

RLI Graduate Course:

***Diversity: The Key
To Saving Rotary?***

STUDENT GUIDE



**The Rotary
Leadership Institute**

RLI Graduate Course.

Diversity: The Key to Saving Rotary?

Time: approx 2:30



A cutting edge examination of the concept of "diversity", it's societal genesis, and its application to the Rotary organization and Rotary clubs. Is it the key to "saving" Rotary?

Goals:

1. Develop an understanding of the concept of “diversity” in our society.
2. Explore how the concept of “diversity” applies to Rotary.
3. Develop and discuss a “diversity goal” applicable to Rotary and its potential impact on the organization.

Session Topics:

- Introduction
- Goals
- *What is Diversity?* Exercises & Discussion
- Is Diversity is an important value in Rotary?
- *Perspectives on Diversity* Readings
- *Developing a Diversity Goal* Exercise
- Organizational implementation & impact of “Diversity” on Rotary.

Session

- Introduction – Basic ideas... feel free to modify with your experiences
 - From beginning, concepts of diversity and Rotary intertwined
 - 1905. Different occupations, faiths, social strata, immigrant
 - Paul Harris personal stand on tolerance, upbringing
 - Rotary organization developed: classification, internationality, diverse cultures, not immune to obvious omissions of women and minorities in US
 - Duarte case. Landmark 1987 decision admitted women to Rotary
 - Slow assimilation of minorities from the 1960s forward
 - What does “diversity” mean to an organization professing diversity principles, embracing difference cultures, but slow to recognize change in its own society and culture?
- Goals
- Roadmap
- Icebreaker
- What is Diversity?
 - Defn:
 - What is Diversity?
 - **Handout A.**

- What types of diversity is Rotary concerned with?

- **Handout B.**
 - Are there any types we have missed?
 - What types are most important for Rotary?
- Is there a difference between Diversity Training v. Intercultural Training (fb284)

- Is Diversity is an important value in Rotary?
 - It's easy to say that Diversity is an important value for Rotary, but why is it?
 - Does “politically correctness” play a role here? In which values or responses?
 - Has Rotary been “forced” to adopt a Diversity value? In which values or responses?

 - Does this Diversity value strengthen our Rotary organization? Our Rotary clubs?
 - What are some key themes?

- Moral Imperative
 - Materials:
 - Handout C-1. American Theories of Diversity
 - Handout C-2. Paul Harris on Diversity & Tolerance
 - US History: competing theories of:
 - Assimilation
 - Amalgamation (Melting Pot)
 - Pluralism (Integration): the coexistence in one society or organization of groups that differ along cultural dimensions while maintaining distinct ethnic & cultural identities and practices.
 - Includes: Multiculturalism: recognizing and valuing the range of cultural or other group based differences among people, and seeing these differences as providing essential contributions to society and therefore striving to eliminate invidious and ethnocentric comparisons, as well as finding ways to foster positive expression of the differences.
 - Acknowledging & addressing “isms” to level the playing field consistent with US values of liberty, equality & justice.
 - Doing the right thing for a “better society”
 - Doing the right thing to allow “better human beings”
 - Vision of “ideal” organization, making diversity a bedrock value

- Four Way Test
- Legal & Social Pressures
 - Materials:
 - Handout D-1. Legal & Social Pressures on Diversity
 - Handout D-2. Women in Rotary Timeline
 - Handout D-3. Des Moines Rotary Club 2009
 - Handout D-4. Knoxville Rotary Club 2009
 - Handout D-5. Belfast Rotary Club 1912
 - Handout D-6. Rotary v. Duarte Rotary Club opinion
 - Handout D-7. Denver Rotary Club 2009
 - Civil rights struggles, case law & legislation 1950s-60s: EEO, AA, ADA, Sexual harassment
 - Legal deals with specific, targeted groups in limited manner
 - Demographics & wider consciousness of rights, constituent groups with broader impact, linked to organization's best interests; Internal or External
 - Inclusion: The leadership should look like the constituents: eliminating barriers to opportunity based on group differences and supporting every individual to reach his/her full potential without requiring cultural assimilation; issue: balance between group and individual inclusion; reactive; creates us vs them, less successful
 - Complying with the law, avoiding liability, averting conflict, avoiding politics, making sure members know what is legal and what is not;

- Less about organizational change, but later this may occur anyway
- Success is avoiding problems and placating internal/ external constituencies
- Organizational Success
 - Materials:
 - Handout E-1. Business Success & Competitiveness
 - Handout E-2. Rotary – Cultural Diversity
 - Most widely discussed motivation- competitiveness
 - In global world, organizations doing nothing will lose ground
 - Sales tool
 - Benefits
 - employee retention, skills, performance & development
 - marketplace; better equipped to work with others, expand range of opportunities
 - community; better climate, quality of life, public image
 - performance; productivity, capacity to deal with change, creativity
 - Inclusion means: the business uses all productive capacity and potential to the full extent.
 - Disagreement strengthens solutions & adaptations
 - Broader range of talents equals higher likelihood of success

- Vision & Goals: Diversity & Inclusion became a strategic lever for organizational viability and effectiveness; the goal is to make the business the best it can be
 - Most likely to lead to a strategic approach to diversity training
- Usually a combination of several motivations
- What is the Diversity Goal? (if time permits)

○ Materials:

▪ Handout:

- Handout F-1. Guiding Principles. The Object of Rotary, The Four Way Test, Rotary Membership Rules, Classifications, R.I. Strategic Plan
- Handout F-2. RI Strategic Plan
- Handout F-3. Diversity Assessment
- Handout F-4. Models of Diversity Training
- Handout F-5. RI Statement on Diversity

- What should we be trying to do: possible Objectives/ Targets: provide knowledge & information, increase awareness and understanding, change behavior, develop skills, change organizational culture, change organizational system, change community/ society
- What Diversity orientation should we take? (Jackson & Hardiman)

- Social Diversity: focuses on culture and on the ways people vary as individuals, assuming it is necessary to move forward and not hold on to the past; create understanding among individuals
 - Social Justice: continuing need to work against discrimination and work against systemic oppression
- What Diversity orientation should we take? (Palmer)
 - The Golden Rule
 - Right the Wrongs
 - Value All Differences
- Who/what are we trying to affect: possible levels of Change: individual, interpersonal, group, intergroup, organizational, community/ societal
- Positioning within an organization: Personal Growth, training, cultural change, strategic intervention
- Rotary's official Goals
- How is Rotary trying to Effect Diversity?
 - Type of Learning: didactic or experiential; individual or group
 - Duration: episodic v systemic
 - Trainer Roles: teaching, facilitating, modeling & consulting
 - Effectiveness Features:
 - Top management support
 - Integrated in company strategic plan
 - Mandatory and comprehensive

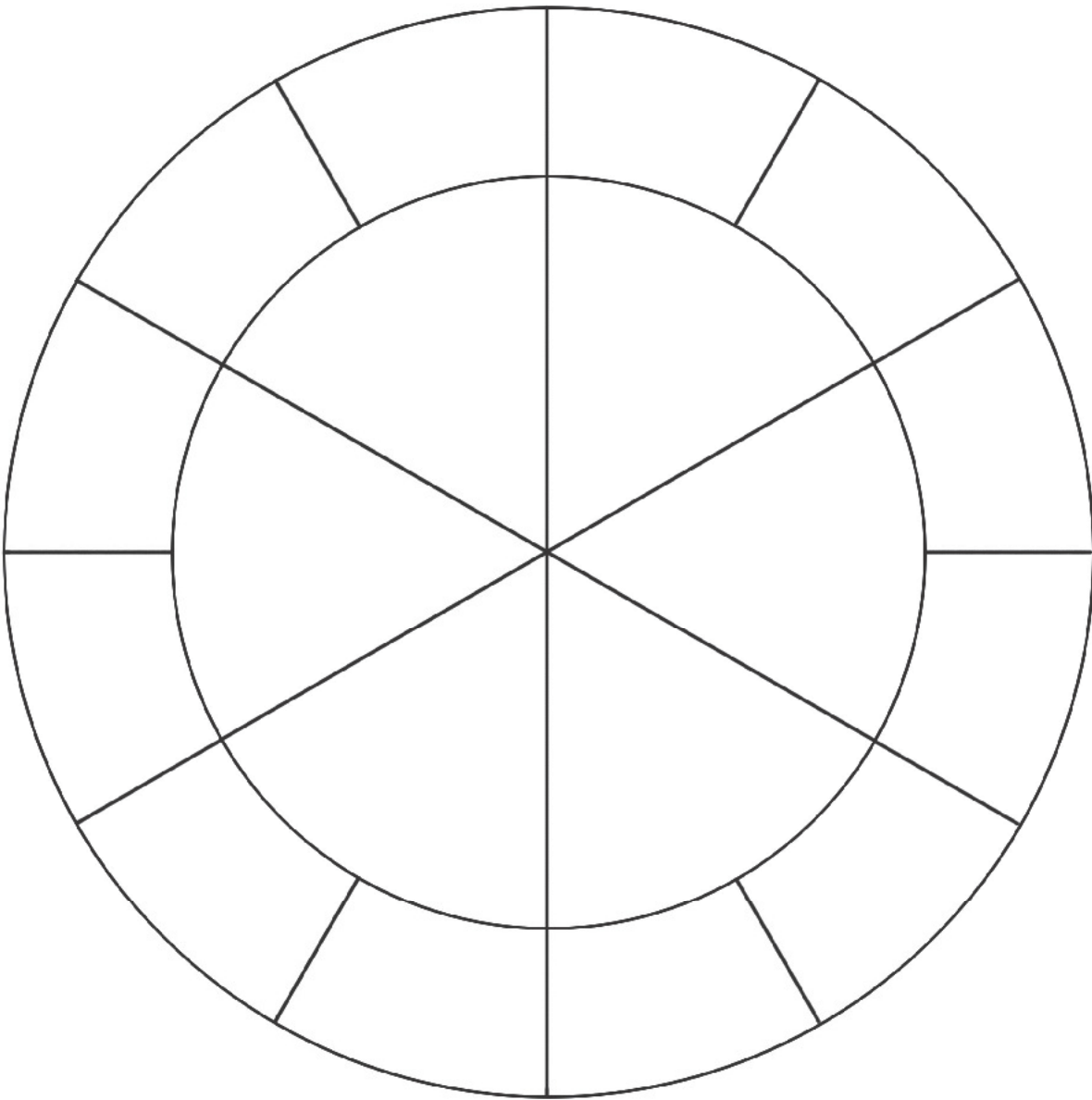
- All participants respected by trainers
 - They are carefully evaluated
 - They hold managers accountable once training is over
- Recap and Summarize: We have...

Goals: (please add what your groups specific findings were)

1. Develop an understanding of the concept of “diversity” in our society.
2. Explore how the concept of “diversity” applies to Rotary.
3. Develop and discuss a “diversity goal” applicable to Rotary and its potential impact on the organization.

the condition of being diverse : VARIETY; <i>especially</i> : the inclusion of diverse people (as people of different races or cultures) in a group or organization<programs intended to promote diversity in schools>	noticeable heterogeneity; "a diversity of possibilities"; "the range and variety of his work is amazing"
the quality of being diverse or different; difference or variety	the condition or result of being changeable
the 2009 series of Britain's Got Talent is the third and current series of the show. It began airing on ITV on 11 April, and is due to end on 30 May 2009.	is the biodiversity within a particular area, community or ecosystem, and is usually expressed as the Species richness of the area. This can be measured by counting the number of taxa (distinct groups of organisms) within the ecosystem
a concept used in civil procedure to refer to the situation in which a U.S. (federal) district court has subject matter jurisdiction to hear a civil case because the parties are "diverse" in citizenship	generally refers to a theory of racial, cultural and ethnic diversity that applies to the demographic make-up of a specific place, usually at the scale of an organization such as a school, business, neighborhood, city or nation.

in the political arena, the term is used to describe political entities (neighborhoods, cities, nations, student bodies)	many and different; "tourist offices of divers nationalities"; "a person of diverse talents"
(born <i>Kenny Jenkins</i> in Chicago, Illinois) is an American rapper. An underground hip-hop artist, his style is clear with a large vocabulary and frequent use of similes and poetic imagery. His tracks, even his battle raps, are more delicate and less confrontational in tone than many rappers'.	The "unrelatedness" of a set of, for example, building blocks or members of a combinatorial library, as measured by their properties such as atom connectivity, physical properties, computational measurements, or bioactivity.
Different; unlike; dissimilar; distinct; separate; In different directions; diversely	The number of species in a given habitat



Relevant

Not Relevant

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

- _____
- _____
- _____
- _____
- _____
- _____

The Moral Imperative

The history of the United States is often cast in terms of the struggle for justice and equality and against oppression. This legacy has had a strong impact on the motivation for diversity initiatives and on how they are framed. Debates over how best and most fairly to deal with differences in society have long been a feature of civic discourse in the United States (e.g., see Ferdman, 1990, in press; Frederickson & Knobel, 1982; Glazer, 1988; Kitano, 1991; Taylor, 1992). This pattern continues during the 1990s, and diversity training is very much in the middle of the debate (e.g., see Macdonald, 1993; Mobley & Payne, 1992; Silverstein, 1995; Swisher, 1995).

Fundamental disagreements persist in the United States whether it is best to strive for assimilation, amalgamation (the melting pot), or pluralism. The notion of multiculturalism is a relatively recent entrant into this debate and is also the source of much contention. Diversity training and other diversity initiatives grounded in the moral imperative typically adopt the orientation that pluralism and multiculturalism are the best options for all individuals, groups, and society in that these choices are likely to lead to the most positive outcomes.

Multiculturalism means recognizing and valuing the range of cultural and other group-based differences among people (see, e.g., Katz, 1989). It also entails seeing these differences as providing essential contributions to society and therefore striving to eliminate invidious and ethnocentric comparisons, as well as finding ways to foster positive expression of the differences. Berry (1993) and Cox and Finley-Nickelson (1991) describe pluralism or integration as involving the coexistence in one society or organization of groups that differ along cultural dimensions while maintaining distinct ethnic and cultural identities and practices.

A related perspective stemming from the moral imperative emphasizes the importance of acknowledging and working to address the long history of racism, sexism, and conflictual intergroup relations in the United States. Because certain groups have been and continue to be the targets of widespread, pervasive, and institutionalized discrimination, its impact is still very much a part of the American fabric. Proponents of the moral imperative argue that it is incumbent on the beneficiaries of this historical pattern of oppression, discrimination, and bias to begin to truly "level the playing field" in a way more consistent with the values of liberty, equality, and justice. Leveling the playing field involves, in part, heightening awareness of the inequities and recognizing, for example, how the experiences of people of color and White women have differed from those of White men.

Thus, the desire to contribute to the development of a better society by "doing the right thing" can be an important motivation for diversity training. As many businesses recognize the important role they occupy in society, they acknowledge responsibilities toward their members and toward the larger communities in which they operate, including the obligation to increase opportunities for all people and to help their stakeholders—whether employees, potential employees, customers, or residents of the community—live a better life.

Addressing diversity constructively can be one aspect of this. Cox (1993), for example, points out that "it is certainly prudent to include, among many goals of organizations, social responsibility objectives such as promoting fairness and improving economic opportunities for underachieving members of society" (p. 12). Most organizations that engage in diversity initiatives, however, do not explicitly frame these in the context of the moral argument. This is not usually a primary or overt reason for U.S. organizations implementing diversity training programs (e.g., see Morrison, Ruderman, & Hughes-James, 1993; Wheeler, 1994). Nevertheless, the moral perspective (with the associated struggle against oppression) is very much a part of the language and background of diversity in organizations (e.g., see Cross, Katz, Miller, & Seashore, 1994) and thus offers a useful lens for understanding diversity training and other diversity initiatives.

Inclusion. When President Clinton first took office in 1993, he pledged that his government would "look like America." What he meant is that every citizen should believe that she or he was adequately represented in the government; this can happen to the extent that the demographic diversity of the country is reflected among public officials at all levels. Justice and fairness, the reasoning goes, demand that artificial obstacles based on the legacy of prejudice and discrimination be removed, such that all individuals have equitable chances to succeed. Group identities and cultural differences should not be the basis for invidious distinctions or hurdles. Instead, people should be proud of them and find ways to use them for the benefit of all. These values are reflected in Maya Angelou's (1993) poem "On the Pulse of Morning," written for and recited at President Clinton's inauguration.

Viewed from the perspective of the moral imperative, inclusion implies not only eliminating barriers to opportunity based on group differences but also supporting every individual to reach her or his full potential (e.g., see Jamison, 1984; Taylor, 1992) without requiring cultural assimilation. Not only does every person have the right to become her or his best possible self, but to the extent that society encourages this, all will benefit. Thus, in this approach, inclusion is seen as providing benefits to individuals, groups, organizations, and society as a whole. The dilemma here, then, becomes how best to accomplish inclusion of both individuals and groups (e.g., Ferdman, 1995). Terry (1994) describes the challenge this way:

The problem of the "one and the many" ... now frames the problems of everyday life. How much unity, how much diversity is the right mix to build a creative and long-term viable future in neighborhoods, communities, the nation, and the globe? The temptations and pressures to err in either direction are enormous. Yet the challenge confronts us: Build a unified society without uniformity. (p. 113)

Even among those who agree that inclusion "without uniformity" is a worthy goal, there is disagreement on the best way to get there. Because of this disparity, the moral imperative can take on a variety of forms when applied through organizational diversity initiatives, depending on the orientation-social justice or individual differences- that is adopted (see the discussion below regarding alternative orientations to diversity training).

Vision and Goals. The moral imperative and its variations are associated with particular visions of the "ideal" organization that are, in turn related to the goals set for diversity initiatives and the criteria used to assess their effectiveness. Although proponents of the moral arguments for diversity initiatives often disagree as to whether or not the focus should be on reducing systemic oppression or on accepting and valuing the full range of human variation, they agree that the ultimate emphasis must be on both individual and social change. Organizational efforts are seen as but one piece of this broader agenda. Cobbs (1994) frames it this way: "In our organizations, we must fight to make valuing diversity a bedrock value and not something that is optional or somehow outside the parameters of how business is conducted" (p.27).

At the individual level, successful diversity initiatives should result in greater personal fulfillment and growth and in more inter-personal effectiveness. At the societal level, successful diversity initiatives should promote more social integration and participation and result in more open communities and workplaces where prejudice, discrimination, and systemic oppression are eliminated as barriers to individual and group advancement. Cobbs (1994) connects these as follows: "Diversity will help us get in touch with our humanity. When I can celebrate differences with others, I don't have to oppress or be oppressed" (p. 28). From the moral perspective, the ultimate goal is essentially "better human beings" (J. H. Katz, personal communication, May 1995).

Paul Harris on Diversity & Tolerance

Tolerance

If you read Paul Harris's second book (Paul Harris, *This Rotarian Age*), you may find the introductory pages confusing and apparently unrelated to Rotary. He talks at length about intolerance and the curious phenomenon that the most intolerant were often victims of intolerance themselves. It is only later that Harris makes it clear that the history of intolerance created the condition for the development of an organization that was dedicated to understanding and tolerance of other cultures, faiths, and nationalities.

"... it is the writer's purpose to relate the story of the rise of Rotary, and in order that the spirit of the movement may be better understood, he has drawn attention to antecedent circumstances which he thinks, in a measure responsible, for the state of mind in America which made the birth of Rotary possible during the early part of the twentieth century."

(Paul Harris, *This Rotarian Age*, page 17)

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Embracing Equality

There is no formal statement of equality in Rotary philosophy, but as Paul Harris points out, it seems to be a natural consequence of the basic principles of fellowship and service. No one had to make it a rule; it just happened when people of goodwill and diverse backgrounds come together in the spirit of friendship.

"The postulate that all men had been created free and equal had so natural a part in the thinking of the first of Rotarians that it was accepted without discussion. Protestant, Catholic, and Jew; American, German, Swede, Irishman and whatnot, mingled together in happy accord. They had embarked upon a glorious adventure."

(Paul Harris, *This Rotarian Age*, page 57)

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An Embarrassing Oversight

These newsletter nuggets largely are devoted to celebrating the wisdom and humanity of Paul Harris and the other men who created the movement that we call Rotary. At a time when, even in the melting pot of America, there was extensive cultural segregation, early Rotarians embraced the concept of breaking down those barriers. Paul Harris explained the rationale for this deliberate diversity in Rotary clubs.

Paul Harris on Diversity & Tolerance

“Clubs with memberships based upon racial and religious qualifications there were in plenty. To begin with, there were clubs composed entirely of those of Protestant ancestry, to which neither Jews nor Catholics need apply. Jews and Catholics, also gregarious in nature, had clubs of their own. The Turnverein societies supplied the needs of the Germans, and innumerable other racial groups formed in all parts of the city. In business, sports, and to a great extent in the schools, the melting-pot was working; but in social life it fell short.”

(Paul Harris, *This Rotarian Age*, page 58)

Rotary brought people of diverse backgrounds together, and in doing so, it fostered better cultural understanding. In this way, Rotary was well ahead of its time. However, it did overlook a major cultural group: women. If today, men and women are thought of as coming from different planets (Mars and Venus), in 1905, they might as well have been from different universes. We have come a long way, and women are now a welcome part of Rotary.

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The Cost of Cultural Ignorance

Paul Harris believed in the simple principle that it is much easier to hate people you don't know than people you do know. Bringing people together promotes fellowship and understanding, which in turn promotes efforts to peacefully resolve differences. It may not be a perfect recipe for peace, but it is a great start.

“In the clashes between ignorance and intelligence, ignorance is generally the aggressor. To attempt to superimpose its views through the exercise of force, is seldom the part of intelligence; it is frequently the part of ignorance. The less one knows, the more he thinks he knows, and the more willing he is to employ any and all measures to enforce his views upon others. The stocks, and the many other means of inflicting physical and mental anguish were the devices of ignorance. The story of the aggressions of ignorance against intelligence can never be told.”

“The way to put an end to these indefensible practices is to promote intercourse between members of different sects and citizens of different nations.”

(Paul Harris, *This Rotarian Age*, page 60)

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Paul Harris on Diversity & Tolerance

Segregation

The goal of Rotary from its inception was to bring people of diverse backgrounds together in the spirit of friendship. Paul Harris believed that this was the first step in understanding.

“Segregation never brought anyone anything except trouble. If there is discord in a community, be it religious or racial, the most certain way of fomenting it is by saying, You remain on your side of the deadline and we will remain on ours. Ours is an Anglo-Saxon community, and we want to keep it just that. We will continue to live on the east side of the tracks, you on the west. There you may build as many churches as you please and have things all your own way, so you leave us alone.”
(Paul Harris, *This Rotarian Age*, page 60)

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Celebrating Diversity

Although Paul Harris believed that it would be wise to avoid potentially divisive topics at Rotary meetings, such as politics, he did not believe that Rotarians should be homogeneous in their makeup. In fact, he believed that clubs should represent and embrace the diversity of their communities.

It is not the purpose of Rotary to make social, religious, or racial composites of its members. To attempt to do so would be to attempt a disservice rather than a service. To attempt to erase social, religious and racial differences would be an attempt to deprive civilization of one of its most promising methods of progress. Under existing conditions, each social, religious, and racial group constitutes a proving ground on which to test its theories, with the result that civilization is enriched and thought raised to higher levels.

(Paul Harris, *This Rotarian Age*, page 87)

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The Joy of Diversity

One of the great talents of Paul Harris was the ability to recognize and appreciate what others often overlooked. For Harris, diversity was not a problem to overcome, but rather was a source of delight.

Paul Harris on Diversity & Tolerance

What a pity it would be, for instance, if the colorful lives of the various European nations were blended into one. Where then, could be found the fascination of travel?

Who would be interested in a garden containing flowers of one species or one color only? Variety has been truly said to be the spice of life. Sameness is monotonous, depressing.

Rotary brings men differing in social status, religious beliefs and nationality together in order that they may more intelligible to each other and therefore more sympathetic and friendly.

(Paul Harris, *This Rotarian Age*, page 87)

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International is More than an Adjective

The "I" in RI is not just an adjective; it is an underlying philosophy of Rotary and has been since its inception. In his 1935 book (*This Rotarian Age*), Paul Harris comments on how this underlying philosophy guided the hiring of RI staff during those early years of rapid growth.

A number of the staff have been recipients of degrees from universities. Educational requirements have increased as the movement has expanded, cultural education naturally being given first rank. Some members of the staff have three, four, a half dozen, languages at their command. A majority have knowledge of at least two languages. Foreign born and educated members of the staff insure the correct use of idioms in their respective languages.

(Paul Harris, *This Rotarian Age*, page 101)

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Accepting Diversity

The principle that holds together diverse groups of people, like those found in Rotary, is an acceptance of that diversity. Those who are so sure that their way is the only correct way may make fine missionaries, but they are likely to strain valuable friendships with their missionary zeal.

"Obviously, the only possible means of holding together the little group of Rotarians of 1905, consisting as it did of men of variant racial origins and religious faiths, was

Paul Harris on Diversity & Tolerance

through the exercise of tolerance. Proselytism had no place; it would have wrecked the movement in its inception. Sir Wilfred Grenfell says that it is the height of impertinence for anyone to criticize the manner in which another keeps in touch with God."

(Paul Harris, *This Rotarian Age*, page 62)

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Rotary and Religion

Rotary was a secular organization from its inception, largely because Paul Harris and the other early Rotarians felt it important to represent all faiths in their organization. However, being secular does not imply hostility to religion. Many clubs routinely include an invocation at the beginning of their meetings, and clubs routinely collaborate with churches to achieve common goals.

"Religious organizations work in complete harmony with Rotary and many clubs in the smaller communities, where the facilities offered by hotels and restaurants are inadequate, have their luncheons or dinners in church parlors, where they are served the best of meals by the ladies of the church to whom the opportunity of earning money with which to support church activities, is welcome."

(Paul Harris, *This Rotarian Age*, page 65)

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Legal and Social Pressures

In part because of the moral imperative, but also because of the civil rights struggles of the 1950s and 1960s and the ensuing civil rights legislation,¹ federal regulations, and court rulings, organizations in the United States have faced legal and social demands to become more inclusive (Cox, 1993), at least in numbers, if not otherwise. These pressures include equal employment opportunity (EEO) laws, affirmative action (AA), and the Americans with Disabilities Act (ADA). Businesses that enter into contracts with the federal government become subject to EEO/IAA laws and regulations. The ADA requires employers to make "reasonable" accommodations for employees and potential employees with disabilities; it also requires that public accommodations, buildings, transportation, and telecommunications be accessible to people with disabilities (Pati & Bailey, 1995; Prince, 1995). Addressing sexual harassment has also become a prominent issue. More and more organizations realize they must take active steps to prevent lawsuits charging discrimination or harassment.

Whether or not organizations view addressing diversity as the right thing to do or as good for business, they are finding themselves under legal pressure to do so. When motivated primarily by legal pressures, the focus of interventions tends to be on specific, targeted groups. Groups not covered by legal mandates—for example, gays and lesbians—would not be addressed. Also, such interventions may be very limited in nature—for example, simply posting information about what constitutes sexual harassment, what to do if one is a victim, and what behaviors should be avoided.

Beyond legal requirements, the demographic shifts in the U.S. population (e.g., larger proportion of people of color and immigrants, more women in the workforce) and the recognition that these changes are occurring has brought wider consciousness of intergroup relations and of the range of group-specific needs. Groups that previously felt pressured simply to blend in now resist this and demand acceptance and inclusion without assimilation as a precondition. In many companies, groups such as women, African Americans, Latinos and Latinas, gays and lesbians, working parents, and persons with disabilities have formed caucus or affinity groups to share experiences, to support each other, and to challenge discrimination. External organizations have also raised consciousness regarding the unique perspectives and needs of diverse groups.² Organizations face the need to find constructive ways to help a variety of internal and external constituencies work together more effectively. When motivated in this way, diversity initiatives tend to be focused more broadly and are less constrained by legalistic definitions of "protected groups." Nevertheless, if the impetus is primarily external and framed solely in terms of special interests, it can be difficult for the organization to articulate clear and forceful arguments for starting and continuing the intervention such that it speaks to all of its members and is perceived as intrinsically linked to the organization's best interests.

Thus, diversity training can be used to respond to pressures from both internal and external groups and to reduce the chances of lawsuits. In some organizations, diversity training has been implemented as part of consent agreements stemming from successful legal challenges to current practices. In such organizations, the initial motivation for diversity training is based chiefly on legal and social pressures and is thus chiefly reactive, rather than proactive.

Inclusion. Inclusion as seen from the perspective of legal and social pressures primarily involves removing illegal barriers—whether racial discrimination, sexual harassment, or facilities inaccessible to persons with disabilities— or obstacles perceived to be unfair. Thus, the approach tends to be primarily reactive: Inclusion is considered attained when no one complains; action is taken only when challenges or grievances are brought.

A primary focus of this type of approach has been on the number of representatives of various types of groups in the organization, in part reflecting the emphasis of affirmative action. Typically, *less* attention has been paid to the experience of people who have already entered the organization. More recently, however, the Department of Labor has called attention to movement into higher-level jobs with its "glass ceiling" initiative (Federal Glass Ceiling Commission, 1995).

When diversity training is driven primarily by legal and social pressures, the concept of inclusion can become quite controversial because what is viewed from one group's perspective as an appropriate and fair measure taken to remedy intergroup inequities can be viewed by another group as unfair, wrong, or divisive. Recently, for example, the political establishment in the United States has become embroiled in heated debate regarding the wisdom and efficacy of affirmative action programs. Many diversity consultants (e.g., Gardenswartz & Rowe, 1993; Katz & Miller, 1995; Solomon, 1993) argue that initiatives framed solely from this perspective are much less likely to be successful because they encounter more resistance from members of groups that do not feel included or believe they have something to lose—in particular, White men.

Vision and Goals. Diversity initiatives motivated primarily by legal and social pressures tend to be reactive. This is especially so when training has been ordered by a judge or by a legal settlement. Often, however, organizations that start for these reasons eventually move toward other motivations, especially the business-based argument. If they do not, there is little incentive to maintain active efforts and to make the necessary long-term investments.

The vision to be strived for from this perspective involves complying with the law and avoiding legal jeopardy, as well as averting conflict and maintaining smooth relations among relevant constituencies while steering clear of politics as much as possible. When aimed in this way, the goal of the training becomes making sure employees know which behaviors are permissible and which are impermissible—for example, with regard to hiring rather than changing the organizational culture. To the extent a diversity initiative is motivated solely by legal and social pressures, it is less likely to address such issues as systemic oppression, cultural diversity and its implications for the workplace, and the potential benefits for the organization. Although these may be touched on, this will tend to be in relatively superficial ways. For example, in addressing inclusion of persons with disabilities, an organization may make the minimally necessary physical accommodations without embarking on any training directed at modifying the organizational climate within which such persons will work.

In this approach, success is defined in terms of avoiding problems and representing target groups across the organization to a degree acceptable to internal and external constituencies, but no more. The effectiveness of a diversity training initiative will be gauged on the basis of prevention of lawsuits and complaints. Illustrating the pervasiveness of this perspective, Noble (1994) reports on a survey of more than 300 companies that was conducted in New York by the Center for the New American Workforce and that found the following:

Most of the companies indicate they are doing what is necessary to comply with government employment law and little more. For the most part they have not taken the step beyond what would move diversity out of a pigeon hole in the personnel department and into the strategic center of the corporate environment.... What companies think of... .. is compliance with affirmative action guidelines and disability law. (p. 27)

Efforts prompted by this motivation are those most likely to be limited to briefings and short courses with little if any experiential content.

Historic Moments: Women in Rotary

By Susan Hanf and Donna Polydoros

Rotary International News -- 1 October 2009

Timeline of women in Rotary

1950

An enactment to delete the word *male* from the Standard Rotary Club Constitution is proposed by a Rotary club in India for the Council on Legislation meeting at the 1950 RI Convention.

1964

The Council on Legislation agenda contains an enactment proposed by a Rotary club in Ceylon (now Sri Lanka) to permit the admission of women into Rotary clubs. Delegates vote that it be withdrawn. Two other proposals to allow women to be eligible for honorary membership are also withdrawn.

1972

As more women begin reaching higher positions in their professions, more clubs begin lobbying for female members. A U.S. Rotary club proposes admitting women into Rotary at the 1972 Council on Legislation.

1977

Three separate proposals to admit women into membership are submitted to the Council on Legislation for consideration at the 1977 RI Convention. A Brazilian club makes a different proposal to admit women as honorary members.

The Rotary Club of Duarte, California, USA, admits women as members in violation of the RI Constitution and Standard Rotary Club Constitution. Because of this violation, the club's membership in Rotary International is terminated in March 1978, only to be reinstated in September 1986.

1980

The RI Board of Directors and Rotary clubs in India, Sweden, Switzerland, and the United States propose an enactment to remove from the RI and club constitutions and bylaws all references to members as *male persons*.

1983-86

In a lawsuit filed by the Duarte club in 1983, the California Superior Court rules in favor of Rotary International, upholding gender-based qualification for membership in California Rotary clubs. In 1986, the California Court of Appeals reverses the lower court's decision, preventing the enforcement of the provision in California. The California Supreme Court refuses to hear the case, and it is appealed to the U.S. Supreme Court.

1987

On 4 May, the U.S. Supreme Court rules that Rotary clubs may not exclude women from membership on the basis of gender. Rotary issues a policy statement that any Rotary club in the United States can admit qualified women into membership. The Board "encourages all clubs in the U.S. to give fair and equal consideration to candidates for membership without regard to gender."

The Rotary Club of Marin Sunrise, California (formerly Larkspur Landing), is chartered on 28 May. It becomes the first club after the U.S. Supreme Court ruling to have women as charter members. Sylvia Whitlock, of the Rotary Club of Duarte, California, becomes the first female Rotary club president.

1988

In November, the RI Board of Directors issues a policy statement recognizing the right of Rotary clubs in Canada to admit female members based on a Canadian law similar to that upheld by the U.S. Supreme Court.

1989

At its first meeting after the 1987 U.S. Supreme Court decision, the Council on Legislation votes to eliminate the requirement in the RI Constitution that membership in Rotary clubs be limited to men. Women are welcomed into Rotary clubs around the world.

1990

As of June, there are about 20,200 female Rotarians worldwide. Read a feature on women in Rotary from the June 1990 issue of *The Rotarian*.

1995

In July, eight women become district governors, the first elected to this role.

2005

Carolyn E. Jones begins her term as the first woman appointed as trustee of The Rotary Foundation, serving from 2005 to 2009.

2007

In July, 63 women begin terms as district governors. Women are members of 25,227 clubs around the world. There are 177,859 female Rotarians.

2008

Catherine Noyer-Riveau begins her term as the first woman elected to the RI Board of Directors. She will continue to serve through June 2010.

2009

There are 187,967 female Rotarians worldwide. Sixty-three serve as district governors.

A Rotary Club Rejects Diversity of Ideas

Rekha Basu, Des Moines Register, Dec. 18, 2009

"Rotary International recognizes the value of diversity within individual clubs," says the Web site of one of the world's more respected and long-standing civic organizations. "... A club that reflects its community with regard to professional and business classification, gender, age, religion, and ethnicity is a club with the key to its future."

Susy Robinette decided to take the club up on its open invitation to qualified community professionals to join and get involved with its humanitarian projects. So she applied to the Des Moines Rotary. Robinette's name should be familiar from the mid-'80s to 1990s when she was a news anchor at WHO-TV, and later a reporter, anchor and news director at KDSM-TV. Now, she's chief development officer at Planned Parenthood of Greater Iowa. In other words, she's got some serious credentials for a club whose members are key movers and shakers.

But Robinette was voted down - apparently a first for this Rotary. The reason: Some anti-abortion members don't like her employer, Planned Parenthood. Even though its major mission is to prevent abortions through education and family planning. Abortion is less than 2 percent of what it does, according to Robinette, who is sad and disappointed by the vote. Therese Wielage is club president and a personal friend of Robinette's. "I think Susy would be a good member for any club, but I respect that she's representing an organization that some people in the club have issues with," Wielage said.

Private clubs are, of course, free to deny admission to anyone who doesn't meet their guidelines. But as old organizations tout their demographic inclusiveness by adding racial minorities and even, at this Rotary, an openly gay member, personal beliefs or associations are the new basis for discrimination.

It only takes 11 "no" votes out of 334 members to torpedo a nominee, and that's just what Robinette got. That disturbs member Joy Corning, the former Republican lieutenant governor. While calling the Rotary a wonderful organization that does good work in the community and world, she said, "It is very unfortunate that a very small minority has inserted their own personal convictions into the process and has done a hurtful thing to a notable woman who works for one of the outstanding non-profits in our community."

Member Janet Phipps Burkhead, a lawyer and general in the Iowa National Guard, who sponsored Robinette, says she's embarrassed for the club. "I don't think that what took place is in the spirit of Rotary," she said.

Such exclusionary behavior isn't inherent in the Rotary organization. The immediate past president of another Des Moines Rotary club, the Rotary Club of Des Moines, A.M., said though its members are conservative, they're "very open." In fact, said Dennis Linderbaum, president of the Iowa Health Foundation, he'd happily sponsor Robinette for membership there. He calls Planned Parenthood "a very important organization in regard to women's health and to the strength of families."

Burkhead has asked the board to examine whether the club's guidelines support denying Robinette a membership, or need revising. Robinette was eventually admitted and became an active Rotarian.

Why should any of this matter to the rest of us? First, because it's in such venues that professional networking and advancement take place, and this is discriminatory. Second, it's sadly symptomatic of how intolerant our society has become when people won't even talk, but want to shut out those of different perspectives. Wielage had suggested Robinette's opponents nominate a Right to Life candidate for membership, too, but that didn't stop them.

Des Moines has come far in shedding its image as a conservative, closed-minded city. Such an incident sets back the clock.

Charges of racism rock downtown Rotary Club: President hopes controversy brings change

Moxley Carmichael – The Blue Streak Blog, Posted on August 28th, 2009 by Cynthia Moxley

A tasteless “Amos and Andy” type delivery of a joke at Tuesday’s meeting has caused one member of Knoxville’s oldest Rotary club to resign and many others to express concern.

Members say that at the beginning of Tuesday’s meeting, long-time member Joe Johnson told a joke from the podium about fighter Mike Tyson and used in his delivery a stereotypical mockery of African American dialect. Phyllis Nichols, the only black female and one of only three African Americans in the some 200-member club, stood up and walked out. Later she sent a letter to the club president tendering her resignation.

Nichols, who is the very well-respected president and CEO of the Knoxville Area Urban League, confirmed the incident but said she didn’t want to discuss it very much for this blog post. “This is not an indictment of Rotary and I’m afraid that’s what it would look like. I’d rather just walk away,” she said.

Others, however, were discussing the incident very much at various gatherings since that time. Ellen Fowler, of Johnson and Galyon Construction, said she wrote a letter to the board regarding the incident. “I expressed my displeasure with what happened and said we have to do something,” she said this morning. Fowler said she said in her letter that she considered resigning herself but decided against it because she hopes she can make a bigger difference by remaining a club member and trying to change things from the inside.

Another club member, Lucille Griffo, said she also was offended. “The joke included a distortion of correct English and a reference to Mike Tyson,” she said. “Knowing that 99.9 percent of the people in the room were white, I’d say it was insensitive.”

Griffo added that the incident perhaps was indicative more of a lack of awareness than malice. “There is a great deal of unawareness of how things we used to take for granted are not appropriate. But when we are made aware and you continue to do it because you just don’t care, then shame on you,” she said.

Johnson (the founder of A&W Office Supply – not the former UT president) said today that he meant no offense. “I used Mike Tyson in the joke because he is a big strong fighter. I could just as easily have used a white person,” he said. “I am sorry if I offended anyone.” Johnson said he would call Nichols to apologize.

Most everyone I’ve talked to yesterday and today said they don’t think Johnson intentionally meant to be offensive. Club president Sam Albritton of Region’s Bank said he has a call in to Johnson to discuss the matter.

For his part, Albritton said he didn’t realize the seriousness of the situation as it was occurring but he does now. “I felt a little embarrassed that I didn’t recognize what was taking place,” he said. “I’m told it was a parody of „Amos and Andy,” but I’m 49 and I wasn’t around when that show was on. But I have researched and looked at it since Tuesday.” Albritton said he hopes he can convince Nichols to stay in the club.

“We have a goal to have more diversification in our club,” he said. “But we have not executed very well. I’m an eternal optimist. Let’s take this as an opportunity and try to make something positive out of it.

“The whole race thing is a tough one,” he said. Albritton mentioned the need to recruit more African American, Hispanic and Asian members.

Although the downtown Rotary, whose formal name is the Rotary Club of Knoxville, has never had a black president, it has had one female president. Townes Osborn was president in 2002-2003. Albritton said he currently has three female board members who are invaluable to the club's operation. "I don't know what we'd do without our female members," he said.

Several years ago the same Rotary Club made national news when members started their meeting by singing "Dixie." The guest speaker at that particular meeting was the African American president of Middle Tennessee State University.

FOLLOW-UP: At the regular Downtown Rotary meeting this Tuesday, following publication of an article on Page One of the News Sentinel, Joe Johnson apologized to the membership for his comments.



RGHF Rotary Global History

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History Home	SECTION HOME		Women in Rotary	COORDINATOR NEEDED	HISTORY CALENDAR
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INNER WHEEL CLUBS IN GREAT BRITAIN AND IRELAND			DISCUSSION	UPDATES	WHAT'S NEW?

History Might Have Been Different. Other than Jean Harris, the earliest known instance of women participating in Rotary activities occurred in 1911, with the founding of the Rotary Club of Belfast. the Belfast club's existence, it was customary for members to bring their wives to a monthly meeting.



The same Stuart Morrow who was a member of the San Francisco club, started the Belfast club. Born in Dublin in 1855, Stuart was a law graduate and a gold medalist from Trinity College, Dublin. Towards the end of 1885, Stuart Morrow emigrated to California, making his home and becoming involved in a business in San Francisco. In 1909, a few months after the formation of the Rotary Club of San Francisco, Stuart joined that Club under the classification "Collecting Agency".

Morrow returned to Ireland in 1911. After establishing a Rotary club in Dublin, he arrived in Belfast on July 13, 1911, and rapidly made contact with possible candidates for membership in his proposed Rotary club for Belfast. "Self-appointed" as the organizer, he convened a meeting of interested men in the Royal Avenue Hotel, Belfast, on Monday, July 24, at 1.15pm. Subsequently, they met on Monday, August 14, 1911. With 16 men attending, Will Wallace was elected the first president. In its first roster of members, the club stated that it was to be "a business organization conducted on business lines for business purposes".

At that time, Belfast was a thriving industrial city of 400,000 inhabitants. It was the principal port, serving the predominantly agricultural community, and was intensely proud of its world renowned linen industry, the world's largest rope works, together with the largest tobacco factory. Understandably, Belfast was also proud of its granite build City Hall, its excellent hospitals and its famous Queen's University.

Here was the fertile soil for the seeds of Rotary to grow, and Stuart Morrow quickly secured 132 members to join the new Club. In the year 1911, in which Belfast and Dublin were formed, so too were the London and Manchester Clubs and together the four Clubs collectively maintain an informal association of 1911 Clubs.

In the first year of 1912, the club's Board of directors discussed the advisability of electing women to membership or allowing them to attend weekly luncheons. The club records of that period indicate the board considered it undesirable to elect women to membership or have them at the weekly luncheons. What is not known is whether that decision was impacted by the possible admission into the National Association of Rotary Clubs.

Neither Dublin nor Belfast was known to Paul Harris or to the National Association of Rotary Clubs, and as a result neither club received an official charter at the time of their foundation. When Harris and Ches Perry finally heard about these clubs, they contacted Morrow and authorized him to continue his work. In his fast-paced movement around the British Isles, his next two clubs, in 1912, were Glasgow and Edinburgh, and the following year, Liverpool and Birmingham, making two in Ireland, two in Scotland and finally two in England.

It was not for another 80 years after the founding of Belfast, in 1992, five years after the U.S. Supreme Court decision and three years after Rotary changed its Constitution at the 1989 Council on Legislation, that the first ladies were finally elected to membership in the Club.

Had the Belfast Club admitted women in the summer of 1912, Rotary might have changed its policy when Dublin and Belfast were admitted, and the U.S. Supreme Court would never have had to render a decision.

Sources include the *Club History of the Rotary Club of Belfast*, research by Calum Thomson, Basil Lewis and Doug Kudman, 'Towards by Neighbour' written by C.R. Hewitt, and 'Rotary International in Great Britain and Ireland' by Roger Levy.

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SUPREME COURT OF THE UNITED STATES

481 U.S. 537

Board of Directors, Rotary International v. Rotary Club of Duarte***APPEAL FROM THE COURT OF APPEAL OF CALIFORNIA, SECOND APPELLATE DISTRICT***

No. 86-421 Argued: March 30, 1987 --- Decided: May 4, 1987

Rotary International is a nonprofit corporation composed of local Rotary Clubs. Its purposes are to provide humanitarian service, to encourage high ethical standards in all vocations, and to help build world peace and good will. Individuals are admitted to local club membership according to a "classification system" based on business, professional, and institutional activity in the community. Although women are permitted to attend meetings, give speeches, receive awards, and form auxiliary organizations, the Rotary constitution excludes women from membership. Because it had admitted women to active membership, the Duarte, California, Rotary Club's membership in the international organization was terminated. That club and two of its women members filed a suit alleging that the termination violated California's Unruh Act (Act), which entitles all persons, regardless of sex, to full and equal accommodations, advantages, facilities, privileges, and services in all business establishments in the State. The state trial court entered judgment for Rotary International, concluding that neither it nor the Duarte Club is a "business establishment" within the meaning of the Act. However, the State Court of Appeal reversed on this point, and rejected the contention that Rotary's policy of excluding women is protected by the First Amendment. Accordingly, the court ordered the Duarte Club's reinstatement, and enjoined the enforcement of the gender requirements against it.

Held:

1. The Unruh Act does not violate the First Amendment by requiring California Rotary Clubs to admit women. Pp. 544-549.

(a) Application of the Act to local Rotary Clubs does not interfere unduly with club members' freedom of private association. In determining whether a particular association is sufficiently intimate or private to warrant constitutional protection, consideration must be given to factors such as size, purpose, selectivity, and whether others are excluded from critical aspects of the relationship. Here, the relationship among Rotary Club members does not warrant protection, in light of the potentially large size of local clubs, the high turnover rate among club members, the inclusive nature of each club's membership, the public purposes behind clubs' service activities, and the fact that the clubs encourage the [p538] participation of strangers in, and welcome media coverage of, many of their central activities. Pp. 544-547.

(b) Application of the Act to California Rotary Clubs does not violate the First Amendment right of expressive association. Although clubs engage in a variety of commendable service activities that are protected by the First Amendment, the evidence fails to demonstrate that admitting women will affect in any significant way the existing members' ability to carry out those activities. Moreover, the Act does not require clubs to abandon or alter their classification and admission systems, but, in fact, will permit them to have an even more representative membership with a broadened capacity for service. Even if the Act does work some slight infringement of members' rights, that infringement is justified by the State's compelling interests in eliminating discrimination against women and in assuring them equal access to public accommodations. The latter interest extends to the acquisition of leadership skills and business contacts, as well as tangible goods and services. Pp. 548-549.

2. The contentions that the Act is unconstitutionally vague and overbroad were not properly presented to the state courts, and therefore will not be reviewed by this Court. Pp. 549-550.

178 Cal.App.3d 1035, 224 Cal.Rptr. 213, affirmed.

POWELL, J., delivered the opinion of the Court, in which REHNQUIST, C.J., and BRENNAN, WHITE, MARSHALL, and STEVENS, JJ., joined. SCALIA, J., concurred in the judgment. BLACKMUN and O'CONNOR, JJ., took no part in the consideration or decision of the case. [p539]

Rotary Club's first African American President stresses diversity

KUSA Denver CO, USA www.9News.com

November 2009

DENVER - The Rotary Club of Denver has reached a major milestone. In its 100 years of history, Roland Thornton has been elected as the first African-American President of the club.

Thornton says diversity is an important goal of the Rotary Club.

"If you think about our world, it is becoming more global and more diverse. And Rotary must keep up with that trend if we're to remain relevant in our society today," Thornton said.

Among the many initiatives, he would like to also reach out to traditionally underrepresented groups, like African Americans, Hispanics and women.

"Some of our goals [are] to reach out to that segment of society that hasn't necessarily been represented within the Rotary Clubs," Thornton explained.

As the new president of the organization, Thornton expressed how proud he is about the club's work with youth.

"I am significantly proud about our association with Denver Kids. It's an organization that Rotary funded and started in 1946, and still continues to support today," Thornton said. "It is a project that when you think about the youth of Denver and those kids who have been at risk...we've been able to change the trajectory of their lives...It is I think the most impactful part of society that we can have invested in our youth."

Thornton is also proud to be a part of the Rotary Club because it reaches out "not only in the local community but around the world."

"I'm very, very proud of that," Thornton said.

The Rotary Club of Denver has been dedicated to its service initiatives since its founding in 1911. The Denver chapter is the 31st oldest Rotary Club in the world, receiving the nickname "Club 31." There are 33,000 Rotary Clubs around the world.

For more information about the club in Denver, visit www.denverrotary.org.

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<http://www.9news.com/life/programming/shows/mornings/article.aspx?storyid=127552&catid=229>

Business Success and Competitiveness

Perhaps the most pervasive and widely discussed motivation for diversity initiatives in general and diversity training in particular is the expected impact on business success and the bottom line. As viewed from this perspective, increasing globalization and a more diverse domestic workforce are push factors (organizations that do nothing will lose ground), whereas the benefits to be had from working effectively across differences are pull factors (organizations that take advantage, it is argued, will do better and be more competitive; e.g., see Buntaine, 1994a; Cox & Blake, 1991; Jackson & Alvarez, 1992; Thomas, 1990, 1992).

Wheeler (1994) reported that 85% of the organizations responding to his survey cited business need or competitiveness as the primary motivator for using diversity training. In contrast with initiatives framed in terms of affirmative action and equal opportunity, which are based more on the legal and moral arguments, those focused on organizational effectiveness are more likely to be viewed as essential to the organization, to involve more human and financial resources, and to be strategically focused.

Buntaine (1994a) argues for the need not only to frame the business case for diversity but also to go beyond using it as a sales tool and to be as clear as possible about the benefits that organizations can gain from becoming more inclusive (see also Cox & Blake, 1991). These benefits, in Buntaine's view, include improvements among employees in retention, skills, performance, and development; in the marketplace in terms of being better prepared to work with customers, partners, and suppliers and expanding the range of business opportunities; in the community in terms of a better business climate and quality of life for stakeholders; and in the organization's performance, including productivity and the capacity to deal with change effectively and creatively.

McEnroe (1993) conducted interviews with senior managers at a number of Los Angeles firms who told her of the advantages they had gained from "diversity management": "According to them, the efforts had not only improved their understanding of customer needs but also led to new product development, joint ventures, improved employee relations, an enhanced public image, and lower labor costs" (p. 22). From this perspective, diversity training is only one example of a range of organizational actions that can be taken to capitalize on diversity.

Inclusion. From the vantage point of business success, inclusion is about making sure the organization uses all productive capacity and potential to the full extent. If employees can be more effective and if the belief is that diversity training will help them do so, then the organization can be more productive and successful. Miller (1994a) describes the concept this way:

Inclusive groups encourage disagreement because they realize it leads to more-effective solutions and more-successful adaptations to a changing environment. Instead of pressuring members to leave their individual and cultural differences outside, inclusive groups ask everyone to contribute to the full extent of their being. (p. 39)

By valuing and encouraging and ultimately including the full contributions of all members, organizations will have a broader range of talent available and will be much more likely to succeed. In this vein, Miller (1994a) goes on to affirm:

The times require speed, adaptability, and the ability to see as much of the landscape as possible. Diversity gives organizations a greater probability of achieving those capabilities than does monoculturalism. An organizational culture biased toward maximum diversity and inclusion offers the greatest potential for 360-degree vision and the broadest resource base for adaptability, growth, creativity, productivity, and high performance. (p.44)

Thus, inclusion from the vantage point of business success is not limited to particular groups or categories of people. All individuals must be included in their full uniqueness and complexity. Doing this, however, typically includes recognizing the group-based differences among people (Ferdman, 1995). Moreover, once organizations learn to adopt an inclusive orientation in dealing with their members, this will also have a positive impact on how they look at their customer base, how they develop products and assess business opportunities, and how they relate to their communities.

Vision and Goals. From the perspective of business success, diversity and inclusion become a key strategic lever for organizational viability and effectiveness. In the same way that teams can be used as a workplace design to bring about higher performance, diversity is used as a means to an end. The goal is to make the organization the best it can be. If this takes including more views, including a variety of people, empowering workers, and effecting social change, so be it, as long as the organization is more successful. The vision of where the organization is headed becomes quite broad from this angle: Inclusive and equitable employment practices are only a beginning to the business case. It takes an integrated and sustained effort comprised of a range of internal and external strategies and human resource initiatives- all connected to strengthening business performance-to demonstrate the full value of thinking and behaving inclusively. (Buntaine, 1994a, p. 221)

Because of this systems view, the business success motivation is the most likely to lead to a strategic approach to diversity training, in which the training is only one component of a long-term organizational change intervention. Whether the focus of the training component is on individual behavior and attitudes or on individual improvement, the ultimate goal is a more effective organization. In this view, the success of the initiative is measured in terms of movement toward both the full use of people and the accomplishment of organizational aims, including strategic objectives that go beyond the workforce.

ROTARY: CULTURAL DIVERSITY

Cultural diversity in the United States is growing at an increasing rate and includes large groups of business professionals from many cultures and vocations. Zones 23 and 24 are among those parts of the country with the most rapid growth. For example, in California, the 2006 updated census numbers show that approximately 36% of the population come from Latino or Hispanic origins. That is an increase of 11% since 2000. Some 12.3 % of the population are Asian up 13% since 2000. For the most part, those cultures are significantly underrepresented in our clubs. This represents a huge opportunity for membership growth while increasing Rotary's diversity. We need to attract qualified individuals from these cultures.

Membership is Everyone's Job is a very effective membership development system, used by District 5230, however, in spite of our best efforts, there are qualified individuals from some cultures that will not, I repeat will not, join a traditional Rotary club. The reasons have to do with being outside the comfort zone of their culture and language. So...if they are unwilling to adapt to our Rotary clubs, then Rotary must adapt to them. How? By chartering culturally based Rotary clubs.

The following are two examples from District 5230.

The Rotary Club of Monterey Korean was chartered with 23 members in March 2007. Think about this... in the Monterey/Salinas area there are approximately 7000 Korean households. Before this club was chartered the 13 local Rotary clubs had very few members of Korean heritage. We now have a tremendous growth opportunity within the Korean community.

In May of 2007, two and half months after the **Rotary Club of Fresno Latino** held its first organizational meeting it was chartered with 32 members... 2.5 months. The club now has 38 members. They are involved in multiple community projects, fund raising, Youth Exchange and other Rotary activities. The enthusiasm for Rotary demonstrated by these Latino professionals is overwhelming. This club has generated interest in Rotary in Latino communities throughout the district. Several members, who have left due to job opportunities, are joining Rotary club in their new location.

Both of these clubs are excited about Rotary, and are growing in numbers and capabilities. And the average age is around 40.

There are several cultural based Rotary clubs around the country, however, District 5280 in Los Angeles is the leader. In the 1980s, an Iranian club and a Korean club were chartered. A Latino club was chartered in 2005. In 2007, the district chartered 4 more (Thai, Filipino, Lebanese, and Colombian-American) and they are working on others. Our large cities have great opportunities because of pockets of cultural communities. So what does all this mean to Rotary? No matter how it comes about, we all know that Rotary needs more members serving our communities and bringing hope around the world. It is just that simple. As Rotarians, I believe we have an obligation to provide opportunities and a structure to those who want to serve their communities and believe in "Service above Self," regardless of which Rotary club they belong to, where it is geographically or what language the members speak.

ROTARY: CULTURAL DIVERSITY

So how does one go about forming a culturally based Rotary club. Every Rotary district is different. Each culture is different. The following "Success Factors" are based on the experience of District 5230 (four counties in central California) and District 5280 (Los Angeles)

Connecting with Cultural Community leaders:

Connecting with leaders of a cultural community is necessary to gain interest in a Rotary club. If the leaders are not known, then the following approaches may help.

- **Contact local elected officials.**

They are familiar with leaders in the cultural community because they vote. Introductions can be arranged.

- **Contact Consulate offices of the home country.**

They are usually supportive of developing a Rotary club. The Consulate is acquainted with community leaders and can arrange a meeting with community leaders where you can discuss Rotary and the potential for a Rotary club in their community.

- **Find a city**

(local if possible) that has a "Sister City" relationship with a city in the home country of interest. Determine if there is a Rotary club in the Sister City. Make contact with the leaders of the Rotary club and use them as a reference with local community leaders. Potentially, the Rotary Club in the home country could be a Sponsor Club for the new club.

- **Contact the local community leaders**

and hold a "town meeting" with a proposal of a Matching Grant for a project in the home country. This will get the leaders involved in the project and demonstrate the power of Rotary.

Charter Leadership:

The best situation is to have experienced Rotarian(s) from the culture in place as Charter Club President and other key positions within the club leadership. If this is not possible, select a well-known community leader who is enthusiastic about establishing a new "Cultural" Rotary club.

In either case, the District Governor must select a "Governor's Special Representative" that has a strong understanding of Rotary and Rotary clubs. The Special Representative must keep the new club moving and on track without being too pushy. The elements needed to charter a club are outlined in the Organizing New Clubs Guide (808-EN). It is especially important, when forming a new cultural club that the process continues to move quickly. The entire membership must be aware of the steps in the process, where the club is in the process and what are the next steps. If the members perceive that the process is slowing they may lose interest.

Sponsoring Clubs:

If possible, name two co-sponsor clubs. In addition to the traditional sponsor club responsibilities, the clubs should name at least two members who will be part of an on-going support team for the new club. Be aware that forming "cultural" clubs may be met

ROTARY: CULTURAL DIVERSITY

with resistance from some Rotarians. If this is the case, call me and we can discuss the situation. Before asking a club to sponsor the new cultural club the District Governor or District Membership Chair may need to meet with the potential sponsor club board to explain the goal and answer questions. To further support the new club, sponsor clubs should have joint projects, joint fundraisers, and joint club meetings. In this way the new club gets good ideas and members from each club get to know one another. Becoming a Sponsor Club is a two-year commitment.

Support and Training:

The new clubs leadership team (hopefully the entire club) needs special training and a designated support team. The support team should consist of an assigned Assistant District Governor, the District Training Officer, the Governor's Special Representative and one or two Rotarians from the sponsoring clubs. The training should include an orientation regarding Rotary International organization and programs, The Rotary Foundation organization and programs, the Club Leadership Plan and how to conduct a club meeting. At the end of the training the new club should be organized with the leaders understanding their responsibilities. The club should start operating their meetings as a Rotary club, even in the early development stages.

Language spoken at meetings:

Most members of cultural Rotary clubs have not joined traditional Rotary clubs because they did not feel comfortable with a language and culture different than their own. Many have joined traditional clubs but ultimately dropped out for the same reasons. The new club is organized and managed similar to any Rotary club, but more in keeping with the language and traditions of their culture. The club meetings can be held in the language the club members prefer. It is the club's choice. However, English speaking visitors should be accommodated. Since many members are bilingual, one of them should sit with the visitor in a place that will not be disruptive to the meeting and interpret as the meeting progresses. Another way is to stop the meeting at important junctures with a summary of the content repeated in English. This is similar to the way visitors are accommodated at many Rotary club meetings in foreign countries.

Note: You can find census statistics for your area down to the county and cities over 25,000 by accessing <http://quickfacts.census.gov/qfd/>



Insert EVS-1: Guiding Principles of Rotary

The Object of Rotary The Object of Rotary is to encourage and foster the ideal of service as a basis of worthy enterprise and, in particular, to encourage and foster: <u>FIRST</u>. The development of acquaintance as an opportunity for service; <u>SECOND</u>. High ethical standards in business and professions, the recognition of the worthiness of all useful occupations, and the dignifying of each Rotarian's occupation as an opportunity to serve society; <u>THIRD</u>. The application of the ideal of service in each Rotarian's personal, business, and community life; <u>FOURTH</u>. The advancement of international understanding, goodwill, and peace through a world fellowship of business and professional persons united in the ideal of service.	The Five Avenues of Service Based on the Object of Rotary, Rotary's Philosophical cornerstone and foundation of 'club' activity: <u>Club Service</u> focuses on strengthening fellowship and ensuring the effective functioning of the club. <u>Vocational Service</u> encourages Rotarians to serve others through their vocations and to practice high ethical standards. <u>Community Service</u> covers the projects and activities the club undertakes to improve life in its community. <u>International Service</u> encompasses actions taken to expand Rotary's humanitarian reach around the globe and to promote world understanding and peace. <u>New Generations Service</u> recognizes the positive change by youth & young adults via leadership and involvement.
The Four-Way Test From the earliest days of the organization, Rotarians were concerned with promoting high ethical standards in their professional lives. One of the world's most widely printed and quoted statements of business ethics is The Four-Way Test, which was created in 1932 by Rotarian Herbert J. Taylor (who later served as RI president) when he was asked to take charge of a company that was facing bankruptcy. This 24-word test for employees to follow in their business and professional lives became the guide for sales, production, advertising, and all relations with dealers and customers, and the survival of the company is credited to this simple philosophy. Adopted by Rotary in 1943, The Four-Way Test has been translated into more than a hundred languages and published in thousands of ways. It asks the following four questions: "Of the things we think, say or do: 1. Is it the TRUTH? 2. Is it FAIR to all concerned? 3. Will it build GOODWILL and BETTER FRIENDSHIPS? 4. Will it be BENEFICIAL to all concerned?"	Declaration of Rotarians in Businesses and Professions The Declaration of Rotarians in Businesses and Professions was adopted by the Rotary International Council on Legislation in 1989 to provide more specific guidelines for the high ethical standards called for in the Object of Rotary: As a Rotarian engaged in a business or profession, I am expected to: Consider my vocation to be another opportunity to serve; Be faithful to the letter and to the spirit of the ethical codes of my vocation, to the laws of my country, and to the moral standards of my community; Do all in my power to dignify my vocation and to promote the highest ethical standards in my chosen vocation; Be fair to my employer, employees, associates, competitors, customers, the public, and all those with whom I have a business or professional relationship; Recognize the honor and respect due to all occupations which are useful to society; Offer my vocational talents: to provide opportunities for young people, to work for the relief of the special needs of others, and to improve the quality of life in my community; Adhere to honesty in my advertising and in all representations to the public concerning my business or profession; Neither seek from nor grant to a fellow Rotarian a privilege or advantage not normally accorded others in a business or professional relationship.



The goals for **Support and Strengthen Clubs** are:

- Foster club innovation and flexibility
- Encourage clubs to participate in a variety of service activities
- Promote membership diversity
- Improve member recruitment and retention
- Develop leaders
- Start new, dynamic clubs
- Encourage strategic planning at club and district levels

The goals for **Focus and Increase Humanitarian Service** are:

- Eradicate polio
- Increase sustainable service focused on
 - New Generations programs
 - The Rotary Foundation's six areas of focus
- Increase collaboration and connection with other organizations
- Create significant projects both locally and internationally

The goals for **Enhance Public Image and Awareness** are:

- Unify image and brand awareness
- Publicize action-oriented service
- Promote core values
- Emphasize vocational service
- Encourage clubs to promote their networking opportunities and signature activities

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EN-1210

Chapter 3 Membership Diversity Assessment

With clubs in more than 200 countries and geographic areas, one of Rotary's greatest assets is the diversity of its over 1.2 million members. The aggregate skills, talents, and experiences of Rotarians worldwide enable clubs to better serve their communities and the world. The variety of cultures and countries represented in Rotary also strengthens the organization's ability to work for world understanding and peace.

Choose a facilitator for this exercise who is very comfortable talking about diversity and is passionate about the need for greater diversity in Rotary. You may also consider asking a district-level representative to speak.

This exercise works best when done concurrently or in conjunction with the Classification Survey and the 25-Minute Membership Survey.

Objectives

- Gather demographic data (gender, age, religious affiliation, ethnicity, profession) on your local community's professional population.
- Create member awareness of the goal of diversifying across these categories.

Time

- Individuals: 20-60 minutes (outside of the club meeting, depending on whether the individual is on the membership committee)
- Club: 45 minutes

Preparation

- Distribute a copy of the completed classification survey as a reminder that the first step toward examining club diversity has already been completed.
- Photocopy instructions/worksheet to distribute to club members.

Materials

- Paper
- Pens or pencils
- Worksheets
- Local phone directory
- Internet access

Procedure

1. Have the facilitator (or club president, membership committee chair or committee member) open with a discussion of diversity. Hand out the completed classification survey.
2. Distribute the membership diversity worksheet to be completed outside of the club meeting. The research that is necessary for this exercise should be done by club members so that they have a stake in the process; greater inclusion of all members helps create broader awareness. A sample worksheet is included, which you can customize to better fit the needs of your club.
3. Assign club members to different groups and instruct each group to conduct research from one of the following sources in the community:
 - Local business association, such as the chamber of commerce, to gather demographic data
 - Local tourism bureau, to gather information about the community's cultural, historical, and demographic composition
 - Local economic development experts or city government departments, to gather socioeconomic statistics
 - Most recent census results, which may include information on the age, gender, ethnic, and religious makeup of your areaHave the groups meet for a few minutes to discuss their assignment and select a spokesperson who will report the findings of his or her group.
4. Give the groups a specific club meeting date for making their reports. The spokesperson will spend approximately five minutes of club time reporting the group's findings. (5 minutes per group; 20-30 minutes total)
5. Facilitate a discussion about the reported material and its relevance to your club. (15-30 minutes)
6. Distribute copies of the membership diversity checklist (or a customized version that you create yourself). This exercise should get members thinking about what they have researched and discussed, and it should indicate their attitudes toward diversity.
7. Collect the checklists and remind all club members of their responsibility to propose new members.

Membership Diversity Worksheet

Rotary Year 20__ - __

Rotary Club of _____

1. What source(s) did you contact in your search for data on your community's demographic composition?

2. What data did you find for your community in respect to

Age:

Gender:

Religious affiliation:

Ethnicity:

3. Does this data correspond to the makeup of working professionals in your community?
Please explain your reasoning.

4. What data did you find the most interesting?

What surprised you most?

What surprised you least?

5. How can your findings be incorporated into a strategic action plan for membership development?

Membership Diversity Checklist

Rotary Year 20__ - __

Rotary Club of _____

Yes	No	Not Sure	
☐	☐	☐	The ages of the members of my Rotary club reflect the ages of the professional population in my community.
☐	☐	☐	My Rotary club's membership represents the gender composition of working professionals in my community.
☐	☐	☐	The religions represented in my community are equally represented in the religious affiliations of my club members.
☐	☐	☐	The members of my Rotary club reflect the true ethnic diversity of the community in which I live.
☐	☐	☐	The professional classifications represented in my club membership reflect the business and professional population of my community.
☐	☐	☐	I believe my club is diverse.
☐	☐	☐	I believe my club needs to continue its efforts toward greater diversity in membership.

Please include any comments or suggestions about your club's diversity:

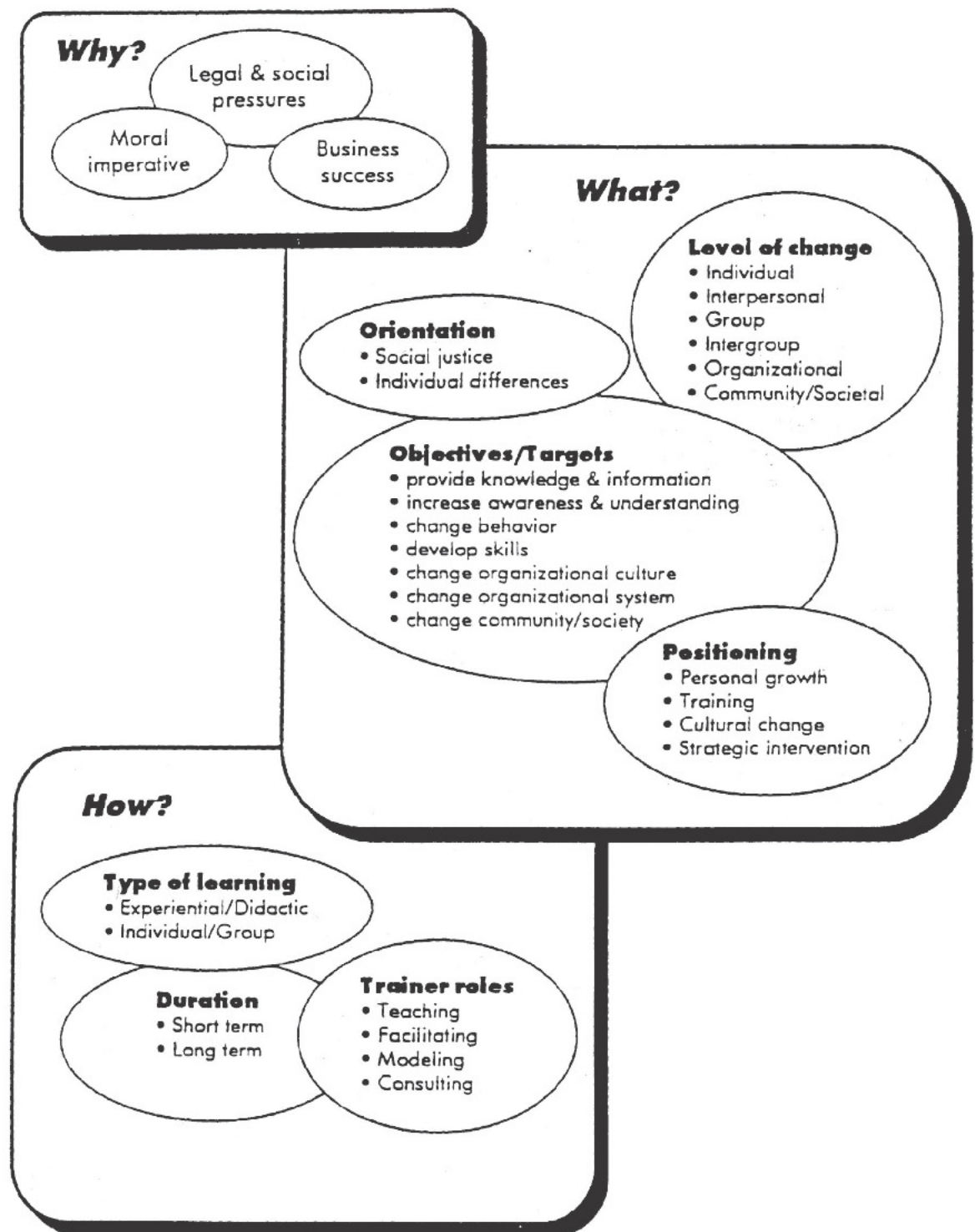


Figure 16.1. Diversity Training: The Why, What, and How

Article 4. General Membership Guidelines and Classifications

- 4.010.** Diversified Membership
- 4.020.** Membership in Rotary Club and Other Service Organizations
- 4.030.** Personal Nature of Club Membership
- 4.040.** Dual Gender Clubs
- 4.050.** General Classification and Membership Principles
- 4.060.** Movement of Rotarians into a New Community

4.010. Diversified Membership

A club's membership should be fully reflective of the community it serves. Every club should endeavor to have a sufficient number or proportion of members whose places of business are within the locality of the club to represent adequately business, professional, and community leaders. Each club should consider adopting a rule that the number of members in the club whose membership is based on the location of their residence within the locality of the club should not exceed 50% of the members. *(June 2007 Mtg., Bd. Dec. 226)*

Source: January 1969 Mtg., Bd. Dec. 86; November 1987 Mtg., Bd. Dec. 89; *Amended by* November 2001 Mtg., Bd. Dec. 45; November 2004 Mtg., Bd. Dec. 59; June 2007 Mtg., Bd. Dec. 226

4.010.1. Statement on Diversity

Rotary International recognizes the value of diversity within individual clubs. Rotary encourages clubs to assess those in their communities who are eligible for membership, under existing membership rules, and to endeavor to include an appropriate range of individuals in their clubs. A club that reflects its community with regard to professional and business classification, gender, age, religion, and ethnicity is a club with the key to its future. *(November 2008 Mtg., Bd. Dec. 87)*

Source: June 2006 Mtg., Bd. Dec. 223; *Amended by* November 2008 Mtg., Bd. Dec. 87

4.010.2. Defining "Place of Business" for Membership in Clubs

"Place of business" means the establishment from which the proposed active member normally administers business or professional responsibilities and activities. *(November 2004 Mtg., Bd. Dec. 59)*

Source: RIC Art. V, Sec. 2; SRCC Art. VI, Sec. 3; July 1961 Mtg., Bd. Dec. 26; *Amended by* November 2001 Mtg., Bd. Dec. 45; November 2004 Mtg., Bd. Dec. 59

4.010.3. Defining "Residence" for Membership in Clubs

References in the constitutional documents to a Rotarian having "residence" within the locality of a club or within the surrounding area mean the individual's principal place of residence. *(November 2001 Mtg., Bd. Dec. 45)*

Source: January 1970 Mtg., Bd. Dec. 149; *Amended by* November 2001 Mtg., Bd. Dec. 45