

Care, Identity and Inclusion:

A Community Discussion Series –

Facilitator's Guide

Facilitation Process:
Bonnie Soroce, HIPPY Canada
Debbie Bell, HIPPY Canada

Research Findings:
Paul Kershaw, University of British Columbia, Human Early Learning Partnership
Debbie Bell, HIPPY Canada
Tammy Harkey, HIPPY Canada

Editor:
Gail Malmo

Plain Language Consultant:
Cheryl Stephens

This guide was produced in conjunction with a project of the Home Instruction for Parents of Preschool Youngsters (HIPPY) Canada Secretariat, "An Integrated Family Literacy program Supporting Children and Families at Risk", which was funded by Human Resources and Social Development Canada.

Graphic design, typesetting: Bridget Trousdell

© HIPPY Canada 2009

Published by Home Instruction for Parents of Preschool Youngsters (HIPPY) Canada

ISBN 978-0-9811143-1-6

Copies may be purchased from:
HIPPY Canada (<http://hippycanada.ca>)
508 – 1190 Melville Street
Vancouver, BC V6E 3W1

Phone: 604 676-8250



Human Resources and
Social Development Canada

Ressources humaines et
Développement social Canada

The **Care, Identity and Inclusion Project** has been a 3-year collaboration between

- ▶ the programs
 - HIPPY (Home Instruction of Parents of Preschool Youngsters) Canada
 - Aboriginal HIPPY, and
- ▶ Principle Investigator, **Paul Kershaw**, of the
 - University of British Columbia, College for Interdisciplinary Studies
 - Human Early Learning Partnership.

The findings or discoveries will be published in academic publications for researchers and policy makers to consider. They represent the expertise of many, including

- ▶ HIPPY Canada Director **Debbie Bell**,
- ▶ Aboriginal HIPPY Director, **Tammy Harkey**,
- ▶ nine other CII Executive Team members, **Rebecca Tan, Beatrice Feza, Miriam Chandia, Anh Hoang, Robin Green, Dorothy Tabe, Fatemah Al-Khaliq, Rayhana Al-Khaliq** and **Fatima Al-Samak**, and
- ▶ 70 other mothers who shared their stories during interviews.

THANKS and ACKNOWLEDGEMENTS

Thanks to the 9 facilitators of the pilot discussion groups:

Charlene Abrahams

Fatima Al-Samak

Sharon Boufford

Shannon Conway

Osiris Lopez

Yessica Nunez

Judy Scott

Cheryl Skaien

Dorothy Tabe

and special thanks to the support, technical expertise and patience of **Susanne Nahm**.

Contents

INTRODUCTION AND BACKGROUND	1
Introduction to Guide and Community Discussion Series	1
Background on Care, Identity and Inclusion (CII) Research Project	3
The CII Community Discussions Pilot Project.	4
PART ONE: FACILITATION AND PLANNING	5
Theory behind our Approach	5
1) <i>Participatory Facilitation Approach</i>	5
2) <i>Arts-Based Approach</i>	6
Preparing and Planning for Sessions.	7
<i>A Planning Checklist and Ideas</i>	7
Recruitment	8
PART TWO: THE SESSIONS.	11
Sample Agenda of a Session	12
Section 1: What Others Think	13
<i>Discoveries – Introduction</i>	13
<i>Themes and Questions</i>	14
<i>Aboriginal Themes</i>	15
<i>Newcomer Themes</i>	29
Section 2: Your turn	45
(1) <i>Questions Related to Theme</i>	45
(2) <i>Activities in Streams</i>	52
Section 3: Taking note	65
<i>Documentation</i>	65
<i>Evaluation of the Process</i>	66
APPENDIX	69
i. Blank Agenda	69
ii. Introductory Session.	70
iii. Ice Breaker and Energizer Activities.	78
iv. Participant Booklet	82



Frances, Community Discussion participant

Frances is from El Salvador. He met his Canadian wife Teauru in El Salvador. They have 3 children, ages 5, 4, and 2. They have been in Canada for 5 years. His picture represents El Salvador.

“My people, my flowers, the beach and seashells and ocean. Nature is so beautiful in my culture. I love to watch soccer and I miss fresh coconuts. But I also love Canadian winter and it gives me insight to Canadian culture because of how I feel towards the changing seasons.”

Frances believes that it is important that his children appreciate why and who they are. It is important for him to maintain his identity for his children and that pride in this identity will give his children the self-esteem to not be affected by differences. His children have been in El Salvador so that they can be face to face with their grandparents and not just be a Spanish voice on the phone. They see where their father is from and that this is part of who they are too.

“My son asked me before we went, ‘how come your skin is dark and my skin is lighter, my brother, my sister, some dark, some light?’ (mother is Caucasian). Now my children are proud of the differences and that makes them more accepting and curious of their cultures.”

INTRODUCTION AND BACKGROUND

Introduction to Guide

and Community Discussion Series

The Care, Identity and Inclusion (CII) Community Discussion Series supports parents in dialogue about how and when they share their culture with their children. The discussion groups will explore a series of themes such as: how inter-generational cultural sharing preserves values, fosters high-quality family relationships, engenders respect for significant others, develops and maintains self-esteem, empowers ethno-cultural communities, and contributes to social inclusion.

This *Facilitator's Guide* is a resource manual. It provides prospective facilitators with background information on CII, a summary of the themes that emerged from the research, and some practical tools for facilitating CII discussion groups in their respective communities. The two parts to the manual, described more fully below, each begin with Goals, Objectives and the expected Outcomes. Each part also includes some practical insights into facilitating gleaned from the CII community pilot discussion group facilitators.

PART ONE: FACILITATION AND PLANNING provides a brief theory about the facilitation approaches suggested and concrete ideas and a checklist for planning the sessions and recruiting participants.

PART TWO: THE SESSIONS outlines what happens in a session. The three Sections of a session agenda are described in detail: **Section 1 – What Others Think** gives all the discoveries, themes and questions. **Section 2 – Your Turn** explains how to engage participants with the questions and introduces the streams and three categories of activities about the themes. **Section 3 – Taking Note** focuses on participant documentation and evaluation of the sessions.

The APPENDIX is an important resource that includes a prepared Introductory Session Agenda plan with specific activities and ideas for preparation of a participant booklet.

Goal of the CII Community Discussion Series:

To increase the participation of typically marginalized communities in a democratic process.

Objectives:

- 1** To engage families in talking about issues of importance to them.
- 2** To provide primary caregivers the opportunity to reflect on, value and celebrate their role in, and capacity for, sharing culture with their children.

Expected Outcomes:

- 1** Generate awareness and recognition of the importance of private time in creating a more inclusive society (socially, politically, and economically).
- 2** Draw attention to the strategic work being conducted by ethno-minority families as it relates to difficult issues like addressing false stereotypes and, more specifically, racism.



Hala, Community Discussion participant

“In Sudan, cooking for family can take a lot of time and is an expression of love for the family. Sometimes I admit, macaroni and cheese or a hamburger can come in handy. Again I must balance between the two cultures.”

Hala moved from Sudan with her husband 4 years ago. She has 2 children ages 5 years and 6 months. She moved here for a better quality of life and safety. Her picture represents Northern Sudan with date palms, straw works and prayer beads. Hala sees her and her children’s cultural identity as a balance between being Sudanese and Canadian. She sees mainstream Canadian society as having more freedom than in Sudan and that maybe Canadians don’t know this. There is also less emphasis on spending time on cooking meals because Canadian women work more or are more involved with children’s activities and transporting them around.

Background on Care, Identity and Inclusion (CII) Research Project

From 2005-2008 a research project took place called Care, Identity, and Inclusion (CII). It was born of a partnership between HELP (Human Early Learning Partnership) at the University of British Columbia and HIPPY Canada (Home Instruction for Parents of Preschool Youngsters) and funded by HRSDC Canada. Central to the partnership were HIPPY home visitors who were trained to become community researchers and to collect data about the way that private care time factors into a family's understanding of social inclusion. There were over 250 interviews with newcomer and Aboriginal families.

The CII research was conducted on the belief that Canadian children and families, especially those of minority ethnic groups, would benefit from programming that fosters their opportunity to engage in the caregiving time that supports cultural identity development and social inclusion.

The more immediate benefits of the CII research include the following:

- ▶ Academic researchers benefit from an enriched understanding of the conditions necessary for social inclusion, particularly those that pertain to identity recognition and caregiving.
- ▶ Social Development Canada gains policy-relevant knowledge about the relationships between private time for caregiving, identity politics and community development.
- ▶ HIPPY coordinators and home visitors develop participatory action research skills that can be applied to other settings, as well as increased understanding about social inclusion by investigating how our team's research questions enrich practice.
- ▶ Family participants enjoy a reflective opportunity to understand their lived experience of inclusion and exclusion, gain increased awareness of how they currently contribute to cultural awareness and inclusion for their children, and learn new strategies to improve this aspect of their caregiving in the future. In addition, insofar as intergenerational identity transmission contributes to group identity survival, family participants gain new knowledge about important community development skills.

The CII Community Discussions

Pilot Project

An unanticipated outcome of the CII research process was the extremely positive response from the research participants. The community researchers consistently reported that the participants, for the most part culturally and economically excluded members of society, cherished the opportunity to share their ideas about care, identity, and inclusion. They did not want to stop talking. Consequently, the project partners decided to create opportunities for other families to participate in similar discussions. Thus we developed a set of community-based materials that engage parents from culturally excluded communities in a discussion about the role they play in developing their children's sense of cultural identity and how it affects their inclusion in Canadian society.

During the fall of 2008, the CII community-based discussion group pilot project began with recruitment of facilitators through Family Resource Programs (FRP) Canada and HIPPPY Canada. Nine people were chosen from four provinces – BC, Alberta, Ontario and Quebec. The facilitators selected were those experienced in group facilitation, had worked previously with parents representing minority groups, had an established relationship with those parents, and were leaders within their organizations. Facilitators received three days of CII facilitator training and a prototype of the CII Facilitator's Guide.

The facilitators then recruited participants for their community discussions, ran the sessions and reported back to HIPPPY Canada. In brief, all facilitators related a keen sense of engagement on the part of the participants, and reported that the group discussions created momentum – participants wanted more sessions, many had never talked like this before and that they had a strong desire to continue. Based on this feedback, this Guide was revised and further developed. We have highlighted useful insights from pilot group facilitators throughout this document.

PART ONE: FACILITATION AND PLANNING

Theory Behind our Approach

To ensure the groups work well and to help engage participants, we advocate both a *participatory facilitation* and an *arts-based* approach.

The **Goal** is to create conditions of equality and social inclusion amongst participants within the Community Discussions.

The **Objectives** of these facilitation approaches are:

- 1** The facilitator creates a space where participants feel safe and comfortable.
- 2** The facilitator makes clear the choices and the commitment involved in the sessions.

And the expected **Outcomes** from the use of these approaches are:

- 1** Participants communicate with respect.
- 2** Participants make informed choices and decisions.
- 3** Facilitator and participants are equally engaged and empowered.

► ***Participatory Facilitation Approach***

The CII Community Discussion Series utilizes a participant-led approach to facilitation. Often called a participatory approach, it means that as facilitators we take the lead from participants. It is their issues and stories that are the core content of the sessions. By allowing their knowledge & expertise determine how the discussions are to be shared and documented, we are striving to create conditions of equality amongst participants and facilitators. Some tips that can ensure a participatory, creative, productive and safe process are as follows:

a) Establish ground rules

This means determining with participants what is important to them regarding breaks, attendance (and commitment to all sessions), bringing refreshments, dealing with strong emotions, listening and speaking respectfully, and determining what people need to feel comfortable and safe, etc.

It is extremely important for facilitators and participants to be aware of the potential disclosures that may occur during these discussions. It may be the first time people have talked about their experience. Many of the conversations may trigger disclosures, so as a group, it is important to talk together about this possibility and what supports and resources need to be in place.

b) Create a space where participants can engage in discussion together

While you the facilitator set up the room and the basic structure of each session, you then want to follow the lead and the interests of the participants as closely as possible.

c) Make clear the choices

Present choices available and allow participants time to think, reflect and make decisions together.

d) Lead and follow at the same time

Your role is to guide and keep momentum during each session, to read the group's readiness to move on or to stay longer with an activity or issue. Time is flexible. Participants evaluate each session and the facilitator uses their feedback to make changes to the following session.

e) Make expectations clear

People are invited to attend, they choose to participate. With respect to the group as a whole, you may want to ask each person to commit to attend the introductory session and all of the subsequent sessions.

f) Familiarize yourself with the research materials

In preparation, it is highly recommended that you read and absorb the discovery and questions. These are written for the purpose of evoking interest in, and engagement with, the themes and questions. Become familiar with them so that you can re-interpret, translate, and speak in a way that your participants will understand clearly.

► *Arts-Based Approach*

We encourage the use of non-text, arts-based activities to complement the discussion groups. Because people have a wide range of ways of absorbing information and communicating what they know, we suggest you provide choices and alternatives.

As well as using written and spoken words to communicate, to think and to tell our stories, we can also use our bodies, artefacts and items, music, and drama. Participants may enjoy the use of puppets, charades and song to communicate. The use of a wide scope of methods acknowledges the range of our multiple intelligences and fosters equality and social inclusion.

Sometimes I tried to provoke them by posing an argument that is different than theirs and that worked very well because the reaction would be excited.

– Fatima



The one problem I had was a couple individuals tried to monopolize a lot of discussion time. I would just thank them and then move on to the next person.

A few times we went off topic, but rather than try to get back, we followed the group dynamic and went where it took us.

We managed to always steer back to the topic eventually.

– Sharon

Preparing and Planning for Sessions

Initially we thought 3 hours was too long but at the end felt that it wasn't long enough!

– Cheryl

The discussion series begins with an Introductory Session, followed by a series of sessions with each focusing on one theme. A minimum of 3 hours per session worked best for the pilot groups.

A strong recommendation from the pilot groups was to have a co-facilitator and/or committed helpers for each session to assist with jobs such as room set-up, gathering materials, organizing drinks, food, and childcare, taking photographs, observing and taking notes. As well, it is beneficial to have another eye, another perspective on the sessions so that together you can debrief, discuss and make improvements for the next session.

A Planning Checklist and Ideas

a) Recruitment of Participants

- ▶ participants recruited and selected
- ▶ advance information to participants on program/logistics/need to bring a cultural item to first session
- ▶ childcare requirements
- ▶ participants' comfort level with speaking or writing in English. If low, are there others around who can help translate?

b) Facility requirements (check in advance):

- ▶ enough space for number of participants – recommend a circle of chairs
- ▶ enough chairs and table space for number of participants
- ▶ work/play table area – for streams activities
- ▶ wall space or a stand for posting flip-chart paper
- ▶ well ventilated with sufficient light

c) Refreshments

- ▶ organize meals, drink breaks (keeping in mind both cultural & environmental factors) for both adults and children
- ▶ some pilot groups began their session with a meal
- ▶ participants in some groups decided to take turns bringing food to sessions

d) Materials

- ▶ prepare any handouts or a participant booklet – see Appendix iv
- ▶ flip chart paper, post-its, blank word cards, good felt pens, recycled/reused magazines, pictures, newspapers (for arts-based activities)



Too many people brought too much food. I shouldn't have invited everyone to bring food!

– Sharon

Recruitment

We recommend recruiting a minimum of six participants who are parents. Recruitment may occur through word of mouth, personal invitation, posters or flyers. Participants will need information about the time and place of the sessions, and will be asked to bring a cultural item to the first session. As well, facilitators will need to know if participants require childcare, the ages and any special needs of the children.

Allow sufficient time to think through all the details and to prepare for the sessions. Some pilot groups had difficulty booking an adequate space, while others had difficulty finding a time that suited participants. The winter months are the least favourable time to run sessions because of weather and December holidays.

Be aware that people who know and trust one another may more readily engage in discussion. For those groups whose facilitators had recruited participants with whom they had already established some relationship and level of trust a fairly cohesive group dynamic was established within the first two sessions. Participants new to one another and the facilitator, on the other hand, took longer to form a sense of group and feel comfortable engaging in in-depth discussion. All groups, however, reported that once participants did get started, they did not want the sessions to end.

Therefore, depending upon your organization, you might recruit participants simply by talking with people, or you might advertise through other organizations. Two sample flyers follow, one for community organizations and one for families. Feel free to use them, inserting your information and logos.

After the first session the participants took on natural roles within our group; the early arrivals would help set up the snacks and one participant brought her camera to be our official photographer.

- Shannon & Yessica, facilitators of a group who knew one another previously.



I recruited 12 individuals by personal, verbal invitation followed by a written thank you and confirmation follow-up, written note delivered by hand, email and snail mail.

– Sharon



I conducted the sessions with an existing group in the centre which is drop in.

– Judy

CARE, IDENTITY AND INCLUSION PROJECT

(NAME OF YOUR ORGANIZATION)
Invites you to participate in a
Community-Based Discussion Group

Come talk with other parents about:

- **cultural sharing with your children**
 - **your cultural community**
- **your feelings about social inclusion in Canada**
 - **your sense of identity**

WHEN: (number of sessions), **ON** (day of week & month)

FROM: (what times of day)

We will provide light lunch, beverages, bus tickets if needed and childminding.

WHERE: (Location)

For our first session please bring a cultural item. Think about the item:

What does it mean to you? Why is it important?

How does it connect to your culture, your identity, your caregiving?

TO REGISTER PLEASE CALL (Name & phone number)



INSERT LOGOS
of your Organization, of your Sponsor



Sample flyer for community organizations:

CARE, IDENTITY AND INCLUSION PROJECT

An Invitation to your clients to join a Community-Based Discussion Group

*Designed to enliven conversation amongst
parents about issues that matter to them.*

The discussions are part of the **Care, Identity and Inclusion Project** that supports parents in dialogue about how and when they share their culture with their children. The groups will talk about how inter-generational cultural sharing preserves values, fosters high-quality family relationships, engenders respect for significant others, develops and maintains self-esteem, empowers ethno-cultural communities, and contributes to social inclusion. The materials will guide conversations using a wide variety of activities while reflecting on the research findings.

Objectives:

- ▶ To provide primary caregivers with the opportunity to reflect on, value and celebrate their role and capacity to share their culture with their children.
- ▶ To ensure public policy recognizes and values the importance of private time in creating a more inclusive society (socially, politically, and economically).
- ▶ To draw attention to the strategic work being conducted by ethno-minority families as it relates to difficult issues like addressing false stereotypes and more specifically, racism.

**THIS IS A (number) PART SERIES STARTING ON (give dates) FROM (give times)
AT (give location)**

We will provide light lunch, beverages, bus tickets if needed and childminding.

TO REGISTER PLEASE CALL (Give name of person and number)



INSERT LOGOS
of your Organization, of your Sponsor



PART TWO: THE SESSIONS

We recommend that each discussion group have a minimum of four separate sessions in order for participants to become familiar and open enough to engage at a satisfying level.

Each session, composed of three sections, follows a similar format. The first section, **What Others Think**, is a presentation of one or two of the discoveries. The second section, **Your Turn**, includes some probing questions to stimulate discussion as well as lists of activities organized into three different streams. In the third section, **Taking Note**, the participants document and evaluate each session.

On the following page you will find a **Sample Agenda**. As a facilitator, you will be building your Agenda for each session based on the three sections.

We have prepared the Introductory Session. In Appendix ii there is a detailed outline that includes a suggested script for your introductions and several piloted activities. Also in the Appendix is a blank Agenda for use in developing the agenda for each session, and ideas for the participant booklet.

Suggestions to help negotiate your way through this manual:

*To find my way around easily in the Guide,
I found it helpful to add small tri-colour post-it notes
to mark the beginning of different sections.
For example, I used orange to indicate the beginning of
the theme(s), yellow to indicate the stream ideas,
and blue on the pages that I took notes on.
– Shannon*

*Because the book is so big, it was often hard
to find the specific page you are looking for
unless you put stickies on them.
It is easier to have tabs that highlight
Theme #1, Theme #2, etc.
– Fatima*

Sample Agenda of a Session

Duration: 3 – 4 hours

- ▶ Check In
- ▶ Housekeeping/Announcements
- ▶ Agenda for the Day

Section 1: What Others Think

- ▶ Presentation of the Discoveries and one of the Themes

Section 2: Your Turn

- ▶ Questions for that Theme
- ▶ Discussion & Activities

Section 3: Taking Note

- ▶ Documentation
- ▶ Evaluation of Process

*I started out each week with
a short re-cap of what
we had done the session before
and then we read the themes
and questions together.*

– Sharon

Section 1: What Others Think

1

AGENDA of a Session

Check In
 Housekeeping/Announcements
 Agenda for the Day
**Section 1:
 What others think**
 Presentation of
 Research Theme
**Section 2:
 Your turn**
 Questions for that Theme
 Discussion & Activities
**Section 3:
 Taking Note**
 Documentation
 Evaluation of Process

The **Goal** of Section 1: What Others Think, is:

To inform participants about the CII discoveries and what others are saying on the themes.

The **Outcomes** will be:

- ▶ Participants are informed about the CII discovery – the research themes and participants' voices.
- ▶ Participants respond to the facilitator's presentation by wanting to talk about the theme.

This section is where the facilitator introduces the discovery as a comparison point to the lived experience of the discussion participants. The themes and the questions serve to stimulate reflection and to initiate a dialogue.

The CII discoveries are presented through two perspectives or voices. The first, the "Researcher's Insights," is garnered from the most recent literature as well as the data collected in the CII project. The second is derived from actual quotes from research participants providing compelling personal perspectives to the theme at hand. Called "Participant Perspectives or Voices" they are quotations taken directly from the interview transcripts or from the reflective journals.

Discoveries – Introduction

The Care, Identity and Inclusion Project brings attention to the social contribution of caregiving for children or other family members.

Governments do not include caregiving work in measures of economic progress like the Gross Domestic Product. Both the Organization for Economic Cooperation and Development and UNICEF say that Canada does not do enough to support families.

Women with the main responsibility for caregiving are usually unpaid or underpaid and they risk having fewer opportunities in economic, social, and political life. Those men, who don't take care of children or others, gain economic and political benefits from that freedom. Men also enjoy less of the satisfaction and fulfillment of caregiving for family.

The Project learned about what women contribute through caregiving by listening to women from minority cultural groups in Canada. Their voices are not heard in public debates. Yet they know the cultural and political significance of caregiving to develop cultural identity. When we questioned the worth of caregiving from this point of view, we got answers that are important for all Canadians.

Some Canadians ask if multiculturalism builds social cohesion or causes instability. As governments and community members consider current policies for a multicultural society, immigrant parents have important evidence to share. Their concerns include:

- ▶ mutual understanding across generations
- ▶ respect for past sacrifices
- ▶ resistance to discrimination
- ▶ community empowerment, and
- ▶ social inclusion.

In this guide, we hear the women who took part in our discussions and bring their insights to other parents, communities, and programs. We hope you will find it interesting and worthwhile to carry on this discussion.

Themes and Questions

Because there were different discoveries from the two groups of research participants – newcomer or immigrant participants and Aboriginal participants – we provide two different sets of themes and questions.

There is the same Introductory Theme for both newcomer and Aboriginal groups. This is followed by a set of themes specific to each group. The set of themes are grouped according to categories.

The questions for each theme are listed again in Section 2: Your Turn.

Aboriginal Themes

The Introductory Theme is followed by 12 themes within these categories:

- ▶ Caregiving Builds Aboriginal Citizenship
- ▶ What it Means for Community Action

Introductory Theme:
What is Cultural Identity?

Caregiving Builds Aboriginal Citizenship

- 1** Commonplace racism
- 2** Storytelling to resist discrimination
- 3** Pride in cultural identity
- 4** Caring for identity
- 5** Strengthening communities
- 6** Learning and teaching culture
- 7** Residential schools attacked the future

What it Means for Community Action

- 8** Rebuilding community and culture
- 9** Defining Aboriginal faiths and cultures
- 10** Bonding before bridging
- 11** Bonding to bridge: connecting communities
- 12** Caregiving, culture, and gender equality

1

Introductory Theme:

► What is Cultural Identity?

Cultural identity is about how we see ourselves and brings together our:

- values
- food
- stories
- celebrations
- skin color
- nation or country of origin
- language
- history
- costume
- faith or beliefs
- gender

Parents encourage their children to understand and accept their cultural identities for a number of reasons.

Caregiving for Identity

We talk about caregiving in this guide. We use the word *caregiving* for the work of giving emotional support and physical care to a child or parents or relative. We use *caregiving for identity* for the parent's care for a child that includes teaching about their cultural identity.

The Indian Residential Schools System interfered with caregiving for identity among many Aboriginal families and communities. This caregiving is important now because the Charter of Rights and Freedoms in Canada promises to defend Aboriginal rights and the country's multicultural heritage. The real meaning of these rights will develop over time and depends on government policy.

What is Citizenship?

When we speak about citizenship in this guide, we are talking about:

- Taking part in the life and decision-making of the community
- Developing the good character and social values of a child
- Learning the rights and duties of a member of society.

Questions for Introductory Theme: What is Cultural Identity

- 1 What is identity? How would you describe your identity?
- 2 Do you share your cultural identity with your children?
- 3 Do you make your cultural identity a part of your caregiving?
- 4 How do you share your culture with your children?

Caregiving Builds Aboriginal Citizenship –

Theme 1: Commonplace racism

Discovery

From the perspective of the victims, racism is a common occurrence. Some people think racism is harder to deal with now because it is more subtle and symbolic than in the past. Victims report racism is widespread and open. It is hard on parents to raise children in a racist environment.

Participant Voices

- ▶ Racism is not as open today as when I was a child but it is still there and maybe that is worse. I don't think you realize it right away, maybe you pretend it is not so. You see it years later when as a parent you say, I will not let that happen to my children.
- ▶ My children have been called stupid Indians, dirty Indians, or just Indians. We've had it all: savage, dirty, dumb Indians. People always say we get cuts and privileges. We never asked to be placed on reserves. We never asked to have our land taken away. We never asked to be tortured by the residential school.

Questions

- Have you or your children ever experienced racism?
- How did you deal with the incidents of racism?

Kristen is First Nations Cree and moved to Lethbridge 5 years ago with her husband.

She has 3 sons. She made the moccasins as they are still part of her present cultural identity. As a First Nations Canadian, Kristen feels that love is what bonds the family and community. She feels Canadian and First Nations, and doesn't separate the two.

She is proud of who she is and says it is important to move forward and not stay stuck in the past.



Kristen, Community Discussion participant



Theme 2: Stories to resist discrimination

Discovery

Parents tell stories to help their children understand their cultural history and form their identities. These stories can teach people to act in a certain way, to control their own emotions, and offer ideas for how to solve their problems in future. The stories help caregivers and children alike to learn and practice the power of self-definition.

Stories help children learn how to deal with events. The stories parents tell give their children a positive way to look at their own history and culture. This helps the children when they face discrimination. It gives the children a positive outlook and the ability to deal with negative stereotypes about 'Indians'.

When schools, the media, and other public institutions offer only one point of view, the parents' stories support the values and identities of ethnic groups. The stories tell the children that they are worthy and have great potential.

Minority ethnic caregivers accept the responsibility to create a meaningful identity in their children. Parents want to give a child the confidence to trust in their own definition of themselves: their self-identity, character, abilities, and attitudes, and place in the world. The story process has been encouraged by the CII project. Parents shared their stories about caregiving and passing down their cultural identity to their children. The process sparked personal reflections and consciousness-raising. The political importance of story telling comes from the stories to resist stereotypes, stories to share culture, and stories to promote community development.

Participant Voices

► The last time my daughter met up with racism, we talked about our Grandmother. We talked about what she lived through, the changes in lifestyle, about the pain and torture, and the struggle for our culture. I handle these situations with open dialogue with my children, often tearful. Then we make a game plan for the next time

an attack occurs. And we find a way to release any false belief in our heads because of the racism.

► As a mother, my most important work is to create identity in my children. I have chosen to introduce our culture first, and allow this to guide all other aspects of their individual identity. For too long, my family has had our

culture taken away, by banning our culture and the use of our language. I guess you could say that I have turned the tables and made certain that my children have seen and heard and tested every aspect of their cultural identity. Then the other elements of their unique identities can be shaped by their own decisions.

Questions

- Do you share traditional stories with your children?
- Do you make family time to share, listen and tell stories?



Theme 3: Pride in cultural continuity

1

Discovery

Aboriginal parents are proud to defend their culture and communities. Aboriginal mothers take pride in raising their children to share their culture across generations. They organize their caregiving to make this happen. Aboriginal parents remind us that everyone needs to have the conditions to develop self-respect.

A person's self-respect includes their:

- sense of their own value
- conviction that their life plan and choices are worth pursuing
- confidence in their ability to achieve their plans.

If a person does not have self-respect, they will not have goals or work for those goals. We know that suicide rates are lower in Aboriginal communities that enjoy more cultural continuity and those rates are as low as zero where the culture is strongest. Culture is clearly a protective factor. Caregiving can serve both child and parent as a protective factor.

Questions

- Do you take the time to share your culture with your children?
- How do you feel about passing on your culture?

Participant Voices

► In the past, I felt the pain. I felt different as a child and as a young woman. How can you not given what we faced? I can remember going to school and being ashamed. I never want my daughter to feel this. I want others to listen to my past and to learn from it or to gain strength from it. I was proud then and I am a proud mother now. I feel like I represent my people and I want to do this in a great way.

► I think that our culture and language can bring pride to our community, and if everyone took the time to learn more and teach more, there would be much less shame in our culture.

► When I was growing up, I knew there were many kids who were ashamed from the racist remarks. But if you're strong with your identity and you're proud of where you came from, then you're not going to let narrow minded people get to you.

► I am proud to pass down my culture. I want more. I want to make up for years of being separated from myself or maybe even ashamed of who I am. I feel ashamed that there was a time when I doubted my culture.



Theme 4: Caring for identity

Discovery

Aboriginal Peoples in Canada have unique experience of resisting racism and other discrimination. They know the political importance of caregiving for identity because the Indian Residential Schools System set out to prevent it.

Canadian immigrant parents also teach their children to fight discrimination. All mothers try to teach their children how to deal with racism, if they know the children may face it. Aboriginal and immigrant experiences meet on the importance of caregiving for cultural identity. Caring for cultural identity is not only a problem for Aboriginal caregivers.

Questions

- How do you help your children develop a strong cultural identity?
- How does this help resist racism?

Participant Voices

► Building my children's identities is as important as providing them food and water because it will help them develop survival strategies. I know from life experience that a strong ethnic identity can help anyone to develop self-esteem, the ability to cope with discrimination and racism, and to succeed in life.

► I feel a huge responsibility to ensure my children have a healthy sense of self: personal power, positive self-esteem, positive view of personal future, and a sense of purpose.

► My children talk to me about being different. I tell them that the only way for them to feel good about themselves is to accept themselves as they are and be proud. I want to help them to control their emotions and behavior when they face discrimination because of their race. When they have a strong ethnic identity, it will be easier to connect with other ethnic groups. My responsibility as a parent is to help them be stronger inside.



Theme 5: Strengthening communities

1

Discovery

Some parents see caregiving as a tool for resisting oppression by teaching their children a proud ethnic, cultural, or religious awareness. Parents resist by helping their children define their own worldview and their sense of their own place in the world.

This links women's personal experience of parenting with their concern for their racial, ethnic, or faith community. In this way, domestic care contributes to community development. By creating strong, confident community members, parents help create strong, confident communities willing to demand respect. This is important political activity for communities that face discrimination.

Participant Voices

- ▶ Caregiving is the grounding force to identity. When we nurture our children in a positive, strong sense of Aboriginal culture, the community development is part of it. When we build identity in the home through caregiving, we build community. When we build community, we strengthen the power of the whole.
- ▶ My children will be ambassadors for our faith who will confront anti-Islamic prejudice more than I am able to as an English-language-learner. I always tell them: "You have to respond. You must make them understand that this is our religion; these are our traditions and customs. You are supposed to answer, because it is wrong to stay silent. You have to clarify what our position is."



This hat was made from Cedar. Cedar Tree was life to West Coast Tribes. Clothing, homes, cooking utensils and canoes were all made from some parts of Cedar Tree.



Theme 6: Learning and teaching culture

Discovery

Aboriginal and immigrant parents both recognize the importance of caregiving for identity. Canada has a history as a colony under imperial rule that exploited the Aboriginal peoples, and disrupted their cultural practices. A system of residential schools that removed children from their families and communities was central to government policy. One result is that Aboriginal experiences of identity retention are different from that of immigrants.

Only very recently did the Government of Canada apologize for the exploitation and harm. In making an apology to the Aboriginal people in 2008, Prime Minister Stephen Harper said,

“Two primary objectives of the residential schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives assumed Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, ‘to kill the Indian in the child’. Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.”

Disrupting Aboriginal caregiving was such a harmful assimilation strategy that some now call the Indian Residential Schools a system of cultural genocide.

One result for many Aboriginal parents is the challenge of learning culture at the same time they must teach it to their children. Teaching when learning is a source of anxiety for some parents.

Questions

- How do you manage learning along with teaching your culture?

Participant Voices

► I am working so hard for my kids to be proud. It is a tough job. I am recovering from a system that beat us down as a people. So, I do all that I can. My intentions are good. But I feed my kids more than I teach them culture.

► I will get to the task of teaching culture one day. But I can only teach what I know, and so many of us here are just learning the culture. It’s so sad and painful. To want to be proud. To want to know. To have to dig.

Theme 7: Residential schools attacked the future

Discovery

Participant Voices

► My dad knows so much about his Aboriginal culture, but he stopped teaching his kids when they entered elementary school. He did this to protect us, so we would not be targeted, abused, or face racism.

► How long will it be until we can talk about the Residential School like it was the past, not a part of the present?

The government attack on culture through the residential schools still causes trouble today. By relocating children from their family and community homes, the system purposefully staged an *intergenerational* attack. It disrupted the community development that flows from caregiving for identity.

In addition to the emotional, physical, and sexual violence many individuals suffered, the schools sabotaged students' future desire to share their Aboriginal identities with their own children.

The Government of Canada has recently delivered "common experience" compensation to those who attended residential schools which CII mothers think is appropriate. They also emphasize that the Truth and Reconciliation Process must recognize that the harm done to the children and grandchildren of survivors, the future of Aboriginal communities.

We understand the politics of caregiving for identity. So we recognize that the harm of the residential schools program is not suffered by individuals alone. Entire communities suffered because it has limited the teaching of culture from one generation to the next. This means that the residential schools' harm still affects communities today.

Questions

- Does your family talk about the impact of residential school?
- How have residential schools affected you and your family?



The Star Blanket is used in ceremony. It represents Morning Star that guides our spirit through the night and brings forth the day.

What it Means for Community Action –

Theme 8: Rebuilding community and culture

Discovery

Since government policy attacked Aboriginal cultures and languages, many parents think that fair compensation should include funding for Aboriginal communities to rehabilitate culture. This funding would make the Prime Minister's apology real.

The care parents provide children is important for building cultural identity. But the legacy of the residential schools challenges many Aboriginal parents to learn culture at the same time they must teach. Given this challenge, First Nations, Inuit, and Métis communities cannot rely only on private caregiving to help rebuild their cultures.

Public activity and public spaces are needed for Aboriginal cultures to thrive again. This support can provide family programs and parent-child programs on reserves that promote culture and childcare services in the Aboriginal languages and traditions. Communities were harmed by the residential school system and need other public resources from government to rebuild.

Those who do not live on reserves need programs like Aboriginal HIPPI. Aboriginal HIPPI celebrates and strengthens what was robbed by the Indian Residential Schools: parent-child relationships in their self-defined cultural setting.

As their children grow older, parents who live off-reserve desire schools that teach and value First Nations' and Métis' histories, cultures, and political struggles.

Questions

- How does your family rebuild culture within your community?
- What kind of supports are there for this rebuilding within your community?

Participant Voices

► The Canadian Government took away, our culture, our language. They put us in this position to be so desperate to try and keep a culture alive and breathing. They should create funds. They should invest in our communities. To give back. To make the Prime Minister's apology real.

► I like this... talking about who we are, what we believe in, what we want for our kids. We should do more of this, without a cause. Kinda just sit around and share stories... If we want to strengthen and/or save our heritage we need to do these things and often. It is not good enough to have one-offs of practicing our culture... [We need to] reach to family, gather listen and talk, share stories. Then the community will fall into place and time.

► I want to find a way for us to continue this work. I want to talk more about what we need to do. I feel like there is a light now at the end of the tunnel. I am scared that this will stop, and it feels like we are so close to finding what is going on inside each of us.



Theme 9: Defining Aboriginal faiths and cultures

1

Discovery

In Aboriginal communities, there are different ideas about what counts as *Aboriginal*. This can make learning Aboriginal cultures confusing for some parents and children.

Some differences in opinion concern faith. Christianity has individual believers, but its institutions were forced on some Aboriginal communities and used by governments to attack the culture. It concerns some parents that Christian churches still have strong support in many communities. They see the church as the source of the troubles at residential schools. They wonder why anyone chooses this religion after the damage it did to their people.

They know that people have to explore the available paths in life. Some sympathize with those who are healing and the choices they make. They respect freedom of choice and want to raise children to be strong enough to make their own decisions.

Still these parents know culture is alive and growing. Parents welcome the opportunity to discuss the cultural violence done by churches and their current influence in Aboriginal communities. Some want limits on Christian churches on reserves to prevent more cultural damage and protect those who practice traditional Aboriginal spiritualities.

Questions

- How does your family define Aboriginal culture?
- How does the present day Christian church influence your family and how do you feel about that?

Participant Voices

► It's hard to learn about our culture because you wonder: who do you ask and who's going to be honest? There are different teachings from different people.

► My family is rooted to the Church but all of them were abused at the residential school. They follow the Church that beat them and

sexually abused them. They are so convinced that the Church never did wrong. I guess they need to have faith, so I accept that. I hope that one day they come to find inner peace and acknowledge the harm that the Church caused.

► I will never understand how our people follow the church after what was done to us. So many still follow the white man's way of life. But what do they follow? What would they

say about culture? Would they say, 'I want my children to be proud Pentecostal Indians?' What does that mean?

► I am certain people in the community are brain-washed or convinced by the Church's ways.



Theme 10: Bonding before bridging

Discovery

Aboriginal communities suffer disturbing poverty so quality employment opportunities are important. The workplace is a central place where many Aboriginals connect, or build bridges, with other cultural communities.

When working off-reserve, Aboriginals often have to accept time rhythms, schedules, and a calendar that go against their culture's norms and celebrations. Success at work can mean giving up cultural practices and traditions, giving up identity. Respect for Aboriginal culture requires dealing with work-life balance issues.

Bridging with others through the economy is important, but many parents still want political and cultural distance between their cultural communities and Canada. Some say that they do not want to be Canadian. First Nations and Métis do not identify with Canada and their provinces as the general population does.

Many immigrant mothers point to constitutional promises for multiculturalism that allows them to bond with other members of their own minority culture. They feel secure to retain their minority identity, along with respect for multiculturalism. From this position, they build bridges to connect with other groups, and Canada as a whole.

Aboriginal mothers tell a different story. They believe that recent generations of Aboriginals have been robbed of their cultural security. They now want this opportunity. They want time to bond with other Aboriginals—to be Aboriginal—not to be Canadian.

This opportunity to bond may make it less risky for Aboriginal community members to bridge with other groups, if public policy supports the caregiving time needed for the Aboriginal communities to share identity between generations. At the very least, such caregiving may give the members of their communities the strength to go with confidence into public life, and to challenge discrimination.

Questions

- Do you identify as Canadian? If not, what do you identify as?
- How do you keep balance with your work and home life?

Participant Voices

► Each year my family participates in the longhouse, a season that holds so much of my culture. Ceremonies are longer than a day. They can run for 18 hours or three days. This season is a season of travel, a season of labor, and a season of celebration. I can attend one or two of the thirty-plus celebrations each year. Why? Work does not allow me to adjust my schedule to participate in events that are meaningful to me. I call that giving up my identity.

► I don't deny that I am Canadian, but I don't wear it on my sleeve. I say that I come from the Coast Salish people and I name our First Nation. And I will say that we are still in our traditional territory. That is important, to still have our land base. The government would like us to not claim this, and then it would be forgotten. No, I don't want to be Canadian.



Theme 11: Bonding to bridge: connecting communities

1

Discovery

Many immigrant parents think that having strong cultural communities makes it easier to build bridges to connect with other cultural groups. They believe that strong cultural identities will create:

- family as a strong link in society
- pride in identity and self-esteem
- respect for the cultural identity of others
- confidence to connect with others on equal terms
- respect for differences that aren't worth disagreeing about
- personal strength to fight against discrimination.

Questions

- Do your children make friends with children of other cultural or faith communities?
- What do your children understand about racial or religious differences?
- Do they have play dates with children from other cultural or faith communities? Where do they go and what kinds of things do they do?
- Do you socialize with parents from other cultural or faith communities? Where do you go and what kind of things do you do with them?

Participant Voices

► Stereotypes damage society. My kids will have open minds from the experience of being bilingual with two cultures. They will understand that some people don't know Spanish but they know Korean, Punjabi, or Chinese.

Raising children with two cultures helps them become tolerant. And they respect other cultures, because they expect it for their own culture. They will learn to treasure the family traditions. This will give them self-esteem, and maybe they will feel curiosity about

other cultures. One has to be open to a world that is new to them. I hope that my kids will learn this through being bicultural.



Theme 12: Caregiving, culture and gender equality

Discovery

When we care for our children, it is both work and an expression of love. There should be a right to time for childcare to encourage a rich family life. A strong family network makes it easier to take part in community activity. This network is an important place of belonging and shapes a person's sense of self and role in the larger community.

Government ignores the economic worth of caregiving. Women do more than their fair share of caregiving, so they do not have equality in economic and social life. Women have a right to economic security, and to be active in public life. In support of this right, men need greater support to share caregiving equally.

Many cultures in Canada socialize boys and girls differently, to take on different roles, as they mature into adults. There is a pattern in the sexual division of responsibility for caregiving. At present, caregiving is mainly the work of women.

Biology determines that women must give birth and breastfeed, but social, cultural, and political patterns explain the difference in who does caregiving.

Women take on less paid work so they can take care of children, more than men do. This is true for all Canadians. Some results are bad for women who have more poverty, lower wages, less career promotion, lower pensions, and more domestic violence. Men enjoy economic benefits from the division of work, but they miss the joys of caregiving.

Government policies to promote multiculturalism may be bad for women when they allow men to continue patriarchal practices.

Minority mothers understand the cultural and political importance of caregiving, but do not always question why it falls to women to do it. This is true for many majority mothers too, who do not question the division of work by sex.

Questions

- Do you have time each day to share your cultural values, practices, and traditions with your children?
- How does teaching culture socialize boys and girls?
- Why don't men share caregiving work equally with women?

Newcomer Themes

The Introductory Theme is followed by 13 themes within these categories:

- ▶ Caregiving builds multicultural citizenship
- ▶ Caregiving builds political citizenship
- ▶ What it means for community action

1

Introductory Theme:
What is Cultural Identity?

Caregiving Builds Multicultural Citizenship

- 
- 1** Keeping alive values and beliefs
 - 2** Respecting the sacrifices of the past
 - 3** Mutual understanding between generations
 - 4** Making “homecomings” easier

Caregiving Builds Political Citizenship

- 
- 5** Fighting discrimination
 - 6** Developing self-respect and pride
 - 7** Strengthening communities

What It Means for Community Action

- 
- 8** Bonding to bridge: connecting communities
 - 9** Experiencing Canadian society
 - 10** Learning cultures and faith in school
 - 11** Learning culture and language early
 - 12** Respecting time for caregiving
 - 13** Teaching culture and gender equality

Caregiving and Multiculturalism

Introductory Theme:

► What is Cultural Identity?

Cultural identity is about how we see ourselves and brings together our:

- values
- food
- stories
- celebrations
- skin color
- faith or beliefs
- language
- history
- costume
- country of origin
- gender

Parents encourage their children to understand and accept their cultural identities for a number of reasons.

Caregiving for Identity

We talk about caregiving in this guide. We use the word *caregiving* for the work of giving emotional support and physical care to a child or parents or relative. We use *caregiving for identity* for the parent's care for a child that includes teaching about their cultural identity.

Caregiving for identity is important because our Charter of Rights and Freedoms promises to defend our multicultural heritage and Aboriginal rights. The real meaning of these rights will develop over time and depends on government policy.

What Is Multicultural Citizenship?

When we speak about citizenship in this guide, we are talking about:

- Taking part in the life and decision-making of the community
- Developing the good character and social values of a child
- Learning the rights and duties of a member of Canadian society.

Questions for Introductory Theme:

- 1 What is identity? How would you describe your identity?
- 2 Do you share your cultural identity with your children?
- 3 Do you make your cultural identity a part of your care giving?
- 4 How do you share your culture with your children?

Participant Voices

► I am very proud to be a black African woman. Now I live in Canada, a multicultural society, where raising children can be a challenge. I create and support identity with my children by raising them almost the same as I was raised. I try to be a good, loving mother and to be a role model for my daughters.

- I pass on our beliefs.
- I teach them our kind of foods, clothing, music, and my language and dialect.
- We watch African videos and documentaries.
- I take them to monthly meetings of our community group.
- I take them to cultural events where they socialize with adults and kids from my native country.

► I am aware of my role in my family, as a mother. I teach my children Vietnamese traditions. I teach them to:

- respect the parents and other adults
- learn Vietnamese language and food
- celebrate Vietnamese tradition on special occasions
- cherish memories of the heroes
- respect other communities
- treat friends fairly and be helpful.

Caregiving Builds Multicultural Citizenship –

1

Theme 1: Keeping alive values and beliefs

Discovery

Parents believe their culture holds values that are important to the healthy physical, social, intellectual, moral, and spiritual development of their children. Minority parents want their children to identify with their own cultural values because some believe these values are not common in Canadian culture. This is important when considering their children's discipline, manners, or expectations of material things. We can't say whether Canadian-born parents do have the same or similar values and beliefs. Yet some immigrant and Aboriginal parents believe differences exist and they worry about it. So, parents practice cultural or religious values with their children, hoping the children will be faithful to those values.

Participant Voices

► Canadian kids show a bad attitude when they communicate with adults but our kids still have their manners. My kids see this and ask, 'Mom, why he is acting like that?' I ask 'Do you think it is right?' and they say no. We make time to teach our kids and we do not spoil them. Canadians spoil their kids, especially the little ones. They give them everything they want. We only give what we can.

Questions

- Which cultural values are most important to you?
- Do you want your children to share these values?
- How are your values different from what you think are common Canadian values?
- How do you cope with the differences in values?



Theme 2: Respecting the sacrifices of the past

Discovery

Parents bring cultural or religious teaching into their caregiving. Some parents use this time to show respect for the sacrifices that others have made to defend their values or beliefs. Many see culture as a form of respect for elders who suffered or struggled to preserve a cultural identity.

Participant Voices

► My ancestors in Ghana did something important for us: they gave all they had, even their lives for us. They did what they did from love, caring, and devotion. That is why it is important for me to teach my children their culture so they will understand.

► We have the kente cloth to symbolize the freedom, independence, and justice that is part of our culture. It also explains our respect and appreciation of the ancestors. This is why I believe anyone who uses kente cloth should know the history behind it, and that is why I tell my children about it.

► I am careful that my children know their culture, that they treasure their grandmother's knowledge, and their families' suffering, so that we could exist as an Aboriginal people.

Questions

- Are there sacrifices that your ancestors made to preserve and defend their values, beliefs, or identity? If yes, when and where?
- How and why do you share these stories with your children?



Theme 3: Mutual understanding between generations

1

Discovery

Relationships between parents and children benefit from sharing their common history, customs, and language. This helps them to understand each other, to enjoy closeness between them, and to keep their identity over generations. Most parents want their children to develop a Canadian identity that has room for their original language and cultural values.

The cultural link builds the family network across national borders. Some parents feel their children need their language to communicate directly and truly know the grandparents and other members of earlier generations.

Questions

- Do your children
 - know your cultural history?
 - share cultural practices?
 - understand the history of your country?
 - share your language?
- How does this affect your relationship?

Participant Voices

► If my daughter does not grow up knowing our culture, we will have such different ideas that we will have difficulty understanding each other. She will think in the Canadian way and I will think in the Albanian way. So, it will be hard to find the right way, a common understanding.

► I hope my son grows up identifying with Vietnamese culture. Born in Canada, he is Vietnamese-Canadian. I am glad for the opportunities for

his future, but I am sad that we may lose our chummy relationship. I worry that he will forget the Vietnamese language and that I won't understand when he speaks English. Slowly children and parents won't understand each other anymore, and will grow apart.

► I want my children to feel they are Congolese before thinking they are Canadian. They have to accept and learn our culture to be able to pass it down to their own children.

If they do not see themselves as Congolese, they will not be proud of us as their parents, they won't learn my culture, or follow our advice.

► It is my responsibility to pass our Chinese culture and traditions to my children. If I don't, how can my children communicate with their relatives in China? I want my children to know their kinship.



Theme 4: Making “homecomings” easier

Discovery

Some parents left their home countries because of foreign occupation, state violence, military rule, or civil war. They did not choose to emigrate. They do not see Canada as their permanent home. Those parents want their children to learn how to live elsewhere by learning the culture and practices of their home country, where the family hopes to return.

Also, belonging to a cultural family network provides a safety net for children if they lose their parents. Parents want their children to know the language, food, and traditions of their home countries. They fear the children might feel like outsiders among relatives. Religious and cultural familiarity will allow the children to feel they belong, if they must return to their home countries.

Participant Voices

► It is most important that my children know that this is not their home. It’s a temporary home because we cannot live in our home country. They must know their culture and society. The language is the first thing—if they don’t have the language, there’s no way they could live there.

► As Muslims living in the West, we have to teach the language of the Quran. By learning the Quran, my children will be learning the Islamic culture from its actual source. Religion is important for our children even when they are living here.

► Education is very important and part of the education is religious education. You don’t have to forget your religion, background, and culture to become part of the society.

► My children must learn my first language, Twi. In case I am not around, so long as my children speak Twi my mum or any other person in my family who cannot speak English... will be able to communicate with my kids anyway.

► It is very important for me to pass on my culture to my son. The African culture is very rich and I would not want him to lose that. I have lived in Canada for a while and I have seen the way of life. The children are raised differently. If you compare an African child with a Canadian child, the respect the African child has for elders is 100% more than the Canadian child shows.



Caregiving Builds Political Citizenship –

Theme 5: Fighting discrimination

1

Discovery

Some parents are concerned about discrimination. Children who face racism need high self-esteem and a positive outlook. They need to know their personal stories that will support them when they face negative stereotypes. Teaching them their cultural heritage helps them in their daily struggle to live freely and accomplish their goals in life.

Participant Voices

- ▶ The events on 9-11 were a turning point in what people in North America think of Islam. The huge gap between Muslims and non-Muslims isn't easy to fix or overcome.
- ▶ One of the most important tasks that I have as a mother is creating identity in my children. I have chosen to introduce our culture first and let this guide other aspects of their individual identity. For far too long, my family has had our culture taken away, by banning our culture and the use of our language. I have turned the tables and made certain that my children have seen and heard and tested every aspect of their cultural identity.

Questions

- Do you experience racism in Canadian society?
When, where, and how?
- How do you respond if a child feels ashamed of your culture, customs, or dress?
- Does their sense of cultural pride and identity help them develop confidence to resist racism? How does it do that?



Theme 6: Developing self-respect and pride

Discovery

Parents believe that their children's pride in their heritage and well-developed identities will build their self-respect. Self-respect includes

- a sense of their own worth
- the belief that their life choices are important
- confidence in their abilities.

A strong and proud identity increases a person's resilience and ability to handle setbacks. Caregiving can help people learn self-respect, self-reliance, and independence. It can help with self-definition, meaning a person's identity, character, abilities, and attitudes. It is about how they see themselves in relation to other people and the outside world. This permits tolerance and respect for others.

Questions

- Is your self-esteem or sense of confidence different or the same in Canada?
- How has it changed?
- How does this affect your ability to reach your goals?
- How does this affect your ability to support your child fitting in Canadian society?

Participant Voices

► My son would ask me not to park too close to school so the children wouldn't see me. He was afraid of questions about the way I dress. Then I started volunteering at the school. The children all respected me and he was proud. I showed my son that there is nothing to be ashamed of if we are different in some way. My son must learn to withstand prejudices and misperceptions about our cultural practices. Otherwise, he will look down on our religion and way of life, and he will be lost. Or, he will live as an unstable member in the society, not knowing... if he should live like his parents or like the society.

► In a society where you are seen as second class, you need a lot of self-esteem and positivity in a daily struggle. Because my children were born in Canada from African parents, they face occasional biases. I try to teach them to accept criticism and use it as a tool to become stronger when faced with discrimination. I teach them about their origin. I teach them to appreciate their identity, especially as name-calling is common among young children. I teach them to be smart about themselves, building their self-esteem and confidence.

► Helping my children build their identities is as important as providing them food and water because it will help them develop survival strategies. I know from life experience that a strong ethnic identity can help anyone to develop self-esteem, to cope with discrimination and racism, and to succeed in life. My aim is to help them to control their emotions and behavior when they face racial discrimination. My responsibility as a parent is to help them be stronger inside so when they face exclusion, they are prepared.



Theme 7: Strengthening communities

1

Discovery

Some parents see caregiving as a tool for resisting oppression by teaching their children a proud ethnic, cultural, or religious awareness. This links women's personal experience of parenting with their concern for their racial, ethnic, or faith community. In this way, domestic care contributes to community development.

Mothers contribute by helping their children define their own worldview and their sense of their own place in the world. Positive caregiving time may be necessary to encourage citizens to value diversity and cooperation, without accepting intolerance or exclusion.

Participant Voices

► It is very important for a child or any person to feel a sense of belonging. It is a human need. As humans, we need to communicate and interact with others. So first, my son should fit in with his family. When children have a strong ethnic identity, it will be easier to connect with other ethnic groups.

► Through caregiving, we help shape identity. We begin to define our children, and let them shape their own personal identity. When we nurture our children with a positive, strong sense of our culture, it is community development. When we build identity in the home, we build community, and when we build community, we strengthen the power of the whole.

► My children will be ambassadors for our faith who will confront anti-Islamic prejudice more than I am able to as an English-language-learner. I always tell them: "You have to respond. You must make them understand that this is our religion; these are our traditions and customs. You are supposed to answer, because it is wrong to stay silent. You have to clarify what our position is."

Questions

- Do you teach your children to be proud of their ethnic, cultural or religious background?
- How does this sense of pride affect their place in community or in the world?



What it Means for Community Action –

Theme 8: Bonding to bridge: connecting communities

Discovery

Many immigrant parents think that having strong cultural communities makes it easier to build bridges to connect with other cultural groups. We do not fear them; we make them our friends. We believe that strong cultural identities will create:

- family as a strong link in society
- pride in identity and self-esteem
- respect for the cultural identity of others.

Strong communities and cultural identity also build:

- confidence to connect with others on equal terms
- respect for differences that aren't worth disagreeing about
- personal strength to fight against discrimination.

Immigrants believe keeping their own cultural identity and bonding with other members of their own cultural community strengthens their ability to connect with other groups.

Participant Voices

► Stereotypes damage society. My kids will have open minds from the experience of being bilingual with two cultures. They will understand that some people don't know Spanish but they know Korean, Punjabi, or Chinese. Raising children with two cultures helps them become tolerant. And they respect other cultures, because they expect it for their own culture. They will learn to treasure the family traditions. This will give them self-esteem, and maybe they will feel curiosity about other cultures. One has to be open to a world that is new to them. I hope that my kids will learn this through being bicultural.

Questions

- Do your children make friends with children of other cultural or faith communities?
- What do your children understand about racial or religious differences?
- Do they have play dates with children from other cultural or faith communities? Where do they go and what kinds of things do they do?
- Do you socialize with parents from other cultural or faith communities? Where do you go and what kind of things do you do with them?



Theme 9: Experiencing Canadian society

1

Discovery

We need to be careful that building cultural communities does not lead to isolation from the rest of Canadian society. It is also important to learn one of the official languages. Language skills are needed to find work and to participate in society.

Those people who live inside their minority cultural community and do not go out into Canadian society are in trouble if they face discrimination or difficulties. With no strong connections outside their community, some newcomers do not learn where they can go for help.

In provinces where English is the majority language, English language skills are the key to success. Parents and others seek support for English language training opportunities for themselves. They also feel that their children need extra help learning English, outside the school system. This can be more than a family can afford, if they are also paying for language training in their first language.

Participant Voices

► I feel I do not understand English well. In deep conversations, I am not clearly understood. So sometimes, I feel like I don't belong in Canada. Because I don't know English, I feel timid and isolated.

► Canada is very good to Chinese people. There are translators everywhere and Chinese booklets for Chinese people. In the library and the banks, staffs speak Chinese. In school I also have translator, so I don't feel any pressure here. It is convenient to live here. It seems like living in China.

► I only deal with the Chinese staff at the bank, buy at Chinese stores, and all my friends are Chinese. I received a letter and didn't know it was from the Housing Society. I ignored the letter. Then the Housing Society asked me to move or to pay \$1600 a month for rent. I didn't know why. Finally, I went to their office and there was an interpreter. It's taken a long time to solve the problem.

► Too many in the Chinese community stay in their comfort zone. They are not willing to make friends from other cultures. Their children carry forward these habits. They like to play with their Chinese friends. The children don't have much opportunity to explore local culture because their parents never take them out to travel or observe the outside world. They don't know much about Canadian life. They even don't think that they need to.

Questions

- How do you manage the process of your family learning one of Canada's official languages plus your own language?
- How does knowing English or French affect the quality of your life?



Theme 10: Learning cultures and faith in school

Discovery

Some parents are concerned with the place of minority culture and faith in public schools. They believe their children's needs cannot be met through after-school instruction or activities.

They want to see change in public schools, or they choose private schools focused on culture or faith. Many immigrants put their children in private schools at their own expense, and question why government funding does not pay for such schools on par with public schools.

Some parents choose private schools instead of public schools because:

- Their children face isolation and discrimination because of their identities.
- Parents approve of the private schools' approach to discipline and the restrictions on sexuality, informal dress, and bad language.
- Parents want the school to reinforce the values that they teach in their homes.

At the same time, many Canadians believe that schools should promote:

- tolerance, understanding, and connections between cultures
- social cooperation and bonding
- understanding Canadian values
- keeping religion out of government and out of the schools.

Questions

- Can schools fight discrimination by teaching about the cultural and faith groups in Canada?
- Does school discipline need to change?
- Should school teach about world religions, atheism, and agnosticism?
- Can schools teach moral values that do not offend any faith?
- Do schools define Canadian culture if they promote some cultures or faiths and block others?
- What do you think about the idea of using government funds to pay for religious or cultural schools?

Participant Voices

► Our children will learn in Islamic schools what we want to preserve and our way of raising the children. These schools have facilities for practicing our ways, like more privacy and proper plumbing in bathrooms. Our religion is important and education at home is important, but the school plays a major role in their education.

► Even in private schools, we have the feeling of being Canadian. It is an Islamic Canadian school, so they have whatever goes on the public schools except for Valentine's Day or Halloween that aren't even about being Canadian. We take our children to soccer leagues, community centres, hockey classes, so the school is not the only place where they will be in contact with others.

► After September 11, some children faced difficulties in schools, especially teenagers. And these Muslim youth would get really hurt. So their parents would have to talk to them and tell them how to respond. One mother thought public schools were better for her children but there were many difficulties and horrible things were said. So she put them in Islamic schools.

► The most important reason for sending my son to Islamic school was for him to learn our religion. In public school, he might be taught things that go against what we believe. Then I would have to work twice as hard to erase what he learnt and teach him the right thing. It is not easy when the children spend so much time at school and come home too tired to learn about their own culture and faith.

► Governments could help us with Arabic and Islamic schools, because right now the private schools are very expensive. When we have 2 or 3 children in school, it is very hard for us to pay. They could help us out with paying for the private schools. Or have some public schools that offer Islamic studies and consider our Islamic rules, like having a prayer room and giving students time to pray.

Mei, Community Discussion participant

Mei is originally from China. She came to Lethbridge at the end of August with her 2 year old daughter to meet with her husband who had moved to Lethbridge earlier that year.

About her picture she said:

"No matter what color your skin is you should be proud of yourself. Pride helps against racism. We can all benefit from different cultures, we are all one family."





Theme 11: Learning culture and language early

Discovery

In their early years, children are best able to learn languages.

Some parents wish to support their children's minority language skills by putting them in childcare in their language, but there are few services available in minority languages.

Some parents decide not to use childcare services because English-language childcare programs might weaken their children's skills in their minority language.

Childcare services run by people in their own homes are called "family childcare". Minority language services are usually in these home programs. As governments expand childcare services, they should explore how to support family childcare to deliver quality services in minority languages at fees that are affordable for parents.

Many parents do pay for language classes outside the public school system. Some of these classes take place after school, while some are given in the summer as part of childcare. Governments should consider if providing public funding for such programs would contribute to the multicultural policy of Canada.

Participant Voices

► Once our children are speaking Vietnamese fluently, we put them in daycare. If we don't take the first step to teach them basic Vietnamese, it will become very difficult for them to learn later. So I think we have to teach them to speak clearly their mother language, and then let them learn English.

► After going to kindergarten, my son uses English as his first language. He needs to learn our language so he can speak it at home and to his grandparents. In our language, I buy books, send him to camp, and teach him. But it is not enough.

Questions

- Do your children speak your first language?
- Did you enrol your children in early childcare programs to help them learn language? Why or why not?
- How do you help and support your child learning your language while they are young?



Theme 12: Respecting time for caregiving

1

Discovery

When we care for our children, it is both work and an expression of love. There should be a right to time for childcare to encourage a rich family life.

A strong family network makes it easier to take part in community activity. This network is the center of belonging and shapes a person's sense of self and role in the larger community.

The economic worth of caregiving is ignored by government. Women do more than their fair share of caregiving, so they do not have equality in economic and social life.

Women have a right to economic security, and to be active in public life. In support of this right, men need greater support to share caregiving equally.

Many minority families report that heavy work schedules for both parents limit the time to teach children their culture, values and languages. They worry they enjoy less work-life balance as members of the working class. They want a society that recognizes work-life balance contributes to cultural identity, which is important to all of us.

Questions

- Do you have time each day to share your cultural values, practices, and traditions with your children?
- Does social policy see caregiving as culturally and politically important work?
- Is work-life balance an important political issue?

Participant Voices

► Time at home with my children matters for passing down Vietnamese culture and language. They usually speak English. When I ask them in Vietnamese to do a task, they don't understand me. Mom and Dad work different shifts so we don't have much time together with the children.

► My husband and I work different shifts. When I come home after my evening shift,

my children are asleep. In the morning, I have to prepare breakfast, and drive them to school. I don't have much time to talk and teach them. I feel very sad that I don't have enough time for my children.

► It's difficult to communicate between parent and children. When I want to speak with them, I can't express my thoughts and feelings in English. If they want to

confide to me, they won't know how to express theirs in Vietnamese.

► I have three children. I work full time. There is no time left over for the children. If I want more time for my children, then I have to quit my job. If I quit my job, then the family budget is short. Is there any support or any compensation to help my family if I quit my job?

Theme 13: Teaching culture and gender equality

Discovery

Many cultures in Canada socialize boys and girls differently, to take on different roles, as they mature into adults. There is a pattern in the sexual division of responsibility for caregiving. At present, caregiving is mainly the work of women.

Biology determines that women must give birth and breastfeed, but social, cultural, and political patterns explain the difference in who does caregiving.

Women take on less paid work so they can take care of children, more than men do. This is true for all Canadians. Some results are bad for women who have more poverty, lower wages, less career promotion, lower pensions, and more domestic violence. Men enjoy economic benefits from the division of work, but they miss the joys of caregiving.

Government policies to promote multiculturalism may be bad for women when they allow men to continue patriarchal practices.

Minority mothers understand the cultural and political importance of caregiving, but do not always question why it falls to women to do it. This is true for many majority mothers too, who do not question the division of work by sex.

Questions

- How does teaching culture socialize boys and girls?
- Why don't men share caregiving work equally with women?
- What can be done to change this?



I am a veteran from the army forces and have been honoured for serving and protecting my people with this War Bonnet that was passed down to me.

The War Bonnet is made with Eagle feathers that are to honour and represent the soldiers and warriors that protect our people. Each feather represents a warrior, and this particular War Bonnet has 73 feathers to represent 73 warriors.

AGENDA of a Session

Check In
 Housekeeping/Announcements
 Agenda for the Day
**Section 1:
 What others think**
 Presentation of
 Research Theme
**Section 2:
 Your turn**
 Questions for that Theme
 Discussion & Activities
**Section 3:
 Taking Note**
 Documentation
 Evaluation of Process

Reminder:

Some people may require time to think about the questions. This may happen between sessions – alone or with family and friends. Encourage participants to document their reflections in a journal.

Some participants may do more listening than talking. While listeners are important, ensure at least 1 – 2 structured rounds in each session where each participant has the opportunity and choice to talk within the group.

Section 2: Your Turn

The **Goal** of Section 2: Your Turn, is:

Engage session participants with the discovery and what others are saying on this theme.

The **Objectives** of Section 2: Your Turn, will be:

- ▶ To guide participants' engagement using a series of questions related to the theme.
- ▶ To give participants opportunity to explore the questions through a choice of activities categorized into streams.

In this section, the participants become involved by talking together and by doing activities. There are two parts:

1– Discussion about the theme's questions

2– Streams of activities

Questions Related to Theme

For each theme the facilitator will present questions that encourage thought, engagement and discussion.

During this section, the participants will:

- sit in a circle together and talk, or
- sit in small groups or in pairs and talk.
- engage in arts-based activities while talking together.

Please be aware that discussion amongst participants may also occur during beverage breaks, over food, or while they are out for a walk together.

The important part is engagement of the participants.

- Questions can be read out by facilitator or by participants.
- Questions can be copied and handed out before the following session, or placed in a participant booklet.
- Depending on the stream the group chooses, the questions can be explored using various activities within the stream or they can be discussed first followed by participant activities.

At each session, we had the questions on the flip chart for the parents to see and use as a guide.

– Cheryl

QUESTIONS – Aboriginal Themes

Introductory Theme: What is Cultural Identity:

- ▶ What is identity? How would you describe your identity?
- ▶ Do you share your cultural identity with your children?
- ▶ Do you make your cultural identity a part of your care giving?
- ▶ How do you share your culture with your children?

Theme 1: Commonplace racism

- ▶ Have you or your children ever experienced racism?
- ▶ How did you deal with the incidents of racism?

Theme 2: Stories to resist discrimination

- ▶ Do you share traditional stories with your children?
- ▶ Do you make family time to share, listen and tell stories?

Theme 3: Pride in cultural continuity

- ▶ Do you take the time to share your culture with your children?
- ▶ How do you feel about passing on your culture?

Theme 4: Caring for identity

- ▶ How do you help your children develop a strong cultural identity?
- ▶ How does this help resist racism?

Theme 6: Learning and teaching culture

- ▶ How do you manage learning along with teaching your culture?

Theme 7: Residential schools attack the future

- ▶ Does your family talk about the impact of residential school?
- ▶ How have residential schools affected you and your family?



The dynamic of the group took on a persona of its own and I had to change my agenda.

This was not a bad thing, because it showed me that they got right into so quickly and seemed to take ownership for their group.

– Sharon

QUESTIONS – *Aboriginal Themes*

Theme 8: Rebuilding community and culture

- ▶ How does your family rebuild culture within your community?
- ▶ What kind of supports are there for this rebuilding within your community?

Theme 9: Defining Aboriginal faiths and cultures

- ▶ How does your family define Aboriginal culture?
- ▶ How does the present day Christian church influence your family and how do you feel about that?

Theme 10: Bonding before bridging

- ▶ Do you identify as Canadian? If not, what do you identify as?
- ▶ How do you keep balance with your work and home life?

Theme 11: Bonding to bridge: connecting communities

- ▶ Do your children make friends with children of other cultural or faith communities?
- ▶ What do your children understand about racial or religious differences?
- ▶ Do they have play dates with children from other cultural or faith communities?
Where do they go and what kinds of things do they do?
- ▶ Do you socialize with parents from other cultural or faith communities?
Where do you go and what kind of things do you do with them?

Theme 12: Caregiving, culture, and gender equality

- ▶ Do you have time each day to share your cultural values, practices, and traditions with your children?
- ▶ How does teaching culture socialize boys and girls?
- ▶ Why don't men share caregiving work equally with women?

2

Chiefs on the West Coast all had original blankets that came from the fur of the wild goats.

The one I am exhibiting was made of wool from sheep. It was passed down to me from a lady from Katzie reserve. She was to marry to a close relative of my father.



QUESTIONS – Newcomer Themes

2

Introductory Theme: What is Cultural Identity:

- ▶ What is identity? How would you describe your identity?
- ▶ Do you share your cultural identity with your children?
- ▶ Do you make your cultural identity a part of your care giving?
- ▶ How do you share your culture with your children?

Theme 1: Keeping alive values and beliefs

- ▶ Which cultural values are most important to you?
- ▶ Do you want your children to share these values?
- ▶ How are your values different from what you think are common Canadian values?
- ▶ How do you cope with the differences in values?

Theme 2: Respecting the sacrifices of the past

- ▶ Are there sacrifices that your ancestors made to preserve and defend their values, beliefs, or identity? If yes, when and where?
- ▶ How and why do you share these stories with your children?

Theme 3: Mutual understanding between generations

- ▶ Do your children:
 - know your cultural history?
 - share cultural practices?
 - understand the history of your country?
 - share your language?
- ▶ How does this affect your relationship?

Theme 4: Making “homecomings” easier

- ▶ Do you visit your home country with your children? Why?
- ▶ What have been your experiences of visiting your home country with your family?

QUESTIONS – *Newcomer Themes*

Theme 5: Fighting discrimination

- ▶ Do you experience racism in Canadian society? When, where, and how?
- ▶ How do you respond if a child feels ashamed of your culture, customs, or dress?
- ▶ Does their sense of cultural pride and identity help them develop confidence to resist racism? How does it do that?

Theme 6: Developing self-respect and pride

- ▶ Is your self-esteem or sense of confidence different or the same in Canada?
- ▶ How has it changed?
- ▶ How does this affect your ability to reach your goals?
- ▶ How does this affect your ability to support your child fitting in Canadian society?

Theme 7: Strengthening communities

- ▶ Do you teach your children to be proud of their ethnic, cultural or religious background?
- ▶ How does this sense of pride affect their place in community or in the world?

Theme 8: Bonding to bridge: connecting communities

- ▶ Do your children make friends with children of other cultural or faith communities?
- ▶ What do your children understand about racial or religious differences?
- ▶ Do they have play dates with children from other cultural or faith communities? Where do they go and what kinds of things do they do?
- ▶ Do you socialize with parents from other cultural or faith communities? Where do you go and what kind of things do you do with them?

Theme 9: Experiencing Canadian society

- ▶ How do you manage the process of your family learning one of Canada's official languages plus your own language?
- ▶ How does knowing English or French affect the quality of your life?

QUESTIONS – Newcomer Themes

Theme 10: Learning cultures and faith in school

- ▶ Can schools fight discrimination by teaching about the cultural and faith groups in Canada?
- ▶ Does school discipline need to change?
- ▶ Should school teach about world religions, atheism, and agnosticism?
- ▶ Can schools teach moral values that do not offend any faith?
- ▶ Do schools define Canadian culture if they promote some cultures or faiths and block others?
- ▶ What do you think about the idea of using government funds to pay for religious or cultural schools?

Theme 11: Learning culture and language early

- ▶ Do your children speak your first language?
- ▶ Did you enrol your children in early childcare programs to help them learn language? Why or why not?
- ▶ How do you help and support your child learning your language while they are young?

Theme 12: Respecting time for caregiving

- ▶ Do you have time each day to share your cultural values, practices, and traditions with your children?
- ▶ Does social policy see caregiving as culturally and politically important work?
- ▶ Is work-life balance an important political issue?

Theme 13: Teaching culture and gender equality

- ▶ How does teaching culture socialize boys and girls?
- ▶ Why don't men share caregiving work equally with women?
- ▶ What can be done to change this?

2

Activities in Streams

The **Goals** of the streams:

- Create equality of condition and social inclusion amongst participants and facilitators.
- Share the issues from the discussions with the broader public.

The **Objectives** of the streams:

- To present opportunity and choice of activities that promote and sustain discussions of meaningful issues.
- To use concrete activities that can serve as documentation of the discussions.

The **Outcomes** of the streams:

- Participants are deeply engaged in discussion and documentation of issues and topics meaningful to them. The public is more aware of the issues of ethno-minority families.

The Activities are categorized into three Streams:

Stream I – Create a Magazine or Newspaper

Stream II – Personal Narratives

Stream III – Visual Arts

During the Introductory Session, the facilitator explains and demonstrates the range of activities. The group discusses and decides if it wants to use a Stream to explore and document the project.

What stream to choose? When making decisions as to which stream, these are things to think about:

- Do you have the space, the physical resources to use this method?
- Do you have some know-how and expertise? Do the participants? If not, are they willing to spend time (outside the sessions perhaps) practicing and learning the method?
- Do you have a resource person or an artist-in-residence who could guide the group through a method (such as Mosaic, painting or fabric art)?

AGENDA of a Session

Check In

Housekeeping/Announcements

Agenda for the Day

Section 1: What others think

Presentation of
Research Theme

Section 2: Your turn

Questions for that Theme

Discussion & Activities

Section 3: Taking Note

Documentation

Evaluation of Process



I think the fact that we were asking these questions was empowering. I also think it allowed them to see that it is important to keep their values. I believe it also gave some them an opportunity to hear the stories of others and how similar that they were.

– Judy

If the group decides to use a stream to explore and document the project, then during each subsequent session, the group completes one piece within its stream. At the end of the sessions, there will be a concrete product documenting the exploration of the questions.

Suggestions for activities, as well as some tips and techniques can be found in each stream. You will also find display charts providing examples of how to develop a stream idea.

A chart with ideas on how to combine and overlap different streams is included simply as an example of how to use the streams over a series of sessions. You and your group may develop your own ideas of activities, or your own combinations of streams.

2

Stream I – Magazine or Newspaper

This stream is a combination of writing and visuals. Handwrite or use a computer to create the elements of a magazine or newspaper. Below are lists of the components of a magazines and newspapers that could be used for activities.

► MAGAZINE

On the Cover: Magazine title, a photograph, list of key articles.

Inside Page: can include 3 small photos (versions of photos used in articles), list of what's inside, table of contents.

Magazine Sections: feature articles, advertisements, stories, poems, photo journal or essay, advice column, interviews.

► NEWSPAPER

Set up 4 pages – divided in half, 2 columns each.

Have 3 – 4 articles per page, each with headline.

Insert text boxes for advertisements, spaces for photos.

Newspaper sections: Front Page Article, 2 Secondary Articles, Sports Section, Classified Ads (Jobs, For Sale, Wanted), Letter to Editor, Social Column, Advice Column.

Articles:

- On parenting in a community with conflicting cultural values.
- An incident on the playground where children work out their difficulties.
- Parenting in a community with few connections amongst people from different cultural backgrounds.

continues on page 55...

I. Magazine or Newspaper Stream Chart

Topic	Session One – Activity	Session Two – Activity	Session Three – Activity	Session Four – Activity
Educate others about your culture	Write a newspaper article about an upcoming event in your community. Report on what it is about, what will happen, who will attend.	Write a social column that includes recipes of your favourite ethnic dish, where to buy ingredients, tips about making it, how to present and eat it.	Write an advice column to other parents about how to keep your culture alive, and pass it on to your children.	Write a Classified Ad about something your culture has to offer to others – crafts, dance, food.
Address an issue in the family or community	Write a newspaper article about conflicting cultural values within your neighbourhood, community.	Report on a parent group discussion about the difficulties of raising children in Canada.	Write an advice column to other parents about how you deal with a difficult issue with your children.	Write Want Ads for what you feel your family or your community needs.

2

- An event involving people from different cultural backgrounds that happened in your community, your family, your neighbourhood.
- A future where parents do not have enough time to share their cultural values, practices, and traditions with their children – what will their world look like? How will families connect and relate?

Report:

- Prepare a report about the cultural items or costumes that participants bring, including photographs of the items.
- Report on a parent group discussion about dealing with the different cultural values and difficulties of raising children in Canada.

Social Column:

- Start a Recipe Column – collect recipes for a booklet about food from around the world.
- Provide a menu for a feast.
- Report on a successful event in your community when parents of different cultural communities got together.

Advice Column:

- Write a letter to the Advice Column requesting advice about helping family members cope with different values in Canadian culture. Write an answer.
- Write a letter asking for advice about your child feeling ashamed of your culture, customs or dress. Write an answer.
- Write a letter asking for advice about your child not having any friends outside your cultural group. Write an answer.
- Write a letter asking for advice about not having sufficient time to share your cultural values, practices, and traditions with your children. Write an answer.

Story or Poem:

- Write a story or poem about a humorous aspect of differing cultural values.
- Write about the changes in your feelings since moving to Canada. Write about an incident of racism that your children experienced.
- Write about the social experiences you have had or would like to have since moving to Canada. Write about your children's social experiences.
- Write about your experiences of having or not having sufficient time to share your cultural values, practices, and traditions with your children. Write about the realities of your day-to-day life to illustrate your points.

Sports Section:

- Report on a game or sports event between two teams that have different values – design/describe their uniforms, the tensions and challenges in the game, the audience.
- Report on a spectator incident during a game or sports event in your child's school or playground.

Interview:

- Interview someone in your ethnic community, or your child. Ask them questions from one of the themes about values, cultural practices, language, or history. Tape record, take notes and write it up.

Advertisement:

- Create a job advertisement for your job as a parent – describe the work, roles, cultural work, qualifications, and expertise.
- Write Wanted and For Sale advertisements related to what your culture has to offer others, for example, Ukrainian cultural group offers Ukrainian Dance lessons on Tuesday nights, children and adults welcome, or, WANTED: people who speak _____ and are interested in forming a group to _____.
- Write some Wanted and For Sale ads that ask for cultural items you need or want to give away.
- Write some Want Ads that ask for more TIME.

Letters to the Editor:

- Write a letter stating your concerns about racist behaviour amongst children in the local playground. Write other letters in response.
- Write about not having sufficient time to share your cultural values, practices, and traditions with your children.

Participants in Cheryl's group talked about skin colour:

The dad from El Salvador said it was very important to maintain his identity for his children so that he would also represent who he is so that they could know that that is part of who they are as well. He and his wife have three children together and their skin tones are all different. So again, it is important for him that his children appreciate why and who they are. Having this sense of pride would also help him and his children to deal with racism more effectively.

The mom from Peru had her parents visiting for the last 2 months. And she said it was sad that her youngest child was timid around the grandpa and asked why he was so dark.

Stream II – Personal Narratives

This stream is mainly writing or telling of stories and can be combined with photographs.

Individuals might choose to keep journals in the form of: stories (written and tape recorded), poems, photo journal, or digital storytelling.

Suggested Formats:

- Scrapbook
- Digital Storytelling
- Video Recording
- Photo Journal
- Tape Recording

Participants might choose to explore the questions in pairs, interviewing one another and tape recording their conversations.

Some might take the camera and photograph their family or cultural group, then using those photos to talk about topics in subsequent sessions.

Participants might discuss in a group and then create a poem to record their conversations.

Others might decide to keep a personal journal between the sessions, reflecting and writing about the questions on their own, possibly adding photos.

- Photograph the cultural items or costumes that participants bring.
- Ask participants to tell their story about their cultural item – write, tape or video-tape.
- Interview yourself using the questions about identity. Write or tape record your answers.
- Start a scrapbook or photo album about how you share your identity with your family.
- Use photographs of your cultural items or costumes and write about how these photos relate to your cultural values.

- Add to your story about your cultural item – describe the values associated with the item and any experiences of your children's involvement with the item.
- Interview yourself, ask questions about your cultural values and how they are different/same to Canadian values and practices of child rearing. Write or tape record your answers.
- Add to your scrapbook or photo album about how you share your culture with your family – add information about your

- family's cultural values, showing how they are the same or different from Canadian values and practices.
- Write about how your children know and understand your culture. Illustrate with photos or pictures or drawings.
- Interview your children and ask them what they know about their culture. Ask them to draw pictures about what they know.
- Interview your children and ask them what they know about their culture. Video tape it.

continues on page 59...

II. Personal Narrative Stream Chart

Activity	Session One	Session Two	Session Three	Session Four
1) Personal journal with photographs	Take photos of yourself in cultural dress. Write captions beneath each picture about the importance of cultural pride and identity.	Collect photos of family members in cultural dress. Write about how these photos relate to your cultural values.	Mount the photos and writing on coloured paper.	Make a cover with a title. Bind the book.
2) Personal journal with photographs	Take a photo of your cultural item. Write captions beneath each picture about the importance of cultural pride and identity.	Add other photos of cultural items or food. Write about how these photos relate to your cultural values.	Mount the photos and writing on coloured paper.	Make a cover with a title. Bind the book.
Activity	Session One	Session Two	Session Three	Session Four
Tape recording	Tape record your responses to the questions about identity. Ask yourself the questions, and answer.	Interview and tape record members of your family with the questions.	Play the tape recording to a friend or neighbour, ask them to respond. Record it.	Listen, transcribe, edit.
Write a journal	Write your responses to the questions about identity.	Talk with your family about the questions, summarize their responses in your journal.	Talk with friends and neighbours about the questions. Comment on their responses in your journal.	Share with others.

- Collect pictures and information about what your children know of your cultural history, how they share common cultural practices, their understanding of the history of your country, and sharing your language. Develop a Slide Show that will be shown to people that know nothing about your culture.
- Write about how your sense of self-esteem or confidence is different or the same as it was in your home country.
- Think about how your sense of self-esteem or confidence is different or the same as it was in your home country. Write a poem.
- Collect pictures of yourself before and after immigrating to Canada. Write captions about the person in those pictures. Put it into a photo journal.
- Personal Journal or Story: write about the changes in your feelings since moving to Canada. Write about an incident of racism that your children experienced.
- Make a photo journal: Collect pictures of yourself in traditional dress, preparing cultural dishes, or involved in cultural practices. Write captions beneath each picture about the importance of cultural pride and identity.
- Interview your children about friends they have from different cultural or racial backgrounds. Where do they meet them, what kinds of things do they do. Write about what they said and illustrate it with photos or your children's drawings. Ask your children to do drawings of their friends and the things they do together.
- Write about your experience of events in your community or neighbourhood where parents of different cultural communities got together. How did you feel? Would you go again?
- If you have friends from different cultural communities, write about your experiences with them – where did you meet? What kinds of things do you do together?
- If you have no friends from different cultural communities, write about who you would like to meet or get to know.
- Write about your experiences of having or not having sufficient time to share your cultural values, practices, and traditions with your children. Write about the realities of your day-to-day life to illustrate your points. Illustrate your writing with photos or drawings.
- Do you think the role of caregivers and the practice of cultural transfer and retention are valued by society? Give some reasons why you think yes or no and examples of how you think these are valued or not valued.
- Write a humorous poem or story about not having enough time to share your cultural values, practices, and traditions with your children.

2

Combine or Overlap Streams

Activity	Subsequent Sessions	Subsequent Sessions/ Go Public	Share with Public
Personal journal	Take excerpts from journal and develop into a newspaper article.	Find pictures or take photos to illustrate the article.	Submit article to a community newsletter.
Banner	Photograph the banner, make copies of the photos and turn into postcards.	Insert a piece of writing from the participants on the back of the postcard.	Mail the postcards to local community groups, newspapers, government departments.
Tape recording of discussion	Take photos of participants, put into a PowerPoint slide show, inserting excerpts from tape recording with each photograph.	Present slide show to participants' families, other community groups.	
Newspaper article	Illustrate the article with a collage, with photos of participants.	Photocopy the article and picture, turn it into a poster to advertise another Discussion Series.	

Stream III – Visual Arts



One Community Discussion pilot group decided to use the Visual Arts Stream and made quilt squares while they talked together.

This stream includes a range of visuals that use a minimum of words.

IDEAS for WHAT TO DO

Starting with the participants' words and stories about cultural values and caregiving, ask them to form small groups and to find pictures, colours, or objects that can give pictures to their words and stories. These can then be developed into whatever visual they have chosen – **collage, banner, quilt, sculpture, slide show, mural**. Make a series of **bookmarks, flyers or fridge magnets**. Words can accompany these projects to illustrate cultural history, cultural practices, and use of one's language in the family.

Paper Collage

Materials: large firm paper for backing. Pictures, magazines, newspapers. 3-D objects: folded strips of paper, buttons, sparkles, fabric pieces, jigsaw puzzle pieces. Good glue, scissors.

Gather pictures and words from magazines and newspapers that reflect your core cultural values. Glue onto paper. Each participant can create a smaller collage, putting them all together to form a larger one.

Cultural Values Flags sculpture

(Completed individually, or as a group)

Materials: foam base (or alternative), skewers, knitting needles, pipe cleaners, toothpicks. Coloured paper, tape, scissors, permanent felt pens. Can also add: feathers, buttons, tissue paper, cork, etc.

What to do: Each participant creates a "flag" of their core cultural values by writing words onto paper and attaching it to a flagpole (skewer, needle). Place the poles into a base in which items can be poked (foam, plasticene, light cardboard box weighted inside). Decorate/cover the base.

Time Theme Ideas:

- Use a clock image in your banner or quilt square.
- Take apart an old clock and use the numbers, hands, pieces in a collage.
- Make a giant calendar page or a huge clock and create a collage entitled. Time to Care. Add illustrations and words from participants.

2

III. Visual Stream Chart

Activity	Facilitator Preparation	Session One	Subsequent Sessions
Banner	Supply a length of fabric and individual felt squares for each banner, gather and attractively organize a variety of materials.	Participants work on individual felt squares or a group works together directly on the banner.	Add symbols, words, pictures that pertain to each theme and questions.
Photograph Album	Supply digital camera or disposable cameras and budget for developing photos. Use binder with heavy paper or purchase large photo album.	Participants photograph one another, take the camera home and photograph family members, their community.	Arrange photos according to themes or questions participants are most interested in.
Scrapbook	Supply large sheets of good quality paper and bind when finished, or purchase a good quality scrapbook.	Participants create individual or group collage using own photos, magazine photos, cut out words, written words.	Designate one page for each set of questions or theme. Add on each session.

HOW TO DO:

Tips, Tools, Methods for Visual Arts

Visual ideas and visual problems need to be worked through visually – thus people need **time** to play around with the materials. Much of the reflection about the words or questions can happen during the process of creating the visual. For example, the participants in one pilot group made quilt squares and Judy, the facilitator, commented that people were able to talk freely and be involved while their hands were busy.

2



We prepared the banner materials so that they could be displayed aesthetically.

(Cheryl)

Methods for attaching materials

To attach paper products:

- Buy double-sided permanent tape (on a roll, like clear tape, or white peel-off). This is a better adhesive than stick glue & not so messy as the liquid glue.

To attach fabrics (quick & easy alternatives to sewing):

- If you have funds, buy the iron-on appliqué (like iron-on patches).
- Use iron-on interfacing (sold by the yard) or in rolls of narrow strips (called Speed Sew), place between 2 fabrics to adhere, iron.
- Use fabric glue or hot glue gun.

To protect, make permanent (photos, posters etc.).

- Laminate (school boards or education centres are least expensive, charge by the foot).
- Alternative to laminating: buy Con-Tact, a clear mac-tac, sheets or rolls of clear adhesive covering.

Things to collect

- Shoe boxes, cookie tins, containers with lids, trays with compartments (for organizing materials).
- All sorts of paper (tissue, paper, wallpaper books), cartoons.
- Jigsaw puzzle pieces (use in collage, sculpturing).
- Shells, pebbles, sticks, cones, dried leaves.
- Corks, pipe cleaners.
- Wooden skewers, old knitting needles.
- Wool & yarn.
- Buttons, beads.
- Straight pins, safety pins, fancy pins.



*Each session they
[participants] bring music
to listen to while we work
on our banners.*

– Cheryl

► For all Visual Activities:

- Have plenty of table or counter space for participants to work.
- Have a specific place for the tools (scissors, glue, pens, iron, etc.).
- Place each of the materials into containers or boxes or clear bags so they are visible, easily accessible and self-organizing.

AGENDA of a Session

Check In

Housekeeping/Announcements

Agenda for the Day

**Section 1:
What others think**Presentation of
Research Theme**Section 2:
Your turn**Questions for that Theme
Discussion & Activities**Section 3:
Taking Note**

Documentation

Evaluation of Process

Section 3: Taking note

This section is about making a record of the discussion series and maintaining an ongoing evaluation of the process with the participants.

Documentation

Goal:

Documenting the sessions discussed will help fulfill two of the **objectives** of this project:

- ▶ To ensure public policy recognizes and values the importance of private time in creating a more inclusive society (socially, politically, and economically).
- ▶ To draw attention to the strategic work being conducted by ethno-minority families as it relates to difficult issues like addressing false stereotypes and more specifically, racism.

Objective:

At the end of the sessions there will be concrete documentation of what went on in the participant discussions.

Outcomes:

- ▶ The group uses one of the streams to record participant responses to the questions. Or
- ▶ The group produces a text-based record of the content of the sessions.

By documentation we are referring to the process of recording the interactions, comments, and perspectives expressed in each session. The streams can serve as your documentation, or you and your group may decide your documentation will be completely text-based – this may be in the form of transcriptions of tape recordings from each session, or a person may be assigned to take full notes of each session.

3

Writing direct quotations and participants' stories can be very useful.

Each group can decide how public they want to make their documentation. Some of the pilot groups displayed their banner within their organization's building, while others took them out into the broader community. Pilot facilitators have considered using their documentation (video, tape recordings, and visuals) for presentations to seek resources to continue the discussions or start new groups. Other facilitators were interested in sharing their documentation with local and provincial government representatives.

Evaluation of the Process

Goal: Reflection on and evaluation of the process of the community discussions.

Objectives:

- ▶ To provide participants the opportunity to evaluate each session.
- ▶ To ensure that there is time for reflection within each session.

Outcomes: Participants reflect upon each session and provide feedback that the facilitator uses to plan the next session.

We propose the use of a simple process called the **Evaluation Triangle** that can occur at the end of each session.

What to do: participants are asked to respond to three statements:

- 1 What I learned...
- 2 What I liked...
- 3 What could be better...?

A large triangle is drawn on a board or a paper triangle is put up on the wall. Each of the statements is written in one corner of the triangle and assigned a colour (corresponding to a coloured post-it).

AGENDA of a Session

Check In

Housekeeping/Announcements

Agenda for the Day

Section 1: What others think

Presentation of
Research Theme

Section 2: Your turn

Questions for that Theme
Discussion & Activities

Section 3: Taking Note

Documentation

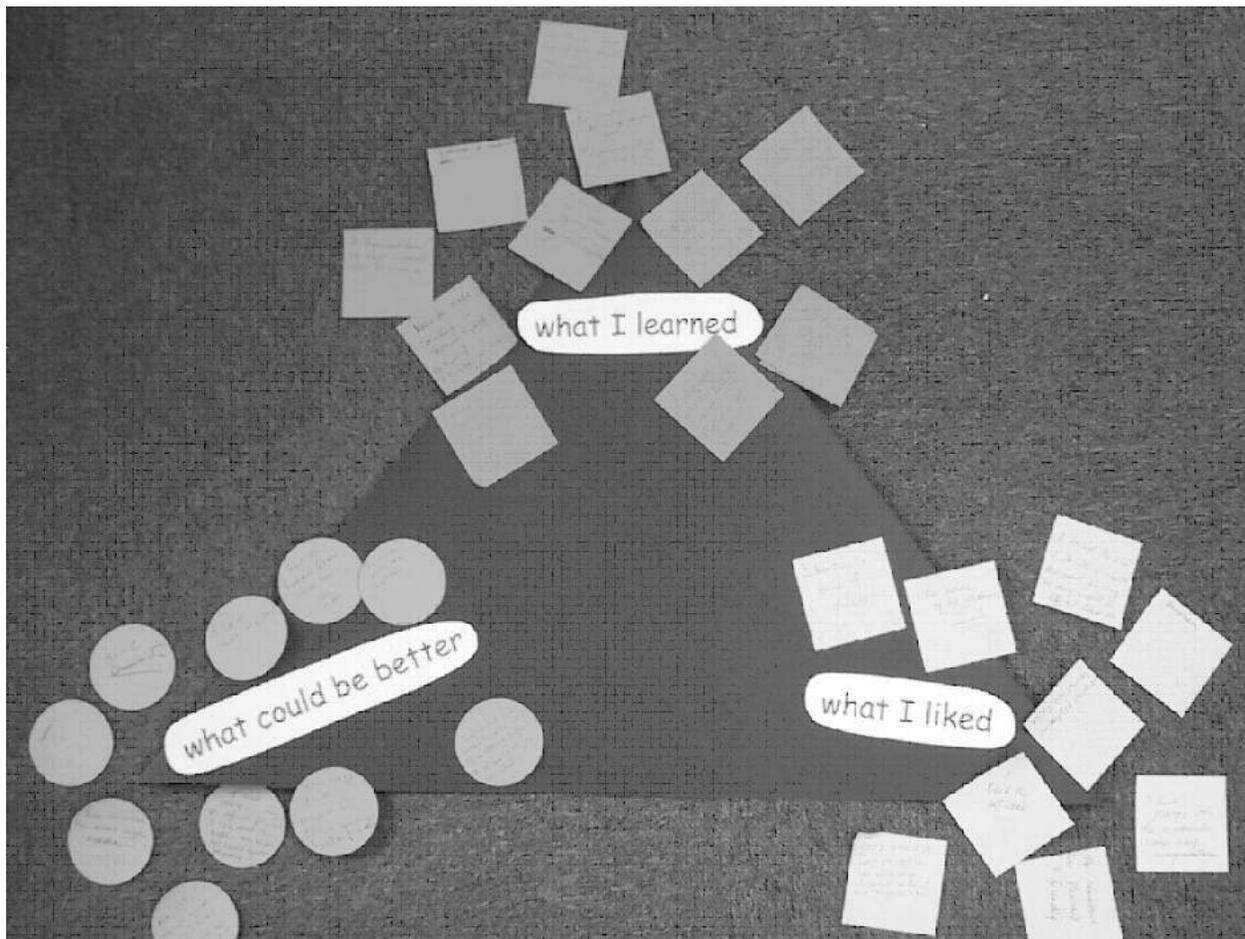
Evaluation of Process

Participants are then given the same three different coloured post-its and asked for their comments under the three statement headings. They can write brief words, sentences or draw a picture. Each person then sticks their post it in the relevant section of the triangle.

After the session the post-its are gathered together, typed up and shared with the group at the subsequent session. These written responses become a record of the session. The facilitator reads and reflects upon the responses of participants and makes changes accordingly. The facilitator shares this written record with the participants in the following session.

This evaluation system was chosen because it can be done quickly. Additionally, the minimal literacy requirements serve to ease participants' discomfort in reading and writing publicly. The process is anonymous and participants are given opportunity to reflect and to express themselves in whatever way they feel comfortable. This approach gives all participants (regardless of their literacy skills) the opportunity to influence and contribute to the project in a meaningful way.

3



i. Blank Agenda

Session # _____ Theme _____

Check In

Housekeeping/Announcements

Agenda for the Day (*write on flipchart*)

Section 1: What Others Think

Presentation of the Research Discovery & Theme:

Section 2: Your Turn

Questions for that Theme (*write on flipchart*)

Activities (*make list of materials needed*)

Section 3: Taking Note

Documentation

Evaluation of Process (*coloured post-its needed*)

Round of Participant Reflections

For next Session

- ▶ To Do, List of Questions, Jobs, Announcements, etc.
- ▶ Review together the list of questions for the next theme.

ii. Introductory Session

This is a detailed outline of an introductory session that has been piloted in several groups. At the end of this outline is a variation of an introductory session agenda from one of the pilot facilitators.

In this first session, approximately 4 hours in length, it is important to create a space that is warm, welcoming and safe for all participants.

1) Check In

Welcome & Registration

- Check names, confirm contact information.
- Post signs to washroom, coat closet, etc.
- Make drinks or snacks available.

2) Housekeeping/Announcements

Introduction to Community Discussions:

Here is a suggested script to help explain the reasons for these discussions – feel free to adapt to your style and your group's needs.

We are here together so you can talk with one another.

These discussions are a place to explore how parents feel about different issues. Canada is home to many different groups of people. We want to explore what is needed for people to feel included in this multicultural country.

We would also like you to share any experiences that you and your children may have had that made you feel excluded from the community because of your ethnicity.

We want to learn more from one another about the things parents do to teach their children to be proud, confident and respected members of society.

Some people find it difficult to talk about racism and exclusion. The media (television, film, radio) and governments do not give the issue of inclusion much attention.

Giving voice to parents about these issues is very important. This is an opportunity for you to teach researchers and policy makers what matters most about creating an inclusive Canada for people from all walks of life.

The discussions are designed to be fun, informative and provide opportunities for you to think and talk about what matters to you most.



It took too long to get everybody started. If possible, I would recommend at least 15 minutes extra for dropping off the kids, getting their food, etc.

– Sharon

Ground Rules:

It is important for each of us that we discuss protocols and establish ground rules together. This means determining *with* participants what is important to them regarding breaks, attendance, bringing refreshments, dealing with strong emotions that may arise. How do we show respectful listening and speaking? What do we do if we do not understand, or are confused?

3) Agenda for the Day

Have the session's agenda on a **flip chart** or in a participant booklet, and review it together.

4) Activity for Introduction of Participants

Provide an activity where participants introduce themselves, for example, paired interviews, and then introduce one other. Ask them to form pairs or groups of 3 – 4 and request that they first:

Get to know one another by telling 3 things:

“My name is ___. I am ___. I am here because ___”, then

Introduce one another to the rest of the group.

4a) Large group: sharing a cultural item

Introduce oneself and the item. What does it mean to you? Why is it important? How does this item connect to your culture, your identity, your care giving?

Section 1: What Others Think

5) Presentation of the Research Findings: What is our Identity?

Read together from the participant booklet or the facilitator reads aloud or presents research findings.

Section 2: Your Turn

6) Questions for Introductory Session – What is our Identity?

- What is identity? How would you describe your identity?
- Do you share your cultural identity with your children?
- Is it a part of your caregiving?
- How do you share your culture?

7) Activities (pairs, small group, full group)

See suggestions next page.

8) Quiet Reflection Time. Introduce Word Cards

Give participants time to reflect on the discussion.

This can be done through: word cards, think, walk, journal, tape record reflections

Use this time to introduce and give out the word cards (see next section).

Suggest they write the word "Identity" on one of the word cards, and any other important words that have come up for them during the discussion.

Section 3: Taking Note

9) Documentation

Explain need for documentation and make a group decision about how they would like to document the Sessions. What methods do you want to use? What concrete product would you like to create together? Discuss materials, time, and expertise in the group.

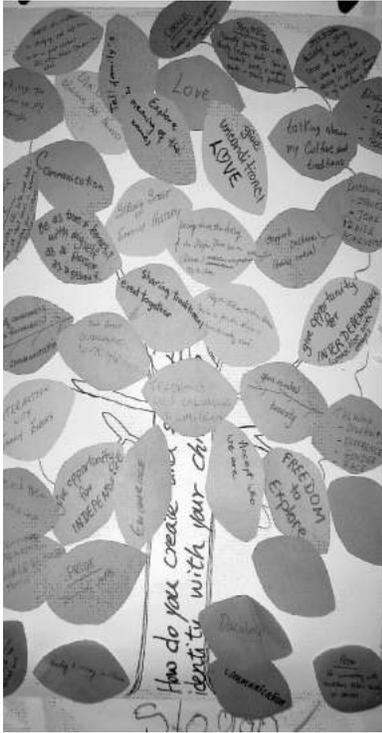
10) Evaluation of Process

Triangle with Post-its & Round of Personal Reflections where each person gets a chance to speak.

For next Session

- ▶ To Do, Jobs, housekeeping, announcements.
- ▶ Bring attention to list of questions for next theme for those who would like time to think and reflect, and perhaps make notes in their booklet or journal.

Suggestions for Activities Related to Identity



What is Identity?

(Write this on a large sheet of paper)

Brainstorm single words – people write their word on a post-it, stick it below the question.

Together as a group, sort & categorize words and terms – arrange the post-its.

Discuss. Allow time for stories.

Turn the post-its arrangement into a poster or banner – illustrate the words.

Make an Identity Tree:

How do you share your identity with your children?

Materials: Coloured papers, scissors, glue sticks.

Draw a tree with many branches. Write the question on the trunk: How do you share your identity with your children?

Ask participants to think about the question, write on a leaf, flower shape. They talk about their answer, glue onto the tree.

Start a Quilt or Mosaic:

Make an identity quilt together. Ask participants to think about the question (How do you share your identity with your children?). What kind of images come to mind? Colours? Symbols? They then illustrate their answer on a fabric square – with fabric pens, cut pieces of cloth.

Use 12" fabric squares as a base, supply scissors & coloured felt, fabric pieces and either Speed Sew or glue guns to appliqué pieces onto the square.

Arrange squares together with coloured duct tape, or have someone sew quilt pieces onto a backing.

Make a Collage:

Materials: Bristol board sheets, glue, scissors, many magazines, pictures, newspapers, catalogues.

Working in pairs, cut out pictures about sharing your identity. Arrange on the Bristol board, glue.

Full Group: each pair talks about their collage with the others.

Word Cards/Strips:

This is a set of individual cards or strips created by each participant.

Each card/strip contains one word that is related to the research and discussions.

Purposes:

- To identify the terms, the language that needs to be known to communicate together.
- To move from the individual perspective to the group using common terms.
- To have a consistent, sustainable tool that moves through all four sessions & into documentation.
- To have a concrete tool for reflection between the sessions.

Facilitator explains the use of the word cards to participants:

You are given 20 blank cards or 20 strips. If you need more, there will always be more.

Over the next couple sessions, on each card/strip you will write a word that is important to you in relation to this project. Please initial each card to identify it as yours.

You will use these words to help think about the research and about the questions we will be discussing.

The word cards/strips will act as a reminder and a reflection tool between sessions.

The word cards/strips will be used for some activities you do with others.

We have a list of suggested words from the CII Research on page 76. Your words do not have to be the same as these words. We would expect your words to be different because your discussions about the questions may go off in different directions. The words you choose may have a similar or close meaning to the words on the suggested list. For example, you may make a word card/strip with the words: Mother, Parent, or Housework, in relation to Care and caregiving.

The words chosen by each one of you are first for YOUR use. Feel free to make notes related to the word, draw or glue pictures onto the cards, etc.

For Facilitator:*Word Cards Activities & Uses:*

PERSONAL REFLECTION – during the sessions, between the sessions.

GROUP DISCUSSION – concrete words in one’s hand can act as reminder or springboard to talking.

SORTING AND CATEGORIZING – in groups of 3 or 4, lay out all their cards on the floor & have participants sort & categorize the word cards, asking what goes together? What are the connections? Use the groupings to generate a poem, some statements/insights, or arrange in a pattern & photograph.

HEADINGS FOR DOCUMENTATION – collage, poem, slide show, set of photos.

GROUP VISUAL – at the end of all the sessions, participants bring their word cards/strips together and the group clusters the words, creates a poster or banner.

culture	ethnic identity
identity	cultural identity
care	cultural retention
minority culture	cultural transmission
dominant culture	cultural work
inclusion	self-respect
exclusion	pride
bonding	cultural values
bridging	family relationship
racism	history
discrimination	language

Cheryl Skaien, a CII Facilitator of one of the pilot groups, shares the agenda she used in their introductory session:

Introductory Session – Agenda

- 1) Check in
- 2) Housekeeping
- 3) Agenda
- 4) Introduction to Project and Documentation
- 5) Ground Rules
- 6) Introduction Activity for Participants
- 7) Large Group Share Cultural Item
- 8) Presentation of Findings
- 9) What is our identity:
 - What is identity? How would you describe your identity?
 - Do you share your cultural identity with your children?
 - Is it part of your caregiving?
 - How do you share your culture?
- 10) Documentation
- 11) Evaluation
- 12) Next Session

iii. Ice Breaker and Energizer Activities

Activities Requiring Materials and Preparation

Mumble Jumble

Materials: A few large cards with pictures, scissors. The number of pictures will equal the number of groups.

Preparation: Before the activity begins, the facilitator cuts up the pictures into puzzle pieces. Match the number of puzzle pieces to the number of participants.

How to Play: Each participant takes a piece of a puzzle. When the facilitator says, "GO!" each participant will try to locate the other members of the group with the pieces to form the appropriate pictures. Whichever group does it first, wins. Good activity for breaking into activity groups.

Play-Dough Animals

Materials: Several cans of play dough, or make your own. Package of pipe cleaners. Pictures or photos of various animals (elephant, horse, cat, anything). Moist hand wipes or a convenient sink for washing up if necessary.

How to Play: Each person is given some play dough and a handful of pipe cleaners. Let them choose from your collection of photos, or imagine an animal on their own. Encourage creativity and fun.

Allow 15 minutes for them to make an animal they will use in introducing themselves. Ask each participant to give their name, present their animal, and explain its importance to them and why they created it the way they did.

Animal Scramble

Materials: One piece of paper per participant.

Preparation: On 2 or 3 pieces of paper, write the name of 2 or 3 different animals that make an obvious noise. Write the names of those animals on each of the pieces of paper.

How to Play: Give each participant a slip of paper, telling them to keep their animal a secret. Participants are to find the rest of their kind without talking. So how do they find the others? They have to make the noise of the animal. Once two of the same kind have found each other, they stay together to find more. Continue until all of the same animals have created one big group.

Hum That Tune

Materials: A piece of paper for each participant.

Preparation: Think of 3 or 4 different nursery rhymes or songs that you are sure everyone will know (“Row, row, row your boat,” “Rock-a-bye baby,” etc.). On each piece of paper, write one title.

How to Play: Each person in the group is given a piece of paper. They must then hum that tune and walk around to find the other participants singing the same song.

Chuck-A-Name Game

Materials: A soft ball.

Arrange the group in a circle. One person starts by saying the name of someone else in the circle, and tossing the ball to them. That person in turn says the name of a different person, and tosses the ball to someone who has not yet received the ball. This continues until everyone in the circle has received the ball once. Generally, the objective is to pass the ball around the circle without dropping it. If the ball is dropped, the group restarts until completed without dropping. You can add a “thank-you, (name)” from the receiving person if you like.

This variation is a bit more difficult and much sillier.

Materials: Several soft balls or lightweight objects (rubber chicken, stuffed animals, artificial flowers, silly toys).

Once the group has accomplished the task as described above, add a second item (ball, rubber chicken, etc.) and instruct the group that it, too, must travel in the same pattern. You can add more items as you see fit. For a more “team-building” type game, add 4 – 6 items, and hold the rules in place. For a more “ice breaker” type game, add as many items as possible, particularly goofy props, and you will see the group get sillier and sillier. You can slowly take props out after a few minutes and end on one last round of the name toss.

Physical Activities, No Materials

Solemn and Silent

The facilitator explains that this game will take self-control. Participants divide into pairs and stand back to back. On the count of three, everyone must face their partner, look each other in the eyes, and then try to remain solemn and serious. No speaking! The first to smile or laugh must sit down. All who remain standing then take a new partner and the activity continues until only one person has not smiled or laughed. If you get a pair at the end who are both keeping a straight face, the rest of the group can say or do things to make them smile and laugh.

Birthday Line-up

Have the group get in a line. Tell them they must, in silence, get in order by: birthdays, or height, name, age, etc.

Catch Me If You Can

Participants should be paired up. All participants divide into two lines (facing in) shoulder to shoulder, with partners facing each other. Give participants approximately 30 seconds to look at their partners, taking in all details about the individual. Instruct the two lines to turn and face away from the centre. One or both lines has 15 – 20 seconds to change something about their appearance (i.e. change a watch to different wrist, unbutton a button, remove a belt, etc.). The change must be discreet, but visible to the partner. The participants again turn in to face each other and have 30 seconds to discover the physical changes that have been made. Participants get to interact with each other and have fun!

Shoe Factory

Have everyone stand in a large circle shoulder to shoulder. Everyone removes their shoes and puts them in the centre. After the group has formed a pile with their shoes, have everyone choose two different shoes other than their own and put them on their feet (halfway if they are too small). The group then needs to successfully match the shoes and put them in proper pairs by standing next to the individual wearing the other shoe. This will probably result in a tangled mess – and lots of giggles!

Group Knot

Have participants stand in a tight circle. Put both hands in the air and then reach for other hands at random. This forms a Group Knot. The puzzle is for the whole group to work together to untangle the knot without letting go of hands. Sometimes you'll find that the group has actually formed several smaller circles.

Seated Activities, No Materials**In my Grandmother's Attic**

The first player says, "In my grandmother's attic, I found..." and names something that starts with "A." The next player says the same phrase, the object beginning with the "A," and then something that begins with a "B." Continue this way, each player reciting the previous items and adding another, all the way through the alphabet, to "Z."

Clap, Snap, Words

This is a fun physical & verbal co-ordination game. The group will create a clap and snap rhythm together, and each person will take a turn offering words for the snaps. Decide a topic for choosing words – people's names, colours, countries, or use words from the research or your discussions.

How to Play: Sit in a circle. Determine a clockwise direction and the topic for your words. Using both hands together, slap knees twice, clap twice, snap the fingers on the right hand while saying a word, snap the fingers on the left hand while saying a second word. Repeat. The next person in line repeats the first person's last word with the right-hand snap and adds a new word with the left-hand snap. Give people time to make mistakes and catch on.

Example: If you're using words from the research, the first person (who must choose 2 words) might say on the first snap, "research," and on the second snap, "values." The second person will say, "Values" on the first snap and "culture," on the second. The next person will say, "Culture" on the first snap and whatever comes to his or her mind with the second snap. And so on.

iv. Participant Booklet

We are recommending that you prepare a booklet for the participants. This idea is from Cheryl, a facilitator of one of the pilot groups, who made booklets which included information on the project, the agenda for the Introductory Session, the discovery, and the questions for the upcoming theme. She did this for all the themed sessions so that participants could read ahead and reflect. As well, since everyone has equal access to the information, it is a way to equalize the power dynamics amongst participants and facilitator.

Cheryl included all the themes, even though their sessions did not cover every theme, as she felt participants would be interested in reading about all the research.

Thus the components of a Participant Booklet could be:

- Information on the project (taken from the introduction)
- Agenda for the Introductory Session
- Discovery & Lists of Questions
- Several blank pages for participants to journal, doodle, take notes, etc.

All of the above pages can be directly copied from this guide and put into a small binder so that participants can add pages if they wish.



I also colour coded each session so that we could refer to that colour as well as page number.

– Cheryl