The 10Cs: A Model of Diversity Awareness and Social Change
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Imagine this scene in 1973:
You are a thirteen-year-old Black boy arriving at Kennedy Airport in New York in 1973. It is the middle of January and the weather is cold – sub-zero – crying-because-you-can't-feel-your-ears-, colder-than-you-ever-thought-was-possible kind of cold. This has been your very first plane ride, but it was no ordinary trip or vacation. This plane took you from a warm, sunny, tropical island to your new home in the United States. The physical coldness you experience is an icy indicator of the psychological coldness you will come to feel as an immigrant in this new and confusing place where everything is different. You had heard that in America the streets were paved with gold and that opportunity was open to everyone who was willing to work for it. Everything here is so much bigger than at home. The buildings are taller, the streets are wider, everyone seems to have a big car and a T.V., and having indoor plumbing and toilets are expected, rather than a luxury. Things that didn't seem particularly important at home - like being Black, (most everyone around you was) and having an "accent" (which wasn't really an accent at all because everyone else spoke that way too) grow to take on a new significance in your life. In school, you get bombarded with negative stereotypes and comments about who you are and all you value. You are called "different," "stupid," "island boy," "foreigner," "alien," and for the first time in your life you are called what may be one of the most hurtful words in the English language: "nigger." You are caught between worlds – not accepted by Whites, yet not fitting in with Black Americans either. The questions and contradictions fill your mind.

Imagine another scene in 1973:
You're a sixteen-year-old White girl recently returned to New York from living in South Florida for almost three years. You've moved back to the same Long Island community in which you were raised – an overwhelmingly white community, mostly comprised of Italian, Jewish, and Irish Americans. There are a few WASPs (White Anglo-Saxon Protestants) there too, but you think of them as being some small minority group. You never think of them as being any kind of majority group, and you most certainly don't think of them as a powerful group running society. While you were growing up, you were aware that there were Black, Latinos, Asians, and Native Americans, but for some reason they didn't live in your neighborhood or go to your school. Your social studies teacher had told you that the Ku Klux Klan burned a cross in the next town a few years back when a Black family tried to move in, and you wonder how that could have happened here in the North, in New York? After all, weren't all those racists supposed to be down South? Then you moved to the South (well, South Florida anyway). Your neighborhood there was still all-white, although you were one of only two or three Italian families in an all-Jewish neighborhood. The school you attended was recently desegregated and for the first time you had real interactions with Black people. You even made some friends – but for some reason you never seemed to see much of each other after school. And now you're back in "liberal" New York. Still, you hear the people around you mouthing meaningless words about "racial tolerance" and "those racists" who are always other people, but not "us." Yet, you can't help but wonder why your school, your community, your friends, and your world is still virtually all-white. The questions and contradictions fill your mind.

We are a Black, African, Trinbagonean, heterosexual, Catholic-raised, middle-class, able-bodied man and a White, Italian American, heterosexual, Catholic-raised, able-bodied, woman, both living in the greater Boston area. We have worked together, in various capacities, since 1990 as diversity educators and activists. The two stories we have just shared are snapshots in time of our own process of coming to understand our individual and social group identities and the realities of oppression in the United States. Both of our journeys caused us to recognize and question power differences around race, culture, gender, class, sexual orientation, and other aspects of diversity. In an effort to understand the complex social and political meaning of this diversity, we have developed a model we call the "10 Cs," a model for understanding diversity, conflict, and social change.

Diversity is a term used loosely and frequently, often without precise definition or purpose. Sometimes it is used as a euphemism for race or gender in an attempt to soften the impact of discussing racism and sexism directly. At other times, it is used to include practically every human difference under the sun, from smokers to non-smokers, frozen yogurt to ice cream lovers, and every other possible variable. It is a term that can mean everything and nothing. Yet, the current attention being given to the issue of diversity is an attempt to answer some fundamental questions about human identity and experience:

Who are we?
What are we?
Whose descriptions define us?
How do those definitions develop and affect us?
Why are our identities important and why should we explore them at all?
How do they impact the way we see ourselves and lead our lives?
Who has access and power and to whom are they denied or restricted?
Why is there such division among people?
How can we come together?

Although many of these questions are often thought about personally, they often remain unspoken. Indeed, it is almost taboo to discuss some of these things. Whether spoken or silenced, however, these questions and all that they represent deeply affect all of our lives. Oppression – be it racism, sexism, heterosexism, or any other form – has fragmented our identities and our nation. The 10 Cs model is an attempt to reconnect, reclaim, redefine, and celebrate all aspects of who we are. It is only by embracing all parts of ourselves that we can become whole empowered beings who can work to end the oppressions that hurt and divide us.

The 10 Cs Model

The "10 Cs" is a two-part model that includes the 5 Cs of Awareness and the 5 Cs of Change. The 5 Cs of Awareness are: Color, Culture, Class, Character, and Context. The 5 Cs of Change are: Confidence, Courage, Commitment, Conflict, and Community. In the 10 Cs Model, we use each of these words literally, but also symbolically to represent a variety of concepts under each

theme. This new vocabulary expands the usual meanings of these words. The long list of identities with which we described ourselves earlier are all a part of our "10 Cs." Each gives information about who we are, our histories, our shared and different experiences, and how we perceive ourselves and how others perceive us in the world. They tell part of the story of our lives, yet no words or labels can accurately capture the totality of who we truly are. The "10 Cs" is an attempt to bring together as many parts of the whole as possible. Each of the 10 Cs are inter-related. None can stand alone and none can be developed in isolation from the rest.

We believe that we must start with an inventory of ourselves and examine our own experiences to more effectively confront issues of personal and societal oppression. This self-inventory is an essential first step in the longer journey toward social change. By recognizing our experiences as oppressor, and as oppressed, and by empathizing with the experiences of others, we begin moving towards social justice. The purpose however is not solely for self-exploration. A deep level of self-knowledge can lead us to take action to challenge oppression both personally and systemically. We believe that understanding one's own 10 Cs moves us toward healing the wounds of isolation that result from the fragmentation of our identities in an oppressive society. This fragmentation has caused us to lose sight of the richness and beauty of the diversity within and around us. Exploration of the 10 Cs can give us insight into the positive resources and hidden talents we each possess and provide us with renewed energy to transform the many forms of oppression we confront on a daily basis. The 10 Cs is an attempt to move from the individualistic ideology of I = I to the more collective philosophy of I = we, thereby replacing the all-too-familiar "win-lose" and "better than" mentalities. It sees difference as an asset and a resource, not a problem. What follows is a description of each element of the "10 Cs Model."

The Five Cs of Awareness: Color, Culture, Class, Character, and Context

Color
   The first C is Color. The word "color," as we use it here, refers to individual/group identity based on the color of one's skin, that is either self-determined or defined by those in power. In the "C" of Color, we use the word in a very literal sense, to mean *only* skin color (not *race* per se). As "race" is a socially constructed concept, our model places it in the second C of Culture, which ascribes meaning and definition to our identities and our worlds. We also use this "C" symbolically to mean all aspects of the self/group that are part of one's core identity or essence – especially attributes that are not changeable, such as color, sex, sexual orientation, and physical appearance and abilities. This "C" includes other aspects of identity such as religion (being Buddhist) and ethnicity (being Chinese), but here we use them *only* as descriptions. The social meaning of these descriptions will be discussed in the next "C" of Culture. This first "C" of Color is a simple statement of description that is not yet value-laden.

Culture
   The second C is Culture. The term "culture" generally means the values, beliefs, symbols, behaviors, ways of living, and shared history of a group of people (who may or may not belong to the same ethnic, racial, or gender groups), that are continually changing and that are passed on from one generation to the next. We use the word Culture here to mean all of the above, with a

special focus on the way that culture determines meaning, interpretations, and definitions. Culture interprets the meaning of the other "Cs" of Color, Character, Class, and Context.

For example, the physical color of one's skin "just is," but culture and context define certain skin colors as different "races" and assign them either positive or negative values. Because of varying cultural definitions, a person who is considered white in one culture may be defined as a person of color in another culture. The terms male and female are descriptions of physical anatomy (sex), but it is culture that tells us what it means to be male or female. Culture creates the concept of gender and defines what is considered appropriate gender roles. Therefore, sex and skin color are part of the first C of Color, but gender and race fall under the second C of Culture, as they are socially constructed categories that change from culture to culture.

The sexual identity of those perceived as male or female remains generally consistent between cultures (although even this assumption is more complex than it appears) but the gender roles and behaviors expected of each sex will vary culture to culture. Men may be permitted to show physical affection towards each other in one culture, but be discouraged from doing so in another culture. A woman may weigh 200 pounds (a description, therefore part of the C of Color), and be seen as beautiful in one culture, yet be seen as unattractive in another. Hair offers us another concrete example of these concepts. Hair just is – it is neither good nor bad. Culture (and specifically racist culture) defines European-type hair as "good" and African-type hair as "bad."

All cultures have both positive and negative aspects. Ulric loves his Trinidadian culture. He loves the sounds of the language, the rhythms of the music, the tastes and smells of the food, and the sense of community and history. Yet, within that same culture exist elements of sexism that he does not want to embrace, even if they may be "traditional" and even accepted behavior in that cultural context. This is true for each of our cultures. No culture is free of oppression and we must be courageous enough to name it and challenge it wherever it exists. Sexism and heterosexism are two forms of oppression that are often excused under the guise of culture, tradition, and religion. We challenge this notion. Any attitude or behavior that hurts, limits, or devalues another human being is oppressive, whether it is accepted cultural practice or not.

Class

The third C is Class and addresses power relations. It examines individual and group identity relative to power, authority, hierarchy, status, and the degree of access to, control over, or ownership of resources, including wealth, education, employment, housing, etc. The first C of Color describes and identifies us, the second C of Culture defines and categorizes us, and this third C of Class positions and places us in the social structure. We use this C of Class in a much broader sense than economic class alone to talk about power and privilege in ways that are psychological as well as material. For example, white people experience privilege in a racist society based on white supremacy even if they do not possess economic power. Men have power over women in a sexist society even as they may experience other forms of oppression such as racism and heterosexism. The issue of power is critical and often remains unacknowledged in discussions about diversity. The failure to recognize power imbalances is a key obstacle to productive and authentic dialogue about diversity because it avoids the fundamental issues of access, ownership, and control over one's own/group life. Without the notion of power differences, diversity education remains at the level of valuing differences and

avoids the more difficult work of identifying and challenging "isms". Personal prejudice must not be confused with the systemic institutionalization of prejudice by those who have dominant group power in a society.

We all have power. Some of that power is personal, some is institutional, and some is historical. Our discussion of power is not intended to place blame nor to induce guilt, although these feelings are may be generated when discussing the use and misuse of power. The goal is to identify and accept the power that we do have, and creatively use that power in the service of social justice. Denial of the social realities that shape our lives blocks our efforts and undermines our ability to produce true social change. If I am male, or White, or heterosexual, then I must recognize the social privilege that I possess. Even if I personally reject sexism, racism, and heterosexism, and work to challenge those oppressions every day, I still reap benefits from the systems that have been structured in my image and that continually validate my first two Cs of Color and Culture. If I am female, or a person of color, or lesbian or gay or bisexual, I also must recognize the power that I and my people do possess, and not succumb to feelings of hopelessness and powerlessness. If I fall into the trap of believing "I have no power," I have in fact relinquished the very real power that I do have and have colluded in my own oppression.

Many of us live on both sides of the power line. As a Black man, Ulric experiences oppression because of his race, yet experiences some privilege relative to his gender. As a White woman, Patti experiences oppression as a woman, yet also benefits from White skin privilege. We both experience heterosexual privilege. Yet we all have the obligation to use whatever power we possess in ways that work for peace and justice.

Character

The fourth C is Character. Character refers to the unique aspects of each individual person, including personal preferences, idiosyncrasies, and personality traits. People who share similar color, culture, class, and context still possess aspects of the self that are unique to the individual. For example, Ulric is an identical twin. He shares the same Color, Culture, and Class as his twin brother, but they are still each unique and separate individuals. Patti is a White Italian American woman, who shares many common experiences with other White Italian American women, yet she possesses unique characteristics that distinguish her and make her special.

In many diversity programs, diversity is defined primarily as individual uniqueness. While it is true that diversity includes individual uniqueness, this definition ignores the importance of group identity and inadvertently reinforces the Eurocentric notion of "we are all individuals." It also ignores the power differentials between groups that lead to the inclusion of some, and the exclusion of others.

When you are a member of a dominant group in society (i.e.- white, male, Christian, etc.), your first three Cs of Color, Culture, and Class are continually validated for you every day in the media, in schools, and in virtually every other setting. In other words, dominant group members' identities are supported and reflected everywhere, so that they become invisible. They appear to be "the norm" or "the standard." When your "group identities" of Color, Culture, and Class are validated at every turn, your area of focus then becomes your individuality. What this means is

that you rarely have to think about these aspects of your identity. If you're White, you may think of people of color as having a race or culture, but somehow think of yourself as "neutral."

It then comes as no surprise that dominant group members most often tend to place their focus on their C of Character. We hear this over and over again in workshops. White people will say "Why do we have to talk about race? Why can't we all just be individuals? I don't think of myself as having a race." For people of color, whose Color, Culture, and Class are constantly either under attack, excluded, or distorted, the response is just the opposite. From them we hear, "I have to focus on my group identities until you finally see, acknowledge, and respect me. The stereotyping of my group identities strips away my individuality." We believe that our personal identities and our social group identities are equally as important, and the exclusion or minimization of either leads to internal and external conflict, and a distortion of reality. It is also important to remember that our character is not formed in isolation. Our individuality is shaped within the social conditions of our Cs of Color, Culture, Class, and Context.

Context
  The fifth C of Context is the reality in which individuals and groups exist in time, location, environment, and the socio-political, economic, and historical conditions which influence individual and group experience. Color, Culture, Class, and Character cannot be seen in isolation from context and cannot be fully understood when removed from the context that shapes their meaning.

For example, when doing trainings with human service workers or with teachers, the majority of the participants are female. In those contexts, Patti's identity as a woman may be affirmed and as a result, she feels freer to be herself. Yet, when we do corporate trainings, there may be few if any women in the room, and her being a female is very evident, stands out, and is in fact often challenged by male participants. Ulric often experiences this same dynamic when he is one of only a few people of color in the room. We've all had the experience of feeling more relaxed and more truly ourselves when with friends and family than when we are with strangers or at work. In environments that are familiar and in which we feel valued, we do not feel the need to check any part of ourselves at the door in order to be accepted.

What this means is that our identities take on different significance depending on where we are, who we are with, and the political realities of the moment. Think back to Ulrics story of being a 13 year old coming to the United States. In the context of Trinidad, his style of speech "just was" (the first C of Color), as his culture defined it as normative. In the Culture and Context of the U.S., however, he was suddenly perceived as having an "accent," which was seen as a negative trait, and subsequently he became self-conscious about something that he never had to think about before.

Context can also be historical. Being Jewish in Germany in the 1930's and 1940's has different nuances of meaning than being Jewish in the 21st century in the United States, although both experiences are deeply connected. Being of African heritage in the United States does not mean exactly the same thing as being of that same heritage in Europe. This idea of context can help us get past the destructive tendency to compare oppressions and place them in a hierarchy. The

context will determine which oppression should have priority in any particular moment. This approach tries to address immediate social conditions without minimizing or devaluing the pain caused by any one oppression.

Context is fluid, not static. In different contexts, different aspects of our "Cs" will rise to the surface and take precedence. Context is like the basket that holds the other Cs together.

To summarize:
Color describes and identifies
Culture explains and gives meaning
Class ranks and positions
Character distinguishes and names uniqueness, and
Context impacts and shapes.

The 5 Cs of Change: Confidence, Courage, Commitment, Conflict, and Community

Once we have identified, explored, and accepted our 5 Cs of Awareness, we must put this awareness to use. Our challenge is how to put this awareness to use within a context that continues to devalue and fragment these aspects of our identities and perpetuate oppression. We believe that there *are* certain elements that can help us move toward activism and empower us to work for a peaceful, just, and humane society, and the 5 Cs of Change try to provide a roadmap. Just as in our 5 Cs of Awareness, there may be aspects of our 5 Cs of Change that we readily acknowledge and embrace, and others that we deny or are unaware of. Again, the first step is to do a self-inventory to identify strengths and areas of improvement and growth.

Confidence
The first C of Change is (building) Confidence. Confidence is faith in yourself and in your abilities, and the belief that you, alone and with other people, can make a difference. In order to have true confidence, you must understand and take pride in all aspects of your 5 Cs of Awareness, including race, ethnicity, gender, class, and sexual orientation. Reclaiming and redefining one's personal and group identity and abilities, in ways that are inclusive of all people, will build confidence and unleash creativity that can enrich and enhance the quality of life for all people.

Courage
The second C of Change is (inspiring) Courage. Courage is the ability to take action, in spite of fear. We've all heard the myth of the "fearless leader," but leaders are never truly fearless. What leaders do is act despite the fear they may have and utilize it to motivate them. Courage means acting as a leader and being willing to take the risks that leadership demands. Dr. Martin Luther King Jr. defined courage as "the inner resolution to go forward in spite of obstacles and frightening situations." His wisdom can guide and nourish us in difficult political times of backlash against movements for peace and social justice.

Commitment

The third element of the 5 Cs of Change is (sustaining) Commitment. We define Commitment as focus, strategy, determination, and consistency, driven by love, and grounded in knowledge. By love, we mean the deep and consistent passion for justice and the embrace of humanity that has always driven social revolutions. By knowledge, we mean accurate education about history and culture that is inclusive of multiple perspectives, especially those whose stories have been silenced. But passion without knowledge can become dangerous and reckless, and knowledge without passion can become stilted, intellectualized posturing that is divorced from activism. True commitment must incorporate both elements.

Conflict

(Engaging) Conflict, the fourth element of the 5 Cs of Change, refers to the reflection, struggle, and creative tension that promotes growth and justice. Conflict is a positive and necessary part of the process of change. Conflict is often defined as negative, but when channeled appropriately, it is a force that can propel us forward. Like the avoidance of the issue of power, avoidance of conflict is often used as a means of preventing us from challenging injustice. Like power, conflict also often brings up feelings and images of blame and guilt. But conflict is just the meeting of opposing ideas that can lead to a win-win solution rather than to the win-lose scenario that is presented by the dominant culture as the only outcome. Conflict moves us toward our "growing edge." We need to examine our own conflict styles and their relationship to our use of power. Do we avoid conflict? Do we incite conflict? Are we inspired by conflict? Do we fear conflict? These are questions that must be considered as we move towards activism and work for justice.

Community

The final C of the 5 Cs of Change is (co-creating) Community. Community means working collectively and collaboratively with others toward a shared vision that acknowledges, values, and affirms human diversity as essential to the individual, as well as to the whole (I = We and We = I). A support system is an essential element of building a peaceful and just society. We cannot do this work alone. A support system that is inclusive of diverse people and points of view provides us with a richer sense of ideas and possibilities of which we would otherwise not be conscious. We believe that Community means valuing not only your own 10 Cs, but the 10 Cs of others as well. Being surrounded and supported by a loving and affirming community helps to build confidence, courage, commitment, and the ability to deal with conflict. Community helps us to see and connect with our allies, gives us encouragement, and sustains us through difficult times of struggle.

The 10 Cs model is flexible and has grown and changed along with us. A "4 Cs Model" that included Color, Culture, Class, and Context, was originally developed by Ulric in the early 1980's to help him explain his experiences as an Afro-Trinidadian in the United States. At that time, he used the words quite literally. It was only later that together we added more "Cs," and came to see how the model could be used to explore a wide range of identity issues. We believe this adaptability makes the model applicable cross-culturally and across age ranges (youth to adults) as it integrates cultural as well as developmental perspectives. The C of Context makes the model flexible enough to take into consideration historical as well as present- day realities.

Applying the 10 Cs Model

The 10 Cs framework has not only helped our own personal development and shaped our own work, it has proven useful to people in many fields, including teachers, administrators, parents, community workers, youth, and activists. The model benefits individuals, groups, organizations, and communities by providing simple and straightforward language for people to talk about diversity and oppression in ways that are affirming and challenging. The 10 Cs approach acknowledges the existence of oppression and "isms" while simultaneously recognizing that oppression is learned behavior that we can challenge and change by developing and mobilizing our talents and abilities. It also helps us identify areas of strength and those that need improvement. We have used the model for both micro (individual, group, and therapeutic) and macro (organizations and systems) assessments. In the final section of this paper, we offer some suggestions as to how the model has been applied in various settings.

Youth and Community Work

The model has had its clearest application in work with youth. Teens Against Gang Violence (TAGV) is a youth group rooted in a win/win ideology of peace and justice, with the 10 Cs serving as guidelines for personal development, group interactions, and community education. TAGV defines itself as a peace and justice gang, comprised of youth ages 12-20. The 10 Cs framework provides a common language for the TAGVs, and serves as an important foundation for their activities. For example, members complete a "10 Cs Inventory," exploring their own personal and cultural resources. In their community work, the youth leaders use the framework as a way to talk with younger children. When problems arise in the group, the 10 Cs serve as a guidepost for conflict resolution. Because the framework emphasizes resources rather than deficits, it is a powerful alternative to the traditional win/lose ways in which society defines youth, and gives young people a positive language for their own development.

The Women's Theological Center (WTC) in Boston, MA, has also used the 10 Cs model in its work of developing spiritual or transformational leadership, where spiritual or transformational leadership is defined as those aspects of leadership that
- tend relationships at all levels – internal, interpersonal, institutional (or structural), and ideological (or cultural); and
- create and maintain environments that inspire growth and transformation

in order to support individuals and collectives to live out their deepest, most life-affirming values and purpose.

In WTC's understanding, tending relationships and creating environments for growth depends first of all on deep levels of awareness about who we are – as individuals, organizations, and communities – as well as awareness of who it is we are relating to and the differences among us.The 5Cs of Awareness is invaluable as a tool for deepening such awareness, while developing the 5Cs of Change brings invaluable resources both for risking awareness (since we do not always want to be aware) and for supporting (internally and externally) the growth needed to move from awareness to transformation.

Classroom Curriculum

During the past ten years, the 10 Cs framework has contributed to a number of commercial and teacher-made curricula. In collaboration with William Kriedler of Educators for Social Responsibility, the framework was applied to conflict resolution curricula for the elementary and middle school grades. Graduate students and teachers in our workshops have used the framework to develop K-12 curriculum in literature, social studies, science, and fine arts. For example, a high school literature teacher uses the 10 Cs to analyze the plot, character, and conflict in poetry and fiction, especially when exploring literature that deals with cultural conflict and change. For her, the framework helps to shape classroom discussion, writing assignments, and final projects.

A primary school teacher uses the 10 Cs to shape the way cultural diversity is celebrated and conflicts are resolved, in her work with parents as well as children. In addition to classroom activities, the framework can help guide the way classroom teachers present, teach, and evaluate the outcomes of their work, rather than measuring achievement simply through paper and pencil, win/lose tests. The framework opens up evaluation to more holistic and culturally-literate measures of change.

Counseling and Risk Prevention

The issues and resources embedded in the 10 Cs framework have been helpful in structuring counseling groups for children, youth, families, and risk prevention programs. The 5 Cs of Awareness help group members explore their own identity and histories, name the contextual forces that may shape their behavior, and understand their differences and similarities. The 5 Cs of Change assist the group in examining the process of positive change and understanding and supporting each other's journey. Group activities can help develop and support members' confidence, courage, and commitment through an affirming approach to conflict that builds a sustainable sense of community within the group. The framework offers a re-definition for some traditional group dynamics, including race and gender, grief and loss, anger and self-control.

More generally, the framework has been used to deepen prevention work in substance abuse, violence, and teen pregnancy. Color, culture, class, character, and context all shape how young people take risks, and which risks they choose to take. For example, if the community stereotypes young African American males as gang members, drug users, potential drop-outs, and athletically, but not intellectually, gifted, these young men are more likely to take certain kinds of risks and avoid others. They may seek validation for their self and group esteem through confronting peers or dominating sexual relationships with young women, rather than in taking academically challenging courses or acting equitably in their sexual relations. If the dominant culture defines beauty as light-skinned, thin, and sexually active, young women are likely to try to "prove" their worth by engaging in sexual relationships that are unsafe, both medically and psychologically, and prone to pregnancy and abuse.

The 10 Cs framework has helped young people, along with their teachers and counselors, to better understand the multiple factors that shape risky behavior, resulting in the development of the skills and relationships that help replace unhealthy risks with healthy ones. The framework reframes the very notion of risk, moving it from simplistic, and ineffective, "just say no"

posturing, to a method that recognizes how complex these decisions and actions really are. This approach empowers young people to think, act, and behave more responsibly.

Workplace Diversity and Systems Change

The 10 Cs model has been useful to adults seeking to change their own lives, workplaces, and institutions. We have spent many years working with clients in business, health care, human services, and educational settings and have found the model to be a powerful tool for both short-term and long-term interventions with thousands of participants.

In public schools, educators are often painfully aware of the inequities in resources between different communities, and public policy that impacts who graduates and who drops out, who secures sustainable employment and who is marginalized. The 10 Cs framework has been a powerful lens and tool for teachers and administrators in this regard. The 10 Cs model has become an essential part of courses at Harvard University's Graduate School of Education, Lesley University's Master's degree program in Conflict Resolution, and Lesley University's annual Peaceable Schools Summer Institute, helping educators to understand the problems and potential of public education and how to it apply the 10 Cs model to school change.

In addition to public sector and non-profit agencies, corporations and businesses have found the 10 Cs model an asset to their workplace diversity initiatives. A Fortune 500 company was experiencing higher than acceptable turnover, especially among women and people of color. They were hiring and training good people, only to see too many of them leave too soon. For those who stayed with the company, many felt that their talents and skills were undervalued and under-utilized. This loss of talent translated into a big loss of dollars, and that was the wake-up call that led to their diversity initiative. After exposure to the 10 Cs model in a leadership retreat, one of the executives said, "The key point for me was the importance of being open and listening and considering things from someone else's perspective, which adds dimension to my own view. However, to really gain from understanding someone else's position, you have to understand your own and know where you come from. The 10 Cs exercise showed me new elements of my identity that I hadn't considered before. Now I recognize common ground with people – ground I couldn't see before." Another said the training "gave us the tools to develop management techniques and skills for building a work climate that supports everybody reaching their full potential." Their intensive training experience led them to commit to a long-term diversity initiative that re-shaped the workplace climate, increased the number of women and people of color in key positions, and positively impacted the bottom line.

The 10 Cs model has helped to shift traditional diversity training and initiatives to a deeper, more challenging commitment that includes concepts of social justice and equity. The framework expands the notion of diversity beyond valuing differences by encouraging the examination of issues of power, oppression, and liberation that are the heart of our society's diversity conflicts. Although there are significant obstacles in any effort for institutional change, the 10 Cs model has opened new doors for those who seek to transform their organizations.

Conclusion

The 10 Cs model recognizes and celebrates complexity while at the same time provides accessible language with which to talk about difficult issues. It shifts our conversation from a win/lose, deficit approach to one that is win/win and asset-based. It sees difference as a resource, not a problem.

Our own personal journeys of moving from seeing ourselves as defined by the dominant society to redefining our own identities on our own terms has helped us to reshape how we do our work and how we live our lives. Our work together as a bi-racial and bi-gender team continually demands us to "live the model" as we experience the challenges and rewards of alliance building. We hold the belief that all people have the capacity to change, and we have high expectations that people will act on their increasing knowledge and awareness. In fact, one workshop participant said quite spontaneously, "You actually expect us to do something with this!" We take comments like this as the highest form of praise.

Our work blesses us with the opportunity to see and experience the power of dialogue to promote change. We bear witness to people as they experience a sense of what is possible, for if they can create an authentic experience in the workshop or classroom, they can replicate it elsewhere in their lives. A model is only an intellectual tool. It comes alive when we act on the new awareness and knowledge we have gained and use the tools and skills we have learned in creative ways. A hammer in a toolbox will never build a house until someone picks it up. The 10 Cs can be thought of as a blueprint for a new house. Let the building begin!

Acknowledgements

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