Facilitation Resources

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Volume 7.
Utilizing Diversity, Power, and Ethics

Introduction to Facilitation Resources

During the 1990s there has been a renewed interest in citizen involvement in community decisions. While many issues are still decided by powerful and financially strong networks, the ability of the average citizen to collect relevant information, address issues with intelligence, and initiate public meetings has made the public influence greater.

Those who work with organizations have learned the need for effective facilitation skills. In the Foreword to *Facilitator's Guide to Participatory Decision Making* by Sam Kaner, Michael Doyle presents two important lessons learned. "Lesson one: if people don't participate in and 'own' the solution to the problems or agree to the decision, implementation will be half-hearted at best, probably misunderstood, and, more likely than not, fail. The second lesson is that the key differentiating factor in the success of an organization is not just the products and services, not just its technology or market share, but the organization's ability to elicit, harness, and focus the vast intellectual capital and goodwill in their members, employees, and stakeholders. When these get energized and focused, the organization becomes a powerful force for positive change in today's business and societal environments."

Facilitation Resources, available as a set of eight volumes, is an effort to enhance volunteers' group facilitation techniques. The participants will be able to use the skills in facilitating nonprofit groups and organizations through important discussions vital to the organization and to the community.

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About the Authors and Additional Contributors

The authors of this guide have over 115 combined years of facilitator experience. The members have tested and refined many exercises and resources while facilitating and training a wide range of community groups, organizations, and companies. They recognize that in this work called facilitation, one never quits learning.

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Overview:
Diversity, Power, and Ethics

Facilitators must be aware of the cultural contexts in which they work. Three dimensions of culture are diversity, power, and ethics.

Diversity

A facilitator needs to be aware of the visible and invisible diversity within groups they work with. Cultural, ethnic, racial, and gender differences are some aspects of diversity to be sensitive to. It is the role of the facilitator to ensure that the group respects differences.

The United States has certain attitudes and beliefs about equality, self-help, individualism, informality, directness, control over the environment, future orientation, change, competition, materialism, time and its control, and work orientation that form the unexamined foundations of group meetings. For example, people in the United States are some of the most casual and informal people in the world. Most often they call each other by their first name. They may even feel uncomfortable being addressed as Mr. or Mrs. People coming from more formal societies can perceive U.S. casualness as disrespectful.

Power

A facilitator can help ensure that group members feel valued and significant. The power dynamics within a group help determine how people perceive their value to the group. There should be a relatively equal sense of power for all participants. It is important that participants perceive that the process is fair and just. Facilitators must tend to the power and ethics of the group and the process.

People bring different aspects of power to a group setting. One source of power is the relationship between group members and the facilitator. If certain members are acknowledged more by the facilitator, dominate the time, or state their views without being open to discussion, they are using more power at the expense of other members. The sensitive facilitator can control these power dynamics.

Another source of power is the relationships between people within the group. If a boss and employee are in a meeting, the employee may not state an opinion for fear of retribution. Ground rules may help to diminish the threat of one person using information against another. Some of the bases of power include: coercive, legitimate or positional, expert, reward, referent, information, and connection power. It is important for a facilitator to know and understand both formal and informal power systems.

Ethics

The facilitation process has three areas where ethics need to be considered: participant ethics, facilitator ethics, and the ethics of the situation. There are some "red flags" to be aware of and some "ethical expectations" to hope for in group

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meetings. For example, the facilitator should expect that information shared is honest and accurate and would find a red flag if it appeared someone was lying or manipulating data. The facilitation situation should be an authentic process and should not have a predetermined outcome. The facilitator should avoid conflict-of-interest situations and withdraw if that is the case, or if he or she is not qualified for the task at hand. Groups should brainstorm about the "red flags" and "ethical expectations" they bring to the situation.

In a public setting, facilitators must adhere to ethical principles and values. If they do not uphold ethical expectations, they undermine their role and potential success of their own future as a facilitator and they damage the effectiveness of others who serve as facilitators. The code of ethics for facilitators includes: honesty, integrity, promise-keeping, fairness, concern for others, respect for others, responsible citizenship, pursuit of excellence, personal accountability, loyalty, public trust, independent objective judgment, and public accountability.

U.S. Attitudes and Beliefs

It is common practice to provide an orientation to people coming to the United States from other countries. One important aspect of that orientation is describing what attitudes and beliefs are typical of the dominant (White Anglo-Saxon Protestant) culture. It is also useful for a facilitator to recognize these attitudes and beliefs within themselves and/or within the group with which they are working. Many of the facilitation methods have been developed and practiced by the dominant culture.

Equality and Egalitarianism

Many in the United States believe that all people are "created equal" and therefore have an equal opportunity to succeed in life. Seven-eighths of the world feels quite differently. Rank, status, and authority are seen as much more desirable by them and give them a sense of security and certainty. For people from many cultures, it is reassuring to know, from birth, who they are and where they fit into "society."

Often, highly placed foreign visitors to the United States are insulted by the way they are treated by service personnel (such as food servers in restaurants, clerks in stores, taxi drivers). Americans have an aversion to treating people of high position in a deferential manner, and conversely, often treat lower class people as if they were very important.

Self-help Concept

In the United States, we think people should take credit only for what they have accomplished by themselves. We admire those who are born poor and, through their own sacrifice and hard work, climb the ladder of success all by themselves.

Take a look in an English language dictionary at the composite words that have the word "self"" as a prefix. There will be more than 100 such words, for example, self-reliance, self-discipline, self-improvement, self-confidence. The equivalent of these words cannot be found in most other languages.

Individualism and Privacy

Each individual is seen as completely and marvelously unique, that is, totally different from all other individuals. As members of groups, it is easy for people in the United States to put their individual beliefs and ideas ahead of the group goals.

Whereas in the United States privacy is seen as a very positive, satisfying condition, it may be difficult for the foreigner to comprehend. The word "privacy" does not even exist in many languages. If it does, it is likely to have a strongly negative connotation, suggesting loneliness or isolation from the group.

Informality

People in the United States are among the most informal and casual people in the world, even when compared to their near relatives, the Western Europeans. To those coming from more formal societies, our "casualness" is often perceived as disrespectful.

As one example of this informality, bosses in our country often urge their employees to call them by their first names and even feel uncomfortable if they are called by the title of "Mr." or "Mrs."

Dress is another area where our informality is most noticeable, perhaps even shocking. For example, one can go to a symphony performance in any large U.S. city today and find some people in the audience dressed in very casual clothes.

Informality is also apparent in our greetings. The more formal "How are you?" has largely been replaced with an informal "Hi." This is as likely to be used to one's superior as to one's best friend.

Highly placed officials from other countries can find such informality very unsettling. We, on the other hand, consider it a compliment!

Directness, Openness, and Honesty

People in many countries have developed subtle, sometimes highly ritualistic, ways of informing others of unpleasant information. People in the United States, however, have always preferred the direct approach. We are likely to be completely honest in delivering our negative evaluations or conflicts. Often people who come from a society that uses the indirect or passive manner of conveying bad news or uncomplimentary evaluations are shocked at our bluntness.

In the United States we often consider anything other than the most direct and open approach to be dishonest and insincere, and will quickly lose confidence in, and mistrust, anyone who hints at what is intended rather than saying it outright. Also, we may consider those who use an intermediary to deliver the message to be manipulative and untrustworthy.

Personal Control Over the Environment

Americans no longer believe in the power of fate, and they have come to look at people who do as being backward, primitive, or hopelessly naive. In the United States, people consider it normal and right that humans should control nature, rather than the other way around. More specifically, people believe every single individual should have control over whatever in the environment might potentially affect him or her. The problems of one's life are not seen as the result of bad luck so much as the result of one's own laziness in pursuing a better life.

Most Americans find it impossible to accept that there are some things which lie beyond the power of humans to achieve.

Future Orientation

Our valuing the future and the improvements we are sure it will bring means that we devalue the past and are, to a large extent, unconscious of the present. Almost all energy is directed toward realizing that better future. We plan for, look toward, and hope for it. At best the present condition is seen as preparatory to a later and greater event, which will eventually culminate in something even more worthwhile.

Those who come from a culture such as those in the traditional Moslem world, where talking about or actively planning the future is felt to be futile,

even sinful, activity, will not only have philosophical problems with this very American characteristic, but religious objections as well.

Change

For many, change is seen as an indisputably good condition. Change is strongly linked to development, improvement, progress, and growth.

Many older, more traditional cultures consider change as a disruptive, destructive force, to be avoided if at all possible. Instead of change, such societies value stability, continuity, tradition, and a rich and ancient heritage, none of which are valued very much in the United States.

Competition and Free Enterprise

Many in the United States believe that competition brings out the best in any individual by challenging each person to produce the very best. Consequently, competition is fostered in the home, workplace, and classroom, even at the youngest age levels. Very young children, for instance, are encouraged to answer questions for which their classmates do not know the answers. Other cultures may find the competitive value disagreeable, especially those that promote cooperation rather than competition.

In the United States, because we value competition, we have devised an economic system to go with it: free enterprise. Many feel very strongly that a highly competitive economy will bring out the best in its people and, ultimately, that the society that fosters competition will progress most rapidly.

Materialism and Acquisitiveness

Foreigners generally consider people in the United States to be much more materialistic than we are likely to consider ourselves. In this country, many would like to think that their material objects are just the natural benefits that always result from hard work—a reward, they think, which all people could enjoy if they were just as industrious and hard-working.

We as a country are considered materialistic because we value and collect more material objects than most people would ever dream of owning (although we are only 5 percent of the world's population, we use over 55 percent of the world's resources). It also means we give higher priority to obtaining, maintaining, and protecting our material objects than we do in developing and enjoying interpersonal relationships.

The average person in the United States typically owns:
- One or more color television sets;
- Several electronic appliances;
- A stereo;
- A clothes washer and dryer;
- A vacuum cleaner;
- A powered lawn mower;
- A refrigerator, a stove, and a dishwasher;
- One or more automobiles;
- Several telephones. May also own a personal computer.

Time and Its Control

Time is of utmost importance for the average person in the United States. To the foreign visitor, we seem to be more concerned with getting things accomplished on time (according to a predetermined schedule) than, as they are, with developing deep interpersonal relationships. Schedules, for us, are meant to be planned and then followed in the smallest detail.

To visitors to our country it may seem that many of us are completely controlled by the little machines we wear on our wrists, cutting our discussions off abruptly to make it to our next appointment on time.

Our language is filled with references to time, giving a clear indication of how much it is valued. Time is something to be "on," to be "kept," "filled," "saved," "used," "spent," "wasted," "lost," "gained," "planned," " given," and even "killed."

Action and Work Orientation

"Don't just stand there, do something!" This expression describes most of our waking life, where action, any action, is seen to be superior to inaction.

Routinely we plan and schedule an extremely active day. Any relaxation must be limited in time and preplanned. In the United States it is believed that leisure activities should assume a relatively small portion of one's total life. People think that it is "sinful" to "waste one's time," "to sit around doing nothing," or just to "daydream."

Such a "no-nonsense" attitude toward life has created people who have come to be known as "workaholics," or people who are addicted to their work.

The United States may be one of the few countries in the world where it seems reasonable to speak about the "dignity of human labor," meaning by that hard physical labor. Here even corporation presidents will engage in physical labor from time to time and gain, rather than lose, respect from others for such action.

Adapted from Mary L. Andrews, International Programs, Michigan State University.

Survey: Individual Attitudes and Beliefs

1. A co-worker tells you he/she won't be able to finish work on his/her project before leaving for vacation and asks you to finish even though you too are busy. You say:

   "I am to busy and   "Sure, I can.
   can't finish your project."   That's no problem."

   1   **2**   **3**   **4**   **5**

2. You respect more a person who has acquired status by:

   being born into a   the person's own ability
   "high status" family.   and hard work.

   1   **2**   **3**   **4**   **5**

3. You have just begun a new job and are following an individual who was very successful. When starting work you:

   try to learn about what the person   begin your own programs
   before you did to continue the   without investigating or
   same.   considering what the
                                                        person before you did.

   1   **2**   **3**   **4**   **5**

4. A stranger knocks on your door. Your immediate reaction is:

   distrust.   to want to offer hospitality.

   1   **2**   **3**   **4**   **5**

5. A friend comes to your house unannounced when you have a meeting to go to in a half-hour. You:

   sit down to see what the   tell him or her that you are
   person needs to talk about   on your way to a meeting
   and enjoy the company.   and can only talk later.

   1   **2**   **3**   **4**   **5**

6. In relation to a man's wage for a comparable job, women should receive a wage:

   significantly lower.   slightly lower.   equal.

   1   **2**   **3**   **4**   **5**

7. Your 80-year-old widowed mother suffers a stroke that completely paralyzes her right side. She is unable to speak or care for herself; however, with rehabilitation she may partially regain speech and use of her right limbs. Assuming cost is not a deciding factor, you:

take her into your home for you and your family to care for.		hire a nurse to care for her in her home.		find a good nursing home for her.
1	**2**	**3**	**4**	**5**

8. There has been a plague of the infamous blue polka dot beetle killing all crops in a 50-county area for two years. Farmers and Extension should work together to:

respond to farmer's immediate economic needs as well as bring in the red plaid bird from Africa which is its natural predator.			respond to farmers' economic needs only and leave nature to take care of itself.	
1	**2**	**3**	**4**	**5**

9. When addressing your immediate supervisor you use:

Mr(s). _____			his or her first name.	
1	**2**	**3**	**4**	**5**

10. You work with a large construction company doing hard, physical labor. One day the president of the company visits your work site, and while visiting with your supervisor, takes off his suit jacket and starts helping to move heavy equipment. You think:

he is demeaning himself by doing physical labor.			he merits more respect for being able to "get dirty" with his workers.	
1	**2**	**3**	**4**	**5**

11. After your youngest child left for college, you and your spouse remodeled your home. This included installing new plush white carpeting and furniture. Traditionally you have invited your sister and her three very young children to spend Thanksgiving weekend at your house. This year you:

don't invite them because your redecorated house isn't made for toddlers.		invite them and spend the entire weekend worried about stains on your furniture.		don't think twice about your new furniture and enjoy the weekend.
1	**2**	**3**	**4**	**5**

12. While working on a project, you are motivated most by:

working together with a team.			competing with others on the team.	
1	**2**	**3**	**4**	**5**

13. When you think about work you think:

    I work to live.   I live to work.
    1   **2**   **3**   **4**   **5**

14. You realize that a long planned-for family event conflicts with an equally important event
    with your close friends. You choose your:

    family.   friends.
    1   **2**   **3**   **4**   **5**

15. You think more about:

    past.   present.   future.
    1   **2**   **3**   **4**   **5**

16. Your church's belief on a specific social issue is contrary to yours, which you are commit-
    ted to. An event is coming up that supports your church's belief on this issue. Your church
    encourages you to attend. You:

    follow your church's priorities   follow your personal
    and attend.   priorities and don't attend.
    1   **2**   **3**   **4**   **5**

17. The director of your large organization sends down a mandate to present a specific pro-
    gram in all communities. You know the program is neither appropriate nor needed in your
    community. You:

    don't do the program.   do the program.
    1   **2**   **3**   **4**   **5**

18. When leading a very productive meeting that has gone overtime, yet with points still to
    cover, you:

    stop the meeting because of   are not concerned with
    concern for your and   time and continue the
    others' schedules.   meeting and its progress.
    1   **2**   **3**   **4**   **5**

19. When you are working toward a goal and someone else's inefficiency or red tape inhibits
    your accomplishments, you think:

    "That's just the way the   "The system needs to
    system is. I couldn't have   change in this and thus
    avoided this setback."   areas. Next time I'll do A & B
                                                           to avoid this setback."
    1   **2**   **3**   **4**   **5**

20. When talking with your boss, your congressperson, or a large company's CEO, that person's status makes you feel:

complete indifference.   great concern.

1   **2**   **3**   **4**   **5**

21. Whether with responsibilities at work or at home you are:

self-directed and   other-directed and
take initiative.   wait for orders.

1   **2**   **3**   **4**   **5**

22. Whether with responsibilities at work or at home you are:

whatever will be   whatever will be is
will be.   up to me to decide.

1   **2**   **3**   **4**   **5**

23. You are asked to vote for *Time* magazine's woman of the year. You are given the following two finalists and choose:

Gloria Sampson   Virginia Roosevelt
who came from a   who turned her
share-cropper family and   grandmother's million-
is now ambassador   dollar radio company into
to the U.N.   a multi-billion-dollar
                                                             electronics company.

1   **2**   **3**   **4**   **5**

24. George is born into a poor single-mother family. The opportunities he is exposed to in life should be the same as:

others of poor   anyone else
single-parent homes.   in society.

1   **2**   **3**   **4**   **5**

25. If you could vote for one of the health care bills in Congress, you would choose one that promotes health care providers who:

cooperate with   compete against
each other.   one another.

1   **2**   **3**   **4**   **5**

Adapted from Mary L. Andrews, International Programs, Michigan State University.

Facilitation and Diversity

Here are some general ways of working as a facilitator that will help utilize diversity:

Recognize that newcomers, or those who perceive themselves as different from the rest of the group, may feel at a disadvantage or feel excluded within the group. Sometimes this is unintentional, such as when language that is full of jargon is used. Sometimes behavior is intentional, such as when certain individuals within the group are excluded during refreshment breaks. If you see intentional or unintentional behavior that is biased, intervene as subtly or forcefully as you must to provide an inclusive environment for all.

If comments or jokes that have an ethic or gender bias are made, tell the group that this type of communication is offensive and will not be allowed in this group meeting. Facilitators should refrain from using visuals, jokes, or quotations of poor taste.

During planning, determine if the group is excluding anyone from the decision making. For example, if youth development activities are being discussed, the facilitator should inquire whether youth are participating in the meeting. If there is a series of meetings, you can work to see that the "empty chairs" or "silent voices" are invited to participate next time, once the exclusion has been recognized.

Power Bases

Facilitators need to be aware of the power dynamics in the group with which they are working.

What is Power?

Power is the energy that gets things done. It is the fuel that runs meetings, builds dams, fixes streets, and makes getting an "A" on a science project possible. It comes from many sources such as intelligence, money, information, position, and hard work. Bertrand Russell said that power was the fundamental concept in social science, just as energy is the fundamental concept in physics. Although it is often maligned as being "dirty" and "ruthless," power alone is amoral. It is neither good nor bad by itself. The way it is used determines whether it is harmful or beneficial. For that reason, facilitators must be fully aware of the commodity of power. Facilitators must know its potential, and have the integrity to use it for the benefit of those with whom they work.

Why is Power Always Relational?

Power does not exist by itself. It is not an object that can be passed around like a football. Power is always part of a relationship. For a tyrant to hold absolute power, the masses must let theirs go. For a car to be powered forward, many cold parts must give up their rest. For a volcano to erupt, the holding power of layers of rock and gases must give way. For power to exist, it must be allowed to exist. Someone, something, somewhere, lets power emerge. Wherever there are relationships, there is power. The phrase "balance of power" illustrates its organic quality. Those who would keep a balance of power acknowledge its existence, use it, and enjoy it, without letting it become the primary ingredient of the relationship. Like the science fiction "green ooze," uncontrolled power can become a good-thing-gone-bad with the ability to drown the world.

The Essential of Power: Resources and Motivation

The two essentials of power are resources and motivation. Some of us have the resources, such as money and intelligence, to end world hunger, or to run for the Senate. If we lack the motivation, enough power to accomplish either one will never exist. Or, we may be motivated to win an Olympic event or man a space flight. Lacking the resources of talent and training, neither will happen.

It is only when resources and motivations fit well that power can develop and be used. Personally, that means our goals and dreams must coincide with our real assets. As facilitators, it means the collective motivations of the group must fit collective resources, as well as meshing with our own. When that fit occurs, there will be enough power generated to get the job done.

Power Systems

FORMAL and INFORMAL power systems exist within organizations. Families, communities, and nations make formal statements that indicate "this is the person in charge." That is the formal system. It is easy to get to know and use. It is the advertised power route. The informal system is less obvious, but just as real. It is based on the ability of those who are not officiall in charge to influence

those who are. People who are adept at influencing become the informal power brokers. It is important to know and understand both systems to get things done.

Seven Bases of Power

Power is part of all relationships. Motivation and resources must fit together for it to develop. It is distinguishable in at least seven forms. These forms, according to Paul Hersey and Ken Blanchard, are called power bases.

COERCIVE power is based on real or imagined force. Fear of being hurt, poorly treated, or dismissed allows power wielders to rule over the fearful.

LEGITIMATE or POSITIONAL power is based on the office or title of the leader or facilitator or of the group member. Usually, the higher the status, the more compliance one is able to get. The president, director, dean, or chief executive officer can theoretically "call all the shots" in the organization and be assured they will be acted upon.

EXPERT power is based on the knowledge, talent, and skill of the facilitator or group member. This must be coupled with respect for that skill, along with the assumption that this expertise is valuable to the group.

REWARD power is based on the facilitator's ability to give recognition, promotions, money, or goods to participants.

REFERENT power is based on the facilitator's or group members' personal traits. Charm, charisma, sensitivity, creativity are intangible but very real characteristics. These charicteristics can command awe, respect, and loyalty.

INFORMATION power is based on the ability of the facilitator to get and give the information that is necessary to the successful functioning of the organization, or of individual members. Channeling and/or witholding information is a very effective way to control actions.

CONNECTION power agrees with "it's not what you know but who you know." It is based on the facilitator's or group memebrs' ability to build networks and coalitions that are helpful to personal goals or aims of the organization.

Summary

It seems obvious that powerful facilitators use as many of these bases as possible. Truly effective facilitators are able to use them all, to some degree. Participants of groups meetings who are aware of these bases can also use them to limit or control the facilitator or another group member's power. For example, giving too much "air time" to positional leaders may undermine the effectiveness of coming to a shared group decision.

Reference: Hersey, Paul, and Kenneth Blanchard. *Management of Organizational Behavior.* Prentice-Hall, Inc., Englewood Cliffs, NJ. 1982.

Power Bases:
Worksheet for Reflection

1. What I learned about my own power bases:

2. What I learned about the use of power and collective power:

3. Think about a group you are currently involved with as a facilitator or member. Analyze the group using the seven bases of power. What are the implications for using power more effectively?

Worksheet: Make copies for use at future meetings.

Code of Ethics for Facilitators

Codes of ethics clarify the expectations for a specific role. The person who is fulfilling the role has responsibilities to others to uphold the code of ethics. The ethical expectations for facilitators include: honesty, integrity, promise-keeping, fairness, concern for others, respect for others, responsible citizenship, pursuit of excellence, personal accountability, loyalty, public trust, independent objective judgment, and public accountability.

1. HONESTY. Facilitators should be scrupulously and consistently honest by (a) being truthful, sincere, forthright, and—unless professional duties require confidentiality or special discretion—candid, straightforward, and frank; (b) not cheating, stealing, lying, deceiving, acting deviously, nor intentionally misleading another by omission, half-truth, or other means.

2. INTEGRITY. Facilitators should demonstrate integrity by (a) acting in ways that are consistent with core beliefs and ensuring that practices are congruent with principles; (b) honoring and adhering to their own moral beliefs with courage and character regardless of personal, political, social, and economic pressures; (c) expressing and fighting for their concept of what is right and upholding their convictions to the best of their ability.

3. PROMISE-KEEPING. Facilitators should demonstrate trustworthiness by (a) keeping promises, fulfilling commitments, and abiding by the letter and spirit of agreements that bind them; (b) interpreting contracts and other commitments in a fair and reasonable manner and not creating justifications for escaping a commitment; (c) exercising prudence and caution in making commitments, considering that unknown or future factors might arise that could make fulfillment of them difficult; (d) seeking to ensure that when commitments are made, the nature and scope of the obligations undertaken are clear to all parties.

4. FAIRNESS. Facilitators should demonstrate fairness by (a) making decisions with professional objectivity based on consistent and appropriate standards; (b) demonstrating a commitment to the equitable treatment of individuals and an appreciation for diversity in all actions; (c) exercising open-mindedness and a willingness to seek out and consider all relevant information, including opposing perspectives; (d) voluntarily correcting personal or institutional mistakes and improprieties and refusing to take unfair advantage of mistakes or ignorance of citizens; (e) scrupulously employing open, equitable, and impartial processes for gathering and evaluating information necessary to decisions.

5. CONCERN FOR OTHERS. Facilitators should demonstrate a concern for the well-being of all those affected by their actions by (a) striving to carry out official and managerial responsibilities with a firm commitment to maximize benefits and minimize harm; (b) being caring, considerate, compassionate, and generous while carrying out their official duties.

6. RESPECT FOR OTHERS. Facilitators should demonstrate respect for others by (a) acknowledging and honoring the right of those affected by decisions to autonomy, privacy, and dignity; (b) treating others with courtesy and de-

cency; (c) exercising authority in a way that provides others with the information they need to make informed decisions.

7. RESPONSIBLE CITIZENSHIP. Facilitators should act as responsible citizens and uphold the rule of law by (a) honoring and respecting the principles and spirit of representative democracy and setting a positive example of good citizenship by scrupulously observing the letter and spirit of laws and rules; (b) exercising their civic duties and fulfilling a commitment to public service.

8. PURSUIT OF EXCELLENCE. Facilitators should seek to perform their duties with excellence by (a) being diligent, reliable, careful, prepared, and informed; (b) giving a full day's work for a full day's pay; (c) continually seeking to develop knowledge, skills, and judgment necessary to the performance of their duties.

9. PERSONAL ACCOUNTABILITY. Facilitators should be accountable by (a) accepting personal responsibility for the foreseeable consequences of actions and inactions; (b) recognizing their special opportunity and obligation to lead by example; (c) making decisions that take into account long-term interests and the need to exercise leadership for posterity.

10. LOYALTY. Facilitators should demonstrate loyalty by (a) advancing and protecting the interests of those with legitimate moral claims arising from personal and institutional relationships; (b) safeguarding confidential and proprietary information; (c) refusing to subordinate other ethical obligations such as honesty, integrity, fairness, and the obligation to make decisions on the merits, without favoritism, in the name of loyalty.

11. PUBLIC TRUST. Facilitators should treat their role as a public trust, only using the powers and resources of the role to advance public interests, and not to attain personal benefits or pursue any other private interest incompatible with the public good.

12. INDEPENDENT OBJECTIVE JUDGMENT. Facilitators should employ independent objective judgment in performing their duties, deciding all matters on the merits, free from conflicts of interest and both real and apparent improper influences.

13. PUBLIC ACCOUNTABILITY. Facilitators should ensure that processes are conducted openly, efficiently, equitably, and honorably in a manner that permits the citizenry to make informed judgments.

Ethics and Facilitation

The facilitation process has three areas where ethics need to be considered:

Participant Ethics
Those who are involved as participants in the facilitation process.

Facilitator Ethics
Those who provide coaching and guidance to the group process.

Ethics of the Situation
The process and planning of the situation.

Here are some possible "red flags" and ethical expectations you may identify.

	Red Flags	**Ethical Expectations**
Participant Ethics	• Suspect someone in the group is lying • Scheming ahead of time to dominate the outcome	• Trustworthy • Honest • Responsible • Accountable • Caring • Respect for others
Facilitator Ethics	• Conflict of interest (will gain if certain decision is made) • Facilitator misrepresents outcomes to others	• Withdraw from situation if conflict of interest • Do not take position unless qualified
Ethics of the Situation	• Process is a farce; predetermined outcome • Are all persons affected by situation involved in decision making?	• Outcome open; process sound • Stakeholders represented • Getting to the heart of the issue • Action intended for public benefit • Appropriate use of outcomes

Worksheet: Ethics and Facilitation

Instructions: Fill in the squares with your ideas about red flags and expectations.

Focus	Red Flags	Ethical Expectations
Participant Ethics **Those who are involved as participants in the facilitation process**		
Facilitator Ethics **Those who provide coaching and guidance to the group process**		
Ethics of the Situation **The process and planning of the situation**		

Finding More Resources

The educational and corporate community has dozens of marvelous resources available for the motivated facilitator wishing to find more resources. Also, the practical wisdom of gifted community facilitators should be tapped. This guidebook has drawn upon several excellent resources and those are listed in the following reference list.

In the search for more resources consider human resources, written resources, technology-enhanced resources, organizational resources, and other resources. Identify excellent facilitators and interview them. Practical wisdom is often not written but accessible through stories. Utilize libraries to search for materials. Search for organizations that support facilitator growth and learning, like the National Facilitators Network (has state-based groups, too). Contact your local Cooperative Extension Service for information and coaching.

Consider searching for resources under the general heading of facilitation as well as under each of the sub-topics important to facilitation (conflict, decision-making processes, etc.). Remember that the context in which facilitation is done is important—in board rooms, in community meeting rooms, in group retreat settings, etc. Evaluate the resource to see if it is more appropriate in one context than another.

Best wishes finding more resources to build upon your skills, understanding, and expertise as a facilitator.

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