4" standing next to someone 7 foot 4". It was really striking.

How does a third grader get the opportunity to carry the flag for his country? The story they shared was that a month before the Olympics, there was an earthquake in the town where he lived. And a young boy was buried underneath a pile of people. He fought his way out of the pile. He rescued five of his classmates.

So reporters asked him, what were you thinking? The boy said, I'm a helper. He was a crossing guard for a school. He said that's what helpers do. We help. And that's who you are, and that's what you do. Thank you so very much for all that you do to prevent substance use disorders. Know that I know that every morning you wake up and go to work, you have an opportunity to save lives. So thank you very much for saving lives.



So our topic, Preventing Inclusive Prevention Organization Coalitions-- I've been doing presentations on this subject for 25 years, along with presentations on Diversity, Equity, and Inclusion. People ask me, what qualifies you to do presentations on Diversity, Equity, and Inclusion? Did you go to the university and get a degree in Equity, Diversity, and Inclusion?

The answer is that my primary credential early on was the fact that I went to a very ethnically diverse high school. There were about 40 different cultural groups represented in my high school. And every language under the sun was spoken in my high school. And as a 14-year-old freshman, I went out for the basketball team. I became a starter-- was myself, a white player, a player from Saudi Arabia, a player from Mexico, and a player from Puerto Rico.

We were like the United Nations of a basketball team. And everyone on the team had an accent, except me. Actually, did you know that you have an accent? If you don't believe you have an accent, go to Australia, and you will discover that you have an accent. Go to England and you will discover that you have an accent.

We had a hard time communicating with each other well as freshmen, so we lost all our games that year. Truth of the matter is that we weren't very good. But by the time we became seniors, we started to win basketball games. And winning wasn't the best part of that whole experience. The best part of that whole experience was spending the night over at my classmates' houses. Their families of origin were from all over the world.

One of the things I learned spending the night over at my classmates' houses, my teammates houses, is that you can meet someone who, on first glance, you don't think you have much in common with. And you spend a little time with them. You will discover at least one thing you have in common.

Sometimes when I mention that at live seminars, I ask participants to look around the room to spot the person on first glance that they think that they have the least in common with. And one time, I gave that instruction. And there was a married couple in the class. And they were looking at each other. And they wondered how they'd been together for 25 years without having a whole lot in common.

The most profound thing coming out of my high school experience-- it actually happened when I was a senior in high school. Actually, it happened 15 years ago. No, I wasn't a senior in high school 15 years ago. It's been a long time since I walked across a high school stage.



When I was a senior in high school, I participated in a sport called cross country. How many of you are familiar with cross country? For those of you not raising your hand, we ran three-mile races in the woods in November with shorts on. Strange sport. And I had a teammate who was Cuban. And my Cuban teammate was the best runner on the team. And he invited me to live with he and his family my senior year in high school, so he and I can get up every morning at 5:00 AM to run five miles.

Sound like fun? I agreed to stay with his family for two reasons. One, his mother physically resembles my grandmother. And my grandmother is my heart. And number two, my friend's mother-- she could really cook like my grandmother. So, OK, I'll stay. And every night, she would cook me these large, elaborate Cuban meals.

And without saying a word to me, she would sit the food directly in front of me. Then she would sit at the table directly across from me, elbows rested on the table, smiling. I knew the smile meant, I expect you to eat every drop of the food on the plate. And eat the food, go to bed, wake up in the morning, run five miles. And the mother always greeted me or ushered me to the kitchen where she always fixed the one breakfast. She would sit the food in front of me.

And then she would sit directly across from me, elbows rested on the table smiling. I knew the smile meant eat every drop. And I've been in contact with my Cuban friend, my buddy, for 40 years. He has said to me for 40 years, my mother asked more about you than all my other friends.

She is always on my mind as well. Every Mother's Day, I bring her flowers. About 15 years ago, my friend's brother had a brain tumor. And before I could make it to the hospital to visit his brother, his brother died. And five days later, they held the funeral.

And I brought my wife with me to the funeral chapel for support. And as soon as I walked in the funeral chapel, the mother who was sitting in the front row-- she spotted me standing in the back. She said he's Spanish. And she said in Spanish, he's family. Sit in the front row. And family is one of the few words I understand in Spanish. And so I sat in the front row.

And that night as I was driving home, I was crying hysterically. Because I'd never learned to speak Spanish. While I was thinking if I learned to speak



Spanish, I could have shared with the mother how I felt about the fact that she had just lost her son, that I somehow could have helped her with her grief.

The next day was the burial. And the mother was standing next to me crying. And a voice came into my head. And the voice said, say something to her. Just say something. So I reached over and gave her a hug. And I whispered in her ear the first words I'd ever said to her in my life. I said to her, I love you. And she said to me, I love you, too. And that was the first time we'd ever spoke.

So then I'm driving home. And I'm feeling better. My wife looks at me and says, you and your friend's mother have a very peculiar way of communicating with each other. What you have is the purest, the best form of communication. What you have is a heart-to-heart connection.

I went to school. I have all these books on engagement and helping clients. And every book-- the purpose was to put something in my head so I could connect with another person's head. But where we really connect with others is in the heart. But one thing that I know that's stronger than biases, assumptions, and stereotypes is a caring heart.

So we're got to spend our time today talking about making human connections. Welcome. I'd like to find out the city you're from and what you do. Would you find your chat feature and let us know where you're from and what you do? By knowing what you do, the work that you do, that will help me tailor this to your unique needs. Thank you.

What city? I know someone is from Jackson, Mississippi. I once ran a cross country. I'm sorry-- Jackson, Michigan. I once ran a race in Jackson, Michigan. Very hilly. Lots of hills. Where are you from? What do you do? And Jennifer or Rebecca, you can let us know what they put in chat.

REBECCA BULLER: We have a tobacco compliance coordinator from Longview, Texas, a drug free-- oh, shoot. It's going fast. Drug-free communities program coordinator in St. Peter, Minnesota. Prevention coordinator in Mount Pleasant, Michigan. Veteran suicide prevention from Fargo, North Dakota. Somebody from New Delhi, India.

MARK SANDERS: Oh, wow. [INAUDIBLE] to be here. Thank you for being here.



REBECCA BULLER: Yeah. Louisiana, Chicago.

MARK SANDERS: OK--

[INTERPOSING VOICES]

REBECCA BULLER: Keep going, Jen. Sorry.

MARK SANDERS: So it looks like we have quite a few people from all over the country, someone that's joining us today from India. Again, welcome all.

JENNIFER: Flint, Michigan.

MARK SANDERS: Yes, I know Flint. I've worked in Flint, Michigan. OK, so this is our personal agreement. I, your name, understand that it is OK to be imperfect with regard to my understanding of people who are different than I am. What we're suggesting to you is that while we're together today, no one has to know everything. I have permission to reveal ignorance and misunderstanding.

We live during a time-- and it's been this way for a while-- when people inadvertently say the wrong thing. People often in the media call for them to be fired. Here's what I know. If every time someone made a mistake and said the wrong thing, they were fired, people would stop talking to each other.

It's really important to be able to talk with each other. I have permission to reveal ignorance and misunderstanding. I have permission to struggle with these issues and be upfront and honest about my feelings. I'm a product of my culture, upbringing environment, and experiences. I am who I am. I do not have to feel guilty about what I believe.

But I do take responsibility while we're together today for accepting as much new information and knowledge as I can, challenging myself to examine my assumptions and beliefs, granting permission for others who are attending our webinar today to struggle with these issues, and to be open and honest about their feelings, agreeing to respect the confidentiality of what's shared here today.



If you think that this personal agreement is a good idea for training like this, would you put yes in chat? If you don't think it's a good idea, you can put no. Yes or no? Is this a good idea? Purpose of these types of agreements is to help people feel comfortable and safe and sharing what's in their heart and say what's in their mind. And what do you see there, Jennifer?

JENNIFER: I'm seeing all yeses. And somebody really likes this personal agreement.

MARK SANDERS: Yes. I actually share this at so many meetings where we talk about this subject. Just a reminder, it's OK to be you, to speak your truth, and to make mistakes. So we begin with a definition of key terms. One of the things I've learned is that if you want to create an inclusive coalition or an inclusive organization, it's really important for people to have an understanding of some of the same terms.

So we begin with a definition of three types of organizations. The one on the bottom-- monocultural organization-- for the purposes of this discussion, the most important part of this particular word is the prefix mono, which means one. In a monocultural organization, there may be many cultural groups represented within the organization. But it's really clear that in order to be hired, and promoted, and perhaps even retained, you have to act like the group that's valued most. One culture in a monocultural organization is valued more than the others.

The organization in the middle is a compliance organization. And when you think about compliance, you think about EEOC, affirmative action, and the law. You might even think of quotas. Affirmative action law says that the federal government gives an organization \$25,000 a year in funding. They have to do something towards having a diverse organization, so compliance-- EEOC, affirmative action, and the law.

And at the top, we have inclusive organization. This is the type of organization where everybody feels welcome. They feel appreciated. Their opinions seem to matter. A little later, we're going to talk about how you become an inclusive organization and the characteristics of inclusive organizations.

Next, we have a definition of bias-- prejudice in favor of or against the person or group, compared with another person or group. Trust me when I share this with you. If the Chicago Cubs, or the Chicago White Sox, or the Chicago Bulls were playing against a professional sports team in your town, my bias would be to root for those in my town.



My grandparents are from Arkansas. If the University of Arkansas were playing a basketball game against the University of Alaska, I find myself rooting for the University of Arkansas. Assumption-- believing that something is true without investigation or proof.

Then we have stereotypes. Generalized beliefs about a particular group of people is an expectation that people might have about every member of that group. As a matter of fact, once I had a client who was Puerto Rican. And he would ask people what they thought his religion was. The most common answer-- people would say you're Catholic. Or they would say you're Pentecostal. But actually, he was a Muslim.

I've been doing these trainings for 25 years. And I still have biases. I make assumptions. I operate sometimes in stereotypes. So I haven't completely worked through all of this. So here's a question for you. Let us chat. Where and how did you learn biases, assumptions, and stereotypes?

Where do they come from? How do we learn these things? Children aren't born biased. As a matter of fact, I've had a couple children born, my children. If they had any biases as newborns, they prefer the smiling face to a non-smiling face. That was pretty much it. Where do they come from? How do we learn these things?

JENNIFER: We have several people saying family, my family, society, experiences growing up, media, modeled by family, peers, family, society, religious friends, media, overhearing others sharing as youth, my environment, family, friends, school, workplace.

MARK SANDERS: And thank you, Jennifer. It sounds like they can come from everywhere. What's interesting to me is that we still have lots of segregated living in the United States. We have the civil rights movement in the 1960s. And there are some studies that the schools are segregated in 2022 as ever. So people are so segregated from each other. They learn these things from the places that you describe. And sometimes, the first time they are surrounded by lots of diversity.

For many people, it's when they turn 18 years old. They go to work, they go to college, they join the military. And all of a sudden, they're surrounded by so much more diversity. And for so many of us, our opinions have been set by age 18, that sometimes we have work to do to unlearn some of the things that we've learned about others, especially stereotypes. All right. Very good.



Cultural competence-- the ability to substantially understand, communicate, and interact effectively with people from different cultures. You see, cultural competence makes-- there's a suggestion in there that once you've achieved a certain amount of knowledge, that you have arrived. You are culturally competent.

I happen to believe. I happen to be the trainer that believes that cultural competence is impossible. In other words, I'm convinced that you could read 300 books on Chinese culture. And there will still be some things, some aspects of Chinese culture that you simply wouldn't understand. All right.

Cultural humility-- a lifelong process in which one first learns to increase self-awareness of their own biases, assumptions, and stereotypes and then the ability to challenge their own beliefs when they interact with others. Cultural humility involves the ability to acknowledge gaps in one's own knowledge of various cultures and an openness to new ideas and contradictory information.

Cultural humility in action involves acknowledging not knowing everything about one's own culture. So matter of fact, let me ask you a question. I'm constantly learning things about my own culture. Here's a question. What's the reason that African-American History Month is in February? You can put that response in chat. Share with us what you think. Why not April? Why not March? Why not July? What's the reason the African-American History Month is in February?

JENNIFER: Someone very honest said no idea.

MARK SANDERS: Oh, very good. Very good. All of this begins with acknowledging what we don't know. Very good. You all are so polite. One time I was in New York, and I asked them that question. They said, because it's the shortest month of the year. Let me tell you the reason that African-American History Month is in February. I found out a few years ago.

Carter G. Woodson wanted the American society to understand the contributions that African Americans made to the country. So he put it in February, started off with African-American History Week, the second week in February to celebrate the birthday of two men. The first was Abraham Lincoln after he signed the Emancipation Proclamation. And the second was the birthday of Frederick Douglass who was known to have been born on February 14, Valentine's Day.



I learned recently through the readings of the research of historian William White that Frederick Douglass was the first prominent American who was in recovery from alcoholism. His famous quote is that "We can't stagger to freedom." So he was abused doing slavery, so he had symptoms of PTSD. He medicated it with alcohol. Then he started believing that alcohol was used to control the enslaved.

Said that Douglass wrote, "They would work us to death and beat us Monday through Friday, then allow us to drink on Saturday. And the alcohol would become the medicine for our trauma. So we gave it up." He was one of the leaders in the Black Temperance Movement. And he was against drinking.

What's the reason that Hispanic Heritage Month goes from September 15 to October 15? You see, most months like Women's History Month is a whole month-- March 30 to March 31. But why is Hispanic Heritage Month in the middle of two months-- September 15 to October 15? I learned that in that time frame between September 15 to October 15 is when the great majority of Latins/Hispanic nations in South and Central America achieved their independence. And so it's celebrated in the middle of two months.

When interacting with people from various cultures, cultural humility in action involves suspending judgment and reaching conclusions, based upon what we think you know. I believe that cultural humility is a much more realistic goal than cultural competence. Cultural humility is an ongoing process, not a destination. And we continue to learn more.

Now, we define diversity-- the differences that make all of us unique. So here's what we'd like to ask you to do. Visualize your coworkers, people who you work at the same organization with you. What I'd like to ask you to list in chat are some visible differences between you and your coworkers, just visible, things you can clearly see. For example, if I work with you, a visible difference might be the length of my hair, the color of my skin, the texture of my hair. Visible differences are things you can clearly see. What is the visible difference between you and your coworkers?

JENNIFER: We have hair color, body type, height, age, gender, color of skin, body size, shape, eye color, gender, age, gender, race, age.

MARK SANDERS: OK. Anything else, Jennifer?

JENNIFER: Clothing.



[INTERPOSING VOICES]

MARK SANDERS: Jennifer, what did you say?

JENNIFER: Clothing. That's it.

MARK SANDERS: OK, so thank you very much. Let me suggest to you that when people think of diversity, they think of race and gender. But you're about to prove that it's a lot more than about race and gender. It's about things like hair. Let me ask you a question. Do people make decisions about others based upon the length of their hair? Do people make decisions based on the length of their hair?

I have these buddies of mine who grew up in the '60s, and they work in our profession. And when they were growing up in the '60s, these men had hair all the way down, beyond their back. And I know that when they were case managers, their hair was really, really long.

And then when they were counselors, they would cut it. Then they became a supervisor. You'd see a little ponytail in the back, right? And then when they were promoted to director, they would cut it off. And what some of my friends are doing now in retirement-- they're growing their hair long again. Do people make decisions upon others based upon the color of their hair and how they wear their hair?

And how about height? Here's what we know. According to research, most of us are more likely to vote for taller candidates than we are shorter candidates. Your average male is 5 foot 9". Your average President of the United States is 6 foot 3". The tallest was Abraham Lincoln, who was about 6 foot 6" or 6 foot 7" body type and weight.

This is a yes or no question. Do we make decisions about other people based upon weight? You can put that in chat. And we're not talking about skin color. We're simply talking about weight. A second question is, are there any people in the United States who've been passed over for promotions based upon weight? Yes or no?

JENNIFER: I'm seeing a lot of yeses.



MARK SANDERS: Yes, yes, yes. And you know how I know that what you're saying is true? Because for years, I worked downtown Chicago. And they have these men's and women's clothes stores, downtown Chicago. And many of them don't carry plus size. You know what they're saying? If you weigh a certain amount, you need not apply for jobs downtown. Right?

And then clothes. People make decisions about others based on their clothes. Wouldn't it be interesting if you made some observations at coalition meetings, how we treat others based upon skin color, and height, and weight, and the clothes that people wear? There's distance that's created between people based upon race and gender.

How about invisible differences? We'd like to ask you to take a moment to think about invisible differences that exist between you and some of your coworkers. These are things that we can't clearly see. For example, blood type. I don't think any of you can look at me and tell my blood type. Invisible differences.

JENNIFER: I'm seeing education, religion, beliefs, their history, background, self-esteem, confidence, name, mental health and chronic health issues, culture, introvert, extrovert, politics, life choices, marriage, kids, education, health history, genetics, experiences, learning disabilities, traumas, well being. And it goes on and on.

MARK SANDERS: OK, all right. So they said a lot, like religion. Are there any people in the workplace who never talk about their religion, because their religion is stigmatized? And you mentioned introvert versus extrovert. That's really sometimes a challenge on coalitions or teams.

Sometimes introverts have a lot of deep thoughts, right? But the opportunities are not always to get those thoughts out. So sometimes we do small group discussions, as opposed to only large group discussions to allow introverts to have the opportunity to share all of those thoughts that they have inside.

So one time, I was working with a group of about 60 people. There's a number of us here today. And I would put them in small groups. And they would just list visible and invisible differences between the members of their small group, say six to a group.

And sometimes they would list as many-- 500 differences between just six different people, visible and invisible differences when you add them all up for the whole room. Then I like to ask the group, which I'll ask you. Does any of



this matter, all of these differences between coalition members, between teammates? Does any of this matter? Yes or no?

JENNIFER: They say it shouldn't. Absolutely. Understanding. Yes. Yes, it matters. Yes. Yes.

MARK SANDERS: Thank you, Jennifer. One time, I taught a group. And someone said it doesn't matter. They had a thousand items. We put them all on the wall, all of these differences, like subtle stuff. Right? No, it doesn't matter. Said, what do you mean? Says, I follow the golden rule. And someone said, what's the golden rule? They said treat others the way you want to be treated.

Someone said you're making an assumption. You're making an assumption that everyone wants to be treated the same way you want to be treated. So, no, that's not the golden rule. It's to love others the way you want to be loved. You are assuming that everyone wants to be loved the same way.

Here would be something interesting that we could do. I could ask all of you, what does December 25 mean to you? And some of you would say it's a glorious day where it's the day that we celebrate the birth of Jesus Christ. And some of you would say, oh, it means a day off work. And some of you would say December 25-- it means I'm going to be broke and depressed on the 26. Because I bought all of those presents. And they still don't love me.

I could ask you what does July 4 mean to you? And you might say July 4 is a glorious day, the day the founding fathers signed the Declaration of Independence. Some of you would say a day off of work, and some pizza, and barbecue. And, yeah.

So the rule that we want to think about as we build coalitions and teams-- it's not so much treating others the way we want to be treated, the golden rule. It's the platinum rule, so treating you the way I want to be treated. The platinum rule says, I'm going to find out who you are and treat you the way you want to be treated.

So this is called a repulsion to appreciation scale. It's a five-point scale. And it really speaks to how we respond to teammates and coalition members, based upon differences. The lowest end of the scale is repulsion. To you, these individuals are different in ways that are not normal. You believe they do not belong in your workplace, and you do not want them on the coalition. Working or coming in contact with them causes you lots of discomfort. Here's a yes or



no question. Have you ever worked with someone that the other teammates were repulsed by? Yes or no?

JENNIFER: Seeing several yeses, one no.

MARK SANDERS: Yeah. And you know some reasons that I've seen? We once had a coworker who never cleaned their desk. And people were repulsed by that. Sometimes it might be hygiene, some type of body odor. Someone called me. They were forming a coalition. And there was someone that they thought would be a good member of the coalition. And then they found out that person committed a sex offense. That group went from really inspired about having the person on the coalition to some repulsion.

Number two on the repulsion to appreciation scale is avoidance. These individuals are different in ways that make you feel uncomfortable. You try to avoid them or work with them at coalition meetings. These are the individuals when you're walking down the hallway, right?

As they're walking past you, you start looking at the ground. The carpet starts to look really interesting to you or the pictures on the wall. The individuals that you only communicate electronically, right? You only send emails or text. Or you only call their number at midnight when you know they're not at work. Avoidance.

Number 3 on the scale is tolerance. You don't appreciate their differences, but you can work with them. You don't feel completely comfortable with them. But you believe that you maybe have a right to be treated with respect. If you had your choice, you would not have them as coworkers or coalition members. These are individuals that you work with, but you would never invite to lunch or some other social event. Right? Tolerance.

Number 4 is acceptance. This rating indicates that their differences don't really matter to you. You are comfortable being around them, and you value them as coworkers and coalition members. You listen to them, and you work well together. Anyone who we accept, we tend to see as an equal, right?

They might even be your friend. I'm reminded when I think about a friend at work. I'm reminded of an experience I had 36 years ago in July. A month before I married, my wife came to me with an album, not a CD. An album. And she said, I want you to rehearse the first song on the second side of the album. We're going to sing [INAUDIBLE] our wedding.



The song was one that was sung by a man named Marvin Gaye and a woman named Tammi Terrell. So I'm practicing this song. And it dawned on me that I could rehearse for the next 300 years, and I would not be able to sing as well as Marvin Gaye. So I went to my wife. I says, I love you, and I can't sing that song. OK, I'll sing to you.

In our wedding party was my wife's maid of honor, her best friend. My wife's maid of honor, her best friend, is one of the world's greatest singers. I can't think of four people in the world that could sing as well as she could sing, but the world has never heard of her. That'd be an interesting seminar, how you can be one of the best in the world at something, and the world has never heard of you. She works at the post office.

Anyway, during our wedding, my wife was singing this song to me. And she could not hit the high note. And she looked back at her best friend, and she hit the note for her. I know in my lifetime when I've had difficulties, next to an immediate family member, the people I can count on are my friends at work, my peers.

There's another story about this American soldier who was stationed in Afghanistan. And she flew home to New Jersey to get married. And then she flew back to Afghanistan. And when she arrived in Afghanistan, she lost her hand in battle. Her good friends at work, her coworkers went back on the battlefield.

And they found her hand, so they can give her back that wedding band that was lodged on her finger. The research says that when we have a friend on the coalition, a friend at work, we have more satisfaction at work. We feel more connected at work. We feel more of a part of the coalition when there are friends who accept us.

The highest rating is appreciation. This rating means that you see their differences as positive. You consider them to be smart, talented, funny, or to possess traits and skills or access their mind. In other words, when you're in a coalition meeting with them or a team meeting, they say something. You laugh a belly laugh. They may not even be all that funny. But because you appreciate them, you laugh.

In the workplace or coalition, you enjoy being around them. In fact, you choose to be around them. Here's a story of a woman who worked at Woolworths for 50 years. How many of you remember Woolworths? It was like Target before Target. She was never late, hardly ever called in sick. Reporters asked her, how were you able to give 50 years of your life to



Woolworths never late, hardly ever called in sick? She said one word. That word was baseball glove.

She started her job during the Great Depression. And the first day she showed up, her son called and said, mom, now that you have that new job, will you finally give me that baseball glove you promised? Not now, son. I'm behind on payment of bills. I promise you I'll buy you the baseball glove as soon as I possibly can.

Her supervisor overheard the conversation. Said, listen, I wasn't intentionally eavesdropping. And I have a son, too. And one of the things I understand about kids is they don't always understand when you say, you can't buy something right now. So I brought you this baseball glove. [INAUDIBLE] that to give it to your son. And I hope he appreciates it.

And she said that one act of kindness after another led to her feeling a sense of appreciation. And she was able to give 50 years of her life to Woolworths. I looked at the research on what motivates us to do our best work. Believe it or not, pay ranks number three on the list. Number one is feeling appreciated by the people that we work with.

As a matter of fact, the next time one of your coworkers says, this is all they pay me, listening here isn't that often followed, preceded by, they don't appreciate me. This is all they pay me. Here's what we know. In the workplace and on coalitions, people who we appreciate, people who we see as our equal, who we accept, our friend-- let's go to lunch together following a meeting. They have a great deal of satisfaction at work and on the coalition.

The people who we tolerate-- who wants to be tolerated? Well, the people who we avoid or that small few who people are repulsed by-- they don't feel that same type of connection at work. So I encourage you to pay attention in team meetings, coalition meetings. Who's left out? Who feels a sense of connection? Are there some things that we can do to help pull them in? It's important for prevention programs and coalitions to pay attention to the two items on this particular slide-- balance and comfort.

A social worker by the name of Larry Davis. Dr. Larry Davis did some research on racial balance in groups. And what his research indicates is that majority group members and minority group members have a different conceptualization of when a group is racially balanced.



His research indicated that majority group members are more likely to feel that a group, a coalition, or a team is racially balanced when the percentage of minority in the group and the percentage of majority in a group mirrors the percentage of majority and minority in that community.

So let's say, for example, the community was 80% majority and 20% minority on a coalition or a team. The majority group members are more likely to say it's balanced if there are 10 members on the coalition-- 8 majority, 2 minority. Minority group members are more likely to feel that a group is balanced when it's numerically even. So therefore, there are five minority and five majority. It's balanced.

Question. Let us chat. What do you think the reasons are that majority group members and minority group members have a different conceptualization of when a group is balanced? The majority when it mirrors the percentage of majority and minority in the community. Minority-- 50/50. What are your thoughts about the reason they see-- tend to view balance different?

JENNIFER: Somebody said whether they are part of the majority or minority.

MARK SANDERS: Yes. Yeah. So let's say, for example, 80/20 in a community. Majority would say if it's eight majority in the group and two minority in the group, it's balanced. Minority if it's 50/50, if it's equal number.

JENNIFER: Somebody said they're looking at it based in equality, not equity. Experience and past trauma need to at least have a chance to be heard when choosing an organization or coalition. Minority members may feel there are people who can support their perspective, not alone. Somebody said perception of position.

MARK SANDERS: Thank you very much for that. And you know what Larry Davis said? That all over the world, minority group members have more practice, more experience going into communities where they are in the minority. For example, in all my life that I've gone to malls, I have never been in the majority in a mall. Right?

Minority group members tend to have more experience going into environments where they're in the minority searching for jobs. Overall, majority group members have less experience going into environments where they're in the minority. Where there's that increased exposure comes increased comfort.



This is important. Because we want everybody at work and everybody on our coalitions to feel a sense of comfort. And often, balance helps. So I remember reading about this research, and I used to lead these men's groups. And what I noted was that if there were two African-American men in the group and eight white males in the group, or seven white males and two African-American males in the group, the white males in the group would do most of the talking.

But then when the numbers shifted, three more African-American men were added, right? Then the African-American males would do more talking. And then when we would have one Latino/Hispanic group member, they would talk little. But often, when a second was added, they would start to talk more.

So I encourage you to pay attention to your team meetings and coalition meetings and see how much people talk, based upon numbers within the group. Research also says that when you have men and women in the same group, they're both considered to be balanced if it's numerically even.

Harvard University has done some research that indicated homogeneous groups make quick decisions. What's the reason homogeneous groups make quick decisions? When you put people in this inner group, a coalition, or board and there's a lot of homogeneities, lots of similarities, they make quick decisions. What's the reason?

JENNIFER: Somebody said they think alike. Groupthink can make assumptions. They agree. Groupthink. Not much debate.

MARK SANDERS: Yes. Yeah. So here's what the research says from Harvard. Homogeneous groups make quick decisions, because they know they're expected to make quick decisions. That same research indicated that diverse groups make better decisions, but it takes them longer. Diverse groups make better decisions, but it takes them longer. Because there are many different perspectives that are being connected to that decision.

So for most coalitions of boards I've joined, I've been the only African-American male. And what I paid attention to is what people do to make me feel a sense of appreciation, like I really belong there. I'll give you a couple examples. I was a trustee at a university that I graduated from.

And people would ask me. What are my thoughts about a certain situation, right there in the meeting? Right? I felt like my beliefs were valued, my



opinions were valued. And then when we would have breaks, they would come up to me individually and say, you have some really great ideas.

There's about five or six opportunities at every meeting, whether you're talking about a team meeting or a coalition meeting to help people feel that they really are welcome there, that they are valued there, that they're appreciated there. There's the pre-meeting where people start to arrive early. We want to pay attention to who gets left out of the discussions, right? Who do people gravitate to?

And then some time at these meetings, we have these snacks, right? Who sits next to who when they eat snacks? When I was on that board, they would always say, Mark, come and eat with us. Right? Then there's the meeting itself. And then there are breaks.

Who talks with who? Who speaks to who, even during breaks? Who gets left out of that? Then there's the time after the meeting where people linger, the social hour. Right? Who gets included in conversation? Who gets excluded? Who has to fight their way into conversation?

The other thing we want to pay attention to are cultural boundary violations and the impact of microaggressions. Let's talk about cultural boundary violations and microaggression. Cultural boundaries, spoken or unspoken, are rules established by a cultural group that defines what's appropriate behavior for outsiders when interacting with a group.

The purpose of a boundary is to protect the group from outside harm. You see, here's something I'm convinced of and I can't even see here. I would bet anything on this, that the great majority of you in our webinar today are trauma survivors.

As a matter of fact, if you look at the research by John Briere from USC, the research says that helping professionals experience more trauma in childhood than any other profession. You see, some of you may have African-American ancestry. And if that's true, what that means is your ancestors were enslaved for over 252 years. Then they went through lynchings, Jim Crow laws, and hate crime.

And some of you in our webinar today might have Native American ancestry. And here's what we know about your ancestry. They experience the highest alcoholism rate in the world. Three things happened. They were massacred



for several hundred years. Their culture was taken away in cultures where people fall back on during difficult times. And their land was taken away.

Does anyone know what California was called before it was called California? Mexico. Listen to the sounds of the cities-- Los Angeles, San Bernardino, San Diego, San Francisco. There are 11 states in the United States that were either Mexico or part Mexico. Right? And it was taken away-- historical trauma.

And some of you may have Asian ancestors. We know that the Japanese experienced historical trauma. Because they were placed in internment camps during World War II. Now, I've looked at the research. The Chinese experienced historical trauma all over the world.

Some of you may be from families that were refugees that migrated to the United States, escaping famine, poverty, war, et cetera. Some of you have ancestors that migrated from Europe between 100 and 200 years ago and by way of ship.

And the first thing they saw when they made it to the United States or the states was Ellis Island. Let us check. If your ancestors came to the United States by way of Europe 100 or 200 years ago, what's the reason they came to the United States? Would you put your response in chat?

JENNIFER: Somebody said a better life. Opportunity. Somebody said they came from Poland. Their land was taken from them. Opportunity again. Ireland for a better opportunity, to escape unsafe spaces, religious persecution.

MARK SANDERS: Yeah, so thank you, Jennifer. And so the most common answers I hear-- escaping World War I, escaping World War II, escaping Hitler, escaping the Potato Famine, religious persecution, hunger. Right? Trauma, right? So because so many of us are trauma survivors, what we tend to do is establish these boundaries to protect ourself.

A cultural boundary violation-- behavior by an outsider that is offensive to a culture. Because the behavior invades the cultural boundaries defined by the group. Some of the behaviors may be acceptable if done by a member of one's own group. We can say it. We can do it. But as an outsider, you can't say it. Or you can't do it.



We spend more time at work than we do just about anywhere else. There are plenty of opportunities for cultural boundary violations in the workplace. When they occur, we don't feel as much of a part of. We don't feel a greater sense of connection. We often don't feel safe.

Microaggressions-- direct and indirect, conscious or unconscious, insults, slights, and discriminatory messages. There are two types of microaggressions-- micro-insults. Again, when people say the wrong thing, it's hurtful to us. And micro-invalidations. We can witness micro-invalidations at meetings and at coalition meetings where somebody says something really brilliant. Or because they're not in the group that has the most attention, no one responds.

They ignore their comments, right? Or they say something funny, right? They're stand-up comic funny. They say something funny in a meeting. No one laughs. Then someone who's really appreciated says something that's barely funny, and people laugh like a hyena. Micro-invalidations-- all of your great ideas are ignored.

Talks of microaggressions experienced by members of majority groups. So right now, white Americans are the majority in the United States. But know that the research says that by 2050, there'll be no major group in the United States. Everyone will have minority numbers. Assumption that I'm racist, assumption that I discriminate, assumption of wealth.

Years ago, I flew into the Cincinnati/Kentucky Airport. There are lots of people who don't know that Cincinnati, Ohio and Kentucky share an airport. And the person who picked me up in a van-- he described himself as Appalachian and white living in Ohio. His family was from West Virginia.

And all of his clients were Appalachian and white living in Ohio. He says, Mark, we migrated Appalachian whites to the northern states the same time African Americans migrated from the South for the same reason, looking for jobs and opportunities. And we feel like we are a hidden minority, because nobody highlights.

You don't see many movies or sitcoms on Appalachian whites. He says, Mark, you know what television does? Television sends the message that if you're white, you're wealthy. Our clients are economically poor. They come from coal mining and farming towns.



By the way, when he and I were driving, he didn't take the highway from the airport to Ohio-- Cincinnati. He took the back roads. And what I loved about him-- he's like myself. He was a storyteller. He told me a story about every town we passed. We passed a one-block town. You ever passed a one-block town? And in this one-block town, there was a bank. There was a sheriff's office, a funeral home, a flower shop. And across the street there was a river. He said, Mark, let me tell you the most eventful thing that happened in this town.

A man came to the town, robbed a bank, thought he was getting away with the loot. The sheriff saw him, shot and killed him. He had a flower, borrowed some flowers. He had a funeral for him and dumped him in the river. And by the time he was done telling that story, we were past that town. He said, Mark, our clients are hidden, right? It's like people are embarrassed. They don't show us on the news, right?

That angers us. So what we do is we drink. And guess the other thing he said? They provided prevention and treatment services. He said, Mark, I've never seen one prevention tool-- audiovisual or treatment tool that shows Appalachian white families receiving services. Right? It's also about suburban families in these, too. We're hidden. We're poor.

Assumption that I did not earn what I have, assumption of conservatism. Any social workers with us today? People make microaggressions about social workers. What do you do, Mark? You're at a party. You're the only social worker there. What do you do, Mark? I'm a social worker. Good for you, Mark. Good for you. They start taking a collection.

Types of microaggressions experienced by members of minority groups-- assumption of intellectual inferiority, assumption of second-class citizenship, assumption of criminality, assumption of inferiority, assumption of homogenative experiences, beliefs, and interpretation-- stereotypes.

JENNIFER: Mark?

MARK SANDERS: Yes?

JENNIFER: Can I ask you for a clarification here?

MARK SANDERS: Yes.



JENNIFER: Back one slide, why is it OK for someone inside a group to say something, but it's taken as an insult when said by someone else? If it's not OK, then it shouldn't be OK for anyone.

MARK SANDERS: Yeah. And yet, simultaneously, it is. I'll give you an example. There's a man by the name of Jeff Foxworthy, right? And he tells Southern comedy, right? Now, how many of you believe that there's still tension between the North and the South, based upon the Civil War that happened over a hundred years ago? Yes or no? Is there still tension between the Northern states and the Southern states?

JENNIFER: People are emphatically saying yes.

MARK SANDERS: Yeah, so what if somebody from the North told those same Southern jokes? Right? It may not be perceived as well. Insiders sometimes are taking the negative and turn into a positive, right? Trauma lodges itself in the human body, right? So you say something that's offensive to me that was based on something that I might have experienced a hundred years ago. All of a sudden, my body goes into shock, based upon that.

But inside of the group, we can actually sometimes internally laugh about it. So whether or not-- somebody called that-- if you've been victimized, the privilege you have to make fun of yourself. But those on the outside-- it might feel like a violation. So even if someone-- people may think it shouldn't be that way. It's actually that way. Any other thoughts about that?

JENNIFER: Folks are saying that was a great explanation. And I think it's about taking back power and taking away privilege that's inherent in society.

MARK SANDERS: Yeah. And that's a great response as well. Thank you so very much. A school counselor is meeting with an Asian mother of a 10-year-old son to discuss prevention activities offered by the school. The mother is wearing hospital scrubs as she is on her way to work following a meeting. The counselor states at the beginning of the meeting, oh, are you a nurse? The mother replies no, I'm a surgeon.

The mother looks uncomfortable and is bothered by the question. So let me ask you a question. Let us chat. What do you think the reasons are of the question-- are you a nurse? Why did that bother the mother? Why was she angered by the question-- are you a nurse? What do you think?



JENNIFER: Somebody said because she had to go to more schooling to be a surgeon.

MARK SANDERS: She has all the debt to pay. Yeah. Anyone else? Why did it bother her?

JENNIFER: Assumptions based on her gender. She was much higher on the rank than that. It was an assumption, because she was a female, gender roles subjected to stereotype.

MARK SANDERS: Yeah. And even when we think we know the answer, there can be a lot more there. I know her. So let me tell you the reason it bothered her. It was multifaceted. All right. When she became a surgeon, suddenly her income shot up five times greater than her husband.

And a society that still teaches children often that men should be the breadwinner, her income went up five times greater than her husband. It bothered him so, that when she became a surgeon, he had an affair. Because her income was five times greater. So her becoming a surgeon meant that she had to go have some test for venereal disease. And there was problems in her marriage.

Also, do you believe this? When she became a surgeon, her female friends stopped returning her calls. In 1982, I took a course called Social Work with Women. And my professor, Dr. Margaret Dahl, made this statement. Men often punish the weakest member of the group-- the guy who can't run fast, who can't shoot a basketball, who can't swim, who can't throw a football. Men tend to punish the weakest member of the group.

Women tend to punish the strong. And she says sometimes the loneliest women are women who are climbing. And sometimes they stop hearing, according to my professor, from their female friends. In 1983, my professor said that one day a woman will be a serious contender for the presidency of the United States. And she won't win the female vote. My professor said men often punish the weak. Women often punish the strong.

Now, she wasn't the only woman in medical school. She was the only Asian woman. So the other women in medical school wouldn't eat lunch with her. Not only was she a surgeon at the hospital where she worked, she became the head of her department. It was a department of men. And they all treated her like they were in charge and she wasn't in charge.



So that innocent statement-- are you a nurse-- was perceived as a microaggression. And it triggered some things within. Here's what we're suggesting. Freud was right, that only 7% of what we communicate are the words that come out of our mouth. We communicate through facial expressions, eye contact, the absence of smile to smile, body language.

On our teams and our coalition meetings, it's really important for us to pay attention to how our words are being received by our teammates. The counselor could have simply say, you looked uncomfortable when I made that statement. Right? And then she has the opportunity then, the mother, to elaborate. Yeah, you assumed I was a nurse, but I'm a surgeon. And people are always assuming that about me.

Here's what we've discovered. Dr. Kenneth Hardy says that when we commit a microaggression against a teammate or a coalition member, the last thing we need to do is start explaining ourselves, trying to justify what we said, what we did, why we said what we said. Far more important to listen to how our words were hurtful than to try to explain ourselves.

Addressing microaggressions and cultural boundary violations by engaging in effective dialogue. Here we go. Imagine many of you are aware of Cognitive Behavioral Therapy. An event occurs. Would you draw this triangle? If you have a pen or a piece of paper, I'm going to ask you to draw this triangle.

And we have a thought about the event. The thought leads to a feeling. The feeling leads to a behavior. I can give you an example. I had a client who went into alcohol and drug treatment. He got out, and he called his mother. Said mom, I love you. She hung up. I've to go. Right? His thinking-- she doesn't love me. He felt unloved. He went to a bar to drink.

If you've drawn this triangle between the word "think" and "feel," would you write the word "story," right between the word "think" and "feel" on the left side of the triangle? So if I ever had a conversation with the people who developed Cognitive Behavioral Therapy, I would tell them I believe they left one part out of the model. An event occurs, the person has a thought about the event, and then they tell themselves a story.

It's not the thought that leads to the feeling. It's the story that we tell ourselves. Let's go back to my former client. He gets into alcohol and drug treatment. He gets out. He calls his mother. Son, I have to go. Right? He has a thought about that, but he tells himself a story. Here's the story he told himself. She never loved me. She always loved my brothers and sisters better than she



loved me. She hates me, because of my drug addiction, because of my substance use disorder.

And then he feels unloved. And then he goes out to drink. It wasn't the thought that led to the feeling. It's the story that we tell ourself that leads to the feeling. When we've been insulted in microaggression or micro-invalidation, micro-insult, or boundary violation, we tell ourselves stories.

And there are two types of stories we can tell ourself-- clever stories and helpful stories. A clever story is the story you tell yourself when you've experienced a boundary violation or an insult, which allows you to not take action as a change agent. The story lets you off the hook and justifies you're not taking action.

There are three types of clever stories. The first is what we call a victim story. I am completely innocent. And I am therefore devoid of responsibility. And you are completely guilty. Let me give you an example. Let's say I started work at a new organization.

I'm going to create this story. And I told all of my coworkers my name is Mark. My name is Mark. And I had one coworker who, for six months, would call me Marky. Not Mark. Marky. And then one day in a team meeting, I exploded. Don't call me that. My name is Mark. I feel justified in yelling at him. Because he had been calling me out of my name for six months. Question. You can put your response in chat. Am I completely innocent in that situation? Yes or no?

JENNIFER: So far, people are saying no.

MARK SANDERS: Yeah. Thank you, Jennifer, because I waited six months. I had a lot of opportunity to say, hey, would you call me Mark? By the way, you know Mark Wahlberg? Like myself, he doesn't like being called Marky either. He was a rapper named Marky Mark. He doesn't like that name. My mother would call me, like Mark, Marky, it's time for dinner. Marky. And all my friends would tease me. No, I had many opportunities. Six months to say something.

The second type of clever story that we can tell ourselves is called a villain story. With this story, you turn your coworker into a total villain, assuming the worst intent, allowing you to justify giving him or her the silent treatment, rudeness, or the cold shoulder. Every year, at least once a year for 36 years, my wife and I have vacationed in Lake Geneva, Wisconsin. The most beautiful lake that I've ever seen is in Lake Geneva, Wisconsin.



So the first time, our first-year wedding anniversary, we vacationed on our anniversary in Lake Geneva, Wisconsin. And I went to the lobby of the hotel. And I told the person at the lobby desk that it's our anniversary. I want to take-- is there a nice place-- restaurant where we can have dinner in town? I want to take my wife to dinner on our one-year anniversary. The person on the counter said-- the hotel said, yes, there's a Popeyes right up the street. There's a Popeyes right on the street.

I'm thinking. she's thinking, because I'm African American, that I love fried chicken. My friends, I love fried chicken, but that's not the point. The point was I saw her intent as stereotypic and intentionally harmful. So she said Popeyes was over there. So I tried to stay away from over there.

And by the third day we were there, we stumbled upon the Popeyes. It was not a fried chicken establishment. As a matter of fact, out front of the restaurant is a statue of Popeye the sailor man. You remember the cartoon character. This was a seafood restaurant with no fried chicken on the menu. They call that contempt prior to investigation.

The third type of clever story-- we call these cover stories, because you made it up. With this story, you tell yourself that there's nothing you can do to address the situation, so you avoid it. You say, that person is never going to change. He's too racist, too sexist, too homophobic. So you say nothing. Or you feel like you don't have any power within the organization, so you say nothing. You do nothing.

And then there's what we call a helpful story. You experience a cultural boundary violation, right? The opposite of a clever story, you are more likely to give the other person the benefit of the doubt. You are less likely to assume the worst intent and avoid mind reading. You're more likely to take action as a diversity change agent by engaging in effective dialogue. Let's take a moment and talk about effective dialogue.

So there are seven steps to an effective dialogue to address a microaggression or boundary violation. We often begin these with sincere appreciation, right? I always encourage people, if they feel insulted to not address it immediately, especially if you're filled with anger and rage. Because a good question to ask yourself is, how can I still maintain a relationship with my coworker and bring this to their attention at the same time? Right?

So we wait a moment, take a moment to breathe. Sincere appreciation. Share your facts. This is what happened, this is what was said. Then you share your story. Your story is how you were impacted by the fact. By the way, one



reason we encourage people to share the facts before you share your story is because it's really difficult to argue with facts. Right?

Ask for the other person's point of view after you shared the facts in your story and be open to change your stance once you hear from them. Try not to speak in absolute terms. You are like a lost cause. You're completely racist, sexist, et cetera. And then share what you want and find out what the other person wants.

If you attempt to sit and silent or sit in justified rage, ask yourself, what do I really want for myself? And what do I really want from the other person? And how would I behave if I really wanted these results? People are less likely to become defensive because of what we are saying. They become defensive when they do not feel safe. That is why it's often helpful to start with facts, rather than to create a story. People tend to become less defensive when we sense that we're coming from a caring place. All of these things are important.

So here we go. Shirley and Dave-- they were asked to develop a presentation together for staff. Their plan was that each would deliver half of the presentation. And during the presentation, Dave spoke first and delivered 95% of the material and quickly responded to most of the audience questions

Shirley was angered by this and has not spoken to Dave since the presentation. What are some things you think she might be saying to yourself about Dave? Would you put that response in chat? They were supposed to split the time, and he did most of the talking. What's she saying?

JENNIFER: Somebody said he show boated. He's a presentation hog. He manipulated the conversation. He didn't trust her to deliver her portion. Dave mansplained everything.

MARK SANDERS: I never heard that before. What's that? Say that again.

JENNIFER: Oh, you need to learn that word.

MARK SANDERS: Yes, teach me right now. [INAUDIBLE]

JENNIFER: Mansplained. It's when a man can tend to overexplain to women. It's called mansplaining.



MARK SANDERS: Thank you for that. Anything else? Any other responses?

JENNIFER: She would make a comment on why he did this. He had the power.

MARK SANDERS: Because here we go. Dave has noticed that Shirley has not spoken to him since the presentation. He has decided that he wants to open the lines of communication. Using the seven steps to effective dialogue on the previous page, write a paragraph describing the words that Dave would say to Shirley. I'm not going to ask you to write that. But here's what I want us to do. Jennifer, would you be willing to play the role of Shirley? And I'm going to play the role of Dave. And I'm going to apologize for you for doing most of the presentation.

JENNIFER: Sure.

MARK SANDERS: Thank you for that. I'm going to use these first four steps. OK, here we go. So how are you doing, Jennifer?

JENNIFER: I'm OK.

MARK SANDERS: OK. And I noticed that we usually take some time to talk in the morning before we go to work and when we first get to work. And I noticed that you've been in a hurry lately. And usually, once a month, sometimes even once a week, we have lunch together in the cafeteria. And you haven't sat at the table in a while. So I'm just checking in to see what's happening from your perspective.

JENNIFER: Yeah, I just haven't really felt like eating together lately.

MARK SANDERS: OK. Is there anything that I said or anything that I did?

JENNIFER: Am I supposed to be direct?

MARK SANDERS: Yes. We're playing this out.

JENNIFER: OK, OK. Yeah, I just didn't really like how you didn't respect me during the presentation and didn't allow me to speak. You talked the whole time.



MARK SANDERS: And thank you so very much for sharing that. And I went home. And I told my wife. I said Jennifer hasn't talked to me in a while. And she said the Jennifer, that you brag on? I said, yeah, Jennifer that I brag on all the time. She hasn't talked to me in a while. And said, well, when was the last time you all communicated? I said, we did a presentation about a month ago. My wife looked at me before I finished the sentence. She said, you did most of the talking, right? I said, yeah, that happened.

Jennifer, you and I started work around the same time, went to orientation together. And one thing I've always shared with you is that you know some stuff about this work that I didn't know. And you know stuff that I don't know. And I'm so sorry that my behavior-- that you're feeling disrespected. Because I really respect you. And I really value you as a coworker. So I'm so sorry.

JENNIFER: Well, thank you. I appreciate you acknowledging that.

MARK SANDERS: Yeah. And are there some things that I can do to make amends for that?

JENNIFER: I just would hope that the next time we have a presentation together that you make space for me to be able to talk.

MARK SANDERS: I'm glad you said that. And thank you for saying that and thank you for being willing to do another presentation for me. I want to make sure it works for both of us. So you know the organization-- they offered us to do another presentation. And I'm going to take a risk. Would you be willing to try it again?

JENNIFER: Yes, I'd really like that.

MARK SANDERS: OK. And what would make it work for you?

JENNIFER: Perhaps we can go over the presentation beforehand. And we can divvy up who is talking when and so that we know. We have a way of separating it or scheduling it out.

MARK SANDERS: OK. And let me ask you. Because I've thought about it as well. And would you be willing to go first? Because I went first and just was talking and talking. Would you be willing to go first?



JENNIFER: Sure, I'd like that.

MARK SANDERS: OK, you can go. And then towards the end, we left time for question and answer. And I responded to all those questions. I'm so sorry. And any thoughts as to how we can do it different?

JENNIFER: Perhaps we can go back and forth. You take one question, I take the next question and go back and forth.

MARK SANDERS: OK. So we have a plan?

JENNIFER: We do.

MARK SANDERS: OK, thank you for being my coworker always. And I always consider you to be my friend. All right. Would you all join in giving Jennifer a round of applause for playing that role with me? Thank you so very much.

JENNIFER: Thank you.

MARK SANDERS: Thank you. Shirley could have also initiated a conversation. Someone watching could have initiated a conversation. So let's go back to our discussion on inclusive organizations. There are three characteristics of an inclusive organization.

In an inclusive organization, hiring and promotions are based on skills, talent, and ability. Here's my question. Let us chat. What can hiring and promotions be based upon, besides skills, talent, and ability? What else can this be based upon, besides skills and talent?

JENNIFER: Contribution, popularity, similar gender, dedication, potential with coaching, mentoring, getting along with each other.

MARK SANDERS: Yeah, it can also be based upon things like nepotism, or how much you talk, or how little you talk. In an inclusive organization, there is no glass ceiling. Of course, a glass ceiling is an invisible barrier that says that you can only go so far if you're in a certain group.



Let me ask you a question. If there was an organization and 25% of the staff members were Black, 25% white, 25% Asian, 25% Latino/Hispanic, would that be an inclusive organization? You have 25% from four different groups. Yes or no? Inclusive or not inclusive?

JENNIFER: I have a no, no, maybe, no.

MARK SANDERS: I pretty much agree with the people who are saying not necessarily or no. Because you're going to have 25% of four different groups. But the question is, where are they within the organization? Are they able to move up and down the organizational ladder, based upon skills, talent, and ability and not their gender or the color of their skin? Right? Not necessarily.

Know that I know that some of you are working in communities that if you tried to wait for that community to have a population 25% African American, 25% white, 25% Hispanic, 25% Asian, it might take 200 years to get those numbers. As a matter of fact, I know no community that's 25% of four different groups.

So inclusivity is not based purely on numbers. It's based upon-- regardless of the numbers, can people move up and down the ladder, based on skills, talent, and ability? And differences are highly valued as the Harvard study indicated. Homogeneous groups make quick decisions. Diverse groups make better decisions. It takes longer.

So what else is needed besides training? Many organizations, many coalitions approach this by doing DEI training-- Diversity, Equity, and Inclusion training, right? People sometimes ask me. Mark, you do these trainings for 25 years on Diversity, Equity, Inclusion. Does it matter? I never answer right away. I always pause. Sometimes I take a sip of water before I answer the question. Call that the dramatic parts.

If all an organization does to address Diversity, Equity, Inclusion is training, it doesn't matter much. As a matter of fact, if you do too much training and nothing changes, people will start getting angry at the trainer and the training. These initiatives matter. These inclusion initiatives matter if you do other things along with training.

Our strategy is to assure that a diverse workforce is hired, strategies to assure that a diverse workforce is retained. We do these exit interviews. Do people always tell the truth in exit interviews while they're leaving the organization?



They don't always tell the truth, right? But they'll go into the community and tell the community the truth.

Fairness and employee discipline. As a matter of fact, I was doing some consultation at a psychiatric hospital. They couldn't pass [? JCo ?] accreditation, because the place wasn't clean. Housekeeping was not cleaning the place well. Turns out, when I interviewed the housekeeping staff, they felt like they were being disciplined more than everyone else at the hospital for violating the same rules. And they were the only ones at the hospital that had to punch a clock to go to lunch.

So I went to administration and said, why don't you take them off the clock like everyone else? Right? Then we looked at discipline records and found that they really, truly disciplined more than everyone else. Right? They didn't feel a sense of appreciation or connection there.

What else is needed besides training? Another type of training-- to make sure that supervisors are effective in managing a diverse workforce, strategies to ensure that promotions are based on skills, talent, and ability, commitment, and time. So how long does it take for an organization to move from being monocultural where one culture is valued to inclusive? The research says 10 to 15 years.

But it's not just because they do one big thing. It's because they do a lot of little things, like celebrate different cultural holidays and potlucks where you taste cuisine across cultures. A big thing to do is establish what's called an inclusion committee. We're going to spend a moment talking about inclusion committees.

And what an inclusion committee is, is a group that has been sanctioned by the organization to move its inclusion initiative forward. And it starts with two people. And it's really important if you were to establish an inclusion committee at your organization to get support from leadership, to make sure that they're committed to this work as well.

As a matter of fact, when I've done this type of committee work and we've rolled it out in entire organizations, I always work with the CEO or executive director to give a brief presentation on their commitment to Diversity, Equity, Inclusion and why it's important for that organization. Send invitations to members of the entire organization to join the committee, establish leadership within the committee, perhaps the chair of the committee. Create safety. Here's a space where those personal agreements come in handy.



When I form committees, we read the personal agreement that we began with in this presentation at the start of each coalition meeting, reminding the members, no one has the perfect knowledge about Diversity, Equity, Inclusion. We give each other permission to speak the truth, to share what's on our mind.

You can also talk about how, as a committee or coalition as a team, how you will deal with microaggressions and cultural boundary violations, which can occur in meetings. The Diversity, Equity, Inclusion committee does its own work around Diversity, Equity, Inclusion issues.

As the committee becomes more comfortable doing their own work, this will help them lead the organization DEI initiative more effectively. As Gandhi said, "Be the change you want to see in the world." So I work with some coalitions that they start getting comfortable with the topic of Inclusion, Diversity, and Equity by bringing articles that each member reads.

And they have discussions about these articles and about the subject and meetings, showing videos, and discussing the videos, movies that include things about Diversity, Equity, Inclusion, and then discussing those movies, those things, and meetings, inviting speakers in, and then having discussions. Implicit bias training. Implicit biases are hidden biases. And part of what's helpful is for us to be able to turn our implicit biases into explicit biases that we can clearly see.

DEI group discussions. Here's an example. Sometimes when we began DEI work had open discussions about our own experiences while growing up. What's it like to be a member of your cultural group? What are you most proud of? When you were growing up, how did members of your group, [INAUDIBLE] of your other members that did not reside in the community? Admiration, fear, hate, et cetera.

Where and how did you learn your biases, assumptions, and stereotypes? Throughout your life, have you experienced power or lack of power? In relation to various identities, what's the gift, skill, or talent you bring to the committee? This subject is not easy to talk about. So by having these discussions, the committee gets practiced in their smaller group, which increases comfort when they bring these discussions to the larger group.

Established committee goals, mission, and vision-- have fun in meetings, establish subcommittees, and select leaders for the subcommittees. Here's



some examples of subcommittees-- recruitment and retention and hiring committees, promotion committees. The clinical model. Does it reflect the needs of a diverse client base? DEI education inclusion events, mentoring and leadership, et cetera.

You also want to evaluate how the committee-- how the work is going and take every opportunity possible to celebrate. So let me share this with you. And then I'm going to pass this to my coworker Kris. So this Diversity, Equity, Inclusion work-- it's not just about exploring differences, but it's also about looking at similarities.

So sometime, the last exercise I do is one that's called Connections, right? And I'd pair participants into twos. They're encouraged to look around the room and spot the person on first glance they think they have the least in common with, and then connect with them, and explore the connections, the commonalities.

One time a man looked across the room. He was from Iowa and spotted a man from Puerto Rico. They looked across the room. And they thought on first glance, they had nothing in common with each other, except they both grew up on farms. One grew up on a farm in Iowa. And the other one grew up on a farm in Puerto Rico.

And they would pray for the right amount of rain when they were boys growing up. Because they noted that their parents were nicer if they had a decent crop. And they also have the same retirement dream. One wanted to retire on a farm in Puerto Rico. The other wanted to retire on a farm in Iowa.

One time I did this maximum security prison. There were Crips, Bloods, and members of the Aryan Nation. And if you could imagine, a Crip, and a member of the Aryan Nation, and Latino gang members pairing up, exploring things like family background, where you grew up, what you value most, the kind of books you read. Well, they found out they had a lot in common. Right? It's always the case.

One time I was asked to do this exercise in a jail in Chicago where the corrections officers were being physically abusive towards the incarcerated. I paired them in two, an officer and an inmate doing this exercise. And they found commonalities. Two officers said, I'll be honest with you. The biggest difference in me and this guy right here-- we grew up in the same neighborhood. He got caught, and I didn't. And they found that it's much harder to clobber someone when you find that you have some commonalities.



So it's not so much about differences only. It's about similarities as well. So here's the story. How many of you have ever seen the movie *The Color Purple*? Well, they could have used your services in that movie. There was domestic violence, childhood sexual abuse, heavy drinking. They could have used some prevention services in that movie.

In the middle of the movie, a singer showed up from Memphis named Shug Avery. Shug Avery was the daughter of a Memphis preacher. Towards the end of the movie, she was going back to Memphis to sing. They didn't know if she was planning to bring half of the family with her.

So in true Southern tradition, before they hit the road, her husband tipped his hat. And he said to those remaining in the dining room, you're the salt of the Earth. Who has never heard that phrase, the salt of the Earth? I went on the internet, looked up the phrase. Found out that phrase-- the salt of the Earth-- it's been with us for a long time.

It's in the Bible. I learned that in ancient Rome, people were not paid in dollars and cents. They were paid in salt. You've probably heard the expression-- he's not worth his weight in salt. I learned that in America, before we had refrigeration, salt was used to preserve food.

So salt was considered precious and sacred, which is exactly how I see you, individuals who dedicated your life to helping others. You truly are the salt of the Earth. Thank you so very much for your commitment. I'm going to turn the webinar over to my colleague, Kris Gabrielsen. And enjoy the rest of your day.

KRIS GABRIELSEN: Thank you so much, Mark, for yet another thoroughly engaging and informative training. I just so appreciate all that you put into this training and just found it very, very informative. So thank you so much. I have a few slides to wrap this up, a few important notes that I wanted to share with you all.

One is I encourage you to stay current on what the Prevention Technical Training at Technical Assistance Center provides here at the Great Lakes Region. So please do join our Facebook page. You can click Follow and Like. And that way, the information will pop up on your news feed. So please go there. And somebody is going to put in the chat a link to our page if it's not there already.



A few upcoming webinars I encourage you to register for if you haven't already. One is I am going to be training Building Protective Factors Using the Social Development Strategy on May 24. And then we have a series that is the Substance Misuse Prevention, what we're calling the Nexus Series. So what's the nexus between Substance Misuse Prevention, and Suicide Prevention, Problem Gambling Prevention, and Mental Health Promotion?

When you sign up for the Nexus Series, it does sign you up for all three. You can just attend one, two, or all three. Certificates will be given separately for each one. So you can just attend some of them if you aren't able to attend all. As was mentioned at the beginning, we do have our GPRA survey at the end. Here, once it's closed out, you will be pulled over into the GPRA page.

If you could please, please, please complete that survey, it's just three questions. That's really important for us to be able to send to our funding agency as well as it's great information for us. Once you complete the GPRA survey and click Submit, it's going to pull you over into a second survey that provides more feedback. It's the opportunity for you to give us the additional feedback and more of the qualitative information that we don't get from the GPRA survey.

So if you're willing to add in some additional thoughts in that survey, that's incredibly helpful for us. So thank you so much for being here, for participating. Again, thank you, Mark, as well as thank you, Jen and Rebecca, who have been on the back end, been fantastic. And I hope you all have a wonderful day. Bye-bye.