Evaluation and Analyses of Cultural Diversity Training With Environmental Educators

Alma R. Galván & Lisa LaRocque

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Alma R. Galván and Lisa LaRocque, *Intercambios, Las Cruces, New Mexico, USA*

The Environmental Education and Training Partnership Cultural Diversity Workshops were based on theoretical models and designed to increase individuals' awareness, knowledge, and intentions toward increasing culturally sensitivity. This study reports on the evaluation results from 191 participants. Their responses indicate significant changes in individuals' levels of awareness and understanding. However, the strategies used for enhancing participants' levels of understanding do not translate to the organizational level where change is needed to make environmental education relevant and effective when interacting with others holding different worldviews. The authors describe potential barriers and strategies for organizational change.

In entering the 21st century, Americans became increasingly attentive to the ramifications of shifting demographics. Concurrently, environmental educators observed that their own field's professionals and their constituents remained unchanged. Concerns about losing audience share, relevance, funding, and, ultimately, effectiveness brought issues of diversity to the forefront in the environmental education field. In 2003, the North American Association for Environmental Education surveyed state affiliates and found that most affiliate organizations had one or zero board members of color and an equally small representation of diverse members. Because of these demographic issues and other concerns, the affiliates' top recommendations included some form of diversity training as a means to achieve diversity (Calvijo & Chandler, 2003).

In response to this need, the Environmental Education and Training Partnership contracted with consultants, Intercambios, to create and deliver workshops designed to support environmental education professionals in developing the awareness, knowledge, intentions, and behaviors needed to make their organizations, programs, and activities more culturally sensitive and thereby more inclusive.

Working on this challenge from 2003 to 2007, the Environmental Education and Training Partnership and Intercambios developed, implemented, and evaluated 1-day cultural diversity workshops. These workshops reached more than 540 participants in national, regional, and local environmental education forums in 28 states, drawing from a wide mix of environmental education institutions and organizations (Fig. 1).

Address correspondence to **Lisa LaRocque**, Intercambios, 9838 Hardrock Road, Las Cruces, NM 88001, USA. E-mail: intercambios.lisa@gmail.com
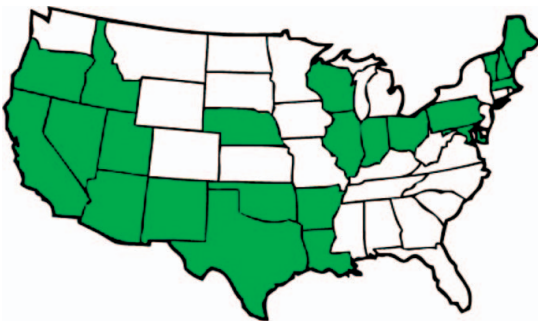
Fig. 1. Locations of cultural diversity workshops.

Fig. 2. Continuum of intercultural sensitivity (M. J. Bennett, 1986).

This report discusses the trends from the evaluation results of 12 workshops with 191 participants conducted between 2004 and 2007. By 2004, the approaches used for both the pre-workshop preparations and the workshop itself were increasingly consistent; and the data collection instrument, finalized. The evaluation examines participants' awareness, knowledge, intentions, and behaviors when interacting with others holding different worldviews. After examining the results both quantitatively and qualitatively, we suggest critical next steps. We begin with a brief description of the intercultural sensitivity model and workshop design to set the context for the presentation of evaluation results.

INTERCULTURAL SENSITIVITY MODEL

Those of us who have grown up and worked in a more or less homogeneous group have become so acculturated to that group that our values, behaviors, and customs become automatic or second nature. We respond using an automatic pilot in any social situation. For example, we might espouse the idea that "Everyone must recycle."

When operating in a heterogeneous setting, not everyone has the same values, behaviors, or customs. Encountering differences can cause visceral reactions and rationaliza-
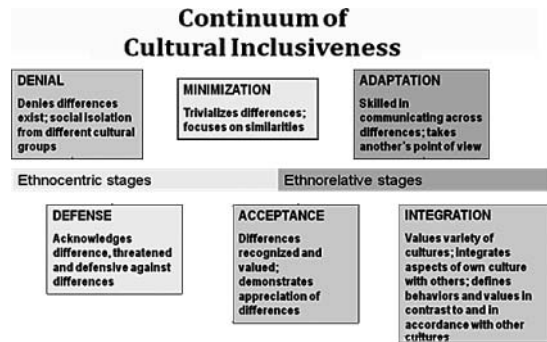
tions ranging from withdrawal to anger to trivialization to acceptance and beyond. One common defensive response when encountering people with different worldviews might be the following: "People who don't recycle don't care about the environment."

Acquiring the dispositions and skills to act inclusively is rarely intuitive, especially for those who have lived in homogeneous environments and operate off of an automatic pilot (Bennett, 1986).

Our assumption in offering these workshops was that in learning to be successful in a heterogeneous world, one must develop dispositions and skills to empathize and adapt to individuals and groups holding different values and customs. In essence, one must develop a repertoire of appropriate temperaments and abilities effective in navigating a heterogeneous world.

According to Milton J. Bennett's (1986) developmental model, the *continuum of intercultural sensitivity* (see Fig. 2), an individual moves from *ethnocentrism* to *ethnorelativism.* An individual who is ethnocentric uses his or her own set of standards and customs to judge all people, often unconsciously; an individual who is ethnorelative is comfortable with many standards and customs and can be effective interpersonally by adapting his or her behavior and judgment. As described by Bennett (1986), "Earlier stages of the continuum define the parochial *denial* of differences, the evaluative *defense* against differences, and the

universalist position of *minimization* of difference. Later stages define the *acceptance* of difference, *adaptation* to difference, and the *integration* of difference into one's world view" (p. 179).

Bennett (1986) goes on to explain that one's frame of reference and subsequent reactions are different depending on his or her stage. An individual's position in the continuum is his or her departure point in a training workshop or in real life. For example, if an environmental educator is in the *defensive* stage, the individual may criticize certain groups for their large social activities in natural areas (e.g., nature preserves, national parks), dictating that values of solitude are superior to communal gatherings. In the *minimization* stage, individuals bury differences. For instance, people who view water conservation as an important universal truth will ignore how socioeconomic factors influence one's ability to access and use water. In the *acceptance* stage, cultural differences are acknowledged, but important issues such as power, colonialization, racism, and other forms of oppression are not examined.

Bennett (1986) offered strategies for moving individuals along the continuum of intercultural sensitivity and preparing them for the next stage by using conceptual and emotional dissonance. Individuals in the *defense* stage need to recognize what cultures have in common and what is "good" in all cultures. For example, everyone enjoys the outdoors. Those in *minimization* must learn how behavior can be interpreted differently—for example, solitude may be interpreted as antisocial or exclusive. The shift out of minimization is the most difficult transition because it implies a major change from a reliance on absolute principles to an acknowledgment of conditional principles. In *acceptance*, the importance is placed not only on acknowledging differences but also on recognizing the appropriateness and value of these differences. For example, wealthy individuals seemingly have unlimited access to water and have the resources to control their water consumption; individuals in poverty may face obstacles ranging from limited finances for plumbing repairs to having inadequate access to clean water. Once an individual is in *acceptance*, he or she has the basic skills and dispositions to engage in ethnorelative practices with the realization that he or she needs to avoid returning to ethnocentric practices.

THE WORKSHOP DESIGN

The goals of the workshops were to examine individual and organizational practices for the following purposes:

- to raise awareness about tendencies toward ethnocentric practices
- to increase understanding regarding the multidimensional layers of diversity
- to stimulate individual and collaborative reflection on one's practices
- to develop strategies for using more ethnorelative practices

PREWORKSHOP PREPARATIONS

The Environmental Education and Training Partnership announced the availability of workshops through various environmental education list serves. Individuals who were interested in hosting a workshop contacted the Environmental Education and Training Partnership and Intercambios. Preparations for each workshop began with an hour-long conference call with the Environmental Education and Training Partnership and Intercambios staff and 2–5 planners from the host organization. This planning team discussed the goals for the workshop, determined how they fit with the host organization's interests, and reviewed the previous experiences of potential participants.

Before the conference call, we provided planners with an informal preassessment tool

Table 1
Preassessment tool used in conference calls

- organizational structure (e.g., mechanisms for input from diverse members and various communities)
- types and quality of collaborative arrangements
- the organization's work to better the environment, health and well being of *all* communities (i.e., to focus their work beyond the organization's own interests)
- the degree to which their educational programs included diversity content and mechanisms to ensure quality as determined by diverse members and communities

to help them systematically reflect on previous experiences and strategies they had used when working with diverse individuals and groups (see Table 1).

Planners most often identified diversity training as a tool in professional development. We rarely found that planners or the environmental educators with whom they worked had previous cultural sensitivity training, even informally. In nearly every call, the educators reported the following:

- that they had few, if any, on-the-ground activities involving diverse members of the community
- that the professionals they worked with and associated with were culturally homogeneous
- that their encounters with youth demonstrated that the world was becoming increasingly diverse

The lack of training and relatively few experiences with those outside their own cultural groups are indicative of ethnocentric stages.

WORKSHOP CONTENTS

In each workshop, we facilitated processes to enable participants to check assumptions, analyze perspectives, and examine historical and systemic values that shape the way we feel and behave. Each workshop included the following:

- discussion analyzing intercultural models from Bennett (1986), Gardenswartz and Rowe (1994), and Langer (1989)

- participants' analysis of an intercultural experience using a case from Madfes's (2004) *What's Fair Got to Do With It?*
- intercultural simulation
- customized group skill-building and reflection activities

In presenting Bennett's *Continuum,* we discussed the tradeoffs as one shifts toward intercultural ways of thinking and acting. In presenting Gardenswartz and Rowe's (1994) dimensions and layers of diversity (Fig. 3), the facilitators emphasized individuals' and organizations' changing internal, external, and organizational dimensions, and the concept that a person's identity is multidimensional and can be defined from different vantage points with varying social meanings attached. Ellen J. Langer's (1989) seminal piece, *Mindfulness,*
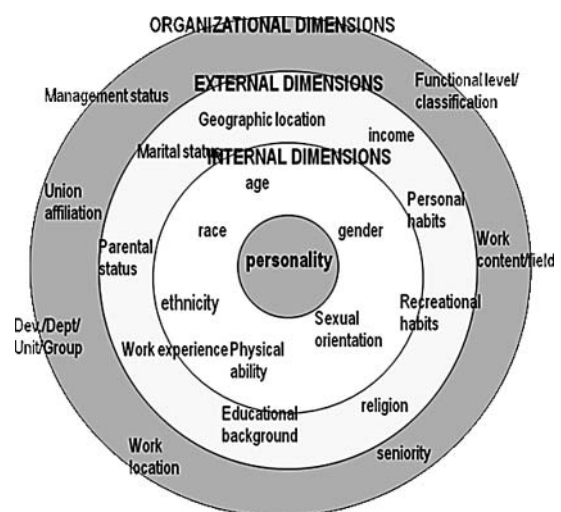

Fig. 3. The four layers of diversity (L. Gardenswartz & A. Rowe, 1994).

provides practical rules for turning off one's automatic pilot. These rules emphasized (1) creating new categories outside of one's habitual cultural patterns, (2) recognizing that several perspectives can be right and have value, and (3) focusing on the process over the outcome.

The facilitators selected a case for each workshop from *What's Fair Got to Do With It?* (Madfes, 2004). This publication was created by the Environmental Education and Training Partnership and WestEd for environmental educators to provide firsthand accounts of dilemmas faced by educators when working with cultural groups different from their own. The questions posed by the case confront relationships, strategies, equity, workshops, program administration, and support. The use of a case, which included reading in a small- and large-group discussion, was an especially powerful technique for sharing and examining different points of view.

The intercultural simulation, *Brief Encounters* (Peace Corps World Wise Schools, n.d.), placed diametrically opposed cultures together through role-playing to enable participants to recognize and experience ethnocentric behaviors. Participants became aware of how peer pressure kept behaviors consistent within a group and how that group considered the "other" group's behaviors as "negative." When tasked with the responsibility of testing different behaviors in order to get to know the other culture (i.e., adopting ethnorelative practices) as opposed to pushing one's own biases, tensions dissipated, and appreciation for others increased.

EVALUATION DESIGN AND RESULTS

Intercambios designed the evaluation to determine the extent to which participants' views of individual and organizational awareness, knowledge, intentions, and behaviors shifted from ethnocentric to ethnorelative perspectives as a result of the workshop.

We developed nine statements for the evaluation on the basis of concepts and skills that we intended to address. The evaluators used these to create one general ethnocentric statement and framed the remaining eight statements to describe an individual or organizational ethnorelative perspective. All nine statements are listed in Table 2.

We chose the retrospective pretest method because of participants' limited exposure to cultural sensitivity concepts before the workshop. Studies show that this method is especially effective for use in workshops such as ours focusing on "participants' reactions, participants' learning, organizational support and change required, and use of new knowledge and skills" (Lamb & Tschillard, 2005, p. 4).

In this approach, the pre- and posttest are administered simultaneously at the end of the workshop, allowing participants to assess themselves using the results of their new learning. Participants retrospectively rated the frequency with which the nine statements reflected their perspectives before and after the workshop with a 5-point Likert-type scale ranging from 1 (*rarely*) to 5 (*almost always*).

Quantitative Analysis

We report quantitative and qualitative data from 191 individuals who participated in 12 workshops conducted between mid 2004 and mid 2007 and summarize the results of several different analyses.

First, we analyzed quantitative data using principle component factor analysis with varimax rotation on all nine statements. We conducted this analysis after we determined that the workshop data could be combined across all 3 years because tests of statistical difference found only a few minor significant differences across the 3 years. The factor analysis suggested a maximum of three potential factors, as shown in Table 2.

Table 2
Factor analysis results for individuals' perspectives toward ethnorelative practices

Statement number	Description	Standardized factor loadings		
		1	2	3
4	I try to recognize the multidimensional nature of individuals to avoid simplistic assumptions.	.792		
7	I try to acknowledge different viewpoints, suspend judgment and avoid the tendency to label unfamiliar ideas, and see new information and insights as another valued perspective.	.850		
8	I actively seek out new information to test my assumptions and minimize the chance of misunderstandings.	.719		
9	When I interact with someone that has a different perspective than mine, I feel that both of our perspectives are valid.	.666		
2	When planning and implementing programs, our organization takes into account changing demographics in our community and modifies the approaches we use to better meet the needs of the audience.		.756	
3	I feel that my workplace is structured by and for the historically homogeneous group.		−.621[1]	
6	My organization considers the relevance of our environmental education programs by examining the customs, values, language, perceptions, socio-economic level, and accessibility of our facility to the different target population's we want to serve.		.792	
1	I recognize that there are cultural differences, but still feel that human beings are essentially the same and/or should conform to a standard acceptable behavior.			.703
5	Our organization includes culturally diverse members in our work teams, but there is an imbalance in cultural perspectives when it comes to making final program & funding decisions.			.545
	Cronbach's alpha reliabilities	.78	.63	.09

[1] In light of this negative value, this measure was reverse scored to obtain the factor's reliability and for subsequent analyses.

The first factor, *individuals' personal perceptions*, consisted of four measures (Statements 4, 7, 8, and 9) that focused on participants' perspectives of themselves. The second factor, *individuals' organizational perceptions*, consisted of three measures (Statements 2, 3, and 6) that focused on participants' perspectives of their organizations. Cronbach's alpha reliabilities for these two factors were very good, particularly considering the limited number of respective measures. The third factor's reliability, however, was very low, suggesting that the remaining two measures (Statements 1 and 5) were not sufficiently correlated and that they therefore should be examined independently.

Table 3 summarizes the retrospective pre- and postworkshop means for the two factors and for the two remaining measures as well as significant difference test results. With the exception of Statement 5, respondents indicated

Table 3
Comparison of individuals' responses to intercultural sensitivity statements as perceived by participants before and after the workshops

Factor or measure	Mean (before)	Mean (after)	Difference	Wilcoxon Test	Paired t-test
Individual's personal perception factor	3.77	4.14	+0.37	NA	$p < .001$
Individual's organizational perception factor	2.72	3.13	+0.41	NA	$p < .001$
Intercultural sensitivity measure (Statement 1)	2.84	2.43	−0.41	$p < .001$	$p < .001$
Organizational perception measure (Statement 5)	3.00	2.8	−0.2	$p = .047$	$p = .044$

that their perceptions shifted toward more ethnorelative perspectives.

Statement 1, the only ethnocentric statement, expresses a common attitude of individuals in the minimization stage. Levels of affirmation of this statement served as a benchmark for the evaluators regarding the pre- and postdispositions of the participants. The organizational perception measure (Statement 5) describes the most ethnorelatively challenging position of all organizational statements. Responses to Statement 5 did not demonstrate the level of pre–post change that the other statements did.

Qualitative Analysis

In this section, we present and discuss responses to the nine statements from a qualitative perspective. Figures 4 and 5 present changes in participants' retrospective pre–post responses for each of the statements in graphic form. The graphs were created by subtracting the after workshop percentage from the before workshop percentage for each of the five possible response options in the Likert-type scale. The data for all 3 years were combined. Values above the horizontal zero line represent an increase in responses for a specific response option. Conversely, values below the horizontal zero line represent a decrease for a specific response option.

Figure 4 shows that participants' responses *rarely* and *seldom* (1 and 2, respectively) to this
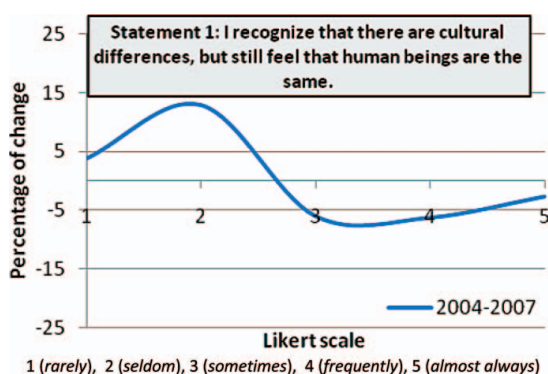

Fig. 4. Change in pre–post values for Statement 1.

ethnocentric statement increased, whereas the responses *sometimes, frequently,* and *almost always* decreased slightly. A culturally sensitive individual would recognize that standards of behavior are defined as part of one's cultural norms and vary from culture to culture. So, culturally sensitive individuals should *seldom* or *rarely* find this statement aligned with their beliefs. Dismissing differences minimizes the potentially unique characteristics of an individual by relying on one's own cultural norms for appropriateness, shows ethnocentric attitudes, specifically in the minimization stage, and would be demonstrated by agreeing with the statement *frequently* or *almost always* (4 or 5, respectively). In other words, participants reported having less ethnocentric perspectives at the end of the workshop. As stated earlier, a shift out of minimization (the stage represented by this statement) is the most difficult transition because it implies a major change from a reliance on absolute principles to an acknowledgment of conditional principles. The adoption of an ethnorelative perspective after a 1-day intervention is surprising, and may be short-lived. A shift out of minimization requires continual testing and reflection before conditional principles can be fully embraced.

Using the graph for Statement 9 (an ethnorelative statement) in Figure 5 as another example, the dip below the horizontal line at Position 3 indicates that there was a decrease in the percentage of *sometimes* responses after the workshop. The rise on the graph above the horizontal line in Positions 4 and 5 illustrate that there were increases in *frequently* and *almost always* responses after the workshop. A shift to the right indicates participants' self-reported movement toward a more ethnorelative disposition.

Indications of Participants' Cultural Sensitivity

The goal of the workshop was to move participants along the continuum of intercultural sensitivity. The activities and discussions provoked
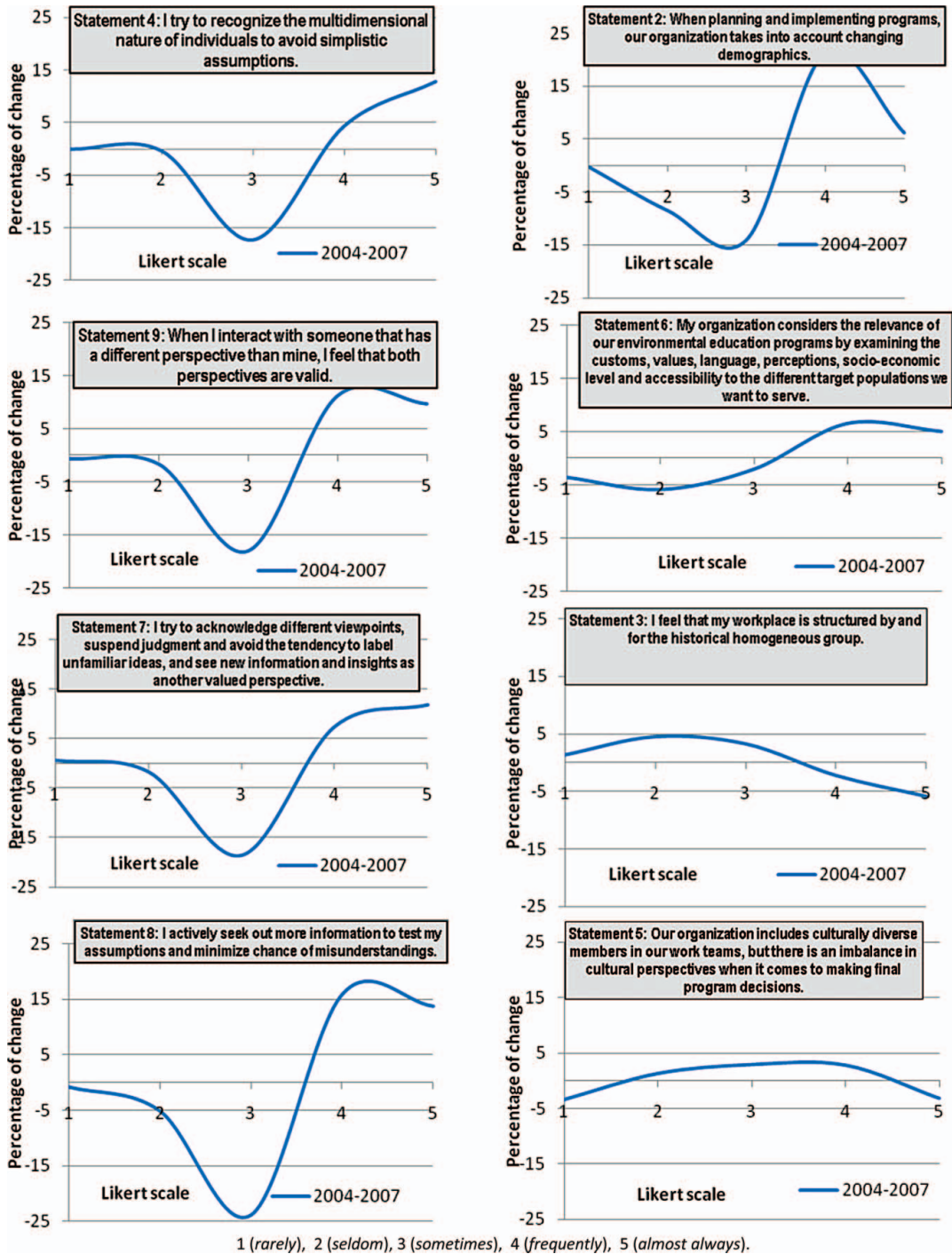
1 (*rarely*), 2 (*seldom*), 3 (*sometimes*), 4 (*frequently*), 5 (*almost always*).

Fig. 5.   Individual's personal perception statements. Individual's organizational perception statements.

reflections of participants' awareness, knowledge, intentions, and behaviors when interacting with different cultural groups. Our underlying assumption was that as one becomes more ethnorelative the individual is better equipped to interact with unfamiliar cultural groups. The awareness of one's own individual and organizational assumptions and values juxtaposed with the understanding and respect for others' value, beliefs, and expectations are prerequisites for ethnorelative practices. This level of understanding is fundamental to adapting practices that are aligned with others' expectations and preferences. Our strategy was to enhance participants' level of understanding in these areas as a means for making environmental education more relevant and effective for cultural groups different from their own.

Anecdotally, the modification of the Golden Rule—treating others as I would want to be treated—to the "platinum rule"—treating others as they would want to be treated, was a favorite new take-home lesson for participants. With this new rule, instead of relying on absolute principles dictated by one's own cultural values, the cultural values of others play an important interactional role.

According to the changes in Statement 1 found in Figure 4, participants reported coming in with ethnocentric attitudes, but they indicated a shift to the left toward ethnorelative attitudes as a result of the workshop. We did not collect follow-up data on these individuals after they returned to their work settings, so we do not know whether this movement—that is, the reported pre–post changes—persisted and led to an internalized change in perception and a long-term behavior change. The data do indicate that this workshop's intended outcome—of increasing awareness and providing practice to strengthen participants' commitment to interculturally sensitive practices—was achieved.

Individual's Personal Perceptions

As indicated earlier, four statements described ways that individuals might act in ethnorelative

fashions. These statements are listed in the left column of Figure 5 and are presented in a sequence from less to more ethnorelative behavior and thus from less to more challenging; that is, starting with acknowledging the multidimensional nature of individuals (Statement 4); and proceeding to recognizing that different perspectives are valid (Statement 9); valuing other perspectives (Statement 7); and actively seeking out more information (Statement 8).

As illustrated by the left-hand graphics in Figure 5, there was a positive shift for all four statements in the number of participants reporting more ethnorelative perspectives as a result of the workshop. These results show that participants expressed intentions to implement four personal changes toward the way they think about and interact with dissimilar cultural groups. Note that as the intentions statements moved from acknowledging that differences existed, to the more challenging action of seeking out more information, the pattern remained consistent and large with increases in the frequency of post responses of *frequently* (4) and *almost always* (5). This demonstrates that the workshop helped participants identify with and report at least their intention to work with ethnically/culturally diverse people in a more ethnorelative or culturally sensitive way.

Participants' answers to open-ended questions about "what they learned" and "still needed" revealed their awareness and level of confidence, respectively, in working with others with different worldviews. Table 4, the categories into which the "what they learned"

Table 4
Examples of participant responses to the "What you learned" question, by category

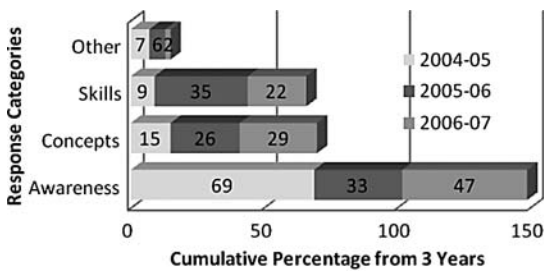| Category	Sample response
Awareness	"To think more about where people are coming from in their own life experiences."
Concepts	"I never thought about different levels of expectations even in a group project."
Skills	"How to ask questions that lead to the solutions."
Other	"What are indicators for success?"

Fig. 6. New learning, as reported by workshop participants.

responses were placed, and Figure 6, the number of responses in each category, show that participants' responses indicated that they increased their awareness of cultural sensitivity and gained concepts and skills from their workshop experiences. Table 5 and Figure 7 show that they reported they need practice, immersion in new experiences, and the acquisition of additional conceptual skills to become more culturally sensitive.

Individual's Organizational Perceptions

The retrospective evaluation contained four statements on participants' views about their organizations, as shown in the right-hand column of Figure 5. Similar to those focused on the individual, the statements are presented in

Table 5
Examples of participant responses to the "What you still need" question, by category

Category	Sample response
Practice	"I need to put into practice what I have learned."
Concepts	"More knowledge about the community my organization serves."
Immersion	"I feel that I need more real life interactions and experiences."
Awareness	"More information and background on different cultures."
Language	"Concrete actions that best deal with non-English speakers."
Don't know	"I'm not sure. I'm not perfect, but I don't know."
Other	"Patience."

a sequence from less to more ethnorelative or challenging—starting with the perception that the organization takes changing demographics into account (Statement 2); and proceeding to examining others' customs, values, language, perceptions, and socioeconomic levels (Statement 6); acknowledges that the workplace is structured by and for the historically homogeneous group (Statement 3); and recognizes the organization's imbalance in cultural perspectives when making final decisions (Statement 5).

The right-hand graphs in Figure 5 illustrating individual's organizational perceptions show a positive shift in Statements 2 and 6 as a result of the workshop, demonstrating participants' recognition of two ways in which their organizations can become more ethnorelative when working with others having different worldviews. As the statements become more challenging the pre–post change in responses becomes less pronounced and the pattern shifts or becomes less consistent. This pattern may indicate the level of perceived control an individual feels he or she can have (i.e., an inability to promote or implement more ethnorelative practices in his organization).

It is not surprising to find a significant positive shift in the responses for Statement 2. After this workshop, the importance of accounting for demographic changes becomes even more evident for participants. The initial concerns that brought these people to the workshop—that is, concerns that programs do need to be adapted for groups holding different worldviews than their own—have been reaffirmed. Similarly, Statement 6 recognizes the unique qualities of each cultural group, reinforcing the concepts brought out in Gardenswartz and Rowe's "layers of diversity" (Fig. 3).

When looking within the organization and how it has been historically shaped as in Statement 3, participants seem to have difficulty understanding the implications of the message. Environmental education organizations are so homogeneous that there is a dampened ability to critically question one's ethnorelative
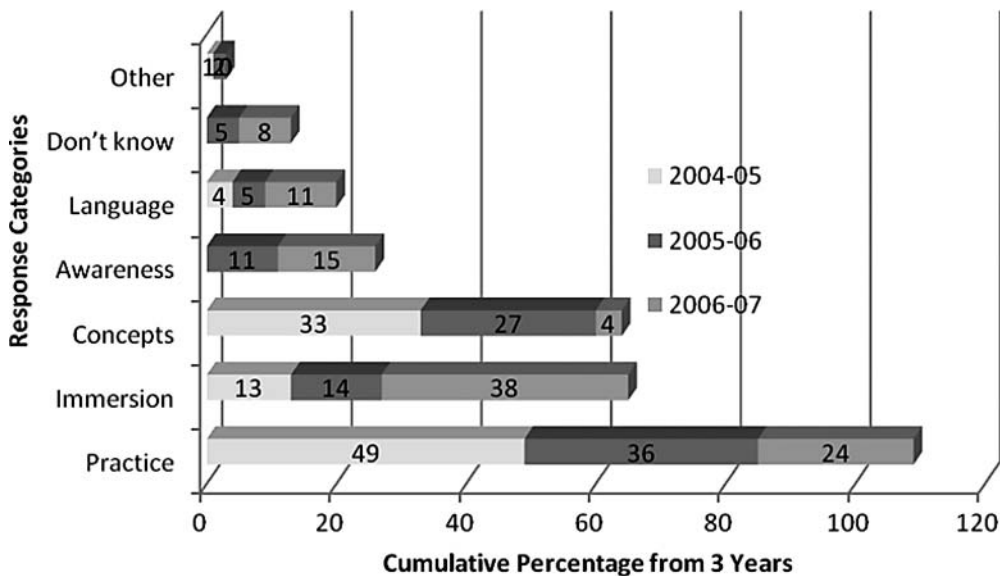
Fig. 7. Additional learning needed, as reported by workshop participants.

practices (e.g., standard operating procedures) in an atmosphere of "group think." When presented with a pragmatic example of these concepts in Statement 5, participants do not provide a consistent response pattern. Questioning power, decision making, and equal representation are issues that only more ethnorelative individuals and organizations are ready to address. Therefore, it is not surprising that this measure was not found to be reliable and was treated as a separate measure in the statistical analysis.

Participants' answers to open-ended questions about what changes were needed to make the environmental education field more culturally sensitive or inclusive provided insight into potential organizational strategies that participants might use in their own work settings. Participants' responses fell into seven categories, as shown in Table 6.

Figure 8 shows that participants strongly suggest that the field needs to increase training, diversify staff members and boards, and work collaboratively with diverse community

Table 6
Examples of participant responses to the "What changes are needed to make EE more culturally relevant?" question, by category

| Category	Sample Response
Training	"Flexibility of materials and diversity training of all educators."
Diverse staff	"More culturally diverse workers, school programs, and scholarships in the EE field."
Diverse partners	"Developing trusting relationships, needs assessment, consulting with populations that you wish to work with."
Community groups	"Relate EE concepts to cultural context of the community, state agenda."
Broaden EE definition	"Expand definition of EE to learn about all environments especially ones that people are living in."
Assessment	"Start by evaluating, assessing myself first. Begin EE programs with a needs assessment to figure out where everyone is."
Don't know	"I'm not sure. I'm not perfect, but I don't know."

EE = environmental education.
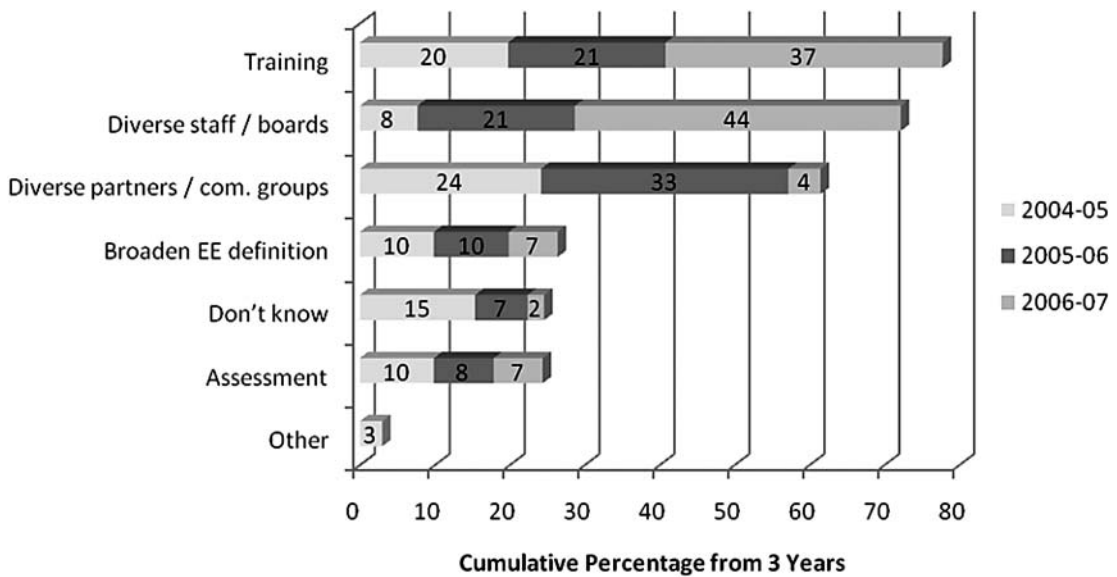
Fig. 8. Changes needed to make environmental education more culturally relevant.

partners. With increased confidence and competence, participants desire cultural diversity within their professional field.

CONCLUSION

Our aim in conducting diversity workshops was to stimulate discussion and encourage action toward ethnorelative practices. Our underlying assumption was that as one becomes more ethnorelative the individual is better equipped to interact with cultural groups different than their own. The workshop was successful in raising individual's awareness, solidifying concepts, and introducing skills for becoming more culturally sensitive. However, even with the success of these workshops, we recognize that our strategy to enhance participants' level of understanding does not translate to the organizational level. There, changes are still needed in order to make environmental education relevant and effective in interacting with others holding different worldviews.

IMPLICATIONS FOR NEXT STEPS

Many participants came into the workshop with ethnocentric perspectives, suggesting their novice position as intercultural learners, and reported that the models, activities, and discussion led them to a new level of awareness. However, acquiring the basic skills and dispositions to engage in ethnorelative behaviors can only become internalized with continued practice and reflection.

Participants' perceptions about culture are often focused on readily identifiable characteristics such as gender, age, or race, whereas organizational cultural factors may remain elusive and even be perceived as out of an individual's control. Because their environmental education organizations are so homogeneous, educators' abilities to critically examine the cultural sensitivity of programs and activities may be dampened. Ethnocentric beliefs compounded by the acceptance of an organization's status quo diminish the opportunities for reflections about the efficacy of

Table 7
Best practices that promote inclusiveness from The Denver Foundation (K. Pease, 2005)

1. The chief executive officer is committed to an organization's inclusiveness practices.
2. Leaders take a long-term, holistic approach to inclusiveness and integrate it into all of the work of the organization.
3. The organization recognizes that people of color bring with them a variety of assets that will be valuable in achieving the organization's mission.
4. An inclusive staff is developed by a concerted effort to recruit and retain staff members of color.
5. Programs are developed with an awareness of people from different cultural backgrounds.

adapting professional practices to a changing world.

We have shown that an intervention such as this workshop can be successful in raising awareness and introducing skills at the individual level. However, the real change must come when individuals practice ongoing reflection and implementation of long-term actions with the commitment and support of the organizations in which they work and within the field as a whole.

Environmental education organizations need to adopt practices that promote inclusiveness (see Table 7). In addition, further work is needed in order to provide models for organizations ready to take on this challenge with special attention to mentoring chief executive officers, diversifying staff and partners, and confronting the standard ways of operating.

Inclusiveness is not just a skill; it is a paradigmatic shift in the way of doing business. It is more than good intentions; it is action. Attending a diversity workshop as part of professional development is only a small step. Organizational commitment is needed in order to implement these important values to the point that they permeate every decision and consequent action.

ACKNOWLEDGEMENTS

Intercambios continues to work on inclusiveness issues with environmental education organizations. Read more about EETAP Inclusiveness Initiative, evaluation and lessons learned at the following link: http://www.eetap.org/pages/dynamic/web.page.php?page_id=132&topology_id=1&eod=1

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