

## Companion Workbook to D&I Module 2

This document along with the D&I Training Primer are not intended to be used as stand-alone resources. It is important that they be used in conjunction with facilitated sessions to provide appropriate and important context, examples and uses.



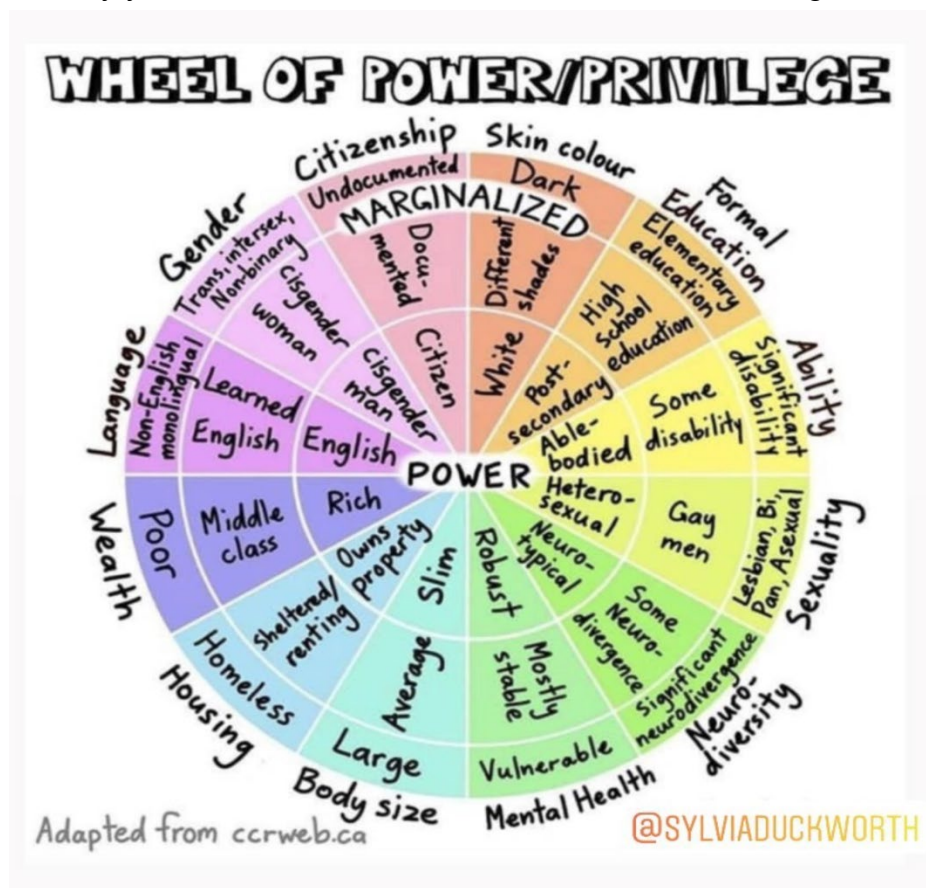
### Learning Objectives

- Describe how identity plays a role in how members engage with GGC and the wider society
- Understand the formation, harms, and impacts of biases and assumptions
- Apply a critical thinking lens to situations that arise within their role at GGC
- Utilize bias mitigation tools to strengthen your Guiding practice

### Identity

- Individual or group characteristics that determine how a person is perceived by others and by the self.
- The ways in which we select and divide ourselves into societal groups.
- The different dimensions of identity, such as race, education, religion, gender, ability, age, sexuality, etc.

Consult the activity you did before this session on Power and Privilege in the Primer for D&I Modules.



Looking at the Wheel of Power/Privilege consider your identity.

a) What would you say are your identities? How do you describe your identity?  
Consider both attributes on the wheel, and others that might not be on the wheel.

b) What is your identity in relation to the wider society?

c) What aspects of your identity have changed due to your role?

d) What aspect(s) of your identity is different from the identities of girls in your unit?



**Stereotype:** a widely held but fixed and oversimplified image or idea of a particular type of person or thing

*Example:*

**Assumptions:** things we accept as true without proof

*Example:*

**Bias:** a pre-judgement in favour of or against one thing, person, or group of people compared with another, usually in a way that is considered to be unfair.

*Example:*

### **Bias Mitigation**

*When we recognize that each of us has personal biases, we are better able to acknowledge them, ask critical questions, and challenge assumptions. Bias mitigation strategies can be categorized in 3 ways:*

1. *Self Awareness*
2. *Environmental Awareness*
3. *Social Awareness*

### **Let's Practice Scenario:**

*A parent approaches you at the beginning of your unit meeting and says that her child felt very happy to be included in determining how you open and close meetings.*

*The girls decided to start the meeting by telling each other "how they are feeling and something exciting they did since the last meeting" rather than continuing the opening you have always done.*

### **Self-Reflection:**

- What are your thoughts and feelings about changing how you have always done things in your unit meetings?
  
- What stereotypes, biases and/or assumptions might be influencing your thoughts about this?



### Collective Reflection

- How might other people view the tradition some people use at the opening of a unit meeting?
  
- How might continuing this tradition impact racialized and/or marginalized members and potential members?

### Learning and Consciousness Raising

- How can you learn more about the inclusion and equity issues impacting our program and Guiding traditions?
  
- How might the girls in your unit and their communities help everyone in your unit learn about inclusion?

To learn more about identities, bias mitigation strategies and how to apply what you have learned to common Guiding situations **check out pages 13-24 of [Guiding is For Everyone](#).**



## 10 Commitments for Building an Inclusive Guiding Movement

1. **I will inform myself in order to know what I do not know.** I recognize that I'm least likely to recognize the inequities that afford me my own privilege. I will practice recognizing the conditions that privilege me, particularly if those same conditions marginalize others.
2. **I will prioritize people first, process second, and product last.** I will not compromise peoples' feelings of safety in order to produce a good product or outcome.
3. **I will not reduce diversity and inclusion to cultural celebrations or activities.** I will reject celebrations of diversity that reduce culture to a few isolated aspects such as food, clothing, song, dance, or crafts. Although these things can be a part of engaging with culture, they do not in of themselves make Guiding inclusive.
4. **I will engage in difficult or uncomfortable conversations to further the work of inclusion.** I will not shy away from difficult, discomforting, or unsettling conversations, because I trust these conversations will move our Guiding community in the right direction when practiced with compassion for everyone involved.
5. **I will work to change the structures and systems that affect marginalized communities, not marginalized communities themselves.** I will refuse to identify the source of social problems as existing within marginalized communities and individuals. Instead, my responsibility is to address structural and systemic inequities as that is the source of social problems. I know that differences of how Guiding is experienced as a result of marginalization has nothing to do with an individual's mindset, culture, or grit.
6. **I will situate a person's Guiding experience inside the larger sociopolitical context.** I will work to understand the bigger context of societal inequity. Even if I do not have the power to end systemic oppression, I recognize that oppression has real impacts on a person's experience in Guiding. I commit to understanding those impacts.
7. **I will resist simple solutions to complex problems.** I am committed to doing what is right when it comes to building an inclusive Guiding community, even if what is right is not easy and simple.
8. **I will take ownership over my impact.** I recognize that my good intentions do not excuse behaviors that further marginalize or oppress people around me. I will work to be aware of the impact of my actions, and when necessary, listen, reflect, apologize, and do better.
9. **I will stand beside or behind marginalized communities, not in front of them.** I have a lot to learn from the identities and experiences of the people I want to serve and will strive to build inclusive spaces alongside and in solidarity with them.
10. **I will work for equity at the expense of equality.** I recognize that equity is not about valuing every perspective. I will not promote perspectives I know to be harmful or oppressive for the sake of 'equality.'

